

ETHNO-RELIGIOUS IDENTITIES:

An Identity Structure Analysis of Clergy in Ireland, North and South

2 Volumes: Volume I

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ABSTRACT

The study investigates clergy's construal, appraisal and redefinition of ethno-religious identity in Ireland. Informed by theoretical insights from Self and Identity research, contemporary debates in the socio-psychological approach of Ethnicity and Religion - and using Identity Structure Analysis as its framework of reference - the current investigation offers an in-depth theoretical and empirical conceptualisation of ethno-religious identity in which "ethnicity" is not apprehended arbitrarily as a collection of characteristics transmitted from generation to generation in a mysterious fashion, but *construed* and *redefined* continually by individuals, according to their biographical, socio-cultural and historical circumstances. Importantly, individuals in the study are not simplistically categorized as "Catholics" and "Protestants", but differentiated according to their specific *denominational affiliation* and "*geographical*" *location*.

Guided by a set of nine theoretical postulates, the study demonstrates that clergy members from the different denominations differ - sometimes significantly - in their appraisal of and identification with both their own and their 'alternative' ethnicity. Most significantly, the frequently assumed homogeneity of the "Protestant" community - and thus of the "Protestant identity" - is here clearly and unequivocally refuted, and several denomination-specific "locational" variations in clergy's identity construal are highlighted and discussed. A careful examination of their respective "informal ideologies" further confirms that the different clergies' psychological processes are indeed substantiated and sustained by differentiated sets of values and beliefs.

The psychological impact of "ordination" is also considered, and individuals' perceived increase in self-evaluation following this event is interpreted in terms of their reappraisal of perceived similarity with both their positive and negative role models, and in relation to the image they believe their lay members have of them.

The main findings of the investigation are interpreted and codified in a series of empirically-derived theoretical propositions which contribute to the validation and expansion of the ISA metatheoretical framework.

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- CONTENTS -

	Page
List of Tables	p. iv
List of Figures	p. vii
CHAPTER I - GENERAL INTRODUCTION TO THE RESEARCH	p. 1
1.1. - Do we really need another research on Northern Ireland?	p. 1
1.2. - How sound research starts with a sound conceptualisation of the subject matter	p. 5
1.3. - Ambitions of the current investigation and outline of the thesis	p. 8
1.4. - A word of caution or “an Irish health warning!”	p. 11
CHAPTER II - PROLEGOMENA TO AN APPROACH OF IDENTITY AND THE SELF CONCEPT	p. 13
2.1. - Searching for the Self	p. 13
2.2. - The psychodynamic and ‘lifelong’ Ego Psychology of Erikson	p. 16
2.3. - The cognitive perspective in identity theory: Kelly’s Personal Construct Theory	p. 19
2.4. - The Cognitive-Affective Consistency approach	p. 24
2.5. - The Symbolic Interactionist Heritage	p. 27
2.6. - Identity Theory: the multiplicity of identities	p. 30
2.7. - Social Identity Theory	p. 33
CHAPTER III - TO BELONG OR NOT TO BELONG: THE GHOST OF ETHNICITY	p. 37
3.1. - Introduction to a nebulous concept	p. 37
3.2. - The grand debate on the origins of ethnicity: Primordialism vs. Situationalism	p. 38
3.3. - Reflections on the Primordialist/Situationalist debate: Where do we go from here?	p. 46
3.4. - Ethnicity as a form of social interaction: Barth’s legacy	p. 49
3.5. - Related concepts: All things ethnic?	p. 54
3.6. - In summary	p. 57

CHAPTER IV - RELIGION ON OUR SIDE - ON PSYCHOLOGY'S SIDE?	p. 60
4.1. - Introduction: Situating religion in psychology research	p. 60
4.2. - Religion and prejudice: The Grand Paradox	p. 67
4.3. - Religion and ethnicity: Two faces of the same coin or a battle for supremacy?	p. 72
4.5. - Religion and politics: A sacred partisanship?	p. 75
4.6. - Religion as a profession: The Freemasons of the cloth	p. 78
4.7. - Afterword - A future for religion?	p. 80
CHAPTER V - IDENTITY STRUCTURE ANALYSIS (ISA)	p. 82
5.1. - Specificities of the metatheoretical framework	p. 82
5.2. - Foundational assumptions of Identity Structure Analysis and their translation for the study of ethno-religious identity	p. 87
5.3. - Identity processes revisited: Theoretical Postulates of ISA	p. 95
5.4. - Issues of Validity and reliability	p. 108
CHAPTER VI - ETHNO-RELIGIOUS IDENTITY IN IRELAND, NORTH AND SOUTH - REVIEW OF RESEARCH AND POSTULATES FOR INVESTIGATION	p. 111
6.1. - Introduction	p. 111
6.2. - Psychology and the Northern Ireland Question(s)	p. 112
6.3. - Theoretical and empirical goals (and means) of an integrative and dynamic approach to ethno-religious identity in Ireland - North and South	p. 119
6.4. - Northern and Southern Irish clergies' construal of ethno-religious identity	p. 126
6.5. - "Becoming Holy": Post-ordination redefinition of identity	p. 138
CHAPTER VII - DATA COLLECTION AND METHODOLOGY OF THE CURRENT INVESTIGATION	p. 142
7.1. - The generation of ISA instruments	p. 142
7.2. - Complementary data: The Questionnaires	p. 147
7.3. - The first empirical test: The Pilot Study - Evaluation and refinement	p. 148
7.4. - What did we learn from the pilot study?	p. 154
7.5. - Procedure of the main study	p. 164

CHAPTER VIII - NORTHERN AND SOUTHERN IRISH CLERGIES'	
CONSTRUAL OF ETHNO-RELIGIOUS IDENTITY	p. 179
8.1. - A general introduction to the results' section	p. 179
8.2. - The "token survey element" of any identity research: Clergy's choice of national identification	p. 180
8.3. - Clergy's construal of Ethno-religious Identity: Identification with the "Ethnic Core"	p. 190
8.4. - Clergy's construal of Ethno-religious Identity: Identification with "the other side"	p. 211
8.5. - Clergy's dissociation from unwanted facets of their Own and the "other" Ethnicity	p. 227
8.6. - Clergy's conflicted appraisal of Ethnicity	p. 242
8.7. - Assessing the 'vulnerabilities' in clergies' Ethno-Religious Identity	p. 256
8.8. - Clergy's "Informal Ideologies" - The Crucial Link	p. 266
 CHAPTER IX - "BECOMING HOLY":	
POST-ORDINATION REDEFINITION OF IDENTITY	p. 290
9.1. - Post-ordination reappraisal of Empathetic Identifications with significant others	p. 290
9.2. - Clergies' current reappraisals of their "pre-Ordination Self"	p. 310
9.3. - Post-ordination redefinition of identity: "Holiness through the eyes of the beholders?"	p. 321
 CHAPTER X - CASE STUDIES - THE IDIOGRAPHIC PERSPECTIVE	p. 330
10.1. - A "case" for case studies: Selected case studies as an illustration of the ISA nomothetic results	p. 330
10.2. - Case Study 1 – "AMY" – The 'singular' Methodist woman	p. 331
10.3. - Case Study 2 – "FRANCK" – The 'Irish' Free Presbyterian	p. 341
10.4. - Conclusion - Are the "cases" worth the "study"?	p. 349
 CHAPTER XI - CONCLUSIONS	p. 351
11.1. - The exploration of Ethno-Religious Identity	p. 351
11.2. – Summary of the main findings and implications for Ethno-religious identity	p. 354
11.3. - Postscript to the research	p. 372
 REFERENCES	p. 390
APPENDICES	p. 407

LIST OF TABLES

NB - The Tables are numbered consecutively throughout the text. The first digit refers to the Chapter in which the Table is presented and the second digit refers to the Table number.

5.1	The Emic approach versus the Etic approach (Berry, 1969)	p. 83
5.2	ISA Classification of Identity Variants (Weinreich, 1998)	p. 100
6.1	Choice of National Identity labels for Catholics and Protestants in Northern Ireland	p. 129
7.1	Entities in the Pilot Study Instrument (non randomised)	p. 149
7.2	Constructs in the Pilot Study Instrument (by themes - non-randomised)	p. 151
7.3	Religious breakdown of the Northern Ireland's population	p. 165
7.4	Religious breakdown of the Republic of Ireland's population	p. 166
7.5	Return rate of the main study by Denomination and Location	p. 167
7.6	Comparison between our return rate and Morrow & al.'s research (1991)	p. 168
7.7	Scale ranges and cut-off points for the various identity indices	p. 174
8.1	Clergy's choice of Nationality label (by Location only)	p. 182
8.2	Clergy's 'Country of Birth' (by Location only)	p. 182
8.3	Clergy's choice of Nationality label (by Denomination only)	p. 184
8.4	Clergy's choice of Nationality label (by Denomination and Location)	p. 186
8.5	Comparisons of clergies' Idealistic Identifications with their Parents	p. 194
8.6	Comparisons of clergies' Current Empathetic Identifications with their Parents	p. 195
8.7	Clergies' Ego-Involvement with and Evaluation of their Parents	p. 196
8.8	Frequency of clergies' contact with other clergy from their Own denomination	p. 198
8.9	Clergies' patterns of identification with the Paramilitary Organisations of their own ethnicity	p. 204
8.10	Clergies' patterns of Identification with the two Political Parties of their own ethnicity	p. 206
8.11	Catholic clergy's pattern of Identification with the Protestant Churches	p. 213
8.12	Protestant clergies' patterns of Identification with the Catholic Church	p. 215
8.13	Clergies' patterns of Identification with the main Political Parties and Paramilitary groups of the 'other' ethnicity	p. 221

8.14	Clergies' patterns of Contra-Identification with their Own ethnicity	p. 228
8.15	Clergies' perception of a need for "reform" in their Own Church	p. 230
8.16	Protestant clergies' perception of a need for "reform" in the Catholic Church	p. 235
8.17	Protestant clergies' perception of the "nature of reform" needed by the Catholic Church	p. 236
8.18	Clergies' patterns of Contra-Identification with the Political Parties and Paramilitaries of the Other ethnicity	p. 238
8.19	Clergies' patterns of Current Identification Conflict with their Own ethnicity	p. 243
8.20	Catholic clergy's pattern of Current Identification Conflicts with the Other ethnicity	p. 247
8.21	Protestant clergies' patterns of Current Identification Conflicts with the Other ethnicity	p. 247
8.22	Comparisons of clergies' Current Self-Evaluation and Current Identity Diffusion	p. 257
8.23	Reminder of ISA classification of Identity Variants	p. 259
8.24	Distribution of ISA Identity Variants for each denominational clergy	p. 259
8.25	Comparisons of Northern and Southern clergies' Current Self-Evaluation and Current Identity Diffusion	p. 262
8.26	Clergies' Structural Pressures on constructs relating to the strength and salience of National Identification	p. 267
8.27	Clergies' Structural Pressures on constructs relating to the "affirmation of National Identification"	p. 269
8.28	Clergies' Structural Pressures on constructs relating to the similarity perceived between the ethno-religious communities	p. 271
8.29	Clergies' Structural Pressures on constructs relating to "openness" and "Relations with others"	p. 274
8.30	Ecumenical Projects in which clergy members would agree to take part with the other denominations	p. 276
8.31	Clergies' Structural Pressures on constructs relating to "close relationships" with the 'other' ethnicity	p. 277
8.32	Clergies' Structural Pressures on constructs relating to "Faith"	p. 279
8.33	Catholic clergy's "Informal Ideology" (Majority Consensus)	p. 283
8.34	Presbyterian clergy's "Informal Ideology" (Majority Consensus)	p. 283
8.35	Church of Ireland clergy's "Informal Ideology" (Majority Consensus)	p. 285
8.36	Methodist clergy's "Informal Ideology" (Majority Consensus)	p. 285
8.37	Baptist clergy's "Informal Ideology" (Majority Consensus)	p. 287
8.38	Free Presbyterian clergy's "Informal Ideology" (Majority Consensus)	p. 287

9.1	Clergies' perceived changes between their "Past" and Current Empathetic Identifications with their Mother and Father	p. 292
9.2	Clergies' perceived changes between their "Past" and Current Empathetic Identifications with the Other Churches	p. 295
9.3	Clergies' patterns of Identification with "The Ideal minister/priest/pastor"	p. 298
9.4	Clergies' perceived changes between their "Past" and Current Empathetic Identifications with their "OWN" Political Parties	p. 302
9.5	Clergies' perceived changes between their "Past" and Current Empathetic Identifications with the "OTHER" Political Parties	p. 305
9.6	Comparisons of clergies' "Past" and Current Self-Evaluations	p. 311
9.7	Northern and Southern Catholics' "Past" and Current Self-Evaluations	p. 314
9.8	Northern and Southern Baptists' "Past" and Current Self-Evaluations	p. 315
9.9	Northern and Southern Presbyterians' "Past" and Current Self-Evaluations	p. 316
9.10	Northern and Southern Church of Ireland clergies' "Past" and Current Self-Evaluations	p. 316
9.11	Northern and Southern Methodists "Past" and Current Self-Evaluations	p. 316
9.12	Comparisons of clergies' Ego-Involvement with their Current (Ego-recognised) Self and their Metaperspective of Self	p. 322
9.13	Comparisons of clergies' Evaluation of their Current (Ego-recognised) Self and their Metaperspective of Self	p. 323
9.14	Clergies' patterns of Identification with their Metaperspective of Self	p. 325
9.15	Clergies' overall Self-esteem (by Denomination and Location)	p. 328
10.1	ISA Tabulations for the First Case Study "AMY"	p. 339
10.2	ISA Tabulations for the Second Case Study "FRANCK"	p. 347
11.1	Propositions arising from the investigation	p. 369

LIST OF FIGURES

NB - The Figures are numbered consecutively throughout the text. The first digit refers to the Chapter in which the Figure is presented and the second digit refers to the Figure number.

8.1	Northern and Southern Protestant clergies' "National identities" (%)	p. 187
8.2	Percentage of clergy members sharing their parents' denomination(s)	p. 192
8.3	Clergies' Idealistic Identifications with their Parents	p. 194
8.4	Clergies' Current Empathetic Identifications with their Parents	p. 195
8.5	Clergies' Ego-Involvement with their Church and Church Superior	p. 199
8.6	Clergies' Evaluation of their Church and Church Superior	p. 199
8.7	Clergies' Idealistic Identifications with their Church and Church Superior	p. 200
8.8	Clergies' Current Empathetic Identifications with their Church and Church Superior	p. 200
8.9	Clergies' Evaluation of their Parish Members	p. 202
8.10	Clergies' Idealistic Identifications with their Parish Members	p. 202
8.11	Clergies' Current Empathetic Identifications with their Parish Members	p. 202
8.12	Type and Frequency of Catholic clergy's "Contacts" with the five Protestant clergies	p. 218
8.13	Type and Frequency of Protestant clergies' "Contacts" with the Catholic clergy	p. 219
8.14	Catholic clergy's Contra-Identifications with the Protestant Churches	p. 233
8.15	Protestant clergies' Contra-Identifications with the Catholic Church	p. 234
8.16	Protestants' patterns of Identifications with Sinn Fein	p. 251
8.17	Protestants' patterns of Identifications with the SDLP	p. 251
8.18	Protestants' patterns of Identifications with the Republican groups	p. 251
8.19	Clergies' Current Self-Evaluation and Current Identity Diffusion	p. 257
8.20	Northern and Southern clergies' Current Self-Evaluation and Current Identity Diffusion	p. 262
9.1	Clergies' perceived changes between their "Past" and Current Empathetic Identifications with their OWN Church	p. 292
9.2	Clergies' "Past" and Current Self-Evaluations	p. 311

Chapter I - General Introduction to the research

1.1. - Do we really need another research on Northern Ireland?

Northern Ireland is a relatively 'strange' place to live in, especially for someone like myself - an outsider - as the evident complexity of the historical, cultural, social and political situation is entwined with numerous 'paradoxes' and apparent 'contradictions'. Many of Northern Ireland's "contradictions" and/or "paradoxes" often emerge in "old sayings", short "proverbs", and witty "clichés". One of the most 'famous' (and one of my favourite) would have to be - as the man said *"Anyone who isn't confused here doesn't know what's going on"* (in Heskin, 1980: 8). Beyond the sarcasm, the paradox is striking when we consider the extensive literature devoted to the province over the years, professing to 'analyse' and/or 'explain' Northern Ireland, and even leading observers to argue that, in proportion to size, Northern Ireland is probably "the most researched area on earth" (Whyte, 1990). Another quite bewildering 'slogan' one often comes across on the (evangelical) pamphlets regularly distributed in the streets of Belfast claims that: *"The Trouble with Christianity [in Northern Ireland] is not that it has been tried and found wanting, but that its has been wanted yet never tried"*, while, for many, within and outside the province, "religion" - and more specifically "an excess of religion" - is often perceived as being "at the core" of the 'problems', and as Ireland - North and South - is often considered to be one of the most, if not *the* most, 'religious' place on earth (e.g., Akenson, 1973; Rose, 1976).

In carrying out research in Northern Ireland, that element of 'strangeness' and/or 'paradox' in the place, is something that has to be 'dealt' with, and sometimes 'coped' with. If the researcher is someone who has been born and brought up in Northern Ireland, certain 'obvious' difficulties arise - personal beliefs have to be identified, and sometimes, 'challenged', potential personal prejudices have to be acknowledged and, as much as possible, "exorcised".

However, if the researcher is from *outside* Northern Ireland - as is the case here - other difficulties arise. To begin with, a literary and/or purely 'academic' knowledge of the historical, cultural and political situation of the province is not enough; a multitude of little 'nuances' have to be learned - if they cannot be 'felt' - usually through various encounters, sometimes through unpleasant experiences, in a word, through a process of trials and errors. Variations and subtleties in 'meaning' have to be identified, events and reactions contextualised, etc... all sorts of 'adjustments' have to be made, and certainties have to be questioned, almost on a daily basis. Indeed, nothing ever replaces the real-life experience and the daily contacts and exchanges, even if, in the end, 'something' - or 'someone' - will always remind you that "*unless you're from the place, you can't start to understand it*" (e.g., Harbison & Harbison, 1980).

Furthermore, even for an 'outsider', the 'objectivity issue' cannot not be underestimated. Effectively, if it is evidently difficult for the 'insider' to cast off all biases in his/her research approach, to a certain extent, it is difficult for the outsider too! Northern Ireland has so often made the world headlines over the years, that it is difficult to approach it totally free of 'preconceptions', without any 'pre-determined ideas', or even without certain 'expectations'. Northern Ireland itself does not incite to 'temperance' or 'moderation', and does not 'allow' to be dispassionate. Indeed, few, if any, of the many researchers who have examined the Northern Ireland situation would describe their interest in the place as based "purely on academic considerations". The apparently intractable situation in Northern Ireland offers us a formidable and, some even say 'forbidding' task of interpretation, and, even after all these years, and all the investigative attempts, the challenge still proves too tempting to resist.

Effectively, at the end of this century, the peculiar situation of Northern Ireland and its ongoing ethnic confrontation, never ceases to fascinate, almost as much as it 'troubles', and even sometimes frightens. Indeed, at the dawn of a new millennium, we would very much like to believe that the spectre of religious conflicts belongs to a distant era, to "times immemorial", and that ethnic

disputes and their unbearable echoes of “ethnic cleansing” and “sectarian terrorism” - although still contemporary - are (safely) confined to estranged and distant, volatile territories.

These issues trouble and frighten researchers too, and there is a certain reluctance on the part of some psychologists to investigate and explore *ethnic differences*, comparable to the one previously observed with regard to ‘*racial*’ or even ‘*gender*’ *differences*. Similar reasons can be advanced to justify this: one can always argue that, by *documenting differences*, there is always the risk of *perpetuating stereotypes*, and thus of *magnifying small differences* into the perception of greater disparities. While the risk to generate the view that differences are caused by ‘biological’ - and thus inexorable - factors is less evident in the area of ‘*ethnic*’ research than it is in the domain of ‘*racial*’ or ‘*gender*’ research, the ‘cultural’ influences that are confounded with ethnicity are potentially more ‘complex’ and less well understood, and the shadow of religious discrimination and bigotry can only add to researchers’ apprehension.

The study of group differences is always a sensitive issue, and it is true that ethnic prejudice (like racial and/or gender prejudices) *can* be fuelled by scientific studies that suggest (or at least can be ‘misinterpreted’ to suggest) that one group is not only ‘different’, but also ‘better’ or more ‘righteous’ than another - like one ‘race’ or one ‘gender’ is somewhat ‘superior’ to another. Marvin Zuckerman (1990), for instance, has warned psychologists that badly conducted science on racial differences *can* support racism, and thus, inevitably, raises important ethical issues. He challenged researchers in this area to be more scientifically rigorous and argued that, beside facing all the difficulties of sampling groups appropriately, and of finding measures that are ‘relevant’ and ‘valid’ in the various groups, researchers, like everybody else, can be influenced by their *own cultural assumptions*, and therefore, like everybody else, can be ‘mislead’ by their preconceptions to design studies that ‘perpetuate’ cultural myths and divisions. The risks are real and cannot be negligently dismissed.

Why then study such a risky area? First of all, avoiding the issue is unlikely to be either ‘satisfying’ or ‘prudent’ in the long run, and, besides a general hope that *knowledge* - per se - will bring “a better world”, ultimately, it seems unwise to leave the description and interpretation of ethnic differences to those whose aims *are* - more or less explicitly - ‘divisive’. There is always the hope that sound research *may* undermine racist and/or sectarian rhetoric. More importantly, perhaps, an increased knowledge of ethnic phenomena can have a ‘practical’ purpose; it seems indeed important, or even essential, to understand the processes underlying ethnic phenomena in order to allow informed, and thus adapted, ‘practical interventions’ within the society’s structures and functionings.

As we have said, the conflict in Northern Ireland has attracted an impressive volume of research and writings over the years, and the province has even sometimes been seen as a ‘real-life laboratory’ for testing theories about the ‘causes’ of the conflict. A considerable proportion of this work has sought to *uncover* and ‘*explain*’ the underlying “basis of the division” between the two main communities, to somehow find “*the real problem*”, however, the resulting explanations have been extremely varied, sometimes even contradictory, and thus relatively ‘unproductive’ (e.g., Darby, 1995; 1997). As Seamus Dunn has recently suggested in the preface of his book: “*Facets of the Conflict in Northern Ireland*”, it may be more helpful and more realistic to conceptualise the situation as one of a society which actually faces *a complicated set of interlocking problems* (Dunn, 1995).

In this view, some of Northern Ireland ‘problems’ will persist for a long time, even if the current evolutions can be translated into a ‘permanent’ and ‘secure’ accommodation. If this is the case, it is essential to try and obtain as clear an understanding as possible of the characteristics, roles, and attitudes of the different (social, economic, political, cultural, ethnic, religious...) sub-groups across Northern Ireland (but also across the closely related and ‘involved’ Republic of Ireland), in order to begin to piece together the complex ‘jigsaw’ of expectations, antagonisms and alliances from which

new structures will be built. Whatever the original approach to the Northern Ireland question(s), individuals' construal and appraisal of "*ethnicity*" (i.e., their own and the "others") is seen as being at the core of the conundrum, and thus appears as one of the most - if not *the* most - important, and most 'constructive', area of research.

The "*clergy*" cannot be defined as an 'obvious' "subgroup" either in social, political, cultural or ethnic terms, and, undeniably, to write about "the clergy", or "clergy members", in Ireland as if they were a single 'group' is ridiculous, as it ignores the enormous *diversity* of their experiences and backgrounds. At the same time, because their experiences, attitudes and expectations have so often been neglected in the various analyses of the situation, or subsumed in composite pictures based on data collected from 'the general population' of the various communities, and, most importantly, because they have to be recognised as significant figures in societies so profoundly 'marked' by "religion" (i.e., both *Northern* and *Southern* Ireland), attempts to explore the clergy's (ethnic) identity and aspirations do seem justified.

1.2. - How sound research starts with a sound conceptualisation of the subject matter

Ethnicity is often seen as one of the most *discussed* but least *understood* concepts of the late 20th century (e.g., McCrone, 1998). If social scientists are now aware of the challenges posed by ethnicity, they still struggle to find ways of tapping how people 'make sense of it'. Many writers find it difficult to even 'define' what is meant by the terms "ethnic" or "ethnicity", let alone 'operationalise' and/or 'measure' what they imply or represent. Recurrent themes in the discussions have been the notions of common ancestry, sense of peoplehood, belonging, kinship, blood, descent, language, religion... However, discussions of ethnicity which originate in the search for general and/or stereotyped *characteristics* or *criteria*, or even general and/or 'abstract' *processes*, risk "missing the point" of ethnicity entirely. The variability amongst individuals, amongst

historical and socio-cultural contexts, and the complexity of the processes involved in the *definition* and *redefinition* of ethnic identity cannot rely upon a grand universal theory of ‘cause(s) and effect(s)’. Without abandoning the goal to explain and predict totally, a real and meaningful understanding of *ethnicity* and *ethnic identity processes* demands a real *exploration* of the *multiplicity* and *variety* of ethnic phenomena, and thus the adoption of an open metatheoretical framework allowing and encouraging such *exploratory ambitions*.

Effectively, we need go beyond classical and ‘deterministic’ formulations of ‘ethnicity’ and ‘ethnic identity’ simply based on categorisation and ‘labelling’ to address the *totality* and *continuity* of the person’s identification processes, as well as the dynamic and original *interaction* of these processes. This implies being able to appreciate the full import of the important time-span encompassed by the imagined experience of being of an ethnic identity, stretching way back in *the past* by way of ancestry, and forward into *the future* in terms of (actual or ‘anticipated’) progeny, rather than limiting our interpretations to the ‘here-and-now’ of ethnic identification. We need to understand the processes of *enculturation* of elements of one’s own and of other cultures, through processes of partial identifications with significant others (i.e., individuals, groups, institutions, emblems...) within the immediate and the wider social environment, and thus the possible innovative *reformulations* of these elements in the ongoing processes of redefining one’s ethno-religious identity. We further need to examine the consequences of individuals’ potentially “*conflicted*” identifications with elements of both their *own* and *other* ethnicities, and their attempts to resolve them, instead of focusing exclusively on the resulting (i.e., overt) behavioural aspects of the ‘conflicts’ opposing people. We further need to consider the potential *vulnerabilities* of individuals’ identity structures resulting from such conflicted identifications, and their influence of individuals’ global *identity state*. We need to give particular attention to people’s *alter-ascribed social identities* together with their *ego-recognised ones*, and examine the ‘compatibility’ and/or ‘mismatches’ between them. Most importantly perhaps, we need to be able to anchor the analysis of individuals’ identity structure in their own *value systems* in order to meaningfully integrate their *informal*

ideologies in their construal and redefinition of identity. All these issues - and some others - have to be considered in order to reach a more dynamic, coherent, and ‘process-oriented’ perspective of research; the richness, variety and multidimensional nature of ethnic identity cannot be adequately conceptualised and ‘measured’ by any single and/or ‘exclusive’ research paradigm - an integrated multidisciplinary perspective is essential.

The approach on which our investigation is based, *Identity Structure Analysis* (ISA) enables such a comprehensive analysis of the entire identity structure of the individual. ISA will be presented in detail in a specific Chapter (Ch. 5), however, some of its most important characteristics and most interesting features for our investigation are briefly presented here.

ISA is an open-ended framework of concepts and process postulates about the continuing biographical development of people’s identities located within specific socio-historical milieus. It provides us with theoretical concepts and definitions pertaining to identity definition and change, and with methodological ‘tools’ to explore these processes. Throughout, the various theoretical concepts are *explicitly defined* so that they can be *operationalised* in order that quantitative estimates of parameters of identity can be empirically assessed. However, ISA does not only revolve around ‘quantitative’ measures, the approach is also truly ‘qualitative’ in its sensitivity to individuals’ value and belief system. Effectively, a unique feature of the framework is that it anchors the analysis of each individual’s identity structure in the value system of that particular individual. Because of this unique feature, ISA can be readily operationalised for investigation within any culture or subculture, at any given moment in time.

The concepts of ISA are effectively conceived as *etic* (i.e., ‘universal’, ‘irrespective of culture’) but also as sensitive to *emic* (i.e., ‘culture specific’), which means that the computed estimates of identity parameters can be *truly* and *meaningfully* compared across persons and/or groups from different cultures (i.e., etic concern), while incorporating their very own indigenous psychologies

(i.e., emic content). ISA represents thus an approach designed for use with ‘real people’ in ‘real-life environments’ as it acknowledges and integrates both individuals’ biographies and aspirations for the future, and emphasises individual’s characterisation of their identity in an ego-recognised formulation. In sharp contrast with ‘static’ and ‘deterministic’ theoretical approaches of identity, ISA explicitly establishes itself as *an open-ended framework* whose scope, applicability, and validity, continually expands as it generates and incorporates new empirically derived theoretical propositions concerning identity, and thus allows a real and in-depth *exploration* of individuals’ (and groups’) identity processes in a variety of real-life conditions and settings.

1.3. - Ambitions of the current investigation and general outline of the thesis

Using the metatheoretical framework of ISA, the current investigation explores clergy’s construal and appraisal of ethno-religious identity in Ireland - North and South. The major thrust of this research is aimed at discovering how one’s construal of ethno-religious identity may vary depending on one’s *denominational affiliation* and one’s ‘*geographical*’ *location*. For this purpose, the study distinguishes between clergy members of *the six main religious denominations* (i.e., Catholic, Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian), and also between *Northern* and *Southern* clergies.

The first part of this work outlines a number of important issues relevant to our conceptualisation of ethno-religious identity.

Chapter 2 introduces first a review of concepts and theoretical positions pertaining to *self* and *identity* which can be seen as making up the theoretical basis of ISA. It thus introduces the conceptualisation of identity and identity development on which our research is based.

Chapter 3 offers a critical review of the literature concerned with *ethnicity* and ethnic phenomena, highlights its most significant and/or controversial problematics (e.g., the “Primordialist / Situationalist” debate; the “content” vs. “boundary” focus), and argues for a more *comprehensive* and *integrated* conceptualisation of ethnic identity.

Chapter 4 explores psychology’s treatment of ‘*religion*’, highlights the difficulties and challenges offered by the ‘religious domain’ to theoretical and empirical research, and outlines possible interrelations and parallels between religious affiliation and ethnic (and/or national, political...) identification.

The three subsequent Chapters (Ch. 5, 6 & 7) constitute the transition between the “theoretical” and the “empirical” parts of the thesis. **Chapter 5** offers a detailed presentation of the metatheoretical framework on which the current investigation is based, *Identity Structure Analysis* (ISA). It demonstrates how its open-ended nature and very own characteristics authorise the reconsideration and integration of the different concerns highlighted in the previous Chapters to generate a more *meaningful* and *dynamic* conceptualisation of individuals’ identity structure and identity processes, and to allow the integration of our own research interests within its theoretical and empirical framework.

Chapter 6 then introduces the current investigation’s own ‘background’ (in terms of relevant theoretical and empirical antecedents), and introduces the specific *research postulates* which will serve as the assumptions organising the empirical study.

Chapter 8 then marks the beginning of the ‘empirical phase’ of the research as it presents the ‘*methodology*’ of the investigation, the creation and evaluation of the ISA instruments and accompanying questionnaires, the detailed procedures followed throughout the empirical phase of the study, and the specific characteristics of the populations involved.

The three subsequent Chapters (Ch. 8 to 10) present the *results* of our investigation.

The first of these Chapters, **Chapter 8**, constitutes the most important section of empirical findings - in terms of size, and perhaps also in terms of ‘content’ - as it presents *a detailed exploration of clergy’s construal and appraisal of ethno-religious identity*. The analyses presented in this Chapter are designed to explore to what extent - if at all - the identity processes of clergy from the different denominations (i.e., Catholic, Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian) - and from both ‘parts’ of the island (i.e., Northern and Southern Ireland) - parallel each other and/or differ from each other. For this purpose, clergy members’ construal and appraisal of ethno-religious identity are investigated in terms of their *de facto* and *aspirational identifications* with, and *evaluation* of, both their *own* and the ‘*other*’ ethnic communities. ‘Conflicted’ identifications with significant others in both ethnic environments and resulting ‘vulnerabilities’ in identity development are investigated, and particular interest is given to the use clergy members make of their respective *values and beliefs* - their ‘*informal ideologies*’ - in their construal and appraisal of self and others.

In **Chapter 9**, the analyses concentrate more specifically on the “professional facet” of clergy members’ identity. The psychological impact of clergy members’ “ordination” - as it is perceived by individuals in the present - is considered and explored within the context of their ongoing psychological processes and identity development (e.g., their perceived changes in identifications with significant others, the perceived evolution of their self-evaluation, their construal and appraisal of the image they believe their followers have of them). In this sense, individuals’ entry to the active clergy is not perceived and apprehended as a ‘discrete’ event but as contributing to individuals’ identity development and change. Although such an approach cannot be seen as being as ‘powerful’, or perhaps as ‘effective’, as a ‘longitudinal study’, it nevertheless provides interesting insights into individuals’ developmental processes occurring as a result of ‘ordination’, and their (perceived) ‘redefinition’ of ethno-religious identity following this major life event.

Chapter 10 completes and concludes our results reportage by presenting case study analyses both *illustrating* and *challenging* some of the nomothetic findings presented in the two previous Chapters, and further clarifying and validating the theoretical and empirical approach on which this investigation is based.

Finally, **Chapter 11** brings the investigation to a close by reviewing and discussing the main findings presented in the previous Chapters. It summarises the *empirically derived propositions* of the current study which can be seen as contributing to the expansion and diversification of the evolving ISA framework.

1.4. - A word of caution or “an Irish health warning!”

Before ‘diving’ into the investigation per se, two “recommendations” have to be made. First of all, it should be remembered that, if Northern Ireland is not the ‘easiest place to live in’, it is not the easiest place in the world about which to write either. As many authors have observed, the ‘politics of writing’ - naming, classifying, categorising - though never totally ‘impartial’ or ‘innocent’ anywhere, are particularly “sensitive” here. In particular, we can expect that the ‘choice’ and consistent use of the certain expressions like “Northern Ireland” - rather than alternatives such as “the six counties”, “the north of Ireland”, “Ulster” or whatever - is likely to ‘irritate’ at least some readers. Throughout the empirical phase of the research, certain clergy members - aware of the ‘foreign origin’ of the researcher - thoughtfully suggested what they considered ‘more appropriate’ ‘names’ and/or ‘labels’, either for the individuals and groups on which the investigation was based, for the ‘locations’ in which it was taking place, or even for the ‘issues’ and ‘questions’ it was dealing with. Of course, as could be expected, an important ‘variability’ emerged from these ‘advice’, depending on the ‘denomination’ and ‘location’ of the people offering them. This,

incidentally, reinforced our interest for the investigation itself. The general ‘preference’ for the “Northern Ireland/Northern Irish” terms in this study - and especially the frequent distinction made between “Northern and Southern Ireland” and/or “Northern clergy and Southern clergy” however seemed to have the merit of reflecting much of everyday practice, and of clearly identifying and differentiating the populations involved in our study. Thus, our choices of names and labels throughout the investigation stem primarily from ‘practical’ concerns (i.e., ‘clarity’, ‘precision’) and should not, in any way, be taken as voluntary argumentative.

The second ‘warning’ concerns of course the ‘scope’ and ambitions of this exploratory study. There is no way that a work of this length can deal with *all the nuances and complexities* of ethno-religious identity in Ireland. It can only provide some ‘indicators’ and some basic empirical ‘facts’ which have to be placed in perspective. To begin with, the *perspective* and *objectivity* of the researcher limit this work - necessarily. Most significantly, and most importantly perhaps, this exploration - like *every exploration* - has to be seen as ‘provisional’: the account always remains open, and the analyses and findings presented here should not be seen as either “ultimate” or “definitive”. They represent *one attempt* to consider and conceptualise identity in Ireland, and alternative analyses are undoubtedly available. When studying group characteristics and group differences, we should always keep in mind that we are simply examining populations, and exploring psychological processes, *in a particular socio-historical configuration* - (socio-cultural) change is rapid and can make today’s most ‘certain’ and/or ‘striking’ findings ‘irrelevant’ and/or ‘obsolete’ tomorrow. To call upon a “psychology saying” to conclude this introduction, we should remember that: “*That the human experience is bound by time and context is a basic reality of life*” (Imamoglu, 1987: 138). The commentaries, analyses and findings which follow were written and are offered in this perspective and in this spirit. It is thus also how they should be read.

Chapter II - Prolegomena to an approach of identity and the self concept

This chapter introduces some fundamental issues in the study of identity and the self concept and provides a fairly general background to our work. The following chapters will take up in more detail particular themes and approaches relevant to our conceptualisation and investigation of “ethno-religious identity” in Ireland (i.e., ‘ethnicity’, ‘religious affiliation’), so this chapter is restricted to an overview of certain fundamental issues. For recent and more complete (if not exhaustive) reviews of the literature on identity and the self concept, the reader can refer to the interesting volumes of Ashmore & Jussim (1997) and J. D. Brown (1998).

2.1. - Searching for the Self

In recent years, social psychologists have become increasingly “self”-centred as the concept of self provides an important point of contact between theories of personality and theories of social behaviour (e.g., Brewer, 1991). However, if we can observe that few topics have the power to capture and engage our attention more completely than the way we think and feel about ourselves, we can also observe, as Philip G. Zimbardo recently did, that “There are few topics or concepts in psychology that have been on a more bumpy, circuitous ride over the past century than that of the self” (in J. D. Brown, 1998: p.x, *Foreword*).

Many famous names in past and present contemporary psychology are associated with the idea that the self is not a unitary entity but consists of several functionally distinct subsystems that are transformed in the course of development (e.g., James, 1890; Freud, 1923; Erikson, 1956; 1959; Gergen, 1971; S. Epstein, 1980; Markus & Nurius, 1986; Wyer & Srull, 1989). Labels such as the self as ‘agent’ or ‘knower’, ‘object’ or ‘concept’, public, private and collective facets of the self,

and actual vs. ideal vs. possible self, etc., identify what are presumed to be developmentally and functionally differentiated domains of the self. However, these labels have often failed to capture the full richness of the concept and, despite their long psychological history, they still require further *articulation* and *integration*.

Interest in the self, what it is and how it develops, goes back deep in time. As a theoretical concept, the self has somewhat followed the currents of philosophical evolution since the 17th century when the French mathematician and philosopher René Descartes first discussed the “cognition” of self, as a thinking substance (the famous “*Je pense donc je suis*”). As psychology evolved from philosophy as a distinct discipline, the self, as a related idea, evolved along with it. However, as behaviourism came to overpower psychological thinking during the early part of the 20th century, the self almost disappeared as an idea of any real stature. Because it could not be easily investigated under rigidly controlled laboratory conditions - a format favoured by behaviourism - the self was not considered appropriate for scientific exploration. Nonetheless it was prevented from disappearing entirely during the early part of this century by researchers such as C. H. Cooley (1902), J. Dewey (1896), W. James (1890) and G. H. Mead (1934) who “resuscitated” it back to life. It is often suggested that James’s Chapter 10 of *The Principles of Psychology* (“The consciousness of self”) marks the introduction of the self as both a major determinant of human thought, feeling and behaviour, and also as open to understanding by empirical research procedures, and that it is therefore possible to identify this period as the beginning of the scientific analysis of self and identity (e.g., Denzin, 1992; Cuff, Sharrock, & Francis, 1990).

Since James, an enormous amount of research and writing related to self and identity, their relation(s) to one another and their related components has been generated. It is not the ambition of this chapter to review and present it all. Self and identity are not simple concepts. They have been around for a long time in both popular and scientific discourses, and have fostered a large number of complex concepts. To make matters worse, “self” and “identity” are sometimes used in very

different ways by different researchers, and different terms are sometimes used to refer to what appears to be the same phenomenon.

The goal of this chapter is to introduce some of the approaches in the study of self and identity which have influenced the conceptualisation of the metatheoretical framework used in this investigation: *Identity Structure Analysis* (ISA) (Weinreich, 1980/86; 1983a; 1983b; 1986a; 1989a), and which have marked, more profoundly perhaps than others, the evolution of research in this area.

These approaches will be referred to again when we present in detail the metatheoretical framework itself (see Chapter 6), but it seemed important to introduce them in their own right at the beginning of this work as they will help draw a first picture of the conception of the “self” this investigation is based on. These landmark works are : the *psychodynamic approach* to identity (Erikson, 1956; 1959; 1963; 1968; 1982; Hauser, 1971; Marcia, 1966; 1980); the *Personal Construct Theory* (G. A. Kelly, 1955; 1963; 1967; 1970; Bannister, 1985; Bannister & Fransella, 1971; Fransella & Bannister, 1977) and the *Cognitive-Affective Consistency Theory* (Festinger, 1957; Osgood & Tannenbaum, 1955; Rosenberg & Abelson, 1960); the *Symbolic Interactionist movement* (James, 1890/1950; Dewey, 1896; Cooley, 1902; Mead, 1910; 1934; Goffman, 1959; 1983); and finally, *Identity Theory* (Stryker, 1968, 1980, 1981; 1987; Stryker & Serpe, 1982) and *Social Identity Theory* (Tajfel, 1972; 1974; 1978; 1982; Tajfel & Turner, 1979; Turner, 1982; Hogg & Abrams, 1988; Abrams & Hogg, 1990). Although ISA does not clearly or explicitly draw on either Identity or Social Identity Theory, we have included these approaches in this chapter as they, too, have considerably marked the history of research on self and identity, and it seemed not only necessary but also profitable to consider what they have brought to our knowledge on these issues, and where they might be more ‘debatable’.

2.2. - The psychodynamic and 'lifelong' Ego Psychology of Erikson

Many theorists who came after Freud attempted to revise the psychoanalytic field to confer a more important role to ego processes and to the development of these processes; one of the most prominent of these 'revisionists' (often identified as "Ego psychologists") was the Norwegian Erik Erikson. Erikson used the concept of *identity* rather than the concept of *self* in his writings. Working in the psychodynamic tradition, he defined identity as "a subjective sense of an invigorating sameness and continuity" (1968: 19) and criticised terms such as "self-concept" or "self-image" which, he believed, contributed to provide a static view of what he considered to be an *evolving process* that spreads throughout the life-span.

Erikson (1959; 1963; 1968; 1982) focused particular attention on the ego and especially on its adaptive capacities in relation to individual development. Central to his theory is the assumption that human development is characterised by a series of 'stages' that are universal to humankind. The process by which these stages unfold is governed by what he called the *epigenetic principle* of maturation. The psychological growth of the individual, he suggests, proceeds in a manner similar to the development of fetal organ systems; just as each organ has its own time to arise, and *must* arise, so do the psychological potentialities of the growing individual (1982: 27-28).

Erikson partitioned the life span into eight separate stages of psychosocial ego development, colloquially named, "the Eight Ages of Man" and postulated that these stages were the result of the epigenetic unfolding of a "ground plan" of personality that was genetically transmitted. An epigenetic conception of development reflects the notion that each stage is characterised by a specific developmental task or "psychosocial crisis" that must be resolved at its own critical time if an individual is to advance to the next phase. Every successful resolution of a "crisis" adds to human maturity some fundamental ego "quality" and each of these "turning points" is anticipated, and prepared for, from the beginning, and then consolidated in the stages that follow.

‘Conflicts’ or ‘crises’ are to be understood as a vital and integral part of Erikson’s theory, and he insists that a crisis connotes “not a threat of catastrophe but a turning point and, therefore, the ontogenetic source of generational strength” (1968, p. 286). The most important point however, is that the person must adequately resolve each crisis in order to progress to the next stage of development, in an adaptive and mature fashion. The principle of epigenesis serves as a reminder, Erikson (1982) says, that the body in its hierarchical organisation, is a vital component of human existence and therefore any comprehensive psychology must take it into account. However, two other organisational processes are essential in the individual’s development: the psychic organisation of personal experience and the cultural organisation of human interdependence, and all three of these complementary processes - the *somatic*, the *psychological* and the *social* - must be considered in order to fully understand any human event.

Effectively, although Erikson acknowledges that there is a biological basis to ego development, he does not neglect social factors in his theory and argues that any psychological phenomenon must be understood in terms of the reciprocal interplay of biological, behavioural, experiential and social factors. Indeed, although he assumes that the eight stages are a universal feature of human development, Erikson also believes that there is some cultural variation in the way people deal with the problems of each stage and in the possible solutions to these problems; for him, in every culture, there is a “crucial coordination” between the developing individual and his or her social environment.

Despite its popularity, it is fair to say that Erikson’s theory has not generated an impressive amount of empirical research. In part, the lack of systematic research bearing on his position may reflect the fact that his ideas are complex and relatively ‘abstract’. One of the main difficulties effectively comes from the fact that a ‘validation’ of Erikson’s theory would require extensive longitudinal studies in order to assess developmental changes as people proceed through the life cycle and, as we know, the collection of longitudinal data is both costly and time-consuming. As a result, efforts

to document Erikson's explanations of the ways in which psychosocial stages influence one another have been relatively limited. There are also complaints that Erikson's language is sometimes imprecise and frequently "metaphorical". David Andersen (1993) for example notes that Erikson is "frequently unclear, inconsistent and vague" (p.40) and that his style tends to be "a complex mixture of evocative imagery, psychological jargon, layered meanings, and uneven structure" (p.36), elements that together make it impossible to know exactly what he means to say. Yankelovich & Barrett (1970) also admit that Erikson's writings on the concept of identity are confusing but insist that, although these problems should not be minimised, it is important to realise that the major difficulty may, in fact, lie in the intrinsic complexity of "identity" as Erikson understands it. Indeed, they suggest that "the phenomena themselves are partly to blame. Ego identity is the outcome of a complex interplay among biological heritage, the unfolding of individual potentialities, the responses of family and other significant persons, and the accumulated values of the culture. None can be ignored if we are to capture the essential way in which a human being manages to become a whole and single person" (1970, p. 134).

Another (potentially more relevant) criticism centres on Erikson's assumption that his epigenetic model is to be seen as 'universally applicable'. The recognition of adolescence as a developmental stage is historically a recent phenomenon, John Fitzpatrick (1976) points out, and child-rearing practices vary immensely from one time and culture to another. Illustrating this point, Alan Roland (1988; p. 314) notes that Erikson's organised developmental schema does not fully work in India and Japan, for it emphasises issues - for example, autonomy, initiative and identity - that are not particularly central in these cultures.

However, Erikson's theory has had a major impact on the growing field of life-span developmental psychology (e.g., Feist, 1994; Papalia & Olds, 1986; Santrock, 1985) and his ideas have been applied to the fields of early childhood education, counselling, social work and business.

Despite the criticisms, Erikson's theory can be seen as having broken new grounds in a number of ways (Weinreich, 1988; 1989a) as the main features of his theoretical orientation include : (1) an emphasis on the importance of *achieving* a sense of identity - with Erikson, identity is not presented as a given 'structure' or as a fixed 'content' but rather as a property of the ego that organise human experience; (2) a particular emphasis on developmental change *throughout the entire life cycle* in which he highlights the processes of synthesis and resynthesis of earlier (partial) identifications in the development of identity; (3) a focus on the "normal" or the "healthy", rather than on the "pathological" while still drawing attention to potential 'disturbances' and 'vulnerabilities' in the person's development; and (4) an effort to combine clinical insight with cultural and historical forces in explaining personality organisation.

Another interesting facet of Erikson's work is that, unlike most identity theorists who often base their models on their experiences with relatively "homogeneous" populations (we often hear complaints about an 'overuse' of the student population), Erikson employed anthropological, historical, sociological and clinical methods to learn about children, adolescents, mature adults and elderly people; he also studied American and European children, Indian tribes, and even sailors on a submarine. We now turn to a more "cognitivist" approach to the study of self and identity with the work of G. A. Kelly.

2.3. - The cognitive perspective in identity theory: Kelly's Personal Construct Theory

George Kelly, a practising clinical psychologist, was one of the first personologists to emphasise *cognitive processes* as the dominant feature of identity functioning. First published formally in 1955, Kelly's theory, the *Psychology of Personal Constructs*, quickly gained supporters in Europe before being spawned in America. According to this theoretical system, individuals can be perceived as 'scientists', striving to understand, interpret, anticipate and control the world

surrounding them for the purpose of dealing effectively with it. This view of the person as a scientist underlies much of Kelly's theorising as well as the current cognitivist orientation in personality psychology (Hjelle & Ziegler, 1992). Kelly was one of the first to exhort psychologists not to consider their subjects as if they were passive 'reactors' to external stimuli, but as real, and most of all, *involved*, 'actors'. His theory, remarkably different from the psychological thought prevalent in America in his days, greatly contributed to the surge of interest in the study of how people perceive and process information about their world.

Kelly developed his theory on the basis of a single philosophical position: *Constructive Alternativism*. As a doctrine, constructive alternativism asserts that "all of our present interpretations of the universe are subject to revision or replacement" (Kelly, 1955, p. 15). Effectively, Kelly argued that there was no such thing as an "interpretation-free" view of the world since an individual's perception of reality is always subject to interpretation. He summarised his commitment to constructive alternativism in the following way : "...whatever nature may be, or howsoever the quest for truth will turn out in the end, the events we face today are subject to as great a variety of constructions as our wits will enable us to contrive" (1970, p. 1).

Constructive alternativism therefore implies that our behaviour is never totally determined and that we are always free, to some extent, to revise or replace our interpretation of events. However, Kelly also believed that some of our thoughts and behaviours can be determined by antecedent events as his cognitive theory is constructed on a joint 'freedom-determinism' basis; in his words, "Determinism and freedom are inseparable, for that which determines another is, by the same token, free of the other" (1955, p. 21). Specifically Kelly postulated that, like the scientist who studies him/her, the human subject generates working hypotheses about reality with which he/she tries to anticipate and control the events of life. By that, he did not assume that every person is literally a "scientist" who employs sophisticated experimental methods to gather and process data about his/her environment, but rather suggested that all individuals formulate hypotheses about the

world and follow the same psychological process to validate or invalidate them as those involved in a scientific enterprise (Kelly, 1963). Thus, the basic premise underlying Personal Construct Theory is that science basically constitutes a ‘refinement’ of the aims and procedures by which all of us generate new ideas about what the world is like.

To view individuals as if they were scientists leads to a number of important consequences. First of all, it suggests that people are fundamentally oriented toward the future rather than towards the past or even the present and, indeed, Kelly (1963) maintained that all behaviour can be understood as *anticipatory in nature*. A second consequence following from the analogy of people as scientists is that individuals have the capacity to *actively* represent their environment rather than simply passively respond to it. For Kelly, people do not have to be ‘victims’ of their past history, or even of their present situation.

In Kelly’s system, the key theoretical construct is the term “construct” itself. A *personal construct* is an idea or a thought that a person uses to construe self and others and to interpret, explain or predict his/her experiences. These “transparent patterns” or “templates” (Kelly, 1955: 8-9) represent a consistent way for the person to make sense of reality in terms of similarities and contrasts. Constructs differ in an important way from terms such as ‘concepts’ or ‘precepts’, as Kelly assumed that all personal constructs are *bipolar* and *dichotomous* in nature; effectively, each construct has two poles: an emergent and an implicit pole, or a *construct* and a *contrast*. According to Kelly, to better understand an individual’s construal of self and the world, it is equally important to find out what is *negated* by a construct and what is *affirmed* by it (Kelly, 1955: 124). All the constructs that are present in our mind form a construction system; people differ from one another in their construction system that is, in both their personal constructs and in the way these are arranged, and, when they encounter an event, they apply their construction systems to that event, in other words, they *construe* it.

Kelly proposed that all personal constructs possess certain formal properties. First, a construct resembles a theory in that it encompasses a particular domain of events; this *range of convenience* includes all of the events to which the construct is relevant or applicable. The scope of this range of convenience may vary widely from construct to construct; “Good versus bad”, for example, can be seen as having a wide range of convenience since it can apply to most objects and situations requiring a personal evaluation; secondly, each construct has a *focus of convenience* which refers to the events within the range of convenience to which a construct is most readily applied.

There are several ways in which personal constructs can be categorised or typed. For example, there are “comprehensive” constructs which subsume a relatively wide spectrum of events and “incidental” constructs which subsume a small range of events (i.e., have a much narrower range of convenience). There are “core” constructs that govern a person’s basic functioning and “peripheral constructs” that may be altered without serious modifications of the core structure; the “core constructs” are to be seen as the basic dimensions of significance essential to a person’s identity. Furthermore, some constructs are “tight” insofar as they lead to unvarying predictions, whereas others are “loose” in that they lead a person to different predictions under similar conditions. Finally, constructs may be preverbal, they can be simple cognitions or embody complex ideas and beliefs.

Personal Construct Theory is relatively ‘economical’ in that Kelly advances his central tenet by using only one fundamental postulate, followed by 11 corollaries that elaborated on the postulate : “A person’s processes are psychologically channelised by the ways in which he anticipates events” (1955, p 46). This fundamental postulate indicates that how people predict future events determines their behaviour. The postulates also means that Kelly is primarily interested in *the whole person* rather than in any single part of him/her, and that human beings are perceived as *dynamic* organisms, guided by their future-oriented constructs, and not passive ‘reactors’ to external stimuli (Bannister & Fransella, 1971).

An important emphasis in Kelly's work is effectively on "change" as the theory focuses on the construction and reconstruction of the self through the organisation and reorganisation of personal constructs. Similarly to Erikson, we find in Kelly's approach a concern for "continuity" in individual's development as he proposes that "life is a way of using the present to link the future with the past in some original fashion" (Kelly, 1967: 250).

Unfortunately, Kelly neglected to elaborate on the processes by which individuals come to develop particular types of constructs. It seems that he simply did not consider the issue of individual differences as far as the *origin* and *development* of personal constructs are concerned. Because of this "omission" in its conceptualisation, Kelly's theory has been criticised for being "ahistorical", placing no special emphasis on the person's early experiences or development (e.g., Hjelle & Ziegler, 1992). However, constructs must come from somewhere and it seems reasonable to assume that they are the products of the person's past history and past experiences, and that differential life experiences account for the variability among individual construct systems. Furthermore, Kelly's theory has been criticised for being 'too cognitive' and for ignoring the *emotional* and *evaluative* connotations of individual's personal constructs (e.g., Weinreich, 1989a).

Although Kelly's theoretical concepts have directly stimulated only modest research to date, the 'methodological arm' of Personal Construct Theory, the Repertory Grid - a well-known instrument devised to assess the personal constructs that people use in construing their role relations and other aspects of their experience - has been widely employed in a variety of studies (e.g., Bannister, 1985; Fransella & Bannister, 1977). However, more than simply another psychological theory, George Kelly proposed a philosophical position for theories of all kinds, that is, that all theories are "tentative" rather than fixed and immutable, and should be modified when new evidence is collected in order to improve the accuracy of their predictions and their range of application. His own theory however, quickly became established as 'gospel' and few modifications have been

proposed since its first formal presentation (Lester, 1995). However, its “cognitive” approach to individuals can be complemented with the emotional and affect-laden qualities of people’s experiences, as we will see now.

2.4. - The Cognitive-Affective Consistency approach

As we have just seen, Personal Construct Theory placed little emphasis on the affective and evaluative qualities which are inherently associated with one’s construal of self and others, even though the dichotomous nature of personal constructs is likely to induce the activation of positive and negative feelings towards each poles of the constructs. The Cognitive-Affective Consistency theory (Festinger, 1957; Osgood & Tannenbaum, 1955; Rosenberg & Abelson, 1960) aspires to conceptualise not only the content and structure of personal constructs systems but, more specifically, their *reliability* and *consistency*, in other words, the stability of individuals’ value and belief systems.

The theory posits that the cognitions individuals hold about themselves, others, and the world surrounding them, may be *relevant* or *irrelevant* to each other. Two cognitive elements are *consonant* if one implies the other, while two cognitive elements are *dissonant* if one implies ‘the opposite’ of the other. Researchers have identified several factors susceptible to contribute to cognitive dissonance - an obvious one is choice: as, normally, dissonance only occurs when people feel that their inconsistent behaviour was done by their own free choice, or that their inconsistent cognition was not ‘imposed’ upon them (Linder, Cooper & Jones, 1967); another factor is the foreseeable potentially ‘bad’ consequences of the inconsistent behaviour (or cognition), as individuals will not feel dissonance if the behaviour does not cause any ‘harm’, or if its consequences were an ‘accident’ (Goethals, Cooper & Naficy, 1979) ; or the inconsistent actions or cognitions have to ‘involve’ the self in some important way (Greenwald & Ronis, 1978).

Dissonance is believed to be greater the more *important* the cognitive elements involved are in the construct system of the individual; it is also expected to be greater the more elements that are *incompatible* with one of the cognitive elements in the construct system.

Cognitive dissonance can be viewed as a motivational state as individuals experiencing dissonance are motivated to reduce it (Festinger, 1957). The more dissonance one has in one's beliefs system, the stronger one's motivation is to reduce it. People are always striving towards consistency within themselves, and the presence of inconsistency is, in itself, motivating. Inconsistencies between cognitions might be trivial but they can also sometimes be dramatic ; for example, some people may think blacks are 'as good as whites', yet they do not want blacks in their neighbourhood, or some people may believe in public education and yet send their children to private schools. The theory offer several alternatives to 'cleanse' one's cognitive system of dissonance and reach harmony:

- We can change our behaviour with regard to one of the cognitions. For example, we smoke and we realise that smoking increases our chances of lung cancer, which we want to avoid - we can stop smoking;
- We can change an environmental cognitive element. For example, we may avoid non-smokers and associate only with smokers;
- We can add a new cognitive element. If you are a smoker, you may choose to emphasise that many more people die from car accidents than from lung cancer - this new cognitive element may 'reconcile' the two dissonant elements.
- Finally we can simply 'avoid' dissonant information. Thus, the smoker can avoid noticing the warnings on cigarette packs, avoid the advices of non-smokers, and avoid reading articles describing the connection between smoking and lung cancer.

However, individuals tend to be resistant to change as change may involve a certain amount of loss and pain (Rosenberg & Abelson, 1960). The behaviour or the cognition satisfies some of our needs, and giving it up may lead to a deprivation of these needs (the smoker, for example, gets gratification from his/her smoking... supposedly!). If we try to change an environmental element, we may have some difficulties in finding persons to support our position; to return to our example, smokers are under heavy attacks these days, they face constant complaints from non-smokers and restrictions on smoking in many places. Finally, if we change a cognitive element, we may eliminate its dissonance with one other cognitive element but we may create a new dissonance with some third element.

Cognitive dissonance, says Festinger (1957), is always aroused when we make a choice between two alternatives. The positive aspects of the alternative we rejected and the negative aspects of the alternative we chose create dissonance. If the choice is between two relatively unimportant objects, such as which film to see on a Friday night, then the amount of dissonance is small, but if the choice is between two important objects, such as which person to marry or which career to choose, then the amount of dissonance may be substantial.

Given the importance or potential strength of feelings attached to individuals' experiences, the affect-laden connotations and evaluative nature of the personal constructs individuals apply when construing self and others have to be taken into account when conceptualising identity and theorising about identity processes (Weinreich, 1969; 1986a; 1988; 1989a). Another important dimension that needs to be underlined in our conceptualisation of self and identity development is the fact that individuals' experiences can hardly be conceived as taking place in a 'social vacuum'; this will be emphatically stressed in our next section introducing the Symbolic Interactionist approach.

2.5. - The Symbolic Interactionist Heritage

The term “symbolic interactionism” has come into use as a label for a rather distinctive approach to the study of self and identity that “has been followed more than it has been formulated” (Blumer, 1969: 78). In some ways, caution Cuff, Sharrock, & Francis (1990), it is even strange to refer to symbolic interactionism as a theoretical perspective as it is “notable for its lack of integrated theory and its emphasis on the particular rather than the abstract and general” (p. 145). We can date the origins of symbolic interactionism with the publication of William James’s *Principles of Psychology* (1890); John Dewey’s article “The reflex arc concept in psychology” (1896); Charles H. Cooley’s *Human Nature and the Social Order* (1902) and George H. Mead’s (1910) essay “What social objects must psychology presuppose?”. This section only offer an outline of the approach as numerous detailed presentations of the movement are available elsewhere (e.g., Blumer, 1969; Fisher & Strauss, 1978; Stryker, 1981; Maines & Morrione, 1990; Joas, 1987; Plummer, 1991).

Cooley regarded the individual and society as ‘opposite sides of the same coin’. In his view, the self of the person is a *reflected appraisal* of the reactions of others, based on self-feeling and the imagined judgments of others (the well-known metaphor of the ‘looking-glass’ self) and arises out of the individual’s experiences in primary groups, especially the family. Human nature, according to him, is *social in nature*, nourished by primary groups whose values are mediated by social institutions.

James could be called a phenomenologist (Denzin, 1992), and three terms were central to his perspective: consciousness, self and reality. For him, individuals have as many selves as they have social relationships, and reality comes in multiple forms: the worlds of the senses, science, metaphysics, illusions an prejudices, religion, individual opinion, madness and practical reality (1890/1950: 292-93). Emotions and feeling are central to the belief in any one of these forms of reality, an emotion being an embodied state which ratifies an experience with the world.

For Mead on the other hand, the self is not conceived as ‘mentalistic’ but rather as a social object which lies in the field of experience and is structured by the principle of sociality, or the taking of the attitude of the other in a social situation. For Mead (1910) then, the self can be scientifically studied, like an ‘object’ in the physical sciences. Rejecting introspection because it cannot be considered as scientific, Mead argued for a view of self and society which joins these two terms in a reciprocal process of interaction. With Mead, as with Blumer’s (1969; 1981) extensions of his work, the interaction tradition moves away from the interpretive and phenomenological suggestions of Cooley and James, and attempts to become naturalistic, subjective and scientific (Cuff, Sharrock, & Francis, 1990). Behaviour must then be seen as a constant and/or continuous *interaction with*, and *adaptation to*, the environment. Similarly, Goffman’s (1983) work showed that the organisation of social interaction could be studied as a phenomenon in its own right. Following Mead, he regards social behaviour as essentially *communicative*, with the self not to be seen as a kind of ‘inner cause’ of an individual’s behaviour, but as the socially communicated person which that behaviour displays (Cuff, Sharrock, & Francis, 1990). His famous metaphor of the “theatrical performance” to describe aspects of self presentation points up to the expressive dimension of social behaviour.

In summary, symbolic interactionists assume that human beings create the worlds of experience they live in. They do this by acting on things in terms of the meanings things have for them (Blumer, 1969: 2). These meanings come from interaction, and they are shaped by the self-reflections persons bring to their situations. Such self-interaction “is interwoven with social interaction and influences that social interaction” (Blumer, 1981: 153). Symbolic interaction (the ‘merger’ of self and social interaction) is therefore the crucial means “by which human beings are able to form social or joint acts” (p. 153) and the interaction order is shaped by negotiated, situated, temporal and biographical processes (Goffman, 1983). The central object to be negotiated in interaction is personal identity, or the self meanings of the person (Stone, 1962; Farberman & Perinbanayagam, 1985). Identity lies thus in the interaction process and emerge and changes as individuals confront and construe their social environment.

Symbolic interactionists do not consider that general theories are useful, they do not write grand or global theories of societies (Blumer, 1981). They take this position because they believe that “society” is an abstract term which refers to something that sociologists have ‘invented’ in order to have a subject matter (Denzin, 1992). They understand society to be something that is lived in the here and now, in the face-to-face and mediated interactions that connect persons to one another. Society, like interaction, is an emergent phenomenon, a framework for the construction of diverse forms of social action (Blumer, 1981). Therefore it makes no sense to write a grand theory of something that is always changing.

Rejecting grand theories of the social, interactionists believe in writing local narratives about how people ‘do things together’. These narratives can take the form of small scale ethnographies, life stories, in-depth interviews, historical analyses and textual readings of bits and pieces of popular culture as given in films, novels and popular music (e.g., Cuff, Sharrock, & Francis, 1990; Denzin, 1992). Specifically, interactionists do not like theories that ignore the biographies and lived experiences of interacting individuals, as they consider that these biographies articulate specific historical moments. Interactionists do not like theories that ‘objectify and quantify human experience’, as they assume that the important human processes cannot be quantified; the mind cannot be measured and the human body is not a behavioural machine whose actions can be meaningfully understood through procedures that ‘count’ activity (Blumer, 1969: 57).

Because of all the things interactionists do *not* like, they have been subjected to many criticisms. Some of the main complaints refer to the ‘theory’ and ‘methods’ of symbolic interactionism, and particularly to their insufficient distinction between a hypothesis and a theory, and the lack of definition of many other key terms (Hubert, 1973). “On the one hand, says Kurtz, are criticisms that they are atheoretical, because of the focus on empirical research at the expense of social theory; On the other hand, they have been criticised for implicit theories and ideological assumptions” (1984: 15).

However, very often the criticisms reflect a failure to understand what the interactionist agenda was (and is), or reveal a lack of familiarity with the original works (Denzin, 1987; Fisher & Strauss, 1978). The legacy of symbolic interactionism is still very much alive as the sociology of the Chicago school and (principally) Mead's ideas about socialisation and his concept of the "generalised other" and "socialised self" appeal to many researchers to this day; they provide invaluable arguments to counter individualistic psychologies and an interesting way to think about the socialisation of group members (Kurtz, 1984). However, the fact that Mead did not explicitly conceptualise the continuity of self and self development from one moment to another has led many subsequent theorists to treat the facets of self as equivalent to social roles which change according to situations as we will see in the following section.

2.6. - Identity Theory: the "multiplicity of identities"

Identity theory (Stryker, 1968, 1980, 1987; Stryker & Serpe, 1982) explains social behaviour in terms of the mutual relations between self and society. It is strongly associated with the symbolic interactionist view that society affects social behaviour through its influence on the self (Mead, 1934; Blumer, 1969) and was developed, in part, to translate the central principles of symbolic interactionism into an empirically testable set of propositions (e.g., Stryker, 1980; 1987; Stryker & Serpe, 1982). Identity theory however rejects the symbolic interactionist view of society as a "relatively undifferentiated, cooperative whole", arguing instead that society is "complexly differentiated but nevertheless organised" (Stryker & Serpe, 1982: 206). This vision of society forms the basis for the central proposition on which identity theory is established: that as a reflection of society, the self should be regarded as a multifaceted and organised construct.

Symbolic interactionists such as Mead and Cooley considered the self to be a product of social interaction, in that people come to know who they are through their interactions with others; in this

perspective, a core mechanism was that of “taking the role of the other”. Because they tend to interact in groups, it is perhaps not surprising that people may have as many distinct selves as there are distinct groups whose opinions matter to them (James, 1890/1950). These two ideas come together in identity theory which views the self not as an autonomous psychological entity, but as a multifaceted social construct that emerges from people’s roles in society; variation in self concepts is therefore due to the different roles that people occupy.

Stryker proposed that we have distinct components of self, called *role identities*, for each of the role positions in society that we occupy (e.g., Stryker, 1968; 1980; Burke 1980; Stryker & Serpe, 1982; Wiley, 1991). Role identities are self-conceptions, self-referent cognitions, or self-definitions that people apply to themselves as a consequence of the structural role positions they occupy, and through a process of labelling or self-definition as a member of a particular social category (Burke, 1980; Rosenberg, 1981; Thoits, 1991). Role identities provide meaning for self, not only because they refer to concrete role specifications, but also because they distinguish specific, important roles from relevant complementary or counter-roles (White & Burke, 1987: 312). Ultimately it is through social interaction that identities actually acquire self-meaning; they are, in this sense, “reflexive” (Burke & Reitzes, 1981).

Identity is a pivotal concept linking social structure with individual action; thus the prediction of behaviour requires an analysis of the relationship between self and social structure. While society provides roles that are the basis of identity and self, the self is also an “active creator of social behaviour” (Stryker, 1980: 385) as role identities, by definition, imply action (Callero, 1985: 205). From an identity theory perspective, a role is a set of expectations prescribing a behaviour that is considered appropriate by others. Satisfactory enactment of roles not only confirms and validates a person’s status as a role member, but also reflects positively on self evaluation and enhances self esteem, whereas perceptions of poor role performance engender doubts about one’s self worth, and

may even produce symptoms of psychological distress (e.g., Thoits, 1991; Hoelter, 1983; Stryker & Serpe, 1982).

Identity theorists focus on the self-defining roles that people occupy in society, rather than on the wider range of different social attributes that can be ascribed to the self. Furthermore, Identity Theory links role identities to behavioural and affective outcomes, and acknowledges that some identities have more 'self relevance' than others. Role identities are organised "hierarchically" in the self concept with regard to the probability that they will form a basis for action. Those positioned "at the top of the hierarchy" are more likely to be invoked in a particular situation and hence are more 'self-defining' than those near the bottom (e.g., McCall & Simmons, 1978; Stryker, 1968; Wiley, 1991). Identity salience is conceptualised (and "operationalised") as the likelihood that the identity will be invoked in diverse situations. As well as affecting behaviour, salient identities have affective outcomes; their enactment should exert more influence than do identities "lower" in the hierarchy on a person's sense of self-meaning, feeling of self worth, and level of psychological well-being (e.g., Callero, 1985; Thoits, 1991). This idea can be traced back to James' early view that role-congruent behaviours have self-evaluative implications which vary according to the relative importance of the different components of self (James, 1950: 309).

In summary, central characteristics of identity theory are that: 1) it represents a social psychological model of self in that social factors are seen to define self ; 2) the social nature of self is conceived as derived from the role positions that people occupy in the social world; 3) in an enduring sense these role identities are proposed to vary with regard to their salience, and 4) although identity theorists acknowledge that reciprocal links exist between self and society, they have been most interested in *individualistic* outcomes of identity-related processes. The impact of role identities on relations with others has not been an important focus of the theory and their influence on the broader social structure has not been examined in any detail.

Effectively, although the original symbolic interactionists emphasised the process of “taking the role of the other”, in Identity Theory, the role-taking processes are not examined empirically or even really elaborated, they simply seem to be assumed. Similarly, the possibility that people may favourably evaluate those who have the same role identity as themselves is insinuated, but not explored. Finally, Identity Theory tends to view identity as a relatively ‘static’ property of roles, and focuses on the dynamics of interpersonal social contexts that influence the construction and reconstruction of these roles; it focuses on the process of labelling oneself as belonging to a social category, acknowledges the role that others may play in supporting this categorisation, and relates these self-conceptions to behaviour, but it does not specify in any detail the cognitive *processes* underlying identity dynamics. These are explored more fully in the sixth and final approach we consider here: the well-known, and sometimes controversial, Social Identity Theory (SIT).

2.7. - Social Identity Theory

Social identity theory (SIT) was intended to be a social psychological theory of intergroup relations, group processes and the social self. It has its origins in early work in Britain by Henri Tajfel on social factors in perception (Tajfel, 1959; 1969a) and on cognitive and social aspects of racism, prejudice and discrimination (Tajfel, 1963; 1969b), but was developed in collaboration with John Turner and others in the mid- to late 1970s at the University of Bristol (Tajfel, 1974; 1978; 1982; Tajfel & Turner, 1979; Turner, 1982). During the 1980s significant theoretical and empirical advances were made as an increasing number of researchers, mainly in Europe, but also in North America and Australia, came under its umbrella. Such popularity has quite naturally engendered many controversies (Abrams & Hogg, 1990; Hinkle, Brown, & Ely, 1992), but has also produced a impressive number of texts that document strong and continuing developments (e.g., Hogg, 1992; Hogg & Abrams, 1988; Oakes, Haslam & Turner, 1994; Tajfel, 1984; Turner, 1991; Turner, Hogg, Oakes, Reicher & Wetherell, 1987).

Social identity theory is specified in detail elsewhere (e.g., Hogg, 1992; 1993; Hogg & Abrams, 1988; Tajfel & Turner, 1979; Turner, 1982) and only a quick sketch of this large theoretical movement is offered here. The basic idea is that a social category (e.g., nationality, political affiliation...) into which one falls, and to which one feels one belongs, provides a definition of who one is in terms of the defining characteristics of the category - a self-definition that is a part of the self concept. People have thus a 'repertoire' of discrete memberships that vary in relative importance in the self concept. Each of these memberships is represented in the individual member's mind as a *social identity* that both describes, and prescribes, one's attributes as a member of that group - that is, what one should think and feel, and how one should behave. Thus, when a specific social identity becomes the basis for self regulation in a particular context, self perception and conduct become 'in-group stereotypical' and 'normative', while perceptions of outgroup members become 'outgroup stereotypical' and intergroup behaviour acquires competitive and discriminatory properties to varying degrees depending on the nature of the relations between the groups (e.g., Tajfel 1978; 1982).

Social identities are not only *descriptive* and *prescriptive*, they are also *evaluative*. They provide an evaluation (generally widely shared or consensual) of a social category, and thus of its members, relative to other, relevant, social categories. Because social identities have these important self-evaluative consequences, social groups and their members are strongly motivated to achieve or maintain ingroup/outgroup comparisons that favour the in-group, and thus the self (Tajfel & Turner, 1979). To account for social identity phenomena, SIT invokes the operation of two underlying sociocognitive processes. The first process is, of course, *categorisation* which sharpens intergroup boundaries by producing group-distinctive stereotypical and normative perceptions and actions, and assigns people, including self, to the contextually relevant category. The second process is *self-enhancement* which 'guides' the social categorisation process in such a way that ingroup norms and stereotypes largely favour the ingroup. Effectively, it is assumed that people have a basic 'need' to see themselves in a positive light in relation to relevant others (i.e., to have a positive self-concept),

and that self-enhancement can be achieved by comparing one's group to relevant outgroups in ways that 'favour' the ingroup (e.g., Hogg & Abrams, 1993).

In order to explain group members' behaviour, SIT formally articulates the processes of categorisation and self-enhancement with subjective belief structures. These refer to people's beliefs about the nature of the relations existing between their own group and relevant outgroups. These beliefs concern the stability and legitimacy of the intergroup status relations, and also the possibility of social mobility (psychologically passing from one group to another) or social change (psychologically changing the self-evaluative consequences of existing ingroup membership). Subjective belief structures influence the behaviours that group members adopt in the pursuit of self-enhancement through evaluative positive social identity. The 'responsiveness' of social identity to the immediate social context is effectively a central feature of SIT. The cognitive system, in seeking to maximise meaning in a specific context, engages whatever categorisation is cognitively most readily available and best explains or "fits" the similarities and differences among people.

In summary, the social identity, and self-categorisation, models of group processes have a number of important features: 1) they are general theories of the social group; 2) they incorporate the role of both the immediate and more enduring intergroup context in group behaviour ; 3) they account for the range of group behaviours (e.g., conformity, stereotyping, discrimination, ethnocentrism) in terms of a limited number of theoretically integrated generative principles; 4) they are basically 'socio-cognitive', and 5) they do not isolate group processes from interpersonal processes. The process of self-categorisation is seen as "depersonalising" perception, feelings and actions in terms of the contextually relevant self-defining ingroup prototypes; behaviour thus is influenced by the categorical structure of society and the accompanying process of self-categorisation. Intergroup relations and social identity are thus *closely* and *dynamically* intertwined.

We have already mentioned that, in spite of its popularity, SIT has had to face various criticisms (see Hinkle, Brown & Ely, 1992). Despite its avowed emphasis on the social nature of identity, one criticism concerns its lack of consideration for the influence of individuals' lifelong insertion in a social environment (e.g., Weinreich, 1992; 1994a; 1994b). Effectively, although SIT addresses the structure and function of a socially constructed self as a dynamic construct that mediates the relationship between society and individual, it has been argued that its "social dimension" is, in reality, relatively "superficial", because limited to the here and now of the situations observed. Indeed, Weinreich (1992: 5) argues that "SIT comes across as abstractions that do not include the continuity of people's experience", it "does not account for historical continuity at a societal level, nor biographical continuity at the individual level". SIT indeed seems to present the vision of a succession of discrete social identities, we are tempted to say "labels", which seems to undervalue the complex processes at work in the development of identity, and which undermines the influence of the important biographical experiences and socio-historical phenomena to which individuals sharing similar "identity labels" face throughout their life. These issues of biographical experiences and socio-historical contexts together with the process of "social identification" will be explored and (re-)conceptualised in details when we introduce the metatheoretical framework used in this investigation (Chapter 5) in a way which allows clear and meaningful empirical operationalisation of these concepts.

Our next chapter will now concentrate on one particular aspect of those important "internal" and "external" factors likely to influence individuals' identity formation and identity processes: *Ethnicity*.

Chapter III - To belong or not to belong: The ghost of ethnicity

3.1. - Introduction to a nebulous concept

Ethnicity appears to be an elusive concept, particularly difficult to define with precision. Effectively, ethnicity can be seen as an “umbrella concept” as it embraces, and ‘aggregates’ together, several clusters of sub-concepts and ideas such as (among others) the notions of origin, blood and descent, the concept of culture, embodying language and religion, the image of territory and boundaries, and conceptions of identification, solidarity and organisation. In the majority of cases, each researcher gives his/her own definition of ethnicity, emphasising one or several of these sub-concepts to the detriment of others, and consequently uses that definition in their work, which makes comparisons of works difficult, and (partly) explains why views on the phenomenon are so varied and so contested. Moreover, the fact that ethnicity today is a “common sense” concept, i.e. that of ‘belonging to a people’, as well as a scientific one, used, and abused, by the media, the politics, and others, adds to the “heat and confusion” associated with the concept. The contemporary prominence of the concept has been related to broad developments such as: the new ethnic movements and anti-colonial struggles (e.g., Yinger 1985); the result of a gradual shift of analytical framework from “race” (which had lost its credibility with the Second World War), to “culture” (deemed too difficult to define), to “ethnicity” (e.g., Wolf, 1994); while for others it can be interpreted as a change in the conceptualisation of one of the basic units of anthropological analysis from the “tribe” to the (less embarrassingly colonial) “ethnic group” (e.g., Ekeh, 1990; Jenkins, 1997).

The literature on ethnicity is today impressive, but this should not lure us into believing that all its secrets have been revealed; in the majority of cases, the term ethnicity has been (and is still often) used more as a “descriptive category”, allowing researchers to deal with a problem of another nature (i.e., racism, national integration, assimilation of immigrants...), than as a sociological (or

anthropological, or psychological...) concept, 'standing on its own', and susceptible to scientific study. An early review of the definitions proposed by Isajiw in 1974 demonstrated the *imprecision* and *heterogeneity* of the concept. Of the sixty-five articles dealing with ethnicity reviewed by the author, most of them did not include any explicit *definition* of ethnicity and, whenever they did, the proposed definitions appeared both 'vague' and 'eclectic'. The imprecision was to last for many years despite the generalisation of the term in social sciences. However, as certain researchers have argued, the 'vagueness' of the definitions of ethnicity have had the merit of avoiding dogmatism and of encouraging a diversity of approaches of the phenomenon (e.g., Banton, 1975; Jenkins, 1996). Effectively, although the majority of contemporary work on ethnicity may be higher in sociology, major research on ethnicity has also been carried out in anthropology, social psychology, history, political science and even economy (Yinger, 1985). Ethnicity needs, indeed, to be tackled *in an interdisciplinary fashion*.

Rather than concentrating specifically on disciplinary distinctions, we will focus our approach on some of the main theoretical currents and assumptions underlying the research on ethnicity, and try to elicit, from each, the meaningful theoretical and empirical insights susceptible to help us deepen and clarify our understanding of the concept. We will then tackle the most important question of the operationalisation of ethnicity in empirical research, as it can be regarded as one of the major pitfall of the research as well as the one area most likely to free it from sterile theoretical and philosophical quarrels (e.g., Weinreich, 1989a).

3.2. - The grand debate on the origins of ethnicity: Primordialism vs. Situationalism

The study of the processes by which "ethnic groups" are formed, maintained and transformed, has been beset by persistent and fundamental conceptual differences among scholars concerning the very *nature* and *origin* of these groups. This is a perennial debate about the nature of ethnic identity

that we cannot ignore. Presented simply, the key question is the following: is ethnicity a fundamental, primordial aspect of human existence, unchanging and unchangeable, or is it (and then, to what extent) defined situationally and ‘strategically’ and therefore manipulable and capable of change? This debate can be seen as taking place along a range of theoretical controversies about the capacity of individuals to intervene in their own life, to determine or be determined (Jenkins 1996). Even though the two positions appear to be profoundly antagonist at first glance, the debate is not as ‘clear-cut’ as it seems and, as we will see, some of the protagonists and their positions are often misrepresented, and sometimes even claimed and/or rejected by both sides. Without entering in the debate too deeply, we will now examine more closely each theoretical position.

3.2.1. - Ethnicity as a primordial given: The essentialist point of view

Currently considered as ‘outdated’ by most authors, this conception deserves however to be presented here as it represents the basis from which many ulterior conceptualisations have been elaborated. Effectively, the criticism of primordialism remains to this day a starting point for most theoretical re-elaboration of ethnicity, even though the approach itself is represented by a small number of authors and has not given rise to sufficient developments to pretend to constitute a real “theory” of ethnicity. The paternity of the primordialist position is usually attributed to Shils, but it is actually in an earlier essay by Kallen on cultural pluralism published in 1915 that we find the first developments of the conception.

The term “primordial” is effectively due to Shils (1957) who used it to substantiate his thesis of the importance of primary groups in the integration and reproduction of global society. Shils observed that what allows a society to function in ‘ordinary times’ (that is to say, in the absence of particular crises or conflicts) is the accomplishment by individuals of concrete, ordinary tasks in relation to their immediate environment. He contended that, in their daily routines, individuals are not guided

by an ‘abstract ideology’ or by a coherent image of society or of the world, but by their implication in personal networks of a “primordial” quality. These “primordial attachments” are those that join individuals in relationships to which they accord a special meaning and which are endowed with a very particular quality, like that characterising parentage attachments: “The attachment to another member of one’s kinship group is not just a function of interaction ... It is because a certain ineffable significance is attributed to the tie of blood” (Shils, 1957: 122).

Following Shils, Geertz (1963) postulated the existence of a type of “primordial” attachments deriving more from a feeling of “natural affinity” than from social interactions. Geertz observed that these primordial ties have, more than any others, the power to compete with the nation as the primary social unit. While the strength of these attachments can vary from time to time, and between individuals and societies, Geertz nevertheless argues that, “for virtually every person, in every society, at almost all times, some attachment seem to flow more from a sense of natural - some would say spiritual - affinity than from social interaction” (1973: 259-60). To emphasise the strength of these primordial ties, Geertz (1963: 109) even talked about a “longing not to belong to any other group” which, as Yinger (1985) remarks, is not easily applicable to most people in our modern societies. Ethnicity is therefore to be considered as a primordial, innate or even “instinctive” *predisposition* and these irrational, deep-seated allegiances are seen as capable of engendering an ineffable and at times overpowering coerciveness (Greeley, 1974).

For Harold Isaacs (1975), the assumption of the fundamental character of ethnic identity is based on the presumed existence of psychological *needs* shared by all human beings, such as the need to belong, to be accepted by one’s peers, the need for self esteem, etc. Among all the identities an individual can have, ethnic identity is the one that responds the most efficiently to these needs because the ethnic group represents a ‘refuge’ from which one cannot be rejected and where one is never completely alone.

Primordialism, therefore, is essentially a question of *emotion* or *affects*; the terms “attachment”, “sentiment” and “bond” frequently appear in the various arguments. Connor (1978: 377), for example, feels that the “intuitive bond felt towards an informal and unstructured subdivision of mankind is far more profound and potent than are the ties that bind them to the formal and legalistic state structure in which they find themselves”; he strongly emphasises the “non-rational nature” of this “ethnonational bond” (1993: 374), as does Patterson (1983: 26) for whom “ethnicity is an emotional issue. It belongs centrally to that area of experience which Weber designated the ‘non-rational’”. Implicit in this “non-rational” framework is a view of ethnicity as *involuntary*; not only do individuals have no choice regarding their ethnic membership, but they also have no control over this affiliation to the group (e.g., Isaacs, 1975; Isajiw 1974), and since these ties have to do with something so ‘basic’ to human life, it is not a mystery that people are sometimes willing to die for them (Greeley, 1974: 12-14). According to McKay (1982), the main advantage of a primordial perspective is effectively that it focuses attention on the great emotional strength of ethnic bonds. Primordially orientated research has demonstrated that some ethnic attachments persist for hundreds or thousands of years and, in certain cases, may override loyalties to other important collectivities (e.g., Spicer, 1971).

Despite the interest of this approach, several difficulties and weaknesses limit the explanatory power of a primordial viewpoint. First of all, primordialists tend to articulate their explanations in *deterministic* and *static* terms: primordial “givens” are not seen likely to change or to display dynamic properties. The fact that primordial traits are viewed as fixed, involuntary and even ‘compelling’, totally overlooks the potential creative abilities of human beings, and many find the “non-rational” argument overly *deterministic* and *uninformative*. Abner Cohen (1974a) for instance, criticises primordialists for being both “descriptive” and, most of all, “circular”. For Muga (1984), the Primordialist postulate is, in fact, tautological: what is being said, he feels, is that people act as members of ethnic groups because they *must* identify themselves with these groups; at best, it establishes the existence of ethnic groups and ethnicity - it does not really *explain* it.

Furthermore the sense of “essential primacy” of ethnicity found in the primordial literature can be seen as questionable. Effectively, rather than viewing ethnicity as a *possible focus* of identity, primordialists see it as the *cardinal orientation*. However it is obvious that many people do not feel ‘strongly ethnic’, or even not ‘ethnic’ at all, and are not ‘psychologically aberrant’ as a result. Finally, primordialists often suggest that ethnic groups “exist” in a political and economic vacuum. In this scenario, the primordial quality of ethnicity makes it an essential quality transmitted in and by the group, independently from relations with outgroups; this is, as we will see, a relatively difficult position to defend.

In summary, a primordial perspective can prove extremely useful to understand the emotional basis of ethnicity and the tenacity of ethnic bonds, but because of its psychological reductionism and its inability to account for the nature of the social environment, it fails to provide a comprehensive theoretical explanation of ethnic phenomena (e.g., Eller & Coughlan, 1993; McKay, 1982). It seems however that we might refer to the primordial approach in certain explanations of ethnic solidarity, especially for its most extreme, and apparently irrational, aspects and, as long as it is correctly conceptualised, primordialism has to be retained in any model that attempts to fully explain ethnic solidarity; without it, we would approach people as if they were acting without emotions, asserting their ethnicity totally without passion, in a perfectly ‘sober’ and ‘rational’ manner, and, as Scott (1990) observes, the world might be a better or at least a ‘safer’ place if this was the case, but of course it is not. Thus, as long as ethnicity is “felt”, then the concept of primordial sentiments is essential to our understanding of this experience.

3.2.2. - Ethnicity as common interest: The instrumentalist/situationalist approaches

Under this broad-ranging title can be included a series of approaches which have in common to situate ethnicity as a *resource* that can be mobilised in the quest for political power and/or economic advantages. The particular interest for, and contribution of, ethnicity to that political

mobilisation is to provide a “vector” which encourages group solidarity and which, in a way, “disguises” the real common interests for which the battle is being fought (Cohen, 1969). This perspective is linked to a “modernistic” vision of ethnicity, substantiated by the observation that modern nation-states are characterised by a multiplicity of situations of competition over rarefying resources (Glazer & Moynihan, 1975: 11). In all of these analyses, ethnic groups are defined as ‘instrumental’ groups, artificially created and maintained for their pragmatic utility (Vincent, 1974), or as ‘weapons’ (Young, 1983) used to obtain collective advantages. The fundamental question is to understand the conditions in which individuals likely to claim a common ethnic ‘membership’ are led to develop a solidarity with other individuals belonging to the same category to obtain these potential political or economical advantages. Despite their differences in emphasis, the authors in this perspective have in common that they place the *process of competition* at the centre of their analyses.

This is the model of ethnicity which emphasises its *plasticity* and highlights the fact that people (and peoples) can, and do, alter their ethnic ascriptions in the light of circumstances and in which the pursuit of political advantages or material self-interests are thought to be the incentives to such ‘adjustments’. Indeed, the instrumentalist approach tends to regard ethnicity as a *position*, or as an *outlook*, that is adopted to achieve some specific end. According to Banks (1996), “instrumental ethnicity” could be considered to be in people’s head, in contrast with “primordial ethnicity” thought to be ‘located’ in people’s hearts. Ethnicity is thus more or less seen as a ‘false consciousness’ or as an ‘ideology’ which can eclipse or at least fade class inequalities, which can be rationally manipulated and/or consciously adopted as a strategy for pursuing the political and economical goals of ethnic groups (e.g., Okamura, 1981; McKay, 1982; Lian, 1982; Olzak, 1983; Van Soest & Verdonk, 1984; Roosens, 1989).

This approach incorporates several variations and clusters of theories which put the accent either on collective struggles for power or on goals and individual strategies. *Mobilizationist or interest*

group theories, for instance, postulate that ethnic identities and ideologies are maintained and accentuated to exercise an influence on social and economical policies. Ethnicity is here perceived as a group solidarity emerging in situations of conflict between individuals who have some material interests in common. Ethnicity is, from the definition of Vincent (1974), “the mask of confrontation”. In this perspective, ethnic groups do not have more primordial significance than social class with which they often merge. Gordon’s (1978) concept of “ethclass” and Gellner’s (1983) notion of “nation-class” express this coincidence between class position and ethnic membership. Others, like Thompson (1983) distinguish more rigorously class interests and ethnic interests; ethnic interests, for example, are those which can make Protestants of all classes cooperate to the disadvantage of Catholics. Ethnic conflict is seen as having a rational basis, like class conflict, but the mobilisation it creates calls upon more powerful emotions because they are linked to certain irrational and primordial attachments (e.g., Bell, 1975). In a way, it is the same as recognising a (partially) primordial foundation of ethnicity, and this would indicate that mobilizationist theories (at least some of them) do not totally oppose primordialism; however, while testifying to the ‘special character’ of ethnic links, these theories are not really interested in investigating their *origin*, or indeed their *meaning*, but rather in studying their ‘strategic use’.

The theorists in this perspective refuse the idea that ethnicity would be an effect of socialisation within the group to see it as a reaction to changes in the institutional structures and in the power relations. In this view, the concept of ethnicity refers to an informal method of political organisation which can be used by any group which, for a particular reason, cannot organise itself on a more “formal” basis. For Abner Cohen (1974b) the main point should be clear: ethnicity can only be political, and political ethnicity is a goal-directed, ‘reactive’ ethnicity, formed by internal organisation and stimulated by external pressures. Cohen admits that such ethnicity needs to be built upon some pre-existing form of cultural identity rather than be conjured up out of thin air, but will only come into being when the conditions are right, rather than being a ‘natural’ phenomenon.

Similarly, Brass (1991) offers a vision of ethnicity as the product of social “manipulations” by certain sections of society; for him, ethnic groups are “creations of elites, who draw upon, distort, and sometimes “fabricate” materials from the cultures of the groups they wish to represent in order to protect their well being or existence, or to gain political and economic advantages for their group as well as for themselves” (1991: 8). Bastenier’s conceptualisation also emphasises the pursuit of collective ‘gain’ at the origins of ethnic groupings, rather than the notion of cultural similarity: “It would be intellectually arrogant, he argues, to think that the aspects of ethnicity to which immigrants refer are simply an expression of the cultural tradition from which they originate or that it expresses a previous inherited lifestyle which they want to maintain at all costs. The importance of ethnicity as a category of social practice arises out of and is measured by the social advantages one gains by invoking it” (Bastenier, 1994: 54).

In *Rational Choice theories*, the criticism of primordialist theories is here more fundamental and is established from the notion of individual “choice”. Members of an ethnic group are not defined as such because of their involuntary membership and their internalisation of the groups values, but rather when individuals wish to obtain advantages (whether social or political power, material commodities...) that they are unable to gain following individual strategies. Michael Banton (1983) is the one who developed more fully the possibilities of application of the rational choice theory to ethnic and racial relations (see also Patterson, 1975). His theory rests on the postulate that individuals act in order to *maximise their advantages* and that the options they have are partly determined by their anterior actions. His key propositions are that 1) individuals use racial and cultural differences to create groups and categories by a process of inclusion/exclusion, and that 2) ethnic groups are formed by inclusive processes and racial categories by exclusive processes. From these propositions, Banton sets to analyse racial and ethnic interactions like competitive exchanges in a market situation where individuals try to maximise their advantages through an evaluation of “costs and benefits”. The modalities of these inter-racial and inter-ethnic exchanges are put in relation with the nature of the boundary between the groups (i.e., strong or weak) and the types of

strategies (i.e., individual or collective) according to which actors compete. When the competition implicate groups, it contributes to reinforce the boundary between them, while when it implicate individuals, it results a weakening of these boundaries.

Rational choice theories put the individual at the centre of the analysis and the ethnic group is seen as nothing more than the sum of the individuals who compose it. Indeed, groups according to Banton must be considered as “coalitions” of individuals influenced by the consequences of the choices they have made in the past, and they change because individuals are constantly trying to calculate the costs and advantages likely to result from their actions. Despite their interest, these theories have great difficulties to account for choices that appear “irrational” such as individual sacrifices for the group; it is also difficult to see how the theory can account for the survival of groups such as the Amish, who place above everything a fidelity to a certain number of values of which it is difficult to see which economical or political advantage they get (Dex, 1985). Effectively, rational choice theories somehow “refrain” from thinking about identity even though they concentrate on individuals and, most importantly maybe, avoid thinking about the *values* which determine what is a rational choice for a given individual. In summary, if situationalism had the virtue of challenging the dominant ideology according to which all identities are fixed and unique (Verdery, 1994), and the capacity to explain the ‘fluctuations’ of ethnicity, it does not equally well account for individuals’ struggles to maintain some values inherent to ethnicity (McKay, 1982). As Kahn (1981) observes, instrumentalist theories do not answer the question as to where does ethnicity really comes from.

3.3. - Reflections on the Primordial/Situational debate: Where do we go from here?

As we have said earlier, the debate between primordialists and situationalists is difficult to escape and unwise to ignore. However, as we have seen in our presentation of their respective argument,

the two positions are not always as 'clear-cut' as they may seem and many scholars even contest the legitimacy of their systematic opposition. Bentley, for example, argues that both positions have at least as much in common as not (1987: 25-27); Van den Berghe (1978) considers that such dichotomous ways of characterising intellectual positions "serve little purpose beyond clarifying basic issues", while Lange & Westin see here "an example of an unnecessary polarization of inherently complementary aspects of human life" (1985: 22). Furthermore, as many have observed, the protagonists in the debate are very often misrepresented*. Clearly, rather than confining authors' thought under narrow and restrictive labels, it seems more useful to elicit the main postulates of each position which, if they are sometimes represented by individuals identifying totally with a school of thought (like, for instance, Shils with primordialism), are more often combined within each author's work in an original manner.

For Banks (1996) a true primordialist approach is nowadays relatively uncommon; it is usually a view of ethnicity that authors cite only in order to distance themselves from it. Jenkins (1997) similarly considering that there are too many reasons to reject strongly primordialistic views: "Too much ethnographic evidence exists of the fluidity and flux of ethnic identification and of the differing degrees to which ethnicity organises social life in different settings, for any other position to be sensible, and the theoretical argument in favour of a constructionist view is too well founded" (1997: 46). However, Jenkins also admits that "we cannot deny the longevity and stubbornness in certain circumstances, of ethnic attachments" (ibid.), while Rex (1991: 11) observes that "despite the very strong pressure in complex societies for groups to be formed on the basis of congruence of interest, many individuals do in fact stubbornly continue to unite with those with whom they have ties of ethnic sameness, even though such alliances might run contrary to patterns of group formation determined by shared interests".

* See, for example, the misinterpretation of Barth's position as a primordialist one: Cohen 1974a; 1974b; Burgess, 1978; Banks 1996; Eriksen, 1993 - see also Jenkins, 1997 for a criticism of the opposition between Barth and Geertz

Of course, these observations do not necessitate embracing wholeheartedly a notion of primordiality, or abandoning the social constructionist perspective. Indeed, to recognise that ethnicity is ever-present as one of the 'givens' of human social life is not necessarily the same as to endorse any of the arguments of the primordial point of view. It could be tempting to agree with Eller & Coughlan (1993) that the notion of the 'primordial' should be banished from the social science lexicon, however, the debate remains important and it would be irresponsible to forget it altogether. Primordialism is not only a theoretical position, it is also a common-sense view, easy to adopt, and with a potentially enormous power to guide our perception of the world. Even though these views are not widely supported, they cannot be ignored (e.g., Banks, 1996; Jenkins, 1997; McKay, 1982). As Banks (1996: 185-87) has suggested, the opposition between primordialism and situationalism offers a contrast between 'ethnicity in the heart' and 'ethnicity in the head' and alerts us to the need to acknowledge affect and emotion in our consideration of ethnicity - however there is no necessary contradiction between instrumental manipulation and sentiment; they may go hand in hand, and they may of course conflict, depending on the situation and/or the specific context.

Some theorists have attempted to transcend the Primordialist/Situationalist debate and insisted on the necessity to consider the specific context of ethnic manifestations in the analysis. McKay (1982), for example, after examining the strengths and deficiencies of primordial and situationist approaches to ethnic phenomena argues that, rather than mutually exclusive aspects of the ethnic phenomenon, they are interrelated ethnic manifestations which combine in varying degrees depending on the situation. Bentley (1987), on the basis of fieldwork conducted in the Philippines is also eager to transcend the instrumentalist/primordialist dichotomy. Concerned about the link between private, individual identity and public, corporate identity and critical of earlier theorists who have focused narrowly on one or the other, Bentley's solution is to import an additional theoretical strand to "twin" the existing conceptualisations of ethnicity. His particular addition draws on Pierre Bourdieu's *Outline of a Theory of Practice* (1977) and contends that it is through a

shared experience of the world that members of a group identify themselves as having a common identity. Bentley dismisses a too strong instrumentality: for him, people are living out an unconscious pattern of life, and not acting in a purely rational and goal-oriented fashion (p. 28). Similarly, there is nothing primordial about their ethnic identity: it can change, particularly from generation to generation, when the ‘objective conditions’ of life change, that is, when material and economic conditions change. For Bentley therefore, the content of an ethnic identity is as important as the boundary around it and he holds that it is individuals’ experience of the world that creates that content; it is not arbitrary but tied crucially to material and economic conditions (1987: 35-36).

We will now turn to a more “cognitive” approach of ethnicity with the compelling work of Fredrik Barth, which concentrates on the notion of *boundary processes* rather than on the *content* of ethnicity.

3.4. - Ethnicity as a form of social interaction: Barth’s legacy

Fredrik Barth’s edited collection *Ethnic Groups and Boundaries* (1969) was the outcome of a conference held in Oslo in 1967. The book contains seven short essays by Scandinavian anthropologists, each concerned with “the social organisation of culture difference” (the book’s subtitle) and analysing data from Norway, North-East Africa, Mexico, Pakistan and Laos. The major impact of the volume, however, was not made by the studies themselves but by Barth’s introductory essay. Barth began with what actors *believe* or *think*: ascriptions and self-ascriptions. Above all, he tried to show that ethnic groups are *socially constructed* and that the content of the group - in terms of both ‘cultural traits’ and ‘personnel’ - has no ‘a priori’ existence, that is to say, it is not so much the group itself which endures, but rather the “idea” of the group. Barth’s main contribution was effectively to encourage a shift away from discussions of the *content* of ethnic identity such as language, dress, food and so on, or as he called it the “cultural stuff” (1969: 15),

towards a consideration of the *boundaries* that mark the limits of such contents. The emphasis therefore is not placed on the ‘substance’ or ‘content’ of ethnicity but on the *social processes* which produce, reproduce and organise the boundaries of identification and differentiation between the different ethnic collectivities. For Barth, groups and societies are not to be seen as “things” and the fact that ethnicity and ethnic groups are produced by people in social interactions is his basic postulate. He insists that we need to look at how the membership of ethnic group is recruited rather than simply assume an obvious process of “birth-and-death reproduction”.

Barth does not totally ignore the cultural content of ethnicity, he considers this to be of two types - “diacritical markers” such as dress and language, and “value orientations” such as morality and other social norms (1969: 14); however he argues that it is senseless to try to typologise groups on the basis of lists of content, simply because such lists are not finite in length, and because individuals can *choose* to display, or not, any number of features to legitimate their location and status in any given situation.

This notion of both *variation* and *choice* in the expression of ethnic identity is one that is now generally known as “situational ethnicity” (Okamura, 1981). Situational ethnicity is premised on the observation that “particular contexts may determine which of a person’s communal identities or loyalties are appropriate at a point in time” (Paden, 1970: 268). Although minimal in content, this delineation of the term highlights the most salient features in this approach to ethnicity. It takes note that variability in the affirmation of ethnic identity may be dependent upon the immediate social situation, and relates this variability to the individual’s perception of that situation.

It is clear that Barth is attentive to the variable significance of ethnicity in the structuring of social relations when he proposes that “ethnic categories provide an organizational vessel that may be given varying amounts and forms of content in different socio-cultural systems. They may be of great relevance to behaviour but they need not be; they may pervade all social life, or they may be

relevant in limited sectors of activity” (Barth 1969: 14). However, despite his focus on the ethnic boundary that “canalizes social life”, Barth also displays an apparent lack of concern for the structural aspects of ethnicity when he argues that: “It makes no difference how dissimilar members may be in their overt behaviour - if they say they are A, in contrast to another cognate category B, they are willing to be treated and let their own behaviour be interpreted and judged as A’s and not as B’s; in other words, they declare their allegiance to the shared culture of A’s” (Barth, 1969: 15). The difficulty with this reasoning is relatively obvious: it would appear to accord individuals the option to pursue *whatever* course of action they desire, without consideration of the role constraints that may well proscribe such behaviour. Furthermore, it does not seem to consider the nature of the relation between the groups.

A more “tempered” perspective is proposed by A. L. Epstein who argues that “For the individual, whether and to what extent he acquires a sense of ethnic identity always involves some element of choice. But such choice is subject to a number of constraints. Some of these are clearly social and relate to certain features of the social systems” (Epstein, 1978: xiv). Nagata (1974) is also concerned with the possibility of variations in the affirmation of ethnic identity, however, like Barth she seems to overemphasise the “options” of the individual. She proposes that the most significant factors in this ‘situational selection of ethnic identity’ are: the individual’s desire to affirm either social distance or social solidarity; a consideration of the immediate advantages to be gained by a particular ethnic identity selection and, most importantly, a concern for social status and social mobility (1974: 340). Clearly, we have to consider that individuals may evaluate, and act upon, these various factors, only if the overall structural setting allows them such variability in their assertion of ethnicity.

While Nagata focuses on the individual’s *selection* of various ethnic identities available to him/herself, Vincent points out that the actor has the option (ideally) “to articulate, underplay or stress his ethnic status as he will” in lieu of other statuses which he holds (1974: 377). Wallman too

emphasises the *variable importance* attached to ethnicity rather than the notion of an unlimited choice of ethnic identities; “Ethnic identity is not fixed and ethnic identity does not always count” she says, and “sometimes their concealment is a deliberate part of impression management or economic strategy” (1983: 77; 73). Ethnicity, in her view, can be regarded as a *resource* which will, for some purposes and in some situations “be mobilised to the advantages of a social, cultural or racial category of people; will have no meaning at all in other situations and will, in still others, in which other needs are paramount, be constructed as a liability to be escaped or denied as far as possible” (1979: ix).

Eriksen also acknowledges individuals’ capacity to “negotiate their identity” when he argues that “Ethnicity can be a fluid and ambiguous aspect of social life and can, to a considerable degree, be manipulated by the agents themselves” (1993: 31) however, he also acknowledges that ethnic identities cannot be manipulated “indefinitely” and that, in some cases, they can be imposed ‘from the outside’ by dominant groups on individuals who do not themselves want membership in the group to which they are assigned. Indeed, not all situations permit the ‘manipulation’ of identities and individuals’ choice among them, such choice being particularly constrained for members of racial minorities (e.g., Vincent 1974). Finally, Verdery (1994) suggests that both the utility of situationalism as an analytic approach and its possibilities in everyday practice are in fact a function of the kind of state-making within which ethnic identities take shape.

Beside the reservations concerning the great emphasis on individual’s choice in Barth’s approach, there have been some criticism regarding his lack of clear differentiation between *ethnic identities* and other *social identities*. Effectively, his emphasis on ethnicity as a form of social organisation has led some to consider almost any notion of social identity - of opposition between an “us” and a “them” - as *ethnic*.

Roosens (1989), for example, argues that, however useful the concept of boundary may be, it does not get to the heart of the matter, as boundaries may create identities but not necessarily “*ethnic*” identities. In his view, the *boundary metaphor* has to be supplemented by the *kinship metaphor*, adding a genealogical dimension to the process of ethnic group formation. Similarly, A. D. Smith (1992: 438) argues that “The family metaphor retains its importance. When people identify with ‘ethnies’ they feel a sense of wider kinship with a fictive ‘superfamily’, one that extends outwards in space and down the generations in time”.

Further complaints have been made on the lack of “historicity” in Barth’s approach. Cole (1981) effectively argues that Barth’s ecological model of ethnicity is best suited to analysis of ‘imperial formations’, while Bentley (1987) and Eriksen (1991) criticise his “formalist approach” for using a universal, “ahistorical” notion of ethnicity. Finally, Barth’s paramount emphasis on the *boundary* rather than on the *cultural content* of ethnicity has been questioned. Recently, in an attempt to understand the complexities of why some ethnic attachments are more contingent or flexible than others, Cornell (1996) argued for a partial shift of analytic attention back to what goes on “within the boundary” – to what co-members share, as much as what differentiate them from others - to the *content* of ethnicity, the “cultural stuff”. “The issue of cultural content versus boundary, as it was formulated, unintentionally served to mislead” acknowledged Barth in a later essay (1994: 17); however he still promotes an approach based on an analysis of the particular boundary processes rather than on an enumeration of the sum of content in an old-fashioned trait list.

The most reasonable position would be to acknowledge that the ethnic boundaries and the interactions across them are intimately and indissolubly bound up with the cultural contents of ethnicity. The boundaries of the ethnic groups are not static, they are continuously redrawn to serve the interests of the individuals composing them, especially when groups seek to broaden their ethnic identity or to accommodate membership in a number of overlapping groups (Anthias & Yuval-Davis, 1992; Modood, Beishon, & Virdee, 1994).

In summary, Barth's (1969) volume marked an epochal shift in the study of ethnicity and many will agree with Enloe that "Fredrik Barth has been the social scientist perhaps most responsible for the shift from static to interactional approaches to ethnicity" (1980a: 235). This shift was accomplished by differentiating the notion of ethnicity from that of culture, and by examining ethnicity or ethnic identity as an aspect of social organisation rather than as a nebulous expression of culture (Hutnik, 1991).

3.5. - Related Concepts: All things ethnic?

During the last decade, the concept of ethnicity has often been coupled with that of nationalism and/or nationality, and several scholars such as Brass (1991), Eriksen (1993), Hobsbawm (1992) and Oommen (1997) have juxtaposed these terms in the titles of their books and journal articles. The question arises however as to what exactly is the affinity and closeness of the two concepts. The relationships between ethnicity and nationalism need scrutiny for several reasons: first the imprecise usage of these terms confuses the description and the analysis of the phenomena they are thought to encompass; secondly, there has been a substantial evolution and considerable changes in their meanings over time; and finally, there has been important variations in the empirical contexts to which they have been applied. Several scholars have attempted to define the two terms "comparatively". Oommen, for example, gives a relatively simple definition of nationality: "The nation is a territorial entity to which the nationals have an emotional attachment and in which they invest a moral meaning; it is a homeland - ancestral or adopted. Nationality is the collective identity that the people of the nation acquire by identifying with the nation" (1997: 19). He continues by saying that "a common homeland is the critical minimum for the existence of a nation; the dissociation between a people (or a segment of that people) and their homeland de-nationalizes them and they become an ethnic" (p. 20) and defines therefore ethnicity as "a product of disengagement between territory and culture" (ibid.).

This position provides a relatively clear-cut distinction between *nationality* and *ethnicity*, a distinction based on the ‘geographical location’ of the population in question (i.e., within or away from the ‘homeland’). Other scholars have also attempted to differentiate the two concepts on similar ‘tangible’ criteria. Kellas (1991) for example, offers a ‘working definition’ of the nation as “a group of people who feel themselves to be a community bound together by ties of history, culture and common ancestry” (p. 2). Nations, he argues, have “objective” characteristics which may include a territory, a language, a religion, a common descent (although not all of these are always present), and “subjective” characteristics, essentially a people’s awareness of its nationality and affection for it. Although this definition could be recognised by many as acceptable for ‘ethnic groups’, Kellas argues that ethnic groups can be differentiated from nations on several dimensions as, according to him, “they are usually smaller; they are more clearly based on a common ancestry and they are more pervasive in human history, while nations are perhaps specific to time and place” (p. 4).

Although this type of definition again provides ‘concrete’ bases for distinction, it nevertheless acknowledges the *similarity* of the two concepts. Other scholars also recognise a similarity of underlying processes at the origin of ethnicity and nationalism, such as Bauman (1992) who argues that both refer to the family of “we-talks”. Some more specifically argue for a possible ‘continuum’ of evolutionary processes between ethnicity and nationality: Llobera for instance claims that, to make a bid for nationhood, “the first thing you must have is a reservoir of ethnic potential” (1994: 214), while Jenkins (1997) contends that nationalism is rooted in, and is one expression of, ethnic attachments, “albeit perhaps at a high level of collective abstraction”.

Adopting a different approach to the relationships between ethnicity and nationalism, Williams (1989; 1990) situates ethnicity, not at the origins of nationalism and nation-building, but rather at the resulting end of these processes. Like a number of anthropologists (e.g., Cole & Wolf, 1974; Fox, Aull & Cimino, 1981), she sees state-formation as the most salient context within which

ethnicity is produced. For her, the state is the arena within which various groups establish and fight over symbolic conventions, strive for legitimacy and establish inter-group relations. In circumscribing territories and imposing cultural domination, state-makers *form* identities; “The ideologies we call nationalism and the subordinated subnational identities we call ethnicity result from the various plans and programs for the construction of myths of homogeneity out of the realities of heterogeneity that characterise all nation building” (1989: 429).

Not everyone is willing to recognise the similarities between the two concepts, however. Hobsbawm, for example, argues that *nationalism* and *ethnicity* are “different and indeed non-comparable, concepts” (1992: 4). In his view, nationalism is a recent political philosophy, while ethnicity expresses “authentic” or “primordial” group identity, deeply rooted in a distinction between insiders and outsiders. Ethnicity may be “one way of filling the empty containers of nationalism” but, for Hobsbawm (1990: 63), there is no necessary relationship between the two.

Thus, although we argued at the beginning of this section that a clarification of the relationships between ethnicity and nationalism was necessary, it seems that a *general definition* or clarification of these relations is neither possible nor desirable. As Oommen (1997) argues, it is much more interesting and constructive to situate these two terms *in an interactional context* because their relationships will vary depending on the specific properties of each situation. What we can say, however, is that *ethnicity* and *nationalism* are names for two closely related forms of social ideology. Both are means of social classification, both are based on the assumption that certain types of differences are significant, and both stress the internal homogeneity of a given group of people and its differentiation from people of other “kinds”. In this sense ethnicity and nationalism are similar to ‘race’, except that racial ideologies involve intensifying the difference that is posited by seeing it as ‘absolutely immutable’: one can never change one’s race whereas ethnic identities and nationalities can be altered over time.

3.6. - In summary

As we have seen, ethnicity has proved a difficult concept to synthesise and any “conclusion” to our review seems hazardous. Indeed, we cannot in this final section offer any clear and ‘definitive’ definition of ethnicity, or in fact determine which is the “best” theory to tackle it. The debate on ethnicity has been fuelled since the 1970s by an abundant literature which, if it has considerably enriched our empirical knowledge of inter-ethnic situations in many parts of the world, and has put forward several convincing theoretical postulates concerning ethnic phenomena, has not yet allowed us to extract a “general” theory of ethnicity. In many cases, the theoretical confrontations between researchers have concentrated on efforts to found a particular conception of ethnicity - while disqualifying different approaches - each of the theses being put forward relying on some “empirical examples” allowing its validation and demonstrating that rival theories are unable to account for certain situations.

As we have seen, several researchers have tried to overcome these sterile controversies and attempted to integrate the various theoretical strands and promote their complementarity rather than their opposition in the interpretation of ethnic phenomena. Many have also suggested that the protagonists in the debate were in fact often concerned with different ethnic phenomena, or rather with *different manifestations* of the ethnic phenomenon, leading naturally to different *interpretations* of the processes underlying ethnicity. Many authors today admit that there is *ethnicity* and *ethnicity*: traditional and new ethnicity, interactional and reactive ethnicity, real and symbolic ethnicity, etc.; the adjectives might indeed be just as numerous and varied as the cases and situations investigated. Nevertheless, beyond their divergences, contemporary debates on ethnicity rest upon a minimal basis of common theoretical points emerging, more often than not, from a general criticism of the primordialist viewpoint. The first of these points is a recognition of the *relational* rather than *essential* character of ethnicity. Ethnicity, by definition, has a double face which at the same time affirms a collective Self and a collective Other in a particular environment.

Our research interest should therefore lie not only with the ethnic groups but also with the social, political, economic and historical context within which ethnicity emerges, keeping in mind that this context is continually changing and evolving, as are the groups themselves, their relations and the individuals composing them. As Burgess (1978: 266) reminds us, “Ethnicity is a synthetic term and cannot be understood, nor has it meaning, apart from *ethnic groups*. Ethnic groups are, of course, the sine qua none of ethnicity... ”.

The second point refers to the *dynamic* rather than static nature of ethnicity and ethnic identities. Most contemporary authors refuse to see in ethnicity a social “fact” endowed with a universal and invariable importance, but define it rather as a “variable” likely to be, or not, activated by social actors. In other words, ethnicity is not defined as a ‘quality’ or as a ‘property’ inherently attached to certain types of individuals or groups, but as a form of organisation, or a principle of division of the social world whose importance may vary with both epochs and situations, and whose content and significance, are open to *changes* and *redefinitions*. This dynamic aspect of ethnicity is closely related to its relational nature; as Armstrong (1982: 6) notes “the approach in terms of boundaries (as developed by Barth, 1969) implies clearly that ethnicity is a beam of changing interactions rather than a nuclear component of social organisation”.

Of course, from these fundamental agreements, current researches on ethnicity manifests a number of theoretical divergences, and a potential explanation, often overlooked although undeniably relevant in the conceptualisation of ethnicity, is the importance of the “location” of the researcher and the population studied. Some scholars have been conducting their investigations “abroad”, with groups of people who could be considered, and considered themselves, to be “at home”; these researchers, usually anthropologists, were therefore working in what were for them distant and “exotic” locations. Others, usually sociologists and social psychologists, have been working “at home” and have studied various migrant populations who have ‘recently’ moved to their country (in the majority of cases Britain and the United States). Then again, another possible case arises

when both the researchers and the people they study can be considered to be “at home”. These apparently “trivial” differences - “who had travelled to whose country” - are likely to produce sharp and meaningful cleavages in the literature. In addition, the variety of methods and conditions of investigation can influence the manner in which ethnicity is approached and conceived. The ethnicity of minority migrant communities, for example, has been treated very differently in the literature from the ethnicity of groups which, in the earlier anthropological literature would have been described as “tribes”. Another important element, often neglected in most approaches of ethnicity, is a real search for *similarity* between the ethnic groups under investigation. Too many studies of ethnicity stress the relative *distinctiveness* of ethnic groups, and focus almost exclusively on the ways in which ethnic groups manage to remain discrete; however, as Eriksen (1993: 27) reminds us, “since ethnicity is an aspect of relationship, it is also important to stress the mutual contact and the integrative aspect”.

In our investigation of ethnicity in Ireland, we attempt to take into account all of these factors and, most importantly, to concentrate on the operationalisation of ethnic identity. The metatheoretical framework on which our approach is based, i.e., *Identity Structure Analysis* (ISA), is effectively opposed to generating grand, universal theories of ethnic identity, and concentrates on the elicitation of the particular socio-psychological processes underlying the definition and redefinition of individuals’ ethnic identity in real-life settings (Weinreich, 1989a). To go back to Barth’s terminology, we can say that this approach allows us to investigate both the boundary processes and the “cultural stuff” at the origin of the potentially different ethnic identities found on the island of Ireland. The metatheoretical framework itself, and its particular conceptualisation and definition of ethnic identity, are presented in detail in Chapter 5. The next Chapter now introduces and attempts to integrate another potentially important factor in the identity development and identity definition of the people(s) of Northern and Southern Ireland: *Religion*.

Chapter IV - Religion on our side - i.e. On psychology's side?

4.1. - Introduction: Situating religion in psychology research

Religion is, and has always been, a very important human concern. However, despite its significance and the prominent role it plays in many people's lives, religion appears to have been largely neglected by psychology. This lacuna is particularly obvious when we consider the content of most psychology textbooks - often considered to be a good indicator of the importance and/or success of a particular research topic at any given time - religion is almost invariably missing (e.g., Beit-Hallahmi, 1989; 1991; Gorsuch, 1988; Jones, 1994; Paloutzian, 1983; Pruyser, 1987; Wulff, 1991). This has not always been the case. Many of the "founding parents" of psychology (i.e., Wilhelm Wundt; G. Stanley Hall; Sigmund Freud; John B. Watson. B. F. Skinner; James M. Cattell; Abraham Maslow; William James, among others) were deeply interested in religion, in its mysteries, and in its potential value for the psychological field. However, if the psychology of religion seemed to be an active area of research at the beginning of the century, its attractiveness did not last and, when Gordon Allport set out to analyse the treatment accorded to religion and religious experience in the major psychology textbooks of his day, he reported that "About most psychological texts, there is nothing to report excepting that they contain no treatment of the religious sentiment or closely related mental functions" (Allport, 1948: 83). Subsequent surveys revealed little change until the end of the 1970s and the beginning of the 1980s, when mentioned, religion appeared mainly as a "source of illustration" and not as a subject matter in its own right (e.g., Beit-Hallahmi, 1989; Lehr & Spilka, 1989). The situation has significantly changed these days and there is now a considerable activity in the psychological approach of religion*.

* For introductory texts see Argyle & Beit-Hallahmi, 1975; Batson & Ventis, 1982; Brown, 1985; Meadow & Kahoe, 1984; Spilka, Hood & Gorsuch, 1985.

However, this current activity should not be interpreted as a sign that the study of religion is now well *integrated* within psychology. Effectively, the relationship psychology entertains with religion seems indeed to be developing *outside* of the usual arena of psychological interest, and, while an impressive number of psychological theories, concepts and methods have been applied to the study of religious behaviour and of religious experience, religion itself seem to be kept outside of what can be called “mainstream psychology”.

Following the path of psychology itself, the “psychology of religion” has been relatively “pluralistic” from its beginnings, and there is hardly a theory or a method in psychology that has not been associated with the study of religion or the exploration of religious attitudes and behaviours (e.g., Pruyser, 1987). At the same time, we must be aware that the phenomena of religion are themselves so *diverse* that it is unreasonable to refer to “religion” as if we were dealing with a single and unified concept. This diversity in both forms of psychologies and in religions has quite logically lead to the establishment of little “cliques” of scholars based on similarity in professional setting, motives, aims, methods of study and (quite often) denominational allegiances, and therefore to the emergence of specific lines of studies and varying perspectives which have developed relatively *independently* of each other and have, more often than not, largely ignored each other, except for occasional ‘dismissive remarks’ (e.g., Pruyser, 1987; Schoenfeld, 1993a). Nevertheless, the ‘psychology of religion’ is now an active and very diversified field of research and we will not in this short presentation attempt to cover all of its ramifications. We will however introduce some of its major assumptions concerning the definition of religion, delineate some of the predominant trends of research and present some criticisms that have been raised both inside and outside the field.

4.1.1. - Defining religion: Is it possible? Is it useful? Is it appropriate?

“One cannot even approach the question of defining religion without becoming involved in controversy” warned Greeley (1972: 28). Effectively, few human concerns are more seriously

regarded than religion and opinions about the origin(s), meaning(s) and value(s) of religion are extremely varied and often passionately debated. Some people see religion as the highest of all human thoughts, while others see it as pure mental aberration; some as man's best hope; others as the invention of a few exploiters to manipulate people through superstitions; some fight to expand religion's place in our daily life; others to eradicate religion from society... To say that definitions of religion abound and vary considerably is thus quite an understatement (e.g., Eliade, 1987; Smart, 1989). Many have agreed with Yinger (1967: 18) in saying that "any definition of religion is likely to be satisfactory only to its author", however, many more, including Yinger himself in a later volume (Yinger, 1970), have, at one point, struggled with the problem, and attempted to offer a particular, potentially more "seductive", "ultimate" definition.

Many of the early theorists concentrated their efforts on defining religion in terms of its "substance". The emphasis in these definitions was placed on the beliefs, doctrines, creed or practices of the religion in question. The key concept was that it is "*what is believed*" that matters, and not the psychological (or other) *functions* that religion might serve (e.g., Berger, 1974). The advantage of this approach is obvious: it is relatively easy to identify what "looks" most like religion, to categorise and to label it. Substantive definitions vary greatly and can range from the very specific to the broadly defined. The major problem with this approach is that it is relatively easy to "miss" the religious nature of certain phenomena and/or to exclude certain groups who do not clearly or explicitly identify themselves as religious (e.g., Cochran, 1990; Paloutzian, 1983). Furthermore, it is quite obvious that the great variety of religions and the subtleties of religious phenomena can only lead to an enumeration of specific characteristics difficult to translate from one context to another and therefore totally inappropriate for a scientific approach which aims at achieving generalisations and discovering universals[†].

[†] These difficulty associated with "substantive definitions" of religion somewhat mirror the difficulties encountered by scholars working in the area of ethnicity and struggling with similar "substantive" definitions of the ethnic phenomena and thus with potentially 'infinite' lists of features - see Chapter 2.

A second type of approach has been to try and focus on the *function(s)* of religion. Following Durkheim (1915), some of the “functionalists” apprehend religion as a *source of social integration*. Malinowski (1965) for example, considers that religion is what holds society together. In this view, religion is perceived as a positive social institution that helps bring people together and stabilise society. Taking another path, others have followed Max Weber in considering more specifically the ‘meaning-providing’ role of religion - religion is here seen as a *cultural system*, or as an *interpretive scheme*, offering explanation and meaning for individuals in many aspects of their daily life. For Cochran (1990) for example, religion provides a ‘sense of place’ in the order of being and, therefore, a sense of meaning and a foundation for relations with fellow believers. There is an obvious strength to emphasising the *functions* of religion rather than its *substance*: in functional definitions, religion can be seen as a *process* and not merely as a doctrinal *content*. However, a pitfall of this approach is that the functional position has proved to be relatively “tolerant” and extremely “inclusive”: almost anything can be seen as serving a religious function, and if anything can be religion, the question then arises as to what *exactly* is religion? (Paloutzian 1983).

Another important angle of approach has been to try to determine whether religion is to be conceptualised and analysed at the *individual* or at the *social* level. William James offered one of the first “working definition” of religion; for him, religion refers to “the feelings, acts and experiences of individuals in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider the divine” (1902/1961: 42). Broad as that definition may be, it can nevertheless prove limiting. Effectively, numerous religious experiences occur ‘in company’ as well as ‘in solitude’, and James’s definition minimises or even ignores important social religious activities such as collective worship and culturally defined religious characteristics such as myth and theology. None of these, of course, should be excluded from the psychological study of religion. Despite the limiting nature of his conceptualisation, many subsequent psychological definitions have however adopted James’s focus on individual experience of what is religion (e.g., Meadow & Kahoe 1984; Pargament, 1991).

By contrast, Iannaccone (1994: 1183) has argued that “Religion is a social phenomenon, born and nurtured among groups of people”. He concedes that, in principle, perhaps, religion can be purely ‘private’, but that, in practice, it appears to be much more “compelling”, and also much more “attractive”, when it is experienced in groups.

According to Cochran (1990), the distinction between private and public aspects of religion is a false and misleading one: religion is both private *and* public, it intersects the conventional distinction between the private and the public sphere of life, and it is indeed a constant reminder of the *unity* of public and private life. Similarly, Beit-Hallahmi (1989) argues that religion has to be conceived as both personal *and* social, individual *and* cultural. Finally, religion has been defined in terms of the now famous *intrinsic* and *extrinsic* orientations (Allport, 1954; 1959; 1960; 1966; Allport & Ross, 1967) and this conceptualisation will be developed more fully latter in this chapter (cf. section 4.2).

We could present here many more example of definitions and classifications of religion, each of them highlighting particular characteristics and/or function(s) of the phenomenon, each of them interesting and challenging in its own right, but it is not the purpose of this chapter to try and discover the ‘true essence’ of religion. Indeed, as several researchers have argued, in the realm of psychological research, there is no real ‘benefit’ in extracting and adhering to one strict definition of religion as it does not really advance scientific research (e.g., Spilka, Hood & Gorsuch, 1985; Schoenfeld, 1993a). The task of psychology is rather to try and reveal how religion “works” in people’s lives. Our next section thus examines how researchers have conceptualised religion in their investigations, what place, weight and value they have been willing to give it, and how ‘responsive’ they have been to its influence.

4.1.2. - Conceptualisation of religion in psychology: Superficial or genuine interest?

Without the support of a definite and absolute definition, and consequently, without any decisive theoretical frame of reference, social sciences' approach of religion and religious phenomena is bound to appear "scattered", dependent upon the specific conceptualisations, procedures and measures chosen by the various researchers (e.g., Barbour, 1990; Batson, Schoenrade & Ventis, 1993; Beit-Hallahmi, 1989; Hyde, 1990). Most anthropologists and sociologists have examined religion as *an aspect of culture* and have been principally interested in its institutional forms: they have explored how churches, synagogues and/or temples are formally, and informally, structured, how they prosper, decline, survive and/or evolve. This aspect of research offers an understanding of the place of religion in the social order: its historical, social, political and even economic characteristics and functions. Psychologists on the other hand, prefer to focus on the individual developing and participating in the social environment, and religion is taken as a part of that environment. They want to know what religion "means" to the individual, what it "does" for him/her, how the various religious beliefs are internalised and what influence, if any, they have on the individual's thoughts and behaviours. Of course, the separation of these two angles of research is never totally absolute, the institutional and the individual levels are inseparable and must be seen as complementary in a thorough approach to religion.

We can recognise two global trends in psychology's approach to religion: religion may be apprehended *as a variable among others* and included within studies, for a variety of reasons, or it may be *the focal point of the investigation*. The former approach has clearly been the most frequent. Effectively, in numerous studies, religion (or, to be more accurate, 'religious affiliation') has been gathered as one of the "background variables" such as age or social class. Generally speaking, religious variables have often been included in topical research on (social) attitudes and behaviours (e.g., Spilka, Hood & Gorsuch, 1985; Gorsuch, 1988; Wulff, 1991). In most of these investigations, religion is conceptualised and measured at a relatively "primitive" level; effectively, most of these

studies rely on religious membership or religious ‘preference’ as a single indicator of religiousness and often (erroneously) combine under general labels a great variety of individuals (from the religious active to the ‘occasionally’ religious), leading to potentially misleading interpretations of the results (e.g., Batson & Ventis, 1982). In a word, in most of the studies including religion as a “variable”, religion itself is not really taken seriously. The second approach originates from a totally different perspective, and focuses totally and explicitly on religion and religious phenomena. Studies using religion as a focal variable have been less “popular” and less extensive but have nevertheless been relatively varied. As we have seen, many scholars have attempted to explore the “core” of religion and extract an ‘ultimate definition’ of religion. To that purpose, many ‘scales’ have been devised and, as Gorsuch (1988) remarked, the major problems facing those who wish to explore religion is not finding a scale but choosing among them! Furthermore, the study of religion with regard to (social) attitudes and behaviour has been undertaken by researchers demonstrating a deep and genuine interest in the religious factor. The great majority of these studies have concentrated on the relationship existing between *religion* and *prejudice*; this area is developed in more detail in the next section of this chapter.

In summary, we can say that the psychology of religion encounters many obstacles and difficulties; in a way, whenever the prime focus is on religion these are both theoretical and methodological - and whenever these seem to be eliminated, or at least ‘controlled’ by a specific “pure” experimental psychological approach, concerns emerge as to the genuineness of the religious input in the research. However, it is important to continue to try and “explore” religion(s) and religious phenomena, if only to shed some light on, or even, perhaps, ‘eradicate’ potentially dangerous myths surrounding them since, as we will see now, some of the popular assumptions surrounding religion and religion’s influence in our daily lives may appear totally genuine, but can only be revealed when confronted to scientific inquiry.

4.2. - Religion and Prejudice: The Grand Paradox

Few areas in the psychology of religion have generated as much interest, research and controversy as the relationship between *religion* and *prejudice*. In all major world religion, “love one another” is a major theme, and love and acceptance of others - *all* “others” - is preached. This acceptance of the other is supposed to be unconditional and, therefore, independent of race, colour, sex and creed. Christianity, in particular, prides itself on such a strong position (e.g., Batson, Schoenrade & Ventis, 1993). However, the world has always been, and sadly still is, full of religious conflicts and religious prejudices.

Indeed, just as easily (and even probably more easily) as we can think of cases in which religion has appeared as a driving force for love, acceptance and tolerance, we can also think of cases in which it has appeared as a driving force behind ‘self-righteousness’, ‘elitism’, ‘superiority’, and as a justification of the rejection, oppression, and sometimes even destruction, of “others” from different countries, races, cultures and/or religious affiliation. As Greeley (1972: 206) admitted, “That there is a connection between religion and fanaticism scarcely needs historical documentation. The most serious wars are religious wars and the most merciless of conquerors are those who triumph in religious wars”.

There has been considerable empirical research concerning the effect of religion on intolerance, prejudice and bigotry and we will not attempt here an exhaustive review of that literature[‡]. We will however introduce some of the lines of research and most interesting questions that have been raised in this area. Research showing a link between religion and prejudice has a long history, dating at least to the 1940s when Adorno & al’s (1950) famous studies of the authoritarian personality revealed a *positive association* between religion and prejudice.

[‡] Such reviews can be found in Gorsuch & Aleshire, 1974; Batson & al., 1993; Spilka, Hood & Gorsuch, 1985

Some critics of religion have gone so far as to charge that racial and/or ethnic intolerance were a “natural extension” of religious precepts. Glock & Stark (1966) for example built a case that Christianity contributed directly to anti-Semitic prejudice (see also Eisinga, Konig & Scheepers, 1995). However, the generalisation that religion is positively correlated with prejudice is much more complex than it appears and Gordon Allport, as early as 1954, concluded that it was even paradoxical since “it [religion] makes prejudice and it unmakes prejudice” (Allport, 1954: 444).

When evaluating the research on the religion-prejudice relationship, it is important to keep in mind three relatively important points: First of all, a great variety of measures of intolerance, prejudice and bigotry have been used in the various studies. Secondly, the investigations have tended to focus on the relationship between religion and prejudice among white, middle class Christians in the United States[§]. Finally, it is important to remember that most of this research has (only) been *correlational* and has not really assessed the veritable *influence* of religion on prejudice, only the *relationship* between the two. Effectively, any relationship found could result from the influence of prejudice on religion instead of the influence of religion on prejudice or indeed, it could even result from the influence of some third variable on each. Nevertheless, many studies over the years have found that people’s responses to measures of religion and prejudice were related. In his review of the literature, Wulff (1991: 219-20) was led to conclude that: “Using a variety of measures of piety - religious affiliation, church attendance, doctrinal orthodoxy, rated importance of religion and so on - researchers have consistently found positive correlations with ethnocentrism, authoritarianism, dogmatism, social distance, rigidity, intolerance of ambiguity and specific forms of prejudice, especially against Jews and Blacks”. Batson, Schoenrade & Ventis (1993), Dittes (1969), Gorsuch & Aleshire (1974), Meadow & Kahoe (1984), Myers (1987), Paloutzian (1983), Spilka, Hood & Gorsuch (1985) have similarly concluded that, in spite of what religions preach about ‘universal love and brotherhood’, as a broad generalisation, the more religious an individual is, the more prejudiced that person will be.

[§] The main reason for this has often been the ‘accessibility’ of such individuals, and also the fact that prejudice within this population has been a major social problem over the last decades (e.g., Batson, Schoenrade & Ventis, 1993; Wulff, 1991)

The studies demonstrating a positive correlation piled up over the years, however, relatively early on, several social psychologists started to question the validity of these studies. Specifically, the appropriateness of amalgamating together all white, middle class (American) people who identified themselves as Christians was to be questioned. Gordon Allport and others began to argue that it was not enough to measure whether, or even to what degree, a person was involved in religion - it is also necessary to measure *how* the person was religious and the notion of *religious orientation* started to emerge. At the centre of these researches, Gordon Allport offered one of the most influential conceptualisations of religious orientation. He proposed that there are two kinds of religious orientation: the *Intrinsic orientation* and the *Extrinsic orientation*, and the three major papers in which he developed these concepts dealt explicitly with the relationship of prejudice to religion (Allport, 1959; 1966; Allport & Ross 1967).

According to Allport, people with an *intrinsic* religious orientation truly believe the teachings of their religion and their practice of religion stems from heartfelt inner conviction; “Intrinsic religion marks the life that has interiorized the total creed of faith without reservation, including the commandment to love one’s neighbor. A person of this sort is more intent on serving ... religion than on making it serve him [or her]”. In contrast, people with an *extrinsic* religious orientation are simply “putting on a show” of religious behaviour to gain some selfish advantage for themselves: to increase their status in the community or to meet business contacts, for example. Therefore, “Extrinsic religion is a self-serving, utilitarian, self-protective form of religious outlook, which provides the believer with comfort and salvation at the expense of outgroups” (Allport: 1960: 257), in other words, “Persons with this orientation are disposed to use religion for their own ends” (Allport & Ross 1967: 434). According to Van Wicklin (1990), this distinction between *intrinsic* and *extrinsic* religiousness is “the single greatest contribution to the empirical study of religion”. Effectively, it was hoped that such refinements in researchers’ thinking about religion would help to resolve the issue of a possible link between religion and prejudice.

Once again, initially, the pattern of results across the studies appeared extremely clear. As predicted by Allport, the way one is religious seemed to make a great difference; individuals classified as intrinsically religious were consistently found to be less prejudiced than those classified as extrinsically religious (e.g., Batson, Schoenrade & Ventis, 1993; Spilka, Hood & Gorsuch, 1985; Paloutzian, 1983) and it seemed that the earlier conclusion about a ‘simple’, positive, relationship between religious involvement and prejudice had to be revised. This revised conclusion has been, and still continues to be, widely accepted and even quite “popular” among psychologists of religion. Gorsuch and Aleshire (1974), after an extensive review of research up to the early 70s concerning the relationship between religion and prejudice, concluded that “The extrinsically-oriented person, i.e., one who supports religion for what he can get from it, tends to be prejudiced. On the other hand, a person who is intrinsically committed to his religious position, i.e., supports religion for the sake of religion itself... tends to be less prejudiced” (p 284). In more recent years, Donahue (1985), Spilka, Hood & Gorsuch (1985) and Gorsuch (1988) have continued to endorse this highly popular “revised” conclusion.

At that point in the research, the question of the relationship between religion and prejudice seemed to be quite neatly answered and, as Batson, Schoenrade & Ventis (1993: 311) observed, “Perhaps because this revised conclusion regarding the religion-prejudice relationship has been far more satisfying to researchers interested in religion than was the original conclusion, it has seldom been questioned”. However, as ever, things are not as simple as they first appear and, once again, doubts started to emerge. Some researchers started to voice problems with the original *intrinsic* and *extrinsic* concepts, and with the scales as developed by Allport & Ross (e.g., Kirkpatrick, 1989; Kirkpatrick & Hood, 1990). Hunsberger (1995: 117) argues that “although the findings of some other studies have paralleled Allport and Ross’ results... the [intrinsic-extrinsic] conceptualisation has not lived up to expectations in identifying or reducing prejudice”. Similarly, Donahue’s (1985: 405) review of the literature led him to conclude that “[the Intrinsic scale] is uncorrelated, rather than negatively correlated, with prejudice across most available measures. [The Extrinsic scale] is

positively correlated with prejudice, but not nearly so strongly as Allport's writings might have predicted". Another potentially important concern has been identified as the self-presentation and/or social desirability effect that are likely to infiltrate the studies (e.g., Batson, Naifeh & Pate, 1978; Batson, Schoenrade & Ventis, 1993; Meadow & Kahoe, 1984; Paloutzian, 1983). Effectively, a number of studies have provided evidence that individuals show a strong tendency to "adjust" their responses when answering questions about prejudice; they attempt to appear less prejudiced than they actually are (e.g., Gaertner & Dovidio, 1986). This has raised serious doubts about the validity of the assessment of prejudice since, in many studies, prejudice was measured by questionnaires which were quite "transparent" regarding their aim.

In conclusion, it seems that the Intrinsic-Extrinsic distinction, which was intended to help us understand Allport's (1954) paradoxical assertion that religion both "makes" (Extrinsic religious orientation) and "unmakes" (Intrinsic religious orientation) prejudice, has instead led us into an important conceptual and empirical confusion. Clearly, it appears that the association between intrinsic religion and low prejudice is not a general one; it could in fact be limited to prejudices that are *clearly proscribed* by the respondent's religious community. Apparently, the intrinsic believer is not totally free from prejudice, contempt and bigotry as Allport had claimed, but instead he/she is conforming to the "right" tolerances and the "right" prejudices, as defined by the formal and informal teachings of his/her religious community. This, of course, is a far more complex answer than we were seeking when we first asked whether religion discourages or encourages intolerance, prejudice and bigotry, and therefore it is important to be careful with some of the earlier literature reviews (e.g., Donahue, 1985; Gorsuch, 1988; Gorsuch & Aleshire, 1974) and with the conclusion that intrinsic religion is an antidote for prejudice. Our next section will now address more directly the issue of the intimate, yet potentially controversial, links between religion and religious affiliation and ethnicity.

4.3. - Religion and ethnicity: Two faces of the same coin or a battle for supremacy?

Scholars of ethnicity have often treated religious allegiance as *one component* of ethnic identity. For example, Nash (1989: 5-6) lists religion along with nationality, shared history, language and ‘body’^{**} as the basic “building blocks” of ethnicity. Similarly, Geertz (1973: 259) argues that ethnic ties are primarily based on kin connections, but also on *shared religion*, shared language or dialect and common social practices. Certainly, in many societies, ethnic and religious cleavages ‘coincide’, so that religion is one of various sources of distinctiveness which may be regarded as the defining traits of a given ethnic group. However, it cannot ‘simply’ be assumed that religious identity is *necessarily* or *systematically* subsumed by ethnic identity.

The relationship of religion to ethnicity has preoccupied many social scientists concerned with social and political changes in recent times; it has also concerned politicians interested in maintaining social stability because the religious element in ethnic identity can, at times, appear to be quite ‘threatening’. Effectively, a “religious component” in ethnic identity might be thought to contribute to the intensity, and even the apparent ‘irrationality’, of an ethnic movement, and the assumption is occasionally made that certain ethnic or nationalist claims could be less virulent if they were “divorced” from religion (e.g., Gambino, 1975; Enloe, 1980b). Several important questions arise concerning this relationship: does religion add strength and/or power to ethnic differentiation, does it “reinforce” ethnic identity or can it “weaken” or “undermine” it in some cases; how much of ethnicity is merely religious affiliation, and, of course, is it always possible to really dissociate them? Here again, the key notions seem to be “relativity” and “contextualisation”. Religion and ethnicity can entertain a great variety of relationships and the very nature, width, and depth of these relationships will vary depending on the specific historical and socio-cultural context within which they are apprehended.

^{**} That is, assumptions about biological origins expressed in terms of ‘genes’ or ‘blood’

Indeed, Lewins (1978) argues that religion is likely to reinforce ethnic identity to a varying extent depending on the particular ethnic group. In his study of the interaction between religious organisation and ethnic identity of migrant Italians and Ukrainians in Australia, he concluded that the impact of religious affiliation on individuals' identities was deeply intertwined with each groups' characteristics, and demonstrated that a common faith - in this case Catholicism - does not imply a common experience in terms of its influence on ethnic identity. In a word, it is highly misleading to simply 'assume' that "religion" will function in similar ways in *all* circumstances and with regard to *all* ethnic groups.

Furthermore, when assessing what "religion" adds to ethnic differentiation, it is essential to note that there are critical differences *amongst religions* which might influence in an important manner the way in which ethnicity is expressed and maintained. Effectively, it is not simply a matter of "religion" being a part of the boundary process, it is also a question of *which* religion is part of this process, as the structure, doctrines, and also historical evolution of the religious movement itself will impact of the incorporation of a religious element in ethnicity (e.g., Glock & Stark, 1965; D. E. Smith, 1970). Even when the religious beliefs of two ethnic groups can be considered to have the same origin, and can, to a certain extent, be perceived as relatively "similar", other differences may become important as they become necessary for boundary maintenance between groups (e.g., Gambino, 1975).

On the other hand, where two (or more) communities are in conflict within one territory and are of different religions^{††}, the religious identity of each community can acquire *a new significance* and reinforce individuals' loyalty as their religious identity becomes a way of asserting ethnic pride and laying claim to what Max Weber called "ethnic honour": The sense of "the excellence of one's own customs and the inferiority of alien ones" (1978: 391).

^{††} like, for example, Protestants and Catholics in Northern Ireland or Serbs, Croats and Bosnian Muslims in what used to be Yugoslavia

By the same token, religious institutions, on each side, can acquire an additional purpose as agents, vehicles, or even “defenders” of the culture and identity of the people. Furthermore, in yet other circumstances, the process of religious conversion can be perceived as a means of rejecting or abandoning one’s ethnic identity by adopting a different/alternative world view, models, references and values (De Vos, 1995).

Indeed, if one’s ethnicity may sometimes determine one’s religion^{††}, conversely, a shared religion may also be vital in developing or maintaining a shared ethnic identity, and many political historians have noted that religious mobilisation can participate in the earliest phases of ethnic groups’ political development. Effectively, initially, religiously framed demands, religiously legitimised leaders and religiously oriented organisations can be the basis for the first stages of an ethnic group’s self-consciousness and collective activism. But the *leadership* and *organisation* provided by religion are not the only resource that ethnic groups may exploit for their mobilisation process: *symbols* can also be important and religious symbols are sometimes relied upon for ethnic cohesion and activism; *ideology* is another communal resource that is potentially derived from religion (Enloe, 1980b). However, in theory, as the ethnic group develops, becomes more self-aware and explicit about its real needs and learns organisational skills, other individuals will begin to fill in the leadership positions and the religious basis of communal mobilisation will usually diminish. If the religious input does not diminish, it might devalue the political potential of the ethnic movement and end up being a burden for the ethnic groups (e.g., Bruce, 1996). Religion is thus a potentially valuable *resource* for many ethnic groups, it might even be so useful that it sometimes becomes difficult to tell where the religious ends and where the ethnic begins; in fact, it may often be futile and unrealistic to try and “separate” religion and ethnic identity as for many individuals *ethnic affiliation* and *professed religion* are one and the same (Enloe, 1980b).

^{††} Enloe (1980b) argues, for example, that “to be born Croatian is to be born Catholic”

In Summary, religion is neither necessary nor sufficient for ethnic group maintenance, but it does provide valuable resources - organisationally, symbolically and ideologically - for groups in the process of collective mobilisation even though the common assumption is that these resources are valuable for ethnic groups only in the earlier stages of communal political development.

As we have already argued, the interest for the social scientist is not with theological questions, and the question is not whether a religion stops being “authentically religious” when it becomes implicated with the ethnic phenomenon (e.g., Greeley, 1972; Spilka, Hood & Gorsuch, 1985; Schoenfeld, 1993b). Ethnicity and religion are analytically separable, although intimately interwoven phenomena, and our interest should focus on what specifically is the relationship between religion and ethnicity *in particular socio-historical circumstances*, and how these allegiances combine, and function, in individuals’ self-perceptions, cognitions and behaviours. A closely related issue of this relationship between religion and ethnicity is, of course, the resulting implications religious beliefs and allegiances might exert on individuals’ political positions and political opinions, and the more general question of the relationships between religious and political spheres.

4.4. - Religion and Politics: A sacred partisanship?

The relationship between religion and politics has long fascinated researchers in the social sciences. However, according to Kokosalakis (1985), neither the sociology nor the psychology of religion has really been able to grasp the full significance of the relationships between power, authority and religion. On the one hand, religion has been accused of inculcating passionate and even sometimes extreme and radical values in its followers, values which do not always facilitate compromise and accommodation (e.g., Wald, 1987) and because of that, some have argued that religion can introduce important limitations on political action (e.g., Eisenstadt, 1993; Fulbrook, 1983).

On the other hand, the influence of religion and religious beliefs cannot be conceived as a necessarily, or systematically, negative one, and comparative historical studies have shown that religious discourse, by shaping moral commitment, could transcend individualism and therefore forge stronger communal bonds within society (e.g., Bellah, Madsen, Sullivan, Swidler & Tipton, 1985; Williams, 1996; Wuthnow, 1991).

The empirical evidence relating religious beliefs and political tolerance has been relatively ‘mixed’ over the years, and researchers have come to recognise that religion could hold a “double function” in relation to the political process: religion may play an important role in the *legitimation* of certain groups’ power and privileges, and therefore in the maintenance of the status quo (e.g., Liebman & Wuthnow, 1983; McGuire, 1983), but it may also come forth as a means of *protest*, of *opposition* and *change* (e.g., B. Epstein, 1991; C. Smith, 1991; B. S. Turner, 1991). Berger (1969) understood this duality early on when he had described religion as both a “world-maintaining” and “world-shaking” force.

The relationships between religion and politics are indeed intimate and extremely complex and, as always, scholars have attempted to extract certain “ground rules” and “universal laws” to explain their underlying processes. Robertson (1989) for example, considering what he calls the recent “virtually globe-wide politicization of religion”, argues that, even though one cannot ignore the internal characteristics of each society, the major focus of the analysis of the links between religion and politics has to be *global in character* and that, if comparative analyses are to be of interest, they need to be combined with a global analysis. Even though such an ambitious approach has undeniable merits, we need to be aware that, if certain elements in the relationships between religion and politics can be identified as “general”, more often than not they are likely to be “culturally specific”. As Arjomand (1993: 2) has argued, “more challenging than scholastic categorizations, is the substantive analysis of the relationship between religion and politics in concrete historical cases”. The articulation and coordination of these two spheres of life, the

religious and the political, are indeed bound by innumerable historical and socio-cultural factors, as well as by the very nature and characteristics of the particular religious dogma involved. Once again, it is not a question of simply considering the relationship between religion and politics but a question of *which religion* and *which political structure*.

As a starting point of analysis, many scholars have been concentrating on the potential role individuals' religious identifications have on their political attitudes. This research has usually used voting patterns and public opinion surveys to assess how religious and/or denominational cleavages "translate" into political differences. Religion, conceived in this perspective as an "identity marker", has been found to be a relatively robust factor in analyses of political attitudes and behaviour (e.g., Hayes, 1995; Marsden, 1990; Menendez, 1977). However, the causal relationship between religious identification and political attitudes is still relatively unclear, and additional research is needed to unequivocally determine whether variations in religious identification lead to these different attitudes, or whether a divergence in attitude is to be considered at the origin of variable religious affiliations. This area of research is now growing and, even though the various studies start from different angles and perspectives, and even if the diversity of the religious movements and socio-cultural and political contexts render comparisons difficult, and conclusions more tentative than absolute, little by little, the various facets of the relationship between religion and politics are revealing themselves (e.g., Schoenfeld, 1993b; Falk, 1988; B. S. Turner, 1991).

In our own research, we hope to contribute to that enterprise of illustration and clarification of the relationship between the religious and political spheres by looking at the way religious representatives (clergy) relate to the political realm, and more explicitly to some of the major political parties and political issues dominating social life in Northern (and Southern) Ireland. Our next section will now offer some (general) information on the individuals this research will be concentrating on: religion's front men and women - the clergy.

4.5. - Religion as a profession: The Freemasons of the cloth^{§§}

Every religion has its special persons, set apart for particular religious duties. Their names vary within the different churches and religious movements (i.e., priests, ministers, pastors... or more generally clergymen and now, clergywomen) or even in different contexts within the same church (i.e., missionaries) but, on a general level, these professionals can be seen to perform recognisably similar functions; they possess a certain degree of authority within their tradition and their respective organisations, which enables them to perform the rites of the church, and exercise leadership on its followers. Much writing has been carried out on both 'established' clergy and seminary students over the years, and yet, drawing specific conclusions about either the factors likely to direct an individual towards a religious profession or the 'psychological profile' of the religious professionals - the two main areas of research as far as psychology's interest in clergy has been concerned - is still, at best, relatively "risky" (Schuller, Strommen & Brekke, 1980).

As Dittes (1971) demonstrated, serious methodological problems plague this area of research: theory is lacking, populations are difficult to approach, important variations across the study samples and lack of cross-validation, all make it extremely difficult to arrive at definite conclusions, and thus the research can best be termed "conceptually scattered". In a word, if, as we have seen earlier, the quest for generalisations and 'absolute truths' is often hazardous in investigations revolving around the religious sphere, when it comes to the religious professionals, its is relatively clear that no grand theory can be hoped for. Effectively, just like the popular, yet simplistic, notion that religion itself engenders compassion and tolerance has been shattered by Allport's (1954) Grand Paradox (see Section 4.2), the similarly dominant (and no less simplistic) image that religious professionals are more alike than different has to be dispelled. Not only are they dissimilar *across* religious traditions, but they are also likely to differ *within* each tradition with regard to (among other factors) their motivations, personal faith, ministry style, specific

^{§§} Detailed information on our particular clergy population will be given in Chapter 7.

functions, and perception of their own role(s) and authority (e.g., Davidson, 1972; Schuller, Strommen & Brekke, 1980). Research effectively suggest that a considerable heterogeneity exists within specific congregational settings, allowing variety and breadth in religious outlooks and “insuring that the organisation will remain meaningful for both the otherworldly and the this-worldly oriented members” (Davidson, 1972: 202-203). Effectively, even though such “intra-group” heterogeneity is likely to engender conflict and, in extreme cases, schisms, within the church, a certain variety is likely to encourage a greater ‘attractiveness’ of the church by the development of a greater variety of church programmes and church activities appealing to a greater number of people.

Furthermore, any discussion of the functions (and/or possible reforms) of the ordained ministry today is bound to take place in an atmosphere of growing criticisms stemming from both inside and outside the churches. Clergy members are effectively amongst most “exposed” leaders, the most “public” face of their church and what it stands for, not only in the local community within which it is established, but also in the broader society. On the other hand, their position is also made difficult and delicate as a result of their closeness with the congregation they live and work in, and the sensitivity they come to develop with its needs but also its norms and values. According to Malony (1995), being a parish priest or a local minister is indeed one of the most, if not *the* most, complex leadership roles in contemporary society: “No other leader has to speak before the membership on a weekly basis. No other leader has to deal with a membership whose age covers the life span. No other leader’s workday is so vulnerable to disruption and extension. No other leader’s influence encompasses both group accomplishments and personal adjustment to the same degree. No other leader fulfils so many roles” (pp. 89-90).

In summary, research on clergy members is not only of great interest, it is also of great importance, but it needs to be initiated and carried out carefully, tactfully and with an open mind. If for most individuals ‘religion’ can be seen as mainly operating as a social identity label, for clergy members

it is bound to mean much more; indeed, more than for anybody, religion is part of their identity and to a certain extent, they can even be said to be “identified” by their religion as well as identifying with it. We aim in this investigation to explore how this “facet” of their identity operates in relation to other potentially important elements in their identity structure (such as their “ethnic identity”) and determine how it might influence their psychological processes and behaviours.

4.6. - Afterword - A future for religion?

Those who denigrate religion have always been eager to predict its ultimate collapse and eradication from society but, in a relatively recent past, the shadow of secularisation has also been felt by religion’s proponents and by those who study its effects and its evolution. It had been thought that the spread of education and, more specifically, the popularisation of the modern sciences would accelerate the decline of religion and could even make its complete disappearance inevitable. Secularisation, defined by Berger (1973: 113) as “the process by which sectors of society and culture are removed from the domination of religious institutions and symbols”, has effectively been connected with the rise of science. For the past 500 years, religion has been shaken, to say the least, by the developing sciences (e.g., Beit-Hallahmi, 1989, 1991).

There is little doubt that revolutionary ideas and compelling questions brought up by, for instance, the Darwinian theory of evolution, and by the multitude and variety of psychological investigations have had an impact on individuals’ perspectives on religion; however, many have argued that the phenomenon of secularisation cannot be seen or interpreted as monocausal. Berger, for example, has observed that “it is industrial society in itself that is secularising” (1973: 115-16) and Wilson (1982: 8) claimed that contemporary industrial society simply no longer *needs* local religion and that “secularisation is intimately related to the decline of community, to increased social mobility and to the impersonality of role-relationships”.

In a word, it was believed that, rather than being a force for collective action and social control, religion would simply become a “private affair” for the individual and that nationalism would become the focal point of individuals’ allegiances and identifications (e.g., Sahliyah, 1990).

Many of the expectations linked to secularisation have however proved wrong. Recent history indicates that there is no real signs of religion fading away now, or any signs that it ever will (e.g., Schoenfeld, 1993a) and the secularisation theory, once considered as “the conventional wisdom” (e.g., Cochran, 1990; Hammond, 1985), is now strongly contested (e.g., Hornsby-Smith, 1992a; 1992b; Sahliyah, 1990; Shupe, 1990). Effectively, the proliferation of “new religious movements”, the presence of a strong and conservative Christianity and the “religious right”, the resurgence of fundamentalist Islamic movements have given researchers (and more ‘casual’ observers of religion), important grounds for reappraisal (e.g., Hadden & Shupe 1989; Hornsby-Smith 1992a; 1992b; Shupe, 1990). Moreover, as we have already argued, the potentially close relationship between religious commitment and nationalist sentiment at times of oppression or ethnic and political domination, are evident examples of the role played by religion in the “politics of cultural defence” in contemporary society. It is now believed that where culture and identity feel ‘threatened’ by an alien religion, secularisation will be inhibited and that religion will prove an important dividing/segregating as well as rallying/assimilating focal point (e.g., Martin, 1978; Wallis & Bruce 1991).

This research will be concerned with these twin processes of *identification* and *differentiation* associated with religious affiliation, and will investigate how these two apparently ‘contrasting’, yet complementary, forces operate and translate into individuals’ identity structure.

Chapter V - IDENTITY STRUCTURE ANALYSIS

While the last three chapters have concentrated on the main themes considered in this work (i.e., self and identity, ethnicity and religion), and have acquainted us with some of the traditional (and more original) theories and approaches applied to their investigation, this chapter is dedicated to presenting the metatheoretical framework within which this particular research is carried out, a metatheoretical framework which has the potential to meaningfully *articulate* and *integrate* such apparently discrete facets of the self: *Identity Structure Analysis* (ISA).

5.1. - Specificities of the metatheoretical framework

ISA presents itself as a broad, open-ended, metatheoretical framework of concepts regarding the development, definition and redefinition(s) of identity. Unlike most self-contained identity theories, ISA does not offer simplistic and deterministic “cause-effect” conceptions of identity structure, nor does it pretend to reveal the identity structure of the “individual lambda”, valid for all time and all contexts, independently of that individual’s gender, creed, biography, or social, cultural and historical circumstances. Effectively, the ISA approach is sensitive to the need to combine *etic* and *emic* considerations in identity research, and give central importance to the *indigenous psychologies* of the individuals and/or groups under study, which leads us to conceive of identity theorisation in an innovative and liberating fashion. These two points are now developed a little further.

5.1.1. - The Etic-Emic dilemma and the role of indigenous psychologies

The issue of *etic* and *emic* approaches is an ancient one and is related to the relentless discussion concerning the universality or cultural specificity of knowledge and truth. The terms *etic* and *emic*

were originally coined by Pike (1967) in analogy with phonetics and phonemics (Segall & al., 1990); in the field of linguistic, phonetics refers to the study of general aspects of vocal sounds and sound production, while phonemics refers to the study of the sounds used in a particular language. Berry (1969) summarised Pike's comments on the etic-emic distinction as it applies in psychology; this summary is presented in Table 5.1 below.

Table 5.1 - The Emic approach versus the Etic approach (Berry 1969)

<u>Emic approach</u>	<u>Etic approach</u>
Studies behaviour from within the system	Studies behaviour from a position outside the system
Examines only one culture	Examines many cultures, comparing them
Structure discovered by the analyst	Structure created by the analyst
Criteria are relative to internal characteristics	Criteria are considered absolute or universal

Thus, *Emics*, broadly speaking, are ideas, behaviours, items, and concepts that can be conceived as 'culture specific' while *Etics*, broadly speaking, are ideas, behaviours, items and concepts that can be seen as 'culture general', or 'universal'. Emic concepts are essential for understanding a culture "from within", however, since they are unique to the particular culture, for certain purposes, such as the comparisons of various cultural groups, etic concepts have to be considered.

Many anthropologists work with emics and are often suspicious about etics. Psychologists, who are eager to establish generalisations about people (and peoples) and are not always interested in getting into the "details" of a particular culture, are more naturally looking for etics. Cross-cultural psychology is evidently the area where the debate has received the most interest* and we might even say that one of the major goals of cross-cultural psychology is to uncover exactly which aspects of human behaviour are emics and which are etics (e.g., Matsumo 1994).

* See for example Berry, 1989; Berry, Poortinga, Segall & Dasen, 1992; Ekstrand & Ekstrand, 1986; Jahoda, 1977; 1983

Without entering into the etic/emic debate more deeply here, it seems reasonable to consider that the important point is to find some sort of *convergence* between the different methods of understanding reality, even though, at first glance, the emic and etic requirements might appear incompatible (Berry, 1989). “Generalisations” in psychology are of course necessary, but what is also of great importance when research concentrates on distinct ethnic groups, are the *relevance* and *comparability* of the psychological concepts, measures and findings, and that is why the indigenous psychologies of the groups under study have to be taken into account (e.g., Heelas & Lock, 1981; Marsella & al., 1985; Ekstrand, 1986; Berry & Annis, 1988; Bond, 1988; Kagitçibasi & Berry, 1989; Weinreich, 1991b; Misra & Gergen, 1993). Indigenous psychologies can be defined as the culturally shared beliefs and value systems or ‘everyday ideologies’ inherent to an ethnic group, and any attempt to understand individuals’ ethnic (or in our case, ethno-religious) identities has to incorporate their indigenous psychologies as an *integral* part of their conceptualisation of identity (Weinreich, 1991a; 1991b; 1994b).

ISA allows to “bridge the gap” between *etic* and *emic* criteria and give full recognition to indigenous psychologies in both theorisations and empirical investigations. The analytic concepts of ISA are presented as *etic*, that is to say, as “universal”, to allow comparative work to be carried out at the nomothetic level, but they are also sensitive to *emic*, that is to say, culturally specific, considerations since one of the most interesting feature of ISA is that it incorporates in its conceptualisation the value and belief systems of the individuals under study (Weinreich, 1994b). This particular feature of ISA implies a whole new outlook on the way identity theory and research are thought through and carried out.

5.1.2. - A metatheoretical framework rather than a “single-minded theory”

Effectively, ISA can be seen as adopting a resolute (if not totally innovative) stance that devising a

universal grand theory of identity and identity processes ought to be abandoned (Weinreich, 1986a; 1988; 1989a; 1994a). Essentially, one of the main limitations of most self-contained theories of identity can be perceived as their inability to functionally and constructively “translate” their conceptual definition of identity and identity processes into operationalisable variables and “measures”; another important caveat of these theories lies in their difficulty to account for the *dynamic* nature of identity and for the potential *variations* in identity processes resulting from individuals’ biographical circumstances as an integral part of their conceptualisation. The ISA approach argues that, while notions of a grand theory are misguided and should be abandoned, specific theoretical propositions bound to particular socio-cultural and historical contexts can (and must) be generated and that, in the process, certain (limited) universal processes can be delineated.

In the same manner as Kelly (1955) argued that all theories should be perceived as “tentative” and should be modified when new evidence is collected in order to improve their accuracy and their range of application (see Chapter 2), ISA incites us to recognise that only ‘portions’ of an individual’s identity and social world can be assessed at any moment, within any investigation and any conceptualisation. This acknowledgment should not be perceived simply as a “limitation” in the study of identity and identity processes but rather as a necessary step towards a more “honest”, and therefore sensible and accurate, approach to these processes.

In order to present a comprehensive, if not exhaustive, conceptualisation of identity, ISA draws together a number of theoretical perspectives and concepts derived principally from four broad theoretical strands: the Psychodynamic Perspective on identity (Erikson 1959; 1968; Hauser 1971; 1972; Marcia 1966; 1980), Personal Constructs Theory (Kelly 1955; Bannister & Mair 1968; Fransella & Bannister 1977), Cognitive-Affective Consistency Theory (Festinger 1957; Osgood & Tannenbaum 1955; Rosenberg & Abelson 1960) and the Symbolic Interactionist Perspective (Mead 1934; Cooley 1902; Blumer 1969; 1981; Goffman 1959; 1983). It is also informed by the social anthropologists’ clarification of differences in shared cultural value systems according to the

individual's membership of specific ethnic and cultural groups (Levine & Campbell 1972) and by sociologists' distinction between alter-ascribed and ego-recognised identities. ISA integrates and articulates these various concerns to elaborate a metatheoretical framework for the operationalisation of identity and identity definition and change.

It should be mentioned that the label "metatheoretical framework" has been criticised by Lange (1989) who, despite his avowed enthusiasm for the approach and its merits, argues that the fact that ISA derives from several different theories does not mean it deserves the title "metatheoretical framework" as, he argues, this should be reserved to discourses *about* theories. However, it is clear that the various theoretical perspectives included in ISA are not simply *juxtaposed* within the framework but are effectively *coordinated*; not only are they critically interpreted, but they also complement each other and essentially "communicate" with each other to offer a relatively *integrated conceptual framework*. In a detailed response to Lange's doubts and criticisms, Weinreich (1989b) develops the argument that ISA is not intended as an "identity theory" but as a "theoretical orientation to identity phenomena" (1989b: 234) and therefore has to be apprehended and interpreted as such.

The "conceptual work" that needs to be done to integrate the various empirically supported identity "theories", advocated by Weinreich (1994a), has also been encouraged, in other areas of social psychology, by other pioneering researchers such as Monteil (1993) who believes that: "The redefinition or recategorisation of objects and issues previously considered well established or well understood often stimulates new research or revitalizes a field of study. [...] Such change may reduce or extend the field of study, highlight neglected objects, introduce new perspectives or alter prevailing theoretical conceptions. A process of this type has been at the root of some of the most extensive alterations in several areas of social psychology within the past fifty years" (Monteil, 1993: 209). We believe (and indeed, intend to demonstrate in this work) that we are witnessing the same type of evolution with the ISA approach which will prove particularly constructive in the area

of ethnic identity research and conceptualisation. We will now examine in more detail the specific assumptions and postulates of *Identity Structure Analysis* and their relevance in a study of ethno-religious identity.

5.2. - Foundational assumptions of Identity Structure Analysis and their translation for the study of Ethno-religious identity

As a metatheoretical framework of analytic concepts and postulates, ISA offers clear and operationalisable definitions of identity processes and identity change. The first definition we will focus on is, of course, the definition of identity. In sharp contrast with traditional trait-based approaches, ISA's definition of identity is as follows:

One's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future (Weinreich, 1980/1986, 1983a, 1983b, 1986a, 1989a).

Partly based on Erikson's (1959; 1968) and Laing's (1961) ideas, this definition emphasises *continuity* rather than sameness in an individual's identity and allows development and change to be seen as processes that can be readily incorporated within the definition of identity, as it gives a central importance to the process of *construal* (Weinreich, 1986a). This definition also embodies three important principles about human behaviour which are: (a) that individuals act as though they possess limited and variable degrees of autonomy and strive to maintain a maximum sense of autonomy; (b) that they have a developmental and temporal sense of themselves; and (c) that their sense of autonomy and temporal sense of themselves are achieved in relation to their transactions with others (Weinreich, 1989a).

This definition provides a useful framework for understanding and conceptualising various component parts of individuals' identity such as ethnic identity or religious identity with which we will concern ourselves. Ethnic identity has already been defined formally in ISA as follows:

One's ethnic identity is defined as that part of the totality of one's self-construal made up of those dimensions that express the continuity between one's construal of past ancestry and one's future aspirations in relation to ethnicity. (Weinreich, 1986a).

We could quite easily present a similar specific definition of "religious identity", add it to that of "ethnic identity" and investigate each of them separately in our research, but we have considered that, in the particular context of Northern Ireland, a clear-cut dichotomy between these two facets of identity would be empirically "far-fetched" and even potentially 'misleading' since, as we have already argued (Chapter 4), these two components of identity are so intimately intertwined that they should not be conceived of separately. We propose therefore the following definition of "ethno-religious identity" as the basis for our investigation:

One's ethno-religious identity is defined as that part of the totality of one's self construal made up of those dimensions which express the continuity between one's construal of one's past ethnic *and* religious experience, and one's construal of one's aspirations in relation to ethnicity *and* religion.

This definition of ethno-religious identity obviously mirrors previous definitions of other substructures of identity and thus, emphasises continuity rather than sameness in identity processes and gives central importance to the notion of construal; it also highlights the *essential interdependence* of the ethnic and religious spheres in the definition and redefinition of identity. The next sections will develop the fundamental assumptions of ISA which comply with three basic inter-related properties of identity: the *construction of experience*, the *evaluation of experience* and the *structural organisation of experience* (Weinreich, 1983a).

5.2.1. - The Construction of Experience

The first premise concerning identity processes in ISA, the construction of experience, draws on Personal Construct Theory (Kelly 1955; Bannister & Mair 1968; Fransella & Bannister 1977) as a basis for understanding the means by which individuals construe self and others, and the social world surrounding them, and is expressed in the first ISA assumption as follows:

ISA Assumption I

One generates a system of bipolar cognitive categories with which to construe one's social world that reflects the intersection of cultural socialisation and individual biography (Weinreich, 1983a).

As we have already seen (Chapter 2), personal “constructs” (or “bipolar cognitive categories”) refer to an individual's interpretation of his/her past experience that is used to anticipate or predict his/her future experience (Kelly, 1955). Kelly's fundamental postulate states that what one does is determined by the constructs he/she has developed. The first ISA assumption evokes most particularly Kelly's second corollary however, the “individuality corollary”: “Persons differ from each other in their construction of events” (Kelly, 1955: 55) in that the cognizance of individuals' personal biographies is essential in understanding the nature of individuals' personal constructs. However, it also echoes the symbolic interactionist's view of the influence of one's socialisation in a particular cultural (ethnic) environment, and the necessity to consider how the structures, norms, constraints or expectations inherent to this environment participate actively in identity development. As we have seen (Chapter 3), both one's personal biography and the specificities on one's particular ethnic environment can be seen as representing important sources of variations for one's identity development and we will examine in this investigation how genuine and pervasive these influences can be in the context of Northern and Southern Ireland. Hence, our first corollary on ethno-religious identity:

Corollary I Ethno-religious identity: The Construction of Experience

Individuals construe their ethno-religious environment in terms of those bipolar constructs which reflect the influence of both personal biographies and particular socialisation within the ethno-religious context.

5.2.2. - The Evaluation of Experience

We have seen that personal constructs are bipolar or dichotomous in nature, they have an emergent pole and a contrast pole (Kelly, 1955); they are not only interpretative, but they are also discriminatory, evaluative templates, through which information is screened and assessed. Therefore, the construction of experience is not a purely 'cognitive' exercise but includes an evaluative component; this is expressed in the second ISA assumption:

ISA Assumption II

One's bipolar categories have evaluative connotations which denote one's value system, both in terms of positive values, being those towards which one aspires, and negative ones, being those from which one wishes to dissociate (Weinreich, 1983a).

Effectively, Kelly insisted that the dichotomous poles of a construct are not determined by "logic" or any sort of "convention" but are *whatever a person views them to be*, as they reflect a personal way of construing certain experiences as being alike and yet different from other experiences. The positive and negative connotations associated with a construct therefore denote an individual's value and belief system: positive values one aspires to and wishes to possess, and negative values one rejects for oneself and wishes to dissociate from. In the context of our research, this translates into the following corollary:

Corollary II Ethno-religious identity: The Evaluation of Experience

The bipolar categories by which individuals construe their ethno-religious environment have evaluative connotations which denote currently held values and beliefs pertaining to that environment. These include both positive values which represent aspirations or "ideals" in terms of ethnicity and religion and negative values which represent undesirable goals in terms of ethnicity and religion and towards which one wishes to dissociate oneself from.

5.2.3. - The Structural Organisation of Experience

Following from this, one's value system (comprising therefore both positive and negative components) not only arises from, but operates in one's interaction with one's social environment and that environment comprises (more or less significant) others (e.g., individuals, groups, institutions) with whom one interacts and with whom one identifies. Psychodynamic theories such as Erikson's (1959; 1968) have emphasised identifications with others as a fundamental process of identity development and redefinition (see Chapter 2). However, although Erikson emphasises the fact that people tend to form partial, rather than total, identifications with others, the concept of identification itself has often been 'taken for granted' and has suffered, even more so than "identity", says Hall (1996), of a "handicap" in conceptualisation: "Identification turns out to be one of the least well-understood concepts - almost as tricky as, though preferable to, 'identity' itself; and certainly no guarantee against the conceptual difficulties which have beset the latter" (1996: 2). In an attempt to clarify this ambiguous concept, an important distinction needs to be made explicit between the potentially different modes of identification an individual might have with another. Four distinct ISA assumptions make these differences explicit:

The first mode of identification delineated in ISA is the reference model identification. The value and belief system of an individual might effectively be reflected in his/her identification with *positive* and *negative role models*. Aspirations towards favourable values are reflected in "*Idealistic-Identifications*" with significant others whom one perceives as possessing 'ideal', or at least desirable, qualities, while the wish to dissociate oneself from negatively perceived values and attributes translates itself in "*Contra-Identifications*" with those individuals and/or groups one perceives as embodying these characteristics. Hence the third ISA assumption:

ISA Assumption III

One's positive and negative reference models represent one's positive and negative value systems (Weinreich, 1983a).

It is important to remember however that both Idealistic- and Contra-identifications are not to be conceptualised in a ‘totalistic’ sense; they refer in practice to “degrees” of identification, and not to total or overwhelming ones.

The second type of identification process is the empathetic, or de facto, mode of identification. Unlike the aspirational processes mentioned above, empathetic identifications refer to the perceived *similarity* between oneself and another (individual or group); again, this perceived similarity (or difference) is to be understood and apprehended in terms of ‘degrees’ and ‘nuances’ - it is an acknowledgment of the characteristics we *share* with others (whether good or bad) and of those which differentiate us from them.

It is important to keep in sight that the distinction between ‘role model’ and ‘empathetic’ identifications, although necessary on a conceptual and explanatory level, should not be misinterpreted as translating, in practice, in a systematic dichotomy between the “objects” of identification, that is to say, the individuals or groups with whom one identify; as a consequence of their partial rather than totalistic nature, “identifications” may overlap, hence, the fourth and fifth ISA assumptions:

ISA Assumption IV

One’s empathetic identifications with others differ in general from one’s reference-model identifications (Weinreich, 1983a).

ISA Assumption V

One identifies empathetically with others, generally some of whom do not constitute totally positive reference models (Weinreich, 1983a).

Effectively, even though it seems more “natural” and, of course, more desirable to perceive a certain similarity between oneself and the people whom one wishes to emulate, one might also acknowledge (even reluctantly), some similarity with individuals or groups one would prefer to

dissociate from. Whenever the latter situation arises, that is, when one both empathetically identifies with another while at the same time contra-identifying with that other to a significant extent, a conflict in identification emerges, hence the sixth ISA assumption :

ISA Assumption VI

One generally has conflicts in identification with certain significant others and groups (Weinreich, 1983a).

Like the two previous modes of identification on which they are based (aspirational and de facto identifications), conflicts in identification vary in degrees of significance. It must also be clear that they are *dynamic* and *evolving* rather than *static*; as identity processes leading to various identification conflicts with significant others evolve and change, so do the identity processes and identity redefinitions resulting from these conflicts. Thus, our third corollary concerning ethno-religious identity:

Corollary III Ethno-religious Identity: The Structural Organisation of Experience

Ethno-religious identity is structured by the patterns of identification which individuals hold with significant others (individuals, groups or even institutions) in their ethno-religious environment. Taken together, idealistic- and contra-identifications (aspirational), empathetic identifications (de facto) and identification conflicts with the various actors and structures of that environment constitute the organisation of individual identification processes in the ethno-religious context.

Having reviewed the most important properties of an individual's identity, we will now turn our attention more specifically to the concept of self with the last ISA assumption.

5.2.4. - The concept of self within ISA

We have already mentioned that the ISA definition of identity emphasised the notion of continuity rather than sameness, and also the idea of a “construal” rather than the idea of an “end-state”

identity structure. This stand in ISA reflects both the psychodynamic and symbolic interactionist perspectives on identity, and stresses that the self is not to be perceived as a “thing” but rather as the interplay of several developmental and socialisation processes and, therefore, as multifaceted; hence, the seventh ISA assumption:

ISA Assumption VII

One has different facets of self associated with different phases of biographical development, with different groups and with different situations (Weinreich, 1983a).

Effectively, the self is not to be conceived of in a social, historical or relational vacuum, but rather as contingent of his immediate (and also not so immediate) environment. Different facets of self are considered within the ISA metatheoretical framework: the “simply” defined or “natural” *current self* (“Me as I am now”); the *past self* (“Me as I used to be” at a particular point in time); the *ideal self* (“Me as I would like to be”); the metaperspective of self (“Me as others see me”) and a variety of situated selves (“Me as I am with X” / “Me at work”, etc...).

Although symbolic interactionists have argued that the self should not, and could not, be conceived of in a “decontextualised” manner, suggesting therefore that a “situated self” was the only conceivable understanding of the self concept, several ISA studies have been able to demonstrate that important discriminations can be made between individuals’ construals of self and others depending on whether the emphasis is on a “natural”, “non-contextualised” self (rather than “decontextualised” self, since that notion cannot objectively be conceived), and a specifically defined “contextualised” one (see for example, Weinreich, Kelly & Maja, 1987; 1988; Kelly, 1989). Similarly, the notion of the “looking-glass self” developed by Cooley (1902) is operationalised within ISA in terms of a “metaperspective of self” (“Me as people see me”). We will develop this particular facet of self later in this chapter. Our fourth and final corollary on ethno-religious identity is therefore:

Corollary IV Ethno-religious Identity: Self Concepts

The concepts of self which individuals hold with respect to ethnicity and religion express the continuity between their past, current and future images of self in relation to the ethno-religious environment and reflect different facets of self located in specific situational and/or interactional contexts within the ethno-religious environment.

A summary of the basic assumptions underlying ISA's approach to identity processes and their corollaries - as elaborated in the context of our investigation - is presented in Table form in Appendix 5. The next section of this chapter presents more specifically ISA's conceptualisation of the processes of identity development and redefinition, starting with an elaboration of the various modes of identification already evoked in this section.

5.3. - Identity processes revisited: Theoretical Postulates of ISA

5.3.1. - Discrimination between modes of identification

We have mentioned in the previous section the important distinction operated in ISA between two modes of identification: *role model identification* and *empathetic identification*. It is now necessary to elaborate on the specificity of each of them as their differentiation will be of particular relevance and interest in our investigation of ethno-religious identity.

Role model identifications are "aspirational" identifications, they are therefore closely associated with an individual's value and belief system and with his/her *ideal* self image (conceptualised in ISA as "Me as I would like to be"). In so far as individuals' value and belief systems encompass both positive and negative connotations, one's aspirations can be conceived of in terms of aspirations towards positively evaluated beliefs and/or characteristics, and therefore towards individuals perceived as "personifying" these characteristics, and on the other hand, in terms of wishes to dissociate oneself from negatively charged beliefs and/or characteristics, and thus from those perceived as embodying them. Aspirational identifications are therefore conceptualised in

ISA in terms of *Idealistic-identifications* and *Contra-identifications* which can be defined as follows:

Idealistic-Identification (positive role model and reference group)

The extent of one's idealistic identification with another is defined as the degree of similarity between the qualities one attributes to the other and those one would like to possess as part of one's ideal self-image (Weinreich, 1989a).

Contra-Identification (negative role model and reference group)

The extent of one's contra-identification with another is defined as the degree of similarity between the qualities one attributes to the other and those from which one would wish to dissociate (Weinreich, 1989a).

The "empathetic" mode of identification on the other hand refers to a "de facto" appraisal of the similarity (or dissimilarity) one perceives between oneself and another. This perception of similarity, as we have seen, can be envisaged with regard to both one's positive role models and one's negative role models (see ISA Assumption V); it can, in the same manner, be established with more or less "neutral" individuals or groups towards whom the individual does not bear any particular aspirations. With respect to one's current self image ("Me as I am now"), empathetic identification can be defined as follows:

Current Empathetic Identification (perceived similarity)

The extent of one's current identification with another is defined as the degree of similarity between the qualities one attributes to the other, whether 'good' or 'bad' and those of one's current self-image (Weinreich, 1989a).

As it is important to envisage that an individual's past self image might be different from his/her current self image, a similar definition might be offered for past empathetic identification:

Past Empathetic Identification (perceived similarity)

The extent of one's past identification with another is defined as the degree of similarity between the qualities one attributes to the other, whether 'good' or 'bad' and those of one's past self-image (Weinreich, 1989a).

5.3.2. - Conflicts in identification as developmental processes

In addition to distinguishing between modes of identification, ISA envisages and conceptualises the relation between them. When an individual both idealistically identifies with a significant other, and simultaneously empathetically identifies with that other, in other words, when one aspires to be like another and, at the same time, acknowledges a certain amount of similarities with self and that other, the outcome is likely to be a positive one and to enhance one's positive perception of oneself. However, when one simultaneously contra-identifies with another and empathetically identifies with that other, that is to say, when they acknowledge a similarity with individuals or groups from which they would very much like to dissociate, the outcome is likely to translate in a "conflict" in identification processes. Here the distinction between the two modes of identification reveals its pertinence and usefulness as it enables the highly ambiguous notion of "identity conflict" in a person to be supplanted by a more precisely defined and operationalisable notion of "conflict in identification" that the person has with particular others (ISA assumption VI). Identification conflicts are formally defined as follows:

Current Identification conflicts with others

In terms of one's current self image the extent of one's identification conflict with another is defined as a multiplicative function of one's current and contra-identification with that other (Weinreich, 1989a).

Past Identification conflicts with others

In terms of one's past self image the extent of one's identification conflict with another is defined as a multiplicative function of one's past and contra-identification with that other (Weinreich, 1989a).

In addition to a clear definition of conflicts in identification and of the processes underlying their emergence, ISA proposes postulates concerning the resolution of identification conflicts and the evolution of identification processes.

Theoretical postulates concerning identification processes

Postulate I Resolution of conflicted identifications

When one's identifications with others are conflicted, one attempts to resolve the conflicts, thereby inducing re-evaluations of self in relation to the others within the limitations of one's currently existing value system (Weinreich, 1989a).

We find in this first postulate echoes of the cognitive-affective consistency perspective on identity (Festinger, 1957; Osgood & Tannenbaum, 1955; Rosenberg & Abelson, 1960) in the idea that conflicts in identification engender "uncomfortable" psychological states that lead to a motivation to reduce the conflicts by initiating certain changes in one's pattern of identification. One can also recognise the imprint of Erikson's psychodynamic perspective which emphasises that identity development should be seen as an *adaptive* process where the resolution of successive conflicts or crises is to be perceived as a central force in one's evolution towards the next stage of identity development. Erikson's perspective on identity development as a continuously evolving process is also apparent in the second ISA postulate.

Postulate II Formation of new identifications

When one forms further identifications with newly encountered individuals, one broadens one's value system and establishes a new context for one's self-definition, thereby initiating a reappraisal of self and others which is dependent on fundamental changes in one's value system. (Weinreich, 1989a).

Having established the processes leading to the conceptualisation of identification conflicts and the subsequent processes instigating their attempted resolution and/or the emergence of further identifications with yet other significant individuals or groups, we will now turn our attention to the various identity outcomes resulting from such dynamic processes.

5.3.3. - Global indices of identity and identity variants within ISA

When examining the identity processes involved in the elaboration and management of identification conflicts and in the subsequent redefinition(s) of identity, several additional ISA indices can be considered; the first we will examine is “identity diffusion”. The term originates from Erikson’s (1959; 1968) psychodynamic theory of identity, however, while it was in this context clinically defined and assessed, it is rendered more explicit and, most importantly, “measurable” in ISA where it is defined as follows:

Overall Identity diffusion

The degree of one’s identity diffusion is defined as the overall dispersion of, and magnitude of, one’s identification conflicts with significant others (Weinreich, 1989a).

As we have already mentioned, since identifications with others are *partial* instead of totalistic, individuals are likely to experience, at any one time, a certain level of identification conflict with most significant others, resulting from their varying degrees of both contra-identification, and empathetic identification, with them, and therefore a moderate degree of identity diffusion. On the one hand, a high level of identity diffusion will result whenever individuals experience strong conflicted identifications dispersed across several significant others; on the other hand, an absence and/or ‘denial’ of identification conflicts with others will express a lack of differentiation between self and others, and between favourable and negative attributes and values. Therefore, we can consider that a high degree of identity diffusion indicates a “fragmented sense of identity” while an insufficient level of identity diffusion reveals a rather “foreclosed identity state” as individuals tend to display an undifferentiated appraisal of the world surrounding them. Like empathetic identifications and identification conflicts, identity diffusion may be assessed with reference to one’s current and past self-image. Identity diffusion is, however, more interesting to interpret in relation to another ISA index: Self-evaluation, defined as follows:

Evaluation of current (past) self

One's evaluation of one's current (past) self is defined as one's overall self-assessment in terms of the positive and negative evaluative connotations of the attributes one construes as making up one's current (past) self-image, in accordance with one's value system. (Weinreich, 1989a).

Self-evaluation is a relatively straightforward index that requires little explication; in operational terms, it expresses the relationship between the current self image and the ideal self image: the more similar these self images are, the more positive the self evaluation will be, and conversely, the more dissimilar they are, the more negative the self evaluation. Again, self evaluation can be conceptualised with reference to an individual's current or past self image. Self-evaluation can be interpreted on its own for the analysis of an individual's identity or it can be combined with identity diffusion to help delineate and conceptualise several possibilities of identity variants which are presented in the Table 5.2:

Table 5.2 - ISA Classification of Identity Variants (Weinreich, 1998)

		<u>IDENTITY DIFFUSION</u>		
		Diffusion Variants (Indicating a tolerance of high levels of identification conflicts)	Foreclosure Variants (Indicating a defensiveness against identification conflicts)	
		High (0.41 to 1.00)	Moderate (0.26 to 0.40)	Low (0.00 to 0.25)
<u>SELF - EVALUATION</u>				
Positive Variants	High (0.81 to 1.00)	Diffuse high self- regard	Confident	Defensive high self- regard
	Moderate (0.19 to 0.80)	Diffusion	Indeterminate	Defensive
Negative Variants	Low (-1.00 to 0.18)	Crisis	Negative	Defensive negative

Following from the table, we can observe that the “diffused” identity variants range from “Identity crisis” to “Diffuse high self-regard”, while on the other hand, “foreclosed” identity variants range from “defensive negative” to “Defensive High Self-regard”. Weinreich (1983a; 1989a) observes

however that the majority of individuals are usually found in the “medium” class of identity variants which is termed “indeterminate” and which can be said to represent psychologically “well-adjusted” people displaying moderate levels of both self-evaluation and identity diffusion. He reminds us, however, that this classification of identity variant, although offering an interesting and useful overview of identity types, cannot, alone, provide sufficient information concerning individuals’ identity structure and identity processes.

Several other identity indices conceptualised and operationalised in ISA have to be mentioned. In the same manner as one appraises oneself with reference to one’s value and belief system, one also appraises significant others; this translates in ISA in the following definition:

Evaluation of another

One’s evaluation of another is defined as one’s overall assessment of the other in terms of the positive and negative evaluative connotations of the attributes one construes in that other, in accordance with one’s value system (Weinreich, 1989a).

In practice, the findings concerning this index will tend to mirror those obtained for idealistic- and contra-identifications with others (e.g., one will tend to evaluate positively one’s positive role models and negatively one’s negative role models); however they should not be systematically “amalgamated” since these indices concern related, but different, concepts (Weinreich, 1996). Although relatively straightforward, an individual’s evaluation of another does not really inform us as to the actual “significance” of that particular other in the individual’s life, or for the individual’s identity; for that information, we have to turn to the ISA index of ego-involvement which is defined as follows:

Ego-Involvement with another

One’s ego-involvement with another is defined as one’s overall responsiveness to the other in terms of the extensiveness both in quantity and in strength of the attributes one construes the other as possessing (Weinreich, 1989a).

Ego-involvement effectively reveals which significant others (i.e., individuals, groups, institutions) have the greater ‘impact’ (whether positive or negative) on individuals’ identity; it is a particularly interesting index which divulges its full informative potential when interpreted in conjunction with other indices such as evaluation of another, empathetic identification and identification conflict with another.

The last ISA index we will look at in this section is the well-known (and sometimes controversial) index of “self-esteem”. Self-esteem has a long history in psychological research and has been conceptualised and operationalised in many different ways in the investigation of the self and identity (see for example Campbell, 1990; Crocker & Luhtanen, 1990; Greenwald, Bellezza & Banaji, 1988; Pelham & Swann, 1989); in ISA, self-esteem is defined as follows:

Self-esteem

One’s self-esteem is defined as one’s overall self-assessment in evaluative terms of the continuing relationship between one’s past and current self-images, in accordance with one’s value system.(Weinreich, 1989a).

Regarding this last index, Weinreich (1989a) indicates that it should be regarded and apprehended with caution as it might prove “unreliable” if used and interpreted on its own. Effectively, ISA offers only one “measure” of self esteem, which implies that it amalgamates both one’s *current* and *past* self-images, and thus might present a misleading overview of individuals’ identity processes and/or psychological well-being. It can be, however, an interesting “addition” to the interpretation of other indices and help confirm (or otherwise incite to reconsider more carefully) particular observations about individuals’ identity structure.

5.3.4. - Postulates concerning constructs

We have emphasised throughout the previous sections that the metatheoretical framework we are using in our investigation distinguishes itself from other identity approaches by the central place it confers to the personal value and belief system of the individuals whose identity structure it investigates. Drawing from Kelly's (1955) Personal Construct Theory, ISA contends that individuals *construe* themselves and others, and their experiences in the world, through a hierarchical and organised system of bipolar constructs (see ISA assumption I). However, as we have seen in Chapter 2, Kelly's conception of personal constructs could be perceived as being "too cognitive" as it tends to ignore the emotional and evaluative connotations of individual's personal constructs. In ISA, Kelly's theorisation is thus complemented by insights from the cognitive-affective consistency perspective on identity (e.g., Festinger, 1957) which aspires to conceptualise and understand, not only the content and structure of personal constructs systems but, more specifically, their reliability and consistency. Within ISA, the concept of Structural Pressure is conceptualised to establish the consistency (or lack thereof) with which an individual uses a particular construct to construe and evaluate self and others; it is defined as follows:

Structural Pressure

The structural pressure on one's construct is defined as the overall strength of the excess of compatibilities over incompatibilities between the evaluative connotations of attributions one makes to each entity by way of the one construct and one's overall evaluation of each entity (Weinreich, 1989a).

Less formally, structural pressure informs us on the manner with which an individual uses the evaluative connotations of his/her value system to make attributions to self and others. It may thus be seen as an estimate of "the centrality of people's values and aspirations as they are represented by their constructs" (Weinreich, 1983a). The consistency of the evaluative connotations of personal constructs in the individual's appraisal of self and others is considered at three different levels, and conceptualised in the ISA's theoretical postulates concerning constructs:

Theoretical postulates concerning constructs (Weinreich, 1989a)

Postulate I Core evaluative dimensions of identity

When the net structural pressure on one of a person's constructs is high and positive, the evaluative connotations associated with it are stably bound.

This first case refers to a situation where an individual applies a construct in a consistent manner when construing self and others; the construct in question will be regarded as evaluatively stable but also as relatively 'central' in the individual's value and belief system, that is to say, it is a "core evaluative dimension of identity" for the individual. This means that this particular construct can be regarded as relatively resistant to change throughout time and across situations. The opposite situation is envisaged in the second postulate:

Postulate II Conflicted dimensions of identity

When the net structural pressure on a construct is low, or negative, as a result of strong negative pressures counteracting positive ones, the evaluative connotations associated with the construct are conflicted: the construct in question is an arena of stress.

In this case, the construct is applied in a relatively inconsistent manner and therefore cannot be regarded as a reliable criterion by means of which the individual evaluates self and others, since its evaluative significance is not clear and straightforward. The low or negative structural pressures on certain constructs effectively indicate conflicting and/or conflicted emotional responses to the issues represented by these constructs, and may indicate certain problematic issues in a person's relationships with others. At the extreme, a very strong negative structural pressure on a construct may indicate a "dual morality" with regard to a particular issue, and a phenomenon of "double standards" may be observed. In addition to these extreme situations, a more moderate and nuanced situation may be considered; it is formulated in the third postulate:

Postulate III Unevaluative dimensions of identity

When the net structural pressure on a construct is low as a result of weak positive and negative pressures, the construct in question is without strong evaluative connotations.

In this third situation, we envisage that a particular construct may be used by an individual in a rather “non-evaluative” manner. Although these types of constructs can be perceived as more or less stable and as cognitively important, they do not however constitute core evaluative dimensions of the individual’s identity. Despite their lack of “centrality”, the constructs in this category should not be overlooked in the analysis, but should be considered along with the two other more “extreme” types of constructs. Weinreich gives the example of one’s gender for such a possible situation “One’s gender ascription is likely to be cognitively important without the associated constructs being necessarily used in a strongly evaluative fashion to judge the merits, or otherwise, of self and others, as they would be by a male or female chauvinist” (Weinreich, 1989a: 56). These three types of personal constructs constitute the individual’s value and belief system upon which ISA’s analysis of identity will be based. In the next sections, we will consider how individuals’ appraisal of themselves might be influenced and/or altered by the perception they believe others might have of them, and by the various “contexts” in which they evolve.

5.3.5. - Metaperspective of self

The influence of the symbolic interactionist perspective emerges again in ISA with the concept of “metaperspective of self”. We have seen that the self was not to be conceptualised independently from its social, cultural and historical environment. The influence of other significant actors in that environment was emphasised by symbolic interactionists such as Mead and Cooley who considered the self to be a product of social interaction, in that people come to know who they are through their interactions with others; in this perspective a core mechanism is that of “taking the role of the other”. Cooley (1902)’s metaphor of the “looking-glass” self is developed and operationalised within ISA as “Me as (particular) others see me”.

Individuals’ perception of the ways others see them may be crucial indicants of the person’s psychological processes. Of course, we have to consider that such perceptions may be more or less

accurate appraisals of these others' view of self, or that they may be nothing more than the individual's own view of him/herself 'writ large', irrespective of the others' actual perspectives on self. However, individuals' empathetic identifications and/or conflicted identifications with these metaperspectives of self highlight identity processes in relation to the impact that others' views of self have, or alternatively, do not have, on the individual's conception of self (Weinreich, 1996). Effectively, as Laing, Phillipson & Lee (1966) have acknowledged, the fact that the individual's perception of others' view of him/herself might be slightly, or even totally, erroneous is not necessarily directly 'relevant'; indeed, accurate or not, the effects of one's perception of others' view of self are likely to affect one's own identity processes.

5.3.6. - Situated identity

The notion of "situated identities" also originates in the symbolic interactionist perspective. Mead (1934) argued for a view of self and society which joins these two terms in a reciprocal process of interaction and Blumer (1969) emphasised a situated, reciprocal and negotiated self (see Chapter 2). Symbolic interactionists by and large have documented the various changes in self definition and self presentation that might occur when situations and/or contexts differ, and have argued that alternative states of identity may be engaged in by an individual when cueing into different contexts. Based also on the seventh ISA assumption, and following from the general definition of identity, the concept of situated identity within ISA is defined as follows:

Situated identity

One's identity as situated in a specific social context is defined as that part of the totality of one's self construal, in which how one construes oneself in the situated present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future (Weinreich, Kelly & Maja, 1987; 1988).

This definition, again, emphasises the essential "continuity" of individuals' identity and somewhat "tempers" the symbolic interactionist perspective on the potential variability of individuals' identity

which could be (mis)interpreted as depicting a volatile, or even ‘erratic’ identity, entirely dependent on the characteristics of the contexts the individual finds him/herself into. For example, Northover (1988) investigating ethnic identity and bilingualism in Gujarati/English youth demonstrated that a dually enculturated individual was essentially “the same person” whether situated in his/her primary or secondary language context.

The situational variability of an individual’s identity can however be relatively explicit and significant as demonstrated by several other ISA investigations. For example, Weinreich, Kelly & Maja (1987; 1988), in a study of South African rural and urban Black youth, evidenced major changes in individuals’ identities whether situated in their “natural” context, in an “Afrikaner” context or in an English-speaking “White” context. Similarly, Kelly (1989) demonstrated that Muslim Pakistani youth in Britain who could be labelled as “progressive” in the sense that they had adopted certain ‘Western values’, identified closely with their own group while dissociating from the British when they were situated in their “natural” identity state, but displayed a ‘reversed’ pattern of identification when they were situated in the “other group” identity state, that is to say, with British. These studies therefore reveal that individuals have the capacity to “modulate” their patterns of identification depending on the circumstances they find themselves involved in. It must be emphasised that, although these modulations of identity processes are possible, and have been observed, it does not follow however, that they are in any way systematic, necessarily dramatic, or even always significant[†].

Having presented the main assumptions and theoretical postulates underlying the ISA metatheoretical framework, we address, in the final section of this chapter, the validity and reliability of this approach to the study of identity and identity processes.

[†] The concept of situated identity will not be operationalised in our investigation; an explanation and justification for this is offered in the section presenting the Pilot Study carried out prior to the main investigation in Chapter 7.

5.4. - Issues of Validity and reliability within ISA

As we can see from this presentation, the ISA metatheoretical framework cannot be conceived as falling neatly in the “psychometric” tradition in psychology; the conceptualisation of identity in ISA is clearly distinct from trait-based, categorical or discrete conceptions of identity, and the custom-designed identity instruments it uses differ in their conception and in their interpretation from the well-known psychometric scales[‡]. Certain aspects of ISA are of course “metric” but not actually “psychometric”; ISA is, in Lange’s (1989: 170) words, “a clever hybrid between qualitative and quantitative approaches which enables the researcher to transform almost purely idiographic, qualitative information into normalized quantitative indices. The nature of these indices makes it possible to perform comparisons between individuals, however idiosyncratic the material from which the indices are derived might be”. Validity and reliability therefore cannot be simply assessed by the common standard indices (validity and reliability coefficients) used in the psychometric tradition; this does not mean that these issues are either irrelevant or problematic when “evaluating” the metatheoretical framework itself or the investigations based on it. Validity should be considered first as it seems pointless to consider the reliability of any approach unless the actual correctness and usefulness of this approach have been established.

5.4.1. - The validity issue in ISA

The main question generally asked when the validity of a particular approach is considered is “Does it actually measure what it is supposed to measure?”. A more important and relevant question is however “Does it actually measure (or, more appropriately “investigate”) what it *intends* to measure (investigate)?”. Effectively, validity can only be meaningfully assessed with regard to the specific goals of the research and with regard to the specific nature of the concepts and indices

[‡] For a detailed presentation of Identity Instruments in ISA see Chapter 7, section 7.1.

employed; therefore validity will always be dependent on the manner in which these indices have been conceptualised and defined. Within ISA, as we have (hopefully) clearly demonstrated in this chapter, the concepts and indices used are explicitly and unambiguously defined, as is the algebraic translation of these indices (see Weinreich, 1980/86). This clarity in definition is, of course, insufficient to establish ISA's validity for the study of identity; to evaluate ISA's validity further, we have to turn to the (now numerous) empirical investigations it has supported.

One form of validity that has been included in ISA studies is the use of criterion groups. Connor (1991) for example, in her investigation of anorexia nervosa was able to demonstrate that anorexic women displayed distinct psychological dynamic compared to women who did not suffer from that condition; this distinction was substantiated by findings from the psychometric Eating Disorder Inventory (Garner & al., 1983). Similarly, Needham (1984) differentiated first time mothers suffering from "maternity blues" from those not experiencing it through the ISA indices included in his research and Reid (1990) using the psychometric Maslach's Stress Scale (Maslach & Jackson, 1981) to determine criterion groups for high and low stress individuals, also demonstrated different identity structure between the two groups. Another form of validity of the ISA indices can be found in "longitudinal" studies such as McCarney's (1991) investigation of school leavers' identity in which he was able to demonstrate that the constructs which bore high structural pressures (i.e., constructs representing core evaluative dimensions of identity) were likely to be stable over time while those bearing low structural pressure (i.e., constructs representing conflicted dimensions of identity) were seen as unstable over time. Furthermore, validity for the possible "modulations" in individuals' patterns of identification when situated in alternative social contexts were found in several studies (i.e., Weinreich, Kelly & Maja, 1987; 1988; Kelly, 1989). Finally, the content analysis of verbal expression in interviews and the addition of particular case studies analyses can also be used to validate ISA indices (e.g., Wager, 1993).

Taken together, the numerous investigations using ISA provide an impressive background from which to draw when considering the approach's validity, it also says a lot about ISA's versatility and about its potential for investigations in a wide range of identity research.

5.4.2. - The reliability issue in ISA

This (ever growing) repertoire of past empirical studies is also a relevant point of departure when assessing the reliability of the ISA metatheoretical framework. The reliability of an approach refers to its ability to provide consistent or dependable findings. The test-retest method often used with psychometric approaches has been (successfully) adapted in an ISA environment by several studies. Connor's investigation (1991) for example revealed identical kinds of identity structure in anorexic women in her follow-up study, even though these women had experienced a psychiatric intervention in the interval. Similarly, Saunderson (1995) in her study of urban identity, showed a high degree of test-retest reliability over time for the constructs and entities included in her identity instrument despite the fact that the context of political unrest in Belfast at the time of her investigation was likely to affect individuals' perception of their urban environment and perceptions of their safety in that environment (an important issue in her investigation). In a different context, Northover's (1988) investigation of ethnic identity and bilingualism, using both an English version and a Gujarati version of the ISA instrument with the same sample of respondents over a period of time, found no significant difference in individuals' identity structure, again demonstrating the reliable nature of the identity indices.

The full set of key definitions, assumptions and theoretical postulates on which this investigation is grounded is summarised in Appendix 5. The operationalisation of these concepts and details of the IDEX computer software (IDEX-IDIO and IDEX-NOMO) are presented in detail in Chapter 7.

Chapter VI - Ethno-religious identity in Ireland - North and South: Review of research and postulates for investigation

6.1. - Introduction

Having examined the evolution of research in the fields of *self and identity*, *ethnicity* and *religion* (Chapters 2 to 4), and presented in detail the particular approach on which this investigation is based (Chapter 5), we now concentrate more specifically on the current investigation of ethno-religious identity in Northern and Southern Ireland.

We have seen that Identity Structure Analysis has been used as an investigative framework in diverse areas of research over the years. In conjunction with the IDEX (Identity Exploration) computer software, it has been used to explore such issues as anorexia nervosa (Connor, 1991), occupational stress in residential social work (Reid, 1990), femininity in academic women (Wager, 1993), gender and the urban environment (Saunderson, 1995) and, more significantly for us, in studies of processes of ethnic identification and redefinition in South African youth (Weinreich, Kelly & Maja, 1987; 1988), Catholic and Protestant youth in Belfast (Weinreich, 1983a; 1986b), Muslim Pakistani and Greek Cypriots in Britain (Kelly, 1989), and Finns in Sweden (Liebkind, 1989), and in investigations of ethnic identity and bilingualism (Northover, 1988; Donnelly, 1994).

As for every research involving ISA, theoretical postulates derived partly from the existing literature and from findings of previous (relevant) research, are developed to outline general proposals about the identity processes of the populations under study. This chapter introduces, and presents a rationale for, our postulates concerning the identity structure of clergy members in Northern Ireland and the Republic of Ireland. These, of course, are not born out of a vacuum; they are based on certain particular developments and observations emanating from the research

reviewed in our previous Chapters in the areas of *self* and *identity*, *ethnicity* and *religion*. Of course, they also stem from, and necessarily “translate”, the particular *socio-historical context* within which this research is taking place*.

6.2. - Psychology and the Northern Ireland Question(s)

In the introduction to their book *More than the Troubles*, Shivers & Bowman (1984: 4) presented the intriguing “Belfast saying”: “*If people say they understand the Northern Ireland situation, you know they have been badly misinformed*”, as a preamble to their analysis of the situation in the province. This simple and yet, paradoxical, quote is likely to leave those who are unfamiliar with the province’s situation, as well as those who embark on a review of the literature on the subject, quite bewildered. Effectively, since the outbreak of the current Troubles in 1968, the Northern Ireland question(s) has generated a very extensive literature. In 1990, John Whyte estimated that the total number of publications was approaching 7.000, and suggested that, in proportion to size, Northern Ireland was probably “the most researched area on earth”. In 1993, O’Maolain confirmed that the “deluge” of material showed no sign of decrease, on the contrary, as his register of research presented a total of 605 entries, and indicated that much more material was in prospect. Why the continuing and unrelenting interest?

The ongoing conflict in Northern Ireland has provided social scientists with a remarkable opportunity to test a great variety of theoretical formulations against the particular reality of a sectarian division. In the impressive flow of publication, however, it is interesting to note that

* It is, of course, essential to consider the all-important *socio-historical context* of the investigation, which is why a concise history of the “birth”, and evolution, of the province (and its repercussions on the rest of the island) is offered in Appendix 6.A. This historical contextualisation is relatively ‘brief’ as numerous and detailed historical accounts are now available in the literature and can be referred to for a more complete presentation. We nevertheless believe that this historical reminder had to be included since, as many writers have acknowledged, the past plays a very important part in everyday life in Northern (and also Southern) Ireland and, in particular, has a role, usually vaguely understood but rarely explicitly analysed, in maintaining the political conflict.

psychological research has, until recently, accounted for a relatively small proportion of the published work. Indeed, Cairns (1987; 1994a; 1994b) observes that psychologists have been relatively slow to become involved with researches on the Troubles, compared to other social science scholars such as historians and political scientists. Their apparent lack of enthusiasm has meant that virtually no psychological research is available with regard to the state of community relations prior to the major outbreak of violence. Several reasons have been advanced to explain this reticence: the relative novelty of psychology as a discipline, in Ireland as a whole, and in Northern Ireland in particular (Cairns, 1994a); intimidation and the possible existence of a “conspiracy of silence” by the establishment (Heskin, 1980) or, more simply, the fact that carrying out research in a relatively “unstable” society presented serious challenges, “in particular the need for sensitivity, ethical concerns and of course, personal courage” (Cairns, Wilson, Gallagher & Trew, 1994). Even though, by the mid-1970s, local scientists began to get more involved in research, O’Leary (1995) observes that the early days of psychological research in Northern Ireland can be said to have been marked by an impressive “intellectual quietism”.

Indeed, even when the psychological scene started to gain momentum, many research (and researchers) have later been criticised for failing to adequately address the situation and portray candid and/or totally impartial findings. Effectively, for O’Leary (1995: 702), in the early days of research, many scholars “allowed their minds to be imprisoned by the conflict, while others acted as aides-de-camp to the respective national causes”. Thirty years on, most of these criticisms have faded in the background as a result of the proliferation and diversification, of psychological investigations; they have not however totally disappeared, nor can we honestly hope to ever see them disappear as no study, and probably still less one in an environment such as Northern Ireland, can ever be seen as “totally free” of the politics and values of its authors (e.g., Ruane & Todd, 1996).

There are many reasons however to feel optimistic with regard to the evolution of psychological research in the province. As early as 1989, Beloff highlighted psychology's affirmative actions and praised researchers for their participation in the debates following the resurgence of the conflict, arguing that "Northern Ireland's social scientists have responded actively to the challenge of the last twenty years. While previously they tended to accept the status quo and engaged, at their most scientific, in careful studies in, say, 'general psychology'" (p. 182). Similarly, Cairns (1994b) acknowledges the progress made by psychologists but is even more eager to emphasise the work still laying ahead and the efforts that have to be made: for him, "psychology has reached a point where it can claim to have made a modest contribution to understanding the conflict here and is now positioned to make an even greater contribution in the future" (p. 2). It is important to note however that, although psychologists in Northern Ireland have now become more involved in researching issues linked to the troubles, only a small proportion of the local scholars (but a relatively 'stable' and easily identifiable one) has been engaged in that area of research; this, however, should not be interpreted as a lack of interest for such issues or as a "limitation" to the research; it should rather be perceived as a positive, and indeed "healthy" state of affair, asserting the dynamism and variety of psychological research in a context where the persistence of an intergroup conflict could easily have prevented and/or suffocated the development of any "outside" psychological interests.

If we return more precisely to the actual body of research carried out within the province and focusing specifically on the conflict, we can see that the themes of research have been relatively varied; they include (among others) studies on leadership and terrorism (Heskin, 1980; 1985; 1994); the impact of violence on children's socialisation (Cairns, 1987; 1990; Harbison, 1983; McWhirter & Trew, 1981; Whyte, 1983); social categorisation (Cairns, 1982; 1989; Stringer & Cairns, 1983; Cornish, Stringer & Finlay, 1991; Stringer & Mc Laughlin-Cook, 1985; McWhirter & Gamble, 1982); the salience of violence and death (McWhirter, 1982; 1983; McWhirter, Young &

Majury, 1983; Lorenc & Branthwaite, 1986); the impact of the media (Cairns, 1983; 1984) and individual differences in conservatism in adults and children (Mercer & Cairns, 1981; O’Kane & Cairns, 1988).

Of even greater relevance for our current investigation are the studies dealing more specifically with the causes and consequences of the sectarian division on various facets of identity (e.g., Benson & Sites, 1992; Cairns, 1989; Cairns & Mercer, 1984; Gallagher, 1988b; 1989; Moxon-Browne, 1991; 1992; Trew, 1983; 1986; 1994; 1996; Trew & Benson, 1993; Waddell & Cairns, 1986; 1991; Weinreich, 1983a; 1986b; 1992; 1994b). Much of this work has relied quite heavily on Tajfel’s Social Identity Theory (SIT) as its starting point and as its frame of reference for interpretation, with varying degrees of success, most probably because, as we have seen (Chapter 2), SIT’s conceptualisation and operationalisation of identity is not always readily applicable to complex, real-life situations, as it does not take into account important aspects of identity processes such as the particular *context* and *history* of the social groups in question, or the biography and/or value and belief system of the members of these groups (e.g., Weinreich, 1983b; 1992; 1994a; 1994b). We will not in this chapter attempt any conventional “review” of this (now extremely vast) literature. We can nevertheless observe that the two most popular types of investigation have been the attitude surveys and the participant-observation studies. As we will see, each method has revealed important strengths but also some significant weaknesses.

A great variety of “questionnaires” have been generated over the years by researchers to gather information on various aspects of a community. The first, and now “classic”, attitude survey carried out in Northern Ireland and focusing directly on the attitudes of the two main communities was directed by Richard Rose in the spring and summer of 1968 (e.g., *Governing without Consensus*, 1971). The survey was based on a relatively large scale as 1291 people were interviewed, but its main interest is actually found in its “timing” as it took place in the last few months before the Troubles began, and represents thus the only “landmark” available for information on the state of

community relations and on individuals' attitudes and opinions before the violence began. Ten years later, in 1978, Moxon-Browne carried out a similar survey, replicating many of the questions found in Rose's survey and thus making it possible to examine changes in attitudes of both communities over an important period of mutation (e.g., *Nation, Class and Creed*, 1983). This survey was also designed to coincide with a survey carried out in the Republic of Ireland (e.g., Davis & Sinnott, 1979) which asked many of the same questions, thus making it possible to compare attitudes both north and south of the border. In 1986 another important survey was carried out by David J. Smith, based at the Policy Studies Institute of London, allowing once again a comparison of data and an evaluation of variations over time (e.g., D. J. Smith, 1987). Then, in 1991 started the long series of *Social Attitudes in Northern Ireland* (NISA) surveys designed to match and complement the *British Social Attitudes* (BSA) series which was started in 1983.

The main use and interest of the NISA surveys has been in the reporting and analysis of the attitudes held by people in Northern Ireland towards a (varied) range of issues (i.e., community relations, prejudice, attitudes to the health service, law and justice). The surveys have been running for several years now and provide increasing scope for comparative analysis and evaluation of changes in attitudes over time. As well as the potential for time-series analyses, the NISA survey can also be used to make comparisons with Great Britain since, with the exception of the module of questions dealing specifically with community relations in Northern Ireland, all the modules on the NISA survey are also included in the BSA survey. Relevant and meaningful comparisons are thus possible as both surveys are based on identical questions.

The strength of large-scale surveys such as the NISA series is that they can represent all sections of the population and form a more reliable means of getting the opinions of that population. One of their main weakness, however, is that these surveys often have a relatively limited scope as they offer replies only to the set of questions put - which seems relatively 'obvious' but might prove problematic and limiting.

Effectively, this approach surely offers some advantages in terms of coding and analysing techniques, however, if the questions are not carefully chosen or phrased, or if the survey ignores important issues, the findings might be devalued or even misleading. In addition, as Whyte (1990) has pointed out, a particular weakness in the case of Northern Ireland surveys is that respondents do not always “tell the truth” to certain questions, or tend to express “more moderate views” than they really hold on certain issues. He cites the case of questions relating to the Alliance Party which consistently seems to get more support in surveys and opinion polls than it actually does in elections.

Another important difficulty with surveys focusing specifically on ethnic and/or national identity in Northern Ireland is that most questions require people to select only one ethnic and/or national identity label, to the exclusion of all others. In the absence of complementary investigation, such as in-depth interviews for example, this format does not allow the investigation of important issues such as the “salience” or “strength” of the various identifications, the motives, reasons or contexts for the identity choices (e.g., Benson & Sites, 1992; Sekulic, Massey & Hodson, 1994), the possibility that people may accept several identity labels (e.g., Deaux, 1992; 1993; Waddell & Cairns, 1991; Trew & Benson, 1993), the actual “meaning” of the various labels for the individuals (e.g., Gallagher, 1988a; 1988b; 1989) and the changes and redefinitions of identity, as well as the role of certain identification conflicts and of the individuals’ value and belief systems underlying the choices and/or rejection of particular labels (Weinreich, 1983a; 1986b; 1989a; 1989b; Weinreich, Kelly & Maja, 1987; 1988). As a result, too often the patterns of ethnic and/or national identifications are ‘over-simplified’ or even ‘misinterpreted’ since, as Gallagher (1989: 932) has observed, “a label... may identify or represent an identity, but it says nothing about the significance or meaning attached to that identity, not does it appear to include the possibility of differential significance of meaning”.

Parallel to these large-scale surveys, analyses of a more “intimate” and idiographic nature have also been carried out in Northern Ireland, many of them interested in identity and community relations issues, others in more specific topics (e.g., Crozier, 1989a; Glassie, 1982). Often identified by the term “Participant-observation studies” (or “ethnographic studies”), these studies consist of an investigation of a particular group or community by an observer who, usually, lives among the people he/she is studying in order to observe their behaviours and carry out in-depth interviews. The strengths of this type of investigations lie in the fact that they can offer more detailed and “subtle” findings than the global attitude surveys; their weaknesses however are relatively obvious as they can only concern small sections of the population and thus cannot provide any assurance of the generalisation of their findings. Furthermore, as a result of the “inside position” of the investigator, the ‘objectivity’ of the assumptions made cannot be guaranteed. One of the classic participant-observation study is Rosemary Harris’ examination of a rural area near the border, “Ballybeg”. Her research was carried out in the early 1950s, even though the results were not published until 1972, and most of the subsequent studies in Northern Ireland have been tempted to compare Harris’s findings with their own (keeping in mind that investigations of this type can never really be ‘compared’ with one another because of their ‘idiographic character’) (e.g., Leyton, 1974; McAnallen, 1977; Campbell, 1978; McFarlane, 1978).

Of course, large-scale surveys and participant-observation studies have not been the only types of research carried out in Northern Ireland; between these two “extremes”, numerous original and interesting investigations of ethnic, national and/or religious identity can be found; most of them, as we have already said, claiming some sort of affiliation with SIT, and many of which relying on similar populations: usually university students and school children. The current investigation will deliberately deviate from these implicit “guidelines to research in Northern Ireland” to try and offer an original, or at least, a less conventional and less ‘predictable’, illustration and interpretation of identity on the island of Ireland.

6.3. - Theoretical and empirical goals (and means) of an integrative and dynamic approach to ethno-religious identity in Ireland - North and South

As we have seen, the development of the Northern Ireland Social Attitude Surveys (NISA) series, in parallel with the British Attitudes Surveys (BSA), has provided significant insights into the opinions and attitudes of individuals in Northern Ireland and some interesting study comparisons between Northern Ireland and Britain; however, the scarcity of substantial investigations including both Northern Ireland *and* the Republic of Ireland is still manifest and even somewhat remarkable. Therefore, one of the goals of this investigation is to address (and, to a certain extent, ‘redress’) this imbalance by focusing on, and comparing, the identity processes of clergy members both North *and* South of the Irish border[†]. In addition, we have seen that, in the context of psychological studies in Northern Ireland, individuals have often been readily and simplistically categorised as “Catholics” and “Protestants” and/or as “Irish” and “British”, and their attitudes (and, more ‘sporadically’, their psychological processes) ‘analysed’ and ‘compared’ on the basis of this ‘crude’ dichotomisation. This approach, however, has not always been accompanied by a real reflection on the actual ‘meaning’ of these identity labels, even though, “In practice... identity labels are shorthands for complex socio-psychological and developmental processes in which variation between people subscribing to the same identity label is the norm” (Weinreich, 1994b: 4).

Let us consider first the terms “Irish” and “British”. Not only can these terms in the Northern Ireland context itself be considered as relatively vague, and even potentially misleading - “umbrella labels” masking an important variability of religious and political stances and aspirations for the individuals adopting them and/or using them - but they also refer to the identities of the two principal national entities involved in the intractable dispute over the legitimate sovereignty of the

[†] Of course, in an ideal situation, any such “comparative” investigation would include both the Republic of Ireland and Britain, however, because of the modest and exploratory nature of this investigation, only one of the two could be selected, and because of its geographical proximity and particular religious composition, the Republic of Ireland was the most interesting choice for our study.

province (i.e., the Republic of Ireland and Great Britain) and thus, to identities Northern Ireland's inhabitants not only *claim* for themselves but *aspire to*, and wish to see fully recognised. Therefore, the fact that identification processes in Northern Ireland are *dependent* on, and at the same time, *influence*, the nature of the relationships the province entertains with both these national entities, is indisputable.

Consider now the terms “Catholic” and Protestant”. In the context of Northern Ireland, the two communities identified by these religious labels are caught in a tangible demographic and socio-cultural “minority vs. majority” relationship - the Protestant community, taken as a whole, representing a clear majority within the province[‡]. However, with regard to the more global socio-cultural context previously evoked - the “inexorable threesome”: *Republic of Ireland / Northern Ireland / Britain* - and in accordance with individuals' various national aspirations, this situation can be seriously challenged and even reversed. Indeed, in the perspective of a United Ireland (be it a real, foreseeable, outcome, or a current, symbolic, “reality”), Catholics unquestionably come to represent an overwhelming majority on the island - on the other hand, in the perspective of a total and unequivocal integration of Northern Ireland into the United Kingdom, the “majority/minority” equilibrium between Catholics and Protestant currently found in the province would remain constant - albeit in a relatively different context.

These “facts”, extrapolations and speculations are well known by both communities in Northern (and Southern) Ireland, and are often cleverly used and ‘manipulated’ by their respective leaders in an attempt to put forward and/or justify their respective political stances. However, beyond their potential political value, these arguments are extremely important as they penetrate, and contribute to shape, the communities' thinking, ideologies and self-perceptions. As a result, individuals' self-identifications in Ireland can be envisaged as part of a process of “selective identification” with

[‡] Albeit a “fractured” majority – see the differences and similarities between the various Protestant denominations in Appendix 6.B.

various groups, institutions and/or ideals, and adherence to various ideologies, resulting from the unique (historical, socio-cultural and political) situation of island, and in which the notions of Irishness, Britishness, and the labels “Catholic” and “Protestant” are continually redefined to “match” the biographical circumstances of the individuals adopting them.

Since the Partition of Ireland Act (1920) and the following Government of Ireland Act (1921) granting the twenty-six southern counties recognition as a “Free State” (becoming, in 1937, a ‘Republic’[§]), Northern and Southern Ireland have developed into significantly different social, political and religious environments. In the religious domain, the two regions could not be more different: the “Free State” constructed itself as a Catholic state, endorsing the prominence of the Roman Catholic Church in its 1937 Constitution (Article 44), while “absorbing” the sunken Protestant minority caught within its new boundaries; Northern Ireland, on the other hand, re-defined as a “region of Britain”, established itself as a Protestant state - a Protestant mosaic in fact - albeit with a significant, recalcitrant, and thus less malleable, Catholic minority within its core. On a structural level, the two regions are again totally dissimilar: since 1937, the South has been a self-governing Republic, warranted by its own Constitution and its independent legislative system; Northern Ireland, on the other hand, as a “region” of the United Kingdom, has been ruled since 1972 from Westminster and depends on a Secretary of State for all decision-making.

These (and other) important differences have led the two regions to develop, and concentrate on, distinct social and cultural concerns over the years. Following partition, and more significantly after 1969, the North has had to contend with social and political unrest - the “current Troubles” - while after the end of the Civil War and the proclamation of the Republic, the South has been able to concentrate more freely on more “ordinary” social and economic issues (Mair, 1987). Clearly, at almost every level, Northern and Southern Ireland offer individuals dissimilar – and yet, significantly interrelated - environments to grow up in, and it is important to explore to what extent,

[§] See Appendix 6.A for a more detailed historical presentation of the respective ‘statuses’ of Northern and Southern Ireland.

if at all, these affect the identity definition of individuals who, on either sides of the border, share a religious identification and call themselves “Catholic” and “Protestant”. Thus, the other, and potentially most important goal of this investigation, is to go *beyond* the simple categorisation and labelling of individuals and groups, to reveal the variety and richness of psychological processes underlying ethno-religious identification and identity definition, redefinition and variation.

As we have already argued, research explicitly involving religious representatives in Northern Ireland has been remarkably sparse (some would say insufficient) despite the role and/or significance granted to religion in the continuing conflict. It is fair to say that, while the “religious factor” has been questioned, examined, “dissected” even, the main “religious actors” have been largely (respectfully? conveniently?) overlooked. Research on the two “religious communities” within which clergy representatives live and work, however, has been prolific, and has provided with numerous insights into individuals’ identities within the province. When reviewing this vast literature, the first observation one can make concerns the striking “inconsistency” relating to the perception of the *homogeneity* or *heterogeneity* of the province’s population. Effectively, there seems to be two apparently contradictory ways of describing community life in Northern Ireland (e.g., Buckley & Kenney, 1995; Dunn, 1995).

The first approach emphasises the *closeness* and *similarity* of the two communities; it is argued that the peoples of Northern Ireland do not live in totally segregated environments, that they work together, shop together, attend the same universities, that there are no real distinguishing marks such as skin colour or language, no recognisable traits to differentiate them, and that despite the “religious divide”, Catholics and Protestants are very much “alike”, whether in terms of cultural background (Heslinga, 1971), the values they hold (McKernan, 1980), or indeed their stereotypes of each other (O’Donnell, 1977). Indeed, McWhirter & Trew (1981: 309) noted that “although the temptation for researchers is to emphasise differences in beliefs between Catholics and Protestants,

the data suggest that, although there are differences on political and doctrinal issues, Protestants and Catholics at the same economic level share many social attitudes - attitudes to the family, authority, good and bad conduct, work, social class and education". This perspective would seem to indicate that, despite the "anecdotal" evidence about Catholics who never meet Protestants - or vice versa - this is not the "normal experience" of a large majority of the population, and that the notion of a complete segregation and thorough contrast between the communities is based on incomplete information (Trew, 1986).

The second, and (apparently) contradictory perspective, concentrates on the extent and depth of the factors that *divide* and *isolate* the two communities, and argues that Catholics and Protestants in Northern Ireland actually live separate lives in a number of significant ways. This viewpoint highlights that individuals from the two communities attend separate school systems (e.g., Darby, Murray, Dunn, Batts, Farren, & Harris, 1977; Murray, 1983; 1985), worship in separate Churches, read different newspapers, play different sports and belong to different social clubs (e.g., Donnan & McFarlane, 1983; Dunn & al., 1984; Leyton, 1974). The two communities are also presented as being quite radically contrasted in terms of political aspirations (e.g., Benson & Sites, 1992; McAllister, 1983) and national allegiances (e.g., Moxon-Browne, 1983; 1991; Whyte, 1990) which lead O'Brien to declare that "In politics, in loyalty, in their reaction to different categories of violence, the Protestants of all social classes react as one community; the Catholics of all social classes as another" (1972: 306). In addition, it is argued that separation is reinforced and maintained by a high level of *endogamy* which promotes the idea that the communities "reproduce themselves" as largely discrete socio-religious groups (e.g., Cecil, 1993; Whyte, 1986; 1990).

The obvious question arising from the first perspective is of course: if the social and cultural differences between the two religious communities in Northern Ireland are so few and/or so slender, then what is the *raison d' être* of the so-called sectarian conflict?

On the other hand, the scale of separatism evoked by the second viewpoint is equally puzzling, as total communal polarisation would, no doubt, have led to the collapse of Northern Irish society. A middle ground has to be envisaged between these two contradictory positions, and *integration* and *separation* have to be viewed as opposite poles in a *continuum* where, undoubtedly, the two extremes would be difficult to find in any real-life circumstances. Effectively, it is difficult to envisage how two communities living in close proximity could remain totally separate - conversely, a complete and thorough integration would, by definition, lead to the annihilation of the “two communities” and to the formation of a single one. In addition, evidence of an increasing *fragmentation* within both the Protestant and Catholic communities in Northern Ireland have to be considered (e.g., Crozier, 1989b; 1990; 1991; Pollak, 1993; Todd, 1995).

Such contrasting pictures of the communities in Northern Ireland (and the case could be made with regard to potentially any multi-ethnic society) is, in part, the result of a relatively “superficial” and “static” approach of ethnic identity phenomena and, as we have already argued, of an over-reliance on a Social Identity Theory (SIT) orientation, in which the socio-historical and biographical continuity of identity processes is not fully and/or meaningfully conceptualised and integrated (Weinreich, 1992; 1994a; 1994b). Effectively, to consider, and ‘systematically’ and ‘dutifully’ categorise, individuals’ endless responses to social attitude surveys (and the like) does not uncover the place and salience of such responses in their value and belief system, does not inform us about the underlying *processes* of identification with significant individuals, groups or institutions within one’s (and other significant) cultural systems, and does not reveal the ramifications of such partial identifications on other aspects of individuals’ identity such as their self-evaluation or extent of identity diffusion.

A meaningful exploration of ethno-religious identity in Ireland - North and South - needs to truly consider individuals’ *construal* of their own identity. It needs to reflect the nature and salience of their identifications (i.e., their empathetic, idealistic and contra-identifications) with significant

others within their own ethnic cluster (i.e., parents, peers, Church, political parties...) as well as within the other ethnic community (i.e., churches, political parties, paramilitary groups...). It needs to uncover the processes of identity change and redefinition generated by the conflicted identifications arising from partial identifications with potentially “rival” in- and outgroups (and thus reconsider what constitutes an ‘ingroup’ and an ‘outgroup’ and the processes of boundary definition, maintenance and change), and it needs to uncover the strategies individuals develop to deal with such conflicted identifications. It finally needs to give central importance to the individuals’ value and belief systems, and to integrate them in the interpretation of their patterns of identification.

In summary, a meaningful exploration of ethno-religious identity in Ireland needs to challenge the ‘orthodox’ empirically-based approaches of ethnic identity which easily and timidly content themselves with categorisation and stereotyping, and arbitrarily assume (and impose) a uniformity of meaning on the underlying psychological processes of ethnic identification; it needs to fully embrace the notion that “*individuals of a given ethnicity generate variations in their redefinitions and expressions of their nominally common ethnicity*” (Weinreich & al., 1996: 114). As we have already argued (Chapter 5), the ISA conceptual framework has the capacity to meaningfully integrate and articulate such concerns and allows us to empirically test theoretical postulates concerning the expression(s) and variation(s) of ethnic identity of individuals and groups in a variety of historical and socio-cultural settings.

Before we present our own theoretical postulates for this investigation, the *exploratory* nature of our work has to be once again emphasised. Effectively, it can be considered that, in many ways, this investigation is breaking new ground with regard to the theoretical and empirical investigation of ethno-religious identity. It is the first time that the ISA conceptual framework is applied to an investigation of the identity of religious representatives in Ireland, North and South.

ISA has already been applied to the investigation of ethnicity in Northern Ireland (e.g., Weinreich, 1983a) and has proved a valuable asset in understanding the processes of identity development and redefinition in a situation of competing national and religious allegiances. However in that study, as in the majority of identity studies based in the same context, the religious affiliation of the respondents (in this case, adolescents) was only differentiated in terms of ‘Catholics’ and ‘Protestants’, and no comparisons with any relevant ‘outside’ population was made. On the other hand, when the specific identity of religious representatives in Northern Ireland has been tackled, and the populations more precisely identified (i.e., in terms of specific ‘denominational’ and not only ‘religious’ affiliations - e.g., Morrow, Birrell, Greer & O’Keeffe, 1991; Roche, Birrell & Greer, 1975), the investigations have usually been ‘limited’ to “mini-surveys” (i.e., questionnaires) of the respondents’ *attitudes* towards certain contemporary social issues.

As we have seen, ISA constitutes an open-ended metatheoretical framework of concepts and postulates about the content, structure and process pertaining to identity rather than a foreclosed universal theory of human identity (Weinreich, 1989a), which renders it particularly effective in allowing unanticipated features of identity to become manifest - we intend to fully exploit this characteristic in our investigation. ISA theoretical postulates concerning individuals’ identifications, as well as postulates relating to the constructs with which individuals evaluate themselves and others have been outlined in Chapter 5. In the next sections of this Chapter, additional theoretical postulates are proposed to provide a basis from which the identity structure of Northern and Southern Irish clergy members can be empirically explored.

6.4. - Northern and Southern Irish Clergies’ construal of Ethno-religious Identity

One of the most insidious effects of the ‘Troubles’ has been the perpetuation of stereotypes, reinforced by the important media coverage and the proliferation of (journalistic and academic)

‘attitude surveys’ offering quick and simplistic ‘snapshots’ of this complex society. The perpetual reference to the “two communities”, and to “Catholic and Protestant” in particular, has a clear basis but it has served to split everything in two - two worlds, two identities, two sides, as if they were “two teams lined up against each other”.

However, if academic, official and popular commentaries now commonly use the terms “Catholic” and “Protestant”, Whyte (1990) remarked that the choice of terminology has varied over the years, and that the practice of using “religious labels” to identify the communities is, in fact, relatively recent^{**}. The growing use of the “Catholic” and “Protestant” labels, suggested Whyte (1990), might have emanated from the examples of Rose’s (1971) classic attitude survey and Harris’s (1972) classic participant-observation study: their choice of categorisation effectively meant that subsequent studies had to use similar categories if they were to compare their results with them - and a large majority of investigations did. Of course, other types of categorisations such as “(Ulster) Irish vs. (Ulster) British”, “Nationalist vs. Unionist”, “Republican vs. Loyalist”, or even “Majority vs. Minority” are available; they can be, and have been, used, depending on the particular origins, purposes and also procedures of the research carried out.

In this investigation, given the particular nature of the population under study (e.g., clergy representatives), the “religious categorisation” appears to be a relatively ‘logical’ and ‘appropriate’ starting point; however our exploration will aim to go beyond the ‘crude’, and potentially misleading, “Catholic vs. Protestant” dichotomy and challenge the stereotypes it might generate, to reveal the complexities and variations in psychological processes underlying the adoption of these identity labels. As a first step in that direction, we distinguish between the five Protestant denominations (e.g., Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian) to allow a more specific and meaningful exploration of the identity processes of members of each

^{**} In a 1967 opinion poll for the Belfast Telegraph, results were reported separately for ‘Presbyterians’, ‘Church of Ireland’, ‘Roman Catholics’ and ‘others’; Budge & O’Leary (1973) reporting on a 1966 survey of Belfast residents categorised individuals as ‘Presbyterians’, ‘Church of Ireland’, ‘other Protestants’, and ‘non-believers’, while Heslinga (1971) talked of “Ulstermen” and “Irishmen”.

religious traditions^{††}. It should be noted, however, that even though our starting point is a ‘religious classification’, we will not consider that religion is the “ultimate” differentiation factor. As McGarry & O’Leary (1995: 172) have argued “[The two communities’] sense of different and shared kinship, although marked by religion, is not reducible to religion. The divisions are multiple and reinforcing, and, to the extent that they can be separated, of varying importance to different individuals”. In this investigation, we thus aim to determine how clergy members in Ireland, North and South, come to develop, maintain and redefine this “sense of different and shared kinship” and how it finds its expression in their construal of ethno-religious identity.

6.4.1. - The “token survey element” of any identity research:

Clergy’s choice of national identification

Earlier in this work (Chapter 3) we have discussed the significant, but ambiguous, relations between ethnicity and nationality and we have seen that, while additional research is still needed to clarify these relationships, a *general* definition or clarification of these relations is neither possible nor desirable, but that a more interesting and constructive approach is to situate these two terms in a *specific interactional context* as their relationships vary depending on the specific properties of each historical and socio-cultural context (e.g., Oommen, 1997). This investigation offers us an opportunity to do so.

National identification in Northern Ireland, and, more specifically, individuals’ choice of national identity labels has generated a tremendous interest among researchers over the years. Virtually every survey since Rose’s (1971) original work has included a section on “national identification”, where, in most cases, individuals have had to answer the question “*Which of these terms best*

^{††} A presentation of the six Churches involved in the research project and from which our clergy samples are drawn is offered in Appendix 6.B.

describe the way you usually think of yourself” and are offered a finite, but definitely non-exhaustive, list of national labels to choose from (e.g., British, Irish, Ulster, Northern Irish, etc...with some variants depending on the epoch^{††}). This research has revealed that individuals’ national identity is an area of increasing differences since the outbreak of the current troubles in 1968: for instance, where once 39% of Protestants saw themselves as “British”, now 71% give this answer, while the corresponding percentage of Catholics has fallen from 15% to 10%. There has also been a decline in the number of Catholics who see themselves as “Irish” from 76% to 62% while the corresponding response from Protestants has dropped more dramatically from 20% to 3% (See Table 6.1).

Table 6.1 - Choice of National Identity labels for Protestants & Catholics in Northern Ireland

Year	1968	1978	1986	1989	1991	1993	1994
<u>Protestants</u>							
British	39	67	65	68	66	70	71
Irish	20	8	3	3	2	2	3
Ulster	32	20	14	10	15	16	11
North.Irish	-	-	11	16	14	11	15
Other	9	5	7	3	3	3	-
<u>Catholics</u>							
British	15	15	9	10	10	12	10
Irish	76	69	61	60	62	61	62
Ulster	5	6	1	2	2	1	-
North.Irish	-	-	20	25	25	25	28
Other	4	10	9	4	1	2	-

Source: Trew (1996) - and Whyte (1990) for the 1986 data.

Even though, in itself, such an approach to national identity can be seen as both ‘limited’ and ‘limiting’, we will nevertheless examine the different clergies’ choices of national identity labels in order to compare their responses to those previously obtained for the ‘general’ population.

^{††} For instance, Rose’s (1971) and Moxon-Browne’s (1983) surveys included the options “sometimes British/sometimes Irish” and “Anglo-Irish”, which were later abandoned and ‘replaced’ by the newly popular “Northern Irish” label (e.g., NISA surveys).

This initial ‘peek’ at clergy members’ identification with a national group will also serve as a kind of “baseline” information in our exploration of ethno-religious identity, allowing us to compare, and critically assess, the type - and value - of information one can expect from an ‘orthodox identity survey approach’ and an in-depth *exploration of identity construal*.

6.4.2. - Clergy’s construal of ethno-religious identity: Identification with the ethnic core

As we have argued, a meaningful exploration of clergy’s ethno-religious identity will not limit itself to the categorising and labelling of individuals, but will investigate the psychological processes underlying ethno-religious identity definition, variation and redefinition. Earlier in this work (see Chapter 5), we have proposed the following definition of ethno-religious identity:

One’s ethno-religious identity is defined as that part of the totality of one’s self construal made up of those dimensions which express the continuity between one’s construal of one’s past ethnic *and* religious experience, and one’s construal of one’s aspirations in relation to ethnicity *and* religion.

We have seen that this definition mirrors previous ISA definitions of other substructures of identity and, as such, emphasises continuity rather than sameness in identity processes and gives central importance to the notion of *construal*. This definition also highlights the essential interdependence of the *ethnic* and *religious* spheres in the definition variation and redefinition of identity in the particular context within which our research takes place. In addition, we have seen that ethno-religious identity is structured by the patterns of identification which individuals hold with significant others (i.e., individuals, groups and/or institutions) in their ethno-religious environment (see Chapter 5) and that the actual impact (positive or negative) these significant others had on individuals’ identity construal can be revealed by the depth of their ego-involvement with them. Therefore, the first assumption of this investigation is that clergy members’ general ‘orientation’ towards ethnicity - that is to say, their personal, social and symbolic representation and appraisal of

ethnicity - can be revealed and ‘pinpointed’ by an ISA exploration of their overall patterns of identification with their ethno-religious community (represented by their parents, Church, fellow church members, political parties...). Thus, our first theoretical postulate:

Postulate 1 - Clergy’s ‘core’ ethnic identity

For clergy members, identifications with their ethno-religious community (represented by significant individuals, groups and/or institutions) are indicative of personal, social and symbolic representation and appraisal of ethnicity in general, and represent and express their ‘core’ ethno-religious identity.

Given the diversity of the two socio-cultural environments featuring in this investigation (i.e., Northern and Southern Ireland), and of the social roles, structural characteristics, and historical evolution, of the various clergies under investigation, it is reasonable to presuppose that such diversity will be reflected in individuals’ representations and appraisals of their ethno-religious community, and in their own identification with it. In the first instance, significant variations are expected to appear *between clergies* of the five denominations as a result of the differing historical evolution, social and structural characteristics, and socio-cultural circumstances of the ethno-religious groups they belong to. In addition, ‘locational’ variations are anticipated *within the denominational groups*, as a consequence of the differences in historical circumstances, religious composition, and resulting imbalance in both demographical strength and social power, between the ethno-religious communities North and South of the border.

6.4.3. - Clergy’s construal of ethno-religious identity: Identifications with “the other side”

Unlike most traditional or ‘orthodox’ identity researches in Ireland, we will not limit our exploration to individuals’ identification with their *own* ethno-religious community - clergies’ representation and appraisal of the *other* ethnicities present in their social environment will also be examined. As Weinreich, Luk & Bond (1996: 108-9) remind us, “People of an ethnicity growing up

in an environment where alternative ethnic groups are salient have the opportunity of empathetically identifying with elements of the alternative life-styles and world-views represented by these groups”. Effectively, with regard to early socialisation, the family and, by extension, the primary ethnic group, represent, and for a certain time sustain, the initial identifications of the growing individual, and represent an influential force in the development of his/her ethnic identity and the elaboration of his/her value and belief system (Erikson, 1963; 1968). However, beyond this primary set of role models and reference groups, the social arena of the individual rapidly expands and he/she comes to form part-identifications with others outside the family and outside the immediate ethnic community. In the process, individuals may adopt some of the values of the ethnic groups they come into contact with and thus integrate them into their own definition of ethnic identity (Weinreich, 1989a; Weinreich & al., 1988; Weinreich & al., 1996). Thus, our second postulate:

Postulate 2 - Clergy’s part-identification with the “other” ethnicity

For clergy members, partial identifications with the ‘other’ ethnicity will be an integral part of the process of ethno-religious identity construal and will express themselves through ego-involvement, aspirational and de facto identifications with significant individuals, groups and/or institutions representing that ethnicity.

Again, considering the diversity of social environments, social roles and characteristics, and historical evolution of the various clergies under investigation, we can envisage that such diversity will be reflected in individuals’ representations and appraisals of the alternative ethnicity and of their own identification with it. Some ethno-religious groups will be more ‘hermetic’ to such influences than others and will thus be ‘reticent’ to acknowledge shared characteristics and/or common aspirations with other traditions; others will more willingly admit to the other ethnicity’s ‘input’ in their construal of their own ethno-religious identity. Again, ‘geographical’ or ‘locational’ variations are anticipated within each ethno-religious group as a consequence of the significant contrast in religious composition of the two ‘states’ (i.e., *Northern* and *Southern* Ireland), resulting

in different levels of ‘familiarity’ (i.e., in terms of both knowledge of and actual contact) of clergies with the other tradition, and in significantly different social status and power of the respective ethno-religious communities.

6.4.4. - Clergy’s dissociation from *unwanted* facets of their own and the other ethnicity

In an ideal world, all the individuals, groups and institutions encountered by the individual during his/her (early and ‘latter’) socialisation would come to represent positive reference models - in practice, however, this is not always the case. Some people will not be positively appraised and will be viewed as falling short of the qualities valued by the individual. These potential ‘negative role models’ and individuals’ contra-identification with them, are also an *integral part* of the process of identity definition and thus have to be carefully considered. Effectively, it might be ‘easy’ or ‘tempting’ to believe that individuals’ construal of ethno-religious identity relies exclusively, or at least primarily, on those they perceive as ‘positive role models’, that is to say on individuals, groups and/or institutions embodying the values and characteristics they wish to possess and emulate. However, we have to remember that identity is defined and expressed not only through the affirmation of who we are, but also through the affirmation of who we are not, that is to say, through a dissociation from the characteristics, values and beliefs we disapprove of - as McCrone & Surridge (1998: 2) put it: “we know who we are, because we know, or think we know, who we are not”. Thus, our third postulate:

Postulate 3 - Clergy’s contra-identifications with their own and the other ethnicity

Insofar as contra-identifications with others express the extent to which significant others are appraised as undesirable role models, clergy members will display high levels of contra-identification with individuals, groups and/or institutions representing facets of their own and the alternative ethnicity from which they wish to dissociate.

While it can be assumed that most clergies will display significant levels of contra-identification with the paramilitary groups on both sides of the community divide, it is reasonable to presuppose that once again, *denominational* and *locational* variations will appear and will ‘translate’ into clergies’ patterns of contra-identification. Less ‘obvious’ groups will constitute negative role-models for certain clergies while being only moderately significant for others. We will examine, for each ethno-religious group, which significant others are to be seen as significant negative role models for clergy members, both within and outside their ethno-religious community.

6.4.5. - Clergy’s conflicted appraisal of ethnicity

We have seen that, in addition to distinguishing between modes of identification, ISA conceptualised the relations between, them and that the various identification processes were not to be conceived as “compartmentalised” and independent of each other. Even though individuals’ empathetic and aspirational identifications might be different (ISA assumption 4), they might also combine - in a more or less ‘desirable’ fashion (ISA assumption 5). When an individual both *idealistically identifies* with a significant other, and simultaneously *empathetically identifies* with that other - in other words, when one aspires to be like another and, at the same time, acknowledges a certain degree of similarity between self and that other - the outcome is likely to be a positive one and to enhance one’s positive perception of oneself. However, when the individual simultaneously *contra-identifies* with another and at the same time *empathetically identifies* with that other, that is to say, when he/she acknowledges a similarity with individuals or groups from which he/she would very much like to dissociate, the outcome is likely to translate in a “*conflict*” in identification.

Of course, to contra-identify with another does not always result in serious ‘problems’ for the individual and, for instance, most people will contra-identify with “terrorist groups” but, because they do not significantly empathetically identify with such groups, they will not experience any real

‘stress’ as a consequence. Similarly, identification conflicts resulting from moderate or high empathetic identifications with others coupled with low contra-identifications, will be viewed as ‘benign’. Problematic conflicts will arise when the individual contra-identifies with another to a great extent and at the same time, empathetically identifies with that other to a significant degree. Even though it seems more ‘natural’, and of course more ‘desirable’, to perceive a certain degree of similarity between oneself and the people whom one wishes to emulate, one might also acknowledge (even reluctantly) some degree of similarity with individuals or groups one would prefer to dissociate from. Thus, whenever the latter situation arises, that is, when one both empathetically identifies with another (perceived similarity) while at the same time contra-identifying with that other (wish to dissociate) to a certain extent, a sharp conflict in identification is likely to emerge.

Conflicted identifications are an important issue which weighs heavily on both the psychological and the social aspects of living in a (contested) multiethnic environment and thus, are carefully examined in this investigation. Effectively, the interpretation of individuals’ identification conflicts (in terms of both their ‘nature’ and also their ‘magnitude’) has the potential to inform us about ‘the core of the problem(s)’ as it is perceived by each ethno-religious group. Interpreted in the light of individuals’ value and belief system, they will help to determine the sources of tension not only *between* but also *within* the communities. Thus, our fourth theoretical postulate:

Postulate 4 - Clergy’s identification conflicts with their own and the other ethnicity

Insofar as problematic appraisals of others may be interpreted as conflicted identifications with them, clergy members will exhibit identification conflicts with significant others (individuals, groups and/or institutions) within both their own and the other ethno-religious community.

Once again, particular interest will be given to the *denominational* and *locational* variations in clergies’ identity processes.

6.4.6. - Assessing the vulnerabilities in clergies' ethno-religious identity

The specificity of clergy's social role(s) as '(ethnic) community leaders' and also as 'spiritual leaders' is likely to create particular demands on their relationships and interactions with their environment. As we have seen (Chapter 4), clergymen and clergywomen are effectively some of the most "exposed" leaders - the most "public" face of their church and what it stands for - not only in the local community within which they are living and working, but also in the broader society.

Clergy's unique position is effectively made difficult and delicate as a result of their closeness with the congregation within which they live and work, and the 'sensitivity' they come to develop with its needs but also its norms and values (e.g., Malony, 1995). Therefore, clergy's "ethnic" and "spiritual" role(s) - and hence, their ethno-religious identity - may alternatively be 'challenged' or 'reinforced' depending on whether both their personal and social needs and activities are perceived as being 'supported' or 'impeded' by their (ethno-religious) environment. If significant conflicted identifications with their ethno-religious environment arise, their (ethno-religious) identity can be seen as being 'challenged' and thus as being 'vulnerable'. Effectively, we have seen (Chapter 5) that vulnerabilities are found in individuals' identity structure where there are difficulties in 'handling' identification conflicts. Such vulnerabilities may manifest themselves in diffused identities (where identification conflicts are badly 'managed'); foreclosed identities (where conflicts are simply denied) or negative identities (where conflicts in identification are coupled with very low self-evaluation) (see Table 5.2).

Individuals' patterns of identification conflicts thus need to be examined in relation with their perceived self-evaluation in order to establish further the 'identity profile' of the various clergies and, more specifically, to establish the origins of the potential vulnerabilities arising in the identity structure of each ethno-religious group. These considerations are postulated thus:

Postulate 5 - Vulnerabilities in clergy members' identities

Insofar as strong conflicts in identification with one's own and the other ethno-religious group are indicative of personal, social and/or symbolic challenges to one's ethno-religious role, clergies' patterns of identification conflict together with their self-evaluation will indicate underlying vulnerabilities in their ethnic identity.

6.4.7. - Clergies' informal ideologies - The crucial link

As we have argued throughout this work, one of the most important quarrels that the current research has with 'orthodox' approaches of ethno-religious identity in Ireland refers to their lack of consideration for the *meaning* of the identities these studies 'juggle' with. Effectively, to discover what the respondents' endless responses to social attitude surveys actually *mean* to them, it is necessary to uncover the "place" and "significance" of such responses within their own value system, as apparently 'identical' responses may mean entirely different things if situated within different value systems. In order to understand 'how' clergies' patterns of identification with others, together with their own appraisals of self, "fit" and acquire meaning within their respective value system, it is necessary to uncover such value and belief system.

We have seen that the dimensions (i.e., personal constructs) used by individuals to evaluate self and others incorporate part of their value system (Chapter 2) and that the ISA parameter of Structural Pressure was defined as an estimate of the consistency with which individuals use specific constructs in their appraisal and evaluation of self and others (Chapter 5). An exploration of clergies' particular 'use' of the constructs will thus allow us to establish their respective *indigenous psychologies*, that is to say "The culturally shared beliefs that an ethnic group has about one's existential position in the world" (Weinreich, 1994b: 7). Following from these considerations, the following postulate is proposed:

Postulate 6 - Clergies' informal ideologies

Insofar as individuals' construal of ethno-religious identity depends on, and at the same time, translates, their appraisal of and aspirations towards ethnicity and religion, the evaluative connotations of the constructs clergy members use to construe self and others will express significant (*denominational* and *locational*) differences in *meanings* for ethno-religious identity.

Because there is no similar precedent in the theoretical or empirical literature, and given the variety of ethno-religious groups under investigation, it was felt inappropriate to postulate here more specific and/or detailed relationships between clergies' use of personal constructs and their respective construals of ethno-religious identity. Nevertheless, in line with our precedent theoretical postulates, the relationship between the cognitive-affective use of constructs and individuals' construal of ethno-religious identity will be carefully considered; the findings will be reported and interpreted in relations to individuals' identifications with and appraisal of significant others, and with regard to their own self-appraisal. In the second section of our investigation, we will concentrate on the facet of identity which distinguishes our respondents from the general population of both parts of Ireland: their "clerical-professional" facet of identity^{§§}.

6.5. - "Becoming Holy": Post-ordination redefinition of identity

As we have already argued (Chapter 4), even though clergy have often featured in the world's literature, the study of professional clergy is still very much an "underdeveloped" area of research - or, as Malony & Hunt (1991: viii) put it, "Being a clergy person is old. The *study* of clergy is new". We have seen that many reasons have been advanced to explain the lack of meaningful investigations of clergy's identity: methodological difficulties, the lack of theory, the difficulty to approach representative study populations, the specificity of the various attempts and resulting lack

^{§§} We will subsequently refer to it simply as clergy's "professional" facet of identity.

of cross-validations of the findings, etc. (e.g., Beit-Hallahmi, 1989; Dittes, 1971; Hood, 1995; Schuller, Strommen & Brekke, 1980). In addition, the recognition of the ‘heterogeneity’ of “the clergy” has prevented the elaboration of any ‘grand theory’ concerning both the factors influencing the “choice” of clergy as a profession, and the ‘psychological profile’ or the identity of the religious professionals (e.g., Davidson, 1972; Schuller & al, 1980). Finally, we have to consider that the introduction of psychological research in the religious domain can sometimes be perceived as a real “intrusion”, as potentially “disrespectful” or even “offensive” (e.g., Meadow & Kahoe, 1984; Wulff, 1991), and that many ultimately see the scientific domain and the religious domain as “incompatible” (e.g., Barbour, 1990). Such reticences and scruples to probe the “sacred realm” of religion have not only impeded the exploration of religious beliefs and religious practice, they have also, without doubt, restricted the investigation of the identity of the *religious professionals*. Effectively, even in our contemporary western societies, the clergy remains a relatively “intimidating species”, a group “apart” surrounded by an aura of mystery.

This unique status is conferred to them by the rite of “ordination” into a particular Church, and distinguishes professional clergy from fellow believers. The significance of ordination and the resulting uniqueness of the ordained priest/minister are fully and explicitly acknowledged in the Roman Catholic tradition: “through the sacramental ordination, a specific ontological bond which unites the priest to Christ, High Priest and Good Shepherd is established... the priest is placed in a particular and specific relation with the Father, with the Son and with the Holy Spirit” (Congregation for the clergy, 1994: 8, 9), and even go as far as arguing that “Like Christ, the priest must present himself to the world as a model of supernatural life” (ibid., p. 100).

Of course, the status, role(s), function(s) and potential “power(s)” associated with the ordination of priests in the Roman Catholic tradition are not exactly or systematically ‘matched’ in the Protestant tradition, and it is fair to say that Protestant ministers and pastors do not “enjoy” such “privileged”

and “holy” statuses and (heavy) responsibilities. In addition, the more “practical” formalities of the selection, formation and “consecration” of the religious professionals vary also greatly from one church to another. Nevertheless, “ordination” into any Church can be perceived as a major event in the life of an individual, and is likely to have significant repercussions on the way he/she construes his/her (ethno-religious) identity. Quite evidently, it is almost impossible to foresee *all* the possible “changes” and “redefinitions” such an important event induces in individuals’ identity. However, we can postulate that such a consecration will affect the way they perceive and evaluate themselves, their own self-worth, as well as the way in which they perceive and relate to their immediate social environment, within and outside the Church, thus the following postulates:

Postulate 7 - “Post-ordination” reappraisal of empathetic identifications

Insofar as past and current empathetic identifications with significant others in the social environment (appraised from a current viewpoint) reflect ongoing processes of evolution and adjustment of identity, the variations perceived between individuals’ empathetic identifications with significant others before their entry to the active clergy and their present empathetic identifications with those significant others will reveal the psychological impact of ordination and the changes this event has induced in individuals’ identity structure.

Postulate 8 – Clergies’ reappraisal of their “Pre-Ordained” Self

Clergy members will retrospectively appraise their “past” self-worth (i.e., prior to their ordination) in a significantly more depreciative manner than their current self-worth, as their empathetic identifications with their positive role models within the church environment (e.g., the “ideal clergy person”, their Church itself) increase after their ordination.

In addition to examining the perceived redefinition(s) ordination has induced in individuals’ identity, we will also investigate the impact they feel it has engendered in others’ perception of themselves (i.e., their ‘Metaperspective of Self’). The process of reflected appraisals has been described as a cornerstone of the symbolic interactionist perspective on self-concept formation (see Chapter 2) and has been integrated in the ISA conceptual framework to account for the fact that

individuals' beliefs and appraisals of other people's views of themselves influence their own self-perceptions.

It is reasonable to assume that how clergy believe they are appraised and "viewed" by others, and most importantly by their flock, is significant to their professional lives and identities. Effectively, a positive metaperspective of self will be an important factor in the development of both personal and professional confidence and positive self-evaluation, while a negative metaperspective might prove 'destabilising' and become an obstacle to a positive appraisal of self-identity. In this investigation we will thus be interested in the potential overlap - or mismatch - between clergies' self-appraisal and their Metaperspective of self. Thus, our last theoretical postulate:

Postulate 9 - Metaperspective of self: "The power of the flock"

Insofar as clergy members' 'metaperspective of self' (i.e., "Me as people from my parish/congregation see me") falls short of their ego-recognised identity and/or is not positively appraised, tensions will arise and will result in the undermining of individuals' (professional) ethno-religious identity.

This chapter has thus presented the set of theoretical postulates to be investigated in our exploration of ethno-religious identity in Northern and Southern Ireland. The following chapter (Chapter 7) now details the fieldwork preparation and method used for the collection of our data. Each postulate will be provided again at the beginning of each results section.

Chapter VII - Data Collection and Methodology of the current investigation

This Chapter delineates the procedures followed for the collection of the empirical data: the construction and empirical validation of the custom-designed identity instrument and questionnaires, the selection and characteristics of the clergy samples*, and the use of the IDEX computer software for obtaining ISA results.

7.1. - The generation of ISA instruments

In the same manner as every investigation is unique, so too is each identity instrument. Effectively, while the metatheoretical framework offers some important specific guidelines as to the elaboration of identity instruments, these have to be custom-designed to be relevant to the aims of the investigation, and of direct significance to the individuals under study. This, of course, means that each identity instrument offers indices and information that hold specifically for the investigation in question. However, the presence of mandatory features and the standardisation procedures incorporated in the computation of ISA parameters provide universal anchoring points so that, in principle, the parameters are directly comparable across individuals and/or groups even when they live in different socio-cultural contexts.

An ISA instrument consists of a set of rating scales by means of which a number of “entities” representing facets of self, significant individuals/groups, institutions and/or emblems, are construed by way of a number of “bipolar constructs” presented one at a time. Each “bipolar construct” represents a discrete piece of discourse and its contrast. The concept of “bipolar construct” derives from Kelly’s (1955) Personal Constructs Theory (see Chapter 2) but, within ISA, is further elaborated in two ways: it can represent more complex discourses than the ones Kelly usually referred too, and more importantly, its evaluative connotation is made fully explicit.

* Some information on the six Churches from which our clergy samples have been selected is offered in Appendix 6.B.

The generation of identity instruments is of major importance in every investigation using ISA and has to be given careful consideration. No identity instrument can ever pretend to perfection as ‘practical’ considerations (of time and space, for example), inevitably put some limitations on its scope and elaboration. It is important to remember, however, that within the ISA framework, it is explicitly acknowledged that any identity instrument can assess only ‘portions’ of the totality of an individual’s identity (Weinreich, 1998).

7.1.1. - Entities in an ISA instrument

Every ISA instrument has to include a number of “mandatory” entities (five in total) to enable the computation of the various indices of identity. Three of these entities represent the minimal facets of self: The “ideal” or “aspirational” self (Me as I would like to be) from which the desired pole of each construct and the positive role models will be ascertained; the current self (Me as I am now) from which the individual’s current empathetic identifications with others will be estimated, and the past self (Me as I used to be) from which the an estimate of the individual’s past empathetic identifications can be determined. The two other mandatory entities represent the minimal set of significant others: “an admired person” and “a disliked person”; they represent additional anchoring points included to provide “checks” on the validity of the identity indices calculated for each respondent. These two entities usually appear respectively as “A person I admire” and “A person I dislike”, as no individually nominated individuals can be assumed to serve as positive or negative role models for all the respondents. However, to ensure a certain consistency in their construal throughout the instrument, respondents are often requested to ‘nominate’ an admired person and a disliked person and to keep them in mind throughout the completion of the instrument.

In addition, alternative (current or past) situated selves (e.g., “Me as a community leader”) or particular identity states (e.g., “Me when I feel depressed”) can be included; these are optional but

have formally designated places in the identity instrument - they can provide interesting insights in the construal of self in particular contexts and/or interactional settings. In addition, “metaperspectives of self” (e.g., “Me as my colleagues see me”) can be included to ascertain individuals’ perception of how significant others “see” them - again, these are optional but also have a specific position in the instrument. The presence of these mandatory entities further differentiates identity instruments from Kelly’s (1955) Repertory Grid as, in the latter, any set of “elements” can be construed against any set of constructs (Weinreich, 1980/86); another important feature of the mandatory entities is that they allow the analyses to be truly and meaningfully anchored in the individuals’ idiosyncratic value and belief system.

The remaining entities have to be carefully selected to reflect the aims of the investigation while being directly relevant to the respondents’ experiences and environment. When the avowed focus of the investigation is the individuals’ identity, there is sometimes the temptation when selecting the entities to concentrate on the ‘self’, and thus to include numerous and varied facets of self in the instrument; however, ISA stipulates that “not less than half of the entities in an identity instrument should pertain to the social world beyond the self’s skin” (Weinreich, 1998: 12), as one’s identity also crucially depends on one’s socio-cultural environment and on certain significant others, groups or institutions influencing one’s experience of that environment. Therefore, a careful balance between facets of self and significant ‘others’ has to be reached. The selection of entities, of course, is directly related to the set of constructs proposed.

7.1.2. - Constructs in an ISA instrument

As we have seen, “constructs” are pieces of discourse with which individuals construe and appraise themselves and their social world; they can range from simple words to complex ideological statements. Like in the Kellian tradition, ISA constructs are “bipolar”, which means that they have

an emergent pole and a contrast pole to allow the expression of the complexity of individuals' cognitions; the "meaning" of a constructs therefore derives not only from *what it is* but also from *what it is not* since, as Weinreich (1998: 8) reminds us, "Every discourse or utterance that is used to characterise a person, or oneself at a moment in time, implies a contrast that is frequently left unstated". The constructs used by individuals convey elements of their value and belief system or "everyday ideology"; they are, in essence, discriminations individuals use when construing and appraising self and others.

There are no "mandatory" constructs in an Identity Instrument, and thus, their selection relies, for a large part, on the imagination and specific goals of the investigator. However, ISA offers some important guidelines with regard to their choice: even though there is no minimal or 'optimal' number of constructs, their selection has to take into account the number (and, of course, qualitative choice) of entities they will help to construe - for example, an instrument comprising 15 entities and 15 constructs will result in the individual having to produce 225 responses, one with 20 entities and 20 constructs resulting in 400 responses - clearly, a compromise has to be made! Furthermore, the semantic and grammar of the constructs have to be carefully chosen and ambiguity avoided as much as possible so that respondents are able to read each entity together with each construct as 'a sentence' that makes sense to them - however, it is not absolutely necessary (or always possible) that *each* construct can be applicable to *every* entity. Finally, it is important to reach a balance between constructs addressing explicitly the focal issues of the investigation and more 'general' constructs tapping wider identity concerns; an identity instrument focusing exclusively on the issues directly at stake in the investigation might prove too 'intense' for the respondents, especially when these issues are particularly 'intimate' or 'controversial' (Weinreich, 1998)[†].

[†] A list of the most common errors made in the construction of an identity instrument is presented in Appendix 7.A.

7.1.3. - The resulting identity instrument

There are various ways of eliciting entities and personal constructs (see Fransella & Bannister, 1977). In practice, even when other methods are to be employed (such as the “triadic sort” technique used for the Rep Grid - e.g., Kelly, 1955; Fransella & Bannister, 1977), the first step usually involves semi-structured interviews with a sample of individuals representative of the study population(s). Such interviews have been used successfully in a number of ISA investigations and have proved reliable means of determining the influential people, groups and/or institutions that feature in the respondents’ lives, as well as the verbal characterisations and/or categories which they are likely to use when construing and appraising self and others[‡].

Once a reasonable set of entities and constructs has been selected, they are organised into a set of rating scales with which respondents use the bi-polar constructs to construe each of the entities and differentiate, or express a similarity, between them. On each page, the entities are listed on the left-hand side while the bi-polar constructs are presented at the top of the page (one per page); respondents then rate each entity in terms of the bi-polar construct by way of a 9; 7; 5 or 3 point scale. The type of the scale chosen is left to the investigator’s preference, but it is usually assumed that relatively “simple” 3- and 5-point scales are preferable for investigations involving children, while for more detailed investigations of adults’ identity, 7- and 9-point scales allow more revealing and reliable discriminations between “degrees” of identification, and thus reflect more accurately the cognitive complexity of individuals’ identity while still being ‘manageable’.

The ISA scales are bi-directional from the mid point but as the ‘values’ they contain are given no ‘plus’ or ‘minus’ prefix, they cannot influence the evaluative connotations possibly carried out by

[‡] See the Manual for Identity Exploration using Personal Constructs; Weinreich, 1980/86, for some guidelines on semi-structured interviews.

the constructs - thus, for a 9-point scale, the values are presented as 4.3.2.1.0.1.2.3.4. This absence of evaluative connotation means that the scale contains a genuine “no-score” mid-point which the respondents are encouraged to use whenever they feel that they cannot rate an entity in terms of a particular construct because the attribution is simply ‘not applicable’, or because they cannot make up their mind on the issue. Once the entities, constructs and type of scale have been determined, the resulting identity instrument has to be empirically tested in “real-life” conditions, with individuals representative of the study’s respondents.

7.2. - Complementary data: The Questionnaires

From the outset of the research project, it was thought that, even though the Identity Structure Analysis of the clergy would constitute the main focus of our investigation, it would be interesting to complement the ISA data with detailed profiles of the various groups involved in terms of demographic characteristics and attitudes towards a number of social, political and religious issues. As we have seen (Chapter 6), a great number of attitudes surveys have been carried out in Northern Ireland, and a wide range of attitudes have been explored in depth. However, most surveys have been designed as “general surveys of the Northern Ireland population” in which the only discrimination between individuals with regard to religion has been in terms of “Catholic versus Protestant”, which result in the inevitable polarisation of attitudes one can expect from such as crude dichotomisation. Very few investigations have focused on the clergy population, and even less have taken the form of grand-scale attitude surveys of such a population. The most recent and elaborated of these rare enterprises was carried out by Morrow, Birrell, Greer & O’Keeffe (1991) and the mini-survey (Questionnaires) we designed for our investigation is largely based on their work.

7.3. - The first empirical test: The “Pilot Study” - Evaluation and refinement

The pilot phase is a very important phase in every research, it may be time consuming, but it can improve greatly the quality of the research, since it is the process whereby a questionnaire and/or an identity instrument are tested for their ability to “do the job” for which they have been designed. To pilot a questionnaire and/or an identity instrument, it is necessary to have access to a small but representative group of persons typical of those who will constitute the group(s) under investigation.

A sample of clergy members was selected from the directories of each of the six Churches and the individuals were approached directly in order to carry out informal (semi-directed) interviews which were to help us gain general information about church life in Northern and Southern Ireland, and more specific information about the environment of the clergy[§]. Individuals were asked to complete both a questionnaire and an identity instrument, and to fill in “feed-back” sheets (Appendix 7.L) on which they had the opportunity to express directly their opinion about the research themes, criticise the choice of entities and constructs used (and questions asked), and propose alternatives in order to make the instruments more interesting and more relevant. This information, together with the data collected from the identity instrument and the questionnaire, was to help us draw the final versions of the instruments and the questionnaires. The interviews started in October 1996 and fifteen individuals participated to this first stage of the research.

7.3.1. - The Pilot Identity Instrument

Following a careful review of the literature, informal discussions with a number of clergy members from the different denominations, attendance to several conferences and religious services, and in

[§] As a matter of courtesy, the Heads of each denomination concerned (i.e., Roman Catholic, Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterians) were contacted beforehand to request their permission to contact clergymen and clergywomen; four of them responded positively, two did not respond at all (i.e., Methodist and Free Presbyterian) (see Appendix 7.B).

line with the specific themes of investigations delineated by our research postulates (see Chapter 6), two identity instruments (i.e., one for clergy in Northern Ireland and one for clergy in the Republic), comprising each 23 entities and 21 constructs, were designed. The two instruments were in fact almost identical: they comprised the same set of constructs and the same entities with one exception (see Table 7.1).

Table 7.1 - Entities in the Pilot Study Instrument (Non-randomised list)

01 - Me as I am now	13 - The Roman Catholic Church
02 - Me as I would like to be	14 - The Free Presbyterian Church
03 - Me as I was 5 years ago	15 - Unionist parties in Northern Ireland
04 - Me as I was before I joined the clergy	16 - Nationalist parties in Northern Ireland
05 - Me as I am with clergy of another denomination	17 - The Alliance Party in Northern Ireland (for NI)
06 - A person I admire	17 - Politicians in the Republic of Ireland (for RoI)
07 - A person I dislike	18 - Loyalist paramilitary groups (UDA, UVF)
08 - My father	19 - Republican paramilitary groups (IRA, INLA)
09 - My mother	20 - Most Roman Catholic men
10 - The ideal minister/priest/pastor	21 - Most Roman Catholic women
11 - My direct superior in the Church	22 - Most Protestant men
12 - Women ministers	23 - Most Protestant women

The mandatory entities necessary for the computation of the ISA indices (i.e., the Current self; the Past self, the Ideal self, “an admired person” and “a disliked person”) were complemented by an “alternative” past self: “Me as I was before I joined the clergy” and an alternative, contextualised, current self : “Me as I am with clergy of another denomination”. Entities relating to the respondents’ immediate social environment (i.e., “Mother”, “Father”), and to their “occupational” environment (i.e., “My direct superior in the Church”, “The ideal minister”, “women ministers”) were included.

Entities representing the two most “extreme” of the six religious institutions included in the investigation (i.e., the Roman Catholic Church and the Free Presbyterian Church); the three main political stances available in the province, and the two paramilitary movements were also included

to represent the broader social environment. Finally, four groups representing a relatively ‘crude’ categorisation of the population were added to the list, to allow the exploration of potential religious and/or gender stereotypes in clergy’s perception of others.

Entity 17 - “The Alliance Party in Northern Ireland” - in the instrument for clergy in Northern Ireland had been replaced by “Politicians in the Republic of Ireland” in the instrument for Southern clergy. It was thought that the Alliance Party would not be particularly ‘relevant’ for the respondents in the Republic, since this party does not have an equivalent there, while it seemed of particular interest in the North given its “mixed” religious composition. The 21 constructs were the same for the two pilot instruments; they can be classified in four main categories or themes - see Table 7.2.

Of course, both the entities and the constructs, presented here “by themes” were presented in the instruments in a “randomised” fashion so that the respondents were not tempted to make “groupings” of entities and/or associations of constructs “by themes” when completing the instrument; in doing so, we hoped to avoid “halo effects” in the responses. An exemplar of rating sheet from the Pilot Identity Instrument is presented in Appendix 7.J.

Table 7.2 - Constructs in the Pilot Study Instrument (by ‘themes’ - i.e., non randomised list)

Constructs dealing with Ethnicity

- 05 - feel(s) Irish - do(es) not feel Irish at all
- 14 - do(es) not feel British at all - feel(s) British
- 12 - think(s) Irish people and British people are very similar people - think(s) Irish people and British people are very different
- 18 - believe(s) Catholics and Protestants are really different people - do(es) not believe that Catholics and Protestants are really different
- 03 - believe(s) in the existence of a specific ‘Ulster identity’ - do(es) not recognise the existence of a specific ‘Ulster identity’
- 21 - feel(s) it is important to have a sense of national identity / do(es) not feel it is important to have a sense of national identity
- 08 - believe(s) it is important to hold on to one’s history and traditions to preserve one’s identity - believe(s) one should not give too much importance to the past but concentrate on the future

Constructs dealing with Religion and the links between religion and politics

- 10 - believe(s) faith can help overcome anger and resentment and bring people together - do(es) not believe faith can help overcome differences and bring people together
- 04 - feel(s) it is important to follow strictly the guidelines given by one’s Church - feel(s) religious principles are more a matter of personal interpretation
- 09 - believe(s) religion will always divide people in Northern Ireland - do(es) not believe religious differences will matter in the future
- 15 - believe(s) it is important to protect the purity of one’s faith from external influences - believe(s) it is important to be open to external influences and judge one’s beliefs against others
- 19 - is/are interested in politics - has/have no interest in politics
- 16 - believe(s) religion should always be independent of politics - believe(s) Church and State must work together
- 13 - is/are liberal - is/are conservative

Constructs dealing with relations to others and openness to the other community

- 11 - cannot be trusted - is/are trustworthy
- 01 - is/are tolerant and open to other points of view-is/are narrow-minded and do not accept other points of view
- 06 - support(s) initiatives bringing the two communities together in Northern Ireland - do(es) not support that kind of initiative
- 17 - do(es) not think that integrated education in Northern Ireland is a very good idea - thinks integrated education should be supported and encouraged in Northern Ireland

Constructs dealing with Gender and the role of women in the church

- 02 - believe(s) women’s place is in the home - believe(s) women should be supported if they desire to work
- 20 - believe(s) the church is open to women’s concerns and women’s experiences - believe(s) the church does not address women’s concerns and experiences
- 07 - welcome(s) the presence of women in the ministry / do(es) not welcome the presence of women in the ministry

7.3.2. - The Pilot Questionnaire

As we have already mentioned, our complementary questionnaire was largely based on an earlier research carried out by Morrow, Birrell, Greer & O’Keeffe (1991). Their investigation was restricted to the four main Churches in Northern Ireland (i.e., Roman Catholic, Presbyterian, Church of Ireland and Methodist), and, like most attitude surveys involving the province, no comparisons with similar populations in the Republic of Ireland was considered. Their questionnaire was designed to investigate the relationship the Churches entertain with each other, and their involvement in the provision of community and social facilities.

The survey was a valuable source of information for our research, however, certain aspects of the study needed to be addressed. First of all, the absence of the Free Presbyterian clergy among their respondents proved quite frustrating, especially in the section examining the relationships between clergy of different denominations and in the section dealing with the participation of clergy in the political sphere of community life. This absence was particularly unfortunate when, for example, the authors observed that, among all clergy, 11.9% reported no contact at all with Free Presbyterian clergy. We believed that it would have been interesting to ask Free Presbyterians themselves with which denominations *they* had no contact, in order to confirm and/or refine that observation.

Secondly, the authors admit that their questionnaire sometimes imposed “over-rigid assumptions” in its formulation, and we are tempted to add to this criticism that it also ignored certain important differentiations. For instance, the authors claimed to investigate the relationships between clergy of different denominations, but their questions explicitly concerned “formal contact” between clergy and ignored the possibility, and the potential importance, of any “informal” and more “personal” contacts between clergy members.

Finally, we can observe that the response rate among all clergy was quite limited if we consider that only 453 out of 1074 clergymen contacted (i.e., 42.10%), responded. The smaller response rate was found among the Roman Catholic clergy as only 69 priests out of 357 (i.e., 19.33%), responded. The authors proposed that one of the reasons behind this rather poor response rate could be the involvement of the Centre for the Study of Conflict, and its link with projects assessing Integrated Education, in the survey. We can also imagine that, at the time this survey was carried out, in 1988 and 1989, the sectarian violence still going on in the province did not really “encourage” clergy to participate to a survey dealing with inter-denominational relations. In our investigation, we hoped to avoid some of these “limitations” by:

- widening our research population to the six main denominations in Northern Ireland and to the corresponding denominations in the Republic of Ireland for potential comparisons;
- restricting our questionnaire to a smaller number of issues, but developing them to get a more detailed picture of each specific section (for example, distinguishing between “formal” and “informal” contact between clergy members);
- analysing and interpreting the findings of the questionnaire in the light of the findings obtained in the identity instrument (and vice versa) in order to relate the attitudes expressed by the clergy to their identity structures and informal ideologies;
- and, finally, presenting the project as a ‘student research’ and not as a project associated with a particular institution or a particular scheme, so that respondents would not feel “threatened” by the possible association of their participation with any particular programme, or by the use that could be made of the information they were about to give.

In this perspective a small questionnaire comprising four pages was devised. It contained sixteen questions dealing with issues such as relationships between clergy; inter-Church ecclesiastical activity; participation by clergy in civic activity; role(s) of clergy in contemporary society; attitudes of clergy on particular theological, social and political issues, and some more “general” questions.

The questionnaire also contained a “background information” section in which individuals were asked to record their denomination, gender, age, marital status, the number of years spent in the ordained ministry, their educational level, and whether they had a relative in the ministry when they decided to join it. This information was to allow us to differentiate our respondents according to various criteria, and search for potential effects of these factors in their patterns of response; it was also to be used to assign “group identifiers” to each respondent so that criterion groups could be formed for the ISA nomothetic analyses^{**}. Twelve slightly different versions of the Questionnaire were devised to be directly relevant to clergy members of each of the six denominations, North and South, and, just like the identity instrument, these first-draft questionnaires had to be put to the test in the pilot study.

7.4. - What did we learn from the Pilot Study?

The pilot study proved to be of tremendous interest for the research. The individuals who participated gave generously of their time and often provided valuable advice and information in the form of leaflets and references. Some of the interviews took place in the respondents’ homes, and the others in the respondents’ church, and each lasted between one and a half and two and a half hours. All the respondents filled in the feed-back sheets and often added comments on the documents themselves. Although the conversations were not tape-recorded, as it was felt that this would not be well-perceived by the clergy members (assumption which was confirmed by most of them when the idea was mentioned), all of their additional comments concerning the research, their work, and more generally, the issue of religion in society, were duly noted during the interviews. This information, coupled with the actual data gathered through the identity instruments and the questionnaires was carefully examined in order to refine both the instrument and the questionnaires for the main study.

^{**} See Appendix 7.M for a presentation of group identifiers

7.4.1. - The new and “improved” identity instrument

In order to render comparisons between the Northern and Southern clergy population more direct and more meaningful, it was decided that only one version of the identity instrument would be developed. The set of entities will be reviewed first.

The new instrument, of course, had to retain the mandatory entities necessary for the computation of the ISA indices, however, following analysis of the pilot data, some refinements were made. The basic, “non-contextualised” current self “Me as I am now”, the past self “Me as I was before I joined the clergy” and the ideal self “Me as I would like to be” were left untouched, but the second past self “Me as I was 5 years ago” was withdrawn - for many of the younger clergy, it ‘collided’ with the other, more specific past self “Me as I was before I joined the clergy”, and thus did not offer any interesting discrimination. The latter past self was selected in order to assess the influence of their ordination in the respondents’ life, and the potential changes this has led to in their identity structure. Of course, the two other mandatory entities - “an admired person” and “a disliked person” - were also left.

The second (contextualised) current self “Me as I am with clergy of another denomination” was withdrawn, and replaced by the metaperspective of self “Me as people from my parish/congregation see me”. The former entity had been mentioned as “problematic” by respondents in the feed-back sheets^{††}. The metaperspective chosen to ‘replace’ this entity, “Me as people from my parish/congregation see me” was actually suggested by three respondents during the interviews and many more evoked a curiosity, and even a certain ‘concern’, as to the possible misrepresentation some people may have of the clergy’s vocation or even of the “man/woman behind the cloth”.

^{††} They did not ‘understand’ it and/or resented the implication that they would ‘behave differently’ in this situation

The two entities reflecting the familial environment of the clergy - “my mother” and “my father” - were kept in the final instrument as most respondents did not seem to have any problem to construe them and as the data generated by these entities offered some interesting information. Similarly, the entities “The ideal minister/priest/pastor”, “My direct superior in the Church” and “Women ministers” were kept in the final draft of the identity instrument. With regard to the last entity, the qualifier “ordained” was added, following advice from some respondents to be more ‘explicit’, as lay women can now hold a variety of positions within the churches.

The entities representing the two most “extreme” religious institutions included in the investigation (i.e., the Catholic Church and the Free Presbyterian Church) were kept in the instrument and complemented by the four other religious institutions represented in the investigation (i.e., Presbyterian Church, Church of Ireland, Methodist Church, Baptist Church) to allow specific comparisons between clergy members of all six denominations with regard to their construal and evaluation of the various churches.

The entities representing the paramilitaries on both sides of the divide (i.e., Republican and Loyalist paramilitary groups) were also kept, but the entities representing the main political lines available in the province (i.e., Nationalist and Unionist parties) were replaced by the four, more specific, entities “Sinn Fein”, “Social Democratic and Labour Party (SDLP)”, “Ulster Unionist Party (UUP)” and “Democratic Unionist Party (DUP)”, as we realised that the general labels “Nationalist” and “Unionist” were too ‘ambiguous’ for the respondents, as they represent a great variety of social, historical and national positions and political ‘methods’.

The results obtained with regard to the “Alliance Party” and its substitute for the Southern respondents – “Politicians in the Republic of Ireland” – did not offer any interesting information (no real significant discrimination between the respondents) and, in order to keep the list of entities to a reasonable and manageable size, it was decided to simply remove them.

Finally, the four entities representing a crude categorisation of the population by gender and religious affiliation (i.e., “Most Protestant men”, “Most Protestant women”, “Most Catholic men”, “Most Catholic women”) were withdrawn from the instruments. Many respondents indicated some difficulties to ‘deal with these groups’. Effectively, we realised that such generalisations were problematic with regard to the denominational diversity existing within the Protestant community and the potential differences existing between Catholics and Protestants north and south of the border. As it was not possible to differentiate these groups further without overloading considerably our instrument, it was decided that a differentiation between gender groups would be maintained but would be situated in a closer, more ‘familiar’ context, and the entities “Most men in my parish/congregation” and “Most women in my parish/congregation” were included in the final identity instrument. The final set of entities is listed in Appendix 7.G.

In the process of selecting and refining the final set of constructs, the feed-back from our pilot population was, again, of significant interest. It was decided that the seven constructs dealing explicitly with *ethnicity* would be kept in our final instrument. The two constructs “*feel(s) Irish - do(es) not feel Irish at all*” and “*do(es) not feel British at all - feel(s) British*” were well perceived by the respondents: they were judged straightforward and unambiguous, they avoided the clear-cut and exclusive choice of national identification usually found in most studies, and enabled individuals to construe self and others in terms of “degrees of perceived Irishness and/or Britishness”. The two constructs “*think(s) Irish people and British people are very similar people - think(s) Irish people and British people are very different*” and “*believe(s) Catholics and Protestants are really different people - do(es) not believe that Catholics and Protestants are really different*” referred to the perceptions of similarity and difference between the two main communities in Northern Ireland. The presence of two constructs allowed a “differentiation” or an “assimilation” between *religious* and *national* identities; they complemented each other well.

The construct *“believe(s) in the existence of a specific ‘Ulster identity’ - do(es) not recognise the existence of a specific ‘Ulster identity’”* referred to the existence of an identity unique to the province’s inhabitants that would somehow “transcend” the religious and political labels and assert a specific “loyalty to the province”. It was interesting to examine whether clergy would recognise its positive potential or would dismiss the issue of a super-ordinate identity label as “irrelevant”. Only one (Southern) respondent expressed a difficulty with this constructs and asked “What is Ulster identity?” - this reinforced our desire to investigate the southerners’ point of view on the province’s identity and thus our interest in the construct.

The last two constructs *“feel(s) it is important to have a sense of national identity / do(es) not feel it is important to have a sense of national identity”* and *“believe(s) it is important to hold on to one’s history and traditions to preserve one’s identity - believe(s) one should not give too much importance to the past but concentrate on the future”* examined the perceived importance, for self and others, of a strong sense of national identification and of the means of asserting this national identification. The patterns of responses for both these constructs indicated a real interest from clergy members for these issues. However, the right hand side of the last construct was clearly perceived by respondents as much more “positive” than the left one, the construct was seen as representing a choice between being ‘trapped in the past’ (very negative connotation) and being “looking to the future” (more positive connotation). The construct was thus reformulated as *“believe(s) it is important to hold on to one’s history and traditions to preserve one’s identity - do(es) not believe it is important to hold on to one’s history and tradition to preserve one’s identity”*. Finally the new construct *“is/are able to adapt to being of any nationality / consider(s) nationality is given forever”* was added in the final instrument to examine further the ‘openness’ individuals perceive in self and others with regard to nationality and tackle the issue of Primordialism and Situationalism in the perception of ethnicity and nationality^{††}.

^{††} See Chapter 3 for a presentation of the Primordialist and Situationalist positions.

With regard to the set of constructs dealing with *religion* and the links between religion and politics, again, the seven original constructs were found to be relevant and to offer interesting information with regard to the specific postulates underlying this investigation. However, following an examination of the pilot data, the formulation of certain constructs was revised in order to clarify their meaning and minimise ambiguity. The constructs *“believe(s) faith can help overcome anger and resentment and bring people together - do(es) not believe faith can help overcome differences and bring people together”* and *“believe(s) religion will always divide people in Northern Ireland - do(es) not believe religious differences will matter in the future”* assessed clergy members’ perception of the role of the so-called “religious factor” in the persistence of the conflict and were to be interpreted together. It was believed that the differentiation between the concepts of “faith” and “religion” was particularly interesting to examine since many clergy members evoked the confusion often made between the two terms. To emphasise further the distinction between these two concepts the first construct was redrafted as *“believe(s) that only faith can help overcome anger and resentment and bring people together - do(es) not believe that faith alone can help overcome differences and bring people together”*.

The two following constructs dealt with clergy’s perception of and openness to religious dogma (their own as well as others’): *“feel(s) it is important to follow strictly the guidelines given by one’s Church - feel(s) religious principles are more a matter of personal interpretation”* and *“believe(s) it is important to protect the purity of one’s faith from external influences - believe(s) it is important to be open to external influences and judge one’s beliefs against others”*. These issues were of particular importance for clergy members (i.e., both constructs appeared as significant evaluative dimensions of identity for most respondents). However, the first construct was judged ambiguous by some individuals, as it seemed to imply that *anybody* could interpret, as they please, *any* religious belief; the constructs was thus reformulated as *“feel(s) it is important to follow strictly the guidelines given by one’s Church - feel(s) that the guidelines given by one’s church can be freely interpreted”*.

Similarly, the construct *“is/are liberal / is/are conservative”* was regarded as ambiguous by some respondents and was redrafted as *“is/are theologically liberal / is/are theologically conservative”* to make the emphasis on clergy’s religious position (rather than, for example, on their political stance) more explicit - this relatively simple and straightforward construct was to be interpreted in relation to the two previous constructs. Finally, the last two constructs in this section concerned more explicitly clergy’s perception of the links between religious and political spheres. The first one - *“is/are interested in politics - has/have no interest in politics”* - was left untouched as it had not caused any difficulty to our respondents. The second construct - *“believe(s) religion should always be independent of politics - believe(s) Church and State must work together”* - generated many comments from our respondents, who each had strong opinions about the issue. As it was not possible to propose several constructs to account for the diversity of views, and, since the issue was an important one for the clergy, the construct *“believe(s) religion should always be independent of party politics - believe(s) religion should impact on the political process”* was proposed.

The next set of constructs examined “community relations” and the openness manifested towards the ‘other community’ in Northern and Southern Ireland. The first construct - *“cannot be trusted - is/are trustworthy”* was withdrawn from the final instrument; the two poles were too markedly contrasted and respondents systematically selected the right-hand side of the construct as their favourable one. The second construct - *“is/are tolerant and open to other points of view - is/are narrow-minded and do not accept other points of view”* was reformulated as *“is/are tolerant and open to other points of view - is/are set in their ways and resistant to change”* as the adjective “narrow-minded” carried a too strong negative connotation which systematically lead respondents to perceive the left-hand side of the construct as the favourable one. The two other constructs in this section were more specific, and referred to two delicate issues: *“support(s) initiatives bringing the two communities together in Northern Ireland - do(es) not support that kind of initiative”* and *“do(es) not think that integrated education in Northern Ireland is a very good idea - think(s)*

integrated education should be supported and encouraged in Northern Ireland". It seemed important to differentiate between the general issue of "inter-group contacts" and the specific issue of *integrated education*, since people in Northern Ireland do not respond to these types of projects with the same 'enthusiasm'. We wanted to examine whether a positive attitude toward one of these schemes was always or rather seldom, accompanied by a positive attitude towards the other. Even though they refer to delicate issues, none of these constructs was criticised by our respondents and they were thus to be kept as they were in our final instrument. Finally, a new construct was chosen to reinforce this area of investigation: "*believe(s) that mixed marriages endanger the future of the community / believe(s) that mixed marriages might contribute to build a bridge between the communities*". Our intention was to compare clergy's avowed 'openness' towards the other community in general terms (Constructs 1 and 6) with their actual attitudes on rather 'sensitive' or 'controversial' issues.

The final set of constructs dealt with gender issues and with the perception of women with regard to religion. The construct "*believe(s) women's place is in the home - believe(s) women should be supported if they desire to work*" was proposed in the pilot instrument to assess clergy's perception of the gender roles in contemporary society and, more specifically, the growing participation of women in the labour force. This issue seemed to interest our respondents. However, many insisted, during the interviews and on the feed-back sheets, that the "real issue" here was that of the children and admitted that, as it was formulated, the construct presented "too stark a choice"; it was thus decided to rewrite the constructs as "*believe(s) mothers should concentrate on looking after their children - believe(s) mothers should be supported if they desire to work*". The next two constructs dealt more specifically with the issue of women and religion: "*believe(s) the church is open to women's concerns and women's experiences - believe(s) the church does not address women's concerns and experiences*" and "*welcome(s) the presence of women in the ministry / do(es) not welcome the presence of women in the ministry*". The question of the recognition of women's issues within the church was an interesting one to submit to clergy of all denominations - those who

have made possible the ordination of women and those who still reject it. It was however thought that in order to contrast a little more the positions exemplified by each side of the construct, “*does not address women’s concerns*” would be replaced by the more explicit “*ignores women’s concerns*”. The final construct was relatively straightforward and did not cause any problem to our respondents. However, following the comments made with respect to the entity “women minister” (see the beginning of this section), the term “ordained” was attached to “ministry” so that no confusion would be made as to the type of position we were referring to. The definitive list of constructs used in the final identity instrument can be found in Appendix 7.H.

7.4.2. - The new and “improved” questionnaires

Our questionnaire had been devised as a “small survey” of clergy’s attitudes, and was meant to provide important “background information” on our respondents, allowing us to differentiate them according to various criteria and help us assign “group identifiers” to each respondent for the ISA nomothetic analyses (see Appendix 7.M). As with the identity instrument, respondents in our pilot study had the opportunity to comment on the questionnaire on a “feed-back sheet”, and many more comments were noted during the interviews. Globally, the questionnaires were very well received by the respondents who appreciated the simple presentation and format of the questions; a great majority found them interesting and relevant to this type of research, and none of the issues or questions proposed ‘offended’ or ‘embarrassed’ our respondents. As a result very few changes were made.

The most significant improvements concerned the “background” information section. In the pilot questionnaire, together with their denomination, age, sex, marital status^{§§} and level of education, we had asked our respondents to simply state “where they lived” - this was replaced in the final draft

^{§§} For the Protestant denominations

by three more specific questions, as we asked the respondents their “country of birth”, “nationality” and “how long they had been living in either Northern Ireland or the Republic of Ireland”. We believed that it was more interesting to leave the respondents “free” to define themselves their “nationality” rather than offer them the limited choice of “Irish vs. British vs. Ulster vs. Northern Irish”. Similarly, the “country of birth” was not specified as either “Ireland” or “Northern Ireland” or “Great Britain” to let them “define” their motherland in their own terms. Finally, the background information was completed by a question concerning the perceived religion of both the respondents’ parents, as we were also interested in examining the proportion of individuals who had remained within the same tradition as their parents and those who had “strayed”, and had embraced a different denomination than the one within which they had been brought up.

Questions examining the frequency of clergy’s “official” and “personal” contact with members of their own and the other denominations were left untouched as they seemed relevant to our respondents and offered interesting information. Similarly, questions focusing on “interchurch ecclesiastical activity” were kept as they were. Two questions dealing with clergy’s participation in ‘local or civic festivals’ and in ‘social service councils’ were removed from the questionnaire as they did not seem particularly interesting for our research. Questions concerning clergy’s perception of a need to ‘reform’ both their Church (for Protestants) and the Roman Catholic Church were complemented by a request to ‘specify’ in which area (e.g., liturgy, training of clergy...) the need for reform was most felt.

Questions concerning the perception of clergy celibacy were kept, as several clergy members seemed to find them particularly relevant and often offered additional “comments” on them. Finally, the last question requesting clergy to state their agreement or disapproval on five statements dealing with the role of the churches in society was kept, with only one statement - “*The churches have a political role to play in society*” - judged somewhat ‘ambiguous’ by many respondents being replaced by a more specific statement: “*The churches should devote more energy*

to ecumenism". While the questionnaire had gained in specificity and finesse through these minor changes, its length and clarity was not jeopardised as it still contained only a reasonable number (i.e., fifteen) of straightforward questions which were likely to offer interesting insights for the interpretation of our ISA data. Copies of the final questionnaire can be found in Appendix 7.K.

7.5. - Procedures of the main study

Following the final amendments to the original documents, a 15-question (mini-) attitude survey and a 25 entities X 22 constructs identity instrument had then emerged - unsurprisingly, a 9-point scale was chosen for the instrument to allow more revealing and reliable discriminations in the respondents' construal of self and others - it was now time to introduce them to a more extended and more representative population. The next section presents the selection and characteristics of this population.

7.5.1. - Selection and characteristics of the Northern Irish and Southern Irish populations

From the outset, we had decided to confine our investigation to the "professional" or "ordained" clergy - while we are aware that this choice was inevitably "restrictive", it also had undeniable advantages. The first, practical, advantage is of course that professional clergy are easily identifiable as "members" of a particular denomination. In addition, because of their status, clergy members can be perceived as somewhat "similar" (to a certain extent) which allows "direct" comparisons between groups. Furthermore, because of their functions, they are well informed as to the guidelines, and social and political stances of the church they belong to, and as to the possibilities (and limitations) of action in the sphere of inter-denominational relations.

We also wanted to concentrate specifically on what we could call the “community clergy”, that is to say, on the men and women who are directly in charge of local congregations, in contrast with clergy who have reached the higher ranks of the ‘hierarchy’ and/or who operate in specifically designed “administrative” posts. Finally, we wanted to concentrate our study to the clergy of the six largest denominations in Northern Ireland: Roman Catholic, Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian. While the restriction to these groups and, consequently, the elimination of other, much smaller, religious groups is also limiting, we can nevertheless observe that the combined membership to these groups makes up over 86% of the population and that these denominations can be considered as representative of the religious scene in Northern Ireland - see Table 7.3.

Table 7.3 - Religious breakdown of the Northern Ireland’s population

Roman Catholic	35 %	
Presbyterian	25 %	
Episcopalian (Ch. of Irl.)	19 %	
Methodist	4 %	source: Bruce & Alderdice (1993), based on the 1991 Social Attitude Survey
Baptist	2 %	
Free Presbyterian	1 %	
Brethren	1 %	
Other Protestant	2 %	
Missing/other	12 %	

As we can see, the membership of the Free Presbyterian Church and of the Brethren Church are ‘similar’ in their representation of the churchgoers. Although each corresponds to only 1% of the province’s population, we considered that the Free Presbyterian Church should be included in the investigation in priority, not only because of its special link with the political scene in Northern Ireland^{***}, but also because of its particular outlook on inter-denominational issues, of its perception of the Roman Catholic Church and, of course, of the distinctiveness of many of its ministers.

^{***} i.e., The leader of the Free Presbyterian Church, the Dr. Ian Paisley, is also the leader of the Democratic Unionist Party (DUP).

For the (Southern Irish) comparison group, we hoped to be able to obtain a sample composed of the same six denominations which amounted to over 95% of the churchgoers in the Republic of Ireland - see Table 7.4.

Table 7.4 - Religious breakdown of the Republic of Ireland's population

Roman Catholic	91.6%	
Church of Ireland	2.53%	source: The Annual Report of the Irish Council of Churches (1995: 23)
Presbyterian	0.37%	
Methodist	0.14%	
Other, not stated and no religion	5.40%	

At the start of the main study (April 1997), new and much larger samples of respondents were selected from the directories of the Churches, and between April and June 1997, 628 clergymen and clergywomen (from Northern and Southern Ireland) were contacted by mail. Each individual received a letter introducing the research project, a copy of the identity instrument, a copy of the questionnaire (adapted to both the denomination and the location of the individual), a feed-back sheet for any potential comment, and a stamped envelope addressed to the investigator at the University of Ulster. The cover of the identity instrument offered detailed explanations as to the format and completion of the rating scales and an example was offered (see Appendix 7.I). In the letter, as well as on the covers of both the identity instrument and the questionnaire, clergy members were assured of the confidentiality of the information they would provide, and of their anonymity, as no name was to appear on either documents^{†††}. At the end of July, "reminder" letters were sent to the individuals who had not yet responded, and many of them, who had "forgotten about the study", or had not yet found the time to complete the documents, finally answered.

^{†††} A coding system (see Appendix 7.M) had been established so that each set of documents sent back could easily be identified in terms of the *denomination* and *location* of the.

At the end of September, when the empirical phase of the research ended, 227 individuals had accepted to participate and had returned both the questionnaire and the identity instrument^{***}. The samples' sizes and response rates for each denomination are shown in Table 7.5.

Table 7.5 - Return rate of the main study - by Denomination and Location

<u>Denomination</u>		<u>Number of Individuals Contacted</u>	<u>Number of Positive replies</u>	<u>% of Positive replies</u>
Roman Catholic	NI	80	21	26.25%
Roman Catholic	RoI	80	23	27.75%
Presbyterian	NI	70	25	35.71%
Presbyterian	RoI	44	19	43.18%
Church of Ireland	NI	70	24	34.28%
Church of Ireland	RoI	80	29	36.25%
Methodist	NI	60	30	50.00%
Methodist	RoI	24	16	66.67%
Baptist	NI	60	21	35.00%
Baptist	RoI	9	3	33.33%
Free Presbyterian	NI	50	16	32.00%
Free Presbyterian	RoI	1	0	0.00%
TOTAL		628	227	36.15%

NI - Northern Ireland

RoI - Republic of Ireland

We can observe that 50.80% of the individuals contacted responded and that 36.15% of them accepted to participate. This response rate might seem rather low, however, given the delicate nature of the issues raised by the research, the particular population involved, and their position with regard to these issues, and with regard to the demands (in terms of time and energy) imposed by the length of our identity instrument and our questionnaire, we were actually pleasantly surprised. A comparison of our response rate to that of Morrow & al's (1991) study on a similar population offers some interesting surprises - see Table 7.6.

^{***} 92 other individuals had also replied, but had either refused to participate or had completed only one of the two documents and therefore could not be included in the research sample.

Table 7.6 - Comparison between our return rate and Morrow & al.'s (1991) research

Denomination	This Study	Morrow & al.'s 91
Roman Catholic	27.50%	19.30%
Presbyterian	37.60%	50.32%
Church of Ireland	35.33%	54.60%
Methodist	54.76%	60.20%
Baptist	34.78%	-
Free Presbyterian	31.37%	-
Total	36.15%	42.10%
N	227	453

It is indeed interesting to note that, while our response rate for the three Protestant denominations we shared is lower than that of Morrow & al.'s, the response rate we obtained for Roman Catholic clergy is actually significantly higher than theirs (even though it is still the lowest in both studies). We can also observe that, in both studies, the Methodist clergy appears to be the most “responsive” and thus, the most interested, of the clergy samples.

Several explanations could be advanced for these observations - as we have seen, Morrow & al. (1991) suggested that one of the reasons of their relatively poor response rate for the Catholic clergy was the involvement of the Centre for the Study of Conflict, and its link with projects assessing Integrated Education, in the survey. Our investigation was introduced to all respondents as a (French) student research project and thus, might have appeared somewhat less “threatening” or at least, less “official” to many Catholic respondents - we might wonder however whether our lower response rate with regard to the Protestant clergy can also be linked to this difference in the “source” of the investigation. We can also suggest that the more general context of both studies was significantly different; Morrow & al.'s had been conducted in 1988 and 1989 at a time when sectarian violence and political instability in the province were still menacing, and that probably did not really “encourage” the clergy to participate in a survey dealing with inter-denominational relations - 1996 definitely benefited from a more ‘optimistic’ (if not stable) climate.

In any case, we have to say that even though some complaints concerning the actual length of the identity instrument emerged from the feed-back given by our respondents, the overall response to the research project was incredibly positive and tremendously motivating. Many individuals offered to make themselves available should more information be needed, many more sent documents to complete and/or illustrate some of the comments they had made on the feed-back sheets, and an overwhelming majority offered messages of encouragement - it would be fair to say that the research project aroused a genuine interest among clergy of all denominations and on both sides of the border.

The “background information” section at the beginning of the questionnaire provided us with essential and relatively detailed information on our sample’s characteristics. We will not in this section present all the information gathered through the questionnaires as we will refer to most of it in the detailed presentation and interpretation of our results; however a little introduction to our respondents has to be made here.

Our total sample comported 227 individuals:

- 137 (60.35%) lived and worked in Northern Ireland and 90 (39.65%) in the Republic;
- 44 (19.38%) were Roman Catholic; 44 (19.38%) Presbyterian, 53 (23.35%) Church of Ireland, 46 (20.26%) Methodist, 24 (10.57%) Baptist, and 16 (7.05%) were Free Presbyterian;
- 209 (92.07%) were men and 18 (7.93%) women^{§§§};
- The individuals ranged from 26 to 82 years of age (mean 46.73 years old);
- They had spent from 1 to 54 years in the active ministry (means 15.36 years);

^{§§§} The “female clergy population” comprised 5 Presbyterian ministers (4 in Northern Ireland and 1 in the Republic); 12 Church of Ireland ministers (3 in Northern Ireland and 9 in the Republic) and 1 Methodist minister in the Republic.

→ the age of the individuals at the time they had joined the ministry varied from 20 years old to 66 years old (mean 31.37 years old); there was no significant difference between the denominations with regard to this issue;

→ 77.41% of them had attended university; 7.93% a Teacher Training College; 19.83% a Theological College; 5.29% a Seminary; 2.20% other types of institutions (not specified) and 1.32% declared they had not attended any such establishments - the choices were cumulative. The most diverse palette of establishments was found in the Baptist sample; the more homogeneous one in the Catholic sample (only 'University' and 'Seminary');

→ 26.43% of the respondents had (at least) one relative in the ministry at the time they themselves entered the profession - this percentage was highest for the Catholic clergy (37.64%).

→ 160 (87.43%) of the 183 Protestant clergy members were married;

→ the nationality and country of birth given by our respondents in the questionnaire varied greatly from 'group' to 'group' and will be discussed in detail in the presentation of results concerning the 'ethnicity' of the respondents.

We will now turn to the presentation of the computer programmes used in the analysis of the data gathered in the identity instrument.

7.5.2. - The Identity Exploration (IDEX) Computer Programmes

IDEX can be seen as the "methodological infrastructure" of Identity Structure Analysis. It is guided by ISA's conceptualisation of identity and underlines the construction and administration of the identity instruments specially tailored to the needs of each investigation. The raw data from the custom-designed Identity Instrument are submitted to the operational corpus of the method - the IDEX computer software - which involves translating them, in part via Boolean algebraic procedures, into clearly defined indices of identity.

This procedure constitutes the operationalisation of the core theoretical concepts of ISA. The conversion of idiographic data into quantified indices of identity for analysis is performed through the IDEX-IDIO computer programme (Weinreich and Gault, 1984). Comparisons between individuals and criterion groups may then be achieved by collectively submitting such idiographic indices of identity to the IDEX-NOMO computer programme (Asquith and Weinreich, 1988) for nomothetic analyses. The complete set of algebraic definitions of ISA identity indices can be found in the Manual for Identity Exploration using Personal Constructs (Weinreich, 1980/86).

7.5.2.1. - IDEX-IDIO

The raw data, that is to say, the ratings collected for each respondent on the identity instrument, are entered into a computer file for analysis using the IDEX-IDIO programme. The programme computes estimates of parameters of identity for each respondent using the numerical values awarded to entities on each constructs of the particular instrument - IDEX-IDIO then provides idiographic protocols consisting of individual index values for all ISA indices for each respondent. As we have seen, a unique trait of ISA is that all the indices available for analysis will be anchored in each respondent's value system (through ratings of the "ideal self" : "Me as I would like to be", or proxy). IDEX-IDIO then provides the following information:

- 1 - Designation of the person's "value system" as a first approximation by way of the polarity of each bipolar construct used;
- 2 - "Global self esteem" calculated in relation to the individual's value system, based on a person's construal of the current and past self-images, in which the anchoring point is the person's ideal self-image ("Me as I would like to be");
- 3 - "Evaluation of self" estimated in relation to up to three alternative current self images (e.g., situated selves such as "Me as I am at work") and up to three alternative past self images (e.g., Me as I used to be) and "evaluation of others";

- 4 - “Ego-involvement” with self and others indicating the extensiveness of the person’s response in terms of the number of characteristics and their magnitude that the person attributes to self and the other;
- 5 - “Idealistic Identifications” with others, indicating positive role models;
- 6 - “Contra Identifications” with others, indicating negative role models;
- 7 - “Empathetic identifications” with others based on each of the alternative current and past self images;
- 8 - “Conflicts in identification” with others based on each of the alternative current and past self images;
- 9 - “Identity diffusion”, indicating an estimate of the overall dispersion and magnitude of the person’s identification conflicts with others, calculated in relation to each of the alternative current and past self images;
- 10 - “Structural pressures” on constructs, indicating an estimate of the degree of cognitive-affective consistency with which the person uses constructs to attribute characteristics to self and others, calculated for each bipolar constructs in turn;
- 11 - Designation of the person’s “identity variant” according to the ISA classification in relation to each of the alternative current and past self images.

For the designation of the “value system”, the individual’s positive and negative values are established by reference to one’s construal of one’s ideal self-image (“Me as I would like to be”) or a proxy (“Admired person” or contrast of “Disliked person”). The positive values are therefore represented by the poles of one’s bipolar constructs which one aligns with “Me as I would like to be” (or “A person I admire”) and the negative values represented by the poles designated by the contrasting poles.

The suggested cut-off points for all ISA indices are presented in Table 7.7. As we can see, the quantitative indices for the “Self-esteem” and “Evaluation” indices range from -1.00 to +1.00, that is, from wholly negative to wholly positive. An index value for self-evaluation which is above 0.70 is regarded as highly positive while a value below 0.30 would be regarded as low; between 0.00 and -1.00 it is seen as clearly negative. For “Ego-involvement”, the scale ranges from 0.00 to 5.00,

where 5.00 represents the entity with which the individual is most highly “ego-involved”; an index value above 4.00 is regarded as high.

The quantitative indices for all identification indices range from 0.00 to 1.00. “Idealistic-” and “Empathetic” identifications are regarded as high when the index value is 0.70 or above. Because of the positivity bias, an index value of 0.45 for “Contra-identification” will be regarded as high. Since Conflict in identification is the root mean square of Empathetic identification and Contra identification, an index value between 0.35 and 0.50 for “Identification Conflict” is also regarded as high. The scales for the different modes of identification indicate the proportionate “strength” of the identification in question; for example, a value of 0.70 indicates that the individual identifies with the other to the extent of 70%. Finally, the quantitative index for Structural Pressure on a construct ranges from -100 to +100, where an index value around 60 and above indicates that the construct is a “Core Evaluative Dimension of identity”, and a value around +20 and below, indicates a “Conflicted Dimension of identity”.

It should be noted, however, that the cut-off points are somewhat “arbitrary”. The measurement is not absolute but relative. Therefore, the comparative differences between the criterion groups are taken into account in the interpretation of the results, together with the actual magnitudes of the parameters. The significance of the ISA results arises from the interconnectedness of the findings in that no one index is to be considered and interpreted in total isolation from the others.

Table 7.7 - Scale ranges and cut-off points for the various Identity Indices

SCALE RANGES FOR ISA INDICES		SUGGESTED CUT-OFF POINTS FOR DESIGNATION OF THE FOLLOWING CRITERIA		
INDEX	RANGE	CRITERION APPROX. MAGNITUDE	CUT-OFF POINT:	
1. Ego-Involvement	0.00 to 5.00	Very High: Low:	Above Below	4.00 2.00
2. Evaluation ("normalised") & Self-Esteem	-1.00 to +1.00	Very High: Moderate: Low: Very Low:	Above 0.30 to 0.70 - 0.10 to 0.30 Below - 0.10	0.70
3. IDENTIFICATION & IDENTIFICATION CONFLICT INDICES (All range from 0.00 to 1.00)				
Identity Diffusion	0.00 to 1.00	High: Moderate: Low:	Above 0.20 to 0.40 Below	0.40 0.20
Identification Conflict	0.00 to 1.00	Very High: High: Moderate: Low:	Above 0.35 to 0.50 0.20 to 0.35 Below	0.50 0.20
Idealistic-Identification	0.00 to 1.00	High (+ve role): Low:	Above Below	0.70 0.50
Contra-Identification	0.00 to 1.00	High (-ve role): Low:	Above Below	0.45 0.25
Empathetic Identification	0.00 to 1.00	High: Low:	Above Below	0.70 0.50
4. Structural Pressure	-100 to +100	"Core" evaluative dimension of identity)****)***)**)*	Above 80 70 to 79 60 to 69 50 to 59	
		"Secondary" evaluative dimension of identity)****)**)*	40 to 49 30 to 39 20 to 29	
"Conflicted", inconsistently or non-evaluative dimensions of identity Consistently incompatible evaluative dimensions			-20 to +20 large negative	

7.5.2.2. - IDEX-NOMO

Following the analysis of the data for each individual respondent by IDEX-IDIO, the IDEX-NOMO programme (Asquith & Weinreich, 1988) allows us to calculate group means for each of the indices, and then to perform comparisons between specific groups selected by the investigator. IDEX-NOMO then utilises the individual ISA indices calculated by IDEX-IDIO and “standardised” to the scale ranges given above. By this standardisation of the index values, the indices may be directly compared from individual to individual, and from group to group, despite the existence of “idiosyncrasies” in such things as different styles in the use of rating scales or in differing value and belief systems. Furthermore, the IDEX-NOMO programme allows the groupings and re-groupings of respondents according to additional criteria. The following tasks can be performed by IDEX-NOMO from the data generated by IDEX-IDIO:

- 1 - Tabulation of the mean values of all the ISA indices with respondents grouped together as desired by the investigator;
- 2 - Graphical plotting of profiles of selected indices corresponding to chosen groups
- 3 - Simple analyses of variance of designated indices according to selected group comparisons
- 4 - Writing of files of collated indices for use with more sophisticated statistical analyses using statistical computer packages such as SPSS-X.

We now turn to the specific analyses performed for this investigation and, more precisely, to the selection of the independent variables and strategy for analysis.

7.5.3. - Analysis of this investigation’s data

The present exploration of clergy’s ethno-religious identity will focus on group - rather than individual - analyses, and therefore concentrates on analyses generated by the IDEX-NOMO programme; however, it is important to stress once again that the individual analyses generated by

IDEX-IDIO form the basis of all nomothetic analyses. Analyses of variance will be used to investigate the variance between the groups generated by the following independent factors:

- 1 - *Religious Denomination*, with 6 levels: Catholic, Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian;
- 2 - “Geographical” *Location*, with two levels: Northern Ireland and the Republic of Ireland;

These independent variables were generated from the information gathered in the section “Background information” of the questionnaire filled in by every respondent. The independent variables specifically chosen for analysis of variance are selected from the Headname Table when using the interactive mode of IDEX-NOMO. Whenever further (more specific) groupings are required for analysis, the programme allows the creation of new headnames using the “Intersection” and/or “Union” facilities - for example, if one wanted to create a more general headname for “Religious Faith” in order to “simplify” analyses of the effects of religious affiliation, the “Union” facility would be used to unite the levels “Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian” from the original factor “Religious Denomination” to create a new “Protestant” grouping and compare it with a newly defined grouping named, for instance, “Non Protestant”, and formed solely by the first level of the “Religious Denomination” factor, i.e., Catholic (see Appendix 7.M). Finally, comparisons between the past self (“Me as I was before I joined the clergy”) and the current self (“Me as I am now”) can, and will be, performed for several identity indices.

The analyses made possible by ISA and the results generated by both IDEX-IDIO and IDEX-NOMO are potentially extremely abundant (particularly when a relatively large instrument such as the one used in this investigation is involved) and it is easy and, often very tempting, to “get carried away” with the results, and to try to present as many as possible. Too often this might lead to long and monotonous ‘listings’ of results which, despite their potential interest, can easily overwhelm

the reader while drowning the most important and salient results in a bulk of more “secondary” information. The carefully defined theoretical postulates selected at the beginning of the investigation (see Chapter 6) offer the principal guidelines in the presentation and interpretation of the data gathered through the identity instrument, and thus inform the selection of identity indices, and the choice of entities and constructs, on which the analyses concentrate. Of course, this initial selection should not be seen as totally ‘rigid’: in some cases, particularly interesting, intriguing, and relevant results will emerge from the data analysis, which were not initially explicitly “covered” by the theoretical postulates; those should not be ignored or rejected from the presentation and interpretation of the data. On the contrary, they should be mentioned, and reflected upon, as they might instigate further investigations at a later stage. Following the theoretical postulates chosen to form the basis of this investigation (Chapter 6), our analyses concentrate on the following indices:

- “evaluation of self” in relation to the current and past self-image, and evaluation of certain significant others;
- “identity diffusion” in relation to the current and past self-images;
- “ego-involvement”, “idealistic-identification”, “contra-identification” with particular others, and with the metaperspective of self, in relation to the current self image and “empathetic identification” and “identification conflict” with others in relation to the current and past self-images;
- “structural pressure” on particular constructs to indicate the degree of cognitive-affective consistency with which individuals use the given constructs to appraise and evaluate self and others.

Analyses of variance will be performed by IDEX-NOMO to test for main effects (1-way ANOVAs) and interaction effects (2-way ANOVAs) between factors on any of the respondents’ identity indices. For analytic purposes, the current investigation will focus mainly on certain significant others selected from the identity instrument as target entities - these target entities together with the particular analytic strategy used, will be specified for each of the result section.

7.5.4. - Format and presentation of the results

The results are presented in the next two Chapters reflecting the two main “themes” explored in this investigation. The first Chapter of results (Chapter 8) presents an in-depth and detailed exploration of clergy’s ethno-religious identity in Ireland - North and South. Denominational clergies’ evaluation of, and identification with, their own and the other ethno-religious communities are presented, ‘compared’, and related to their respective informal ideologies (see Chapter 6.4). The next Chapter (Chapter 9), concentrates more specifically on individuals’ “professional facet” of identity, and examines the influence they perceive their ‘ordination’ has had on their identity construal (see Chapter 6.5). Guided and ‘structured’ by its respective research postulates, each Chapter presents the ISA results in the form of tables, graphs and commentaries, together with data collected in the accompanying questionnaire, whenever relevant.

Finally, Chapter 10 presents selected case studies in which the idiographic ISA results are related to, and interpreted with, the information gathered through the questionnaires. Each case study represents an illustration of the nomothetic results presented in the two previous results Chapters, and demonstrates how each individuals can, at the same time, “portray” and/or “represent” the group they belong to and ‘conform’ to its pattern of identifications and informal ideology, and also “deviate” from it on particular instances.

Chapter VIII - Northern and Southern Irish clergies' construal of Ethno-Religious Identity

8.1 - A general introduction to the results' section

The aim of this first Chapter of results is to provide a general view of clergy's ethno-religious identity in Ireland. The analyses presented here are designed to explore to what extent - if at all - the identity processes of clergy from the different denominations (i.e., Catholic, Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian), and from both parts of the island (i.e., Northern and Southern Ireland), parallel each other and/or differ from each other. The results discussed here relate to *our first six theoretical postulates* (Ch. 6.4), and thus represent the most important section - in terms of size at least - of our result reportage. It should be noted, however, that, in this Chapter, like in the following results Chapter (Ch. 9), the theoretical postulates are not 'rigidly' or 'dogmatically' *imposed* on the data but rather '*guide*' and/or '*structure*' the presentation and interpretation of the findings. The findings then turn into generalisations in the form of prognostic *theoretical propositions* pertaining to ethno-religious identity. These propositions are presented, as they arise, throughout the results reportage. It should also be noted that rationales for our postulate will not be provided in the results chapters and thus, the reader is referred to Chapter 6 for the detailed presentation of each postulate.

As we have seen (Chapter 7), the analyses made possible by ISA and the results generated by the IDEX-IDIO and IDEX-NOMO computer programmes can be relatively extensive, and therefore, clarity and simplicity in their presentation are imperative. The ISA data will be displayed in the form of tables presenting the results of specific analyses of variance and graphs illustrating overall patterns of identification between criterion groups. The tables and graphs of 'secondary importance' to the discussion of the results are included in the appendices. In addition, complementary data - from the questionnaires and, occasionally, from the feed-back sheets (see Appendix 7.L) - are referred to throughout the analyses and offer additional information on clergy's identity and on their attitudes towards some of the issues raised in the study.

This Chapter then investigates potential variations in the *construal* of ethno-religious identity of clergy members from different denominations in Northern and Southern Ireland. These variations are demonstrated by comparing individuals' patterns of identifications with certain significant others in their social environment, as well as their respective value and beliefs systems. First, as an initial indicator of clergies' ethno-religious identity, their choice of "national identity labels" and their definition of their "homeland" are examined.

8.2 - The "token survey element" of any identity research:

Clergy's choice of national identification

We have seen that "national identification" in Northern Ireland has generated a tremendous interest among researchers over the years. Since the outbreak of the current 'Troubles' in 1969, virtually every survey has included a section on "national identification" (e.g., Rose, 1971; Moxon-Browne, 1983; 1991; 1992; Smith, 1987; Trew, 1996), and many more researches have concentrated quite specifically on individuals' national affiliation (e.g., Cairns, 1982; 1989; Cairns & Mercer, 1984; Gallagher, 1988b; 1989; 1995; Trew, 1983; 1994; Trew & Benson, 1993; Waddell & Cairns, 1986; 1991; Weinreich, 1983a; 1986b; 1992; 1994b). In the South of Ireland, however, national identification has not triggered a great deal of research interest and most of the information on this issue actually comes from traditional 'censuses' of the Republic's population rather than from specifically-targeted investigations. Effectively, "nationality" does not appear to constitute an 'issue' at all in the Southern state, and it is generally considered that "A [person] who is born and/or reared in the Republic of Ireland is *de facto* an Irish [person]" (Greene, 1994: 354). The interest for 'nationality' in the South has often been restricted to socio-psychological researches featuring Northern Ireland and evoking the repercussions of the prolonged conflict on Southern Ireland's society*.

* e.g., investigations of the Southern population's position on constitutional issues (e.g., Breen, 1996; Cohan, 1977; Cox, 1985); exploration of the impact of "the North" on Irish politics and on parties' strategies (e.g., Sinnott, 1986); studies concerned with the 'integration' and 'evolution' of the Protestant community in the Republic (e.g., Pringle, 1990; Tovey, 1975).

However, while it is reasonable to believe that, in comparison with many other societies, Southern Ireland does not present a great deal of “heterogeneity” in terms of race and religion, its *ethnic* and/or *cultural diversity* should not be underestimated. Finally, as we have seen, most of the information at our disposal concerns the ‘general population’ and little attention has been paid to *clergy’s* choices of national affiliation. This lacuna is addressed now.

In this investigation, individuals’ definition of their own national identification was approached in two different, but complementary, ways: in the “background information” section of the questionnaire, individuals were asked to state both their “nationality” and their “country of birth” (Appendix 7.K) and, in the Identity Instrument, two constructs (i.e., Constructs 5 and 14) related to individuals’ construal of (self and others’) national identification (Appendix 7.H). We will examine individuals’ responses to the constructs latter in this Chapter and concentrate in this first section on the data provided by the *questionnaires*. It is important to emphasise that, in this investigation, unlike in many other ‘surveys’, no predetermined “shortlist” of options were offered, so that clergy members were left totally free to “define” both their *nationality* and their *country of birth* in their own terms.

Quite unsurprisingly, the majority of clergy members in Northern Ireland choose to define themselves as “*British*”, while a similar majority of individuals in the Republic of Ireland define themselves as “*Irish*”. A slightly more surprising observation is that none of our respondents chose to define their nationality as “*Ulster*” and that, in Northern Ireland, only 2.92% (n=4) of the clergy members selected the “*Northern Irish*” label (Table 8.1). The disregard of the *Southern clergy* for the “*Ulster*” label could, at first glance, seem perfectly ‘logical’ and even ‘justified’, while the disinterest of the *Northern clergy* for this label could be interpreted in the light of previous surveys demonstrating a significant decrease in its attractiveness for both the Catholic and Protestant populations over the years (e.g., Trew, 1996 - see Table 6.1).

Table 8.1 - Clergy's choice of Nationality label - by Location only (%)

	<u>Irish</u>	<u>British</u>	<u>Northern Irish</u>	<u>Irish / British</u>	<u>Other *</u>	<u>N</u>
Northern clergy	22.63%	69.34%	2.92%	2.92%	2.19%	137
Southern clergy	64.44%	26.67%	0.00%	6.67%	2.22%	90
N	89	119	4	10	5	227
% of total sample	39.21%	52.42%	1.76%	4.41%	2.20%	100%

* *Other* includes 'Scot' (n=1), 'American' (n=1) and 'Welsh' (n=1) for Northern Ireland and 'Scot' (n=1) and 'Welsh' (n=1) for the Republic of Ireland

NB - the highest proportion of individuals who have selected one nationality label in each group is displayed in bold

If, like many of these past surveys, we had limited ourselves to this rudimentary information, this pattern of response would not arouse any particular interest. However, in our investigation, the 'nationality question' was complemented by a question concerning respondents' 'country of birth' which revealed some intriguing information. Effectively, our first observation becomes relatively interesting if we consider that 78.10% of the Northern clergy and 35.56% of the Southern clergy were actually born in *Northern Ireland* (Table 8.2), and nevertheless choose not to define themselves by using national labels explicitly associated with the province's identity.

Table 8.2 - Clergy's 'Country of Birth' - by Location only (%)

	<u>Republic of Ireland</u>	<u>'Ireland'</u>	<u>Northern Ireland</u>	<u>UK</u>	<u>England/ Britain</u>	<u>Other *</u>	<u>N</u>
Northern clergy	8.03%	8.76%	78.10%	0.00%	2.19%	2.92%	137
Southern clergy	11.11%	46.67%	35.56%	2.22%	3.33%	1.11%	90
N	21	54	139	2	6	5	227
% of total sample	9.25%	23.80%	61.23%	0.88%	2.64%	2.20%	100%

* *Other* includes 'Scotland' (n=1); 'America' (n=1) and 'South Africa' (n=2) for the Northern clergy and 'Scotland' (n=1) for the Southern clergy

NB - the highest proportion of individuals who have selected one 'country' in each group is displayed in bold

We have seen that, amongst the general population, the popularity of the *Ulster* identity has been decreasing since 1968 within both communities in Northern Ireland - from 32% to only 11% within the Protestant community, and from 5% to 0% within the Catholic community - while the *Northern Irish* label has gained momentum - from 11% in 1986 to 15% in 1994 for the Protestant community, and from 20% to 28% for the Catholic one (see Table 6.1).

According to Moxon-Browne (1991), the attractiveness of the *Northern Irish* label resides in its “ambiguity” as it allows both communities to ‘relate’ to the province without compromising their respective convictions and loyalties. For Northern Protestants, the label can be seen as directly derived from ‘Northern Ireland’, which represent another ‘region’ of the United Kingdom - for Catholics it can be seen as an acceptable identity for individuals living in ‘the North of Ireland’, and therefore as a label which does not explicitly ‘legitimise’ a political boundary they contest - it is moreover perceived by all as ‘non-sectarian’ and therefore as ‘non-threatening’. The *Ulster* identity, on the other hand, is more strongly associated with the history of the partition of the island, as it was the term used by the Northern Ireland Parliament to describe the region it governed; it implies thus an identification with the province as a political region and an ‘acceptance’ of its legitimacy (Moxon-Browne, 1983); in addition its adoption by paramilitary organisations such as the Ulster Defence Association (UDA), the Ulster Volunteer Force (UVF) or the Ulster Freedom Fighters (UFF) reinforces the perception of the term as a potentially sectarian, divisive and even ‘dangerous’ one.

Undoubtedly, the *meaning* of individuals’ choice of national identity and the complexity of the relationship linking individuals’ choice of national label to their actual place of birth, cannot be discovered by looking at such ‘simplistic’ indicators - there is no simple and straightforward “causal” relationship between the two. A real understanding of these phenomena can only be reached by an in-depth exploration of individuals’ identifications with their ethno-national environment, that is to say, by examining their aspirational and de facto identifications with both

their own and significant alternative ethnicities, and by interpreting them in reference to their own value and belief systems. Such an approach will be developed later in this work - our ambition in this first section is, as we have said, a relatively ‘modest’ one, which is to present a first ‘picture’ of clergy members’ identification with a national group and to establish a ‘baseline’ information for our exploration of clergy’s ethno-religious identity.

It is nevertheless possible to see that, regardless of their actual place of birth, on both sides of the border, clergy members clearly favour the straightforward and unambiguous national identity labels “*Irish*” and “*British*”, even when other, more ‘specific’ and/or ‘original’ alternatives can be envisaged. This tendency is reinforced by the unpopularity of the ambiguous “double nationality” - *Irish/British* - adopted by only four individuals in Northern Ireland (2.92%) and six individuals in the South (6.67%). If we look now at the denominational breakdown (Table 8.3), we can immediately see that Catholics exhibit a remarkable homogeneity as all of them describe themselves as unambiguously “*Irish*”.

Table 8.3 - Clergy’s choice of Nationality label - by Denomination only (%)

	<u>Irish</u>	<u>British</u>	<u>Northern Irish</u>	<u>Irish / British</u>	<u>Other *</u>	<u>N</u>
Catholics	100.00%	0.00%	0.00%	0.00%	0.00%	44
Protestants	24.59%	65.03%	2.19%	5.46%	2.73%	183
Presbyterians	13.64%	72.73%	0.00%	9.09%	4.54%	44
Church of Ireland	54.72%	33.96%	1.89%	5.66%	3.77%	53
Methodists	19.56%	69.57%	6.52%	4.35%	0.00%	46
Baptists	0.00%	91.66%	0.00%	4.17%	4.17%	24
Free Presbyterians	6.25%	93.75%	0.00%	0.00%	0.00%	16
N	89	119	4	10	5	227
% of total sample	39.21%	52.42%	1.76%	4.41%	2.20%	100%

* *Other* includes 2 ‘Scots’; 2 ‘Welsh’; and 1 ‘American’

NB - the highest proportion of individuals who have selected one nationality label in each group is displayed in bold

This significant Catholic homogeneity with regard to national identification has already been observed in many surveys involving “lay populations” (e.g., Waddell & Cairns, 1986; 1991; Whyte, 1990), although never with such a total consistency. On the Protestant side, no denomination displays a similar level of ‘homogeneity’, even though Baptists and Free Presbyterians do exhibit an important ‘consensus’ with regard to their choice of “nationality”, as 91.66% and 93.75% of them, respectively, define themselves as “*British*”. The three other Protestant denominations (i.e., Presbyterian, Church of Ireland and Methodist) appear definitely less “homogeneous” with regard to both their ‘nationality’ and their ‘country’ of birth, and Church of Ireland ministers even ‘differentiate’ themselves from fellow Protestants by presenting a majority of “*Irish*” ministers within their ranks (see Table 8.3).

We find here a first indication that “Protestants” do not offer the uniform and homogeneous face often assumed in many investigations, and thus highlight the dangers inherent to a ‘globalisation’ of this community. Protestants’ internal diversity appears even more clearly when the differences between Northern and Southern clergies are examined (see Table 8.4 and Figure 8.1).

Effectively, if, as could be expected, the “*British*” identity dominates for *Northern* clergies of the five Protestant denominations, for *Southern Protestants* as a whole, the most popular national identity label is actually “*Irish*” where it is spontaneously chosen by 52.24% of the individuals, even though only 43.29% of them indicate that they were born in “Ireland” or “the Republic of Ireland”. The variability in national identification between Protestants North and South of the border is graphically illustrated in Figure 8.1.

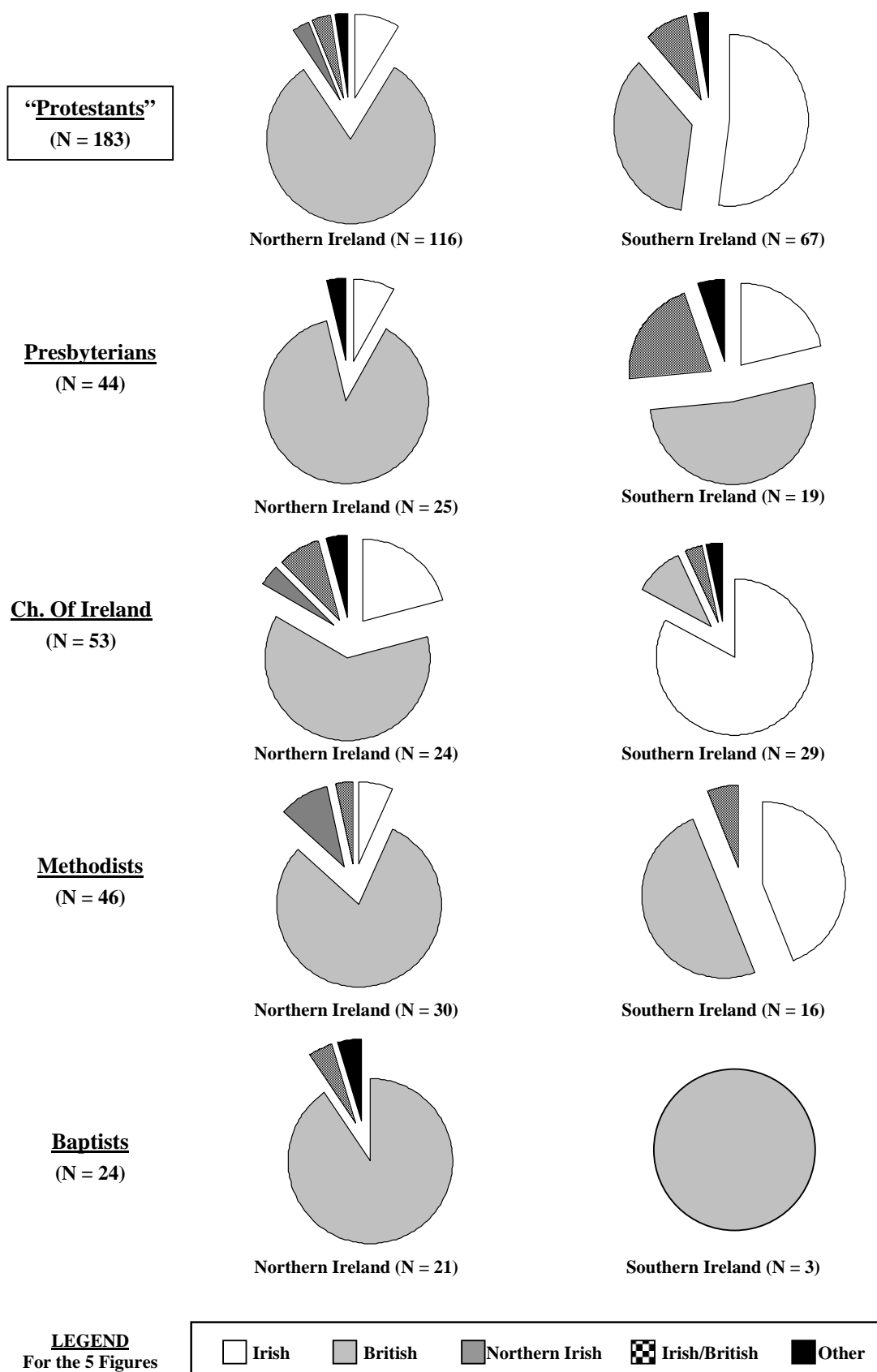
Table 8.4 – Clergy’s choice of Nationality label – by Denomination and Location (%)

	Irish	British	Northern Irish	Irish / British	Other *	N
Catholics Northern Ireland	100.00%	0.00%	0.00%	0.00%	0.00%	21
Catholics Republic of Ireland	100.00%	0.00%	0.00%	0.00%	0.00%	23
Protestants Northern Ireland	8.62%	81.89%	3.45%	3.45%	2.59%	116
Protestants Republic of Ireland	52.24%	35.82%	0.00%	8.95%	2.99%	67
Presbyterians Northern Ireland	8.00%	88.00%	0.00%	0.00%	4.00%	25
Presbyterians Republic of Ireland	21.05%	52.64%	0.00%	21.05%	5.26%	19
Church of Ireland Northern Ireland	20.83%	62.50%	4.17%	8.33%	4.17%	24
Church of Ireland Republic of Ireland	82.76%	10.34%	0.00%	3.45%	3.45%	29
Methodists Northern Ireland	6.67%	80.00%	10.00%	3.33%	0.00%	30
Methodists Republic of Ireland	43.75%	50.00%	0.00%	6.25%	0.00%	16
Baptists Northern Ireland	0.00%	90.48%	0.00%	4.76%	4.76%	21
Baptists Republic of Ireland	0.00%	100.00%	0.00%	0.00%	0.00%	3
Free Presbyterians Northern Ireland	6.25%	93.75%	0.00%	0.00%	0.00%	16
N	89	119	4	10	5	227
%	39.21%	52.42%	1.76%	4.41%	2.20%	100%

* *Other* includes 2 ‘Scots’; 3 ‘Welsh’; and 1 ‘American’

NB - The highest proportion of individuals selecting one nationality label in each group is displayed in bold

We can observe that the most “diverse” Protestant group, in terms of national identification at least, is the *Northern Church of Ireland* clergy as it comprises a clear majority of “*British*” ministers (62.50%) but also a significant proportion of “*Irish*” ones (20.83%), as well as 4.17% of “*Northern Irish*”, 8.33% of individuals who feel both “*Irish and British*” and 4.17% of “proud and irreducible” “*Welsh*”. At the other ‘extreme’, the more “homogeneous” Protestant denomination appears to be the Free Presbyterians who are ‘split’ between only two national identities: *British* (93.75%) and *Irish* (6.25%). Finally, it is interesting to note that the Baptist clergy, North and South of the border, is the only denomination lacking an “Irish contingent”, and that Southern Presbyterians are the most inclined to defined themselves using the ‘double nationality’ *Irish/British* (21.05%) while the Northern Methodists are the most ‘partial’ to the distinctness of the *Northern Irish* identity (10%).

Figure 8.1 – Northern and Southern Protestant clergies’ “National identities” - %

In summary

It might be delicate and even ‘hazardous’ to compare our findings with those of previous surveys since our study population is not only significantly smaller (N=227) but also much more ‘specific’ (i.e., the ordained clergy) than theirs, and since individuals’ religious affiliation was envisaged here, not only in terms of religious “tradition” (i.e., Catholic vs. ‘Protestant’), but also in terms of religious “denomination”. Some parallels are nevertheless interesting to make. For instance, comparing our data with the latest NISA survey (1996), we observe that our clergy members, like the wider population of this survey, exhibit a clear preference for the ‘clear-cut’ and ‘straightforward’ national labels “*Irish*” and “*British*” to the detriment of other more “specific” or “original” self-characterisations. We also find that, like in previous surveys, Catholic respondents – North and South - exclusively adopt an “*Irish*” identity, and that the “*Northern Irish*” and “*Ulster*” labels prove relatively unpopular, even among Northern Protestants. In addition, we observe that four individuals defined themselves as possessing either a *Scottish* or a *Welsh* “nationality” - in most ‘traditional’ surveys these individuals would not have the possibility to define their identity with such ‘precision’ and would most probably feel compelled to define themselves as “British”, a ‘forced’ choice which in fact does not truly represent their national self-affiliation.

Another limitation of ‘traditional’ surveys is highlighted in our exposition of the *diversity* and *variability* existing amongst the various Protestant clergies. Indeed, we observe that Protestants’ *denomination* is a significant factor in their choice of national labels, and that “nationality” is not perceived and defined in the same manner and/or with the same consistency by all “Protestants”. This variability should not be underestimated as it can lead to important misconceptions. For instance, we find that, on the island as a whole, almost a quarter (24.59%) of Protestant clergy members spontaneously defined themselves as “*Irish*” but that this Irish representation *varies*

significantly across denominations: for instance, while the “Irish contingent” represents a clear majority amongst Church of Ireland ministers (54.72%), it is totally non-existent amongst Baptists.

Another important conclusion to draw from this short (and, obviously, ‘limited’) examination of clergies’ national identification is that, even though individuals’ actual place of birth is undoubtedly an important *factor* to take into account, it cannot be considered as a simple and straightforward *indicator* of their national self-definition - there is no simple “causal relationship” between individuals’ “*place of birth*” and their choice of “*nationality*”. For instance, even though a significant majority of individuals indicate that they were born in *Northern Ireland* (61.23% of our total sample), only 1.76% chose to adopt a “*Northern Irish*” identity, and while 39.21% declare that they were born in “*Ireland/Republic of Ireland*”, only 33.04% of them claim a specific “*Irish*” identity. Similarly, even though a very small proportion (4.37%) of Protestants define their country of birth as either “*Britain*” or the “*UK*”, 65.03% of them adopt a “*British*” identity - these numbers turning into 2.59% and 81.89% respectively when only the *Northern* Protestant population is concerned.

In conclusion, these findings indicate that, for most clergy members, strict geographical considerations and/or “legislative reason” do not govern national identification. The ‘core’ and meaning of individuals’ (national) identity is to be found somewhere else, in their identifications with individuals, groups, symbols, ideals and values representing and defining the ethnic group(s) to which they belong, and those from which they wish to dissociate. We will thus in the following sections of this investigation concentrate on clergy members’ *construal* and *redefinition* of their ethno-religious identity.

NB - Two Tables summarising the findings concerning clergies’ “*Nationality*” and “*Country of Birth*” are presented in Appendix 8.2.A and 8.2.B.

8.3 - Clergy's construal of Ethno-Religious Identity: Identification with the "Ethnic core"

A meaningful exploration of clergy's ethno-religious identity cannot limit itself to the "categorising" and "labelling" of individuals, but should investigate the psychological *processes* underlying ethno-religious identity definition, variation and redefinition. Ethno-religious identity is structured by the patterns of *aspirational* and *de facto identifications* which individuals hold with significant others in their ethno-religious environment, and the actual 'impact' (positive or negative) these others have on the individuals' identity construal can be revealed by the depth of their *ego-involvement* with them (see Chapter 5). Therefore, the first assumption of this investigation is that clergy members' general 'orientation' towards ethnicity - that is to say, their personal, social and symbolic representation and appraisal of ethnicity - can be revealed and 'pinpointed' by an ISA exploration of their overall patterns of identification with their ethno-religious community. Our first theoretical postulate was thus:

Postulate 1 - Clergy's 'core' ethnic identity

For clergy members, identifications with their ethno-religious community (represented by significant individuals, groups and/or institutions) are indicative of personal, social and symbolic representation and appraisal of ethnicity in general, and represent and express their 'core' ethno-religious identity.

In this investigation, clergy members' 'ethno-religious community' was represented by a number of entities: their parents (i.e., *mother* and *father*); their immediate religious environment (i.e., their *Church*, their *Church superior*, *most men* and *most women* in their congregation) and groups representing their 'wider' ethnic community (e.g., the main *political parties* and *paramilitary organisations* of the two communities).

8.3.1 - The significance of ancestry: clergy's identification with their parents

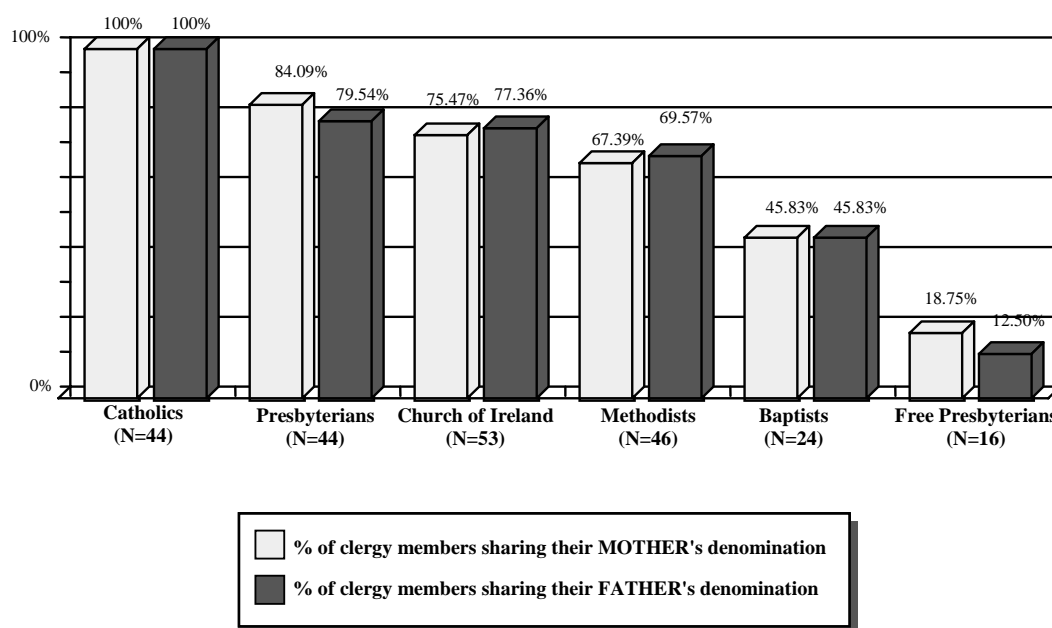
We have argued that ethno-religious identity expresses the continuity between one's construal of one's past ethnic *and* religious experience, and one's construal of one's aspirations in relation to ethnicity *and* religion, and therefore focuses attention on the importance of *kinship* within the biographical experiences of the individual. If we consider that the people with whom one primarily identifies are generally from one's immediate social environment, it results that one's initial identifications with kin, and especially with one's parents, will establish a primary orientation towards one's ethno-religious ancestry (Weinreich, 1991).

Families generally define individuals' first experience of religion (or, of course, their experience of *not* having religion) and thus, for many, lifelong religious affiliations and beliefs result from being 'ascribed' at birth rather than achieved (e.g., Lenski, 1961). As a consequence, relatives serve as the most direct, and therefore the most influential, role models for following particular beliefs and practices, rather than traditional religious leaders per se (e.g., Johnson, 1973). Although it is neither necessary - nor perhaps even advisable - to try to duplicate their parents' religious beliefs, many people do not, in fact, change their 'original' religious affiliation and thus tend to follow the religious teachings of their parents, especially when both parents share one religion (e.g., Malony & Southard, 1992).

Figure 8.2 presents, for each clergy, the proportion of individuals who have (strictly) followed their parents' religious path, and we can immediately observe some significant differences between the various denominations. While *all* the *Catholic* priests originate from "homogeneous *Catholic* families", less than half of the *Baptists*, and less than a quarter of the *Free Presbyterians* share either one of their parents' religious denomination. In the other Protestant clergies (*Presbyterian*, *Church of Ireland* and *Methodist*), the great majority of individuals also shares both their parents' Church affiliation, even if each group displays some variety in religious background.

It is however important to note that, even though a number of Protestant clergy members have adopted a religious denomination “different” from that of their parents, for a majority of them, the ‘conversion’ has not been a “radical” one as they have simply “switched” from one Protestant denomination to another. Effectively, only three individuals (i.e., 1.64% of the total Protestant clergy) indicate that either one or both of their parents is Roman Catholic and six individuals (i.e., 3.28% of the Protestant clergy) indicate that either one or both their parents do not adhere to any religious creed at all[†].

Figure 8.2 – Percentage of clergy members sharing their Parents’ denomination(s)



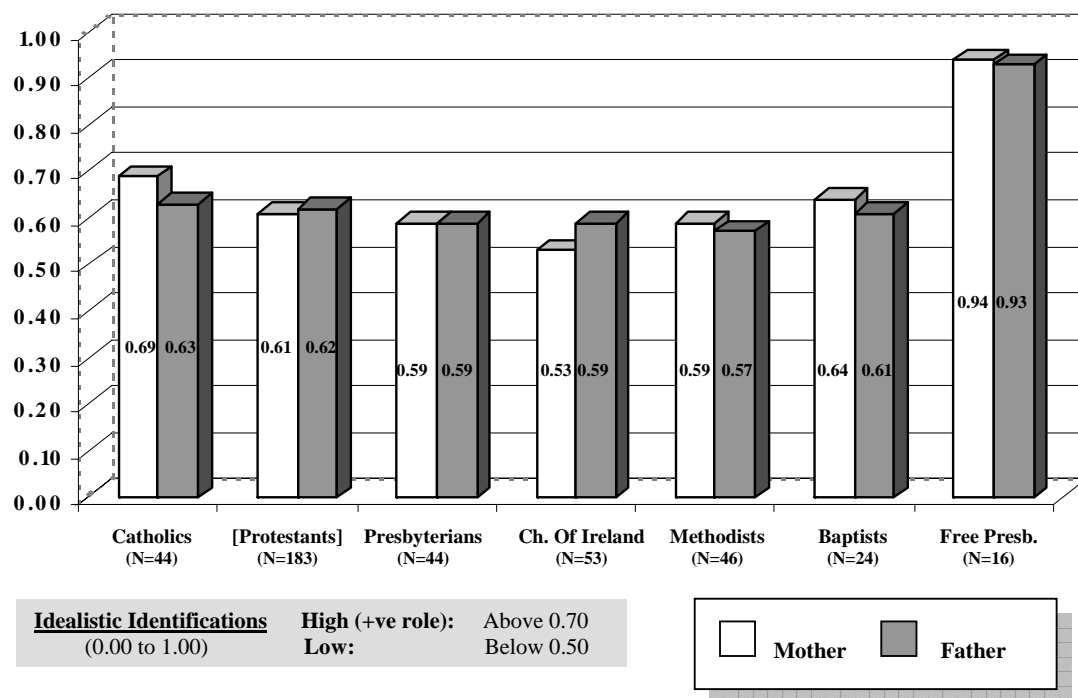
These findings would confirm that parental religious ‘indoctrination’ frequently persists and constitutes a powerful influence in adult religious experiences, whether or not the exact same beliefs are fully accepted and that, in these respects, religious beliefs - at least in origin - are essentially ‘family products’ (Johnson, 1973).

[†] See Appendix 8.3.A for details on the repartition of clergy’s parents’ “alternative” religious affiliations.

It is moreover interesting to note that, in the majority of cases, whether it is similar or different from their progeny's, *clergy members' parents* do share the same religious denomination, which corroborates previous observations that "mixed" marriages in Ireland - North and South - are relatively rare (e.g., Cecil, 1993; Fulton, 1991; Harris, 1972; McFarlane, 1979; Moxon-Browne, 1983; 1992; Whyte, 1986; 1990).

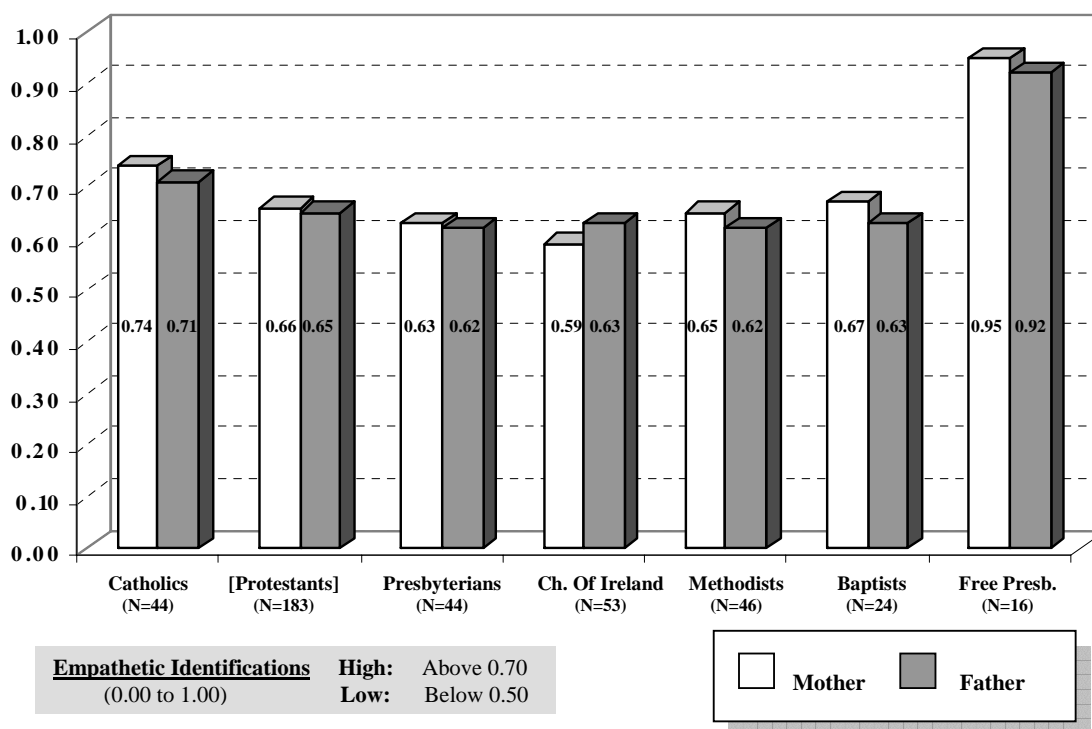
We now turn more specifically to clergy members' *identifications* with their parents and examine to what extent they actually represent "positive role models" for them, and how *close* and *similar* they feel to each of them. Figure 8.3 illustrates, for each group, respondents' *idealistic identifications* with both parents and reveals that, with the exception of *Free Presbyterians*, most clergy members do not idealistically identify very strongly with their parents. Free Presbyterians' extremely high idealistic identifications with both their mother and father indicate that they perceive in them very positive characteristics they wish to emulate, and undoubtedly construe them as important *positive role models*. As can be seen from the analyses of variance presented in Table 8.5, Free Presbyterians significantly differentiate themselves from the other clergies in this respect. We also observe that, even though their idealistic identifications with both parents remain relatively moderate, *Catholics* do idealistically identify with their mother significantly more than *Presbyterian* ($p < 0.002$); *Church of Ireland* ($p < 0.0005$) and *Methodist* ministers ($p < 0.02$).

A similar pattern can be observed with regard to clergies' current empathetic identifications with their parents (Figure 8.4). With the exception of the Free Presbyterian ministers, and, to a certain extent, the Catholic priests, clergy members do not display very strong identifications with their parents, indicating that they do not recognise a strong similarity with them. Again, Free Presbyterians and Catholics significantly differentiate themselves from the other denominations (Table 8.6).

Figure 8.3 – Clergies' Idealistic Identifications with their Parents**Table 8.5 – Comparisons of clergies' Idealistic Identifications with their Parents**

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Idealistic Identification with MOTHER</u>			<u>Idealistic Identification with FATHER</u>		
Catholics / 'PROTESTANTS'	F = 4.9436	df = 1,207	p = 0.0256	Not Significant		
Catholics / Presbyterians	F = 6.4983	df = 1,80	p = 0.0122	Not Significant		
Catholics / Ch. of Ireland	F = 15.0061	df = 1,87	p = 0.0004	Not Significant		
Catholics / Methodists	F = 6.5952	df = 1,82	p = 0.0116	Not Significant		
Catholics / Baptists	Not Significant			Not Significant		
Catholics / Free Presb.	F = 31.2188	df = 1,54	p = 0.0000	F = 28.6306	df = 1,54	p = 0.0000
Presbyterians / Ch. of Ireland	Not Significant			Not Significant		
Presbyterians / Methodists	Not Significant			Not Significant		
Presbyterians / Baptists	Not Significant			Not Significant		
Presbyterians / Free Presb.	F = 52.0127	df = 1,54	p = 0.0000	F = 47.0287	df = 1,56	p = 0.0000
Ch. of Ireland / Methodists	Not Significant			Not Significant		
Ch. of Ireland / Baptists	F = 4.7198	df = 1,67	p = 0.0314	Not Significant		
Ch. of Ireland / Free Presb.	F = 60.7420	df = 1,61	p = 0.0000	F = 30.8934	df = 1,60	p = 0.0000
Methodists / Baptists	Not Significant			Not Significant		
Methodists / Free Presb.	F = 55.6985	df = 1,56	p = 0.0000	F = 45.7881	df = 1,54	p = 0.0000
Baptists / Free Presb.	F = 65.9869	df = 1,34	p = 0.0000	F = 40.5027	df = 1,35	p = 0.0000

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities

Figure 8.4 – Clergies' Current Empathetic Identifications with their Parents**Table 8.6 – Comparisons of clergies' Current Empathetic Identifications with their Parents**

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Idealistic Identification with MOTHER			Idealistic Identification with FATHER		
Catholics / 'PROTESTANTS'	F = 6.0913	df = 1,207	p = 0.0138	Not Significant		
Catholics / Presbyterians	F = 7.7565	df = 1,80	p = 0.0067	F = 5.7630	df = 1,80	p = 0.0177
Catholics / Ch. of Ireland	F = 13.0578	df = 1,87	p = 0.0008	Not Significant		
Catholics / Methodists	F = 5.4458	df = 1,82	p = 0.0208	F = 5.4940	df = 1,78	p = 0.0204
Catholics / Baptists	Not Significant			Not Significant		
Catholics / Free Presb.	F = 18.0596	df = 1,54	p = 0.0002	F = 20.8788	df = 1,52	p = 0.0001
Presbyterians / Ch. of Ireland	Not Significant			Not Significant		
Presbyterians / Methodists	Not Significant			Not Significant		
Presbyterians / Baptists	Not Significant			Not Significant		
Presbyterians / Free Presb.	F = 39.8968	df = 1,54	p = 0.0000	F = 45.1615	df = 1,56	p = 0.0000
Ch. of Ireland / Methodists	Not Significant			Not Significant		
Ch. of Ireland / Baptists	Not Significant			Not Significant		
Ch. of Ireland / Free Presb.	F = 39.7840	df = 1,61	p = 0.0000	F = 27.0125	df = 1,60	p = 0.0000
Methodists / Baptists	Not Significant			Not Significant		
Methodists / Free Presb.	F = 46.1988	df = 1,56	p = 0.0000	F = 42.5032	df = 1,54	p = 0.0000
Baptists / Free Presb.	F = 59.0000	df = 1,34	p = 0.0000	F = 37.2387	df = 1,35	p = 0.0000

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities

The moderate *aspirational and de facto identifications* exhibited by most clergy members towards their parents, and the differences observed between denominations are supported by the observation that, with the exception of the Free Presbyterians, clergy members are not very strongly ego-involved with either of their parents, which indicates that they do not actually perceive them as having a significant influence for their identity definition. In addition, most individuals display only moderately positive evaluations of their parents, confirming their weak potential as positive role models. Again, Free Presbyterians and, to a lesser extent, Catholics, differentiate themselves from other clergies by manifesting stronger ego-involvement with, and more positive evaluations of, both their parents (see Table 8.7 and Appendices 8.3.B). There is no significant difference between individuals' pattern of identification with their *mother* and with their *father*, for any of the clergies, with regard to any of the four identity indices reviewed in this section.

Table 8.7 - Clergies' Ego-Involvement with and Evaluation of their parents

	<u>Catholic clergy</u> (N=44)	<u>Protestant clergy</u> (N=183)	<u>Presb. clergy</u> (N=44)	<u>Ch. of Irl. clergy</u> (N=53)	<u>Methodist clergy</u> (N=46)	<u>Baptist clergy</u> (N=24)	<u>FreePresb. clergy</u> (N=16)
<u>Ego-Involvement</u>							
Mother	3.54 (n=41)	2.97 (n=168)	2.64 (n=41)	2.77 (n=48)	2.82 (n=43)	3.27 (n=21)	4.51 (n=15)
Father	3.63 (n=39)	3.00 (n=168)	2.77 (n=43)	2.89 (n=47)	2.76 (n=41)	3.21 (n=22)	4.38 (n=15)
<u>Evaluation</u>							
Mother	0.49 (n=41)	0.34 (n=168)	0.30 (n=41)	0.19 (n=48)	0.34 (n=43)	0.39 (n=21)	0.87 (n=15)
Father	0.40 (n=39)	0.37 (n=168)	0.29 (n=43)	0.27 (n=47)	0.36 (n=41)	0.38 (n=22)	0.86 (n=15)

NB - The "High" or "Very High" results for each of the two indices are "highlighted" in the Table - See Scales below

Ego-Involvement
High: (0.00 to 5.00)
 Above 4.00
Low: Below 2.00

Evaluation
Very High: (-1.00 to +1.00)
 Above 0.70
Moderate: 0.30 to 0.70
Low: -0.10 to 0.30
Very Low: Below -0.10

Finally, we find that *Northern* “Protestants” idealistically and empathetically identify with both their parents significantly more than their *Southern* counterparts, while no significant difference between *North* and *South* can be observed on the *Catholic* side (see Appendix 8.3.C). However, examining each denomination’s identification pattern more closely, we find that *only the Church of Ireland ministers* exhibit significant variations across the border and that the differences between the Presbyterian, Methodist and Baptists *North* and *South* are relatively inconsequential. The explanation for this apparently ‘equivocal’ finding is to be found in the ‘demographic’ imbalance between our Northern and Southern clergy populations.

Effectively, our *Northern Protestant sample* contains members of the five Protestant denominations (i.e., Presbyterian, Church of Ireland, Methodist, Baptist and Free Presbyterian) while the *Southern sample* is exempt from Free Presbyterian ministers (see Chapter 6). The significant locational differences found in “Protestants” identifications with their parents are in fact due, for an important part, to the inclusion of the Free Presbyterian’s data in the *Northern Protestant sample*, and thus do not accurately reflect actual locational differences in identification between *Northern* and *Southern* “Protestant clergies”. Repercussions of this same ‘bias’ can be observed, to an even greater extent, with regard to *Northern* and *Southern* Protestant clergies’ *ego-involvement* with and *evaluation* of their parents (see Appendix 8.3.C).

Although individuals’ primary identifications with their close family may originally appear as the most ‘crucial’ ones in the development of their identity, other individuals, groups and institutions come to gain importance and significance in individuals’ (immediate) ethno-religious environment, and the (partial) identifications individuals develop with such significant others also participate in the definition and redefinition of their ethno-religious identity.

8.3.2 - The ‘extended tribe’: clergy’s identification with their Church and their congregation

As a first indication of clergy’s closeness with their denominational environment, Table 8.8 displays the frequency of clergy members’ contacts with other representatives of their own denomination. We can immediately see that, for all denominations, contacts between clergy members are extremely frequent, even amongst the denominations whose representatives are not numerous and are thus relatively ‘scattered’ across (Northern and Southern) Ireland.

Table 8.8 - Frequency of clergies’ contact with other clergy from their Own denomination

	<u>Catholic clergy</u> (N=44)	<u>[Protestant clergy]</u> (N=183)	<u>Presbyterian clergy</u> (N=44)	<u>Ch. of Irl. clergy</u> (N=53)	<u>Methodist clergy</u> (N=46)	<u>Baptist clergy</u> (N=24)	<u>Free Presb. clergy</u> (N=16)
Often	81.82%	90.16%	90.91%	84.91%	97.83%	87.50%	87.50%
Sometimes	18.18%	8.84%	8.09%	15.09%	2.17%	12.50%	12.50%
Never	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

Clergies’ actual ego-involvement with and evaluations of their respective Churches and Church superior proved however relatively surprising. As we can see in Figures 8.5 and 8.6, *only the Free Presbyterian ministers* evaluate their Church and their Church superior (identified explicitly by 81.25% of them as the Rev. Ian Paisley) in a truly positive manner; they are also the only ones to acknowledge a real impact and/or significance of each of them for their identity. Effectively, *Free Presbyterians* are significantly more ego-involved with their Church and their Church superior, and evaluate both much more positively than any of the other denominations. By contrast, *Presbyterian ministers* evaluate their Church and their Church superior in a significantly less positive manner than any of the other clergies (see Appendix 8.3.D)[‡].

[‡] The observations concerning these findings are based on *means results only*. Analyses of variance could not be performed to compare clergies’ ego-involvement with, or evaluation of, “their own Church” since each of the denominational Churches was identified individually in the instrument, and thus does not correspond to a ‘single’ entity.

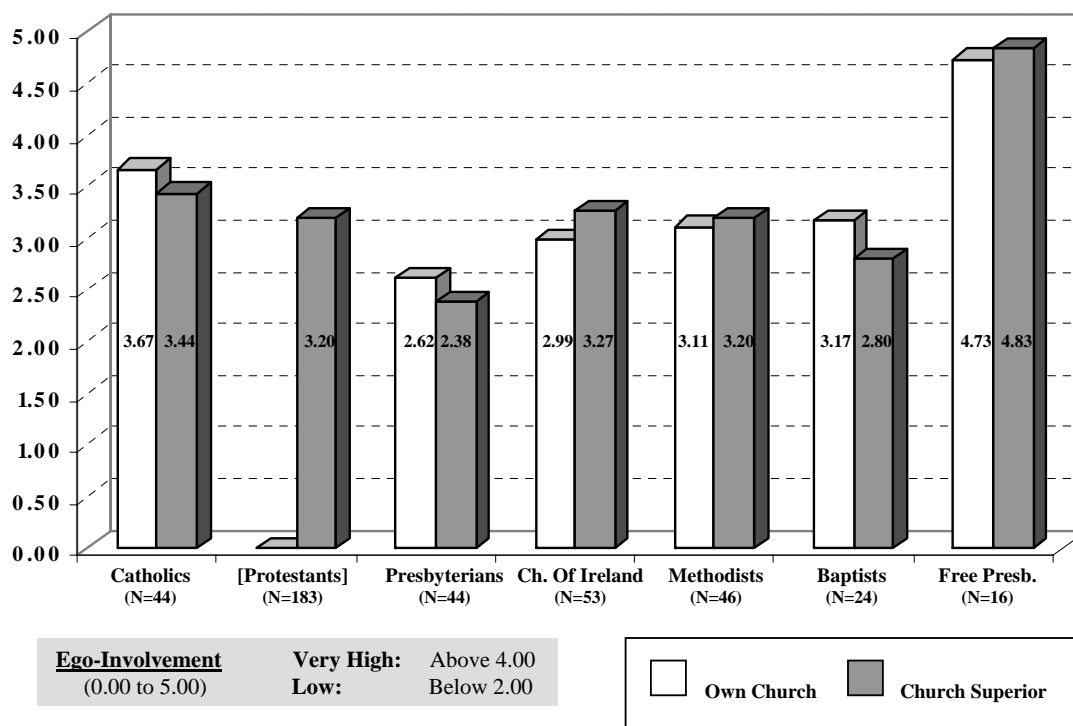
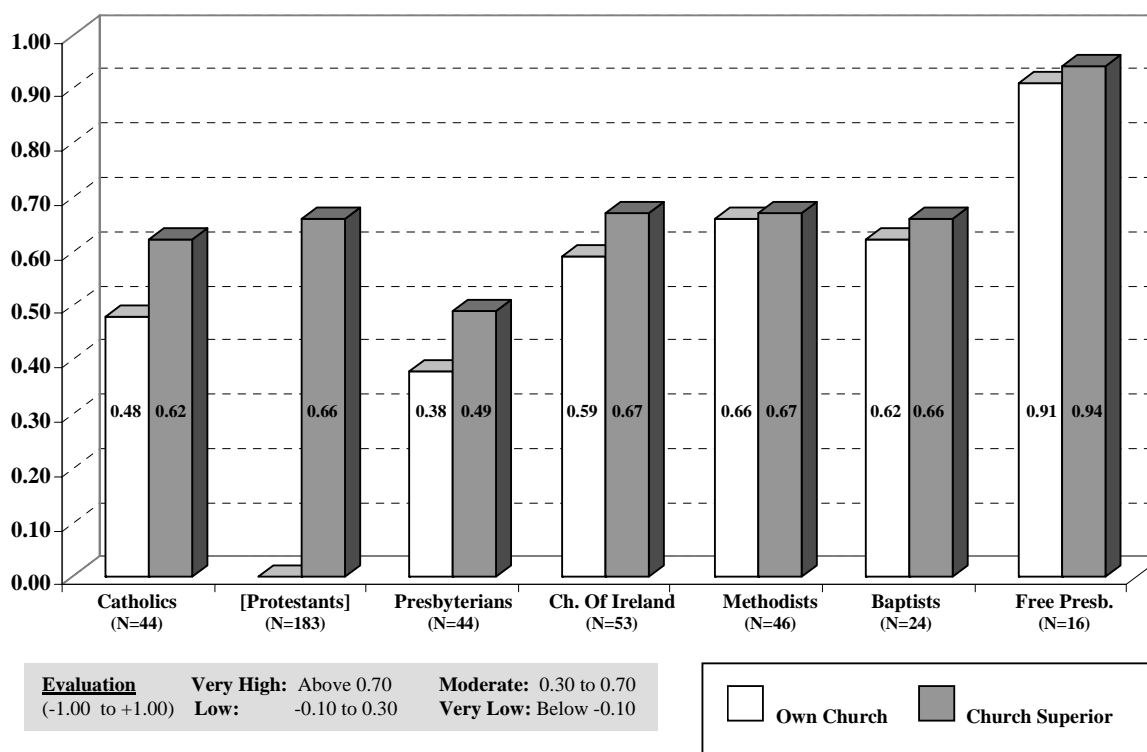
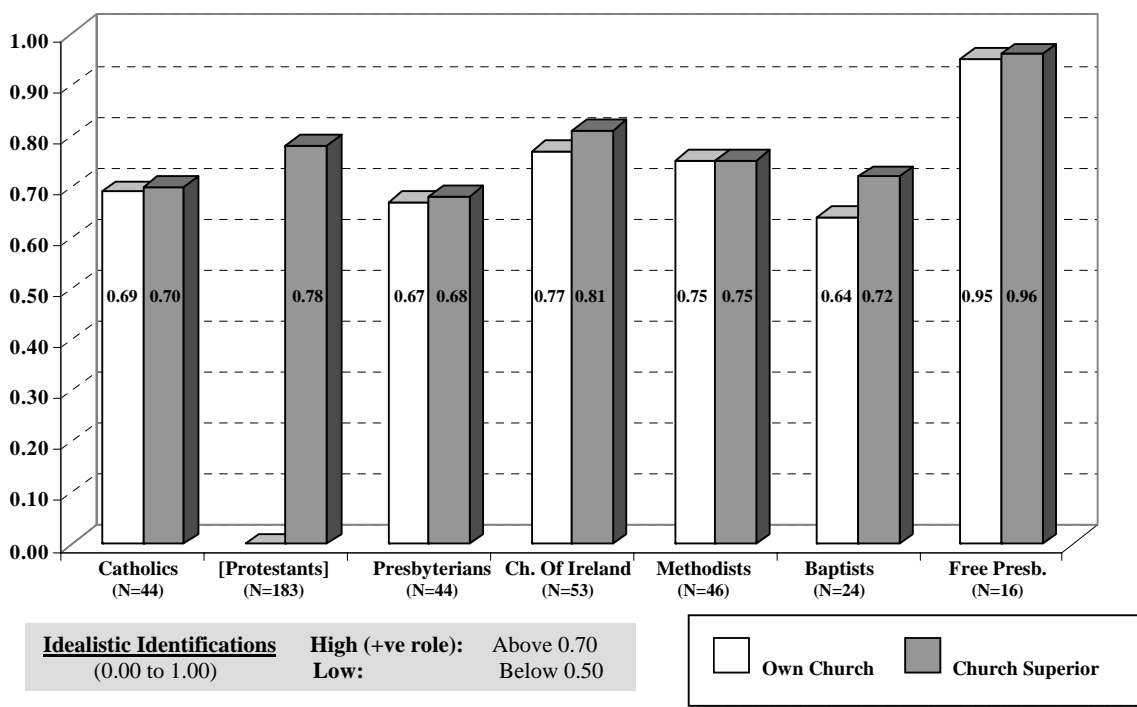
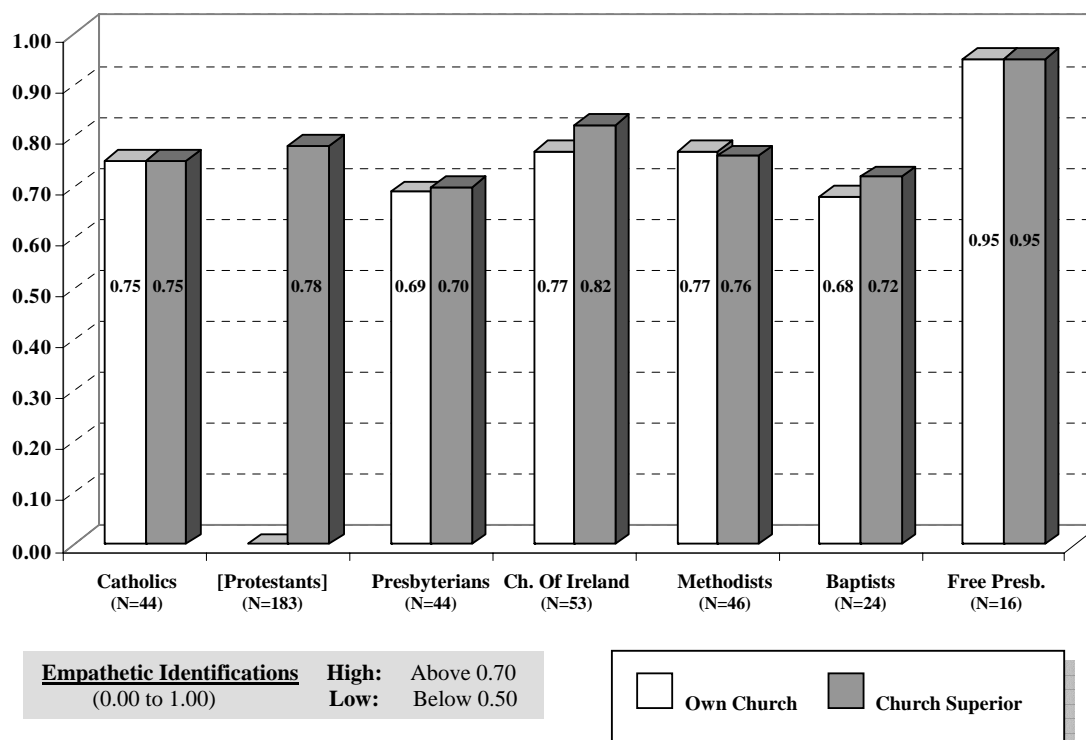
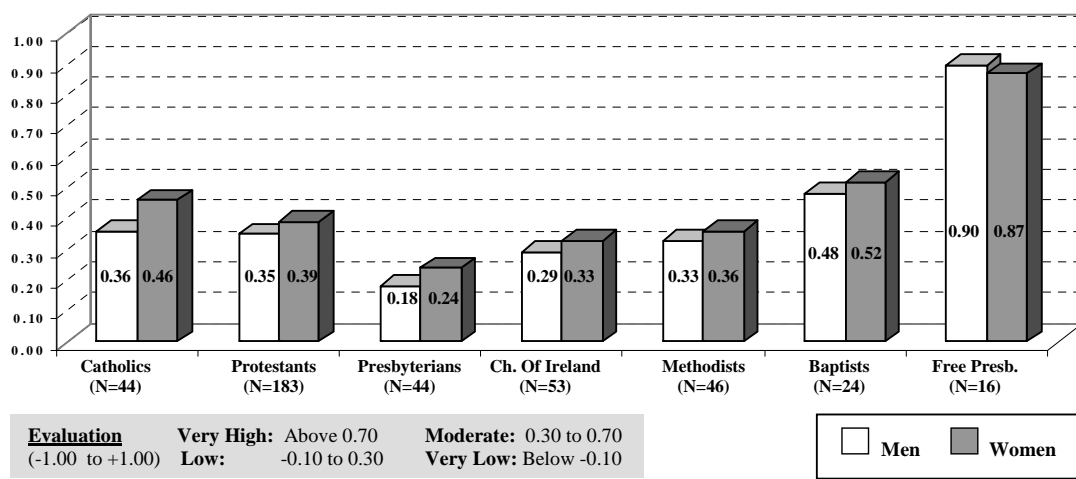
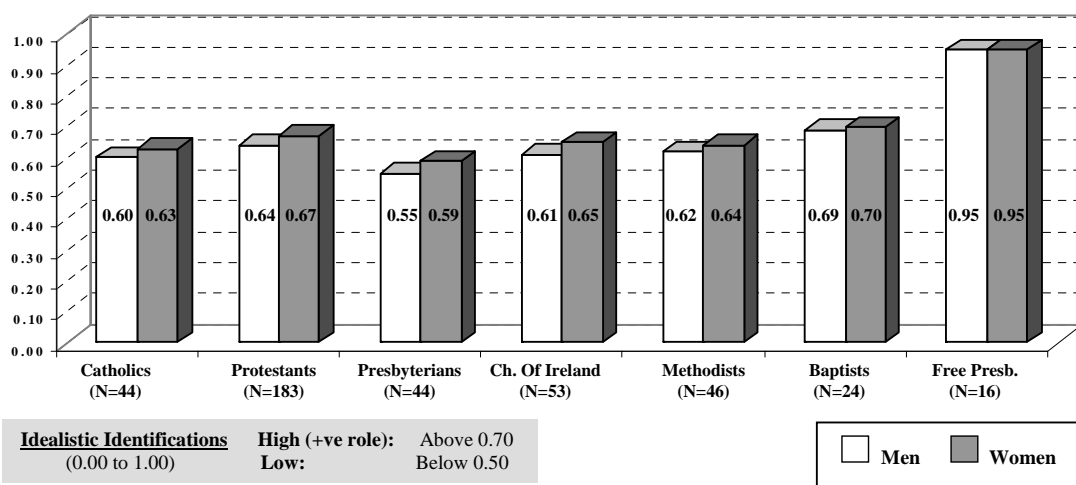
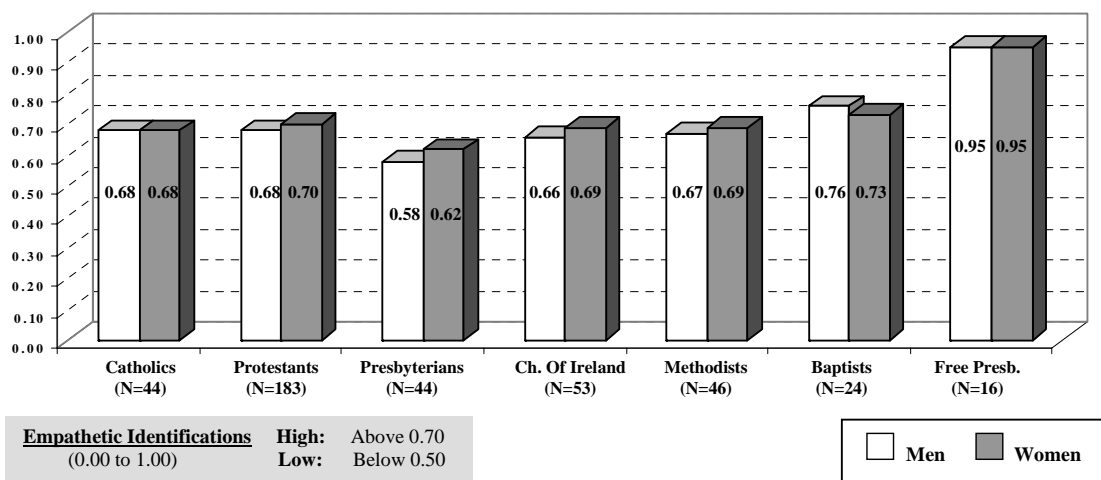
Figure 8.5 – Clergies' Ego-Involvement with their Church and their (direct) Church Superior**Figure 8.6 – Clergies' Evaluation of their Church and their (direct) Church Superior**

Figure 8.7 – Clergies' Idealistic Identifications with their Church and their Church Superior**Figure 8.8 – Clergies' Curr. Emp. Identifications with their Church & their Church Superior**

Nevertheless, we see that both their Church and their Church superior represent *positive role models* for most clergy members as they display relatively high to very high idealistic identifications with them (Figure 8.7). In addition, despite their relatively ‘lukewarm’ evaluations of these two entities, most clergy members also display relatively high empathetic identifications with both their Church and their (direct) Church superior (Figure 8.8). Once again, *Free Presbyterians* distinguish themselves from both *Catholics* and *fellow Protestants* by idealistically and empathetically identifying to an extraordinary degree with their Church “superior”. Clergies’ identifications with their Church and their Church superior do not vary significantly *North* and *South of the border*, except amongst the *Church of Ireland clergy*. Effectively, *Northern Church of Ireland ministers* are more ego-involved with their Church than their *Southern counterparts*, and evaluate it significantly more positively than them. This more positive perception of their Church by *Northern members* further translates in stronger idealistic and empathetic identifications with it (see Appendix 8.3.E).

If we turn now to clergies’ identifications with the individuals representing the ‘life’ and strength of their Churches - the *men* and *women* constituting their congregations - we immediately see that, with the now ‘familiar exception’ of the *Free Presbyterian ministers*, most clergy members do not seem to construe and appraise their flock in a very positive fashion and exhibit only *moderately positive evaluations* of the men and women in their congregations (Figure 8.9). By contrast, *Free Presbyterians* not only *evaluate* both their male and female followers significantly more positively than any other clergy, they also *idealistically* and *empathetically identify* with them to a greater extent, which indicates that they perceive them not only as individuals who share their beliefs and values, but also as *significant positive role models*. Even though clergies from the other denominations also empathetically identify with their parish members to a relatively high degree (Fig. 8.10), and idealistically identify with them to an important extent (Fig. 8.11), we cannot consider that they construe them, like Free Presbyterians do, as significant positive role models (Appendix 8.3.F).

Figure 8.9 – Clergies' Evaluation of their Parish Members**Figure 8.10 – Clergies' Idealistic Identifications with their Parish Members****Figure 8.11 – Clergies' Curr. Emp. Identifications with their Parish Members**

The patterns of results for the *Northern* and *Southern clergies* also reveal some interesting variations. Effectively, it appears that *Southern clergies* from the five[§] denominations systematically idealistically and empathetically identify with the *men* and *women* of their congregations more than do their *Northern counterparts*, and evaluate them both more positively. Even though these differences are not statistically significant with regard to the “*Protestant*” clergy in general, a closer look at the denominational pattern of results reveals that they actually are in the case of the *Church of Ireland* and *Methodist* clergies (see Appendix 8.3.G).

Once again, we find the significant impact of the *Free Presbyterian clergy* in the definition of the ‘Protestants’ identity’ since it is their presence in the *Northern Protestant sample* and the strength of their identification with, and positive evaluation of, their members, that ‘counterbalance’ the locational variations existing amongst other Protestant clergies and thus ‘attenuate’ them to a non-significant degree. An analysis limited to the general ‘Catholic/Protestant’ dichotomy could not reveal the extent of variations existing between *certain* Protestant clergies *North and South of the border*, and we can thus, again, emphasise the importance of a more *detailed* approach of the so-called ‘Protestant identity’. *Catholics* display a more “selective” pattern of variation *North and South* of the border as *Southern priests*’ more positive evaluation of, greater ego-involvement and stronger idealistic identifications with their parish members are only significant with regard to the *women* (see Appendix 8.3.G).

To conclude our exploration of clergy members’ identification with their ethno-religious community, we now turn to their construal and appraisal of *the main political parties* and *paramilitary organisations* representing their respective ethnic groups.

[§] Remember that our study population does not include a *Southern Free Presbyterian sample*.

8.3.3 - The wider ethnic community: clergy's identification with the Political Parties and Paramilitary Organisations of their OWN ethnicity

As could be expected, the great majority of clergy members does not *idealistically* or *empathetically identify* with the paramilitaries of their respective communities to an important extent, even though most exhibit an important *ego-involvement* with them (Table 8.9). These organisations effectively represent, in many ways, the “antithesis” of what our respondents stand for, and are thus perceived and evaluated very negatively by most clergies (with the exception of the Catholics [0.19] and the Free Presbyterians [0.38])**.

Table 8.9 – Clergies’ patterns of Identification with the *Paramilitary Organisations* of their OWN ethnicity *

	<u>Catholic clergy</u> (N=44)	<u>Protestant clergy</u> (N=183)	<u>Presbyterian clergy</u> (N=44)	<u>Ch. of Irl. clergy</u> (N=53)	<u>Methodist clergy</u> (N=46)	<u>Baptist clergy</u> (N=24)	<u>Free Presb. clergy</u> (N=16)
<u>Ego-Involvement</u>	3.75 (n=44)	3.57 (n=182)	3.43 (n=44)	3.75 (n=52)	3.76 (N=46)	3.58 (n=24)	2.85 (n=16)
<u>Ideal. Identif.</u>	0.41 (n=44)	0.34 (n=182)	0.30 (n=44)	0.33 (n=52)	0.34 (N=46)	0.31 (n=24)	0.55 (n=16)
<u>Curr. Emp. Identif.</u>	0.47 (n=44)	0.38 (n=182)	0.33 (n=44)	0.37 (n=52)	0.39 (N=46)	0.35 (n=24)	0.54 (n=16)
<u>Evaluation of</u>	0.19 (n=44)	-0.12 (n=182)	-0.20 (n=44)	-0.20 (n=52)	-0.13 (N=46)	-0.14 (n=24)	0.38 (n=16)

* **Paramilitaries** = *Republican* paramilitaries (i.e., IRA, INLA...) for the *Catholic* clergy and *Loyalist* paramilitaries (i.e., UDA, UFF, UVF...) for the *Protestant* clergies

Ego-Involvement (0.00 to 5.00)
Very High: Above 4.00
Low: Below 2.00

Empathetic Identification (0.00 to 1.00)
High: Above 0.70
Low: Below 0.50

Idealistic Identification (0.00 to 1.00)
High (+ve role): Above 0.70
Low: Below 0.50

Evaluation (-1.00 to +1.00)
Very High: Above 0.70
Moderate: 0.30 to 0.70
Low: -0.10 to 0.30
Very Low: Below -0.10

** We will see, later in this Chapter, to what extent these groups can truly be perceived as *negative role models* for our clergy members.

We observe, however, that *Free Presbyterian ministers* both *idealistically* and *empathetically identify* with the Loyalist paramilitary groups *significantly more* than any of the other Protestant clergies, acknowledging thus a greater similarity of beliefs and values with these organisations, even though, officially, the Free Presbyterian Church does not support any of them, and condemns the actions these groups say they carry “in the name of the Protestant cause”. Quite understandably, empathetic identifications with the paramilitary organisations vary *North and South of the border*, with *Northern clergies* acknowledging a greater similarity with these groups than their *Southern colleagues*. The differences however are only significant for the Catholic ($p < 0.05$), Church of Ireland ($p < 0.0001$) and Methodist ($p < 0.01$) clergies (see Appendix 8.3.H).

Clergies’ identification with, and appraisal of, the *political parties* of their communities proves a little more “complex”. The great majority of clergy members does *idealistically* or *empathetically identify* with the political parties to a significant extent. However, as can be clearly seen in Table 8.10, *Free Presbyterian ministers* once again distinguish themselves, from both Catholics and fellow Protestants, by construing both the Democratic Unionist Party (DUP), but also, to a lesser extent, the Ulster Unionist Party (UUP) as significant *positive role models*, and by strongly *empathetically identifying* with them. Unsurprisingly, they also exhibit a very high *ego-involvement* with and a very positive *evaluation* of the DUP. However, it is important to note that the two main political parties of each community are construed and appraised quite differently by clergy members. Effectively, *Catholics* evaluate more favourably and idealistically and empathetically identify with the SDLP *significantly more* than they do with Sinn Féin. On the Protestant side, *Church of Ireland* and *Free Presbyterian* clergies exhibit almost opposite patterns of identification with the two Unionist parties, as *Church of Ireland ministers* idealistically and empathetically identify with the UUP significantly more than they do with the DUP, while the *Free Presbyterians* feel closer and ‘look up’ to the DUP considerably more than to the UUP (see Table 8.10 and Appendix 8.3.I).

Table 8.10 – Clergies’ patterns of Identification with the two main *Political Parties* of their OWN ethnicity

	<u>Catholic</u> <u>clergy</u> (N=44)	<u>Protestant</u> <u>clergy</u> (N=183)	<u>Presb.</u> <u>clergy</u> (N=44)	<u>Ch. of Irl.</u> <u>clergy</u> (N=53)	<u>Methodist</u> <u>clergy</u> (N=46)	<u>Baptist</u> <u>clergy</u> (N=24)	<u>FreePresb.</u> <u>clergy</u> (N=16)
<u>Ego-Involvement with</u>							
Party 'A' *	3.36 (n=44)	4.39 (n=182)	4.33 (n=44)	4.42 (n=52)	4.51 (n=46)	4.45 (n=24)	4.06 (n=16)
Party 'B' **	2.71 (n=44)	3.12 (n=183)	2.93 (n=44)	3.33 (n=53)	3.27 (n=46)	2.97 (n=24)	2.72 (n=16)
<u>Idealistic Identification with</u>							
Party 'A' *	0.45 (n=44)	0.42 (n=182)	0.38 (n=44)	0.34 (n=52)	0.37 (n=46)	0.47 (n=24)	0.84 (n=16)
Party 'B' **	0.61 (n=44)	0.44 (n=183)	0.37 (n=44)	0.44 (n=53)	0.41 (n=46)	0.44 (n=24)	0.71 (n=16)
<u>Curr. Emp. Identification with</u>							
Party 'A' *	0.50 (n=44)	0.46 (n=182)	0.41 (n=44)	0.40 (n=52)	0.42 (n=46)	0.50 (n=24)	0.84 (n=16)
Party 'B' **	0.63 (n=44)	0.47 (n=183)	0.39 (n=44)	0.47 (n=53)	0.46 (n=46)	0.49 (n=24)	0.70 (n=16)
<u>Evaluation of</u>							
Party 'A' *	0.35 (n=44)	-0.08 (n=182)	-0.15 (n=44)	-0.26 (n=52)	-0.17 (n=46)	0.04 (n=24)	0.80 (n=16)
Party 'B' **	0.62 (n=44)	0.09 (n=183)	0.01 (n=44)	0.06 (n=53)	0.07 (n=46)	0.12 (n=24)	0.42 (n=16)

* Party 'A' = Sinn Fein for the Catholic clergy and the DUP for the Protestant clergies

** Party 'B' = The SDLP for the Catholic clergy and the UUP for the Protestant clergies

NB - The 'High' or 'Very High' results for each of the four indices are "highlighted" in the Table - see Scales below

Ego-Involvement (0.00 to 5.00)

Very High: Above 4.00

Low: Below 2.00

Idealistic Identification (0.00 to 1.00)

High (+ve role): Above 0.70

Low: Below 0.50

Empathetic Identification (0.00 to 1.00)

High: Above 0.70

Low: Below 0.50

Evaluation (-1.00 to +1.00)

Very High: Above 0.70

Moderate: 0.30 to 0.70

Low: -0.10 to 0.30

Very Low: Below -0.10

Finally, and quite naturally, we observe that *Northern clergies* generally evaluate more positively (or rather, less negatively), and idealistically and empathetically identify with the (Northern Irish) political parties more than their *Southern* counterpart (see Appendix 8.3.I).

Summary and Propositions

The results presented so far reveal that *denominational differences* in clergy's construal of ethno-religious identity *do exist* and are reflected in individuals' appraisal of, and identifications with, their ethno-religious community. It is clear that an ISA approach of ethno-religious identity is able to uncover *variations* in individuals' construal of identity that investigations limiting themselves to the 'categorising' and 'labelling' of individuals could never reveal, by focusing on the *ongoing psychological processes* underlying individuals' identification with an ethnicity rather than of their "end result". Clergy members' orientation towards ethnicity^{††} was explored through their construal and appraisal of their ethno-religious community and, more specifically, of significant 'others' chosen to represent three important facets of their ethno-religious environment. Clergy's *parents* symbolised the ethnic group's ancestry and lineage, and represented individuals' first and closest agents of ethnic socialisation. Clergy members' *Churches*, together with their (direct) *Church superior*, represented the second most influential reference group and ethnic marker, and a potentially important source of "ethnic indoctrination". Finally, the *political parties* and *paramilitary organisations* of clergies' respective communities were included to further assert individuals' orientation towards other 'facets' of their ethnic environment. The main findings are now summarised.

We observe that, even though a majority of them has followed their parents' religious path and has stayed faithful to - and indeed have "chosen to represent" - the denomination they were born to, clergy members do not perceive their parents as particularly 'significant figures' in their life and, with the exception of *Free Presbyterian ministers*, do not evaluate them in a very positive fashion. Even though they acknowledge an important *similarity* with them, most clergy members do not construe their parents as significant positive role models they wish to emulate.

^{††} Conceived, throughout this investigation, as "ethno-religious" which means that 'religion' and/or 'religious affiliation' are here apprehended and conceptualised as an *integral part* of ethnicity.

Most clergies' moderate identifications with their parents indicate that, without denying their ancestry and their common beliefs and values, they do not wish to reproduce their parents' ways, and do not share their *aspirations* for the future. It is interesting to note that, while *Free Presbyterian ministers* are the most likely to adopt a denomination different from that of their parents, they are also the most inclined to *idealise* them and to acknowledge their impact of their identity.

Denominations' high degree of 'closeness' is highlighted by the frequency of *contacts* between members within both the large institutions and the more 'modest' (size-wise) Churches. Furthermore, clergies from all denominations display relatively high to very high degrees of *idealistic* and *empathetic identification with their Church itself*, and with their (direct) *Church superior*, revealing thus that their most significant positive role models are located in the religious sphere. However, with the exception of *Free Presbyterians* and, to a certain extent, *Catholics*, clergy members do not exhibit very high levels of ego-involvement with their respective Churches and Church superiors. We also observe that, again with the exception of *Free Presbyterians*, clergies' evaluation of these two entities were only *moderately positive*.

These paradoxical results (i.e., high idealistic identifications and very moderate evaluation) indicate that clergies stand in a somewhat 'equivocal' position vis-à-vis their Church. As 'representatives' of the Church, they feel an important *affinity* with it and with the values and beliefs it incarnates, and clearly aspire to share and promote them, however, their 'privileged' position inside the institution also allows them to lay a critical eye on it, on its faults and/or limitations, thus resulting in relatively moderate evaluations of the "institution itself". In a word, they construe their Church as a *positive role model* and feel in tune with it, but they are also capable of judging it 'objectively'.

Clergies' appraisal of their parish members is also relatively 'severe' even though they display relatively high degrees of *empathetic* and *idealistic identifications* with them. Again, it is possible to observe that, while clergy members clearly aspire to an "idealised community of faith", somehow, they cannot help to be "critical" of their co-religionists. Important *denominational*, and '*locational*', *variations* appear in clergies' patterns of identification with their immediate Church environment and, once again, the *Free Presbyterians* distinguish themselves by displaying significantly stronger idealistic and empathetic identifications with their Church and lay members, and evaluating them more positively than all the other clergies.

Free Presbyterians also differentiate themselves from the other clergies in their identifications with and appraisal of the *political parties* and *paramilitary organisations* of their community. They are effectively the only clergy to perceive "their" political parties (i.e., the DUP and the UUP) as *positive role models*, and the only ones to acknowledge a significant *similarity* with them. The results also reveal that the two main political parties of each community are perceived and appraised *in a significantly different manner* by most clergies, with the *Catholics* exhibiting a significantly closer identification with the SDLP than with Sinn Fein, and each of the five *Protestant* denominations demonstrating particular affinities with either the DUP or the UUP. Unsurprisingly, *paramilitary organisations* are not construed as positive role models by *any* of the clergies.

This section thus offers us a first insight into clergies' construal of ethno-religious identity as we can observe, for each of clergy group, how individuals come to develop their "sense of different and shared kinship" through their identifications with different sections and/or facets of their (own) ethnic community. While *denominational variations* are numerous, and often significant, *locational variations* (i.e., variations between *Northern and Southern clergies*) appear more 'sporadic' than systematic and truly significant for a minority of clergies.

Finally, we are able to empirically demonstrate that the generalised perception of the “Protestant” community as a ‘monolithic’ entity and, consequently, the conceptualisation of a generic “Protestant identity” is potentially misleading. Effectively, the inclusion in our Tables and Graphs of the patterns of response for both the “Protestant clergy” as a whole, and for each of the five Protestant denominations separately, clearly demonstrates that *significant variations in identity processes amongst Protestant clergies* can “combine” and, alternatively, ‘reinforce’ or ‘cancel’ each other to present a deceptive picture of “Protestants’ identity” and, as a result, potentially erroneous contrasts between “Catholic” and “Protestant” identities. These findings give rise to the following propositions:

Proposition on clergy members’ orientation towards their own ethnicity (1A)

Insofar as strong identifications with and positive evaluation of one’s community are indicative of an assertive core ethno-religious identity, clergies’ most significant idealistic and empathetic identifications with particular facets of the ethnic core (i.e., family, Church or political sphere), together with their evaluative perception of these various facets, are indicative of their particular orientation towards *ethnicity* in general, and translate their idiosyncratic construal of *ethno-religious identity*.

Proposition on clergies’ selective locational variations in ethno-religious identity (1B)

Insofar as locational variations in identifications with and appraisal of the ethnic core North and South of the border are indicative of the impact of socio-historical and political circumstances on identity processes, variations in denominational clergies’ ethno-religious identity North and South of the border translate denominations’ adaptation to their ethnic environment and individuals’ redefinition of *ethnicity* in general, and of their *own ethno-religious identity* with regard to their respective circumstances.

8.4 - Clergy's construal of Ethno-Religious Identity: Identification with "the other side"

As we have argued, we do not limit our investigation of ethno-religious identity to individuals' identifications with and appraisal of their *own* ethnic community; we also examine their representation and appraisal of *other* ethno-religious communities in their environment. Given the exploratory and relatively 'focused' nature of this investigation, only the two main ethno-religious communities (i.e., the "Catholic/Nationalist" and the "Protestant/Unionist" communities) were considered here. However, it is important not to lose sight of the fact that a significant (and growing) number of people of "other" religious traditions and cultures is living on the island and that these groups (e.g., the Jewish, Hindu, Muslim, Chinese, Buddhist or Baha'i communities) represent an integral part of society and contribute to the cultural, economic, political, and religious life of Northern and Southern Ireland (Ryan, 1996). Our second postulate was thus:

Postulate 2 - Clergy's part-identification with alternative ethnicities

For clergy members, partial identifications with the "other" ethnicity will be an *integral part* of the process of ethno-religious identity construal, and will express themselves through ego-involvement, aspirational and de facto identifications with significant individuals, groups and/or institutions representing that ethnicity.

Clergy members' (predominant) "alternative ethno-religious community" was represented by several entities: the *Church/es* symbolising the prominent faith of the other community (i.e., the Roman Catholic Church for the Protestant clergies and the five main Protestant Churches for the Catholic clergy), and the main *political parties* and *paramilitary organisations* representing each community's socio-political, and especially 'constitutional' or 'national', beliefs, values and aspirations.

8.4.1 - Religious pluralism and proselytism - any converts?

In so far as the churches can be seen as having “a particular responsibility to encourage and initiate necessary changes in their denominations, to be agents of reconciliation... and to encourage and promote education about and respect for other Christian traditions”^{*}, it seems reasonable to expect that clergy members exhibit a certain level of understanding and respect towards each other despite their fundamental theological divergences and, of course, to acknowledge a ‘commonality of purpose’ or ‘mission’, and thus a certain degree of ‘similarity’ between the Churches. However, just how well the Churches know each other, let alone ‘understand’ each other, how *close* or *dissimilar* their representatives feel to each other and how significant are the perceived differences to their respective ethno-religious identity, has never been empirically investigated. This section offers some elements of response to these important interrogations.

It is immediately apparent (Table 8.11) that *none* of the Protestant Churches can be perceived as a ‘positive role model’ for *Catholic clergy members*; they do not perceive any of them as embodying values and beliefs they themselves aspire to and wish to emulate. Furthermore, they do not empathetically identify with these Churches to a great extent, revealing thus that they do not acknowledge any significant *de facto similarity* with them. We also observe that none of the Churches is evaluated in a very positive manner by our Catholic priests. These observations do not exactly come forth as a ‘surprise’, and carry a limited interest if we do not consider the detailed pattern of identification with each Church. Effectively we find that Catholic priests do not construe the five Protestant Churches in a “uniform” manner; they actually identify with and appraise each of them *in a significantly different way*, thus acknowledging their *distinctness* and respective *peculiarities*.

^{*} Report of the Working Party on Sectarianism, 1993: 103

Table 8.11 - *Catholic clergy's pattern of Identification with the Protestant Churches*

<u>Churches</u>	<u>Idealistic Identification</u>	<u>Curr. Emp. Identification</u>	<u>Ego- Involvement</u>	<u>Evaluation</u>
Presbyterian Church	0.41 (n=41)	0.48 (n=41)	3.18 (n=41)	0.02 (n=41)
Church of Ireland	0.54 (n=41)	0.59 (n=41)	2.86 (n=41)	0.24 (n=41)
Methodist Church	0.41 (n=40)	0.47 (n=40)	2.56 (n=40)	0.10 (n=40)
Baptist Church	0.32 (n=37)	0.38 (n=37)	2.54 (n=37)	-0.04 (n=37)
Free Presb. Church	0.32 (n=42)	0.39 (n=42)	4.02 (n=42)	-0.22 (n=42)
SCALES	(0.00 to 1.00) High: Above 0.70 Low: Below 0.50	(0.00 to 1.00) High: Above 0.70 Low: Below 0.50	(0.00 to 5.00) Very High: Above 4.00 Low: Below 2.00	(-1.00 to +1.00) Very High: Above 0.70 Moderate: 0.30 to 0.70 Low: -0.10 to 0.30 Very Low: Below -0.10

NB - The 'High' or 'Very High' results for each of the four indices are "highlighted" in the Table - see Scales in the Table

A careful examination of the results reveals a clear 'pattern of preference' in *Catholic clergy's* construal and appraisal of the Protestant Churches[†]. The *Church of Ireland* is clearly *the most positively perceived* by our Catholic priests, and the one with which they *idealistically* and *empathetically identify* the most - even though, in both case, these identifications remain relatively *moderate*, they are *significantly higher* than those with the other four Churches. However, the *Church of Ireland* is not construed by Catholic priests as a 'significant' or 'prominent' institution in their environment, as their *modest ego-involvement* with it reveals.

[†] Detailed and systematic comparisons of Catholic priests' appraisal of, and identifications with, the different Protestant Churches are presented in Appendix 8.4.A.

The *Presbyterian* and *Methodist Churches* are construed by Catholic priests in a very ‘similar’ manner; they identify with both Churches to the same extent, and evaluate them both only *slightly positively*, even if the *Presbyterian Church* seems to have a *greater impact* on their identity. Finally, the *Baptist* and *Free Presbyterian Churches* appear to be *the most negatively perceived* of all Protestant Churches, and the ones with which Catholic clergy perceive the *least similarity* and *least common aspirations*. The two Churches are not however, totally ‘symmetrically’ perceived and appraised by Catholic priests. The *Free Presbyterian Church* is effectively construed as having a significantly greater impact on Catholic clergy’s identity - most likely due to the high profile of the Church and of its leader, the Rev. Ian Paisley, in various theological and political debates, and to their quite vocal criticism of Catholicism - than the more ‘discreet’ *Baptist Church*.

We furthermore observe that *Southern priests* idealistically and empathetically identify with the *Presbyterian Church*, the *Church of Ireland*, the *Methodist Church* and the *Baptist Church* to a greater extent than their *Northern counterparts*, but that these differences are not systematically significant (Appendix 8.4.B). By contrast, *Northern Catholics* identify with the *Free Presbyterian Church* to a greater extent than *clergy in the Republic*, which can easily be explained by the very weak (concrete) representation of this Church in the Republic, and thus by the relative ‘unfamiliarity’ of *Southern priests* with it. Finally, *Southern Catholics* evaluate the five Protestant Churches *less negatively* than their *Northern colleagues*, significantly so with regard to the *Church of Ireland* ($p < 0.05$), the *Baptist Church* ($p < 0.002$) and the *Free Presbyterian Church* ($p < 0.02$). The more ‘peaceful’ socio-political environment of the Republic, together with the absolute (both demographic and symbolic) ‘supremacy’ of Catholicism, effectively allows *Southern priests* to perceive and appraise the Protestant Churches in a more “benevolent” if not truly “positive” manner.

If we turn now *Protestant clergies’* construal and appraisal of the *Catholic Church*, we find that *the five Protestant clergies* display relatively high levels of ego-involvement with the *Catholic Church*, indicating that it is construed by all as a significant and/or influential institution. However, *Free*

Presbyterians appear significantly *more ego-involved* with the Church than any of the other clergies, and that the *Presbyterian ministers* are, by contrast, the *least ego-involved* with it (see Table 8.12 and Appendix 8.4.C).

Table 8.12 - Protestant clergies' patterns of Identification with the CATHOLIC CHURCH

<u>Protestant Clergies</u>	<u>Idealistic Identification</u>	<u>Curr. Emp. Identification</u>	<u>Ego-Involvement</u>	<u>Evaluation</u>
"Protestants" (n=183)	0.51 (n=182)	0.53 (n=182)	3.86 (n=182)	0.11 (n=182)
Presbyterians (n=44)	0.52 (n=44)	0.54 (n=44)	3.53 (n=44)	0.19 (n=44)
Church of Ireland (n=53)	0.50 (n=52)	0.52 (n=52)	3.86 (n=52)	0.10 (n=52)
Methodists (n=46)	0.51 (n=46)	0.55 (n=46)	3.97 (n=46)	0.07 (n=46)
Baptists (n=24)	0.44 (n=24)	0.46 (n=24)	3.91 (n=24)	-0.01 (n=24)
Free Presbyterians (n=16)	0.61 (n=16)	0.61 (n=16)	4.37 (n=16)	0.25 (n=16)
<u>SCALES</u>	(0.00 to 1.00) High: Above 0.70 Low: Below 0.50	(0.00 to 1.00) High: Above 0.70 Low: Below 0.50	(0.00 to 5.00) Very High: Above 4.00 Low: Below 2.00	(-1.00 to +1.00) Very High: Above 0.70 Moderate: 0.30 to 0.70 Low: -0.10 to 0.30 Very Low: Below -0.10

NB - The 'High' or 'Very High' results for each of the four indices are "highlighted" in the Table - see Scales in the Table

Of course, the Catholic Church does not constitute a 'positive role model' for any of the Protestant clergies, and, as we will see later, most Protestants consider that the differences in doctrine between their Church and the Catholic Church are too important to empathetically identify with the latter to

a really significant extent. Once again, the variations between the Protestant denominations are what we wish to concentrate on. We see that *Free Presbyterians* both *idealistically* and *empathetically identify* with the Catholic Church *to a significantly greater extent* than any other Protestant clergies, and evaluate it more positively than any of them[‡]. However, if (all) Protestant clergies' evaluations of the Catholic Church remain weak, none of them can be seen as truly negative (only the *Baptist clergy* expresses a very slightly negative evaluation). Other significant differences appear between the *Presbyterian* and *Baptist clergies*, with *Presbyterian ministers* *idealistically* and *empathetically identifying* with the Catholic Church to a greater extent, and evaluating it much more positively than their *Baptist* colleagues. We will see later whether the Catholic Church can be seen as a 'negative role model' for our Protestant clergy members, but the evidence presented here seems to indicate that the Protestants do not judge the Catholic Church as 'harshly' as one could have expected.

If we examine now Protestants' patterns of results *North* and *South*, we find that *only the Church of Ireland* ministers exhibit significant differences in their identification with and appraisal of the Catholic Church across the border (see Appendix 8.4.D). Effectively, *Northern Church of Ireland ministers* are significantly *more ego-involved* with the Church than their *Southern counterparts* ($p<0.01$), *idealistically* and *empathetically identify* with it to a *greater extent* ($p<0.01$ and $p<0.0025$ respectively), and *evaluate it more positively* ($p<0.025$). Even though the variations are not statistically significant, we find a similar pattern of differences amongst *the Presbyterian clergy*. By contrast, the *Methodist* and *Baptist* clergies identify more strongly with the Catholic Church and evaluate it more positively *in the South of Ireland* than in the North, even though, once again, the differences are very minor[§].

[‡] Detailed and systematic comparisons of the Protestant clergies' appraisal of, and identifications with, the Catholic Church are presented in Appendix 8.4.C

[§] And it should be remembered that the Southern Baptist sample is extremely small ($N=3$) and thus cannot be considered as really 'representative' of the Southern Baptist clergy.

Once again, we find that significant (intra-)denominational variations can be overlooked when the “Protestants” are considered as a ‘global category’ since, as we can see in Appendix 8.4.D, the pattern of results for the *Northern and Southern “Protestants”* does not reveal any significant differences between clergies’ identifications with, or evaluation of, the Catholic Church *North and South of the border*, despite the *significance* of these variations for the *Church of Ireland clergy*.

In order to complement the information offered by our ISA investigation, our questionnaires included three questions concerning the *frequency* and *nature* of clergy members’ actual “contacts” with representatives of the other Churches (see Appendix 8.K). Three types of “contacts” were considered: “Official contact” referred to contacts between clergy members of the various denominations *as representatives of their Church* (in various council, school or Church meetings for instance), “Personal contact” referred to more ‘informal’ encounters where *individuals* meet as friends and/or neighbours and finally, “Joint worship” represented the most formal, organised and structured type of clergy meetings.

To begin with, Figure 8.12 displays *Catholics’* contacts with clergy from each of the five Protestant denominations. We can immediately note *striking differences* in the pattern of clergy members’ formal and informal encounters with the different Protestant clergies. Effectively, *Catholic priests* admit having *virtually no contacts whatsoever* with the *Free Presbyterian clergy*, and very rare encounters with representatives of the *Baptist clergy*. Contacts (official and personal) and joint worship are more ‘popular’ and more frequent with representatives of the *Church of Ireland*, the Protestant Church with which Catholics displayed the *strongest identifications* and which they *evaluated most positively*. Encounters with the *Presbyterian* and *Methodist* clergies are much *less frequent*, and very few priests admit to participating in joint worship with these two clergies.

Figure 8.12 – Type and Frequency of Catholic Clergy’s “Contacts” with each of the five Protestant clergies

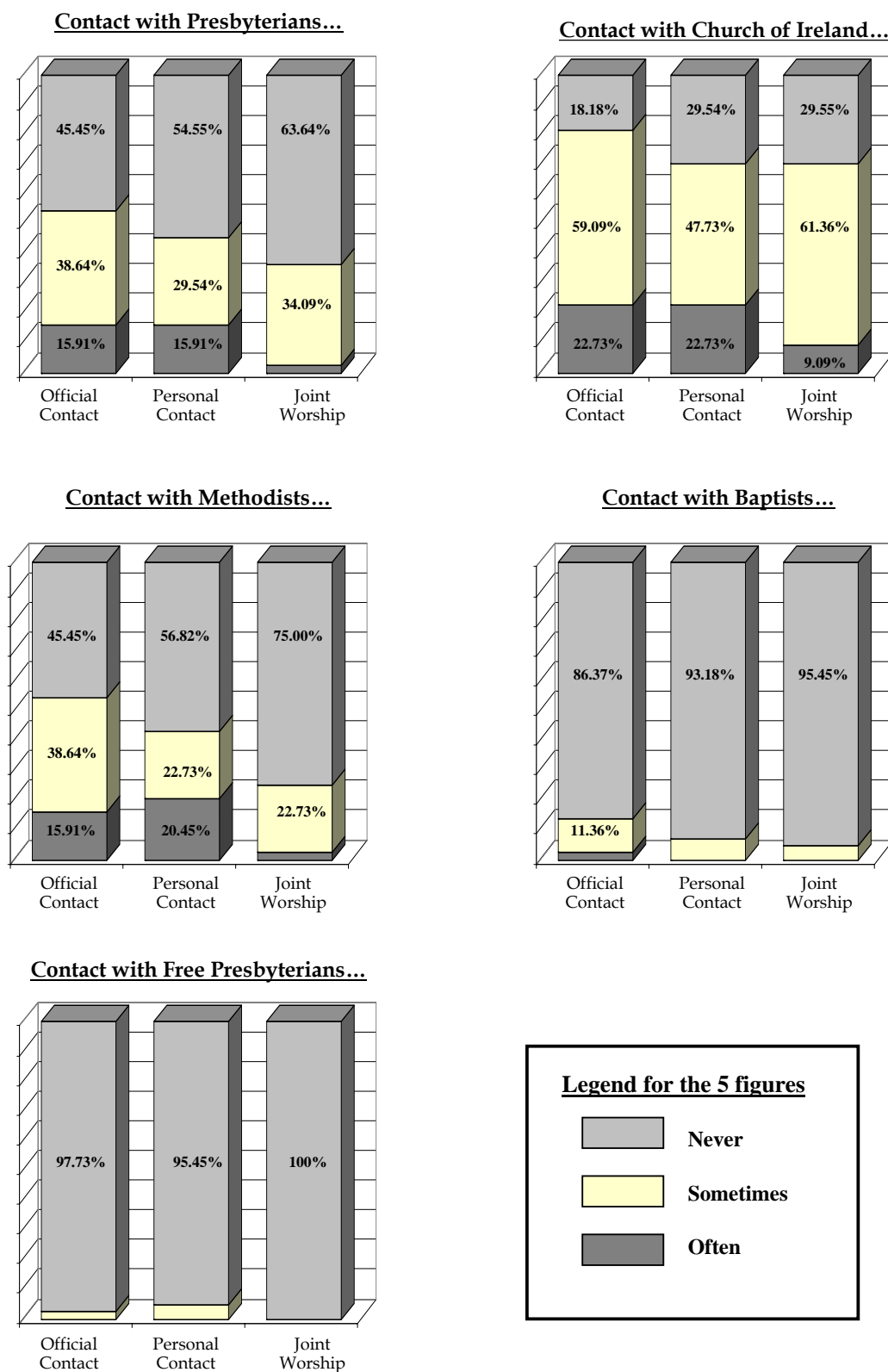
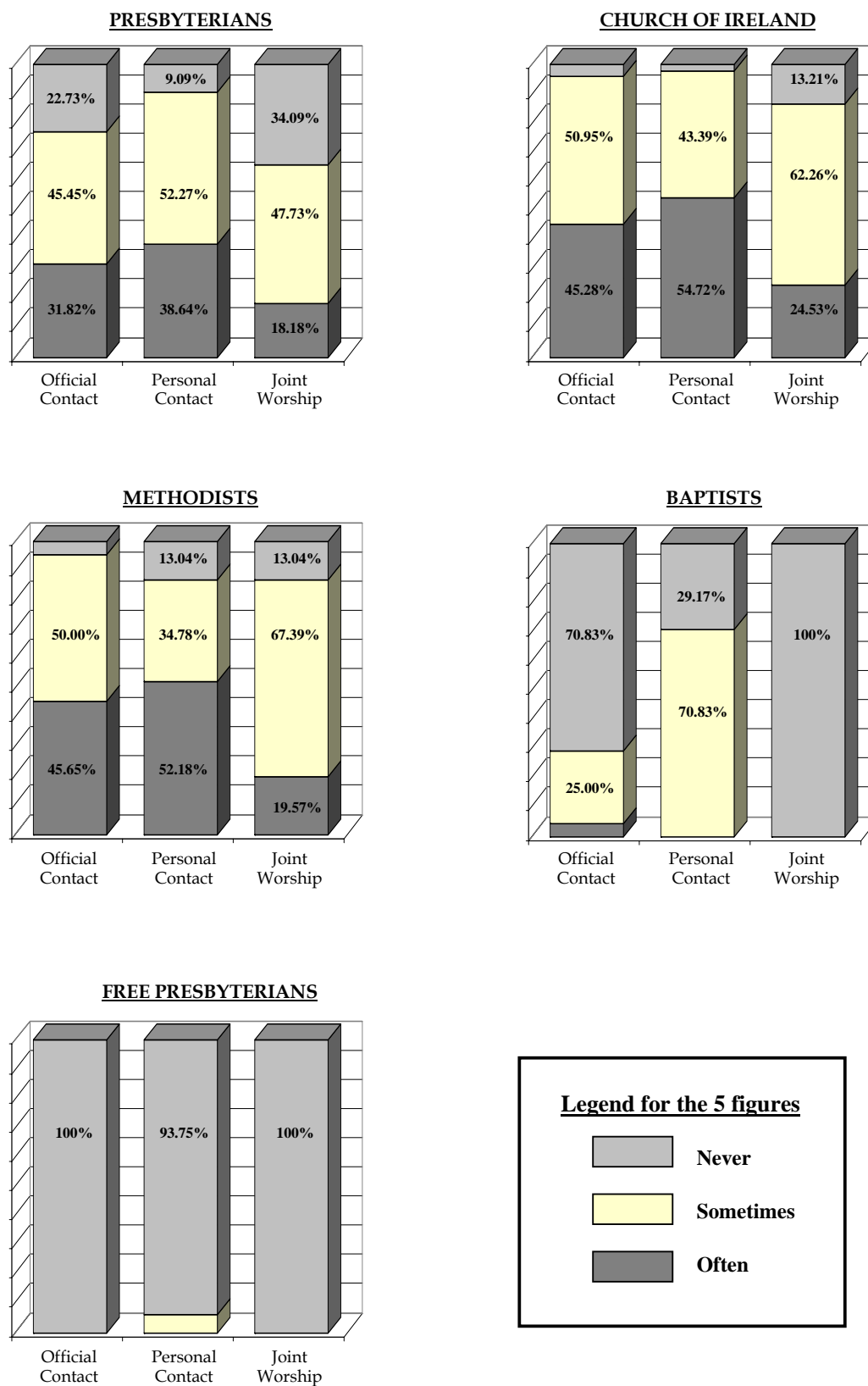


Figure 8.13 – Type and Frequency of Protestant Clergies’ “Contacts” with the Catholic clergy

Northern and Southern Catholic clergies display variable patterns of contacts with the various Protestant clergies as a result, mainly, of their specific ‘location’ and of the religious composition and ‘variety’ of the community they live in (Appendix 8.4.E). The general pattern, however, is that contact with Protestant clergies is *more widespread in Northern than in Southern Ireland*, which can be explained by the much smaller Protestant representation in the Republic.

If we consider now *Protestants’* perception of their contacts with Catholic clergy, we discover, with a little surprise, that a great number of them admit to *relatively frequent contacts* with the Catholic clergy (Figure 8.13). Effectively, if *Free Presbyterians* ‘corroborate’ Catholic’s allegations of *a total absence of contacts* between the two clergies, and the *Baptists* confirm that they never participate in joint worship with Catholics, the great majority of the other three clergies (*Presbyterian, Church of Ireland and Methodist*) indicates *relatively frequent contacts* and *even joint worship* with representatives of the Catholic Church - a relatively “different picture” than that offered by the Catholic clergy surveyed in this investigation. Protestants’ patterns of contacts with Catholics *North and South of the border* also contrast with Catholics’ ‘allegations’ as, globally, *Southern* Presbyterians, Church of Ireland, Methodists and Baptists indicate *greater and more frequent contacts* with the Catholic clergy than their *Northern colleagues* (i.e., Catholics North and South presented the opposite pattern) (Appendix 8.4.E).

8.4.2 - Diametric “ethnic politics” - Any “Catholic Unionists” and/or “Protestant Nationalists” in the assembly?

Table 8.13 presents clergies’ *identification* with and *evaluation* of the main *political parties* and the *paramilitary organisations* of “the other ethnicity”. While it is not possible to *statistically* compare Catholics’ and Protestants’ identifications with these significant others, since they evidently refer to different groups, we can observe that *Catholics* seem *more ego-involved* with the Unionist parties (and especially with the DUP) than any of the *Protestant* clergies with the Nationalist parties, thus indicating a greater impact of the Unionist parties on their identity.

Table 8.13 – Clergies’ patterns of Identification with the main *Political Parties* and *Paramilitary groups* of the “other” ethnicity

	<u>Catholic clergy</u> (N=44)	<u>Protestant clergy</u> (N=183)	<u>Presb. clergy</u> (N=44)	<u>Ch. of Irl. clergy</u> (N=53)	<u>Methodist clergy</u> (N=46)	<u>Baptist clergy</u> (N=24)	<u>FreePresb. clergy</u> (N=16)
<u><i>Ego-Involvement with</i></u>							
Party 'A' *	4.05 (n=44)	3.67 (n=183)	3.45 (n=44)	3.72 (n=53)	3.65 (n=46)	3.76 (n=24)	3.99 (n=16)
Party 'B' **	3.51 (n=44)	2.84 (n=181)	2.65 (n=44)	2.93 (n=51)	2.74 (n=46)	2.58 (n=24)	3.72 (n=16)
Paramilitaries ***	3.55 (n=44)	3.80 (n=182)	3.59 (n=44)	3.88 (n=52)	3.97 (n=46)	3.67 (n=24)	3.81 (n=16)
<u><i>Idealistic Identification with</i></u>							
Party 'A' *	0.32 (n=44)	0.37 (n=183)	0.33 (n=44)	0.43 (n=53)	0.32 (n=46)	0.31 (n=24)	0.47 (n=16)
Party 'B' **	0.32 (n=44)	0.47 (n=181)	0.44 (n=44)	0.56 (n=51)	0.45 (n=46)	0.38 (n=24)	0.46 (n=16)
Paramilitaries ***	0.28 (n=44)	0.32 (n=182)	0.27 (n=44)	0.34 (n=52)	0.30 (n=46)	0.28 (n=24)	0.47 (n=16)
<u><i>Curr. Emp. Identification with</i></u>							
Party 'A' *	0.37 (n=44)	0.39 (n=183)	0.35 (n=44)	0.45 (n=53)	0.35 (n=46)	0.32 (n=24)	0.47 (n=16)
Party 'B' **	0.39 (n=44)	0.49 (n=181)	0.46 (n=44)	0.58 (n=51)	0.49 (n=46)	0.39 (n=24)	0.45 (n=16)
Paramilitaries ***	0.35 (n=44)	0.34 (n=182)	0.29 (n=44)	0.37 (n=52)	0.34 (n=46)	0.27 (n=24)	0.46 (n=16)
<u><i>Evaluation of</i></u>							
Party 'A' *	-0.22 (n=44)	-0.09 (n=183)	-0.19 (n=44)	0.06 (n=53)	-0.20 (n=46)	-0.22 (n=24)	0.19 (n=16)
Party 'B' **	-0.14 (n=44)	0.20 (n=181)	0.15 (n=44)	0.37 (n=51)	0.19 (n=46)	0.08 (n=24)	0.08 (n=16)
Paramilitaries ***	-0.19 (n=44)	-0.22 (n=182)	-0.34 (n=44)	-0.15 (n=52)	-0.29 (n=46)	-0.25 (n=24)	0.19 (n=16)

* Party 'A' = Sinn Fein for the Catholic clergy and the DUP for the Protestant clergies

** Party 'B' = The SDLP for the Catholic clergy and the UUP for the Protestant clergies

Paramilitaries *** = Loyalist paramilitaries (i.e., UDA, UFF, UVF...) for the Catholic clergy and Republican paramilitaries (i.e., IRA, INLA...) for the Protestant clergies

NB - The 'High' or 'Very High' results for each of the four indices are “highlighted” in the Table - see Scales below

Ego-Involvement (0.00 to 5.00)

Very High: Above 4.00

Low: Below 2.00

Idealistic Identification (0.00 to 1.00)

High (+ve role): Above 0.70

Low: Below 0.50

Empathetic Identification (0.00 to 1.00)

High: Above 0.70

Low: Below 0.50

Evaluation (-1.00 to +1.00)

Very High: Above 0.70

Moderate: 0.30 to 0.70

Low: -0.10 to 0.30

Very Low: Below -0.10

More specifically, it would seem that *Catholic clergy members* have a relatively ‘monolithic’ or ‘homogeneous’ perception and appraisal of the Unionist community. Effectively, even though they are significantly more ego-involved with the DUP than with the UUP ($p < 0.002$) or the Loyalist paramilitary groups ($p < 0.025$), Catholic priests do not exhibit *any significant differences* in their *idealistic* and *empathetic identifications* with, or evaluation of, these three groups (Appendix 8.4.F). Indeed, Catholics construe the two Unionist parties and the Loyalist groups in a very *similar* and *negative manner*, and as possessing characteristics and representing beliefs and values they do not share and do not aspire to. In addition, apart from a stronger ego-involvement of the *Northern clergy* with the DUP resulting from their greater “familiarity” with the Northern party, there are *no significant differences between Northern and Southern Catholic clergies’* construal of the three groups (Appendix 8.4.B). Finally, it is impossible not to notice the *striking similarity* of Catholics’ perception and appraisal of the DUP and of the Free Presbyterian Church (Appendix 8.4.F). The two entities are effectively construed by our Catholic priests in an *almost identical manner* which indicates that, for them, the political party and the religious institution symbolise and/or convey the same values and beliefs.

Protestants display more ‘discernment’ in their construal and appraisal of the ‘Nationalist community’. Effectively, with the exception of the *Free Presbyterians*, most Protestant ministers seem to *identify with* and *evaluate* the SDLP and Sinn Fein, *in a significantly different manner*. In fact, Protestants present a relatively ‘uniform’ response on this occasion as the Presbyterian, Church of Ireland, Methodist and Baptist ministers *all display similar patterns of identification with and evaluation of the two Parties*: they all are more ego-involved with Sinn Fein than with the SDLP but evaluate the SDLP more positively than Sinn Fein, and idealistically and empathetically with the SDLP significantly more than with Sinn Fein (even though their identifications with both parties are relatively low) (Table 8.13 and Appendix 8.4.G). By contrast, *Free Presbyterians* do not exhibit any significant differences in their construal and appraisal of *any* of the three groups (Sinn Fein, SDLP and Republican groups), they effectively seem to totally ‘amalgamate’ them and

construe them as possessing the same characteristics and symbolising the same beliefs and values - beliefs and values - to which they do not adhere - even though they do not evaluate them in a truly negative manner (Table 8.13 and Appendices 8.4.G).

With the exception of the *Church of Ireland ministers*, most Protestants appraise and identify with Sinn Fein and the Republican groups (i.e., IRA, INLA...) in a 'similar' way, indicating thus that they construe them as symbolising the same values. The *Church of Ireland ministers* do exhibit *significantly different* patterns of identification with and evaluation of the two groups, revealing a closer (though still weak) 'affiliation' with Sinn Fein than with the Republican paramilitary groups. They thus seem to acknowledge a 'nuance' in the 'status' of the two groups and to distinguish between the "democratic party" and the "terrorist organisations" - nuance which seems to escape the other Protestant clergies. It follows, quite logically, that most Protestant clergies also differentiate clearly between the SDLP, obviously construed as the 'moderate' and thus more 'acceptable' Nationalist party, and the Republican paramilitary organisations (see Appendix 8.4.G).

Finally, we observe that Protestant clergies *North and South of the border* evaluate and identify with the three groups *in relatively similar ways* within most denomination. The exception, once again, comes from the *Church of Ireland clergy*, as *Northern ministers* idealistically and empathetically identify with Sinn Fein, the SDLP and Republican paramilitaries *significantly more* than their *Southern counterparts* (see Appendix 8.4.D).

Summary and Propositions

This section set out to test the idea that growing up in an environment where alternative ethnic groups are salient leads individuals to develop *partial identifications with the alternative ethnicity*, and to *integrate* these partial identifications in their own construal of ethno-religious identity.

The empirical evidence reveals that, if certain representatives of the ‘other ethnicity’ have indeed a relatively significant “impact” on clergy members’ identity (e.g., important ego-involvement with them), in no way can any of them be seen as a ‘positive role model’, or even construed as sharing significant characteristics with them, by any of our denominational clergies.

Catholics display relatively low idealistic and empathetic identification with the five Protestant Churches but *clearly differentiate between them* and express a significantly *greater affiliation with the Church of Ireland* than with any other Protestant Church. The *Presbyterian Church* and the *Methodist Church* are construed in a relatively similar fashion, even though the former is perceived as a more ‘prominent’ figure in Catholics’ environment. Identifications with both the *Baptist* and *Free Presbyterian Churches* are lower than with any other Church, but the *Free Presbyterian Church* proves significantly more important for Catholic priests’ identity and is evaluated the most negatively. Evolving in a less ‘antagonistic’ and less ‘passionate’ ethno-religious and political environment, *Southern Catholics* exhibit more ‘positive’ evaluations of the Protestant Churches than their *Northern* counterparts and higher identifications with four of them (i.e., the Presbyterian, Church of Ireland, Methodist and Baptist Churches).

Protestants’ construal and appraisal of the Catholic Church also reveal some *interesting denominational variations*. Although all Protestant clergies construe the Church as a significant institution and display moderate (idealistic and empathetic) identifications with it, *Free Presbyterians* distinguish themselves by idealistically identifying with it significantly more than any other Protestant clergies, thus acknowledging a *greater ‘similarity’* in aspirations with the Catholic Church. The *Baptist* clergy appears the most ‘hostile’ towards the Catholic Church and what it represents, even if none of the Protestant clergies exhibit a truly negative perception of the Church. *Church of Ireland ministers* are the only one to exhibit significant variations in their construal and appraisal of the Catholic Church *North and South of the border*; as *Northern*

ministers demonstrate significantly *stronger identifications* and a *more positive evaluation* of the Catholic Church than their *Southern* colleagues.

Clergy members' patterns of actual "contacts" with the religious representatives of the other ethnicity generally 'confirm' the denominational variations observed in the ISA investigation - that is to say Catholics' pattern of "preferences" with regard to the various Protestant Churches, and Protestant clergies' variations in their appraisal of the Catholic Church. *Joint worship* is of course *the least frequent form of contacts* between clergies from the two traditions - virtually non-existent between *Catholics* and *Baptists*, and *Catholics* and *Free Presbyterians*, it remains relatively 'limited', both in terms of frequency and in terms of individuals experiencing it, between the *Catholic* clergy and the *other three Protestant clergies*.

In this section, we also examined clergies' perceptions and appraisal of the 'political' face of the other ethnicity. Of course, we did not seriously expect that either the political parties or the paramilitaries of the other community could represent any sort of 'positive role models' for the clergy members, however, we wanted to examine whether clergy members construed these groups differently, whether they had an impact or not on their identity definition, and to what extent they were prepared to acknowledge some 'similarity' with them.

The results demonstrate that the *paramilitary organisations* of the other ethnicity represent significant elements likely to influence clergies' orientation towards ethnicity (i.e., all clergies displayed relatively *strong ego-involvement* with them). On both side, paramilitaries effectively represent the most 'extreme' expression of the communities' ethnic aspirations, and often the most 'drastic' form of 'ethnic affirmation'. Sinn Fein and the DUP are also construed as very significant groups - substantially more so than the SDLP and the UUP respectively. However, the most interesting finding concerned clergies' "overall orientation" towards the 'political face' of the other ethnicity.

We find that the six denominational clergies exhibit very different degrees of ‘discernment’ in their construal of the three groups. *Catholics* and *Free Presbyterians* exhibit a very ‘uniform’ or ‘homogeneous’ construal and appraisal of the three groups: the two political parties and the paramilitary organisations are effectively perceived as *almost equivalent* in terms of the values and beliefs they represent, and their evaluations of these groups and identifications with them were almost ‘identical’. *Presbyterians*, *Methodists* and *Baptists* display a little more ‘discrimination’ in their construal of these groups and *clearly differentiate* the SDLP from Sinn Féin and the Republican paramilitaries; for them, Sinn Féin and the Republican groups are indeed perceived as very ‘similar’, but the SDLP is construed as a truly different Nationalist party, one with which they can identify to a greater extent, and which they evaluate in a more positive way. Finally, *Church of Ireland ministers* construe the three Nationalist/Republican representatives in a *truly distinctive manner*, identifying with them and evaluating them *significantly differently*, while still construing the SDLP clearly as the one to which they feel the closest. These findings lead to the following propositions:

Proposition on clergy’s identification with the “other” ethnicity (2A)

While acknowledging the influence of the “other” ethnicity - and particularly of the *religious* and ‘*political*’ institutions embodying the *core* of that ethnicity - in the construal of their own ethno-religious identity, clergy members disclaim any significant positive aspirational (idealistic) or de facto (empathetic) identification with representatives of that ethnicity.

Proposition on denominational variations in clergy’s construal of “the other ethnicity” (2B)

Despite the limited scope of clergy members’ identifications with “the other ethnicity”, significant denominational variations in individuals’ identifications with the different representatives of that ethnicity translate each clergy’s particular *orientation* towards that “the other”, and reflect the nature of their relationships and their respective statuses in the ethno-religious environment.

8.5 - Clergy's dissociation from unwanted facets of their *own* and the “*Other*” Ethnicity

As Weinreich (1998: 4) recently warned, “There is a tendency to believe that only those whom we like have an influential place in our identity development” however, “those whom we dislike very much are also likely to contribute in important ways to how we think of ourselves, in the sense of epitomising attitudes, beliefs and behaviour we regard as being detrimental to our own well-being”. These ‘*negative role models*’ and individuals’ contra-identifications with them, are indeed an *integral part* of the process of identity definition and are carefully considered in this investigation with our third theoretical postulate:

Postulate 3 - Clergy's contra-identifications with their own and the other ethnicity

Insofar as contra-identifications with others express the extent to which significant others are appraised as undesirable role models, clergy members will display high levels of contra-identification with individuals, groups and/or institutions representing facets of their own and the “other” ethnicity from which they wish to dissociate.

8.5.1 - Clergies’ Contra-Identifications with their *OWN* Ethnicity

It is immediately clear that none of our clergy members contra-identifies to a significant extent with those closest to them (Table 8.14). While we have seen that most clergy members do not display extremely high idealistic and empathetic identifications with their parents and do not ‘evaluate’ either of them in a very positive fashion, however we can see that they do not perceive in them many characteristics they wish to dissociate from either. Once again, *Free Presbyterian ministers* distinguish themselves by contra-identifying with their parents *significantly less* than any of the other clergies (Appendix 8.5.A) confirming their extremely positive and even ‘idealised’ perception of their parents (see Section 8.3.1).

Table 8.14 – Clergies patterns of *Contra-Identification* with their OWN Ethnicity

	<u>Catholic</u> <u>clergy</u> (N=44)	<u>Protestant</u> <u>clergy</u> (N=183)	<u>Presb.</u> <u>clergy</u> (N=44)	<u>Ch. of Irl.</u> <u>clergy</u> (N=53)	<u>Methodist</u> <u>clergy</u> (N=46)	<u>Baptist</u> <u>clergy</u> (N=24)	<u>FreePresb.</u> <u>clergy</u> (N=16)
Mother	0.21 (n=41)	0.27 (n=168)	0.29 (n=41)	0.34 (n=48)	0.27 (n=43)	0.04 (n=21)	3.99 (n=15)
Father	0.28 (n=39)	0.26 (n=168)	0.32 (n=3)	0.29 (n=47)	0.26 (n=46)	0.27 (n=22)	0.04 (n=15)
Own Church	0.23 (n=44)	//////	0.25 (n=44)	0.13 (n=53)	0.12 (n=46)	0.18 (n=24)	0.04 (n=16)
Superior in Church	0.15 (n=44)	0.11 (n=149)	0.18 (n=30)	0.10 (n=51)	0.11 (n=43)	0.09 (n=10)	0.03 (n=15)
Most men in parish	0.27 (n=43)	0.29 (n=182)	0.37 (n=44)	0.33 (n=52)	0.29 (n=46)	0.25 (n=24)	0.03 (n=16)
Most women in parish	0.22 (n=44)	0.26 (n=182)	0.31 (n=44)	0.30 (n=52)	0.27 (n=46)	0.21 (n=24)	0.02 (n=16)
Party 'A' *	0.28 (n=44)	0.49 (n=182)	0.52 (n=44)	0.56 (n=52)	0.53 (n=46)	0.45 (n=24)	0.07 (n=16)
Party 'B' **	0.13 (n=44)	0.39 (n=183)	0.43 (n=44)	0.40 (n=53)	0.42 (n=46)	0.36 (n=24)	0.16 (n=16)
Paramilitaries ***	0.33 (n=44)	0.45 (n=182)	0.47 (n=44)	0.49 (n=52)	0.47 (n=46)	0.45 (n=24)	0.19 (n=16)

* **Party 'A'** = Sinn Fein for the Catholic clergy and the DUP for the Protestant clergies

** **Party 'B'** = The SDLP for the Catholic clergy and the UUP for the Protestant clergies

Paramilitaries *** = Loyalist paramilitaries (i.e., UDA, UFF, UVF...) for the Protestant clergies and
Republican paramilitaries (i.e., IRA, INLA...) for the Catholic clergy

NB - The 'High' or 'Very High' results for each of the four indices are "highlighted" in the Table - see Scales below

SCALE **Contra-Identification (0.00 to 1.00)**

High (-ve role): Above 0.45

Low: Below 0.25

With one exception, clergies contra-identifications with their parents *do not vary significantly North and South of the border* - *Southern Presbyterians* effectively contra-identify with their mother and father *significantly more* than their *Northern colleagues* ($p < 0.02$ and $p < 0.05$ respectively – see Appendix 8.5.B).

Even though we cannot *statistically* clergies' contra-identifications with their respective Churches, we can observe that they are all relatively *low*, especially for the *Free Presbyterians*. In addition, 'contrasting' patterns of contra-identification appear between *Catholics* and "*Protestants*" *North and South of the border*, as *Northern Catholics* contra-identify slightly more with their Church than *Southern Catholics*, while Protestants contra-identifies with its respective Church *slightly more in the South than in the North*. These differences, however, are inconsequential (Appendix 8.5.B). Contra-identifications with their *Church superior* are also very low for all clergies, and again, especially for *Free Presbyterians* who contra-identify with him *significantly less* than any other clergy (Appendix 8.5.C).

To complement our investigation of clergies' perception of their *own* Church, our questionnaire asked them to indicate how strongly they felt their Church was 'in need of reform' (see Appendix 7.K). We can see (Table 8.15) that *Free Presbyterians* are the *less 'critical'* of their Church as 75% of them believe it does not need *any reform at all*, which confirms their *extremely high idealistic identification* and *remarkably low contra-identification* with it. The *other Protestant clergies* exhibit more "objectivity" in admitting that their own Church is in need of "some" reform and thus confirm their significantly less "idealised" perception of the institution to which they belong. *Catholics* present the less 'consensual' face and the greatest proportion of individuals who believe that their Church is in *serious need* of reform (22.73%)^{**}.

^{**} Their perception of the "nature of the reform" needed by their own Church is presented in Appendix 8.5.F.2 and 8.5.F.3

Table 8.15 - Clergies' perception of a need for "reform" in their *Own Church*

<i>My Own Church ...</i>	Catholics (N=44)	'Protestants' (N=183)	Presbyterians (N=44)	Ch. of Irl. (N=53)	Methodists (N=46)	Baptists (N=24)	FreePresb. (N=16)
Greatly needs reform	22.73% (n=10)	7.65% (n=14)	11.36% (n=5)	5.66% (n=3)	10.87% (n=5)	4.17% (n=1)	0.00% (n=0)
Certainly needs reform	38.64% (n=17)	52.46% (n=96)	65.91% (n=29)	58.49% (n=31)	58.70% (n=27)	37.50% (n=9)	0.00% (n=0)
Needs a little reform	36.36% (n=16)	32.24% (n=59)	22.73% (n=10)	33.96% (n=18)	30.43% (n=14)	54.16% (n=13)	25.00% (n=4)
Needs no reform	2.27% (n=1)	7.65% (n=14)	0.00% (n=0)	1.89% (n=1)	0.00% (n=0)	4.17% (n=1)	75.00% (n=12)

NB - The Highest proportion of clergy members selecting one option in each denomination is displayed in bold.

The Table presenting each clergy's perception of a "need for reform" in their Church, *North and South of the border*, is presented in Appendix 8.5.F.1.

Finally, even though the values remain moderate, we find that clergy members contra-identify with their parish members a little more than with the entities reviewed so far - with the exception of *the Free Presbyterians* who, once again, contra-identify with them *significantly less* than any other clergy (Appendix 8.5.C). We have seen that most clergy members do not evaluate their parish members in a very positive fashion, and their *moderate* contra-identifications with them confirm that they are a little 'critical', if not really 'judgmental', towards them. Even though the differences are relatively *insignificant*, we can see that most clergy members contra-identify with their *male members* slightly more than with their *female members*, and also slightly more so in *Northern Ireland* than in the *Republic* (Appendix 8.5.B).

If we consider now clergies' contra-identifications with "their" respective *political parties* and *paramilitary organisations*, we can immediately see that it is with these groups that clergy members *contra-identify the most* in their ethno-religious environment. It is clear that the DUP and the Loyalist paramilitary groups represent significant *negative role models* for most Protestants (Table 8.14). However, *Free Presbyterian ministers* display *very low levels of contra-identification* with these three groups (significantly lower than any of the other four Protestant clergies; see Appendix 8.5.D).

While the extremely low contra-identification of the *Free Presbyterian ministers* with the DUP (0.07) is easily understandable - with regard to its position as a *positive role model* for them, and to the intimate link the party entertains with the Free Presbyterian Church - as is their very low contra-identification with the UUP (0.16) (another *positive role model*), the low contra-identification they exhibit with the Loyalist paramilitaries (0.19) might seem a little more ‘surprising’. However, we have seen that, amongst Protestants, *Free Presbyterians* exhibit the *strongest empathetic identification* with the Loyalist paramilitaries (0.55) and are also the clergy evaluating them *the most ‘positively’* (0.38). As a result of this perceived “relative similarity” between them, it is quite understandable that they do not perceive them as embodying very negative characteristics and values from which they would like to dissociate.

The other Protestant denominations (*Presbyterians, Church of Ireland, Methodists and Baptists*) *contra-identify* with the DUP to a greater extent than they do with the UUP - which cannot itself be perceived as a real *negative role model* - and also slightly more with the DUP than with the Loyalist paramilitary groups (see Table 8.14, and Appendix 8.5.E for full Anova Tables). Protestant clergies *in the Republic of Ireland* furthermore contra-identify with the two Unionist parties and with the Loyalist paramilitary groups *to a greater extent than their Northern counterparts*. Although these differences may appear significant when the whole “Protestant” clergy is considered, a detailed examination of the denominational clergies’ patterns of contra-identification reveal that they are not systematically so (Appendix 8.5.B). The greater contra-identifications exhibited by the *Southern clergies* are understandable if we consider that their more “detached” position with regard to the Northern Ireland conflict may incite them to be more ‘judgmental’ towards the Unionist parties and the Loyalist paramilitary organisations.

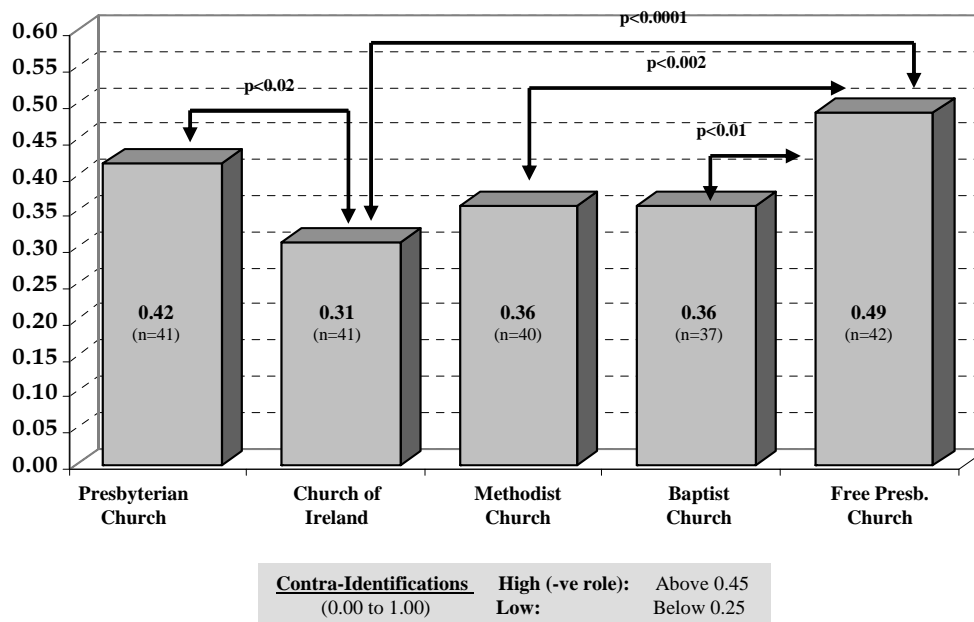
As far as the *Catholic clergy* is concerned, it is clear that, even if individuals *do* contra-identify with Sinn Fein and Republican paramilitaries to a certain extent (at least, slightly more than with the other representatives of their ethnicity), even they cannot be perceived as ‘negative role models’.

We have seen that, even if the SDLP was not construed as a ‘real positive role model’, it is evaluated positively by Catholics, and we can see here that they contra-identify with this ‘moderate’ Nationalist party *significantly less* than with (the more controversial) Sinn Fein ($p < 0.0002$) and also significantly less than with the Republican paramilitaries ($p < 0.0001$) (Appendix 8.5.E). Finally, *Northern Catholics* contra-identify with the SDLP significantly more than their *Southern* counterparts who, as we have seen, evaluate the party more positively than they do.

8.5.2 - Clergies’ Contra-Identifications with the *OTHER* Ethnicity

Figure 8.14 presents first *Catholic priests’* contra-identification with the five *Protestant Churches*, and we can see that the *Free Presbyterian Church* is the only Protestant Church which can be perceived as a real ‘*negative role model*’ for them: they contra-identify with it *significantly more* than with most of the other Churches (see Appendix 8.5.G.1 for full Anova Tables). Catholics also contra-identify strongly with the *Presbyterian Church*, perceived as possessing characteristics and embodying values from which they would like to dissociate. We have seen earlier that these two Churches were not only poorly evaluated by Catholic clergy members, but also that they were the ones with which Catholics were *most ego-involved*, revealing thus the significance and potential influence these two institutions have on their identity definition (see Table 8.11).

Catholics’ contra-identifications with the *Presbyterian Church*, the *Church of Ireland* and *Methodist Church* do not vary significantly *North and South of the border*. However, *Northern Catholics* contra-identify significantly more than their *Southern colleagues* with both the *Baptist Church* and the *Free Presbyterian Church* (Appendix 8.5.H).

Figure 8.14 - Catholic clergy's Contra-Identifications with the five Protestant Churches

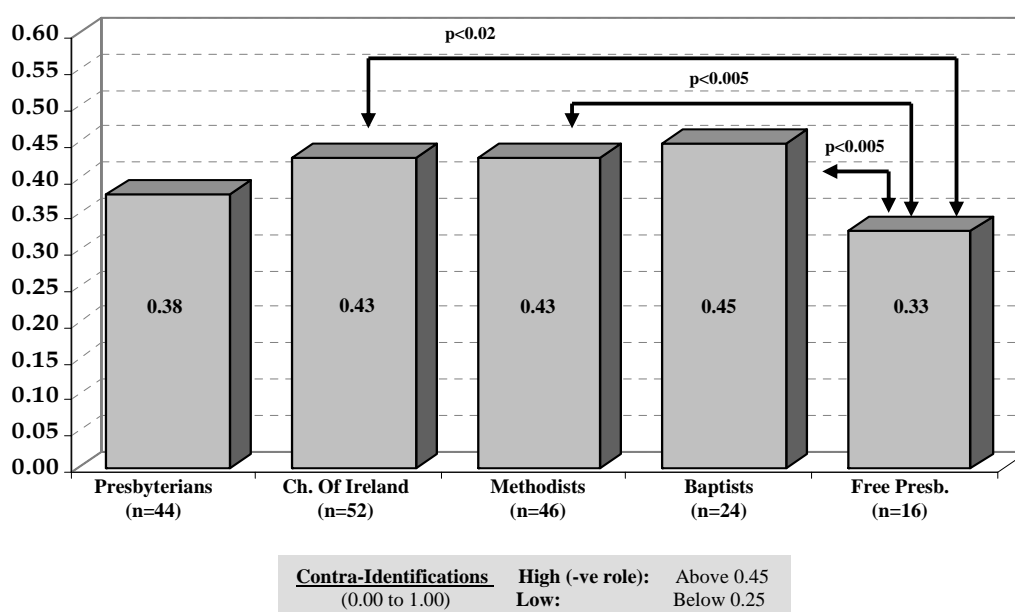
NB - The “arrows” in the figure indicate the statistically significant differences between clergy members’ contra-identifications with the Churches.

As we have already argued, these two Churches are much less represented in the Republic than the other ‘major’ Protestant Churches, and many *Southern Catholics* therefore do not have ‘first-hand’ knowledge of their doctrines and practices. As we have seen, *Southern Catholics* are also less ego-involved with these two Churches than their *Northern* colleagues, and have *even less* “contacts” with their representatives (Appendix 8.4.E).

If we consider now *Protestant clergies*’ contra-identifications with the Catholic Church (Figure 8.15), we can observe that the *Church of Ireland*, *Methodist* and *Baptist clergies* exhibit relatively ‘similar’ levels of contra-identification with the Catholic Church, even if it can only be seen as a *real negative role model* for the *Baptist pastors*. *Presbyterians* do not perceive the Catholic Church as possessing many characteristics they wish to dissociate from, and contra-identify with it only moderately. The most ‘surprising’ finding comes, once again, from the *Free Presbyterians* who contra-identify with the Catholic Church *significantly less* than most of their Protestant colleagues (see probabilities in Figure 8.15 and Appendix 8.5.G.2).

We have seen earlier, Free Presbyterians offered Protestants' most "positive" evaluation of the Catholic Church, and *empathetically* and *idealistically* identified with it to a relatively important extent. In this view, their moderate contra-identification with the Catholic Church merely 'confirms' their relatively 'positive' appraisal of the Church.

Figure 8.15 - Protestant clergies' Contra-Identification with The CATHOLIC CHURCH



NB - The "arrows" in the figure indicate the statistically significant differences between clergy members' contra-identifications with the Churches.

We can finally observe that *Northern Protestant clergies* contra-identify slightly more with the Catholic Church than their *Southern counterparts* (with the exception of the *Church of Ireland ministers* who display the opposite pattern), which can easily be explained by the greater "intimacy", or at least greater *knowledge* and *inter-dependency* of the religious communities in the province (see Appendix 8.5.H).

We complemented our exploration of the *Protestants'* “critical view” of the Catholic Church with their perception of a “need for reform” of the Church (see Questions 11 & 12 of the questionnaire - Appendix 8.K). Tables 8.16 and 8.17 present the results for each of the Protestant clergies on the two relevant questions.

Table 8.16 - Protestant clergies' perception of a “need for reform” in the Catholic Church

<i>The Catholic Church...</i>	<u>'Protestants'</u> (N=183)	<u>Presbyterians</u> (N=44)	<u>Ch. of Irl.</u> (N=53)	<u>Methodists</u> (N=46)	<u>Baptists</u> (N=24)	<u>FreePresb.</u> (N=16)
Greatly needs reform	38.25% (n=70)	31.82% (n=14)	13.21% (n=7)	28.26% (n=13)	83.33% (n=20)	100.00% (n=16)
Certainly needs reform	49.73% (n=91)	63.64% (n=28)	64.15% (n=34)	54.35% (n=25)	16.67% (n=4)	0.00% (n=0)
Needs a little reform	12.02% (n=22)	4.54% (n=2)	22.64% (n=12)	17.39% (n=8)	0.00% (n=0)	0.00% (n=0)
Needs no reform	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)

NB - The Highest proportion of clergy members selecting one option in each denomination is displayed in bold.

We can immediately see that, even though they do not contra-identify strongly with the Catholic Church, *Free Presbyterians* nevertheless unanimously agree that the institution “*greatly needs reform*”. They furthermore *all* agree that, among these possible reforms, those relating to the Catholic “liturgy and forms of worship”, as well as the “training” of the clergy, are the most important (Table 8.17). In fact, *all the possible reforms* were deemed *very important* by the great majority of the *Free Presbyterian clergy*. The *Baptists* - exhibiting the strongest contra-identification with the Catholic Church - also *emphasise strongly a need for reform* and, as we can see, 87.50% of them also identified Catholic’s “*liturgy and forms of worship*” as one of the main area in need of ‘revision’. The *Presbyterian, Church of Ireland* and *Methodist* clergies appear *less adamant* in their perception of the “changes” needed by the Catholic Church and, in majority, consider that if this Church, like most religious institutions - including their own (Table 8.15) - is in need of reform, are not “systematically essential”.

We can see (Table 8.17) that they emphasise the important area of “*liturgy and forms of worship*” significantly less than the Baptist and Free Presbyterian clergies, and that many among them single out other, much less “significant” areas of potential improvement such as “*the role of the laity*”, the issue of “*clergy celibacy*” or the “*importance of hierarchy*”. It is also interesting to note that none of the Protestant clergy felt that the Catholic Church “did not need any reform at all”.

Table 8.17 - Protestants’ perception of the “nature of the reform” needed by the Catholic Church

<u>Liturgy & forms of worship</u>	<u>‘Protestants’</u>	<u>Presbyterians</u>	<u>Ch. of Irl.</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Very important	48.09%	43.18%	28.30%	36.96%	87.50%	100.00%
Quite important	33.88%	40.91%	39.62%	43.48%	12.50%	0.00%
Not really important	6.56%	9.09%	9.43%	6.52%	0.00%	0.00%
Do not know	1.09%	2.27%	1.89%	0.00%	0.00%	0.00%
No reform needed	10.38%	4.55%	20.76%	13.04%	0.00%	0.00%
<u>Training of priests</u>	<u>‘Protestants’</u>	<u>Presbyterians</u>	<u>Ch. of Irl.</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Very important	51.92%	56.82%	33.96%	36.96%	79.17%	100.00%
Quite important	30.60%	29.55%	45.28%	36.96%	8.33%	0.00%
Not really important	4.37%	2.27%	1.89%	13.04%	0.00%	0.00%
Do not know	7.65%	11.36%	7.55%	6.52%	8.33%	0.00%
No reform needed	5.46%	0.00%	11.32%	6.52%	4.17%	0.00%
<u>Role of the laity</u>	<u>‘Protestants’</u>	<u>Presbyterians</u>	<u>Ch. of Irl.</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Very important	53.55%	45.46%	49.06%	52.18%	62.50%	81.25%
Quite important	33.33%	36.36%	35.85%	39.13%	20.83%	18.75%
Not really important	6.01%	9.09%	5.66%	6.52%	4.17%	0.00%
Do not know	3.83%	9.09%	1.89%	0.00%	8.33%	0.00%
No reform needed	3.28%	0.00%	7.54%	2.17%	4.17%	0.00%
<u>Celibacy</u>	<u>‘Protestants’</u>	<u>Presbyterians</u>	<u>Ch. of Irl.</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Very important	61.75%	56.82%	60.37%	58.70%	66.66%	81.25%
Quite important	32.79%	36.36%	35.85%	34.78%	25.00%	18.75%
Not really important	2.73%	4.55%	1.89%	4.35%	0.00%	0.00%
Do not know	1.64%	2.27%	0.00%	2.17%	4.17%	0.00%
No reform needed	1.09%	0.00%	1.89%	0.00%	4.17%	0.00%
<u>Importance of hierarchy</u>	<u>‘Protestants’</u>	<u>Presbyterians</u>	<u>Ch. of Irl.</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Very important	57.92%	54.55%	52.83%	45.65%	83.33%	81.25%
Quite important	31.15%	38.64%	33.96%	39.13%	4.17%	18.75%
Not really important	4.92%	2.27%	7.55%	8.70%	0.00%	0.00%
Do not know	2.73%	2.27%	1.89%	2.17%	8.33%	0.00%
No reform needed	3.28%	2.27%	3.77%	4.35%	4.17%	0.00%

If we turn now to clergies' *contra-identifications* with the *political parties* and *paramilitary organisations* of the *other* ethnicity, we immediately see that it is with *these groups* that clergies contra-identify the most (Table 8.18). Even though it is not possible to *statistically* compare *Catholics'* and *Protestants'* contra-identifications with these significant others - since they evidently refer to different groups - we can nevertheless observe that *Catholic priests* contra-identify with the Unionist parties to a greater extent than any *Protestant clergy* contra-identifies with the Nationalist parties, and by contrast, contra-identify with the Loyalist paramilitaries slightly less than do (most) Protestant clergies with the Republican paramilitaries.

More specifically, *Catholics* contra-identify more strongly with the two Unionist parties - and especially with the DUP - both seen as *negative role models*, than with the Loyalist paramilitaries; these differences, however, are not statistically significant. The three groups are in fact *significant negative role models* for *Northern Catholics* who contra-identify with them significantly more than their *Southern* colleagues. *Northern priests* effectively perceive these groups as embodying values and beliefs they strongly wish to dissociate from, while *Southern priests*, who are not directly affected by their politics, and are less "touched" by their actions, do not feel the same 'need' to dissociate themselves from them (Appendix 8.5.H). Finally, we can, once again, notice the *striking 'similarity' of Catholic clergy' perception and appraisal of the DUP and of the Free Presbyterian Church* with which they contra-identify to the same extent (both 0.49) and who can be perceived as *their most significant negative role models* in the other ethnicity.

Most Protestants contra-identify very strongly with the Republican paramilitary groups, which they perceive as possessing very negative characteristics and incarnating values and beliefs they wish to dissociate from. *Free Presbyterians*, however, do not exhibit the same 'aversion' and contra-identify with these groups significantly less than any of the other Protestant clergies (Appendix 8.5.I). They even seem to contra-identify with the paramilitary groups *slightly less* than with either Sinn Fein or the SDLP.

Table 8.18 - Clergies' patterns of *Contra-Identifications* with the *Political Parties* and *Paramilitaries* of the *OTHER* Ethnicity

Significant "Others"	Catholic clergy (N=44)	Protestant clergy (N=183)	Presb. clergy (N=44)	Ch. of Irl. clergy (N=53)	Methodist clergy (N=46)	Baptist clergy (N=24)	FreePresb. clergy (N=16)
Party 'A' *	0.49 (n=44)	0.43 (n=183)	0.43 (n=44)	0.38 (n=53)	0.47 (n=46)	0.48 (n=24)	0.35 (n=16)
Party 'B' **	0.46 (n=44)	0.32 (n=181)	0.33 (n=44)	0.26 (n=51)	0.33 (n=46)	0.35 (n=24)	0.38 (n=16)
Paramilitaries ***	0.43 (n=44)	0.48 (n=182)	0.50 (n=44)	0.48 (n=52)	0.52 (n=46)	0.48 (n=24)	0.33 (n=16)

NB - The 'significantly High' Contra-identifications (i.e., those indicating a negative role model) are "highlighted" in the Table

SCALE	Contra-Identification (0.00 to 1.00)	High (-ve role):	Above 0.45
		Low:	Below 0.25

* **Party 'A'** = The DUP for the Catholic clergy and Sinn Fein for the Protestant clergies

** **Party 'B'** = The UUP for the Catholic clergy and the SDLP for the Protestant clergies

*** **Paramilitaries** = Loyalist paramilitaries (i.e., UDA, UFF, UVF...) for the Catholic clergy and Republican paramilitaries (i.e., IRA, INLA...) for the Protestant clergies

Even though the difference is only significant with regard to the *Church of Ireland clergy*, we observe that *Free Presbyterians* contra-identify with the 'moderate' Nationalist party (the SDLP) more than any other Protestants. Effectively, *Church of Ireland ministers* contra-identify with this party *significantly less* than any other Protestant clergies (Appendix 8.5.I). They do not perceive in the SDLP any significant negative characteristics they would wish to dissociate themselves from, and, as we have seen earlier, they also evaluated the party more positively than any other Protestants. Despite these denominational differences, it is clear that the SDLP is not construed by any Protestant clergy as a 'negative role model'. Sinn Fein, on the other hand, is construed as a *significant negative role model*, but only by the *Methodist* and *Baptist clergy members*, even if *Presbyterians* also contra-identity with it to an important extent. Finally, we find that *Northern Protestants* contra-identify with the three Nationalist/Republican groups more than their *Southern* counterparts, although not significantly so (Appendix 8.5.H).

Summary and Propositions

This section aimed to identify which significant other(s) (i.e., Individuals, groups, institutions) in clergy members' ethno-religious environment were likely to contribute (the most) to their definition of ethno-religious identity by representing *negative role models* embodying characteristics, values and beliefs with which they contra-identify and from which they wish to dissociate. Interesting variations appeared *between the different denominational clergies*.

As could be expected, clergy members' closest significant others - their *parents*, their *Church*, their direct *superior* and their *parish members* - cannot be perceived as representing *negative role models* for any of them. *Free Presbyterians*, however, distinguished themselves from the other clergies by exhibiting amazingly *low* levels of contra-identification with them. Indeed they seem to construe their parents, their Church and Church leader, and their parish members, in a truly "idealised" manner. Free Presbyterians' idealised perception of *their Church* is furthermore confirmed by their almost *unanimous rejection* of the idea that it was 'in need of reform'. The other clergies exhibit more 'objectivity' and indeed, more 'realism' in acknowledging a *need for "some" reform* in their respective institutions. *Catholics* offer the least unanimous appraisal of this need and the greatest proportion of individuals admitting that their Church is *in serious need of reform*; they are also split on their choice of areas in need of reform: if a clear majority is in favour of significant changes in the "*role of the laity*", the issue of "*clergy celibacy*" and the "*importance of hierarchy*" in the Church proved more divisive.

The *political parties* and *paramilitary organisations* are the groups with which *all clergies contra-identify the most* in their own ethno-religious community, however, *denominational variations* are again apparent. While the DUP (especially) and the Loyalist paramilitary organisations are construed as significant negative role models by the *Presbyterian, Church of Ireland, Methodist and Baptist clergies*, *Free Presbyterian ministers* contra-identify with these groups only *slightly*.

We have already observed *Free Presbyterians*' positive evaluation of these groups, and also their very high *idealistic* and *empathetic* identifications with the two Unionist parties; their *lack of contra-identification* with them only confirms their favourable appraisal of these groups with which they feel a real 'affinity'. "Similarly", *Catholics* do not exhibit any significant contra-identification with either the Nationalist parties or the Republican paramilitaries, and thus do not construe any of them as a 'negative role model'. In fact, neither the *Catholic* nor the *Free Presbyterian clergies* seem to construe any of the representatives of *their own ethnic community* as a 'negative role model', while the other Protestant clergies appear a little more 'critical' of the political facet of their ethnicity.

The religious institutions of the *other* ethnicity are construed as *negative role models* only by a minority of individuals. On the one hand, *Catholics*, as a whole, definitely perceive the *Free Presbyterian Church* as a negative role model and contra-identify with it strongly; *Northern Catholics* also see the *Baptist Church* as embodying characteristics from which they really wish to dissociate, thus confirming Catholics' *differentiated appraisal* of the different Protestant Churches. On the other hand, *Protestants* differ in their contra-identifications with the Catholic Church: the *Baptist, Methodist and Church of Ireland clergies* perceive in the institution important characteristics they want to dissociate from, while the *Free Presbyterians* (and, to a certain extent, *Presbyterians*) display *moderate* levels of contra-identification with it. We finally observe important *denominational variations* in *Protestants*' perception of a "need for reform" in the Catholic Church, and in their appraisal of the areas in need of reform - the *Free Presbyterians* being, in this case, *the most "critical"* Protestant clergy.

Clergy members' most significant negative role models in the *other* ethnicity are found in the "political sphere". The results indicate that *Catholic priests* contra-identify with the Unionist parties to a greater extent than *Protestants* with the Nationalist parties but contra-identify with the Loyalist paramilitary groups *slightly less* than most *Protestants* with the Republican paramilitaries. *Free Presbyterians*, once again, distinguish themselves by contra-identifying only *moderately* with the three Nationalist/Republican groups.

In fact, we find in clergies' *contra-identifications* with these three groups the pattern revealed earlier in this Chapter with regard to clergies' *idealistic* and *empathetic identifications* with them. Effectively, *Catholics* and *Free Presbyterians* exhibit a relatively "homogeneous" perception of the political parties and paramilitaries of the other ethnicity and confirm that they construe these groups as possessing *very similar* (negative) characteristics and as embodying similar values and beliefs. *Presbyterians, Methodists and Baptists* display a little more "discernment" in their appraisal of these three representatives of the other ethnicity, in differentiating between them and contra-identifying significantly more with Sinn Fein and the Republican paramilitaries than with the SDLP. *Church of Ireland ministers* confirm that they construe Sinn Fein, the SDLP and Republican paramilitary organisations as clearly 'distinct' from one another, and contra-identify with each in a significantly different manner. Finally, we observe that *only Catholic clergies'* contra-identifications with the political parties and paramilitary organisations of the other ethnicity vary significantly *North* and *South* of the border, with *Northern Catholic priests* contra-identifying significantly more with the three groups than their *Southern* counterparts. These findings give rise to the following propositions:

Proposition of clergies' critical appraisal of their Own Ethnicity (3A)

Insofar as contra-identifications with others express the extent to which significant others are appraised as *undesirable role models*, clergy members from the various denominations display *significant differences* in their critical appraisal of their *own* ethnicity, with *Catholics* and *Free Presbyterians* exhibiting *no contra-identification* with any facet of their own ethnicity and *Presbyterians, Church of Ireland, Methodists and Baptists* manifesting a *strong desire to dissociate* from the most 'extreme' political expressions of their ethnicity.

Proposition on clergies' critical appraisal of the "Other" Ethnicity (3B)

Insofar as contra-identifications with others express the extent to which significant others are appraised as *undesirable role models*, clergy members from the different denominations differ in their critical appraisal of the *other* ethnicity, with *Catholics* (and to a certain extent, *Free Presbyterians*) contra-identifying more strongly with the "established" and/or "legitimate" political representatives of the other ethnicity, and *the (other) Protestant clergies* contra-identifying more strongly with the "extremist" and/or "illegitimate" political face of the other ethnicity.

8.6 - Clergy's conflicted appraisal of ethnicity

Having explored 'separately' clergy members' *de facto* (empathetic) and *aspirational* (idealistic and contra-) *identifications* with significant others within their *own* and the *other* ethno-religious community; we now examine the 'combination' of these different identification processes, and the impact it may have on individuals' construal of ethno-religious identity. We have seen that when an individual both *idealistically identifies* with another, and simultaneously *empathetically identifies* with that other - in other words, when one aspires to be like another and, at the same time, acknowledges a certain similarity between self and that other - the outcome is likely to be a positive one, and to enhance one's positive perception of oneself. However, when the individual simultaneously *contra-identifies* with another and at the same time *empathetically identifies* with that other, that is to say, when he/she acknowledges a similarity with individuals or groups from which he/she would like to dissociate, the outcome is likely to translate in a "conflict" in identification. Clergy members' conflicted identifications with both their *own* and the *other* ethnicity were examined in this investigation, and our fourth theoretical postulate was:

Postulate 4 - Clergy's identification conflicts with their own and the other ethnicity

Insofar as problematic appraisals of others may be interpreted as *conflicted identifications* with them, clergy members will exhibit *identification conflicts* with significant others (individuals, groups and/or institutions) within both their *own* and the *other* ethno-religious community.

8.6.1 - Clergies' conflicted appraisal of their own Ethnicity

Table 8.19 presents clergies' pattern of *Identification Conflicts* with the various representatives of their *own* ethnic community. Three significant observations can be made from these results.

Table 8.19 – Clergies’ patterns of *Current Identification Conflicts* with their OWN Ethnicity

	<u>Catholic</u> <u>clergy</u> (N=44)	<u>Protestant</u> <u>clergy</u> (N=183)	<u>Presb.</u> <u>clergy</u> (N=44)	<u>Ch. of Irl.</u> <u>clergy</u> (N=53)	<u>Methodist</u> <u>clergy</u> (N=46)	<u>Baptist</u> <u>clergy</u> (N=24)	<u>FreePresb.</u> <u>clergy</u> (N=16)
Mother	0.37 (n=41)	0.37 (n=168)	0.39 (n=41)	0.40 (n=48)	0.38 (n=43)	0.39 (n=21)	0.14 (n=15)
Father	0.39 (n=39)	0.35 (n=168)	0.40 (n=43)	0.39 (n=47)	0.36 (n=46)	0.38 (n=22)	0.11 (n=15)
Own Church	0.37 (n=44)	//////	0.38 (n=44)	0.29 (n=53)	0.27 (n=46)	0.25 (n=24)	0.14 (n=16)
Superior in Church	0.29 (n=44)	0.23 (n=149)	0.30 (n=30)	0.23 (n=51)	0.25 (n=43)	0.20 (n=10)	0.07 (n=15)
Most men in parish	0.40 (n=43)	0.39 (n=182)	0.41 (n=44)	0.43 (n=52)	0.39 (n=46)	0.40 (n=24)	0.12 (n=16)
Most women in parish	0.35 (n=43)	0.37 (n=182)	0.40 (n=44)	0.42 (n=52)	0.38 (n=46)	0.35 (n=24)	0.08 (n=16)
Party 'A' *	0.35 (n=44)	0.42 (n=182)	0.43 (n=44)	0.45 (n=52)	0.46 (n=46)	0.45 (n=24)	0.16 (n=16)
Party 'B' **	0.24 (n=44)	0.38 (n=183)	0.38 (n=44)	0.39 (n=53)	0.41 (n=46)	0.38 (n=24)	0.25 (n=16)
Paramilitaries ***	0.38 (n=44)	0.39 (n=182)	0.38 (n=44)	0.40 (n=52)	0.41 (n=46)	0.38 (n=24)	0.30 (n=16)

* **Party 'A'** = Sinn Fein for the Catholic clergy and the DUP for the Protestant clergies

** **Party 'B'** = The SDLP for the Catholic clergy and the UUP for the Protestant clergies

Paramilitaries *** = Loyalist paramilitaries (i.e., UDA, UFF, UVF...) for the Catholic clergy and
Republican paramilitaries (i.e., IRA, INLA...) for the Protestant clergies

NB - The 'High' or 'Very High' results for each of the four indices are "highlighted" in the Table - see Scales below

<u>SCALE</u>	<u>Identification Conflict</u> (0.00 to 1.00)
Very High:	Above 0.50
High:	0.35 to 0.50
Moderate:	0.20 to 0.35
Low:	Below 0.20

The first is that *none of the six* clergies exhibit significant identification conflicts with *their (direct) Church Superior*. The second is that *Free Presbyterian ministers* do not display any real conflicted identification with *any* representatives of their own ethnicity. And the third is that, *the other five clergies* (i.e., Catholic, Presbyterian, Church of Ireland, Methodist and Baptist) display relatively *high* identification conflicts with *most* representatives of their own ethnicity.

The absence of identification conflicts with their *Church Superior* can be explained by the *very low contra-identifications* all clergy members display with this particular individual. Effectively, while all clergy members perceive an important *similarity* with their Superior, they do not perceive in him/her negative characteristics from which they would like to dissociate - their identification with him/her is therefore not a ‘problematic’ one. Once again, Free Presbyterians distinguish themselves by exhibiting a *significantly lower* identification conflict with their Church Superior than the other clergies with theirs. In fact, Free Presbyterians exhibit *significantly lower identification conflicts* with every representatives of their own ethnicity than any of the other clergies (see Appendix 8.6.A/B/C for detailed analyses of variance). In this case, the absence of identification conflicts with others is the outcome of a ‘similar combination’ of *very high empathetic identifications* (i.e., perceived similarity) and *extremely low contra-identifications* (i.e., no wish to dissociate) with these others; however, as we have seen (Chapter 5), other ‘combinations’ of identity processes can lead to similar results. Let us consider now the other five clergies’ identification conflicts with their ethnicity.

We can observe that all five clergies display similarly *high identification conflicts* with their parents, resulting from moderately *high current empathetic identifications* with them and relatively *moderate to low contra-identifications* with them. We can also see that only *Catholics and Presbyterians* experience *high identification conflicts* with their respective *Churches* (0.37 and 0.38 respectively), both resulting from “similar” *high empathetic identifications* and *moderate contra-identifications* with them.

The other three clergies (*Church of Ireland, Methodist and Baptist*) also perceive an important degree of *similarity* between themselves and their respective Churches, but, as we have seen, contra-identify with them less strongly, thus resulting in *non-conflictual identifications* (Appendix 8.6.F). Identification conflicts with their parish members appear ‘similar’ for most clergies and derive from their (equivalent) *high empathetic identifications* with both the *men* and *women* of their flock and their *moderate contra-identifications* with them.

Most clergies (i.e., all but the Free Presbyterians) have similarly high identification conflicts with the most “extreme” political party of their *own* ethnicity (Sinn Fein and the DUP). Evidently, it is not possible to *statistically* compare *Catholics’* and *Protestants’* identification conflicts with these parties, but we can observe that Catholics’ conflict with Sinn Fein seems less ‘substantial’ than Protestants’ conflict with the DUP (Table 8.19). Effectively, we have seen that, if most clergy members perceive a *very limited similarity* with the most extreme political party of their ethnicity, *Catholics* do *not* perceive Sinn Fein as a ‘negative role model’, and contra-identify with it only *moderately* (0.28), while *Presbyterian, Church of Ireland, Methodist and Baptist clergy members* do perceive in the DUP characteristics they strongly wish to dissociate from. We can furthermore observe that, *Northern Catholics* and *Northern Church of Ireland ministers* both display *significantly stronger identification conflicts* with respectively Sinn Fein and the DUP than their *Southern counterparts*, resulting from their stronger empathetic identifications with these parties (see Appendix 8.6.D).

Catholic, Presbyterian, Church of Ireland, Methodist and Baptist clergies also exhibit ‘similar’ high identification conflicts with the *paramilitary organisations* of their own ethnicity. However, while Protestants’ conflicted identifications with the Loyalist groups emanate from their *low empathetic identifications* and *relatively high contra-identifications* with them (these groups effectively represent significant negative role models), *Catholics’* conflict with the Republican groups is based on slightly different identification processes, as clergy members contra-identify

with them more *moderately* (0.33) but empathetically identify with them to a *greater extent* (0.47) (Appendix 8.6.F). Once again, *Church of Ireland ministers* on each side of the border display significantly different patterns of identification, as *Northern ministers* exhibit stronger identification conflicts with the Loyalist paramilitaries than their *Southern colleagues* ($p < 0.0002$), due to their greater empathetic identification with them.

Finally, clergies' conflicted identifications with the two 'moderate' political parties - the SDLP and the UUP - reveal interesting *denominational variations* in that *Catholics* exhibit a very *moderate* identification conflict with the SDLP (0.24) resulting from their *extremely low contra-identification* with the party (0.13), while *Protestant clergies'* (Presbyterian, Church of Ireland, Methodist and Baptist) relatively low empathetic identifications and significant contra-identifications with the UUP lead to similar *high identification conflicts* with it. *Catholics in Northern Ireland* further indicate significantly greater identification conflicts with the SDLP than their *Southern colleagues* ($p < 0.001$) resulting from their stronger empathetic identification with the (Northern) Nationalist party and greater contra-identification with it.

8.6.2 - Clergies' conflicted appraisal of the *other* Ethnicity

Tables 8.20 and 8.21 present clergies' Identification Conflict with representatives of the 'other' ethnicity, and we immediately see "the extent of the problem", in that all clergies' identifications with (every) representatives of the other ethnicity can be seen as "highly conflicted".

We can first of all observe that, if *Catholics* exhibit *high identification conflicts* with all the Protestant Churches, there are *important variations* between their (conflicted) appraisal of the different institutions.

Table 8.20 – Catholic clergy’s pattern of *Current Identification Conflicts* with the OTHER Ethnicity

Significant “Others”	Identification Conflict	
Presbyterian Church	0.43	(n=41)
Church of Ireland	0.40	(n=41)
Methodist Church	0.39	(n=40)
Baptist Church	0.35	(n=37)
Free Presb. Church	0.42	(n=42)
The D U P	0.41	(n=44)
The U U P	0.41	(n=44)
Loyalist groups	0.37	(n=44)

NB – For both Tables

For each clergy, the “high”
Identification Conflicts with
others are “highlighted” in the
Table – See Scale below

Table 8.21 – Protestant clergies’ patterns of *Current Identification Conflicts* with the OTHER Ethnicity

<i>Significant “Others”</i>	<u>Protestants Clergy</u> (N=183)	<u>Presbyterian Clergy</u> (N=44)	<u>Ch. of Irl. Clergy</u> (N=53)	<u>Methodist Clergy</u> (N=46)	<u>Baptist Clergy</u> (N=24)	<u>Free Presb.. Clergy</u> (N=16)
The Catholic Church	0.45 (n=182)	0.43 (n=44)	0.45 (n=52)	0.47 (n=46)	0.43 (n=24)	0.44 (n=16)
Sinn Fein	0.38 (n=183)	0.36 (n=44)	0.39 (n=53)	0.39 (n=46)	0.37 (n=24)	0.40 (n=16)
The S D L P	0.37 (n=181)	0.36 (n=44)	0.36 (n=51)	0.38 (n=46)	0.35 (n=24)	0.40 (n=16)
Republican groups	0.39 (n=182)	0.36 (n=44)	0.41 (n=52)	0.40 (n=46)	0.35 (n=24)	0.38 (n=16)

SCALE**Identification Conflict (0.00 to 1.00)**

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

For instance, they exhibit a greater identification conflict with the *Free Presbyterian Church* than with the *Baptist Church* ($F=6.4673$; $df=1.77$; $p<0.02$), resulting from their stronger contra-identification with the former (a strong *negative role model*), and also a stronger identification conflict with the *Presbyterian Church* than with the *Baptist Church* ($F=8.1589$; $df=1.76$; $p<0.01$), also resulting from a stronger contra-identification and a stronger empathetic identification with the Presbyterian Church. In addition, while Catholics display *similarly high identification conflicts* with the *Church of Ireland* and the *Free Presbyterian Church* (respectively 0.40 and 0.42), they do not however identify with the two Churches in a ‘similar’ way: their conflicted identification with the *Church of Ireland* results from a *relatively high empathetic identification* with the institution (0.59) and a *moderate*, but still noticeable, *contra-identification* with it (0.31); on the other hand, their problematic identification with the *Free Presbyterian Church* results from a *low empathetic identification* with the institution (0.39) and a *very important contra-identification* with it (0.49). The pattern of identifications with the other Churches reveals variations of these two ‘extremes’ and is detailed in Appendix 8.6.F.

Catholics exhibit relatively ‘similar’ identification conflicts with the two Unionist parties and the Loyalist paramilitary organisations, resulting from *very low empathetic identifications* with these groups and *relatively high contra-identifications* with them. As the three groups were perceived in a rather ‘uniform’ negative fashion by Catholics, their identification conflicts with them are logically ‘equivalent’ (even if slightly stronger with the ‘official’ political parties than with the ‘illegitimate’ organisations). Finally, *Northern Catholics* exhibiting stronger contra-identifications with the *Baptist* and *Free Presbyterian Churches* and also with the DUP and the Loyalist groups, quite logically, experience *stronger identification conflicts* with these organisations than their *Southern* colleagues (Appendix 8.6.E).

If we turn now to *Protestants’* problematic identifications with the “other” ethnicity we also find that apparently ‘similar’ identification conflicts with representatives of that ethnicity are not systematically indicative of ‘similar’ *psychological processes*.

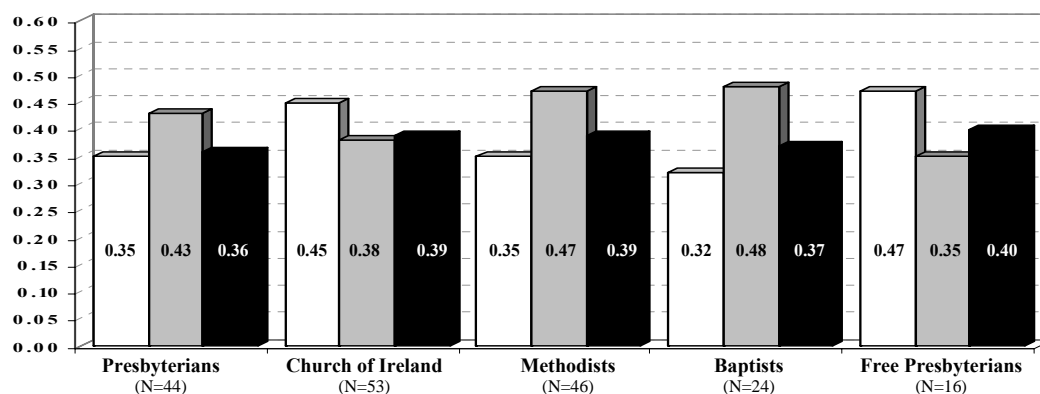
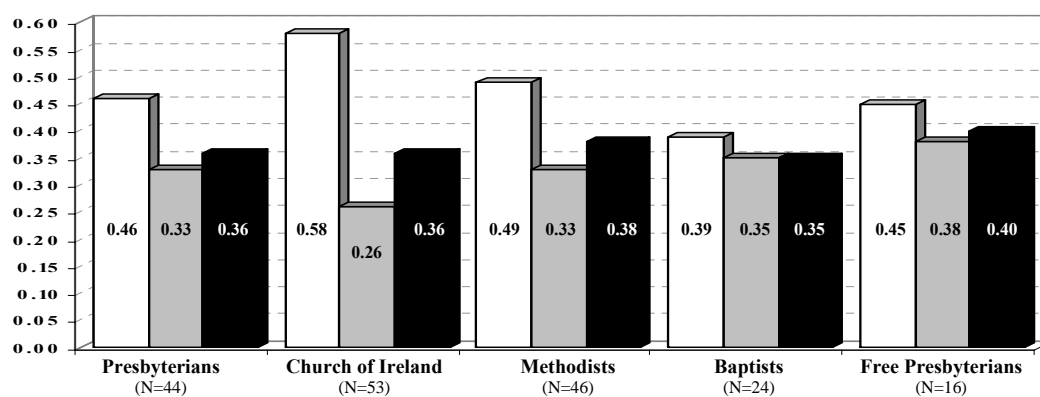
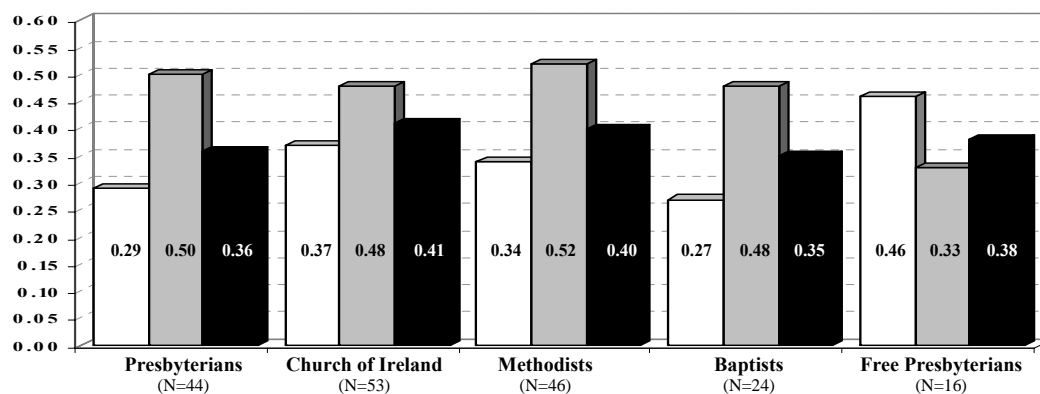
Effectively, we see that *Methodists* exhibit the greatest identification conflict with the Catholic Church (0.47) - significantly stronger than *Presbyterians'* (0.43) ($F=5.3625$; $df=88$; $p<0.025$) and *Baptists'* (0.43) ($F=5.8919$; $df=68$; $p<0.02$) - due to their moderate empathetic identification but important contra-identification with the institution. However, we find that, despite their apparently equivalent problematic identification with the Catholic Church, *Presbyterians and Baptists* do not relate to the Church in an identical manner: *Presbyterians* contra-identify with the Catholic Church only moderately (0.38) but perceive a relatively *important similarity* with it (0.54) while *Baptists* do not acknowledge a really significant similarity with the institution (0.46) but *contra-identify with it strongly* and even construe it as a *negative role model* (0.45). The differences in 'modalities of identifications' are even more striking between the *Baptist and Free Presbyterian clergies* who nevertheless exhibit 'comparable' identification conflicts with the Catholic Church (Appendix 8.6.F). Finally, identification conflicts with the Catholic Church do not vary significantly for any of the Protestant clergies *North and South of the border*.

Protestants' relatively "uniform" pattern of high identification conflicts with the two Nationalist parties and Republican paramilitaries could appear slightly surprising if we consider that the SDLP is *not perceived by any clergy as a negative role model*, that Sinn Fein is construed as a negative role model *only by the Methodist and Baptist clergy members*, and that even the Republican paramilitary groups are *not* perceived by the Free Presbyterians as *negative role models*. It is here important to remember that *identification conflicts* with others are not solely dependent on clergies' *contra-identifications* with these others, but also depend on their *empathetic identifications* with them. Effectively, as we have argued, it is perfectly possible to strongly contra-identify with another, that is to say to perceive in that other negative characteristics one wishes to dissociate from, and *not* develop any conflicted identification with that other if one does not perceive any similarity between oneself and that other. Similarly, it is possible to contra-identify only *moderately* with another and nevertheless develop a relatively *significant identification conflict* with that other if one strongly empathetically identifies with that other, that is to say acknowledges (even reluctantly) an important similarity with that other.

Figures 8.16, 8.17 and 8.18 graphically illustrate each Protestant clergy's (current) *Empathetic Identification*, *Contra-identification* and resulting *Identification Conflicts* with the Nationalist parties and the Republican paramilitary groups. We can observe that, while the various Protestant clergies exhibit relatively 'similar' conflicted identifications with Sinn Fein*, the psychological processes underlying these problematic identifications are not totally identical for all clergies. Effectively, we can see (Figure 8.16) that *Presbyterians, Methodists and Baptists'* conflictual identifications with Sinn Fein result from their strong contra-identifications with this party and minimal, but nevertheless 'existent' empathetic identification with it. *Church of Ireland and Free Presbyterian ministers* on the other hand, acknowledge a greater similarity with Sinn Fein and contra-identify with it less significantly.

Important *variations* between the Protestant clergies are also noticeable with regard to their identification conflicts with the SDLP (Figure 8.17), and particularly between the *Church of Ireland* and *Baptist ministers* who display relatively comparable conflicts with this party while empathetically identifying with it *very differently*. Finally, Protestants' conflicted identifications with the Republican paramilitary groups can, in most cases, be attributed to clergies' very strong contra-identifications with these groups and to their *relatively low empathetic identifications with them*. *Free Presbyterians*, once again, create "a league of their own" in empathetically identifying much more significantly with the Republican paramilitaries and contra-identifying significantly less with them than other Protestants, even though they do not significantly differ from any of them with regard to the extent of their identification conflict with the Republican groups (Figure 8.18).

* The analyses of variance effectively do not indicate any significant differences between the six Protestant denominations.

Figure 8.16 – Protestants’ patterns of “Identifications” with SINN FEIN**Figure 8.17 – Protestants’ patterns of “Identifications” with THE SDLP****Figure 8.18 – Protestants’ patterns of “Identifications” with the REPUBLICAN GROUPS**

Empathetic Identification
 Contra-Identification
 Identification Conflict

Finally, if Presbyterians,' Methodists' and Baptists' conflicted identifications with the two Nationalist parties and Republican paramilitaries do not vary significantly *North and South of the border*, *Church of Ireland ministers in Northern Ireland* exhibit significantly stronger identification conflicts with each of these three groups than their *Southern counterparts* (see Appendix 8.6.E). Effectively, while Northern and Southern Church of Ireland clergies contra-identify with these groups in a 'similar' fashion, *Northern ministers* empathetically identify with these (Northern) organisations much more closely, thus leading to more 'ambiguous' and 'problematic' relations with them.

Summary and Propositions

In summary, this section explored clergy members' *problematic identifications* with various facets of their *own* and the *other* ethnicity by examining the nature and magnitude of their *identification conflicts* with significant others in their ethno-religious environment. As we have argued, *conflicted identifications with others* are an important issue which weighs heavily on the psychological, relational and social aspects of living in a (contested) multi-ethnic environment, and can inform us about ethno-religious groups' problematic relationships with each other. The main findings are now summarised.

Free Presbyterians' strong and positive ethno-religious identity was once again illustrated by their *lack of (significant) identification conflicts* with representatives of their *own* ethnicity. Their combination of *very high empathetic identifications* and *very low contra-identifications* with their community does not make for 'problematic' relationships with any of its representatives. Highly positive empathetic identifications and 'insignificant' contra-identifications are also 'responsible' for the other five clergies' very moderate identification conflicts with their (direct) Church Superior as well as for the *Church of Ireland, Methodist and Baptist clergies'* *weak conflicts* with their

respective Churches. *Catholics and Presbyterians*, on the other hand, indicate a *more problematic identification* with their respective institutions, resulting, in both cases, from more significant *contra-identifications* with them.

Despite their moderate contra-identifications with these individuals, most clergies (all but the Free Presbyterians) also exhibit relatively ‘*high*’ *identification conflicts* with both their *parents* and their *parish members*. It is important to remember here that “*identification conflicts*” in ISA are not to be perceived as indicants of “*behavioural conflicts*”, and that one does not necessarily imply the other - even though, of course, both types of conflict *can* co-exist - but that they are features of individuals’ identity, and are problematic “in terms of the person’s own identity, that is, in relation to one’s perception of oneself and what one stands for” (Weinreich, 1998: 22). Clergy members’ identification conflicts with their parents and their parish members result from an “incompatibility” between their *important empathetic identifications* with these ‘close’ individuals and simultaneous contra-identifications with them. Effectively, unlike Free Presbyterians, most clergy members do not totally “idealise” their ethnic community and do not perceive their parents and parish members as “flawless”, or as ‘ultimate positive role models’, thus their conflicted identifications with them.

Clergies’ (still excluding *Free Presbyterians*) high identification conflicts with the more ‘radical’ *political parties* (Sinn Fein and DUP) and *paramilitary organisations* of their ethnicity translate their *strong desire to dissociate* from the negative characteristics they perceive in these organisations and simultaneous recognition of a certain (limited but undeniable) ‘similarity’ with them. The more ‘moderate’ political parties on each side (SDLP and UUP) do not generate similar high identification conflicts, and Catholics’ identification with the SDLP cannot even be conceived as a ‘problematic’ one. By contrast, Free Presbyterians do not indicate any significant identification conflicts with either parties, and only experience a more important (though still very moderate) identification conflict with the paramilitary organisations of their ethnicity than with their ‘preferred’ political party: the DUP.

Individuals' identification conflicts with the 'other' ethnicity appear relatively 'uniform' and, in fact, even 'systematic', since the six clergies exhibit *high identification conflicts* with *every (religious and 'political') representatives* of the other ethnicity. This apparent 'uniformity' however, disappears when clergies' psychological processes are examined more closely. Effectively, *Catholics' problematic' relations* with the *Church of Ireland* and the *Free Presbyterian Church*, for instance, derive from *significantly different empathetic and contra-identifications* with the two institutions, thus revealing important differences in the 'reasons' or 'origins' of their identification conflicts with them. On the other hand, their *different identification conflicts* with the *Presbyterian and Baptist Churches* can be seen as resulting from *similar identification processes* (i.e., moderate empathetic identification and relatively high contra-identification), but *different magnitudes* in these identifications. Similarly, *Protestants'* relatively 'uniform' identification conflicts with *the Catholic Church* mask denominational variations in *perceived similarity* and *contra-identification* with the Church, especially between the *Baptist and Presbyterians clergies*, or between the *Baptist and Free Presbyterian clergies*.

Furthermore, *Catholics'* "amalgamating" perception of the Unionist parties and Loyalist paramilitaries is confirmed by their *comparable identification conflicts* with the three groups, which result from *equivalent high contra-identifications* and *very moderate empathetic identifications* with them. *Protestants'* identifications with the two Nationalist parties also appear "similarly conflictual" but, again, are not the 'end result' of similar identification processes. For instance, Methodist and Church of Ireland clergies' 'identical' identification conflicts with Sinn Fein translate *Methodists'* perception of the party as a *significant negative role model* from which they strongly want to dissociate, and with which they perceive a very limited similarity, while *Church of Ireland ministers'* problematic relation with the party results from a significantly weaker contra-identification with it and a stronger perceived similarity. Comparable *denominational differences* are found with regard to Protestants' conflicted identifications with the SDLP.

Protestants' identification conflicts with the Republican paramilitary groups on the other hand, result from a similar "combination" of identification processes - *low empathetic identifications* and *very strong contra-identifications* with these groups - but vary in *magnitude* to reflect denominational variations in both empathetic and contra-identifications. Finally, it can be noted that *none of the clergies* indicated *extremely high identification conflicts* (i.e., >0.50) with *any significant others* in their *own* or the *other* ethnicity. The findings presented in this section give rise to the following proposition(s):

Proposition on clergies' conflicted identification with their Own Ethnicity (4A)

Insofar as *identification conflicts* with others express the incompatibility of a *perceived similarity* with others and simultaneous *desire to dissociate* from these others, most clergy members' important conflicted identifications with their ethnicity reveal potential 'weaknesses' in their construal of ethno-religious identity, while Free Presbyterians' lack of similar identification conflicts with their own community reinforces the strength and stability of their positive ethno-religious identity.

Proposition on clergies' conflicted identification with the "Other" Ethnicity (4B)

Insofar as *identification conflicts* with others express the incompatibility of a *perceived similarity* with others and simultaneous *desire to dissociate* from these others, clergy members' significant and generalised identification conflicts with (both the religious and 'political') representatives of the 'other' ethnicity reveal the complexity and even ambiguity of the relationships between the ethno-religious communities in Ireland.

Proposition on the 'equivalence' of clergies' identification conflicts with others (4C)

The apparent 'similarity' of clergies' identification conflicts with significant others in their own and the other ethnicity often mask *important variations* in the *nature* and *magnitude* of identification processes with these others, that is to say, important variations in clergies' empathetic identifications (perceived similarity) and contra-identifications (wish to dissociate) with others, and thus reveals important differences in clergies' construal of ethno-religious identity.

8.7 - Assessing the vulnerabilities in clergies' Ethno-Religious Identity

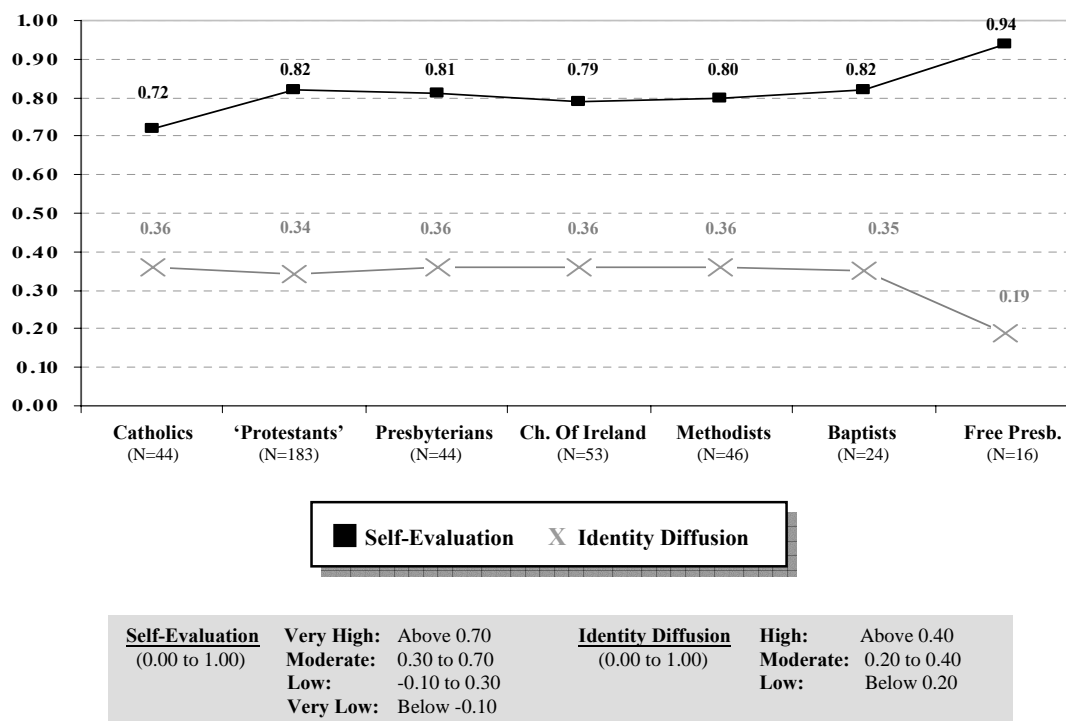
This section directly complements the previous one and “summarises” the ISA results presented so far in offering a general “identity profile” of the various clergies under investigation, based on their patterns of *aspirational* and *de facto identifications* and resulting *identification conflicts* with others, and on their own self-appraisal. Effectively, we have emphasised the importance of clergies' *identification conflicts* with others on their identity construal and evoked the possibility that, depending on the *extent* and *magnitude* of these conflicts, clergy members' ethno-religious identity could be seen as being ‘challenged’ and thus, ‘vulnerable’. However, to fully assess and interpret the impact of clergies' identification conflicts on their identity, another important factor - not yet explicitly considered, but obviously relevant - needs to be taken into account: individuals' own *self-evaluation*. Our postulate for this section was thus:

Postulate 5 - Vulnerabilities in clergy members' identities

Insofar as strong conflicts in identification with one's own and the other ethno-religious group are indicative of personal, social and/or symbolic challenges to one's ethno-religious role, clergies' patterns of identification conflict together with their self-evaluation will indicate *underlying vulnerabilities* in their ethnic identity.

The overall *dispersion* and *magnitude* of individuals' identification conflicts is conceptualised in ISA by the index “identity diffusion” (see Chapter 5). Clergies' current identity diffusion and current self-evaluation are presented and compared in Figure 8.19 and Table 8.22.

It is immediately apparent that *all* clergies exhibit a *very positive self-evaluation*. Self-evaluation in ISA expresses the relationship between individuals' *current self-image* and their “*ideal*” *self-image* and, for all clergies, the two are construed as relatively ‘similar’, thus their positive self-evaluations.

Figure 8.19 – Clergies' Current Self-Evaluation and Current Identity Diffusion**Table 8.22 – Comparisons of clergies' Current Self-Evaluation and Current Identity Diffusion**

1-WAY ANOVA ON FACTOR 'DENOMINATION'	CURRENT SELF-EVALUATION	CURRENT IDENTITY DIFFUSION
Catholics / 'PROTESTANTS'	F = 12.5342 df = 1,225 p = 0.0008	Not Significant
Catholics / Presbyterians	F = 9.4016 df = 1,86 p = 0.0032	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	F = 7.0638 df = 1,88 p = 0.0092	Not Significant
Catholics / Baptists	F = 5.9634 df = 1,66 p = 0.0164	Not Significant
Catholics / Free Presb.	F = 29.6680 df = 1,58 p = 0.0000	F = 37.6520 df = 1,58 p = 0.0000
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	F = 16.4781 df = 1,58 p = 0.0003	F = 72.2681 df = 1,58 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 6.8025 df = 1,67 p = 0.0109	F = 65.5715 df = 1,67 p = 0.0000
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 14.2528 df = 1,60 p = 0.0006	F = 73.5169 df = 1,60 p = 0.0000
Baptists / Free Presb.	F = 9.3996 df = 1,38 p = 0.0042	F = 53.7874 df = 1,38 p = 0.0000

Some *significant differences* appear, however, *between the different clergies* as analyses of variances reveal that *Free Presbyterians* evaluate themselves *significantly more positively* than any other clergy, and that *Catholics* evaluate themselves *significantly less positively* than most Protestant clergies (Table 8.22).

Most clergies also exhibit similarly *moderate* levels of identity diffusion (Figure 8.19), however, once again, *Free Presbyterians* distinguish themselves by revealing a *low* degree of identity diffusion - significantly lower than any other clergy (Table 8.22). Effectively, as we have seen earlier, while all clergies experience important identification conflicts with all the representatives of the ‘*other*’ ethnicity (i.e., Church/es, political parties and paramilitary organisations), only the *Catholic, Presbyterian, Church of Ireland, Methodist and Baptist clergies* also indicate important conflicted identifications with their *own* ethnic community. By contrast, *Free Presbyterians*’ combination of *very high empathetic identifications* and *low contra-identifications* with their parents, Church, parish members, political parties and even paramilitary organisations, does not lead to *any significant identification conflicts* with their ethnicity.

In ISA, *self-evaluation* and *identity diffusion* ‘combine’ to offer a “global description” of clergy members’ identity state, *within* and *across* clergy groups. Table 8.23 offers a reminder of the ISA classification of Identity Variants, and Table 8.24 presents the distribution of Identity Variants in each of the denominational clergies[†].

We can see that, even though most clergies possess (similar) *highly positive self-evaluations* and (similar) *moderate levels of identity diffusion*, important *differences* in individuals’ identity state appear *within each denomination* and reveal the potential *variability* and/or *heterogeneity* of clergies’ construals of ethno-religious identity.

[†] Tables of identity variants for each clergy *North and South of the border* are presented in Appendices 8.7.A

Table 8.23 – Reminder of ISA classification of Identity Variants

IDENTITY DIFFUSION				
		Diffusion Variants (Indicating a tolerance of high levels of identification conflicts)	Foreclosure Variants (Indicating a defensiveness against identification conflicts)	
		High (0.41 to 1.00)	Moderate (0.26 to 0.40)	Low (0.00 to 0.25)
SELF-EVALUATION				
Positive Variants	High (0.81 to 1.00)	<i>Diffuse high self-regard</i>	<i>Confident</i>	<i>Defensive high self-regard</i>
	Moderate (0.19 to 0.80)	<i>Diffusion</i>	<i>Indeterminate</i>	<i>Defensive</i>
Negative Variants	Low (-1.00 to 0.18)	<i>Crisis</i>	<i>Negative</i>	<i>Defensive negative</i>

Table 8.24 – Distribution of ISA Identity Variants for Each Denominational Clergy

	Catholics	Presbyterians	Ch. of Irl	Methodists	Baptists	Free Presbs.	TOTAL
Defensive High Self-Regard	9.09% (n=4)	2.27% (n=1)	1.89% (n=1)	4.35% (n=2)	8.33% (n=2)	87.50% (n=14)	10.57% (n=24)
Defensive	6.82% (n=3)	0.00% (n=0)	1.89% (n=1)	2.17% (n=1)	0.00% (n=0)	6.25% (n=1)	2.64% (n=6)
Defensive Negative	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)
Confident	22.73% (n=10)	47.73% (n=21)	43.39% (n=23)	43.48% (n=20)	41.67% (n=10)	6.25% (n=1)	37.45% (n=85)
Indeterminate	27.27% (n=12)	34.09% (n=15)	24.53% (n=13)	26.09% (n=12)	33.33% (n=8)	0.00% (n=0)	26.43% (n=60)
Negative	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)
Diffuse High Self-Regard	2.27% (n=1)	4.55% (n=2)	11.32% (n=6)	6.52% (n=3)	12.50% (n=3)	0.00% (n=0)	6.61% (n=15)
Identity Diffusion	31.82% (n=14)	11.36% (n=5)	15.09% (n=8)	17.39% (n=8)	4.17% (n=1)	0.00% (n=0)	15.86% (n=36)
Identity Crisis	0.00% (n=0)	0.00% (n=0)	1.89% (n=1)	0.00% (n=0)	0.00% (n=0)	0.00% (n=0)	0.44% (n=1)

NB – For each denomination, the greatest proportion of individuals in one 'category' of Identity Variants 'highlighted' in the Table

Free Presbyterians appear the most “homogeneous” of all clergies as 87.50% of them can be classified as “*Defensive High Self-regard*”, a defensive or ‘foreclosed’ identity state which indicates a *low identity diffusion* and a *very high self-evaluation* (Table 8.24). We have seen that *Free Presbyterians* tended to ‘deny’ any significant identification conflicts with their ethno-religious community, and that their high empathetic identification and very low contra-identifications with it indicate a possible *lack of differentiation* between themselves and their community. This apparent ‘rigidity’ in *Free Presbyterians*’ current identity, and their defensive denial of conflict with their ethnicity, explain how they are able to maintain, at least for the time being[‡], their almost ‘unrealistic’, ‘idealised’, view of their ethnicity.

A “*Confident*” identity state also characterises the greatest proportion of individuals in the other Protestant clergies who, as we have seen, exhibit relatively important identification conflicts with significant others, in both their *own* and the *other* ethnic community. Their very positive self-evaluation, resulting from their perceived *similarity* with the individuals and/or institutions they construe as *positive role models* (i.e., their respective Churches and Church superior), however preserves a certain ‘balance’ in their identity structure. An important proportion of individuals in these clergies can also be categorised as being in another “non-vulnerable” identity state - “*Indeterminate*” - due to their *moderate identity diffusion* and *moderate self-evaluation*. However, a significant minority in each of the four Protestant clergies[§] also exhibits a relatively vulnerable “diffused” identity state (i.e., “*Diffuse High Self-Regard*” or “*Identity Diffusion*” depending on their *high* or *moderate* self-evaluation) due to the significance and dispersion of their *identification conflicts* with others.

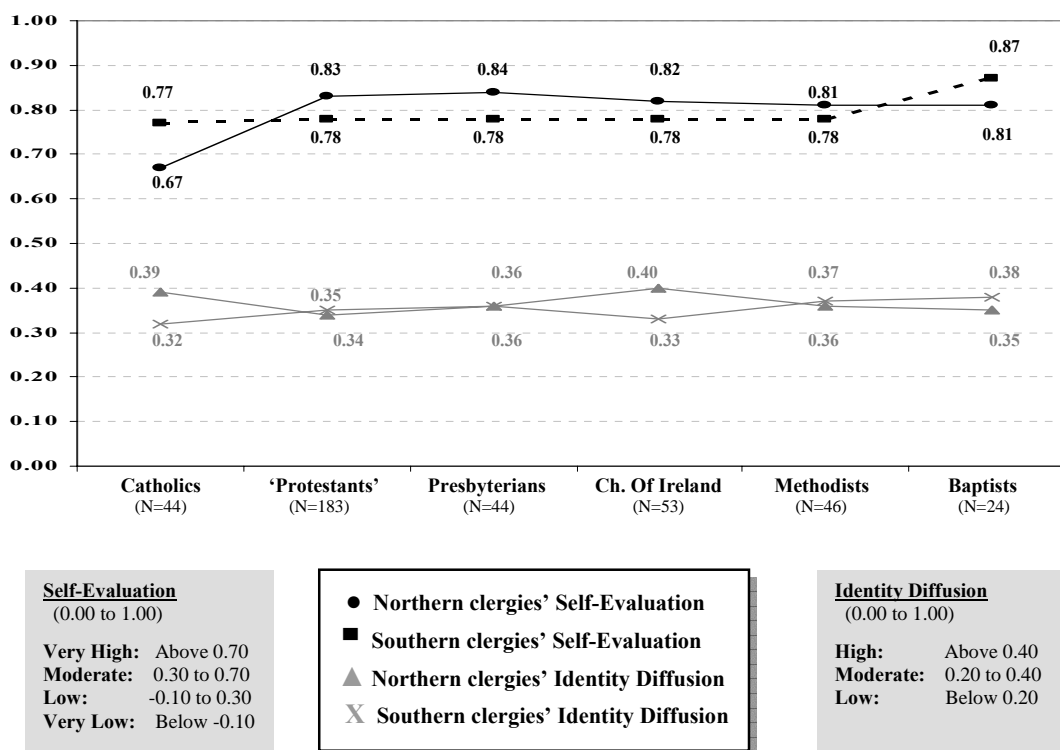
[‡] Effectively, it is important to remember that, like self-evaluation, identity diffusion in ISA is not a fixed “identity state” but a *parameter* that can vary over time and context (Weinreich, Luk & Bond, 1996) and thus, that the identity variants characterising (any) clergy members express a (global) view of their identity *at a particular point in time* (the time of the study) and do not, in any way, determine their ‘permanent’ or ‘irreversible’ identity state.

[§] i.e., 15.91% of the Presbyterians, 26.41% of the Church of Ireland, 23.91% of the Methodists and 16.67% of the Baptists

Only one individual - a *Church of Ireland minister from Northern Ireland* - can be categorised as being in a state of “*Identity Crisis*” - the most “uncomfortable” and the most “vulnerable” identity state, characterised by *high identity diffusion*, that is to say a great number of important identity conflicts with others, and a *low self-evaluation*. Finally, a very small minority of Presbyterians, Church of Ireland, Methodists and Baptists exhibit a ‘defensive or foreclosed identity’ similar to that of the Free Presbyterian ministers, and characterised by a *low identity diffusion* and a high or moderate self-evaluation.

Catholics seem the most “evenly dispersed” across the various identity states. Effectively, even though the greatest proportion of individuals (50%) can be found in the “non-vulnerable” identity states - “*Confident*” and “*Indeterminate*” - and thus are ‘truly representative’ of the overall Catholic sample, 34.09% of them can be categorised as possessing a “diffused” and thus *vulnerable* identity (i.e., “*Diffused High Self-regard*” or “*Identity Diffusion*”), characterised by an important number of destabilising identification conflicts with others, and that 15.91% are, by contrast, identified as being in a “defensive”, and thus also “vulnerable”, identity state (“*Defensive High Self-regard*” or “*Defensive*”), due to their *denial* of such conflicted identifications. Finally, we can note that no clergy member can be identified as possessing either a “*Negative*” or a “*Defensive Negative*” identity structure.

Variations between individuals’ overall identity states *North and South of the border* are, for most clergies, relatively insignificant (Figure 8.20 and Table 8.25). Only *Catholics* display significantly *different levels of self-evaluation and identity diffusion North and South of the border*. Effectively, *Southern priests* exhibit a *more positive self-evaluation* than their *Northern* counterparts ($p < 0.05$) - due to their greater empathetic identifications with their *positive role models* such as their Church or Church superior, and weaker empathetic identifications with those they construe as *negative role models*, such as the Free Presbyterian Church or the DUP - and, at the same time, a significantly lower identity diffusion ($p < 0.02$), due to their generally weaker identification conflicts with both their own and the other ethnicity.

Figure 8.20 – Northern and Southern clergies' Current Self-Evaluation and Identity Diffusion**Table 8.25 – Comparisons of Northern and Southern clergies' Current Self-Evaluation and Current Identity Diffusion**

1-WAY ANOVA ON FACTOR 'LOCATION' : North/South	SELF-EVALUATION	IDENTITY DIFFUSION
Catholics	F = 4.4288 df = 1,42 p = 0.0390	F = 7.0616 df = 1,42 p = 0.0107
"Protestants"	F = 4.5347 df = 1,181 p = 0.0324	Not Significant
Presbyterians	Not Significant	Not Significant
Church of Ireland	Not Significant	F = 15.8540 df = 1,51 p = 0.0004
Methodists	Not Significant	Not Significant
Baptists	Not Significant	Not Significant

The ramifications of such differences in identity construal can be observed in the repartition of *Northern and Southern Catholics* across the various identity states, and especially in the fact that while only 38.10% of the *Northern priests* can be seen as being in a ‘non-vulnerable’ identity state (“Confident” or “Indeterminate”), 60.87% of the *Southern priests* can claim such a ‘favourable’ position. In addition, while only 17.39% of *Southern priests* exhibit a “diffused” identity structure, 52.38% of their *Northern colleagues* experience a similar ‘vulnerable’ identity state (Appendix 8.7.A).

We can finally observe that, once again, analyses of variance carried out on the (global) “Protestant” clergy population indicate a main effect of the factor ‘Location’ (i.e., *Northern vs. Southern Ireland*) and suggest that *Northern Protestants* possess a more positive self-image than their *Southern* counterparts ($p < 0.05$). However, as can be clearly seen in Figure 8.20 and Table 8.25, this “effect” is in fact due to the inclusion of the Free Presbyterian ministers in the Northern Protestant population, and to their very high self-evaluation, rather than to a ‘real’ and/or ‘substantial’ difference between *Northern* and *Southern* “Protestant clergies”.

Summary and Proposition

This section offered an overview of each denominational clergy’s global identity structure and allowed us to ‘locate’, potential “vulnerabilities” in their identity construal. It is however important to emphasise, once again, that the observations made here are not to be taken as representative of clergies’ “definite” and/or “ultimate” identity structure, but that they rather offer an overview of individuals’ identity state *at one point in time* (the time of the study), and are likely to change and evolve over time and context. Nevertheless, interesting *inter- and intra-denominational variations* in clergies’ identity structures have been revealed.

We observe that, even though a majority of our total clergy sample (63.88%; n=145) can be seen as having a relatively “balanced” and “non-vulnerable” identity^{**}, a significant proportion of individuals in each denomination seems to experience some (more or less serious) “difficulties”.

For instance, 93.75% of Free Presbyterians, who seem to possess the strongest and most positively affirmed ethno-religious identity, are in fact in a relatively vulnerable “defensive” or “foreclosed” identity state, due to their *denial of identification conflicts* with their own ethnicity. Their idealised and undifferentiated perception of themselves and their ethno-religious community effectively prevents them from any type of “reappraisal” of self and other, and thus from any real “development” - at least for the time being. Such a “rigidity” in identity construal is only found in a very small minority of individuals within the other Protestant clergies (i.e., 2.27% of Presbyterians, 3.78% of Church of Ireland, 6.25% of Methodists and 8.33% of Baptists), but also in a slightly more significant proportion of individuals in the Catholic clergy (15.91%).

The ‘opposite’ situation, that is to say, the *acknowledgment of significant identification conflicts* dispersed across several significant others in both one’s own and the other ethnic community, is the most recurrent ‘danger’ amongst the other clergies, and especially amongst the Catholic priests, as 34.09% of them experience such a ‘destabilising’ identity state. Effectively, unlike Free Presbyterian ministers, Catholic, Presbyterian, Church of Ireland, Methodist and Baptist clergy members experience *important identification conflicts with their own ethnicity* and, depending on the strength of their positive self-appraisal, for many of them, such a ‘challenge’ to their ethno-religious identity can become detrimental to their well-being and, ultimately, lead to a lack of “cultural or ethnic grounding” (Weinreich, 1979a; Weinreich & al., 1996).

^{**} i.e., either an “Indeterminate” (26.43%) or a “Confident” (37.45%) identity) attesting of a relatively positive (or very positive) self-evaluation, and a moderate, and thus ‘realistic’, degree of identity diffusion

However, it should be considered that a ‘realistic’ appraisal of one’s ethnicity - which inevitably involves some degree of identification conflicts with others, and thus to a certain level of identity diffusion – can also become the impetus for individuals’ *reappraisal of self and others*, and lead to a *redefinition of one’s ethno-religious identity*. The findings presented in this section give rise to the following proposition:

Proposition on clergies’ “trademark vulnerabilities” in identity construal (5)

Insofar as individuals’ current self-evaluation and current identity diffusion offer a general overview of their identity structure, each denominational clergy can be seen as experiencing *a certain degree of vulnerability* in their construal of ethno-religious identity, resulting alternatively from *an unrealistic denial of identification conflicts* with their own ethnicity (e.g., Free Presbyterians), or from *a difficulty to handle significant and dispersed identification conflicts* with their own ethnicity (e.g., Catholics, and, to a lesser extent, Presbyterians, Church of Ireland, Methodists and Baptists).

We will see, later in our investigation, whether clergies’ identity can be perceived as “developmental” since their entry in the active clergy, when we concentrate more specifically on the impact *they feel* their ‘ordination’ has had on their identity construal (Chapter 9). In the next - and final - section of this Chapter, we will examine the *value and belief systems* underlying clergies’ appraisal of self and others.

8.8 - Clergies' informal ideologies - The crucial link

This final section uncovers clergies' *value and belief systems* - their "*informal ideologies*" - and, more specifically, examines the *salience* and *centrality* of particular issues such as *nationality and ethno-national identification* - *faith and religious protectionism* - *openness and tolerance*, in clergies' respective informal ideologies. We have seen that the dimensions (i.e., personal constructs) used by individuals to evaluate self and others incorporate part of their value system (Chapter 2). The ISA parameter of *Structural Pressure* offers an estimate of the consistency (or lack thereof) with which individuals use specific constructs to construe and appraise self and others, and thus an estimate of the centrality of the issues tapped by these constructs in their construal of ethno-religious identity (Chapter 5). Examining clergies' particular 'use' of the constructs thus allows us to understand "how" their patterns of identification with others, together with their own appraisal of self, "fit" and acquire meaning within their respective value and belief systems. Our postulate for this section was:

Postulate 6 - Clergies' informal ideologies

Insofar as individuals' construal of ethno-religious identity depends on, and at the same time, translates, their appraisal of and aspirations towards ethnicity and religion, the evaluative connotations of the constructs clergy members use to construe self and others will express significant (denominational and locational) differences in meanings for ethno-religious identity.

Following our observations concerning clergies' patterns of identification with their *own* and the *other* ethnicity, our primary interest focus on the salience and centrality of *ethno-national identification* in their respective informal ideologies.

8.8.1 - Ethno-National Identification - A primary concern for clergy members?

Table 8.26 presents clergies' Structural Pressures on two constructs dealing explicitly with ethno-national identification.

Table 8.26 - Clergies' Structural Pressures on constructs relating to the strength and salience of National Identification

	<u>Catholic clergy</u> (n=44)	<u>"Protestant" clergy</u> (n=183)	<u>Presbyterian clergy</u> (n=44)	<u>Ch. of Irl. clergy</u> (n=53)	<u>Methodist clergy</u> (n=46)	<u>Baptist clergy</u> (n=24)	<u>Free Presb. clergy</u> (n=16)
Construct 21							
feel(s) it is important to have a strong sense of national identity	41.60 (n=34)	33.98 (n=113)	13.71 (n=26)	31.46 (n=38)	27.78 (n=25)	30.49 (n=8)	83.91 (n=16)
do(es) not feel important to have a strong sense of national identity	30.22 (n=9)	38.20 (n=66)	50.15 (n=18)	34.38 (n=15)	38.81 (n=18)	26.94 (n=15)	/ (n=0)
Construct 10							
is/are able to adapt to being of any nationality	22.85 (n=19)	39.68 (n=132)	36.75 (n=39)	44.54 (n=35)	39.23 (n=37)	37.85 (n=21)	/ (n=0)
consider(s) that nationality is given forever	41.14 (n=19)	56.74 (n=46)	9.54 (n=4)	47.96 (n=17)	56.97 (n=8)	61.69 (n=2)	78.50 (n=15)
SCALE	Core evaluative dimensions of identity			50 to 100	[*Highlighted in the Table]		
-100 to +100	Secondary evaluative dimensions of identity			20 to 49			
	'Conflicted' evaluative dimensions of identity			-20 to 20	[** 'Circled' in the Table]		
	Consistently incompatible evaluative dimensions			Below -20			

We can observe that “possessing a strong sense of national identity” (Construct 21; polarity 1^{*}) represents a significant *Core Evaluative Dimension* of identity *only for Free Presbyterians* (SP = 83.91). Effectively, *all* Free Presbyterian ministers use the construct with an impressive *evaluative consistency* when appraising self and others - significantly more so than any other clergy (see Anova Tables in Appendix 8.8.A.1). Even though most *Catholic, Church of Ireland, Methodist and Baptist* clergies also perceive national identity as an important issue, and use the construct with a certain consistency, it only represents a *Secondary Evaluative Dimension* of identity for them. *Presbyterians*, on the other hand, appear relatively ‘divided’ on this issue as 40.91% of them strongly and consistently feel that it is not important to have a strong sense of national identity (Pol 2; SP = 50.15), while 59.09% would rather consider it to be important, but use the construct in a very ‘inconstant’ manner when appraising self and others (Pol 1; SP = 13.71).

* Remember that “Polarity 1” refers to the LEFT hand side of the Construct being chosen as the “favourable” one by the individuals, while “Polarity 2” refers to the RIGHT hand side being selected as the “favourable” one - see Chapter 6.

A closer look at *Northern* and *Southern* clergies' structural pressures further reveals that the importance of a strong sense of national identity represents a *Conflicted Evaluative Dimension* of identity - that is to say an arena of stress - for the majority of *Southern Protestants*, and for a minority of *Northern Catholics*, that is to say for the groups representing a (religious) *minority* in their respective countries of residence (see Appendix 8.8.A.3).

The "malleability" or "flexibility" of national identity (Construct 10; Pol 1) represents a *Secondary* but relatively 'stable' dimension of identity for most Protestants and for 43.18% of Catholics (even if they seem less consistent in their use of the construct and thus, in their appraisal of the issue - SP=22.85). For 93.75% of the Free Presbyterians and a small proportion of Methodists (17.39%) and Baptists (9.52%) however, it represents a strong *Core Evaluative Dimension* of identity and thus an important criterion in their appraisal of self and others. Some variations once again appear between *Northern* and *Southern* clergies, and especially between *Northern and Southern Church of Ireland ministers* as the 'permanence' of national identity represents a strong *Core Evaluative Dimension* of identity for the *Northern* ministers and a relatively *Conflicted* one for the *Southern* ministers (see Appendix 8.8.A.3).

If we turn now to clergies' national identification itself, we can observe (Table 8.27) that "affirming" one's national affiliation and, at the same time "rejecting" an unwanted national affiliation are important *Core Evaluative Dimensions* of identity for the whole Catholic clergy, and for the majority of the Baptists and Free Presbyterians. These three groups effectively exhibit a relatively similar "strategy" of national affiliation: they all establish that both the *affirmation* of their national identification (i.e., "*feel(s) Irish*" for the Catholics and "*feel(s) British*" for the Baptists and Free Presbyterians) as well as the *rejection* of an unwanted national affiliation (i.e., respectively "*do(es) not feel British at all*" and "*do(es) not feel Irish at all*") represent *central and consistently used values* through which they appraise and evaluate self and others.

Table 8.27 - Clergies' Structural Pressures on constructs relating to the “affirmation of National Identification”

	<u>Catholic clergy</u> (n=44)	<u>"Protestant" clergy</u> (n=183)	<u>Presbyterian clergy</u> (n=44)	<u>Ch. of Irl. clergy</u> (n=53)	<u>Methodist clergy</u> (n=46)	<u>Baptist clergy</u> (n=24)	<u>Free Presb. clergy</u> (n=16)
<u>Construct 5</u>							
feel(s) Irish	67.82 (n=44)	37.77 (n=133)	37.27 (n=34)	45.20 (n=50)	38.25 (n=33)	14.88 (n=14)	13.07 (n=2)
do(es) not feel Irish at all	/ (n=0)	50.30 (n=39)	45.07 (n=8)	-5.81 (n=2)	49.55 (n=9)	66.32 (n=6)	54.93 (n=14)
<u>Construct 14</u>							
do(es) not feel British at all	62.18 (n=42)	45.45 (n=63)	43.80 (n=12)	50.53 (n=30)	39.74 (n=14)	42.17 (n=6)	12.59 (n=1)
feel(s) British	/ (n=0)	38.73 (n=112)	33.75 (n=30)	35.59 (n=23)	26.00 (n=29)	54.11 (n=15)	62.71 (n=15)
<u>SCALE</u>							
-100 to +100	Core evaluative dimensions of identity			50 to 100	[*Highlighted in the Table]		
	Secondary evaluative dimensions of identity			20 to 49			
	'Conflicted' evaluative dimensions of identity			-20 to 20	[** 'Circled' in the Table]		
	Consistently incompatible evaluative dimensions			Below -20			

For the majority of *Church of Ireland* ministers, only the *rejection* of a *British* identification represents such a strong evaluative dimension (SP=50.53), while the *adoption* of an *Irish* or *British* identity only constitutes a *Secondary Evaluative Dimension* in their appraisal of self and others. For Presbyterians and Methodists, national identification (be it an ‘affirmative’ or a ‘negative’ one) also appears of secondary importance as both constructs are used with a similar ‘moderate’ consistency.

These findings ‘match’ and complement earlier observations concerning clergies’ choice of national identity label which indicate that *Catholics* spontaneously and unanimously define themselves as “*Irish*”, and that, amongst Protestants, only *Baptists* and *Free Presbyterians* exhibit a similar (though unequalled) level of ‘homogeneity’ by massively adopting a “*British*” identity. The *Presbyterian and Methodist clergies* effectively presented a more varied ‘palette of nationalities’ including an important “*British*” contingent, but also numerous “*Irish*”, “*Northern Irish*”, “*Irish/British*”, “*Scot*” and even “*American*” elements.

The *Church of Ireland*, finally, was the only Protestant denomination exhibiting a majority of “*Irish*” members and “only” 33.96% of “*British*” ones. These initial observations, however, like most “survey-type” information, did not give us any indication as to *how important* and/or *central* these national identifications were in individuals’ value and belief system, which is exactly what the Structural Pressure on these constructs reveals. Effectively, we see that, while ‘only’ 54.72% of *Church of Ireland ministers* indicated an “Irish nationality” in the questionnaire, 94.34% of them actually “*feel(s) Irish*” to some extent (and that the only two individuals who do not, have some difficulties to come to terms with their choice as the negative structural pressure (-5.81) on the construct indicates). These “nuances” could not be revealed by an ordinary survey.

The findings for *Northern and Southern clergies*’ again reveal some interesting *variations* within denominations’ value and belief systems. Effectively, while “*feeling Irish*” is similarly important and central to *Catholics North and South of the border*, it is a *Core Evaluative Dimension* of identity for the *Southern Church of Ireland, Methodist and Baptist ministers* who all use the construct with a significantly greater consistency than their *Northern counterparts* (Appendix 8.8.B.3). The affirmation of a British identity also divides the *Church of Ireland and Methodist clergies*, as *Southern ministers* who emphasise the significance of this identification indicate some difficulty to ‘situate’ themselves on this issue (SP=13.25 and SP=-13.61), while their *Northern counterparts* establish it as a relatively ‘stable’ (though not essential) criterion in their appraisal of self and others (SP=43.48 and SP=34.26).

Having examined clergies’ ethno-national affiliations and the salience and evaluative centrality of these affiliations in their value system, we now turn to their views on the *similarity* or *dissimilarity* of the two ethno-religious groups.

8.8.2 - The salience of similarity and the weight of differences

Two constructs explicitly referred to this issue. In the first construct (Construct 12) the two ethno-religious communities were defined with reference to their primary *National affiliation* (i.e., Irish/British), while in the second construct (Construct 18), they were defined with reference to their (general) *Religious affiliation* (i.e., Catholic/Protestant). The presence of two constructs allowed individuals to express a potential “differentiation” or “assimilation” between *religious* and *national* identification and ‘complemented’ each other well. We can see (Table 8.28) that the issue of “*similarity/difference*” between the two “National communities” is not a primary concern but rather a *Secondary Evaluative Dimension* of identity for most clergies.

Table 8.28 - Clergies’ Structural Pressures on constructs relating to the similarity perceived between the ethno-religious communities

	<u>Catholic clergy</u> (n=44)	<u>"Protestant" clergy</u> (n=183)	<u>Presbyterian clergy</u> (n=44)	<u>Ch. of Irl. clergy</u> (n=53)	<u>Methodist clergy</u> (n=46)	<u>Baptist clergy</u> (n=24)	<u>Free Presb. clergy</u> (n=16)
<u>Construct 12</u>							
think(s) Irish and British people are very similar people	25.82 (n=22)	37.08 (n=91)	42.63 (n=24)	39.67 (n=24)	34.04 (n=24)	38.03 (n=15)	3.02 (n=4)
think(s) Irish and British people are very different	43.11 (n=21)	35.38 (n=87)	10.35 (n=19)	32.88 (n=29)	32.67 (n=19)	53.46 (n=9)	75.08 (n=11)
<u>Construct 18</u>							
believe(s) Catholics and Protestants are really different people	35.53 (n=10)	39.96 (n=33)	29.90 (n=7)	35.57 (n=1)	10.16 (n=9)	50.49 (n=5)	66.35 (n=11)
do(es) not believe that Catholics and Protestants are really different	35.73 (n=34)	47.22 (n=141)	52.43 (n=34)	50.59 (n=49)	33.31 (n=35)	60.43 (n=18)	28.60 (n=5)
<u>SCALE</u>							
-100 to +100	Core evaluative dimensions of identity			50 to 100	[*Highlighted in the Table]		
	Secondary evaluative dimensions of identity			20 to 49			
	'Conflicted' evaluative dimensions of identity			-20 to 20	[** 'Circled' in the Table]		
	Consistently incompatible evaluative dimensions			Below -20			

Only a minority (37.50%) of *Baptists* and a majority (68.75%) of *Free Presbyterians* exhibit a high structural pressure on the construct (respectively 53.46 and 75.08), indicating that they consistently

use the issue when appraising self and others, and that the *differentiation* between Irish and British people is a *Core Evaluative Dimension* of their identity (Appendix 8.8.C.1). The other four clergies are almost ‘equally divided’ on this issue, as almost as many individuals have chosen each side of the construct as their ‘favoured one’. We also observe that “*perceiving Irish and British peoples as different*” is significantly more “problematic” for *Presbyterians* than for any other clergies (Appendix 8.8.C.1). Certain important differences further appear between the *Northern* and *Southern* clergy populations. For instance, *Northern* Catholics favouring the “*similarity between Irish and British people*” are *significantly less consistent* in their position than their *Southern* counterparts (SP=16.29 and SP=39.60 respectively - $F=4.4266$; $df=19$; $p<0.05$). On the other hand, *Southern Protestants* perceiving Irish and British as really different, are less assertive and less consistent in their appraisals than their Northern colleagues, *significantly so* in the case of the *Church of Ireland* ($p<0.005$) and *Methodist* ($p<0.05$) clergies (Appendix 8.8.C.3).

The question of the similarity/difference between the “religious communities” generates more ‘clear-cut’ positions amongst clergies. An important majority of *Catholics*, *Presbyterians*, *Church of Ireland*, *Methodists* and *Baptists* effectively opt for the (right) side of the construct emphasising the *similarity perceived* between Catholics and Protestants, while 68.75% of *Free Presbyterian* ministers favour the contrast pole and establish the *perceived difference* between Catholics and Protestants as an important *Core Evaluative Dimension* of their identity (SP=66.35). They are followed in this by 20.83% of Baptists who also indicate that they use that issue consistently in their appraisal of self and others. By contrast, the *emphasis of similarity* between Catholics and Protestants is established as a stable and primary evaluative dimension of identity by 77.27% of *Presbyterian* ministers, 92.45% of *Church of Ireland* ministers and 75% of *Baptist* pastors.

North and South of the border, a few “isolated individuals” really differentiate themselves from the rest of their group. A *Southern Catholic priest*, for instance, strongly emphasises the *dissimilarity* of Catholics and Protestants and uses this issue as a *Primary* criterion dominating his appraisal of self

and others to the point of rigidity or even bigotry (SP=94.39). At the other extreme, a *Southern Presbyterian minister's* negative structural pressure on the construct (SP=-52.65) reveals his tendency to consistently associate with others the opposite pole of the construct to the one he himself favours, and thus indicates a potential “dual morality” with regard to the issue in question (Appendix 8.8.C.3). The only significant difference between *Northern* and *Southern* clergies on this issue is found within the *Church of Ireland clergy* as *Southern* ministers construe the similarity of Catholics and Protestants as a *significantly more consistent* evaluative dimension of identity than their *Northern* counterparts (SP=59.43 and SP=39.73 respectively - $F=6.8874$; $df=47$; $p<0.02$).

We thus observe that, while the differentiation of “Irish” and “British” people is only emphasised by a small number of clergy members, the question of the similarity perceived between “Catholics” and “Protestants” proves important for a greater number of individuals. In fact, 48.02% of our total clergy population chose the left hand pole of Construct 12 (“*think(s) Irish and British people are very similar*”) as their favoured one, and establish it as a *Secondary Evaluative Dimension* of identity, while 77.09% of the total population select the right-hand pole of Construct 18 (“*do(es) not believe that Catholics and Protestants are really different*”) as either a *Core Evaluative Dimension of identity* (44.49%; $n=101$) or as a *Secondary Evaluative Dimension* (32.60%; $N=74$), thus suggesting that “*religious similarity and tolerance*” is a more important issue in clergies’ belief system.

We then examined whether this emphasis on the similarity between the ethno-religious communities was accompanied by a real desire to see these communities “get closer together”, or whether certain boundaries were still deemed ‘untouchable’.

8.8.3 - Hypothetical tolerance and pragmatic openness - How far can they go?

Two constructs evoked *tolerance* and *openness* on a ‘general’ or ‘unspecified’ levels (Table 8.29). It is clear that, even though “*tolerance and/or openness*” are clearly preferred to “*stubbornness and/or inflexibility*” by an overwhelming majority of the clergy population (92.95%; N=211), they represent a *Core Evaluative Dimension* of identity only for a minority of individuals and a *Secondary Evaluative dimension* of identity for the Catholics, Presbyterians, Methodists and Baptists.

Table 8.29 - Clergies’ Structural Pressures on constructs relating to “Openness” and “Relations with Others”

	<u>Catholic clergy</u> (n=44)	<u>"Protestant" clergy</u> (n=183)	<u>Presbyterian clergy</u> (n=44)	<u>Ch. of Irl. clergy</u> (n=53)	<u>Methodist clergy</u> (n=46)	<u>Baptist clergy</u> (n=24)	<u>Free Presb. clergy</u> (n=16)
<u>Construct 1</u>							
is/are tolerant and open to other points of view	44.46 (n=43)	46.00 (n=168)	43.31 (n=44)	52.11 (n=53)	46.84 (n=46)	44.83 (n=19)	8.89 (n=6)
is/are set in their ways and resistant to change	/ (n=0)	40.57 (n=14)	/ (n=0)	/ (n=0)	/ (n=0)	-0.24 (n=4)	56.90 (n=10)
<u>Construct 6</u>							
support(s) initiatives bringing the communities together in NI	61.94 (n=44)	60.09 (n=163)	56.61 (n=43)	62.61 (n=52)	64.02 (n=46)	52.94 (n=22)	/ (n=0)
do(es) not support that kind of initiatives	/ (n=0)	61.95 (n=17)	48.56 (n=1)	25.58 (n=1)	/ (n=0)	74.06 (n=1)	64.63 (n=14)
<u>SCALE</u>							
-100 to +100	Core evaluative dimensions of identity			50 to 100	[*Highlighted in the Table]		
	Secondary evaluative dimensions of identity			20 to 49			
	'Conflicted' evaluative dimensions of identity			-20 to 20	[** 'Circled' in the Table]		
	Consistently incompatible evaluative dimensions			Below -20			

A closer look at *Northern* and *Southern* clergies’ use of the construct however reveals that, if *Southern Presbyterians, Church of Ireland, Methodists and Baptists* establish “*tolerance and openness*” as an important *Core Evaluative Dimension* of identity, *their Northern counterparts* are less consistent in their appraisals of self and others on this issue (Appendix 8.8.D.3).

Free Presbyterians, once again, distinguish themselves from the other clergies, as a majority (62.50%) of them establishes the contrast pole of the construct (“*is/are set in their ways and resistant to change*”) as their favoured one, and thus indicates that a perceived “inflexibility and/or intransigence of views” is central to their identity (SP=56.90). The minority of individuals who “deviate” from their groups’ position on this issue (i.e., the 37.50% of *Free Presbyterians* who favour *tolerance* and the 16.67% of *Baptists* opting for *inflexibility*) indicate a certain ‘difficulty’ with their choice as their low structural pressures on this construct (respectively SP = 8.89 and SP = -0.24) reveal that they use it in a very *inconsistent* and/or *non-evaluative* manner.

The findings for Construct 6 are more “positive” and “optimistic” as 91.19% of the total clergy population consider “*supporting initiatives bringing the two communities closer together*” to be a *Core Evaluative Dimension* of identity. Once again, *Free Presbyterians* ‘ostracise’ themselves by establishing the “rejection of inter-communities initiatives” as a *Core Evaluative Dimension* of their identity (SP=64.63). *Free Presbyterians*’ propensity to reject almost any type of “contact” or “cooperation” with the other ethnicity was revealed by their pattern of “actual Contacts” with the Catholic clergy (see section 8.4). It is further confirmed by their unwillingness to envisage - less ‘intimate’ and thus less ‘controversial’ - common projects (Table 8.30). We can furthermore observe that, if *Free Presbyterians* almost unanimously reject any type of common projects with the *Catholic clergy*, they also reject almost systematically projects with the other *Protestant* denominations. On the other hand, *Catholic, Presbyterian, Church of Ireland, Methodist and Baptist clergy members*’ more prominent openness and greater willingness to “bring the communities closer together” is confirmed by their disposition to contemplate many joint ventures with all the other clergies, even if *Baptists* exhibit a little less enthusiasm than the other three Protestant clergies to ‘work’ with Catholics, and if “joint Catholic/Protestant theological colleges” do not get a tremendous support from either Catholic or Protestant clergies.

Table 8.30 – Ecumenical projects in which clergy members would agree to take part with the other denomination (by Denomination)

NB – Clergy members could select several “projects” for each denomination

<i>Catholics' would agree to...with...</i>	<u>Presbyterians</u>	<u>Ch. of Ireland</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Joint conferences	56.82%	63.64%	56.82%	50.00%	34.09%
Joint publications	34.09%	43.18%	34.09%	25.00%	15.91%
Joint meetings of members	61.36%	75.00%	68.18%	61.36%	43.18%
Joint community projects	72.73%	86.36%	72.73%	68.18%	54.55%
Joint meetings of clergy ministers	63.64%	70.45%	84.09%	54.55%	43.18%
Joint theological colleges	22.73%	25.00%	22.73%	13.64%	11.36%
None	11.36%	0.00%	11.36%	15.91%	29.55%
<i>Presbyterians would agree to...with</i>	<u>Catholics</u>	<u>Ch. of Ireland</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Joint conferences	77.27%	93.18%	90.91%	90.91%	56.82%
Joint publications	50.00%	61.36%	59.09%	59.09%	34.09%
Joint meetings of members	68.18%	79.55%	77.27%	70.45%	52.27%
Joint community projects	90.91%	90.91%	90.91%	88.64%	65.91%
Joint meetings of clergy ministers	72.73%	95.45%	93.18%	86.36%	56.82%
Joint theological colleges	25.00%	43.18%	61.36%	40.91%	20.45%
None	4.55%	2.27%	4.55%	4.55%	25.00%
<i>Ch. of Irl would agree to...with...</i>	<u>Catholics</u>	<u>Presbyterians</u>	<u>Methodists</u>	<u>Baptists</u>	<u>Free Presb.</u>
Joint conferences	77.36%	77.36%	79.25%	60.38%	41.51%
Joint publications	66.04%	71.70%	73.58%	54.72%	24.53%
Joint meetings of members	79.25%	79.25%	81.13%	60.38%	41.51%
Joint community projects	86.79%	79.25%	79.25%	60.38%	41.51%
Joint meetings of clergy ministers	79.25%	88.68%	90.57%	67.92%	47.17%
Joint theological colleges	33.96%	30.19%	37.74%	22.64%	7.55%
None	3.77%	3.77%	1.89%	20.75%	39.62%
<i>Methodists would agree to...with...</i>	<u>Catholics</u>	<u>Presbyterians</u>	<u>Ch. of Ireland</u>	<u>Baptists</u>	<u>Free Presb.</u>
Joint conferences	73.91%	82.61%	82.61%	78.26%	47.83%
Joint publications	52.17%	73.91%	76.09%	65.22%	28.26%
Joint meetings of members	67.39%	82.61%	80.43%	76.09%	50.00%
Joint community projects	89.13%	91.30%	91.30%	89.13%	65.22%
Joint meetings of clergy ministers	89.13%	93.48%	93.48%	89.13%	67.39%
Joint theological colleges	23.91%	67.39%	60.87%	47.83%	15.22%
None	2.17%	2.17%	2.17%	6.52%	23.91%
<i>Baptists would agree to...with...</i>	<u>Catholics</u>	<u>Presbyterians</u>	<u>Ch. of Ireland</u>	<u>Methodists</u>	<u>Free Presb.</u>
Joint conferences	20.83%	37.50%	25.00%	25.00%	20.83%
Joint publications	12.50%	29.17%	20.83%	20.83%	16.67%
Joint meetings of members	0.00%	62.50%	45.63%	37.50%	29.17%
Joint community projects	66.67%	83.33%	87.50%	79.17%	66.67%
Joint meetings of clergy ministers	12.50%	58.33%	50.00%	41.67%	29.17%
Joint theological colleges	0.00%	16.67%	16.67%	16.67%	8.33%
None	33.33%	8.33%	8.33%	16.67%	25.00%
<i>Free Presbs. would agree to...with.</i>	<u>Catholics</u>	<u>Presbyterians</u>	<u>Ch. of Ireland</u>	<u>Methodists</u>	<u>Baptists</u>
Joint conferences	6.25%	6.25%	6.25%	6.25%	6.25%
Joint publications	0.00%	0.00%	0.00%	0.00%	0.00%
Joint meetings of members	0.00%	0.00%	0.00%	0.00%	0.00%
Joint community projects	0.00%	6.25%	6.25%	6.25%	12.50%
Joint meetings of clergy ministers	0.00%	0.00%	0.00%	0.00%	6.25%
Joint theological colleges	0.00%	0.00%	0.00%	0.00%	0.00%
None	93.75%	87.50%	87.50%	87.50%	81.25%

Beyond clergies' relationships with each other, it was important to explore their views on two particularly controversial issues which are *mixed marriages* and *integrated education*, and to determine how salient and/or central they were in their value system. Two constructs explicitly referred to these two intimate and contentious “cross-community ventures (Table 8.31).

Table 8.31 - Clergies' Structural Pressures on constructs relating to “close relationships” with the ‘other’ ethnicity

	<u>Catholic clergy</u> (n=44)	<u>"Protestant" clergy</u> (n=183)	<u>Presbyterian clergy</u> (n=44)	<u>Ch. of Irl. clergy</u> (n=53)	<u>Methodist clergy</u> (n=46)	<u>Baptist clergy</u> (n=24)	<u>Free Presb. clergy</u> (n=16)
Construct 11							
believe(s) mixed marriages endanger the future of the community	-2.64 (n=7)	43.73 (n=53)	20.80 (n=15)	51.49 (n=2)	33.65 (n=5)	33.09 (n=15)	77.39 (n=16)
believe(s) mixed marriages contribute to build a bridge	30.87 (n=35)	38.93 (n=117)	43.79 (n=24)	38.82 (n=51)	38.86 (n=36)	20.86 (n=6)	/ (n=0)
Construct 17							
do(es) not think that integrated education is a very good idea in NI	25.35 (n=22)	51.86 (n=34)	18.95 (n=7)	26.05 (n=7)	66.41 (n=2)	47.58 (n=3)	78.18 (n=15)
think(s) integrated education should be encouraged and supported in NI	20.12 (n=21)	46.52 (n=142)	43.54 (n=35)	45.82 (n=46)	52.73 (n=41)	40.61 (n=20)	/ (n=0)
SCALE							
-100 to +100	Core evaluative dimensions of identity			50 to 100	[*Highlighted in the Table]		
	Secondary evaluative dimensions of identity			20 to 49			
	'Conflicted' evaluative dimensions of identity			-20 to 20	[** 'Circled' in the Table]		
	Consistently incompatible evaluative dimensions			Below -20			

Quite surprisingly perhaps, the issue of *mixed marriages* does not provoke very strong ‘reactions’ among clergy members. Effectively, only the *Free Presbyterian* clergy members and two *Church of Ireland* ministers (one on each side of the border) establish the “condemnation of mixed marriages” as a *central and consistently used criterion* through which self and others are appraised and evaluated (SP=77.39 and SP=51.49 respectively). By contrast, the construct is used with the *least evaluative consistency* by 15.91% of *Catholics* (similarly *North and South*) for whom “considering that mixed marriages endanger the future of the community” represents a relatively ‘Conflicted’ Evaluative Dimension of identity and thus, a potential arena of stress.

For the other clergy members (82.38% of the total population), the issue is construed as a stable but only *Secondary Evaluative Dimension* of identity, and in a similar manner *North* and *South* of the border (Appendix 8.8.E.3). We can finally note that 6.61% of the whole clergy do not use the construct *at all* to appraise self and others.

Quite similarly, the issue of *integrated education* appears of *secondary importance* for most clergy members and represents a *Core Evaluative Dimension of identity* for only a minority of individuals. On the one hand, 93.75% of *Free Presbyterian ministers* and two (*Northern Irish*) *Methodist ministers* establish its negative perception as an *important* and *central value* in their informal ideology (SP=78.18 and SP=66.41 respectively). On the other hand, the great *majority of Methodists*, who emphasise the benefits and necessity of *integrated education*, also assert the importance and centrality of this position in their value and belief system (SP=52.73). By contrast, the *disapproval of integrated education* appears a relatively destabilising issue and a potential source of stress (i.e., a *Conflicted Dimension of identity*) for a few *Presbyterian ministers North and South of the border*, as their low structural pressures on the construct indicate (SP=19.47 for *Northern Presbyterians* and SP=17.65 for *Southern Presbyterians*). Finally we find that the 47.73% of Catholics supporting integrated education are *significantly less consistent* in their appraisals of self and others with regard to that issue than are most Protestants (see Anovas in Appendix 8.8.E.2). We were finally interested in clergies' perception of "*the power of faith*" in bringing the communities closer together, and in the importance and centrality "*preserving one's faith*" had in their respective informal ideologies.

8.8.4 - Upstanding faith and adamant religious protectionism

We can immediately see that the majority of Protestants considers that "*believing that faith can overcome anger and bring people together*" is an important *Core Evaluative Dimension* of identity, a value they use very consistently in their appraisal of self and others.

Table 8.32 - Clergies' Structural Pressures on constructs relating to "Faith"

	<u>Catholic clergy</u> (n=44)	<u>"Protestant" clergy</u> (n=183)	<u>Presbyterian clergy</u> (n=44)	<u>Ch. of Irl. clergy</u> (n=53)	<u>Methodist clergy</u> (n=46)	<u>Baptist clergy</u> (n=24)	<u>Free Presb. clergy</u> (n=16)
<u>Construct 20</u>							
believe(s) only faith can overcome anger and bring people together	40.61 (n=17)	53.19 (n=127)	63.41 (n=31)	34.53 (n=31)	50.67 (n=34)	68.67 (n=20)	56.57 (n=11)
do(es) not believe that faith alone can bring people together	31.69 (n=26)	36.66 (n=51)	32.01 (n=12)	27.77 (n=22)	60.96 (n=10)	19.66 (n=3)	51.52 (n=4)
<u>Construct 15</u>							
believe(s) it's important to protect the purity of one's faith	32.27 (n=13)	53.23 (n=73)	49.76 (n=18)	46.41 (n=5)	36.36 (n=15)	51.15 (n=19)	77.54 (n=16)
believe(s) it's important to be open & judge one's beliefs against others	27.69 (n=31)	39.73 (n=104)	51.44 (n=26)	32.62 (n=47)	42.69 (n=27)	27.15 (n=4)	/ (n=0)
<u>SCALE</u>							
-100 to +100	Core evaluative dimensions of identity			50 to 100	[*Highlighted in the Table]		
	Secondary evaluative dimensions of identity			20 to 49			
	'Conflicted' evaluative dimensions of identity			-20 to 20	[** 'Circled' in the Table]		
	Consistently incompatible evaluative dimensions			Below -20			

However, for the 38.64% of *Catholics* and 58.49% of *Church of Ireland* ministers who share that view, it only represents a *Secondary Evaluative Dimension* of identity – and indeed a *significantly less stable* evaluative criterion for the *Church of Ireland* ministers than for the other Protestant clergies (Appendix 8.8.F.1). On the other hand, for a small proportion of individuals (i.e., 21.74% of *Methodists* and 25% of *Free Presbyterians*), it is the belief that “faith alone *cannot* eradicate all the differences between individuals” that occupies a *central place* in their value and belief system (SP=60.96 and SP=51.52 respectively). Only *three Baptist pastors* express some ‘uncertainty’ and/or some ‘difficulty’ with their perception of “*the limits of faith*”, as their low structural pressure on the construct indicates (SP=19.66); however, their lack of evaluative consistency cannot be perceived as a serious ‘challenge’ to their identity. Differences between *Northern* and *Southern* clergies’ use of this construct appear significant only for the *Presbyterian clergy*, as *Northern* ministers exhibit a greater consistency in their appraisals than their *Southern* counterparts ($p < 0.025$ - see Appendix 8.8.F.3).

Finally, “*protecting the purity of one’s faith against external influences*” is perceived by *all* Free Presbyterians and by most Baptists as an important *Core Evaluative Dimension* of identity - and, indeed, *significantly more so by Free Presbyterians* than any other clergy (Appendix 8.8.F.2). By contrast, “*being open and judging one’s beliefs against others*” strongly features in the majority of *Presbyterians’* value and belief system - both *North and South* of the border (Appendix 8.8.F.3). For *Northern* and *Southern Catholics*, this issue represents a *Secondary Evaluative Dimension of identity* and only a minority of individuals (29.55% of Catholics) tends towards “protectionism”, which suggests that the commonly held (Protestant) belief that *Catholicism* is an extremely ‘hermetic’ faith, and that its apostles are particularly ‘close-minded’ when it comes to ‘alternative or challenging beliefs’ is not supported by our findings.

The picture appears more complex for the *Church of Ireland* and *Methodist clergies*. Effectively, if the majority of individuals in each clergy appears to consider the issue as a *Secondary Evaluative Dimension* of identity, and uses the construct consistently when appraising self and others, important variations appear between *Northern* and *Southern* members (Appendix 8.8.F.3). For *Northern* ministers “*being open and judging one’s beliefs against others*” is in fact a relatively *Conflicted Dimension of identity* (SP=11.29) and thus a potential subject of stress, while for their *Southern* counterparts, it represents an *important and consistently used criterion* in their appraisal of self and others (SP=51.39). Similarly, *Northern Methodists* emphasising the need to “*protect the purity of one’s faith*” (i.e., 30% of them) establish this orientation as a *Core Evaluative Dimension* of identity (SP=53.56) while for many (37.50%) *Southern* ministers it is construed as a *Conflicted Dimension of identity* (SP=10.55) (Appendix 8.8.F.3).

These *locational variations* are significant - and not just ‘statistically’ - as they highlight potentially *serious divergences* between (certain) *Northern* and *Southern Protestant clergies* in areas which are not, *à priori*, ‘directly’ or ‘explicitly’ linked to the differences in ethno-religious, political and/or historical differences between the two ‘states’. They reveal that, *being Protestant* (or indeed *being*

Catholic) in Northern Ireland or the Republic of Ireland is a relatively different experience, and that Northern and Southern clergies of a same denomination can not only construe and express different national affiliations and/or political aspirations, but that the way in which they live their faith might be affected by the ethno-religious, socio-political and historical environment in which they evolve. Indeed, we see that religious “protectionism” is perceived as a relatively problematic issue for Southern Methodists and as an essential one for Northern Methodists, while for Southern Church of Ireland ministers, “openness” is an important Core Evaluative dimension of identity and a destabilising issue for their Northern counterparts. Even though such “locational” variations are not systematic - and not even ‘frequent’ as we have seen throughout this Chapter - they are nevertheless important as that they remind us that it is not only in the ‘general’ and ‘systematic’, but also (and maybe essentially) in the specific, in the detail, and even in the ‘peculiar’ or ‘atypical’, that (ethno-religious) identities are forged and revealed.

Summary

This final section of Chapter 8 has thus examined how certain important issues such as *national identification*, *religious protectionism* and *openness and tolerance*, “feature” in clergies’ informal ideologies, how ‘salient’ and/or ‘central’ they are and how consistently they are used by clergy members in their appraisal of self and others. To ‘recapitulate’ and ‘summarise’ our findings, six Tables will now display each clergy’s (majority consensus[†]) overall *value and belief system*[‡], accompanied by a brief reminder of the main findings.

[†] The Majority Consensus refers to the index values of Structural Pressure on constructs for the majority of the respondents in each clergy group who agree on the pole of the construct they aspire to.

[‡] As conceptualised, of course, within the limits of this investigation, that is to say, with reference to the issues tackled by our 22 bipolar constructs

We can see that for **Catholics** (Table 8.33), *affirming their Irish identity* and, at the same time, *rejecting a British identification*, are the most important *Core Evaluative Dimensions* of identity, the values they use *primarily* and *most consistently* when appraising self and others. Preserving one's identity by holding on to one's history and traditions, maintaining a strong sense of national identity and conceiving nationality as an "unalterable" given, also feature quite strongly in their informal ideology. Even though slight variations appear between *Northern* and *Southern* clergies' appraisal of these issues, in no circumstances can they be seen as truly 'significant', thus revealing a relatively *similar appraisal* of the importance of ethno-national identification by Catholic priests *North* and *South* of the border. However, despite their strong emphasis on the affirmation and *preservation of their ethno-religious identity*, Catholics display a certain "openness" towards the other ethno-religious community, as "*supporting initiatives bringing the two communities together*" also represents an important *Core Evaluative Dimension of identity* and as "*tolerance and openness*" also features as an important *Secondary Evaluative Dimension*.

Catholics' appraisal of "religious issues" is more 'ambiguous'. They consider "*following strictly the guidelines given by one's Church*" as an *important and stable evaluative criterion* in their appraisal of self and others, but also emphasise the importance of "*being open to other influences and judging one's beliefs against others*". This is further confirmed by the observation that identifying oneself as "*theologically liberal*" is a relatively *Conflicted Dimension* of their identity, and also by the indecision they express towards the question of the 'role' and 'responsibility' of religion and religious differences in the future relationships between the communities.

Presbyterians (Table 8.34), by contrast, establish their "*confidence in the power of faith to overcome obstacles*" as a primary *Core Evaluative Dimension* of identity and put various illustrations of "*openness*", "*integration*" and "*reconciliation*" as either *primary* or (strong) *Secondary* evaluative criterion in their appraisal of self and others.

8.33 - CATHOLIC clergy's "Informal Ideology"	Structural Pressure	% of individuals selecting this pole of the construct
feel(s) Irish	67.82	100%
do(es) not feel British at all	62.18	95.45%
support(s) initiatives bringing the two communities together in Northern Ireland	61.94	100%
believe(s) it is important to hold on to history and traditions to preserve one's identity	47.70	77.27%
is/are tolerant and open to other points of view	44.46	97.73%
believe(s) religion should always be independent of party politics	41.95	68.18%
feel(s) it is important to have a strong sense of national identity	41.60	77.27%
consider(s) that nationality is given forever	41.14	43.18%
feel(s) it is important to follow strictly the guidelines given by one's Church	38.76	68.18%
do(es) not believe that Catholics and Protestants are really different people	35.73	77.27%
do(es) not believe that faith alone can overcome anger and bring people together	31.69	59.09%
believe(s) that mixed marriages can contribute to build a bridge between the communities	30.87	79.55%
believe(s) in the existence of a specific "Ulster" identity	29.14	47.73%
is/are interested in politics	28.23	93.18%
believe(s) it is important to be open to external influence and judge one's beliefs against	27.69	70.45%
welcome(s) the presence of women in the ordained ministry	27.26	68.18%
believe(s) the Church is open to women's concerns and women's experiences	26.36	70.45%
think(s) Irish people and British people are very similar people	25.82	50.00%
do(es) not think that integrated education in Northern Ireland is a very good idea	25.35	50.00%
believe(s) mothers should be supported if they desire to work	19.40	68.18%
is/are theologically liberal	16.22	77.27%
do(es) not believe that religious differences will matter in the future	14.96	59.09%

8.34 - PRESBYTERIAN clergy's "Informal Ideology"	Structural Pressure	% of individuals selecting this pole of the construct
believe(s) that only faith can overcome anger and bring people together in Northern Ireland	63.41	70.45%
support(s) initiatives bringing the two communities together in Northern Ireland	56.51	97.72%
do(es) not believe that Catholics and Protestants are really different people	52.53	77.27%
believe(s) important to be open to external influence and judge one's beliefs against others	51.44	59.09%
welcome(s) the presence of women in the ordained ministry	49.18	68.18%
believe(s) that mixed marriages can contribute to build a bridge between the communities	43.79	54.55%
think(s) integrated education should be supported and encouraged in Northern Ireland	43.54	79.55%
is/are tolerant and open to other points of view	43.31	100.00%
think(s) Irish people and British people are very similar people	42.63	54.55%
feel(s) it is important to follow strictly the guidelines given by one's Church	42.48	72.73%
feel(s) Irish	37.27	77.27%
is/are able to adapt to being of any nationality	36.75	88.64%
is/are theologically conservative	35.76	70.45%
believe(s) religion should always be independent of party politics	35.74	50.00%
feel(s) British	33.75	68.18%
believe(s) mothers should be supported if they desire to work	31.66	56.82%
believe(s) it is important to hold on to history and traditions to preserve one's identity	30.68	68.18%
believe(s) the Church is open to women's concerns and women's experiences	26.19	70.45%
believe(s) in the existence of a specific "Ulster" identity	23.60	72.73%
do(es) not believe that religious differences will matter in the future	21.30	54.55%
is/are interested in politics	20.26	70.45%
feel(s) it is important to have a strong sense of national identity	13.71	59.09%

Effectively, “*supporting initiatives bringing the communities together*”, “*perceiving Catholics and Protestants as similar*”, “*being open to others’ beliefs*”, “*supporting mixed marriages and integrated education*”, “*being tolerant*” and “*emphasising the similarity between Irish and British*” all feature strongly in their value and belief system. Some *important differences between Northern and Southern Presbyterians* however appear, as *Northern ministers* emphasise the “*power of faith*” significantly more than their *Southern* counterparts, while *Southern ministers* establish “*tolerance and openness*” and “*supporting inter-community initiatives*” as more important and more consistent evaluative dimensions of identity than their *Northern colleagues*. National identification does not feature very strongly in Presbyterians’ informal ideology as “*feeling Irish*”, “*feeling British*” and at the same time “*being able to adapt to any nationality*” all represent stable but *Secondary evaluative dimensions* of identity. The importance of “*a strong sense of national identity*” itself appears to be a relatively *Conflicted*, non-evaluative dimension of identity, and thus a potential source of stress for Presbyterians ministers.

The **Church of Ireland clergy**’s informal ideology (like, as we have seen, their patterns of identification with their ethnic environment), is perhaps the most ‘complex’ and ‘enigmatic’ one (Table 8.35). Like the two previous clergies (and indeed, like most clergies), they put “*openness and tolerance*” and “*support for intercommunity initiatives*” as *important evaluative criterion* in their appraisal of self and others, but they also are the only Protestant clergy to establish “*not feeling British at all*” as an important *Core Evaluative Dimension of identity*, and to put the “*separation of the religious and political spheres*” as another *important evaluative criterion* in their value and belief system. “*Being able to adapt to any nationality*” is a relatively important *Secondary Evaluative Dimension* of identity, and thus as a relatively consistent evaluative criterion in their appraisal of self and others, but so are the perceived “*importance of a strong sense of national identity*” and the “*importance to hold on to one’s history and traditions to preserve one’s identity*”. In addition, *Northern and Southern Church of Ireland ministers differ*, often significantly, in their use of the constructs embodying these issues.

8.35 - CHURCH OF IRELAND clergy's "Informal Ideology"	Structural Pressure	% of individuals selecting this pole of the construct
support(s) initiatives bringing the two communities together in Northern Ireland	62.61	98.11%
believe(s) religion should always be independent of party politics	52.40	47.17%
is/are tolerant and open to other points of view	52.11	100.00%
do(es) not believe that Catholics and Protestants are really different people	50.59	92.45%
do(es) not feel British at all	50.53	56.60%
welcome(s) the presence of women in the ordained ministry	49.11	94.34%
think(s) that integrated education should be supported and encouraged in Northern Ireland	45.82	86.79%
is/are theologically liberal	45.29	66.04%
feel(s) Irish	45.20	94.34%
is/are able to adapt to being of any nationality	44.54	66.04%
believe(s) the Church is open to women's concerns and women's experiences	42.87	88.68%
believe(s) that mixed marriages can contribute to build a bridge between the communities	38.82	96.23%
feel(s) it is important to follow strictly the guidelines given by one's Church	35.04	66.04%
believe(s) that only faith can overcome anger and bring people together in Northern Ireland	34.53	58.49%
think(s) Irish people and British people are very different	32.88	54.74%
believe(s) it is important to be open to external influence and judge one's beliefs against	32.62	88.68%
believe(s) mothers should be supported if they desire to work	32.50	77.36%
feel(s) it is important to have a strong sense of national identity	31.46	71.70%
believe(s) it is important to hold on to history and traditions to preserve one's identity	30.13	73.58%
do(es) not believe that religious differences will matter in the future	28.82	50.94%
is/are interested in politics	27.22	88.68%
believe(s) in the existence of a specific "Ulster" identity	23.66	88.68%

8.36 - METHODIST clergy's "Informal Ideology"	Structural Pressure	% of individuals selecting this pole of the construct
support(s) initiatives bringing the two communities together in Northern Ireland	64.02	100.00%
welcome(s) the presence of women in the ordained ministry	53.58	95.65%
think(s) that integrated education should be supported and encouraged in Northern Ireland	52.73	89.13%
believe(s) that only faith can overcome anger and bring people together in Northern Ireland	50.67	73.91%
is/are tolerant and open to other points of view	46.84	100.00%
believe(s) it is important to be open to external influence and judge one's beliefs against	42.69	58.70%
believe(s) in the existence of a specific "Ulster" identity	42.14	73.91%
feel(s) it is important to follow strictly the guidelines given by one's Church	41.12	54.35%
is/are able to adapt to being of any nationality	39.23	80.43%
believe(s) that mixed marriages can contribute to build a bridge between the communities	38.86	78.26%
feel(s) Irish	38.25	71.74%
do(es) not believe that religious differences will matter in the future	34.94	69.57%
believe(s) mothers should be supported if they desire to work	34.83	47.83%
think(s) Irish people and British people are very similar people	34.04	52.17%
do(es) not believe that Catholics and Protestants are really different people	33.31	76.09%
believe(s) the Church is open to women's concerns and women's experiences	32.83	91.30%
believe(s) it is important to hold on to history and traditions to preserve one's identity	32.05	58.70%
believe(s) religion should impact on the political process	31.88	50.00%
feel(s) it is important to have a strong sense of national identity	27.78	52.17%
feel(s) British	26.00	63.04%
is/are interested in politics	23.56	91.30%
is/are theologically conservative	21.52	69.57%

Methodist's informal ideology resembles Presbyterians' in many ways (Table 8.36). Like them, their most significant and important values emphasise the reconciliation and 'exchanges' between the communities based on tolerance and a strong personal faith: *"supporting intercommunity initiatives"*, *"encouraging integrated education"* and *"trusting that faith can help overcome differences"* are all strong *Core Evaluative Dimensions* of their identity, and *"being tolerant and open to other points of view"*, *"judging ones beliefs against others"*, *"perceiving the positive impact of mixed marriages"* and *"refusing to see religion as a dividing factor in the future"* are also construed as relatively *important and consistently used criteria* in their appraisal of self and others.

Like Presbyterians, most Methodists also give to the issue of national identification (*"feel(s) Irish"* and *"feel(s) British"*) and to its *"importance"* a *secondary* and thus *less significant* role in their value and belief system. Like Presbyterians also, *important differences* appear between *Northern* and *Southern* clergies' informal ideologies, as *"feeling Irish"* is significantly more important for *Southern* Methodists than for their *Northern* counterparts, while *"feeling British"* is a more consistently used criterion for *Northern* ministers. Methodists also differ in their appraisal of *"the necessity to protect the purity of one's faith"* - more important for *Northern* Methodists - and in their perception of *"support for intercommunity initiatives"*, construed as a significantly more consistent evaluative criterion by *Southern* ministers.

Unlike previous clergies', **Baptists'** informal ideology (Table 8.37) establishes that both "national identification" (i.e., *"feeling British"* and *"strongly believing in the existence of a specific Ulster identity"*) and "religious positions" (i.e., *"believe(s) that faith can overcome anger and bring people together"*, *"believe(s) religion will always divide people"*, and *"believe(s) it is important to protect the purity of one's faith"*), are *strong and consistently used* evaluative criteria in their appraisal of self and others.

8.37 - BAPTIST clergy's "Informal Ideology"	Structural Pressure	% of individuals selecting this pole of the construct
believe(s) that only faith can overcome anger and bring people together in Northern Ireland	68.27	83.33%
do(es) not believe that Catholics and Protestants are really different people	60.43	75.00%
feel(s) British	54.11	62.50%
support(s) initiatives bringing the two communities together in Northern Ireland	52.94	91.67%
believe(s) that religion will always divide people in Northern Ireland	52.21	58.33%
believe(s) it is important to protect the purity of one's faith from external influences	51.15	79.17%
believe(s) in the existence of a specific "Ulster" identity	50.69	66.67%
is/are theologically conservative	49.51	95.83%
believe(s) the Church is open to women's concerns and women's experiences	48.44	91.67%
is/are tolerant and open to other points of view	44.83	79.17%
do(es) not believe it is important to hold on to history and traditions to preserve one's	42.46	54.17%
think(s) that integrated education should be supported and encouraged in Northern Ireland	40.61	83.33%
do(es) not welcome the presence of women in the ordained ministry	39.64	83.33%
feel(s) it is important to follow strictly the guidelines given by one's Church	38.19	54.17%
think(s) Irish people and British people are very similar people	38.03	62.50%
believe(s) religion should always be independent of party politics	37.91	75.00%
is/are able to adapt to being of any nationality	37.85	87.50%
believe(s) that mixed marriages endanger the future of the community	33.09	62.50%
believe(s) mothers should concentrate on looking after their children	32.67	66.67%
do(es) not feel it is important to have a strong sense of national identity	26.94	62.50%
is/are interested in politics	25.72	91.67%
feel(s) Irish	14.88	58.33%

8.38 - FREE PRESBYTERIAN clergy's "Informal Ideology"	Structural Pressure	% of individuals selecting this pole of the construct
believe (s) it is important to hold on to history and traditions to preserve one's identity	86.22	100%
feel(s) it is important to have a strong sense of national identity	83.91	100%
believe(s) that religion will always divide people in Northern Ireland	81.92	100%
consider(s) that nationality is given forever	78.50	93.75%
do(es) not think that integrated education in Northern Ireland is a very good idea	78.18	93.75%
believe(s) it is important to protect the purity of one's faith from external influences	77.54	100%
believe(s) that mixed marriages endanger the future of the community	77.39	100%
think(s) Irish people and British people are very different	75.08	68.75%
do(es) not welcome the presence of women in the ordained ministry	71.06	100%
believe(s) that Catholics and Protestants are really different people	66.35	68.75%
is/are interested in politics	65.80	68.75%
do(es) not support initiatives bringing the two communities together	64.63	87.50%
feel(s) British	62.71	93.75%
believe(s) in the existence of a specific "Ulster" identity	61.35	100%
is/are theologically conservative	59.18	100%
is/are set in their ways and resistant to change	56.90	62.50%
believe(s) that only faith can overcome anger and bring people together in Northern Ireland	56.57	68.75%
feel(s) it is important to follow strictly the guidelines given by one's Church	55.30	100%
do(es) not feel Irish at all	54.93	87.50%
believe(s) the Church is open to women's concerns and women's experiences	53.99	68.75%
believe(s) religion should impact on the political process	52.83	62.50%
believe(s) mothers should concentrate on looking after their children	40.15	93.75%

Their overall informal ideology, however, tends to confer more evaluative weight and significance to *religious and/or theological stances*, as their choice of favoured side of the constructs reveal (i.e., “*being theologically conservative*”, “*strictly following the guidelines given by one’s Church*”, “*separating religion and politics*”) than to ethnic or national affiliations (i.e., “*is able to adapt to being of any nationality*”, “*does not feel it is important to have a strong sense of national identity*”). Even though they establish “*supporting intercommunity initiatives*” and “*perceiving Catholics and Protestants as relatively similar*” as *Core Evaluative Dimensions* of their identity, and “*encouraging integrated education*” as an important *Secondary Evaluative Dimension*, most consider that “*mixed marriages endanger the future of the community*” and consider this position as a consistent criterion in their appraisal of self and others. This suggests that their “*openness*” and “*sharing*” with the other ethno-religious community have certain, clearly marked, ‘limits’ - probably due to their strong theological (*conservative* and *protectionist*) convictions.

Finally, **Free Presbyterians**’ informal ideology can be seen as the ‘sharpest’, most “affirmative” and also most “consensual” of all clergies’. As can be seen in Table 8.38, almost *all* the issues evoked by our constructs represent *Core Evaluative Dimensions* of their identity, that is to say, important evaluative criterion consistently used when appraising self and others. The issue of “*nationality and/or national identification*” and “*religious protectionism*” can however be seen as *the most salient* in Free Presbyterians’ value and belief system, as the consistency with which they use the constructs emphasising “*the importance to preserve one’s identity*”, “*the importance of a strong sense of national identity*”, the “*unalterable nature of nationality*”, the “*importance to protect the purity of one’s faith*” and the “*dangers of mixed marriages*” (SP >70 in each case) indicate that they primarily appraise and evaluate self and others in terms of these strong positions, possibly to the point of *rigidity* or even *bigotry*. In a word, their overall informal ideology seems to strongly emphasise *differentiation* and *separatism*, at every level.

Finally, it is interesting to note that, even though they can be perceived as strong *Core Evaluative Dimensions of identity*, their *affirmation of their “Britishness”* and *rejection of “Irishness”* are not the strongest evaluative criteria for Free Presbyterians. Similarly, despite the closeness of the Free Presbyterian Church and the DUP - and, as we have seen, clergy members’ important identifications with the two Unionist parties - an *“interest for politics”* and the belief that *“religion should impact on the political process”* are not amongst their most primary concerns.

Given the scope, variety and ‘specificity’ of the information presented in this section, it was not felt appropriate to try and “summarise” our findings in the form of either one ‘general’ proposition or several ‘specific’ propositions. It is important to re-emphasise, however, that clergies’ *informal ideologies*, like their *appraisals of and identifications with others*, should not be conceived as either ‘fixed’ or ‘static’, but as *evolving* and *subject to redefinition(s)* over both time and context. In this perspective, our next Chapter will now address the important issue of individuals’ (perceived) *“redefinition” of ethno-religious identity following ‘ordination’*.

Chapter IX - “Becoming Holy”: Post-Ordination redefinition of identity

In this second part of our exploration, we concentrate on the ‘facet’ of identity which distinguishes our respondents from the general population of Ireland: their “clerical-professional” identity*. Our main interest here is not to present a detailed “profile” of clergy members in Northern and Southern Ireland - the task itself being virtually impossible - but rather to try and determine the ‘impact’ becoming a representative of a Church is likely to have on individuals’ identity. We thus concentrate on the impact their “formal ordination” has had on individuals’ ethno-religious identity and on their identification with various significant others in their ethno-religious environment. Our primary interest focuses on clergy members’ perceived “changes” in *empathetic identification with significant others* in their ethno-religious environment, including their *own* and the *other* ethno-religious communities.

9.1 - Post-ordination reappraisal of empathetic identifications with significant others

In order to explore clergy members’ *perceived changes* in empathetic (i.e., de facto) identifications with others since their ordination, their “past self” (a mandatory entity necessary for the computation of ISA - see Chapter 5) was formulated as “*Me as I was before I joined the clergy*”. Of course, it is important to keep in mind that, since our investigation is situated *at one point in time*, this “past self” only denotes *one’s view of one’s past self* which is most likely to be a “reconstruction” compared to how that past phase may have been experienced at the time (Weinreich, 1993). However the *perceived changes* between clergy members’ construal of ‘past’ self and their construal of current self (i.e., “*Me as I am now*”) are particularly interesting to examine, as they reveal the direction of *ongoing psychological processes of development and change*, which is exactly what we are looking for in this part of our investigation.

* To which we will subsequently refer simply as their “professional” identity

Our first postulate was as follows:

Postulate 7 - “Post-ordination” reappraisal of empathetic identifications with others

Insofar as past and current empathetic identifications with significant others in the social environment (appraised from a current viewpoint) reflect ongoing processes of evolution and adjustment of identity, the variations perceived between individuals’ empathetic identifications with significant others before their entry to the active clergy and their present empathetic identifications with those significant others, will reveal the psychological impact of ordination and the changes this event has induced in individuals’ identity structure.

We were interested in clergy members’ perceived reappraisal of identification with several significant others in their *own* and the *other* ethnic community: their *parents*, their *own Church*, the *other religious institutions*, their ‘prototype’ of the “*ideal*” *minister/priest/pastor*, and the main *political parties* and *paramilitary organisations*. To begin with, Table 9.1 presents clergies’ patterns of ‘past’ and current empathetic identifications with their *parents*.

As we can see, clergies’ perceived changes in empathetic identification with both their *mother* and their *father* are relatively minimal, almost ‘nonexistent’ even, in the case of *Free Presbyterians*, and tend to indicate a *slight decrease in empathetic identification* with their parents since ordination. In other words, clergy members seem to perceive *a little less similarity* between themselves and their parents since their entry into the active clergy. As a result, most clergy members also exhibit *slight* (i.e., non-significant) *decreases in identification conflicts* with both their parents (Appendix 9.1.A). These minor variations are relatively ‘equivalent’ for clergies both *North* and *South* of the border (Appendices 9.1.H to 9.1.L).

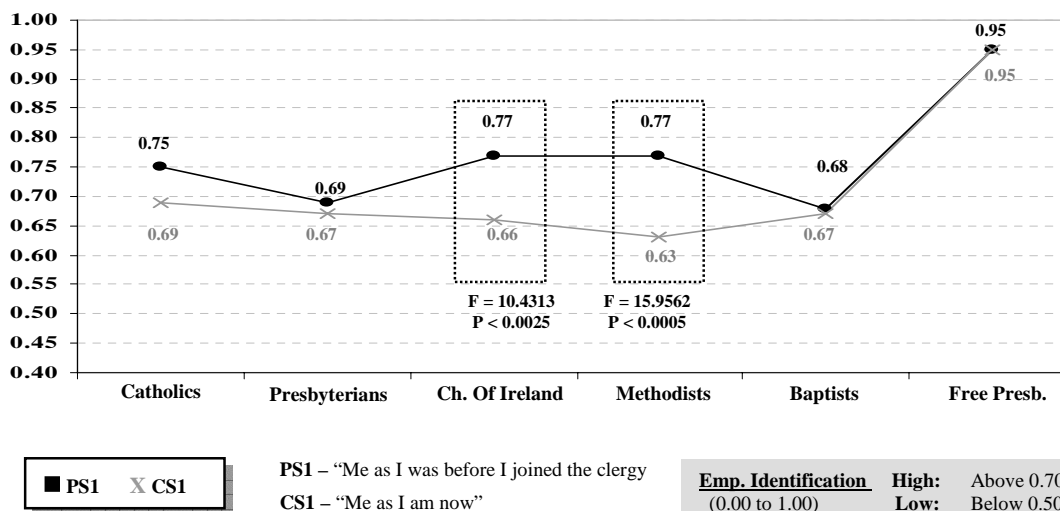
If we turn now to clergies’ perceived changes in empathetic identification with their *own Church* (Figure 9.1) we can see that, even though almost all clergies indicate an *increase in empathetic identification* with the institution they belong to since their ordination, only the *Church of Ireland* and *Methodist* ministers display a *substantial* and *significant* one.

Table 9.1 – Clergies’ perceived changes between their ‘Past’ and Current Empathetic Identifications with their MOTHER and FATHER

	Empathetic Identification with MOTHER					Empathetic Identification with FATHER				
	Past Self		Current Self		[Difference] *	Past Self		Current Self		[Difference] *
Catholic clergy (n=44)	0.73	<	0.74	[+0.01]	ns.	0.78	>	0.71	[-0.07]	ns.
	(n=41)		(n=41)			(n=39)		(n=39)		
"Protestant" clergy (n=183)	0.69	>	0.66	[-0.03]	ns.	0.69	>	0.65	[-0.04]	ns.
	(n=168)		(n=168)			(n=168)		(n=168)		
Presbyterian clergy (n=44)	0.65	>	0.63	[-0.02]	ns.	0.66	>	0.62	[-0.04]	ns.
	(n=41)		(n=41)			(n=43)		(n=43)		
Church of Ireland clergy (n=53)	0.64	>	0.59	[-0.05]	ns.	0.66	>	0.63	[-0.03]	ns.
	(n=48)		(n=48)			(n=47)		(n=47)		
Methodist clergy (n=46)	0.70	>	0.65	[-0.05]	ns.	0.67	>	0.62	[-0.05]	ns.
	(n=43)		(n=43)			(n=41)		(n=41)		
Baptist clergy (n=24)	0.70	>	0.67	[-0.03]	ns.	0.67	>	0.63	[-0.04]	ns.
	(n=21)		(n=21)			(n=22)		(n=22)		
Free Presbyterian clergy (n=16)	0.95	-	0.95	-	ns.	0.93	>	0.92	[-0.01]	ns.
	(n=15)		(n=15)			(n=15)		(n=15)		

SCALE	* 1-way Analyses of variance on the factor "Facet of Self"
Empathetic Identification (0.00 to 1.00)	with two levels: (i) Current Self (CS1) / (ii) Past Self (PS1)
High :	Above 0.70
Low :	Below 0.50
	Current Self (CS1) = Me as I am now
	Past Self (PS1) = Me as I was before I joined the clergy

Figure 9.1 – Clergies’ perceived changes between their ‘Past’ and Current Empathetic Identifications with their OWN CHURCH



Indeed, *Church of Ireland* and *Methodist* ministers feel that they definitely share more characteristics and aspirations with *their respective Churches* since their ordination; however, these perceived changes are not totally “symmetrical” when we consider more specifically the *Northern* and *Southern* clergy populations of these two denominations. Effectively, even though *all* Church of Ireland ministers perceive a definite *increase* of their empathetic identification with their Church, only *Southern ministers* feel they have *significantly increased* their identification with their Church since their ordination (i.e., from a relatively ‘moderate’ (0.59) to a relatively ‘high’ (0.73) empathetic identification - $F=9.3733$; $p<0.005$), while *Northern ministers* rather seem to have *strengthened* an already important empathetic identification with the Church of Ireland (Appendix 9.1.J.1). The ‘opposite’ pattern is observable for *Methodist* ministers as their perceived increase in empathetic identification with the Methodist Church is in fact only significant for *Northern ministers* ($F=13.4344$; $p<0.001$), and more ‘measured’ one for *Southern ministers* (Appendix 9.1.K.1). *Catholics, Presbyterians and Baptists* do not exhibit any ‘dramatic’ changes in their empathetic identifications with their respective Churches, nevertheless all clergy members (similarly *North* and *South* of the border) indicate a *greater feeling of similarity* with their institution at the time of the study than before their official entry in the active clergy. Only the *Free Presbyterian ministers* do not indicate *any* perceived change in their identification with their Church - their feeling of similarity with the Free Presbyterian Church is now “as strong as it ever was”.

Quite logically, as (most) clergies’ empathetic identifications with their Church have increased, so have their *identification conflicts* with them, however, given clergies’ relatively moderate and/or low *contra-identifications* with their respective institutions (see Chapter 8), none of the variations can be seen as ‘significant’ - *Catholics’* and *Presbyterians’* conflicted identifications with their Church has remained relatively high, *Church of Ireland, Methodist* and *Baptist* clergies’ identification conflicts with theirs, moderate, and *Free Presbyterians’* identification conflicts with their Church is - as it ‘was’ - almost insignificant (Appendix 9.1.B).

We were also interested in clergies' perceived evolution of their empathetic identifications with the *other Churches* in their ethno-religious environment. We have already observed (Chapter 8) that Catholics displayed different degrees of similarity with the five Protestant Churches and that, on the other hand, the five Protestant clergies differed in their empathetic identifications with the Catholic Church. We can examine now to what extent each clergy feel their ordination has influenced and/or altered each clergy's empathetic identification with the other Churches.

We find that *Catholics'* empathetic identifications with almost all the *Protestant Churches* has decreased since their ordination (Table 9.2). Effectively, *Catholic priests* feel they share less characteristics and aspirations with the *Presbyterian Church*, the *Church of Ireland* and the *Baptist Church*, since they have formally joined the Catholic Church's ranks. These perceived changes, however, are far from significant. Catholics' empathetic identification with the *Methodist Church* has remained "stable" - and relatively low - and thus was not influenced by their ordination at all. These observations are similarly valid for both the *Northern* and *Southern* clergy (Appendix 9.1.H). Catholic priests' empathetic identification with the *Free Presbyterian Church* has however *significantly decreased* since their ordination ($p < 0.02$). Effectively, even though Catholics' perceived similarity with the *Free Presbyterian Church* was already *weak* before that event, it seems that they have *dissociated themselves even more* from that particular Church, and what it stands for, since they have pledged their 'formal' and 'official' allegiance to the Catholic Church.

A closer look at the data however reveals that only *Northern priests* exhibit such a 'dramatic' dissociation from the Church (see Appendix 9.1.H.1) and that this consequential decline in empathetic identification, quite logically, leads to a significant reduction of their *identification conflict* with the institution ($p < 0.05$ - See Appendix 9.1.H.2). Catholics' less substantial variations in empathetic identifications with the other Churches do not significantly impact on their conflicted identifications with them.

Table 9.2 – Clergies’ perceived changes between their ‘Past’ and Current Empathetic Identifications with THE OTHER CHURCHES

MEANS					Analysis of variance on the factor "Facet of Self" with two levels: (i) Current Self (ii) Past Self	
	Past Self		Current Self	[Difference]		
CATHOLIC clergy						
The Presbyterian Church (n=41)	0.52	>	0.48	[-0.04]	Not Significant	
The Church of Ireland (n=41)	0.60	>	0.59	[-0.01]	Not Significant	
The Methodist Church (n=40)	0.47	=	0.47	-	Not Significant	
The Baptist Church (n=37)	0.43	>	0.38	[-0.05]	Not Significant	
The Free Presbyterian Ch. (n=42)	0.47	>	0.39	[-0.08]	F = 5.9514 ; df = 1.82 ; p = 0.0160	
PRESBYTERIAN clergy						
The Catholic Church (n=44)	0.56	>	0.54	[-0.02]	Not Significant	
The Church of Ireland (n=44)	0.56	<	0.62	[+0.06]	Not Significant	
The Methodist Church (n=44)	0.56	<	0.63	[+0.07]	Not Significant	
The Baptist Church (n=42)	0.51	>	0.46	[-0.05]	Not Significant	
The Free Presbyterian Ch. (n=44)	0.55	>	0.45	[-0.10]	F = 5.5454 ; df = 1.86 ; p = 0.0196	
CHURCH OF IRELAND clergy						
The Catholic Church (n=52)	0.55	>	0.52	[-0.03]	Not Significant	
The Presbyterian Church (n=52)	0.58	<	0.59	[+0.01]	Not Significant	
The Methodist Church (n=52)	0.50	<	0.59	[+0.09]	F = 6.1927 ; df = 1.102 ; p = 0.0138	
The Baptist Church (n=47)	0.53	>	0.51	[-0.02]	Not Significant	
The Free Presbyterian Ch. (n=52)	0.48	>	0.41	[-0.07]	Not Significant	
METHODIST clergy						
The Catholic Church (n=46)	0.56	>	0.55	[-0.01]	Not Significant	
The Presbyterian Church (n=46)	0.66	<	0.67	[+0.01]	Not Significant	
The Church of Ireland (n=46)	0.62	<	0.70	[+0.08]	F = 4.7523 ; df = 1.90 ; p = 0.0299	
The Baptist Church (n=46)	0.52	>	0.47	[-0.05]	Not Significant	
The Free Presbyterian Ch. (n=46)	0.55	>	0.45	[-0.10]	F = 8.4994 ; df = 1.90 ; p = 0.0047	
BAPTIST clergy						
The Catholic Church (n=24)	0.50	>	0.46	[-0.04]	Not Significant	
The Presbyterian Church (n=24)	0.62	>	0.60	[-0.02]	Not Significant	
The Church of Ireland (n=24)	0.50	<	0.56	[+0.06]	Not Significant	
The Methodist Church (n=23)	0.51	<	0.57	[+0.06]	Not Significant	
The Free Presbyterian Ch. (n=24)	0.65	>	0.56	[-0.09]	F = 4.9520 ; df = 1.46 ; p = 0.0292	
FREE PRESBYTERIAN clergy						
The Catholic Church (n=16)	0.62	>	0.61	[-0.01]	Not Significant	
The Presbyterian Church (n=16)	0.65	=	0.65	-	Not Significant	
The Church of Ireland (n=16)	0.42	<	0.43	[+0.01]	Not Significant	
The Methodist Church (n=16)	0.27	<	0.28	[+0.01]	Not Significant	
The Baptist Church (n=16)	0.75	<	0.76	[+0.01]	Not Significant	

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Emp. Identification High: Above 0.70
(0.00 to 1.00) Low: Below 0.50

If we turn now to *Protestant clergies*' perceived "evolution" of identification with the 'other Churches', we can observe that *all* Protestants indicate a *slight decrease* in empathetic identification with the *Catholic Church*, but no significant dissociation from the institution, either *North* or *South* of the border. Indeed, it seems that their ordination did not have a significant impact on the way *Protestants* perceive and relate to the *Catholic Church*.

It seems however that becoming an official spokesperson for a particular Protestant Church has lead *Presbyterians*, *Methodists* and *Baptists* to reconsider more seriously their "perceived affinity" with the *Free Presbyterian Church*, as all three clergies exhibit *significant decreases* in empathetic identification with that Church since their "ordination" (see Table 9.2). We can also note that, in each case, these reductions of perceived similarity with the *Free Presbyterian Church* have lead to a *significant decrease in identification conflict* with this Church for *Presbyterians* ($p < 0.01$), *Methodists* ($p < 0.01$) and *Baptists* ($p < 0.05$) (Appendix 9.1.C). Important variations appear however between *Northern* and *Southern* clergies of these denominations as *Southern Presbyterians* and *Southern Baptists* exhibit a more significant dissociation from the *Free Presbyterian Church* than their respective *Northern* counterparts, while amongst *Methodists*, *Northern* clergy members display the greatest decrease in empathetic identification (and thus in identification conflict) with the *Free Presbyterian Church* (see Appendices 9.1.I/K/L). *Free Presbyterian ministers* themselves do not seem to have 'reconsidered' significantly their relationship with the other Churches and it is thus fair to say that individuals' identification of the other Churches has not been affected by their 'ordination' in the *Free Presbyterian Church*.

We can furthermore observe an interesting parallel "perception of greater connection" between the *Church of Ireland* and *Methodist* clergies, as *Church of Ireland* ministers indicate they feel *significantly closer* to the *Methodist Church* since their ordination ($p < 0.02$), while *Methodist* ministers also seem to perceive a *significantly greater similarity* with the *Church of Ireland* since theirs ($p < 0.05$) (Table 9.2).

A closer look at *Northern* and *Southern* clergies' patterns of empathetic identifications however reveals that such 'dramatic' changes in empathetic identifications are only observable for the *Northern clergies of both denominations* (Appendices 9.1.J.1 and 9.1.K.1).

In order to establish whether ordination had truly affected individuals' construal of their "professional identity", we examined whether clergies now felt 'closer' to, that is to say, empathetically identified more strongly with their construal of "*the ideal minister/priest/pastor*". We can see (Table 9.3) that *all* clergy members feel that their perceived similarity with this "prototype" has *increased* since their formal ordination, but that only *Catholic, Presbyterian, Church of Ireland* and *Methodist* clergies indicate a *truly significant change* in their empathetic identification with this ideal. By contrast, it is clear that, for *Baptist pastors*, the perceived "change" is much less "dramatic", and that, for *Free Presbyterian ministers*, it is almost intangible.

Since this particular "significant other" has not been considered so far in our investigation, a brief consideration of clergies' overall appraisal of and identification with him/her is necessary. The prototype of the "*Ideal minister/priest/pastor*" is perceived and construed as a relatively significant - real or imaginary - character for most clergy members who indicate a *high ego-involvement* with him/her (Appendix 9.1.D.1). This "epitome of clerical perfection" appears especially relevant for the identity of *Free Presbyterian ministers* who are significantly more ego-involved with him than almost any other clergies. *Presbyterians*, by contrast, display a relatively *moderate interest* for that hypothetical character (Appendix 9.1.D.2). The "*ideal minister/priest/pastor*" is *evaluated very positively* - and similarly - by all clergy members and can be considered as a *significant positive role model* for all of them, even if, "as usual", *Free Presbyterian ministers* (and to a certain extent *Baptist pastors*) idealistically identify with him definitely more than clergy members from the other denominations (Appendix 9.1.D.1).

As could be expected, no clergy indicate any real *contra-identification* with the “Ideal minister/priest/pastor” and thus, none of them can be seen as experiencing any significant degree of *identification conflict* with that entity (Table 9.3).

Table 9.3 – Clergies’ patterns of Identification with “The Ideal minister/priest/pastor”

<u>Clergies</u>	<u>Contra Identification</u>	<u>Past Emp. Identification</u>	<u>Curr. Emp. Identification</u>	<u>Past ID Conflict</u>	<u>Current ID Conflict</u>
Catholics (n=44)	0.06 (n=44)	0.57 (n=44)	0.71 (n=44)	0.13 (n=44)	0.14 (n=44)
"Protestants" (n=183)	0.04 (n=180)	0.66 (n=180)	0.77 (n=180)	0.10 (n=180)	0.12 (n=180)
Presbyterians (n=44)	0.05 (n=44)	0.65 (n=44)	0.74 (n=44)	0.10 (n=44)	0.11 (n=44)
Church of Ireland (n=53)	0.05 (n=53)	0.64 (n=53)	0.77 (n=53)	0.12 (n=53)	0.14 (n=53)
Methodists (n=46)	0.04 (n=46)	0.57 (n=46)	0.72 (n=46)	0.10 (n=46)	0.12 (n=46)
Baptists (n=24)	0.03 (n=22)	0.75 (n=22)	0.80 (n=22)	0.12 (n=22)	0.12 (n=22)
Free Presbyterians (n=16)	0.01 (n=15)	0.89 (n=15)	0.90 (n=15)	0.04 (n=15)	0.04 (n=15)
SCALES	(0.00 to 1.00)	(0.00 to 1.00)	(0.00 to 1.00)		
	High : Above 0.70	High : Above 0.70	Very High : Above 0.70		
	Low : Below 0.50	Low : Below 0.50	High : 0.35 to 0.50		
			Moderate : 0.20 to 0.35		
			Low : Below 0.50		

NB - The ‘High’ or ‘Very High’ results for each of the indices are “Highlighted” in the Table - see Scales in the Table

The *significant differences* between ‘Past’ and ‘Current’ identifications are “circled” in the Table

1-way Analyses of variances on the factor “Facet of Self” with two levels : (i) Current self : “Me as I am now”

(ii) Past Self: “Me as I was before I joined the clergy”

Significant differences:

- **Catholics** - Empathetic identification with Ideal minister - Main effect “Facet of Self” $F=10.5488$; $df=1,86$; $p = 0.0020$
- **“Protestants”** - Empathetic identification with Ideal ministers - Main effect “Facet of Self” $F=32.4672$; $df=1,358$; $p = 0.0000$
- **Presbyterians** - Empathetic identification with Ideal ministers - Main effect “Facet of Self” $F=6.2335$; $df=1,86$; $p = 0.0138$
- **Church of Irl** - Empathetic Identification with Ideal ministers - Main effect “Facet of Self” $F=19.6965$; $df=1,104$; $p = 0.0001$
- **Methodists** - Empathetic Identification with Ideal ministers - Main effect “Facet of Self” $F=15.1623$; $df=1,90$; $p = 0.0004$

If we return now more specifically to clergies' perceived 'evolution' of empathetic identification with the "ideal minister/priest/pastor", we can observe that, prior to their formal ordination, most clergy members empathetically identified only *moderately* with this (abstract) character - that is to say, perceived a relatively *limited similarity* between their own characteristics and those they attribute to the "ideal clergy person", but that since then, they feel *significantly closer* to the image they have of this ideal (see Anovas with Table 9.3). Only *Baptist pastors* and *Free Presbyterian ministers* do not seem to experience such 'dramatic' adjustment in their identity construal and indicate that, even before their ordination, they already felt a strong similarity between themselves and the image they had of the ideal clergy person and that, even if they feel 'now' *even closer* to that ideal, this 'evolution' does not amount to a significant 'revolution' in their identity construal. It is quite clear that both *Baptists* and *Free Presbyterians* now *empathetically identify* with the "ideal minister/priest/pastor" *significantly more* than most other clergy members, but also that they significantly differentiate themselves from their fellow clergy members in their 'a posteriori' recollections of their empathetic identifications with that ideal (see Appendix 9.1.D.3).

If we consider more specifically *Northern* and *Southern* clergy populations, we find that, if both *Northern and Southern Catholics* have *significantly increased* their empathetic identification with the ideal priest (Appendix 9.1.H.1), *Northern Catholics* currently empathetically identify with 'him' *significantly less* than do their *Southern colleagues* (0.65 and 0.77 respectively - $F=5.2152$; $df=1,42$; $p<0.05$), and also feel they identified with their "priestly ideal" *significantly less* prior to their ordination in the Catholic Church (past identifications 0.47 and 0.65 respectively - $F=8.1902$; $df=1,42$; $p<0.01$). We can furthermore note that *Presbyterians*' "apparently significant" increase in empathetic identification with the "ideal minister" is in fact truly substantial and significant only for *Southern ministers* and much less 'dramatic' for their *Northern* counterparts (Appendix 9.1.I.1). Indeed, *Northern Presbyterians* already felt a strong similarity between themselves and the "ideal minister" before their ordination - a significantly stronger 'bond' than their *Southern* counterparts

($F=8.5759$; $df=1,42$; $p<0.01$). *Southern ministers*, who only moderately identified with that ideal (0.56), thus indicate a more significant “redefinition” of their identity - at least in terms of their identification with their “professional ideal” - since their ordination. Like Catholics, *Church of Ireland* ministers *North* and *South* of the border indicate an *increased* similarity with the “ideal minister” since their ordination, however, *Northern* ministers experience significantly stronger “*past*” and *current identification conflicts*[†] with that otherwise “*positive role model*” compared to their *Southern* colleagues, due to a greater contra-identification with him/her. Both clergies’ degrees of ‘past’ and current “identification conflicts” with the “ideal minister” are, of course, very negligible in terms of their *actual effect* on individuals’ identity construal, however, this difference reminds us of the reality - and potential importance - of intra-denominational (i.e., locational) variations in clergy members’ identity construal. *Methodists*’ perceived variations between ‘past’ and current empathetic identifications with the “ideal minister” also differ - but not significantly - *North* and *South* of the border, as only *Northern* ministers indicate a *truly significant increase* in identification with that hypothetical figure (Appendix 9.1.K.1).

Finally, even though the “overall *Baptist* clergy” does not seem to experience a *significant* evolution in empathetic identification with the “ideal minister/pastor” (Table 9.3), we can observe that the *Southern Baptist pastors* in fact do indicate a *substantial reappraisal* of their perceived similarity with that “ideal” ($F=11.0962$; $df=1,4$; $p<0.05$), while their *Northern* colleagues’ empathetic identification with “him” is perceived as relatively “stable” - and consistently strong (see Appendix 9.1.L.1). Of course, the very small size of our *Southern Baptist sample* ($N=3$) does not allow us to draw any ‘definite conclusions’ with regard to the significance of that result.

[†] Current Conflict
Past Conflict

Northern clergy 0.20 / Southern clergy 0.09
Northern clergy 0.18 / Southern clergy 0.08

$F=9.1194$; 1,51 ; $p = 0.005$
 $F=11.4060$; 1,51 ; $p = 0.002$

To conclude our exploration of clergies' perceived changes in empathetic identification with others since their ordination, we also examined the "evolution" of their identifications with the different *political parties* and *paramilitaries* of their own and the other ethnicity.

It is immediately apparent (Table 9.4) that neither *Catholic* nor *Free Presbyterian* clergy members have experienced a 'dramatic' reappraisal of their perceived similarity with the political parties of their *own* ethnic community. *Free Presbyterians'* empathetic identifications with the DUP and the UUP are perceived as 'stable' and *consistently high*, before and after their "official" consecration within the Church. *Catholics'* empathetic identification with the rather 'controversial' Nationalist party - Sinn Fein - has only *very slightly* decreased since their ordination, while their identification with the more 'moderate' party - the SDLP - has increased a little (but not significantly), especially as far as *Northern priests* are concerned (see Appendix 9.1.H.1). As a result, *Catholics'* and *Free Presbyterians'* identification conflicts with their "respective parties" have remained 'constant' (Appendix 9.1.E).

The other Protestant clergies (i.e., *Presbyterian, Church of Ireland, Methodist and Baptist*) all seem to have *significantly reduced* their empathetic identification with the "extremist" Unionist party - the DUP - thus indicating a meaningful *dissociation* from the party and what it stands for. We have seen earlier (Table 9.2) that *Presbyterian, Methodist and Baptist* clergy members also perceived a *significant decrease* in their empathetic identification with the *Free Presbyterian Church* (the most "extremist" Protestant Church), which leads us to believe that, since their ordination, most Protestant clergy members indicate a *genuine desire to dissociate* from the most "radical" facets - and representatives - of their own ethnicity, that is to say, the institutions (i.e., the *Free Presbyterian Church* and the *DUP*) which advocate "religious separatism" in the defence and preservation of ethnic identity. As a result of their 'dissociation' from the DUP, *Presbyterian, Church of Ireland* and *Methodist* ministers also feel they have been able to *substantially reduce their identification conflicts* with the party (see Appendix 9.1.E)

Table 9.4 – Clergies’ perceived changes between their ‘Past’ and Current Empathetic Identifications with “their OWN” Political Parties

<u>MEANS</u>					Analysis of variance on the factor "Facet of Self" with two levels: (i) Current Self (ii) Past Self
	Past Self		Current Self		
<i>Catholic clergy</i>	<i>[Difference]</i>				
Sinn Fein	0.52 (n=44)	>	0.50 (n=44)	[-0.02]	Not Significant
S D L P	0.54 (n=44)	<	0.63 (n=44)	[+0.09]	Not Significant
<i>"Protestant" clergy</i>					
D U P	0.54 (n=182)	>	0.46 (n=182)	[-0.08]	F = 15.4650 ; df = 1,362 ; p = 0.0003
U U P	0.53 (n=183)	>	0.47 (n=183)	[-0.06]	F = 7.1230 ; df = 1,364 ; p = 0.0079
<i>Presbyterian clergy</i>					
D U P	0.50 (n=44)	>	0.41 (n=44)	[-0.09]	F = 5.7440 ; df = 1.86 ; p = 0.0177
U U P	0.46 (n=44)	>	0.39 (n=44)	[-0.07]	Not Significant
<i>Church of Ireland clergy</i>					
D U P	0.47 (n=52)	>	0.40 (n=52)	[-0.07]	F = 4.2767 ; df = 1.102 ; p = 0.0387
U U P	0.51 (n=53)	>	0.47 (n=53)	[-0.04]	Not Significant
<i>Methodist clergy</i>					
D U P	0.53 (n=46)	>	0.42 (n=46)	[-0.11]	F = 8.4959 ; df = 1,90 ; p = 0.0047
U U P	0.54 (n=46)	>	0.46 (n=46)	[-0.08]	F = 5.7779 ; df = 1,90 ; p = 0.0173
<i>Baptist clergy</i>					
D U P	0.61 (n=24)	>	0.50 (n=24)	[-0.11]	F = 6.2558 ; df = 1,46 ; p = 0.0152
U U P	0.56 (n=24)	>	0.49 (n=24)	[-0.07]	Not Significant
<i>Free Presbyterian clergy</i>					
D U P	0.84 (n=16)	=	0.84 (n=16)	-	Not Significant
U U P	0.70 (n=16)	=	0.70 (n=16)	-	Not Significant

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Emp. Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Some important differences however appear between the *Northern* and *Southern* clergies of these four denominations. Indeed, *Southern Presbyterian* and *Church of Ireland ministers* both indicate a *significant decrease* in empathetic identification with the DUP, while their *Northern* counterparts acknowledge a *less substantial dissociation* from the (Northern) party (Appendix 9.1.I.1 and 9.1.J.1). By contrast, *Northern Methodist ministers* - who also empathetically identify with the DUP slightly more than their *Southern* counterparts, are the ones reducing *most significantly* their empathetic identification with the Unionist party, while the *Southern Methodists'* perceived dissociation from it is less substantial (Appendix 9.1.K.1). As a result, only *Northern Methodists* also *considerably and significantly decrease their identification conflict* with the party (from 0.52 to 0.45 - $F=4.3659$; $df=1,58$; $p<0.05$). Finally, *Baptists North and South of the border* both acknowledge a *significant decrease* in empathetic identification with the DUP (Appendix 9.1.L.1), leading in both cases to relatively important (even if not 'statistically significant') decreases in identification conflicts with the party (Appendix 9.1.L.2).

Presbyterian, Church of Ireland, Methodist and Baptist clergy members all also acknowledge a 'weakening' of their empathetic identification with the more 'moderate' Unionist party - the UUP - but this apparent dissociation from the party and what it stands for is only *significant* for the Methodist clergy ($p<0.02$ - Table 9.4). We can finally note that *Southern Baptists* seem to have experienced the most "substantial" decrease in empathetic identification with the UUP (from 0.47 to 0.33), a dissociation apparently much more significant than the one indicated by their *Northern* counterparts (from 0.57 to 0.51), and very similar to the one they exhibit with regard to the DUP. However, once again, the very small size of the *Southern Baptist sample* does not allow us to draw definite conclusions with regard to that finding (Appendix 9.1.L.1).

If we turn now to clergies' perceived evolution of their empathetic identification with the *political parties of the 'other ethnicity'*, we can immediately observe (Table 9.5) that very few of the variations appear truly "significant". *Free Presbyterian ministers*, as could be expected from our previous results, do not indicate *any change at all* between their "past" and current empathetic identification with either Sinn Fein or the SDLP - their perceived similarity with both these parties has remained relatively low 'over time'. By contrast, *Catholics* exhibit a *significant decrease* in empathetic identification with the DUP - leading to a significant reduction of their identification conflict with the party (Appendix 9.1.F), and a relatively important (though not statistically significant) dissociation from the UUP, since their ordination. In both cases, the dissociation from the political party is more substantial for the *Northern* priests than for their *Southern* colleagues (Appendix 9.1.H.1), and thus lead to a more substantial and significant decrease in identification conflict with the DUP for *Northern Catholic priests*.

Clergy members from the other four Protestant denominations (i.e., *Presbyterian, Church of Ireland, Methodist and Baptist*) exhibit a *very slight increase* in empathetic identification with the 'moderate' Nationalist party: the SDLP. *Presbyterians, Methodists and Baptists* also indicate a reduction of their perceived similarity with the more 'radical' nationalist party - Sinn Fein – even if this perceived dissociation from the party is only 'substantial' for the *Methodist* ministers who thus also decrease their identification conflict with the party (Appendix 9.1.F). We can furthermore observe that *Church of Ireland ministers* distinguish themselves by exhibiting a remarkably 'constant' empathetic identification with Sinn Fein in the *South of Ireland*, and a moderate (but tangible) *increase in perceived similarity* with the party in *Northern Ireland* (from 0.49 to 0.53 - See Appendix 9.1.J.1).

Table 9.5 – Clergies’ perceived changes between their ‘Past’ and Current Empathetic Identifications with the “OTHER” Political Parties

<u>MEANS</u>					Analysis of variance on the factor "Facet of Self" with two levels: (i) Current Self (ii) Past Self
Past Self		Current Self			
<i>Catholic clergy</i>				<i>[Difference]</i>	
D U P	0.47 (n=44)	>	0.37 (n=44)	[-0.10]	F = 11.7280 ; df = 1,86 ; p = 0.0013
U U P	0.46 (n=44)	>	0.39 (n=44)	[-0.07]	
<i>"Protestant" clergy</i>					
Sinn Fein	0.41 (n=183)	>	0.39 (n=183)	[-0.02]	Not Significant
S D L P	0.47 (n=181)	<	0.49 (n=181)	[+0.02]	Not Significant
<i>Presbyterian clergy</i>					
Sinn Fein	0.37 (n=44)	>	0.35 (n=44)	[-0.02]	Not Significant
S D L P	0.44 (n=44)	<	0.46 (n=44)	[+0.02]	Not Significant
<i>Church of Ireland clergy</i>					
Sinn Fein	0.44 (n=53)	<	0.45 (n=53)	[+0.01]	Not Significant
S D L P	0.54 (n=51)	<	0.58 (n=51)	[+0.04]	Not Significant
<i>Methodist clergy</i>					
Sinn Fein	0.42 (n=46)	>	0.35 (n=46)	[-0.07]	F = 6.4925 ; df = 1,90 ; p = 0.0121
S D L P	0.48 (n=46)	<	0.49 (n=46)	[+0.01]	
<i>Baptist clergy</i>					
Sinn Fein	0.34 (n=24)	>	0.32 (n=24)	[-0.02]	Not Significant
S D L P	0.36 (n=24)	<	0.39 (n=24)	[+0.03]	Not Significant
<i>Free Presbyterian clergy</i>					
Sinn Fein	0.47 (n=16)	-	0.47 (n=16)	-	Not Significant
S D L P	0.45 (n=16)	-	0.45 (n=16)	-	Not Significant

Current Self (CS1) = "Me as I am now"

Past Self (PS1) = "Me as I was before I joined the clergy"

Emp. Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Finally, we can observe that the great majority of clergy members (i.e., *Catholics, Presbyterians, Church of Ireland and Baptists*) acknowledge a *slight decrease* in empathetic identification with the *paramilitary organisations* of the two communities since their formal ordination - a relatively “similar” decrease in identification, in fact, with each type of paramilitaries within each denominational group. The *Free Presbyterians*, unsurprisingly, indicate *no variation* in their perceived similarity with these organisations ‘over time’. Only *Methodist ministers* display a *genuine dissociation* from each type of paramilitary group since their consecration in the Methodist Church, leading to a *significant reduction* of their identification conflicts with them (Appendix 9.1.G), dissociation which is, in fact, truly significant only for the *Northern* ministers (Appendix 9.1.K.1).

Summary and Propositions

In summary, this section has demonstrated that individuals’ formal consecration in their respective Churches, their “ordination”, has lead them to reconsider - more or less ‘seriously’ and more or less ‘significantly’ - their empathetic identification with significant others in their ethno-religious environment. The findings, however, reveal that “ordination” has not *systematically* engendered truly ‘dramatic revolutions’ of all clergy members’ identification with their environment, but rather *specific* ‘reappraisals’ of their perceived similarity with *certain elements* of that environment. The main findings are now briefly summarised.

Ordination has not *significantly* influenced the way in which individuals relate to, and identify with, their ‘closest’ significant others: their parents. However, if their official consecration in the Church - probably one of the most important event in their lives - does not lead them to significantly reconsider their relationship with their *parents*, it is nevertheless perceived by most individuals as leading to a *slight reduction* of their perceived similarity with them.

As could be expected, the great majority of individuals indicate an increase in empathetic identification with their *own Church* since their ordination, however, only the *Church of Ireland* and *Methodist* ministers seem to perceive this evolution as a *truly significant* one. For the other clergies, the ‘institutionalisation’ of their ‘commitment’ to their respective Churches has not lead them to dramatically reconsider their perceived similarity with these churches; it has rather lead to a “strengthening” of their already important affinity with the institutions.

Their consecration within their respective Churches did not lead individuals to *systematically* dissociate from *all* the other religious institutions present in their environment, however, most clergy members (i.e., *Catholics, Presbyterians, Methodists and Baptists*) acknowledge a *significant decrease* in empathetic identification with the most “radical” and/or “controversial” Protestant Church: the *Free Presbyterian Church*. Even though clergy members of these denominations did not perceive a really strong similarity between themselves and this particular Church before their ordination, they nevertheless feel *a definite need to dissociate from the institution* and what it stands for and represents. By contrast, we can observe that, even if clergy members from the five Protestant denominations seem to have experienced a certain decrease in empathetic identification with the *Catholic Church*, it could not be considered as ‘substantial’ or ‘significant’ for any of them.

Most clergy members indicate an important and meaningful redefinition of their “professional identity”, generated by a *significant increase in empathetic identification* (i.e., perceived similarity) with their prototype of the “*ideal minister/priest/pastor*”. Effectively, apart from *Baptist* and *Free Presbyterian* ministers who indicate that they already perceived a relatively strong similarity between themselves and their image of the “ideal clergy person” before their ordination, most acknowledge a *real evolution* of their identity construal in that they now feel *significantly closer* to their “professional ideal” - a strong *positive role model* for all clergy members - than they did before their formal ordination.

Finally, the great majority of clergy members (i.e., *Presbyterians, Church of Ireland, Methodists and Baptists*) perceive a *significant dissociation* from the most extreme political party of their own ethnicity (i.e., the DUP) and a less substantial, but still noticeable, decrease in empathetic identification with the more ‘moderate’ party, since their ordination. *Catholics* and *Free Presbyterians* do not indicate any *significant reappraisal* of their perceived similarity with either one of their ‘respective parties’, even if *Catholics*, especially in *Northern Ireland*, acknowledge a relative increase in empathetic identification with the SDLP.

Clergies’ evolution of empathetic identifications with the political parties of the other ethnicity cannot be seen as truly significant. Only *Northern Catholics* and *Northern Methodists* exhibit a *significant dissociation* from the most ‘radical’ parties of the ‘other’ ethnicity (i.e., respectively the DUP and Sinn Fein), dissociation which allows them to substantially reduce their identification conflict with these parties, even though, in both cases, conflicts remain important.

Finally, as could be expected, most clergy members (i.e., all but the *Free Presbyterians*) also indicate a *reduction* of their perceived similarity with both the Republican and Loyalist paramilitary organisations following ordination. However, in most cases, these decreases in empathetic identification with the controversial organisations appear relatively ‘minor’, as most individuals “never felt” they shared many characteristics and/or aspirations with them.

These findings give rise to the following propositions:

Proposition on individuals' reappraisal of empathetic identifications with others following "ordination" (7A)

Insofar as variations between "past" and current empathetic identifications with significant others (appraised from a current viewpoint) reflect an *ongoing process of evolution* and adjustment of identity, most clergy members' *significant increase in empathetic identification* with the prototype of the "ideal" clergy person, coupled with their *significant dissociation* from the most 'radical' and/or 'controversial' representatives of their ethno-religious environment, reflect a process of *identity redefinition* following their ordination, and translate their aspirations towards (idealised) spiritual values and beliefs, and their rejection of sectarian ones.

Proposition on Free Presbyterians' "unshakeable" appraisal of their environment (7B)

Insofar as variations between "past" and current empathetic identifications with significant others (appraised from a current viewpoint) reflect an *ongoing process of evolution* and adjustment of identity, Free Presbyterians' total *lack of reappraisal* of their empathetic identifications with significant others - either in their *own* or the *other* ethno-religious community - highlights the rigidity of their identity structure and their reticence to reconsider either - or both - their own and/or others' characteristics and aspirations.

In the next section, we will concentrate more specifically on ordination's perceived influence on individuals' *self-image* and global *identity state*.

9.2 – Clergies’ current reappraisal of their “Pre-Ordination Self”

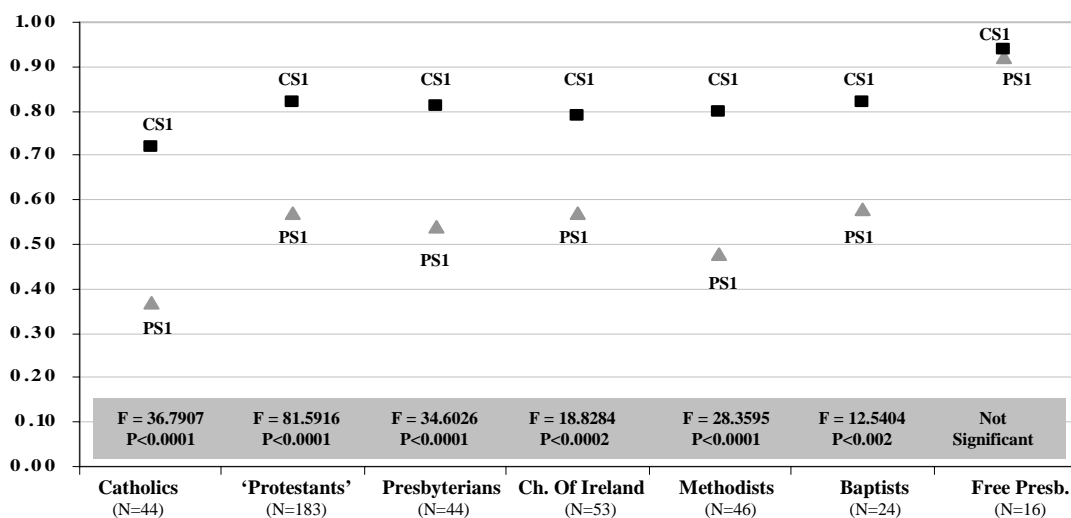
Our postulate for investigation in this section was directly derived from the previous one (Postulate 7) and was as follows:

Postulate 8 – Clergies’ reappraisal of their “Pre-Ordained” Self

Clergy members will retrospectively appraise their “past” self-worth (i.e., prior to their ordination) in a significantly more depreciative manner than their current self-worth, as their empathetic identifications with their positive role models within the church environment (e.g., the “ideal clergy person”, their Church itself) increase after their ordination.

Clergies’ “past” and current self-evaluations are presented in Figure 9.2 and we can immediately see that *all clergies* exhibit an *increase in self-evaluation* since their ordination, however, it is obvious that, for *Free Presbyterian ministers*, this “increase” is far from significant. Effectively, *Free Presbyterian ministers* exhibit a relatively “stable” or “constant” - very positive - view of themselves. We have seen that they do not perceive any *significant* “change” in their empathetic identifications with others - in their *own* or the *other* ethno-religious community - since their formal integration in the Free Presbyterian Church, that their perceived “similarity” or “lack of similarity” with both their positive role models (i.e., their parents, their Church, the DUP or even the UUP) and the groups they most wanted to dissociate from (i.e., Sinn Fein, the SDLP or the Catholic Church*) is perceived as relatively “constant” over time. Of course, we cannot conclude from these findings that their ‘ordination’ did not represent an important even in the life of these individuals, or that it did not influence their identity at all, however, it is clear that it has not lead them to significantly reconsider their ‘*de facto*’ *identifications* with their immediate environment, or to really “re-evaluate” their view of themselves.

* Which, as we have seen in Chapter 8.5, could not be perceived as “significant *negative role models*”, but nevertheless as significant others with which Free Presbyterians *contra-identified* to a relatively important extent.

Figure 9.2 – Clergies’ “Past” and Current Self-Evaluation

1-way Analyses of Variance on the factor “Facet of Self” with 2 levels:

(i) CS1 = Current Self = “Me as I am now”

(ii) PS1 = “Past” Self = “Me as I was before I joined the clergy”

Self-Evaluation (0.00 to 1.00)	Very High: Above 0.70
	Moderate: 0.30 to 0.70
	Low: -0.10 to 0.30
	Very Low: Below -0.10

Table 9.6 – Comparisons of clergies’ “Past” and Current Self-Evaluations

1-WAY ANOVA ON FACTOR 'DENOMINATION'	CURRENT SELF-EVALUATION			“PAST” SELF-EVALUATION		
Catholics / 'PROTESTANTS'	F = 12.5342	df = 1,225	p = 0.0008	F = 12.8656	df = 1,225	p = 0.0007
Catholics / Presbyterians	F = 9.4016	df = 1,86	p = 0.0032	F = 5.9479	df = 1,86	p = 0.0159
Catholics / Ch. of Ireland	Not Significant			F = 8.8390	df = 1,95	p = 0.0040
Catholics / Methodists	F = 7.0638	df = 1,88	p = 0.0092	Not Significant		
Catholics / Baptists	F = 5.9634	df = 1,66	p = 0.0164	F = 6.4069	df = 1,66	p = 0.0132
Catholics / Free Presb.	F = 29.6680	df = 1,58	p = 0.0000	F = 39.4671	df = 1,58	p = 0.0000
Presbyterians / Ch. of Ireland	Not Significant			Not Significant		
Presbyterians / Methodists	Not Significant			Not Significant		
Presbyterians / Baptists	Not Significant			Not Significant		
Presbyterians / Free Presb.	F = 16.4781	df = 1,58	p = 0.0003	F = 28.5638	df = 1,58	p = 0.0000
Ch. of Ireland / Methodists	Not Significant			Not Significant		
Ch. of Ireland / Baptists	Not Significant			Not Significant		
Ch. of Ireland / Free Presb.	F = 6.8025	df = 1,67	p = 0.0109	F = 20.6797	df = 1,67	p = 0.0001
Methodists / Baptists	Not Significant			Not Significant		
Methodists / Free Presb.	F = 14.2528	df = 1,60	p = 0.0006	F = 20.5489	df = 1,60	p = 0.0001
Baptists / Free Presb.	F = 9.3996	df = 1,38	p = 0.0042	F = 21.8437	df = 1,38	p = 0.0001

This perceived ‘stability’ and/or “continuity” in *Free Presbyterians*’ identity construal indicates a certain “rigidity” in their psychological processes - there does not seem to be any real ‘evolution’, any ‘re-definition’ of identity. We have seen that Free Presbyterians currently evaluate themselves more positively than any other clergy, and we can see here that their “past” self-evaluation is also significantly higher than that of the other five clergies (see Table 9.6). Understandably, since their empathetic identifications with others have not varied significantly, their identification conflicts with them have remained relatively ‘stable’, which explains the relative constancy of their (low) identity diffusion (0.19), and the fact that both their “past” and current levels of identity diffusion are significantly inferior to that of the other five clergies (see Appendix 9.2.A).

The other five clergies *all* exhibit *very significant increases* in self-evaluation (Figure 9.2). We have already noted (Ch. 8.7) that all five display a very positive *current* self-evaluation - even if *Catholics*’ self-evaluation is significantly lower than that of *Presbyterians, Methodists and Baptists* (and, of course, *Free Presbyterians*). We can observe here that they *all* perceive their “past” self-worth (i.e., prior to their ordination) as merely ‘moderately positive’ that is to say, as *significantly less positive* than their current one (see Anova results on the figure). We can furthermore see that *Catholics*’ “past” self-evaluation is *significantly less positive* than that of most other Protestants (see Table 9.6). This substantial “upgrade” of self-evaluation is directly linked to the fact that clergy members of these denominations have *all significantly increased* their empathetic identification (i.e., perceived similarity) with one of their most prominent *positive role model*: the “ideal minister/priest/pastor”. Since they do not contra-identify to a significant extent with that ‘individual’, their identification conflicts with him/her does not increase significantly, and remains extremely low. We have also seen that all five clergies indicate an increase in empathetic identification with their respective Churches, with which they all idealistically identify to an important extent.

In addition, Catholic, Presbyterian, Church of Ireland, Methodist and Baptist clergy members indicate an important decrease in empathetic identifications with the Free Presbyterian Church and the DUP, which they all construe as *negative role models* from which they wished to dissociate. This important decrease in perceived similarity with both Church and the party lead most clergies to *significantly reduce their identification conflicts* with the two Protestant ‘institutions’, thus reducing a potential source of ‘dissonance’ in their identity structure. The great majority of individuals in all five denominations also indicate an important (if not always ‘significant’) *dissociation* from other ‘contentious’ others such as *Sinn Fein*, the *UUP* or the *Republican and Loyalist paramilitary organisations* with which they also contra-identify to an important extent.

Finally, we can note that *Catholics, Presbyterians, Church of Ireland, Methodists and Baptists* all perceive an *increase* in empathetic identification with “A person I admire” - a *significant increase* in the case of *Catholic, Church of Ireland, and Methodist* ministers, and a *decrease* in empathetic identification with the parallel entity “A person I dislike” (see Appendix 9.2.B). Despite the “limited” ‘qualitative’ interest of clergy members’ identification with these “prototypes of positive and negative role models”, it is interesting to note that they *all* indicate an *increase* of perceived similarity with the “positive” entity “A person I admire”, and a *decrease* of perceived similarity with the “negative” one “A person I dislike”, as both indicate a favourable evolution of identity construal, and thus of self-perception and self-appraisal.

Since their perceived variations in empathetic identification with significant others do not lead to many *significant* variations in identification conflicts with these others, *Catholic, Presbyterian, Church of Ireland, Methodist and Baptist* clergy members’ variations in levels of *identity diffusion* cannot be perceived as really ‘significant’, even if they tend to indicate a *very slight decrease* in the overall strength and magnitude of identification conflicts since ordination (see Appendix 9.2.A).

If we consider more specifically clergy members' self-evaluations *North* and *South* of the border, we observe that both the *Northern* and *Southern* clergies of each of the five denominations have *remarkably increased* their self-evaluation since ordination. However, Northern Catholic priests' perceived variation in self-evaluation is, by far, the most "phenomenal" and the most significant (see Table 9.7).

Table 9.7 - Northern and Southern CATHOLICS' "Past" and Current Self-Evaluations

Denom. X Facet	Past Self			Current Self		Means
Northern Presb.	0.21	[21]	<	0.67	[21]	0.54 [21]
Southern Presb.	0.52	[23]	<	0.77	[23]	0.69 [23]
Means	0.36	[44]	<	0.72	[44]	
2-way Analysis of Variance						
A - Main effect 'Location'	F = 14.8105		df = 1,84		p = 0.0005	
B - Main effect 'Facet of Self'	F = 45.1659		df = 1,84		p = 0.0000	
A/B - Interaction effect	F = 4.1056		df = 1,84		p = 0.0432	

Current Self: "Me as I am now"
Past Self: "Me as I was before I joined the clergy"

Self-Evaluation (-1.00 to +1.00)
Very High: Above 0.70
Moderate: 0.30 to 0.70
Low: -0.10 to 0.30
Very Low: Below -0.10

NB – The numbers in [] indicate the number of respondents in each group

Effectively, *Northern* Catholics retrospectively evaluate their "pre-ordination Self" *significantly less positively* than do their *Southern* counterparts (0.21 and 0.52 respectively - $F=10.6181$; $df=1,42$; $p=0.0026$), and also *significantly less positively* than their own Current Self (Me as I am now") (0.21 and 0.67 - $F=25.4779$; $df=1,40$; $p=0.0001$)[†]. Even though *Northern* priests *currently* appraise themselves significantly more positively, they nevertheless "still" possess a *less positive self-image* than their *Southern* counterparts (0.67 and 0.77 respectively - $F=4.4288$; $df=1,42$; $p=0.0390$), which is why the 2-way Analysis of Variance performed specifically on the Catholic clergy population reveals a *significant interaction effect* between the factors "Location" and "Facet of Self" in Catholic priests' Self-evaluation (see Table 9.7).

[†] All the specific 1-way Analyses of Variance between each *Northern* and *Southern* clergy populations, and those between *each clergy groups*' "Past" and Current Self-Evaluations are presented in Appendix 9.2.C and 9.2.D.

Similar striking variations between *Northern* and *Southern* clergies, and between “*Past*” and *Current* self-images are only found within the *Baptist* clergy, in which *Southern* pastors also exhibit a *significantly less positive* “*Past*” (i.e., “Pre-ordained”) self-evaluation than their *Northern* counterparts (0.24 and 0.63 respectively - $F=6.0409$; $df=1,22$; $p=0.0212$) - “*Past*” self-evaluations which are also *substantially lower* than their *Current* self-evaluations (0.87), even if, as a result of the very small size of the *Southern Baptist sample* ($n=3$), the difference cannot be considered “statistically significant” ($F=7.2420$; $df=1,4$; $p=0.0546$). The remarkable increase in self-evaluation of the *Southern Baptist pastors* (from 0.24 to 0.87) and the much less dramatic changes in self-evaluation of their *Northern* colleagues (from 0.63 to 0.81) explain the interaction effect presented in Table 9.8.

Table 9.8 - Northern and Southern BAPTISTS’ “Past” and Current Self-Evaluations

Denom. X Facet	Past Self			Current Self		Means
Northern Presb.	0.63	[21]	<	0.81	[21]	0.72 [21]
Southern Presb.	0.24	[3]	<	0.87	[3]	0.55 [3]
Means	0.43	[24]	<	0.84	[24]	
2-way Analysis of Variance						
A - Main effect 'Location'		Not Significant				
B - Main effect 'Facet of Self'		F = 18.9326	df = 1,44	p = 0.0002		
A/B - Interaction effect		F = 5.9803	df = 1,44	p = 0.0176		

Current Self: “Me as I am now”
Past Self: “Me as I was before I joined the clergy”

Self-Evaluation **Very High:** Above 0.70
 (-1.00 to +1.00) **Moderate:** 0.30 to 0.70
 Low: -0.10 to 0.30
 Very Low: Below -0.10

NB – The numbers in [] indicate the number of respondents in each group

Presbyterians, Church of Ireland and Methodists clergies do not exhibit such striking differences between *Northern* and *Southern* clergies’ psychological processes, as both clergies within each denomination, exhibit relatively “similar” (important) *increases in self-evaluation* since their ordination in their respective Churches; thus, the 2-way Analyses of Variance performed for each denomination do not reveal any significant interaction effect between the factors “Location” (i.e., Northern vs. Southern Ireland) and “Facet of Self” (i.e., “Past” and Current Self) in individuals’ self-evaluation (see Tables 9.9 ; 9.10 and 9.11).

Table 9.9 - Northern and Southern PRESBYTERIANS' "Past" and Current Self-Evaluations

<u>Denom. X Facet</u>	<u>Past Self</u>			<u>Current Self</u>			<u>Means</u>	
Northern Presb.	0.60	[25]	<	0.84	[25]		0.72	[25]
Southern Presb.	0.45	[19]	<	0.78	[19]		0.55	[19]
<i>Means</i>	0.52	[44]	<	0.81	[44]			

<u>2-way Analysis of Variance</u>								
A - Main effect 'Location'			F = 5.5539	df = 1,84	p = 0.0196			
B - Main effect 'Facet of Self'			F = 37.6779	df = 1,84	p = 0.0000			
A/B - Interaction effect			Not Significant					

Current Self: "Me as I am now"

Past Self: "Me as I was before I joined the clergy"

Self-Evaluation

(-1.00 to +1.00)

Very High: Above 0.70**Moderate:** 0.30 to 0.70**Low:** -0.10 to 0.30**Very Low:** Below -0.10

NB – The numbers in [] indicate the number of respondents in each group

Table 9.10 - Northern and Southern CHURCH OF IRELAND clergies' "Past" and Current Self-Evaluations

<u>Denom. X Facet</u>	<u>Past Self</u>			<u>Current Self</u>		<u>Means</u>	
Northern Presb.	0.65	[24]	<	0.82	[24]	0.73	[24]
Southern Presb.	0.50	[29]	<	0.77	[29]	0.64	[29]
<i>Means</i>	0.58	[53]	<	0.80	[53]		

2-way Analysis of Variance

A - Main effect 'Location'	Not Significant
B - Main effect 'Facet of Self'	F = 18.2579 df = 1,102 p = 0.0002
A/B - Interaction effect	Not Significant

Current Self: "Me as I am now"

Past Self: "Me as I was before I joined the clergy"

Self-Evaluation

(-1.00 to +1.00)

Very High: Above 0.70**Moderate:** 0.30 to 0.70**Low:** -0.10 to 0.30**Very Low:** Below -0.10

NB – The numbers in [] indicate the number of respondents in each group

Table 9.11 - Northern and Southern METHODISTS' "Past" and Current Self-Evaluations

<u>Denom. X Facet</u>	<u>Past Self</u>			<u>Current Self</u>		<u>Means</u>	
Northern Presb.	0.41	[30]	<	0.81	[30]	0.61	[30]
Southern Presb.	0.60	[16]	<	0.78	[16]	0.69	[16]
<i>Means</i>	0.51	[46]	<	0.80	[46]		

2-way Analysis of Variance

A - Main effect 'Location'	Not Significant
B - Main effect 'Facet of Self'	F = 21.4153 df = 1,88 p = 0.0001
A/B - Interaction effect	Not Significant

Current Self: "Me as I am now"

Past Self: "Me as I was before I joined the clergy"

Self-Evaluation

(-1.00 to +1.00)

Very High: Above 0.70**Moderate:** 0.30 to 0.70**Low:** -0.10 to 0.30**Very Low:** Below -0.10

NB – The numbers in [] indicate the number of respondents in each group

To conclude this section, we consider clergies' "past" and current "global identity states", and the perceived evolution of their repartition across the classification of ISA Identity Variants[‡].

Clergies' *current* identity state has already been presented and interpreted in detail in the previous Chapter (Ch. 8.7) and we concentrate here solely on individuals' perceived *evolution of their identity state* since their ordination. It is important to remember that the global description of identity offered by the ISA's *Identity Variants* derives from individuals' ("Past" and current) *Self-Evaluation* and *Identity Diffusion*, and thus, that individuals' evolution of identity and possible changes of identity variant 'category' depends directly from the increases and/or decreases of either one or both these indices (see Chapter 5). The detailed Tables presenting each denominational clergy's Identity Variants are presented in Appendix 9.2.E).

First of all, as could be expected from their "lack of redefinition" of empathetic identifications with significant others, and from the constancy of their self-evaluation, *Free Presbyterian ministers'* identity state does not appear to have "evolved" at all since their ordination: the great majority of individuals could - and still can - be classified as being in a "*Defensive High Self-Regard*" identity state - a relatively vulnerable, "foreclosed", identity state, characterised by a very high self-evaluation and a denial of identification conflicts with others. Only one individual appears to have experienced a relative change in identity structure and has "progressed" from a "*Defensive*" identity to a "*Defensive High Self-Regard*" one, as a result of an increase in his self-evaluation (see Appendix 9.2.E.7).

The *pattern of variation* or "evolution" for the other five clergies (i.e., *Catholic, Presbyterian, Church of Ireland, Methodist and Baptist*) is relatively "similar" - even if each clergy's "past" and current identity variants categorisations are not themselves totally "equivalent".

[‡] See Table 8.23 in the previous Chapter (Ch. 8) or Chapter 5 for a reminder of the ISA classification of Identity Variants

We can effectively observe that, as a general ‘rule’, in each clergy group, an important proportion of individuals[§] who, “prior to their ordination in their respective Churches”, could be classified as being in a “vulnerable” identity state - either “*Identity Crisis*” or “*Negative Identity*” as a result of their low self-evaluation and high or moderate identity diffusion - have now reached a more “favourable”, less destabilising, identity state, due to their important *increase in self-evaluation*, so that only one Church of Ireland minister can currently be seen as being in a state of “*Identity Crisis*” and no individual can be seen as possessing a “*Negative Identity*” (see Appendix 9.2.E).

As a result, the proportion of clergy members who can be categorised as being in a “*Confident*” identity state - the most desirable identity state, characterised by a high self-evaluation and a moderate identity diffusion - has dramatically increased within each of the five denominational clergies^{**}. The “*Confident*” individuals, in fact, ‘now’ represent the *majority* of clergy members in each of the four Protestant denominations (i.e., *Presbyterian, Church of Ireland, Methodist and Baptist*), while, “prior to their formal ordination” the majority of individuals in each of these denominations could be classified as “*Indeterminate*” - another ‘comfortable’, but less positive, identity state characterised by a *moderate identity diffusion* and a *moderate self-evaluation*.

Amongst *Catholics*, if the majority of individuals was, “prior to their ordination”, also classified as “*Indeterminate*”, we can observe that this identity state still characterises ‘now’ 27.27% of the Catholic population - even if an important number (22.73%) can now be perceived as “*Confident*”.

[§] 31.82% of Catholics - 13.63% of Presbyterians - 16.98% of Church of Ireland - 23.91% of Methodists and 16.66% of Baptists

^{**} i.e., from 0% to 22.73% amongst Catholics – from 11.36% to 47.73% amongst Presbyterians - from 13.21% to 43.39% amongst Church of Ireland ministers – from 13.05% to 43.48% amongst Methodists – and from 12.50% to 41.67% amongst Baptists – See Appendix 9.2.E.

Summary and Propositions

This section thus offers an overview of clergies' perceived variations in identity construal since their formal 'ordination' in their respective Churches. It is important to emphasise, once again, that since our investigation is not a longitudinal study but rather a "punctual snapshot" of clergy's identity in *Northern* and *Southern* Ireland, these *perceived* variations and/or evolutions in identity structure do not (necessarily) account for 'real' and 'effective' "changes", but reveal variations between individuals' *reconstructions* of their past self-image from a current point in time, and their actual (current) construal of self-image, and thus highlight *ongoing processes of development and change* in identity construal.

The main findings presented in this section establish that most clergy members (i.e., all but the *Free Presbyterians*) perceive a *significant "improvement" of their self-image* since their formal ordination, resulting from their growing empathetic identification (i.e., perceived similarity) with significant others with whom they idealistically identify, such as the "*ideal minister/priest/pastor*", their own *Church*, and "*a person they admire*", and at the same time, a perceived dissociation from groups and/or institutions they construe as negative role models, such as the *Free Presbyterian Church*, the *Democratic Unionist Party* (DUP) and the *Republican and Loyalist paramilitary organisations*. We have been able to witness, once again, the relative 'stability', or even 'rigidity', of Free Presbyterians' psychological processes, which seems to prevent them from evolving from a vulnerable, "foreclosed" identity state - *Defensive High Self-Regard* - to a more 'positive' (and more 'realistic') one.

These findings give rise to the following propositions:

Proposition on clergies' reappraisal of their "Pre-Ordained" Self (8A)

Most clergy members (i.e., Catholics, Presbyterians, Church of Ireland, Methodists and Baptists) appraise their *Current Self-image* significantly *more positively* than (their 'reconstruction' of) their "*Pre-Ordained Self*", as their perceived similarity with their positive role models (e.g., the "ideal clergy person", their Church) increases after ordination, while their de facto identifications with their negative role models (e.g., controversial and potentially 'sectarian' institutions) diminish.

Proposition on Free Presbyterians' "developmental inertia" (8B)

Free Presbyterians' identical construal of "*Past*" (i.e., "Pre-Ordained") and *Current* self-images reflects their *lack of reappraisal* of both their own and others' characteristics and aspirations, and highlights the 'rigidity' of their psychological processes and the "anti-developmental" nature of their identity structure.

9.3 - Post-ordination redefinition of identity: “Holiness through the eyes of the followers”?

In our exploration of ordination’s impact on individuals’ identity, we were also interested in clergy members’ perception and appraisal of *significant others’ view of themselves*. As we have argued (Chapter 4), the clergy is one of the most “exposed” and one of the most demanding professions, and clergy members are, almost by definition, very prominent “public figures”, not only within their own institutions and their own communities, but also in the wider society. We have also seen that in Ireland, *North* and *South*, their position was also made relatively ‘delicate’ as a result of their closeness with the communities they live and work in, and the sensitivity they come to develop with their needs, values and aspirations. Following the Symbolic Interactionists’ position that, the Self being the product of *social interaction*, people come to know who they are *through their interactions with others* (see Chapter 2), it was necessary to consider that identity is as much a reflection of how individuals feel they are perceived and appraised by others, as a reflection of how they ‘see’ themselves. In order to empirically assess clergy members’ perception of how significant others see them, the Metaperspective of self “*Me as people from my parish/ congregation see me*” was included in our identity instrument, and our last theoretical postulate for this section was as follow:

Postulate 9 - Metaperspective of self: “The power of the flock”

Insofar as clergy members’ ‘metaperspective of self’ (i.e., “Me as people from my parish/congregation see me”) falls short of their ego-recognised identity and/or is not positively appraised, tensions will arise and will result in the undermining of individuals’ (professional) ethno-religious identity.

We can observe, first of all, that their perception of how they are appraised by their congregation is a *moderately salient feature* in most clergies’ identity structure, and that the great majority of them (i.e., all but the Free Presbyterians) are *significantly less ego-involved* with their metaperspective of self than they are with their own (i.e., “ego-recognised”) self-image “Me as I *am* now” (Table 9.12).

Table 9.12 – Comparisons of clergies' *Ego-Involvement* with their *Current "Ego-recognised" Self* and their *Metaperspective of Self*

	<u>MEANS</u>			Analysis of variance on the factor "Facet of Self" with two levels: (i) Current Self (ii) Metaperspective of Self
	Current Self	Metaperspective		
<i>Catholic clergy</i>	4.02 (n=44)	> 3.10 (n=43)	F = 32.0257 ; df = 1,85 ; p = 0.0000	
<i>"Protestant" clergy</i>	3.88 (n=183)	> 3.11 (n=179)	F = 78.9941 ; df = 1,360 ; p = 0.0000	
<i>Presbyterian clergy</i>	3.52 (n=44)	> 2.69 (n=43)	F = 22.1093 ; df = 1,85 ; p = 0.0001	
<i>Church of Ireland clergy</i>	3.97 (n=53)	> 3.21 (n=52)	F = 31.0437 ; df = 1,103 ; p = 0.0000	
<i>Methodist clergy</i>	3.71 (n=46)	> 2.81 (n=45)	F = 30.5295 ; df = 1,89 ; p = 0.0000	
<i>Baptist clergy</i>	4.12 (n=24)	> 3.25 (n=23)	F = 23.6215 ; df = 1,45 ; p = 0.0001	
<i>Free Presbyterian clergy</i>	4.68 (n=16)	> 4.62 (n=16)	Not Significant	

Current Self = "Me as I am now"

Metaperspective of Self = "Me as people from my congregation see me"

Ego-Involvement Very High: Above 4.00
(0.00 to 5.00) Moderate: Below 2.00

Furthermore, most clergy members (again, all but the Free Presbyterians) exhibit a *significantly more positive evaluation* of their current "ego-recognised" self than of their "Metaperspective of Self", even though the latter can be seen as relatively positive for all clergy groups (Table 9.13). We can furthermore observe that the pattern of *inter-denominational differences* in "Self" evaluation is very similar for the three facets of self: the current, "ego-recognised" self "*Me as I am now*", the "reconstructed" "Past self" "*Me as I was before I joined the clergy*" and the Metaperspective of Self "*Me as people from my congregation see me*". Effectively, with regard to these three 'facets' of self, we can observe that *Free Presbyterian ministers* exhibit the *most positive "self-evaluations"* - significantly more positive than any other clergies - while the *Catholic priests* display the *least positive ones* - significantly less positive than most Protestants^{††}.

^{††} Table 9.13 and Appendix 9.3.A.1 for Analyses of Variance carried out on clergies' evaluations of the *Metaperspective of Self*, and Figure 9.2 and Table 9.6 for Analyses of Variance on evaluations of the Current and "Past" selves.

Table 9.13 – Comparisons of clergies’ Evaluations of their Current “Ego-recognised” Self and their Metaperspective of Self

	<u>MEANS</u>		Analysis of variance on the factor "Facet of Self" with two levels: (i) Current Self (ii) Metaperspective of Self					
	Current Self		Metaperspective					
<i>Catholic clergy</i>	0.72 (n=44)	>	0.54 (n=43)	F = 14.5555	;	df = 1,85	;	p = 0.0005
<i>"Protestant" clergy</i>	0.82 (n=183)	>	0.67 (n=179)	F = 49.6254	;	df = 1,360	;	p = 0.0000
<i>Presbyterian clergy</i>	0.81 (n=44)	>	0.64 (n=43)	F = 19.3739	;	df = 1,85	;	p = 0.0001
<i>Church of Ireland clergy</i>	0.79 (n=53)	>	0.64 (n=52)	F = 12.8320	;	df = 1,103	;	p = 0.0008
<i>Methodist clergy</i>	0.80 (n=46)	>	0.61 (n=45)	F = 23.8663	;	df = 1,89	;	p = 0.0000
<i>Baptist clergy</i>	0.82 (n=24)	>	0.71 (n=23)	F = 4.8835	;	df = 1,45	;	p = 0.0303
<i>Free Presbyterian clergy</i>	0.94 (n=16)	<	0.96 (n=16)	Not Significant				

Current Self = "Me as I am now"

Metaperspective of Self = "Me as people from my congregation see me"

Self-Evaluation (0.00 to 1.00)	Very High: Above 0.70 Moderate: 0.30 to 0.70 Low: -0.10 to 0.30 Very Low: Below -0.10
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Therefore, even though *all* clergies exhibit a relatively positive evaluation of the image they believe their congregation has of them, for most of them, it remains less affirmatively positive than their own ‘ego-recognised’ (current) self image. This finding suggests that, despite their very positive self-evaluations, clergy members exhibit a certain “modesty” or a relative “humility” as to their own qualities and/or value and, probably more significantly, a certain “realism” as to their “projected” image. This “apparent reserve” seems to escape *Free Presbyterians*, who evaluate their own self-image remarkably positively and construe their congregation’s view of themselves as *even more favourable* than their own self-appraisal. To say the least, they seem to have a strong confidence - or should we say “faith” - in the image they project of themselves.

Appraisals of the metaperspective of self vary significantly *North and South of the border* for the *Catholic* and *Church of Ireland* clergies. In both cases, *Northern* clergy members evaluate their construal of their congregation's view of them significantly *less positively* than do *Southern* clergy members (Appendix 9.3.B.1). Similar differences are observable amongst the *Methodist* and *Baptist* clergies, even though they do not prove statistically significant. By contrast, Presbyterians in *Northern Ireland* seem to appraise their alter-ascribed self (slightly) more positively than their *Southern* colleagues. We can furthermore note that, if the significant difference between *Northern* and *Southern Catholics* "matches" our previous observation that *Northern* Catholic priests possess significantly less positive - current and "past" - self-images than their colleagues in the Republic (Appendix 9.2.B), the other significant locational difference, however, contrasts with an earlier observation that *Northern Irish* Church of Ireland ministers' both current and "past" self-evaluations are more positive than their *Southern* counterparts'.

If we consider now clergy members' *identification* with their perception their congregation has of them, we find (Table 9.14), that their high *idealistic identifications* with that 'facet' of self indicate that all clergies thoroughly *approve* of how they believe their respective congregations "see" them. Indeed, we can say that they "aspire to" and "wish to emulate" the image they think their followers have of them - through the eyes of their flock, they are "*their own positive role models*". This idealistic identification of clergy members with their (perceived) congregation's view of them is further demonstrated by their *very low contra-identification* with the metaperspective of self. Here again, we discern a - now "classic" - pattern of *inter-denominational variations*, in that *Free Presbyterians* distinguish themselves from other clergies by idealistically identifying significantly more and contra-identifying significantly less with their metaperspective of self than any other clergies, while, by contrast, *Catholics* exhibit a substantially weaker idealistic identification and a stronger contra-identification than most Protestant clergies (see Anovas in Appendix 9.3.A.2).

Table 9.14 – Clergies’ patterns of Identification with their Metaperspective of Self
“Me as people from my congregation see me”

	<u>Idealistic</u> <u>Identification</u>	<u>Contra</u> <u>Identification</u>	<u>Current Emp.</u> <u>Identification</u>	<u>Current</u> <u>Conflict</u>
Catholic (n=44)	0.69 (n=43)	0.17 (n=43)	0.75 (n=43)	0.30 (n=43)
"Protestant" (n=183)	0.78 (n=179)	0.10 (n=179)	0.79 (n=179)	0.23 (n=179)
Presbyterian (n=44)	0.75 (n=43)	0.11 (n=43)	0.76 (n=43)	0.24 (n=43)
Church of Ireland (n=53)	0.80 (n=52)	0.12 (n=52)	0.81 (n=52)	0.27 (n=52)
Methodist (n=46)	0.70 (n=45)	0.13 (n=45)	0.73 (n=45)	0.26 (n=45)
Baptist (n=24)	0.81 (n=23)	0.08 (n=23)	0.82 (n=23)	0.20 (n=23)
Free Presbyterian (n=16)	0.96 (n=16)	0.00 (n=16)	0.95 (n=16)	0.00 (n=16)
SCALES	(0.00 to 1.00) High : Above 0.70 Low : Below 0.50	(0.00 to 1.00) High : Above 0.45 Low : Below 0.25	(0.00 to 1.00) High : Above 0.70 Low : Below 0.50	(0.00 to 1.00) Very High : Above 0.50 High : 0.35 to 0.50 Moderate : 0.20 to 0.35 Low : Below 0.20

NB – The ‘High’ or ‘Very High’ results for each of the four indices are “highlighted” in the Table – See scales in the table

Significant *variations* in individuals’ *aspirational identifications* with their metaperspective of self appear between the *Northern* and *Southern Catholic* and *Church of Ireland* clergies, which echo differences previously observed between these clergies’ *evaluation* of that particular ‘facet’ of self. Effectively, *Northern Catholic priests* idealistically identify significantly less (though still importantly) with the image they believe their congregation has of them, while contra-identifying with it more than their *Southern* counterparts ($p < 0.025$ and $p < 0.001$ respectively - see Anovas in Appendix 9.3.B.2).

Similarly, *Northern Church of Ireland ministers* contra-identify significantly more with their metaperspective of self than their *Southern* colleagues ($p < 0.002$), and idealistically identify with it less strongly (though not significantly less - see Appendix 9.3.B.2). It thus seems that, for *Northern Catholics* and *Northern Church of Ireland ministers*, this metaperspective of self is more “problematic”, as they perceive their congregation’s view of themselves as possessing attributes from which they would like to ‘dissociate’. It is important to emphasise, however, that, even if these two *Northern* populations effectively distinguish themselves from their *Southern* colleagues, their effective contra-identifications with their perception of their congregation’s view of them cannot be considered as truly destabilising for their (professional) identity.

Finally, what is perhaps of the greatest interest, is the question of how well individuals’ “recognise” themselves in their construal of their flock’s view of them, that is to say, to what extent they truly “endorse” their congregation’s view of them and thus (empathetically) identify with it. The findings presented in Table 9.14 are relatively explicit and show that *all* clergies *empathetically identify very strongly* with their metaperspective of self; they effectively feel that it represents a very ‘fair’ reflection of them, and thus that their congregation’s view of them is an ‘accurate’ and ‘honest’ representation of themselves. As could be expected, *Free Presbyterians* exhibit the *strongest empathetic identification* with their metaperspective of self (0.95) - significantly stronger than any other clergy with theirs (see Appendix 9.3.A.3).

As a result of their low contra-identification with it, clergy members from all six denominations also exhibit relatively *moderate identification conflicts* with their metaperspective of self (Table 9.14). *Catholic priests*, however, experience the *greatest identification conflict* with their congregation’s view of them - a significantly more important conflict than *Presbyterians*, *Baptists*, and of course, *Free Presbyterians* who do *not* acknowledge *any conflict at all* with their highly “idealised” metaperspective of self (see Appendix 9.3.A.3).

We can furthermore note that *Northern Catholics* display a relatively important identification conflict with their construal of their congregation's view of them (0.39) - significantly more so than their colleagues in the *Republic of Ireland* (0.22) ($p < 0.0005$). Similarly, *Northern Church of Ireland ministers* indicate a substantially stronger identification conflict with their metaperspective of self than their *Southern* counterparts (0.35 and 0.20 respectively - $p < 0.0005$), also resulting from their stronger contra-identification with it (Appendix 9.3.B.3).

Summary and Proposition

This short section has thus explored clergy members' perception of significant others' "view" of them, and the potential impact this metaperspective of self could bear on their identity construal. Of course, it is important to remember that clergy members' construal of the image their congregation has of them (i.e., their metaperspective of self) may not be an "accurate" appraisal of these individuals' view of them, that it may even be nothing more than their own view of themselves "writ large", irrespective of their congregation's actual perspective of them. However, the "accuracy" of the metaperspective of self is not necessarily "relevant", and clergy members' pattern of identification with this metaperspective of self was our main focus of interest as it can reveal important identity processes relating to the impact others' view of self has - or does not have - on clergy members' own self-conception.

As a "measurement" of "professional identity", the findings reviewed in this section suggest that all clergy members possess a very strong and positive "sense of themselves as ministers/priests/pastors". At the very least, they seem pleased and "emotionally secure" about how they believe themselves to be perceived and "judged" by their followers. Their positive evaluations and important idealistic identifications with their metaperspective of self highlight their positive appraisal of it, and their important empathetic identification with it reveal that they "recognise

themselves” in that positive image they believe their congregation has of them. Some important *differences* however appear *between the denominational clergies’* construal of their metaperspective of self.

As could be anticipated from many of our previous findings, *Free Presbyterians* exhibit *the most positive construal* of their congregation’s view of them, and the *greatest perceived “symbiosis”* between their *own self-appraisal* and their *Metaperspective of Self*, while *Catholics* - especially *Northern Catholics* - exhibit the *least positive appraisal* of their metaperspective of self and the most important identification conflict with it. As we have seen, these differentiations match previous observations that, even though *all clergies* exhibit confident self-images, *Free Presbyterians* possess the strongest and most positive Current and “Past” Self-evaluations, while *Catholic clergy members* (and especially *Northern Catholic priests*) appear significantly less self-confident than most of their Protestant counterparts. Clergy members’ overall *self-esteem*, presented in Table 9.15 below, further corroborates these observations.

Table 9.15 - Clergies’ overall *Self-Esteem* (by Denomination and Location)

	Total clergy	Northern Ireland clergy	Southern Ireland clergy
Catholic	0.56 (n=44)	0.45 (n=21)	0.65 (n=23)
"Protestant"	0.71 (n=183)	0.74 (n=116)	0.66 (n=67)
Presbyterian	0.69 (n=44)	0.74 (n=25)	0.63 (n=19)
Church of Ireland	0.69 (n=53)	0.74 (n=24)	0.66 (n=29)
Methodist	0.66 (n=46)	0.64 (n=30)	0.70 (n=16)
Baptist	0.72 (n=24)	0.73 (n=21)	0.62 (n=3)
Free Presbyterian	0.93 (n=16)	0.93 (n=16)	/ (n=0)

Self-Esteem
(-1.00 to +1.00)

Very High: Above 0.70
Moderate: 0.30 to 0.70
Low: -0.10 to 0.30
Very Low: Below -0.10

The findings presented in this section give rise to the following proposition:

Proposition on clergies' appraisal of their metaperspective of self (9A)

Insofar as clergy members' 'metaperspective of self' (i.e., "Me as people from my congregation see me") is very positively appraised, and perceived as "matching" their ego-recognised identity, it contributes to individuals' positive appraisal of themselves, and strengthens their "professional" ethno-religious identity.

In our next - and final - results Chapter, we will now focus on the idiographic perspective in ISA and examine, in details, two carefully selected case studies.

Chapter X - Case Studies: The idiographic perspective

10.1 - A “case” for Case Studies?

Selected case-studies as an illustration of the ISA nomothetic results

After a detailed presentation of the nomothetic results concerning clergies’ construal and appraisal of ethno-religious identity (Chapter 8) and their perceived redefinition of identity following ordination (Chapter 9), we believed it was important to “illustrate” our results, give them, in a way, a more “human dimension”. Case studies have the potential to *complement, consolidate* and *clarify* certain aspects of the research, while providing additional validation of the ISA theoretical concepts employed, and of the results obtained with these concepts.

Each individual case study *is* - and, at the same time *cannot pretend to be* - a “typical case”, representative of the larger group from which the individual is taken. Its greatest interest resides in this ambiguity. Each case study effectively contributes to a more comprehensive, but also a more ‘realistic’ and ‘honest’, understanding of the group under study, in that it *exemplifies* - in a *unique* way - what the nomothetic analysis has revealed of the group’s identity, and what it may have “missed” or overlooked.

The two case studies presented here were not selected ‘totally at random’ - they ‘emerged’ from the nomothetic approach. They were retained for their particular ‘intrinsic interest’ and ‘originality’, and for their potential to illustrate the ‘variability’ existing within clergy groups, and ‘overlooked’ by a nomothetic approach. The first case study originates from the ‘configuration’ of our study population itself: it concerns the *only Methodist clergywoman* who took part in the study; the second concerns a *Free Presbyterian minister* whose ‘originality’ initially emerged from our exploration of clergies’ identity variants (see Chapter 8.7).

Each case study involves a short presentation of ‘biographical’ information gathered from the questionnaires accompanying the ISA instrument, and the idiographic analysis of individuals’ identity structure at the time of the study. References are made to the nomothetic results presented in the two previous chapters (Chapters 8 and 9) in order to establish how aspects of these respondents’ identity are “congruent” with those identified as *being* ‘characteristic’ of the group they belong to, and also how they *deviate* from the group. In other words, the two respondents ‘represent’ their group in many respects, but highlight the fact that inevitably, there will always be “inter-individual differences” within groups. An important difference between the two case studies should be considered however. In the case of the *Methodist clergywoman*, “comparisons” are made with the *Methodist men*, that is to say with “*the rest of her group*”. In the case of the *Free Presbyterian minister*, comparisons are made with *the Free Presbyterian clergy as a whole*, that is to say that, in this case, the *individual is a part of the group* he is ‘compared’ to. The two respondents, of course, have been “renamed” in order to preserve their ‘anonymity’. The ISA tabulations for each case study are presented at the end of each commentary for easy reference, and the tabulations ‘comparing’ each case study with his/her “group of reference” are presented in Appendix 10.2.

10.2 - Case Study 1 - “AMY” - The ‘singular’ Methodist clergywoman

Background information

Amy is a forty-seven year old Methodist minister living in the Republic of Ireland. At the time of the study, she has been ordained for three years, after attending the University and a Teacher Training College. Amy is not married but claims - like only 8.89% of her male colleagues - that she would have chosen the ministry even if her Church had demanded her to remain celibate. She defines her nationality as “*British*” and her ‘country’ of birth as *Northern Ireland*. She has been living in the Republic of Ireland for four years and both her parents are Methodist.

Like the majority of her male colleagues, Amy admits that she never has any contacts (i.e., ‘official’ or ‘personal’ contacts, ‘joint worship’) with the *Baptist* or the *Free Presbyterian* clergies. To ‘justify’ it, she argues that there are “no clergy of these denominations in her locality”. By contrast, she says that she is *often* in contact with *Catholic*, *Presbyterian* and *Church of Ireland* clergy members, and *sometimes* participates in joint worship with representatives of these three denominations (like 60% of the Methodist clergymen).

Like most Methodist men, Amy is not a member of the Orange Order and *never* participates in events organised by the Order. She *never* participates in Remembrance Day services either - unlike the majority of her male colleagues - but *sometimes* participates on school management boards or committees (like only 28.89% of Methodist men). Amy sees her main responsibilities as those of a *preacher* (like 86.67% of her male colleagues) but also as those of a *community leader* (like only 28.89% of the men). Like most Methodist clergymen, she *disagrees* with the idea that “the Churches are the guardians of the cultural heritage of a society”, and *agrees* that they should “devote more energy to ecumenism”. She would participate in *all the common projects we evoked* in the questionnaire* with the *Presbyterian* and *Church of Ireland* clergies; to all these projects *except* the joint theological colleges with the *Catholic* and *Baptist* clergies, and *only* to joint meetings of clergy ministers with the *Free Presbyterian* clergy.

Identity Structure Analysis

Amy’s most significant positive role models are to be found in her ‘working’ environment. Effectively, she idealistically identifies most significantly with her (direct) Church superior, and the men and women of her congregation, and perceives a very strong similarity with them.

* i.e., joint conferences, joint publications, joint meetings of members, joint community projects, joint meetings of ministers and joint theological colleges.

However, she does not seem to really ‘idealise’ them as she evaluates them only moderately positively and, indeed, exhibits relatively strong identification conflicts with both her male and female lay members.

Unlike her male colleagues, Amy does not construe the Methodist Church as a very significant positive role model. Even though she *aspires to* what the Church represents and stands for to an important extent (0.61), and *perceives a strong affinity* with it (0.72), she does not *evaluate* her Church very positively, like her male colleagues do (i.e., 0.44 compared to 0.66). In addition, she does not feel that her empathetic identification with her Church has “evolved” at all since her ‘ordination’. In fact, she does not perceive *any change at all* in her empathetic identifications with her ethno-religious environment (i.e., her own or the other ethnicity), since she has formally joined the Methodist Church. Of course, her ordination is still relatively ‘recent’ (i.e., three years), but it seems that, beyond the actual ‘time factor’, the potentially important ‘transition’ *ordination* represents has not affected her appraisal of and/or her relations with her ethno-religious environment.

Similarly, while her male colleagues perceive an important increase in empathetic identification with the prototype of the “*ideal minister*”, and a very strong likeness with it at this point (0.73), Amy’s empathetic identification with it has remained relatively low (0.44). Even though she does not contra-identify with this “prototype of ministry perfection” at all, she does not construe it as a positive role model she truly aspires to, unlike her male colleagues for whom it truly represents an ideal they wish to emulate (i.e., idealistic identification 0.74). This - real or imaginary - character does not even appear “relevant” for Amy’s identity, as her low ego-involvement with it reveals (1.99), while it seems to be a relatively ‘salient’ reference for the men’s identity (3.15). Amy does, however, *evaluate* her construal of the “*ideal minister*” very positively, and even more positively than her male colleagues (i.e., 0.94 compared to 0.88).

This apparent ‘ambiguity’ in Amy’s construal of her ‘professional’ facet of identity[†] is further apparent in her construal and appraisal of her metaperspective of self “*Me as people from my congregation see me*”. Like her male colleagues, the image she believes her congregation has of her is only *moderately salient* in her identity construal, and, even though she evaluates her metaperspective of self very positively - much more positively than her male colleagues (i.e., 0.99 compared to 0.60) - she does not seem to truly ‘recognise herself’ in it, like the men do (i.e., empathetic identification 0.50 compared to 0.74), and does not aspire to the characteristics she believes it possess like the men do either (i.e., idealistic identification 0.50 compared to 0.71 for the men).

More ambiguity appears in Amy’s construal and appraisal of “(*ordained*) *women ministers*”. This group - to which she obviously ‘belongs’ - is effectively not construed by Amy as a significant and/or salient one for her identity construal, as she appears less ego-involved with it than with any other group, individual or institution. Even though she *evaluates* “women ministers” very positively (i.e., 0.95) and does not contra-identify with them at all, she does not construe them as a positive role model at all (i.e., idealistic identification 0.39), unlike her male colleagues who not only idealistically identify with “women ministers” to an important extent (i.e., 0.62), but also perceive a stronger ‘similarity’ with them than she does (i.e., 0.64 compared to 0.39).

However, if Amy does not really identify with and/or “recognise herself” in “women ministers”, we can observe that “*welcoming the presence of women in the ordained ministry*” (Construct 7; polarity 1) represents a very significant *Core Evaluative Dimension* of her identity (SP=81.17), while it represents a less salient (though still consistently used) evaluative criteria in the value and belief system of 95.55% of Methodist men (SP=52.94).

[†] i.e., her moderate *idealistic identification* and moderate *evaluation* of her Church, coupled with her high *empathetic identification* with it, and her very positive *evaluation* of the prototype of the “ideal minister”, but low *idealistic identification* with it

The fact that Amy does not use Construct 22 “*believe(s) the Church is open to women’s concerns and experiences / believe(s) the Church ignores women’s concerns and experiences*” at all in her construal of self and others, further incites us to believe that she definitely has some “hesitations” concerning both her Church’s attitude towards women and also, more generally, the role and involvement of women in the religious environment.

Amy’s construal and appraisal of the other Churches (i.e., the Catholic Church and the ‘other’ four Protestant Churches), also differs quite markedly from her male colleagues’. The *Catholic Church* and the *Free Presbyterian Church* are particularly salient in her identity construal and she evaluates both very negatively (i.e., -0.43 and -0.42 respectively), even more so than her male colleagues (i.e., 0.08 and -0.14). She also contra-identifies with both institutions very strongly, and thus construes them as very *significant negative role models*. Amy’s very negative appraisal of the Catholic Church does not appear to be grounded in ‘theological concerns’, since, if she considers that this Church “greatly needs reform”, she does not situate the most important revisions in its “liturgy and forms of worship” (i.e., she judges their reform “not necessary”). Her main ‘criticisms’ rather concern the Catholic Church’s “structural aspect” and “functioning”, as she indicates that the areas in which reform is most needed are the “training of priests”, “the role of the laity”, “celibacy” and, to a lesser extent, the “role of hierarchy”. By contrast, 82.22% of Methodist clergymen judge that “liturgy and forms of worship” is the area in most need of reform in the Catholic Church. The *Presbyterian Church* and the *Baptist Church* are also perceived by Amy as possessing many negative characteristics, and embodying values she strongly wishes to dissociate from, while her male colleagues do not seem to contra-identify with them significantly.

Overall, Amy does not seem to perceive any real ‘similarity’ with any of the five Churches, while her male colleagues empathetically identify with the *Presbyterian Church* and the *Church of Ireland* to an important extent, and indeed, perceive that their affinity with these two institutions has *increased* since their ordination.

The *political parties* are not extremely significant in Amy's life and her ego-involvement with them is relatively moderate. Even though - like 91.11% of her male colleagues - she seems to favour an "*interest for politics*" (Construct 19; polarity 1), she nevertheless exhibits an important "indecision" over the issue (SP= - 4.43). On the other hand, she firmly and consistently advocates a "*real separation of the religious and political spheres*" (Construct 16; polarity 1 - SP=64.25), unlike the majority of her colleagues who believe that "*religion should impact on the political process*" (polarity 2 - SP=31.88). The SDLP is the only political party Amy evaluates positively, and the only one in which she perceives some characteristics she could aspire to. She also empathetically identifies with the party to an important extent (i.e., 0.72), significantly more than her male colleagues (i.e., 0.48). By contrast, she appraises very negatively the other Nationalist party, Sinn Fein (-0.67) and even perceives it as a very significant *negative role model* from which she strongly wishes to dissociate (i.e., 0.67). Quite logically therefore, her current (like her "past") empathetic identification with the party is very low (i.e., 0.28), relatively lower than that of her male colleagues, even though they indicate an important *decrease* in empathetic identification with Sinn Fein since their ordination in the Methodist Church (i.e., from 0.43 to 0.35).

Amy also appraises the two Unionist parties very negatively, even if her contra-identifications with them appear less "extreme" than the one she displays with Sinn Fein (i.e., 0.44 for the DUP and 0.33 for the UUP). Since her perceived similarity with these two parties is relatively 'minimal', and definitely less important than her male colleagues', her identification conflicts with the DUP and the UUP are only *moderate*, and thus weaker than the ones experienced by the men. Finally, the paramilitary organisations on both sides of the divide - and especially the Republican organisations (i.e., IRA, INLA...) - are also construed by Amy as important *negative role models* from which she strongly wishes to dissociate, and are evaluated very negatively (i.e., Republicans -0.77 and Loyalists -0.41).

If we consider now more closely Amy's value and belief system, we find that "*being able to adapt to any nationality*" (Construct 10; polarity 1) represents a relatively strong *Core Evaluative Dimension* of identity (SP=59.44). She uses this issue more significantly and more consistently when appraising self and others than the majority of her male colleagues (SP=38.67). However, if - like the majority of Methodist men - Amy "*feels Irish*" and, at the same time, "*feels British*", she construes both "identifications" very differently than her male colleagues. For her, "*feeling Irish*" effectively represents a *Core Evaluative Dimension* of identity (SP=50.96), while for 71.11% of Methodist men, it constitutes only a *Secondary Evaluative criteria*. Furthermore, while for 64.44% of the men, "*feeling British*" also represents another (even weaker) *Secondary Evaluative Dimension* of identity (SP=27.16), for Amy, it represents a very "*Conflicted*" one, and thus a potential source of stress (SP=-6.39).

This observation might seem a little 'surprising' when we consider that Amy spontaneously defines her 'nationality' as "*British*" on the questionnaire. However, her ambiguous attitude towards 'ethno-national identification' is also noticeable when we consider that her perception of the "similarity" existing between "Irish and British people" appears to be an important source of hesitation and stress (SP=-19.08). Similarly, her appraisal of the "similarity" between Catholics and Protestants (Construct 18 ; pol 2) represents a relatively *Conflicted Dimension of identity*, and thus a criteria she uses in a very inconsistent manner when appraising self and others.

Her 'uneasiness' with "exclusive" national labels and with national identification is further confirmed in the fact that - like the majority of her male colleagues - Amy establishes that the "*recognition of the existence of a specific Ulster identity*" (Construct 3; polarity 1), and thus an aspiration towards a more 'neutral' and/or less 'exclusive' national identification, represents an important *Secondary Evaluative Dimension* of identity (SP=44.31). Finally, the fact that she does not use the Construct 21 "*feel(s) it is important to have a strong sense of national identity / do(es) not feel it is important to have a strong sense of national identity*", or the Construct 8 "*believe(s) it is important to hold on to history and tradition to preserve one's identity / do(es) not believe it is*

important to hold on to history and tradition to preserve one's identity" at all[‡], further highlights her 'indecision' with regard to ethno-national identification.

The "core" of Amy's informal ideology, however, revolves around values of 'tolerance', 'openness' and 'integration'. Effectively, "*supporting and encouraging integrated education*", "*supporting initiatives bringing the two communities together*", "*being tolerant and open to other points of view*", and "*believing that mixed marriages can contribute to build a bridge between communities*" all represent strong *Core Evaluative Dimensions* of her identity, and thus the primary evaluative criteria she uses when appraising self and others. These values are shared by the great majority of Methodist clergymen, even if, in each case, they represent *less 'primordial'* and/or *'less consistently used'* evaluative criterion in *their* value and belief system.

In summary, like the 'average' Methodist man, Amy possesses a relatively high self-esteem (i.e., 0.64 and 0.66 for the men). However, while she currently evaluates herself significantly less positively than them (i.e., 0.65 compared to 0.81), she appraises her construal of her "past self" (i.e., her current perception of 'how she was' before she joined the clergy) more favourably than do her male colleagues (i.e., 0.63 compared to 0.47). Since she does not perceive *any change* in her empathetic identifications with others since her 'ordination' in the Methodist Church, we cannot consider that her identity is really 'progressive' and/or 'developmental', like it appears to be for her male colleagues. Due to the 'stability' of her self-evaluation, and the lack of real 'changes' in her identification conflicts with others, she is categorised as possessing a 'stable' "*Indeterminate*" identity structure, characterised by a moderate self-evaluation and a moderate (i.e., "manageable") level of identity diffusion. By contrast, the majority of her male colleagues, who could also be categorised as "*Indeterminate*" with regard to their construal of their "past" self, has now reached a more "comfortable" and/or "enviable" identity state: "*Confident*", due mainly to their very important increase in self-evaluation (i.e., from 0.47 to 0.81).

[‡] She left the pages totally blank

Table 10.1 – ISA Tabulations for the First Case Study – “AMY”

Nb	<u>Significant Others</u>	Ego- Involvement	Evaluation	Idealistic Identification	Contra- Identification
10	My mother	3.82	0.12	0.56	0.44
22	My father	3.23	0.06	0.56	0.44
9	The Roman Catholic Church	5.00	-0.43	0.28	0.72
21	The Presbyterian Church	3.38	-0.14	0.33	0.56
17	The Church of Ireland	2.87	0.38	0.50	0.28
12	The Methodist Church	3.38	0.44	0.61	0.22
24	The Baptist Church	2.50	-0.40	0.17	0.44
15	The Free Presbyterian Church	4.56	-0.42	0.28	0.61
27	My (direct) superior in the Church	4.49	0.64	0.72	0.17
19	The ideal minister/priest/pastor	1.99	0.94	0.44	0.00
14	Women ministers (ordained)	1.76	0.95	0.39	0.00
13	Most men in my congregation	3.97	0.43	0.67	0.28
25	Most women in my congregation	4.19	0.45	0.72	0.28
11	Sinn Fein	3.41	-0.67	0.17	0.67
26	The SDLP	3.23	0.40	0.61	0.17
18	The DUP	2.94	-0.23	0.22	0.44
23	The UUP	2.72	-0.13	0.28	0.33
20	Republican paramilitary groups	3.82	-0.77	0.11	0.61
16	Loyalist paramilitary groups	3.75	-0.41	0.22	0.50

Nb	<u>Significant Others</u>	Past Emp. Identification	Current Emp. Identification	Past ID Conflict	Current ID Conflict
10	My mother	0.67	0.67	0.54	0.54
22	My father	0.67	0.67	0.54	0.54
9	The Roman Catholic Church	0.39	0.39	0.53	0.53
21	The Presbyterian Church	0.44	0.44	0.50	0.50
17	The Church of Ireland	0.50	0.50	0.37	0.37
12	The Methodist Church	0.72	0.72	0.40	0.40
24	The Baptist Church	0.17	0.17	0.27	0.27
15	The Free Presbyterian Church	0.28	0.28	0.41	0.41
27	My (direct) superior in the Church	0.83	0.83	0.37	0.37
19	The ideal minister/priest/pastor	0.44	0.44	0.00	0.00
14	Women ministers (ordained)	0.39	0.39	0.00	0.00
13	Most men in my congregation	0.78	0.78	0.47	0.47
25	Most women in my congregation	0.83	0.83	0.48	0.48
11	Sinn Fein	0.28	0.28	0.43	0.43
26	The SDLP	0.72	0.72	0.35	0.35
18	The DUP	0.22	0.22	0.31	0.31
23	The UUP	0.28	0.28	0.30	0.30
20	Republican paramilitary groups	0.22	0.22	0.37	0.37
16	Loyalist paramilitary groups	0.22	0.22	0.33	0.33

Table 10.1 – ISA Tabulations for the First Case Study – “AMY”

Nb	Structural Pressure on Constructs	S P	Pol
<i>Constructs dealing with Ethnicity</i>			
5	feel(s) Irish / do(es) not feel Irish at all	50.96	1
14	do(es) not feel British at all / feel(s) British	-6.39	2
12	think(s) Irish and British people are very similar / think(s) they are different	-19.08	1
18	believe(s) Catholics and Protestants are different / do(es) not believe that	-2.08	2
21	feel(s) it's important to have a strong sense of national identity / do(es) not	/	/
8	believe(s) important to hold on to one's history & tradition / do(es) not	/	/
3	believe(s) in the existence of a specific "Ulster" identity / do(es) not	44.31	1
10	able to adapt to being of any nationality / nationality is given forever	59.44	1
<i>Constructs dealing with Religion and Politics</i>			
20	only faith can help bring people together / do(es) not believe it can	29.91	2
4	important to follow strictly Church's guidelines / free interpretation	23.90	2
9	religion will always divide people in NI / do(es) not believe that	44.40	2
15	important to protect purity of one's faith / open to external influences	/	/
19	is/are interested in politics / has/have no interest in politics	-4.43	1
16	religion should be independent of party politics / it should impact	64.25	1
13	is/are theologically liberal / is/are theologically conservative	2.62	2
<i>Constructs dealing with Relations to Others</i>			
11	mixed marriages endanger future of community / they build bridges	54.18	2
1	tolerant and open / set in their ways and resistant to change	67.69	1
6	support(s) initiatives bringing communities together / do(es) not support	82.84	1
17	integrated education in NI not a good idea / should be encouraged	93.87	2
<i>Constructs dealing with Gender</i>			
2	mothers should look after children / should be supported to work	35.87	2
22	Church is open to women's concerns / do(es) not believe it is	/	/
7	welcome(s) the presence of women in ordained ministry / do(es) not	81.17	1

<u>Global Indices of Identity</u>	
Self-Esteem	0.64
Current Self-Evaluation	0.65
Past Self-Evaluation	0.63
Current Identity Diffusion	0.37
Past Identity Diffusion	0.37
<u>Identity Variants</u>	
Current Self	INDETERMINATE
Past Self	INDETERMINATE

Construal and appraisal of the METAPERPECTIVE OF SELF	
"Me as people from my congregation see me"	
Ego-Involvement	2.35
Evaluation	0.99
Idealistic Identification	0.50
Contra-Identification	0.00
Curr. Emp. Identification	0.50
Current Conflict	0.00

10.3 - Case Study 2 - “FRANCK” - The “Irish” Free Presbyterian

Background information

Franck is a forty-four year old Free Presbyterian minister living in Northern Ireland. Even though he has been living in the province for fourteen years, he defines his nationality as “*Irish*” and his country of birth as “*Ireland*”. At the time of the study, he has been in the active clergy for eleven years. Franck is married and - like all the other Free Presbyterian ministers in our study - admits that he would *not* have chosen the ministry if his Church had demanded him to remain celibate. His most original ‘biographical’ characteristic however, is that both his parents are “Roman Catholics”. Franck is *not* a member of the Orange Order, but belongs to the 62.50% of Free Presbyterian ministers[§], he - *sometimes* - participates in events organised by the Order. He sees his main responsibilities as being those of a *preacher* and definitely *not* those of a *community leader*. Like the majority of his colleagues, he strongly refutes that the Churches have “*a significant role to play in the maintenance of the cultural heritage of a society*”, and strongly rejects the proposition that “*the Churches should devote more energy to ecumenism*”.

Identity Structure Analysis

The most important and most influential ‘others’ in Franck’s life are his *parents*, the *Free Presbyterian Church*, his ‘*superior*’ (i.e., the Free Presbyterian leader: the Rev. Ian Paisley), but also the *Catholic Church*, with which he is strongly ego-involved (4.56). Like all his Free Presbyterian colleagues, Franck perceives his *parents* as important *positive role models* and empathetically identifies with them to an important extent. His perceived similarity with both of them seems however to have *diminished* since his ‘ordination’ in the Free Presbyterian Church.

[§] Whenever references are made to the “Free Presbyterian ministers”, they refer, of course, to the sixteen Free Presbyterian ministers who took part in the study, and not to the Free Presbyterian clergy ‘in general’.

The “Church of his youth” - the *Catholic Church* - also represents an *important positive role model* for him and, even if - quite understandably - he feels less ‘close’ to it since his ‘ordination’, he still empathetically identifies with it to a remarkable extent (0.76). This strong identification with the Catholic Church is however, relatively *conflicted* (0.43) - as are his identifications with both his parents (i.e., 0.45 for his mother and 0.43 for his father) - and, although he evaluates the Catholic Church positively (0.62), he believes that it is “in great need of reform” in many areas: *liturgy and form of worship*, the dictate of *clergy celibacy*, the *training of its priests*, and the *role and power of its hierarchy*. Franck *never* has any official or personal contact with representatives of the *Catholic Church*, and *never* participates in joint worship with them, and, to ‘justify’ this, he argues a *difference in doctrine too important*.

The Presbyterian Church, the Church of Ireland and the Methodist Church do not feature very ‘positively’ in Franck’s identity. He does not feel any real ‘affinity’ with them, evaluates them rather poorly, and contra-identifies with them to an important extent. The Baptist Church, on the other hand, is construed as a *very significant positive role model*, and Franck idealistically identifies with it more strongly than he does with his own Church (i.e., 0.81 compared to 0.71). The Baptist clergy is the only clergy with which he - *sometimes* - participates in joint worship, and with which he would engage in joint projects - although only in “*joint community projects*” and “*joint meetings of ministers*” - anything more ‘intimate’ being totally excluded.

Like most Free Presbyterians, Franck feels his identification with his own Church has increased *only slightly* since his ‘ordination’. However, his perception of both his current and “past” empathetic identification with it appears *significantly lower* than that of the ‘average’ Free Presbyterian minister (see Appendix 10). Furthermore, even though he perceives the Free Presbyterian Church as a *definite positive role model*, he belongs to the minority (25%) of Free Presbyterian ministers who believe *their Church “needs a little reform”*.

Like most of his colleagues, Franck's perceived similarity with the prototype of the "ideal minister" has not increased very much either since his consecration as a minister, and thus remains very moderate (i.e., 0.57 compared to 0.55). However, he distinguishes himself from the 'average' Free Presbyterian in the fact that this - real or imaginary - character does not appear to be particularly "relevant" and/or "salient" for his identity (i.e., ego-involvement 2.25), and, even if he does not attribute to this prototype any negative characteristics, he does not construe it as a potential positive role model, as an ideal to aspire to (i.e., idealistic identification 0.57 compared to 0.89 for 'all Free Presbyterians'). His construal and appraisal of his metaperspective of self "*Me as people from my congregation see me*", is, however, very positive and, like most Free Presbyterians, he truly 'recognises' himself in the image he believes his lay members have of him.

Like all his Free Presbyterian colleagues, Franck exhibits a very negative perception and appraisal of "(ordained) women ministers". He evaluates them very negatively (-0.95), even more so than the 'average' Free Presbyterian, contra-identifies with them very strongly (0.86), and perceives even less similarity with them since his 'ordination' (0.05) than he feels he did before (0.10). Unsurprisingly then, "*rejecting the ordination of women*" (Construct 7; polarity 2) constitutes a strong *Core Evaluative Dimension* of identity (SP=71.70).

The political parties are all moderately salient in Franck's identity construal. Even though the two Unionist parties (i.e., the DUP and the UUP) cannot be considered as positive role models for him - like they are for the 'average' Free Presbyterian minister - he feels he has *increased his empathetic identification* with them since his 'ordination' in the Free Presbyterian Church - significantly so in the case of the DUP (i.e., from 0.50 to 0.62). However, since he contra-identifies with both parties moderately, his identifications with them are relatively *conflicted*. Franck's identifications with the two Nationalist parties (i.e., Sinn Fein and the SDLP) also appear relatively conflicted, due to his high contra-identification with them. However, he feels his perceived similarity with both Sinn Fein

and the SDLP has ‘diminished’ somewhat since his ‘ordination’, and, as a consequence, his identification conflicts with the two parties are perceived as slightly weakening.

Unlike the ‘average’ Free Presbyterian minister for whom “politics” is construed as a very important issue, Franck appears extremely “confused” in his appraisal of the role politics plays in his life. His very negative structural pressure on Construct 19: “*is/are interested in politics - has/have no interest in politics*” (polarity 2 - SP = -56.29) reveals that the issue is construed by Franck as a “*consistently incompatible evaluative dimension*” of identity, and thus reveals a significant “*dual morality*” with regard to his appraisal of self and others in that regard. He also significantly differs from most Free Presbyterians in his appraisal of “*the role religion should play in (party) politics*”, as he seems to favour a dissociation of the two domains (Construct 16; polarity 1), but does not appear to be very ‘constant’ in his appraisal (SP=5.50), while 62.50% of his colleagues strongly and consistently feel that “*religion should impact on the political process*” (polarity 2; SP=52.83).

Franck’s overall informal ideology is relatively ‘disconcerting’ as some of his strongest beliefs and aspirations appear to ‘contradict’ each other. Like the ‘average’ Free Presbyterian minister, “*having a strong sense of national identity*” (Construct 21; polarity 1) and “*considering that nationality is given forever*” (Construct 10; polarity 2) both constitute important *Core Evaluative Dimensions* of his identity (SP=86.44 and SP=97.12 respectively). In addition, like most of his Free Presbyterian colleagues, he very strongly feels that “*Irish and British people are different*” (Construct 12; polarity 2 - SP=89.72), and also that “*Catholics and Protestants are different*” (Construct 18; polarity 1 - SP=97.38), and uses these criteria very consistently when appraising self and others. However, he seems uncertain as to *his own ethno-national identification* as “*feeling Irish*” (Construct 5; polarity 1) and “*not feeling British at all*” (Construct 14; polarity 1) are both relatively “*Conflicted*” *Dimensions* of his identity, while for the ‘average’ Free Presbyterian minister the contrast poles of each of these two constructs (i.e., “*not feeling Irish at all*” and

“feeling British”, both constitute important evaluative criterion in their appraisal of self and others : SP=54.93 and SP=62.71 respectively). His Roman Catholic background and choice of an “Irish nationality” (i.e., as indicated on the questionnaire) on one side, and the aspirations he seems to share with his fellow Free Presbyterian colleagues on the other, seem here to ‘clash’ somewhat.

More ambiguity is discernible in his appraisal of the role and ‘power’ he attributes to “faith” in *“bringing people together”* (Construct 20; polarity 1 - SP=14.90), in his appraisal of the values of *“tolerance and openness”* (Construct 1; polarity 1 - SP=-36.58), and also in his perception of his own “theological standing”. Effectively, even if, like all his Free Presbyterian colleagues, he seems to favour a *“conservative theological position”* (Construct 13; polarity 2), he appears much less ‘convinced’ of his choice than the ‘average’ Free Presbyterian minister (SP=3.46 compared to SP=59.18 for all Free Presbyterians).

He perfectly “conforms” to the ‘predominant Free Presbyterian informal ideology’, however, with regard to his ‘global’ and ‘emphatic’ rejection of any form of significant and/or intimate interaction between the two main religious communities. Effectively, for him, like for all his Free Presbyterian colleagues, *“perceiving mixed marriages as a danger for the future of the community”*, *“not supporting initiatives bringing the two communities together”*; *“believing that integrated education is not a good idea”* and *“protecting the purity of one’s faith”*, are all strong *Core Evaluative Dimensions* of identity.

Finally, Franck can be seen as being relatively “characteristic” and/or “typical” of Free Presbyterian ministers in that he possesses a very high self-esteem (0.92) and exhibits an extremely favourable current self-evaluation (0.95). The fact that his appraisal of his “past” self-evaluation is slightly less favourable than that of the ‘average’ Free Presbyterian minister (i.e., 0.88 compared to 0.92), and thus that he perceives a *greater change in self-worth* since his ‘ordination’ in the Free Presbyterian

Church than most of his colleagues - as well as the significantly greater level of identity diffusion he experiences compared to them (i.e., 0.35 compared to 0.19) - are indicative of the very 'unusual' and indeed quite 'exceptional' "change" his ordination has induced in his life and in his identity definition.

His more significant level of identity diffusion results from his stronger and much more 'extended' *identification conflicts* with many representatives of his 'new' ethno-religious community (e.g., the *Free Presbyterian Church*, the *DUP*, the *UUP* and also the *members of his congregation*), and from his important identification conflicts with his 'primary' ethno-religious community (e.g., both his *parents* and the *Catholic Church*). However, as we can see, his remarkable transition from one 'environment' to the other does not seem to have affected his identity construal in a negative fashion and both his "past" (i.e., 'pre-ordination') and current identity construals are classified as "*Confident*", while the 'average' Free Presbyterian minister is classified as "*Defensive High Self-Regard*", that is to say, as being in a relatively 'vulnerable' identity state, characterised by a high self-evaluation but also a low degree of identity diffusion, indicating a denial of 'normal' conflicted identifications.

Table 10.2 – ISA Tabulations for the Second Case Study – “FRANCK”

Nb	<u>Significant Others</u>	Ego- Involvement	Evaluation	Idealistic Identification	Contra- Identification
10	My mother	4.25	0.70	0.71	0.29
22	My father	4.81	0.75	0.76	0.24
9	The Roman Catholic Church	4.36	0.62	0.76	0.24
21	The Presbyterian Church	2.56	0.28	0.52	0.39
17	The Church of Ireland	2.62	0.04	0.48	0.43
12	The Methodist Church	1.81	-0.19	0.29	0.48
24	The Baptist Church	2.69	0.61	0.81	0.10
15	The Free Presbyterian Church	4.62	0.74	0.71	0.19
27	My (direct) superior in the Church	5.00	0.70	0.76	0.24
19	The ideal minister/priest/pastor	2.25	1.00	0.57	0.00
14	Women ministers (ordained)	3.50	-0.95	0.05	0.86
13	Most men in my congregation	3.75	0.80	0.81	0.19
25	Most women in my congregation	3.25	0.85	0.76	0.10
11	Sinn Fein	3.50	0.14	0.48	0.43
26	The SDLP	3.31	0.33	0.48	0.33
18	The DUP	3.12	0.42	0.62	0.29
23	The UUP	3.12	0.23	0.48	0.33
20	Republican paramilitary groups	3.56	0.26	0.52	0.38
16	Loyalist paramilitary groups	3.19	0.22	0.48	0.33

Nb	<u>Significant Others</u>	Past Emp. Identification	Current Emp. Identification	Past ID Conflict	Current ID Conflict
10	My mother	0.80	0.71	0.48	0.45
22	My father	0.80	0.76	0.44	0.43
9	The Roman Catholic Church	0.80	0.76	0.44	0.43
21	The Presbyterian Church	0.50	0.52	0.45	0.45
17	The Church of Ireland	0.45	0.48	0.44	0.45
12	The Methodist Church	0.30	0.29	0.38	0.37
24	The Baptist Church	0.75	0.81	0.27	0.28
15	The Free Presbyterian Church	0.65	0.71	0.35	0.37
27	My (direct) superior in the Church	0.70	0.76	0.41	0.43
19	The ideal minister/priest/pastor	0.55	0.57	0.00	0.00
14	Women ministers (ordained)	0.10	0.05	0.29	0.20
13	Most men in my congregation	0.75	0.81	0.38	0.39
25	Most women in my congregation	0.70	0.76	0.26	0.27
11	Sinn Fein	0.50	0.48	0.46	0.44
26	The SDLP	0.55	0.48	0.43	0.40
18	The DUP	0.50	0.62	0.40	0.42
23	The UUP	0.40	0.48	0.36	0.40
20	Republican paramilitary groups	0.55	0.52	0.46	0.45
16	Loyalist paramilitary groups	0.40	0.48	0.36	0.40

Table 10.2 – ISA Tabulations for the Second Case Study – “FRANCK”

Nb	Structural Pressure on Constructs	S P	Pol
<i>Constructs dealing with Ethnicity</i>			
5	feel(s) Irish / do(es) not feel Irish at all	16.68	1
14	do(es) not feel British at all / feel(s) British	12.59	1
12	think(s) Irish and British people are very similar / think(s) they are different	89.72	2
18	believe(s) Catholics and Protestants are different / do(es) not believe that	97.38	1
21	feel(s) it's important to have a strong sense of national identity / do(es) not	86.44	1
8	believe(s) important to hold on to one's history & tradition / do(es) not	78.43	1
3	believe(s) in the existence of a specific "Ulster" identity / do(es) not	17.20	1
10	able to adapt to being of any nationality / nationality is given forever	97.12	2
<i>Constructs dealing with Religion and Politics</i>			
20	only faith can help bring people together / do(es) not believe it can	14.90	1
4	important to follow strictly Church's guidelines / free interpretation	29.87	1
9	religion will always divide people in NI / do(es) not believe that	98.71	1
15	important to protect purity of one's faith / open to external influences	60.36	1
19	is/are interested in politics / has/have no interest in politics	-56.29	2
16	religion should be independent of party politics / it should impact	5.50	1
13	is/are theologically liberal / is/are theologically conservative	3.46	2
<i>Constructs dealing with Relations to Others</i>			
11	mixed marriages endanger future of community / they build bridges	85.77	1
1	tolerant and open / set in their ways and resistant to change	-36.58	1
6	support(s) initiatives bringing communities together / do(es) not support	66.28	2
17	integrated education in NI not a good idea / should be encouraged	98.86	1
<i>Constructs dealing with Gender</i>			
2	mothers should look after children / should be supported to work	27.29	1
22	Church is open to women's concerns / do(es) not believe it is	/	/
7	welcome(s) the presence of women in ordained ministry / do(es) not	71.70	2

<u>Global Indices of Identity</u>	
Self-Esteem	0.92
Current Self-Evaluation	0.95
Past Self-Evaluation	0.88
Current Identity Diffusion	0.35
Past Identity Diffusion	0.35
<u>Identity Variants</u>	
Current Self	CONFIDENT
Past Self	CONFIDENT

Construal and appraisal of the METAPERPECTIVE OF SELF	
"Me as people from my congregation see me"	
Ego-Involvement	3.56
Evaluation	1.00
Idealistic Identification	0.91
Contra-Identification	0.00
Curr. Emp. Identification	0.91
Current Conflict	0.00

10.4 - Conclusion - Are the “cases” worth the “study”?

The two case studies presented here have fulfilled their two apparently “antithetic” goals, which were to “illustrate” the nomothetic findings and “exemplify” Free Presbyterian and Methodist ministers’ identity structure and, at the same time, to highlight the *existence and significance of individual variations* in each of these groups’ identity structure and underlying psychological processes.

The case studies have also offered further validation of the ISA approach by demonstrating the necessity to adopt an empirical approach which allows to ascertain the differing significance of ethnic and religious affiliations and aspirations in individuals’ identity structure, and which explicitly recognises that they are strongly influenced by individuals’ socio-historical and cultural context, and by their biographical characteristics and experiences.

For instance, if the first case study could not allow us to draw any “significant conclusions” concerning *gender differences* in the identity construal of the Methodist clergy, it nevertheless highlights the danger of postulating “a priori differences” in individuals’ perception and appraisal of a particular gender group (cf. Amy’s weaker ego-involvement and identification with ‘women ministers’ compared to her male colleagues). It further demonstrates that similar values can be implemented in a very different manner by individuals belonging to the same ethno-religious group (cf. Amy’s *inconsistent* and *conflicted* use of certain constructs representing *secondary evaluative dimensions* of identity for her male colleagues), and also that the important redefinition of identity perceived by “Methodist ministers” following their ordination is not systematically ‘representative’ of every minister’s experience, which clearly exemplifies Lamiell’s (1991) caution that we never have any guarantee that an observation made at the nomothetic level is systematically ‘valid’ at the individual level.

The second case study reveals how the ‘predominant Free Presbyterian’s informal ideology’ emphasising ideals of ‘separation’ and ‘religious protectionism’ can be both “adopted” and “adapted” by Franck to encompass and integrate his childhood ethno-religious affiliation (i.e., “Irish/Catholic”) and his *enduring attachment* to his primary ethno-religious community - clearly apparent in his high current empathetic and idealistic identifications with his (Catholic) parents and with the Catholic Church. The analysis of Franck’s identity also demonstrates that, even if a ‘significant life transition’ like the one he has experienced can generate important and extended identification conflicts with significant others in both the ‘original’ and the ‘adoptive’ environment, and thus potentially important levels of identity diffusion, individuals have the ability to cope with change (and with a certain level of ‘contradiction’) in a positive manner, to develop and maintain a “non-vulnerable”, “confident” identity structure.

In summary then, the case studies presented here further legitimise ISA’s conceptualisation of identity which places central importance upon *the individual’s value and belief system* and upon his/her *biographical, historical and socio-cultural circumstances*, and point to the necessity, and intrinsic interest, of an idiographic approach *in conjunction* with nomothetic analysis, thus “making a case for case studies”.

Chapter XI - CONCLUSIONS

This final chapter draws the investigation to a close by summarising, evaluating and concluding its content. Regarding the ‘balance’ of the thesis, as a theoretical and empirical investigation of ethno-religious identity, the first five Chapters have provided the theoretical background and rationale for the study; Chapter 6 postulated the particular issues and ‘effects’ to be explored; and the last four Chapters have provided the empirical investigation of these postulates. The task of this *Conclusion* is now to draw the two ‘sides’ of the investigation together. The first section (11.1) briefly reviews the approach to the research problem and the empirical investigation of ethno-religious identity in Ireland. The second section (11.2) highlights and summarises what, in the researcher’s view, are the most salient and most interesting findings of the investigation, and discusses their “implications” for ethno-religious identity in Ireland and further afield. The final section (11.3) considers the shortcomings and limitations of the investigation, and suggests possible directions for future research.

11.1 - The exploration of Ethno-Religious Identity

The revelation of the diversity and variability of ethnic phenomena has slowly – but increasingly – led researchers to abandon the quest for “universal laws” and simple “cause-effect” conceptualisations of ethnicity and ethnic identity. As we have seen (Chapter 3), the “*relational*” and “*dynamic*” – rather than “essential” and “fixed” – character of ethnicity is now fully acknowledged and conceptualised in most contemporary theorisations, together with the notion of the developmental continuity – rather than ‘sameness’ – of individuals’ identity. Indeed, we are now aware of all the formidable challenges posed by “ethnicity”, the ‘groundwork’ has been laid, and it is clear that “*Ethnicity*” cannot – anymore than “*Identity*” – be apprehended and

conceptualised as a “thing”, an abstract concept, or a “variable” we can “manipulate” and “probe” in controlled laboratory conditions. It is in the interface between the socio-historical, the cultural, the economical, the political, the religious and, of course, the “biographical” that people’s ethnicity is construed, maintained and redefined. It is in this interface that the individual, social and symbolic representations of *Ethnicity* are construed and, ultimately, it is there that *ethnic identities* – as substructures of individuals’ identities – are defined and redefined.

Similarly, in deploring the all too frequent ‘neglect’, or ‘defective’ conceptualisation, of “*Religion*” in socio-psychological investigations (Chapter 4), we have 1) established that the theoretical and empirical separation of *religious* and *ethnic* identifications – or the conception of religion as a mere ‘variable’ or ‘subordinate component’ of ethnicity – hindered the development of meaningful, empirically-grounded, conceptualisations of individuals’ identity, and 2) highlighted the necessity to consider the specificities of both the *ethnic groups* and the *religious dogmas* in question, together with their respective ‘statuses’, the dynamics of their relationships and their historical, socio-cultural and political contexts. Therefore, given that “*Ethnicity*” and “*Religion*” hotly resist grand and/or universal definitions, it is ethno-religious identities we must focus on and empirically investigate in ‘real-life’ situations and with ‘real individuals’ who, almost ‘on a daily basis’, construe and redefine their identity – this was the aim of our investigation.

An empirical investigation of ethno-religious identity was carried out on a group of clergy representatives living and working in Northern and Southern Ireland. As we have seen (Chapter 6), despite the formidable spectrum of research carried out in this part of the world over the years, clergy has been a very neglected population and it was important to address this lacuna and explore - in depth - the ‘human face’ of the Churches in societies where religion holds such an important role in the processes of ethnic identification. The vehicle for this approach was *Identity Structure Analysis*.

Informed by the conceptual apparatus contained in the metatheoretical framework of ISA, and extending this framework to accommodate *an ethno-religious dimension* (see Chapter 5), the present empirical exploration focussed on *the dynamics of clergy's ethno-religious identity* in contemporary - Northern and Southern - Ireland. The aim was effectively to go beyond the classic "survey" approach to *explore* the underlying *meanings* of individuals' ethno-religious affiliations. This is where the study significantly parted company with orthodox investigations of "ethnic identity" in Ireland; this is also where the richness of the study lies in terms of its contribution to understanding the frictions and misunderstandings resulting from ethno-religious identification on the island.

Following several weeks of 'groundwork' and 'sensitising procedures' with clergy representatives, and careful piloting of the identity instruments and questionnaires to be used in the investigation, a sample of 227 clergy members from the six main denominations in Northern and Southern Ireland was retained for the investigation (see Chapter 7). Some 124.850 separate "judgments" for ISA were nomothetically analysed using the Identity Exploration (IDEX) computer software, and over 12.000 separate questionnaire responses were selectively categorised and thematically analysed.

That the situation in Northern Ireland - and its ambiguous and conflictual relationship with Republic - is often depicted as a remnant of an outdated religious conflicts and/or as an impossible and intractable political conundrum by the international media may render it a 'curious' - and even 'provocative' - choice for an investigation of (clergy's) ethno-religious identity. "*Never discuss politics or religion*" is a popular and (usually) wise recommendation - anywhere - which takes on the appearance of an "eleventh commandment" in this particular context. However, the question of how clergy's identity is "affected" by this peculiar context is *empirically discoverable* and, as we have seen throughout the results reportage, the evidence gathered offer reasons to be both optimistic and pessimistic.

11.2 – Summary of the main findings and implications for ethno-religious identity

The main findings of our investigation are summarised at the end of the different sub-sections of Chapters 8 and 9, and are encapsulated in the *propositions* presented at the end of this section (Table 11.1). Guided - but not rigidly 'confined' to or 'restricted' - by the *theoretical postulates* presented in Chapter 6, the analyses of the empirical results have uncovered important *differences* in clergies' construal and appraisal of ethno-religious identity - across the six denominations, and North and South of the border. This section now discusses *what* these findings reveal of the development, structure, content, and possible evolution of ethno-religious identity amongst clergy in Ireland, and *how* they advance our understanding of "*Ethnicity*" and of its complex and intimate relationship with "*Religion*".

As we have seen (Chapter 6.2), an over-reliance on Social Identity Theory (SIT) in much of the research carried out in Ireland has meant the development of certain "expectations" with regard to individuals' identities, and to rather 'rigid' conceptions of individuals' psychological processes in terms of 'group categorisation', 'group identification', 'stereotypes' and 'contrasts', fixed and homogeneous 'ethnic' identities. Confined to "surveys" of *Catholics*' and *Protestants*' characteristics and attitudes, research has for too long ignored the variety and richness of the underlying processes and patterns of individuals' ascription of meaning to, feelings towards or identification with their ethno-religious environment. It was time to explore "the politics of identification from the actors' perspectives... [and] ... transcend the limitations of a priori social categories" (Bloul, 1999). By choosing ISA as the framework for our study, we were equipped with conceptualisations and methodological tools that enable the *empirical exploration* of individuals' *construal of ethno-religious identity* in such a way that the "definitions" of the various aspects of identity are left to the individuals themselves, and as we have seen, the results gathered significantly shake the conventional 'monolithic' and 'contrasted' view of the "Catholic" and "Protestant" identities.

General – but significant – findings

Collectively, our empirical findings reveal that the variety and complexity of meanings subsumed under the generic labels “Catholic” and “Protestant”, and demonstrate, first, that clergy’s construal of ethno-religious identity is fundamentally *differentiated by denomination* and not solely by “religion”. Effectively, *Protestants’* choice of ‘nationality’ and definition of their ‘homeland’, their patterns of identification with both their own and the ‘other’ ethno-religious community, their actual contacts with the Catholic clergy and willingness to engage in cross-community ventures, their informal ideology, self-perception and overall identity state, *vary, sometimes significantly, across denominations*, demonstrating that the generalised perception of the “Protestant community” as a monolithic and homogeneous entity – and thus the conceptualisation of a generic “Protestant identity” – is unsubstantiated and misleading.

Furthermore, we were able to see how *significant variations* in identity processes amongst Protestant denominations can interact and ‘combine’ to either ‘reinforce’ or ‘cancel’ each other, and present a deceptive picture of “Protestant identity”, and thus potentially *erroneous contrasts* between “Protestants” and “Catholics” identities – contrasts which do not translate, at the denominational level, in significant and/or systematic variations between Catholics and each of the Protestant denominations. The necessity of differentiating between Protestant denominations further appear when we consider and compare clergies’ identity construal *North and South of the border*, as we observe that *the inclusion of the Free Presbyterian clergy* in the *Northern Protestant* sample can lead to misleading observations of *significant contrasts between Northern and Southern Protestants’ identities*, while no such differences can be identified *at the denominational level*. These observations confirm that viewing “Protestantism” as an homogeneous tradition is erroneous; “Protestantism” is a generic name often (conveniently) used in Ireland as a counterpart to “Catholicism”, however, it has no real validity, ‘substance’ or meaning as far as the Churches are

concerned (see Appendix 6.B). Like each Protestant Church possesses its own identity – resulting from its particular origin, historical evolution, position within society, structure and government, and theological dogma and practice – each denominational clergy develops its very own ethno-religious identity.

But, denominational affiliation is not the only factor influencing individuals' ethno-religious identity: individuals' identity varies also *within* denominational groups *North* and *South* of the border. However, the differences between *Northern* and *Southern* clergies' identity construal are not 'systematic', they are not always significant and, most importantly, they do not necessarily "parallel" each other across denominations. Effectively, *denomination* and *location* interact in individuals' identity construal, and translate clergies' adaptation to and integration of their particular social, political and ethno-religious environment, and we see thus that the respective "status" of the two religious traditions and the nature of their relationships affect individuals' representation and appraisal of both "ethnicity" and "religion", and thus their construal of ethno-religious identity.

Finally, we see that, even though individuals' place of birth is undoubtedly an important factor to take into account, it cannot be considered as a simple, 'straightforward' and/or 'systematic' indicator of their national identity: there is no strict and direct 'causal relationship' between individuals' "homeland" and their "nationality"* (Ch. 8.2). Like previous surveys, we witness a certain 'polarisation' of the two communities over the issue of national identification, and a clear preference for clear-cut and straightforward labels to the detriment of more "ambiguous" ones ('Northern Irish', 'Ulster'). However, it is clear that, while Catholics all define themselves as "Irish", and anchor this national identification in the context of "Ireland" as a whole, Protestants' national and territorial affiliations are more complex and far less homogeneous.

* Or, rather, between the manner in which they define their homeland and the manner in which *they define* their nationality

Effectively, even though a majority (65.03%) of Protestants define themselves as “British”, almost a quarter (24.59%) choose an “Irish” identity, and this Irish contingent varies greatly *across denominations* and within denominations, *North and South* of the border. We see thus how Protestants’ Britishness may appear more ‘fragile’ than Catholics’ Irishness: it is not consensual amongst Protestants like Irishness is amongst Catholics and, for most individuals, it is anchored ‘locally’, in the province, whose “national legitimacy” is itself contested – this renders it *conditional* to the recognition and maintenance of the province as an integral part of the ‘British nation’. Protestants’ “Britishness” appears thus potentially ‘debatable’, while Catholics’ “Irishness” can be assimilated to a self-evident ‘birth right’.

These observations clearly challenge general theorisations of the relationships between *ethnicity*, *nationality* and ‘*territoriality*’ – theorisations which, alternatively, emphasise the similarity and even ‘interchangeability’ of *ethnicity* and *nationality* or their clear-cut differentiation, and attribute a general and/or systematic role to the ‘homeland’ in individuals’ identifications (Ch. 3.5). Our findings effectively demonstrate that it is unwise, even impossible, to postulate ‘*general*’ and/or ‘*systematic*’ relationships between ethnicity, nationality and attachment to the territory, as the specific socio-cultural, historical and political context, group’s circumstance and relationships, and individuals’ biographical experiences, determine, in each case, the nature of these relationships.

Specificities of clergies’ ethno-religious identity in Ireland: Identification with the ethnic core

Denominational – and *specific* locational – variations in clergy’s construal of ethno-religious identity are, first, reflected in individuals’ appraisal of and identification with their own ethno-religious community, that is to say, in their “orientation towards their own ethnicity”. Significant

differences emerge primarily between the Free Presbyterians and the other five clergies[†]. Effectively, Free Presbyterian ministers exhibit a very idealised and homogeneous perception of their entire ethno-religious community, and a strong (positive) identification with all its representatives. By contrast, the other five clergies exhibit a more ‘differentiated’ and more ‘realistic’ appraisal of their respective ethno-religious communities, as their aspirational and de facto identifications with the various representatives appear much more ‘selective’. Significantly, we can see that clergy members’ positive role models exclusively belong to *the religious realm* (i.e., their Church and Church Superior), and that their parents – the first and possibly most significant agents of ethnic socialisation – are not construed as either very ‘influential’ people, or as significant role models they wish to emulate. Indeed, although they acknowledge a certain *similarity* with them, most clergy members do not share their parents’ values and aspirations for the future, and we see that, even if they do not contra-identify with them in a significant manner, most nevertheless experience *relatively high identification conflicts* with both their parents and lay members. The impressive ‘homogeneity’ of Catholic priests’ religious background, and the more ‘relative’ homogeneity of Protestants’ background (see Ch. 8.3.1), however confirm that parental religious indoctrination persists throughout life and constitutes a powerful influence in adult religious experiences (Johnson, 1973); they further substantiate the view that endogamy is still strong in both Northern and Southern Ireland (e.g., Cecil, 1993; Fulton, 1991; Moxon-Browne, 1983; 1992; Whyte, 1990).

The five clergies differ from Free Presbyterians most significantly in their construal and appraisal of “the political face” of their ethno-religious community, as none of them indicate any real *perceived similarity* or *shared aspirations* with either the ‘moderate’ or the ‘radical’ political party of their ethnicity or, as could be expected, with the paramilitary organisations. In fact, these three groups are the ones with which individuals contra-identify the most in each denomination, even if we observe that Catholics *contra-identify* with Sinn Féin, the SDLP and the Republican groups

[†] i.e., Catholic, Presbyterian, Church of Ireland, Methodist and Baptist

significantly less that Protestants with the DUP, the UUP and the Loyalist groups, and that none of the three “Nationalist/Republican” group is construed as a *significant negative role model* by Catholic priests, while both the DUP and the Loyalist paramilitaries *are* by Protestant clergies. In addition, while *the four Protestant clergies*[‡] evaluate very negatively the Loyalist paramilitaries and the DUP, *Catholics* do not evaluate any of the three “Nationalist/Republican” groups in a truly negative fashion, and even evaluate the SDLP and Sinn Fein in a rather ‘positive’ manner. As a result of their important contra-identifications with them, most clergies however exhibit important identification conflicts with the three groups.

Clergies vary therefore in their appraisal of and identification with their respective communities and, thus, in their construal of ethno-religious identity. Significantly, however, these findings demonstrate that to ‘simplistically’ and ‘arbitrarily’ contrast *Catholics*’ and *Protestants*’ ethno-religious identities is fallacious as: 1) Catholics and (most) “Protestants” display a ‘similar’ pattern of ‘selective identification’ with the various aspects of their ethno-religious community[§] and as 2) Free Presbyterians’ pattern of identification with their ethnicity significantly differ from fellow Protestants’. Free Presbyterians’ homogeneous and ‘idealised’ appraisal of and identification with their ethno-religious community may appear to ‘fit’ SIT’s conception of an ‘ethnic group’, in which all members display a total identification with, and even conformity to the groups’ characteristics and values (Ch. 7.2). However, the other clergies’ more ‘critical’ appraisal of, and ‘selective’ identifications with, their respective communities rather validate Erikson’s (and ISA’s) emphasis of the *flexible* and *partial* character of identification processes (Ch. 2.2), and reveal that clergy members do contra-identify with certain facets of their *own* ethnicity and can experience important *identification conflicts* with them.

[‡] i.e., Presbyterians, Church of Ireland, Methodist and Baptist.

[§] And most specifically a clear desire to dissociate from its ‘political representatives’

Specificities of clergies' ethno-religious identity in Ireland: Identification with "the Other"

The influence of growing up and/or living in an environment where an 'alternative' ethnicity is salient emerges in individuals' strong *ego-involvement* with certain elements of the other ethnicity and, in particular, with the most "extreme" and/or "controversial" elements of that ethnicity: the paramilitaries, the most 'radical' political parties and churches. However, the absence of real and/or substantial "cross-identifications" with the other ethnicity, either in terms of *perceived similarity* (empathetic identifications) or *shared aspirations* (idealistic identifications), does not allow to conclude that any significant process of *acculturation* or *enculturation*^{**} is taking place either in Northern or Southern Ireland.

Most significantly, we see that 'other other ethnicity' is *not* perceived in a homogeneous manner, as clergy members differentiate between its various (religious and political) representatives, and appraise and identify with each in a particular way. Furthermore, important variations emerge between individuals' construal and appraisal of "the other ethnicity" *across denominations* and *North and South* of the border. Clear patterns of 'preference' or 'affinity' emerge between the religious denominations and translate the 'compatibility' of the churches' theological, social, and political stances, the similarity of their organisational structure, and the history of their relationships. *Catholics* effectively *differentiate* between the various Protestant Churches, recognising thus their distinctness and peculiarities^{††}. They moreover 'react' to them in a different manner *North and South of the border*. *Southern priests'* more positive evaluation, greater identifications and weaker contra-identifications with the Protestant Churches translate their more 'favourable' socio-cultural circumstances (i.e., their majority status in the Republic).

^{**} Defined, respectively, as a "change towards the dominant culture" and a "change through incorporation of cultural elements by Weinreich, Luk & Bond (1996)

^{††} For instance, Catholic priests' more positive evaluation and greater empathetic and idealistic identifications with the Church of Ireland translate the 'closeness' of the two Churches' beliefs and practices, and the similarity of their strong and powerful hierarchical structure, while their very negative appraisal of and greater contra-identification with the Free Presbyterian Church – and to a certain extent with the Baptist Church – and the scarcity of contacts between these clergies, reveal the gap existing between their theological positions and respective conceptions of Church structure and government (see Appendix 6.B).

On the other hand, *Protestants'* appraisal of and identifications with the *Catholic Church* vary across denominations and North and South of the border^{**}. However, although each of them perceives only a *moderate similarity* with it, Protestant clergies do *not* evaluate the Catholic Church in a truly 'negative' fashion, and only Baptists construe it as a *negative role model*. Importantly, we see that, even though clergy members do not construe them as any kind of positive role models, and do not perceive a significant similarity with them, *the religious institutions* of 'the other ethnicity' are construed as significant negative role models only by a *minority* of individuals (Ch. 8.5.2). Clergy members' most prominent *negative role models* in the 'other' ethnicity are effectively the *political parties* and *paramilitary organisations*, and each clergy exhibits its own level of 'discernment' in their construal and appraisal of these groups.

Catholics exhibit a relatively 'homogeneous' perception of the political face of the other ethnicity as they evaluate and identify with the three "Unionist/Loyalist" groups in a *relatively similar fashion*. *Presbyterian, Church of Ireland, Methodist* and *Baptist* ministers display a little more discernment in their perception of the "Nationalist/Republican" community, and clearly differentiate between the 'moderate' SDLP and the more "radical organisations". Finally, Free Presbyterians, again, 'distinguish themselves' by evaluating the three groups 'positively', identifying with them to a greater extent, and contra-identifying with them less, than other Protestants; they do not, however, differentiate between the three organisations like the other Protestant clergies.

Overall though, *Catholics* contra-identify with the *Unionist parties* to a greater extent than *Protestants* with the *Nationalist parties*, but contra-identify with the *Loyalist paramilitaries* less than Protestants with the *Republican ones*. These differences partly emanate from the different historical evolution of *Unionism* and *Nationalism* in Ireland. Effectively, while the experience of

^{**} *Free Presbyterians*, for instance, evaluate the Catholic Church more positively, idealistically and empathetically identify with it more and contra-identify with it less than any other Protestants, and *Northern Church of Ireland* ministers idealistically and empathetically identify with it more, and contra-identify with it less, than their *Southern* colleagues.

‘Stormont’ can explain *Catholics’* greater rejection of institutionalised’ Unionism, and thus of the ‘established’ Unionist parties, *Protestants’* §§ perception of “Nationalism” appears more strongly influenced by their experience of Republican terrorism than by their exchanges with the ‘official’ Nationalist parties which have, until now, never been in a significant position of ‘power’.

One of the key to the problematic relationships of the two communities – and the ‘extent’ of the problem – is ultimately revealed by individuals’ patterns of *identification conflicts with the other ethnicity* as these appear “*generalised*”, almost “*systematic*”, for clergies of *all* denominations. Effectively, despite their ‘differentiated’ appraisal of the other ethno-religious community, all clergies experience *important identification conflicts* with *every* (religious and political) representatives of that community. Of course, as we have seen, these apparently ‘similar’ conflicts mask *important variations* between clergies’ *empathetic* and *contra-identifications* with the various representatives of the other ethnicity, and thus cannot be considered as ‘equivalent’***.

Collectively therefore, our findings reveal the *impact* and *influence* of the “other” ethno-religious community on clergy members’ identity construal. Most significantly, they demonstrate that “the other ethnicity” is not construed by individuals (and thus, should not be conceptualised) simply as a ‘sounding board’ with which to *contrast* their self-definition, but that it truly *integrates* their identity *construal*. This ISA exploration of clergy’s ethno-religious identity substantiates thus Symbolic Interactionists’ view of the role played by significant “others” in individuals’ identity construal (Ch. 2.5), but goes further to *empirically demonstrate how* these “others” infiltrate individuals’ identity processes, by differentiating between the *various modalities* of individuals’ identification with them.

§§ All but the Free Presbyterians

*** See Appendix 8.6.F for a detailed presentation of each clergy’s combinations of empathetic and contra-identifications with others, and resulting identification conflicts with these others.

Such a conceptualisation allows us to establish that clergy members in Northern and Southern Ireland form *a variety of partial identifications* with different elements of the ‘other’ ethno-religious community, some of which, as we have seen, calling into question some popular beliefs and stereotypes^{†††}.

Our findings highlight therefore the ‘*relational*’ nature of ethno-religious identity in (Northern and Southern) Ireland, as individuals’ de facto, aspirational and conflicted identifications with the other ethnicity reflect both the historical and contemporary relationships between the various denominations, and individuals’ experiences (real or imagined) of each others. They further validate a *situationalist, functionalist*, perspective on ethnicity (Ch. 3.2) and substantiate Barth’s emphasis on the need to concentrate on the *boundary processes* between ethnic groups, rather than solely on the *cultural content* of these groups (Ch. 3.4), as they demonstrate that, in accordance with their respective informal ideologies and biographical experiences, *individuals actively define and redefine these boundaries for themselves*, through their patterns of identifications with both their own *and* the ‘other’ ethnicity.

Clergies’ value and belief systems:

The ideological setting of individuals’ construal of Self and Others

The detailed exploration of clergies’ respective “*informal ideologies*” effectively reveals important differences in the most salient and consistently used values and beliefs individuals apply to their construal and appraisal of self and others, and translate important differences in meanings for ethno-religious identity across denominations and North and South of the border. We observe for instance that the issue of “National identification”^{†††} features strongly in both *Northern and Southern Catholics’* informal ideology and confirms and sustains their unambiguous and consensual Irish identification. If “tolerance and openness” can also be seen as important core

^{†††} See for instance Free Presbyterians’ and other Protestants’ appraisal of and identifications with the Catholic Church

^{††††} In terms of “feeling Irish” and “not feeling British”, and in terms of the “inflexibility of one’s nationality”

evaluative dimensions of Catholic priests' identity, "religious" and/or "theological" positions and values appear definitely less significant, and a little less 'consensual', if not truly 'conflictual', in their informal ideology.

Protestants' informal ideologies emphasise theological and spiritual stances more strongly than *Catholics'*, though not in a 'similar' manner across the five denominations. *Presbyterians'* and *Methodists'* value and belief system quite similarly emphasise openness, integration and reconciliation, and appear significantly based on ideals of tolerance and strong personal faith. For both clergies also, national identification and ethno-political aspirations are construed as *less salient* and/or *less significant*, and hold a definitely weaker evaluative potential for their appraisal of self and others. Important variations in the value and belief systems of *Northern* and *Southern* clergies of these two denominations however emerge, highlighting the influence of the historical and political (ethno-religious) environment in which individuals evolve on the structuration and particular emphasis of their respective ideologies.

Church of Ireland clergy's value and belief system is the most 'complex' and less 'homogeneous' one. Like the majority of their Protestant fellows, Church of Ireland ministers establish ideals of *openness and tolerance* as important evaluative criteria in their appraisal of self and others, however, quite remarkably, they also emphasise the *rejection* of a "British affiliation" as an important core evaluative dimension of their identity and, indeed, manifest a relative 'ambiguity' in their appraisal of ethno-national identification which echoes the diversity of their 'spontaneous' national affiliation (cf. questionnaire). Again, important variations between the *Northern* and *Southern* ministers' informal ideologies are noticeable.

In *Baptists'* informal ideology, aspirations towards *separatism and religious protectionism* and an emphasis on a (*British*) *national identification* go hand in hand with ideals of *openness and tolerance*. Baptists' overall value and belief system, however, is more significantly oriented

towards theological and spiritual concerns (i.e., protecting the purity of one's faith; being theologically conservative; believing in the power of faith; following strictly the guidelines of one's Church) than towards ethnic and/or national ones.

Finally, *Free Presbyterians'* informal ideology is the most "intense" and most "consensual" one, and *all the issues* raised by our investigation (i.e., ethno-national identification, the importance of politics and its relationship with religion, religious protectionism and separatism) are construed as important evaluative criteria in their construal and appraisal of self and others. The powerful and almost systematically unanimous stances taken by Free Presbyterian ministers reinforce the projection of a *strong, positive and affirmative ethno-religious identity* emerging from their pattern of identification with their ethno-religious community.

Overall then, the *diversity* found in clergies' *informal ideologies* both translate and adds meaning to the differences and similarities observed in their construal and appraisal of significant others in their *own* and the *other* ethno-religious communities. Importantly, they highlight important areas of *congruence between Catholics' and "Protestants'" value and belief systems*, as well as identifying the *particular areas of discord* between – and within – the two traditions^{§§§}. Evidence presented in the case studies (Chapter 10) further demonstrate how similar values can be implemented in a very different manner by individuals belonging to the same ethno-religious group, and reveal how the group's 'predominant ideology' can be both "adopted" and "adapted" by individuals to integrate enduring childhood ethno-religious identifications.

Finally, clergies' overall inspirations and greater orientation towards the '*religious*' rather than '*socio-political*' facet of their ethno-religious environment translate in a strong and positive 'professional' identity.

^{§§§} See Chapter 8.8 and especially Table 8.33 to 8.38 for a summary of each denomination's "informal ideology"

Clergies' strong and positive professional identity

As a result of their perceived similarity with their positive role models (their Church, Church Superior, the 'ideal' minister), *all* clergy members evaluate themselves very positively. Unsurprisingly, their varied *identification conflicts* with both their own and the other ethnicity lead most of them^{****} to experience moderate – and thus 'realistic' – levels of identity diffusion, while *Free Presbyterians*' denial of identification conflicts with their ethno-religious community translates in a *significantly weaker* identity diffusion. As a result then, most clergies exhibit a relatively 'balanced', 'non-vulnerable' identity (i.e., "*Indeterminate*" or "*Confident*"). By contrast, despite their apparently strong and positive ethno-religious identity, 93.75% of Free Presbyterian ministers can be considered as being in a definitely 'vulnerable', 'defensive' or 'foreclosed' identity state. A significant proportion of individuals in each denomination also experience some 'difficulties' and can be seen as possessing 'vulnerable' identities resulting, alternatively, from an unrealistic "denial" of identification conflicts with others (similar to Free Presbyterians'), or from a difficulty to "handle" significant and dispersed identification conflicts with others. *Catholics* are the most 'dispersed' across identity states, and the group presenting the only really 'contrasted' picture *North and South* of the border^{††††}.

Overall, their 'consecration' in their respective Churches is perceived by most clergy members as having generated a relative – though not 'systematic' or 'generalised' – *reappraisal* of their empathetic (de facto) identifications with certain elements of their ethno-religious environment. Clergies' (current) reconstruction of their "pre-ordained self" varies however across denominations: for instance, while most "*Protestants*" indicate an important (perceived) dissociation from the most 'controversial' representatives of their ethnicity (i.e., the DUP and the Free Presbyterian Church),

^{****} i.e., Catholics, Presbyterians, Church of Ireland, Methodists and Baptists

^{††††} Effectively, 60.87% of Southern priests exhibit a "Confident/Indeterminate" identity while only 38.10% of their Northern colleagues can claim such a 'balanced' identity.

Catholics and Free Presbyterians do not indicate a greater desire to dissociate from any facet of their own ethnic community ‘now’, than they feel they did before their ordination. Interestingly, their ‘ordination’ is not associated with any significant reappraisal of their perceived similarity with the ‘other’ ethno-religious community by most clergy members.

As a result of their *growing empathetic identifications with their positive role models* (the ‘ideal’ minister, their Church) and their – more or less significant – *perceived dissociation from their negative role models* (the ‘radical’ ethnic representatives), most individuals perceive a significant *increase in self-evaluation following ordination*, which reveals *an ongoing process of development and change in identity construal* (i.e., *a developmental identity structure*). By contrast, *Free Presbyterians’* lack of reappraisal of either themselves or others, does not allow a similar positive redefinition of identity, and further confirms the *relative “rigidity” and “anti-developmental” nature of their identity structure*.

Finally, individuals’ construal and appraisal of their metaperspective of self: “*Me as people from my congregation see me*” reveal that they all^{****} possess a strong and positive “sense of themselves as minister/priests/pastors”, that they feel pleased and “emotionally secure” about how they believe themselves to be perceived and judged by their followers, and truly ‘recognise themselves’ in the positive image they believe their members have of them. These findings again emphasise the important – and in this case, ‘positive’ – *impact significant others* have on individuals’ identity construal, and substantiate Symbolic Interactionists’ view that, the self being the product of social interaction, identity is as much a reflection of how individuals feel they are perceived by others as a reflection of how they see themselves (see Ch. 2.5).

^{****} Even if, unsurprisingly, Free Presbyterians exhibit the most positive construal and appraisal of their metaperspective of self, while Catholics – and especially Northern Catholics – exhibit the least positive one.

Concluding remarks

Simple “cause and effect” relationships and conclusions are ‘dangerous’ in a study of this nature and have been avoided here. Whether viewed as a product or a process, ethno-religious identity is a very complex phenomenon which hotly resists simple definitions and interpretations. Resisting the narrow confines of ‘predictive theory’, this exploration offers an *empirical illustration* of theoretical concepts, as applied to the specific situation of clergy members in Northern and Southern Ireland and throws light on many generalisations, stereotypes and ‘popular myths’ pertaining to “*Ethnicity and Religion*” on the island. Undoubtedly, an in-depth, open-minded and integrative conceptualisation of ethno-religious identity – as offered by ISA – does not lead, like SIT, to ‘simple’, ‘clear-cut’ and ‘general’ theorisations of individual and/or group identity processes, because it points to the need of taking into account the characteristics of the ethno-religious environment, the history of the groups’ relationships and the idiosyncrasies of individuals’ experiences and circumstances, however it draws us closer to an understanding of what really goes on *between* and *within* ethno-religious boundaries, and reveals *how* and *why* ethno-religious identity contributes and gives meaning to individuals’ attitudes and behaviours, and thus to society’s (dys)functioning. The current study’s claim was to contribute to this quest for meaning.

Before considering the shortcomings and limitations of the current study and suggesting possible directions for future research, the full set of empirically-derived propositions arising from our exploration is presented in Table 11.1.

Table 11.1. - Propositions arising from the investigation**Propositions regarding clergy' construal and appraisal of their ethno-religious identity****1A - Proposition on clergy members' orientation towards their own ethnicity**

Insofar as strong identifications with and positive evaluation of one's community are indicative of an assertive core ethno-religious identity, clergies' most significant idealistic and empathetic identifications with particular facets of the ethnic core (i.e., family, Church or political sphere), together with their evaluative perception of these various facets, are indicative of their particular orientation towards *ethnicity* in general, and translate their idiosyncratic construal of *ethno-religious identity*.

1B - Proposition on clergies' selective locational variations in ethno-religious identity

Insofar as locational variations in identifications with and appraisal of the ethnic core North and South of the border are indicative of the impact of socio-historical and political circumstances on identity processes, variations in denominational clergies' ethno-religious identity North and South of the border translate denominations' adaptation to their ethnic environment and individuals' redefinition of *ethnicity* in general, and of their *own ethno-religious identity* with regard to their respective circumstances.

2A - Proposition on clergy's identification with the "other" ethnicity

While acknowledging the influence of the "other" ethnicity - and particularly of the *religious* and '*political*' institutions embodying the *core* of that ethnicity - in the construal of their own ethno-religious identity, clergy members disclaim any significant positive aspirational (idealistic) or de facto (empathetic) identification with representatives of that ethnicity.

2B - Proposition on denominational variations in clergy's construal of "the other ethnicity"

Despite the limited scope of clergy members' partial identifications with "the other ethnicity", significant denominational variations in individuals' identifications with the different representatives of that ethnicity translate each clergy's particular *orientation* towards the "other", and reflect the nature of their relationships and their respective statuses in the ethno-religious environment.

3A - Proposition of clergies' critical appraisal of their Own Ethnicity

Insofar as contra-identifications with others express the extent to which significant others are appraised as *undesirable role models*, clergy members from the various denominations display *significant differences* in their critical appraisal of their *own* ethnicity, with *Catholics* and *Free Presbyterians* exhibiting *no contra-identification* with any facet of their own ethnicity and *Presbyterians, Church of Ireland, Methodists and Baptists* manifesting a *strong desire to dissociate* from the most 'extreme' political expressions of their ethnicity.

3B - Proposition on clergies' critical appraisal of the "Other" Ethnicity

Insofar as contra-identifications with others express the extent to which these others are appraised as *undesirable role models*, clergy members from the different denominations differ in their critical appraisal of the *other* ethnicity, with *Catholics* (and to a certain extent, *Free Presbyterians*) contra-identifying more strongly with the "established" and/or "legitimate" political representatives of the other ethnicity, and *the (other) Protestant clergies* contra-identifying more strongly with the "extremist" and/or "illegitimate" political face of the other ethnicity.

4A - Proposition on clergies' conflicted identification with their Own Ethnicity

Insofar as *identification conflicts* with others express the incompatibility of a *perceived similarity* with others and simultaneous *desire to dissociate* from these others, most clergy members' important conflicted identifications with their ethnicity reveal potential 'weaknesses' in their construal of ethno-religious identity, while Free Presbyterians' lack of identification conflicts with their own community reinforces the strength and stability of their positive ethno-religious identity.

4B - Proposition on clergies' conflicted identification with the "Other" Ethnicity

Insofar as *identification conflicts* with others express the incompatibility of a *perceived similarity* with others and simultaneous *desire to dissociate* from these others, clergy members' significant and generalised identification conflicts with (both the religious and 'political') representatives of the 'other' ethnicity reveal the complexity and even ambiguity of the relationships between the ethno-religious communities in Ireland.

4C - Proposition on the 'equivalence' of clergies' identification conflicts with others

The apparent 'similarity' of denominational clergies' identification conflicts with significant others in their own and the other ethnicity often mask *important variations* in both the *nature* and *magnitude* of identification processes with these others, that is to say, important variations in clergies' *empathetic identifications* (perceived similarity) and *contra-identifications* (wish to dissociate) with these others, and thus reveals significant differences in denominational clergies' construal of ethno-religious identity.

5 - Proposition on clergies' "trademark vulnerabilities" in identity construal

Insofar as individuals' current self-evaluation and current identity diffusion offer a general overview of their identity structure, each denominational clergy can be seen as experiencing *a certain degree of vulnerability* in their construal of ethno-religious identity, resulting alternatively from *an unrealistic denial of identification conflicts* with their own ethnicity (e.g., Free Presbyterians), or from *a difficulty to handle significant and dispersed identification conflicts* with their own ethnicity (e.g., Catholics, and, to a lesser extent, Presbyterians, Church of Ireland, Methodists and Baptists).

Propositions regarding clergy's (perceived) redefinition of identity following ordination

7A - Proposition on individuals' reappraisal of empathetic identifications with others following "ordination"

Insofar as variations between "past" and current empathetic identifications with significant others (appraised from a current viewpoint) reflect an *ongoing process of evolution* and adjustment of identity, most clergy members' *significant increase in empathetic identification* with the prototype of the "ideal" clergy person, coupled with their *significant dissociation* from the most 'radical' and/or 'controversial' representatives of their ethno-religious environment, reflect a process of *identity redefinition* following ordination, and translate their aspirations towards (idealised) *spiritual* values and beliefs, and their rejection of sectarian ones.

7B - Proposition on Free Presbyterians' "unshakeable" appraisal of their environment

Insofar as variations between "past" and current empathetic identifications with significant others (appraised from a current viewpoint) reflect an *ongoing process of evolution* and adjustment of identity, Free Presbyterians' total *lack of reappraisal* of their empathetic identifications with significant others - either in their *own* or the *other* ethno-religious community - highlights the 'rigidity' of their identity structure and their reticence to reconsider either - or both - their own and/or others' characteristics and aspirations.

8A - Proposition on clergies' reappraisal of their "Pre-Ordained" Self

Most clergy members (i.e., Catholics, Presbyterians, Church of Ireland, Methodists and Baptists) appraise their *Current Self-image* significantly *more positively* than (their 'reconstruction' of) their "*Pre-Ordination Self*", as their perceived similarity with their positive role models (e.g., the "ideal clergy person", their Church itself) increases after ordination, while their de facto identifications with their negative role models (e.g., controversial and potentially 'sectarian' institutions) diminish.

8B - Proposition on Free Presbyterians' "developmental inertia"

Free Presbyterians' almost identical construals of "*Past*" (i.e., "Pre-Ordination") and *Current* self-images reflect their *lack of reappraisal* of both their own, and others', characteristics and aspirations, and highlight the 'rigidity' of their psychological processes and the "anti-developmental" nature of their identity structure.

9 - Proposition on clergies' appraisal of their metaperspective of self

Insofar as clergy members' 'metaperspective of self' (i.e., "Me as people from my congregation see me") is very positively appraised, and perceived as "matching" their ego-recognised identity, it contributes to individuals' positive appraisal of themselves, and strengthens their "professional" ethno-religious identity.

11.3 - Postscript to the research

11.3.1 - Shortcomings and limitations of the current investigation

The shortcomings of the current research are three-fold. They concern, first, possible biases in the study sample; secondly, certain problems with the ANOVAS in the IDEX software; and thirdly, a few “with hindsight...” remarks concerning details of the identity instrument design.

Firstly, the total sample comprised 227 individuals: 44 Catholic priests, 44 Presbyterian ministers, 53 Church of Ireland ministers, 46 Methodist ministers, 24 Baptists pastors and 16 Free Presbyterian ministers. Even though an important imbalance could be perceived between the “Catholic population” (N=44) and the “Protestant” population (N=183), the fact that analyses were carried out at the “denominational level” reduced the numerical imbalance between the various clergy groups. A more important imbalance existed however between the *Northern clergy* (N=137) and the *Southern clergy* (N=90), and most importantly, no *Southern* sample was available for comparison with the *Northern Free Presbyterian clergy*. Unfortunately, this state of affair being totally ‘dependent’ on the actual representation of the Free Presbyterian Church in the Republic of Ireland, such comparisons seem relatively ‘compromised’ in the future research. In addition, a (potentially significant) *gender* imbalance existed within our clergy population^{§§§§} – resulting from, and translating, the actual female representation in contemporary Christian institutions – as three denominational groups included *both male and female* clergy members (Presbyterian, Church of Ireland and Methodist) and three comprised *male clergy members only* (Catholic, Baptist and Free Presbyterian). This gender imbalance had two significant repercussions on the study: firstly, it prevented meaningful comparisons of clergymen and clergywomen’s ethno-religious identities, and

^{§§§§} The total clergy sample effectively comprised 209 men (92.07% of the total sample) and 18 women (7.93% of the total sample) – see Chapter 7.5.1 for details on clergy groups’ gender composition.

secondly, it throws a question mark on the potential influence their female contingent bears on the ‘mixed’ denominations’ overall identity structure, even if, in each case, women represent only a tiny proportion of the group’s population. Finally, the fact that our clergy sample – though initially selected ‘at random’ from the Churches’ directories – was finally obtained through a natural process of “voluntary participation”^{*****} could introduce a bias towards those clergy members who were *most inclined* to engage in a (‘controversial’) study of ethno-religious identity in Ireland. Obviously, all these ‘problems’ have to be kept in mind when evaluating the validity and representativity of the findings presented.

Secondly, problems with the ANOVAs in the IDEX software concern its performance of multiple analyses of variance between sets of dependent variables, and it is for this reason that most ANOVAs in the study were performed on single entities. Two exception to this, however, are 1) the analyses of variance between *the two facets of self* (i.e., the Current Self “*Me as I am now*” and the “Past” Self “*Me as I was before I joined the clergy*”), or between the Current Self and the Metaperspective of Self (“*Me as people from my congregation see me*”), deemed particularly important for the investigation, and 2) the comparisons of clergy members’ identifications with, and evaluation of, significant others in their own and/or the other ethnicity^{††††} also considered of interest in our exploration of the nature (differentiated or undifferentiated) of individuals’ construal and appraisal of the various ‘ethno-political groups’. In these cases, problems arises when the IDEX software uses a normal ANOVA design (as for independent measures) when a repeated measures design is indicated - the effect is a doubling of degrees of freedom when two facets of self or two ‘significant others’ are considered for analysis.

^{*****} Remember that 628 individuals were contacted for the main study and that ‘only’ 227 accepted to take part in it - see Chapter 7 for more details on the various clergy groups.

^{††††} See for example Appendix 8.3.I comparing clergies’ identifications with the two main political parties of their own ethnicity and Appendix 8.4.A for Catholic priests’ identifications with the different Protestant Churches

Thirdly, and finally, with hindsight, parts of the IDEX instrument design could have been ‘better’. For instance, one shortcoming of the instrument design was its omission of an entity “*My own Church*” which would have allowed easier and more direct comparisons (i.e., analyses of variance) between clergy members’ appraisal and identifications with their respective institutions. This would have implied the creation of a specific instrument for denominational group so that the list of entities includes the respondents’ Church in a non-nominative manner (“*My own Church*”) and each of the other five Churches nominatively, instead of the current listing of the six Churches nominatively. Another entity it would have been interesting to include was the entity “*male ministers*”, to allow specific comparisons with “*women ministers*”, as one respondent suggested. Overall though, these shortcomings cannot be seen as significantly ‘compromising’ the research undertaking and results, and the mistakes and lacuna emerging from this pioneering “*exploration*” can only benefit future investigations.

11.3.2 - Possible directions for future research

First and foremostly, future research on any aspect of ethno-religious identity in (Northern and Southern) Ireland should make a point to acknowledge and integrate the formidable *richness* and *diversity* of identity construal and identity processes subsumed under the general labels “Catholic” and “Protestant”. Indeed, what the current investigation demonstrates - empirically - is that *à priori* and simplistic categorisations ignore the variety of *meanings* individuals attributes to ethno-religious identity. “Convenience labelling” diminishes people and devalues empirical research, and the “Catholic/ Protestant” dichotomy - as “user-friendly” as it may be - has done its time; it suggests the *surface* but withhold the *substance* of people’s identities and of people’s reality. Collectively, the findings of the current investigation have revealed the *complexity* of clergy’s ethno-religious identity in Ireland, but they have also demonstrated that this complexity is *ordered* and *comprehensible* given the detailed theoretical and empirical analysis of individuals’ psychological processes in the context.

Several propositions were advanced in order that future research in this area may consider some of their implications. Testing these propositions in different circumstances, and with different and more extended populations, remains to be done, and, until then, their validity and generality remains unknown.

To begin with, as evoked in the shortcomings of the current study, future research should make a point to explore the influence of *gender* in clergy's construal of ethno-religious identity and on the content and structure of their informal ideology. Indeed, as Weinreich (1989a) emphasises, "*Given that gender is deeply implicated in the complex of societal processes and institutions devoted to ancestry, sexual coupling, procreation and care of progeny, one's gender role is given particularistic meaning by one's ethnicity*" and its influence should not be underestimated. Similarly, future investigation could integrate and explore the influence of *clergy members' age* on their identity structure and core values. Alternatively, or in conjunction with the age factor, *the length of time spent in the clergy and/or the actual time of ordination* could also be considered and explored.

As argued earlier (Chapter 6.3), a most interesting complementary research would focus on similar clergy populations in Britain ("the Mainland"), and contrast and compare their identity structures with those detailed in the current investigation. Such comparisons would allow to probe deeper the particular influence of the ethno-religious, historical and political environment upon individuals' identity construal and, in particular, to examine how denominations' demographical, social and political 'statuses' and relationships might affect both the nature and strength of individuals' ethno-religious identity, through their identifications with both their own ethno-religious community and other relevant ethnic and religious groups and institutions. Analyses presented in Chapters 8 and 9 have revealed several – more or less significant – variations in the identity construal of the *Northern* and *Southern* clergies of certain denominations, and it would be particularly interesting to examine whether similar variations are observable in the context of a comparison between *Northern*

Ireland and “mainland” *Britain* for both *Catholic* and *Protestant* clergies. It is not at all clear how results from such a study would compare with those of the present investigation, however, we can speculate that the different historical, cultural and political context of *Britain*, its more ‘varied’ ethno-religious composition, and the different ‘statuses’ and social and political roles of the Churches lead clergy members to construe and appraise their ethno-religious identity in a different way. We can hypothesise that their (aspirational, de facto and conflicted) identifications with both their own and the other ethno-religious communities are not driven by their desire to assert the strength and legitimacy of their ethno-national identity, and that their informal ideologies emphasise more strongly ideals of tolerance and openness – ideals which are tempered in Northern clergies’ case by the fear and suspicion inevitably associated with ‘crossing the religious divide’. Indeed, we can speculate that a three-way comparison of *Britain*, *Northern Ireland* and *the Republic* would reveal the greater similarity of both Catholics’ and Protestants’ identity construal *North and South of the Irish border*, and a greater contrast with their counterparts in *Britain*, resulting from and highlighting the island’s clergies’ shared experience of ethno-religious conflict.

Also directly linked to the findings of the present study, it would be particularly interesting to probe deeper and more specifically into the identity of those clergy members who have “crossed the religious divide” and have chosen⁺⁺⁺⁺, not only to adopt, but also to *represent* a religious denomination different from the one they were born into. The case of *Franck*, the “*Irish Free Presbyterian*” ^{§§§§} has highlighted, in a remarkable way, the malleability of individuals’ ethno-religious identity, and demonstrated how strong primary identifications with one’s ethnic background could combine with, and integrate, almost ‘diametrically opposed’ subsequent identifications and value, without necessarily resulting in a particularly “threatened” or “vulnerable” identity structure.

⁺⁺⁺⁺ or rather, in their own terms “have been chosen or called”

^{§§§§} Our second case study – see Chapter 10.3

We have seen (Chapter 8.2) that, if such cases of “religious boundary crossing” are extremely rare, many individuals do, however, cross the (Protestant) “denominational boundaries”. Given that Protestant denominations vary – sometimes significantly – in their patterns of identification with both their own and the other ethnicity, and in the content and structure of their informal ideologies (Chapter 8), exploring in detail the identity structure of individuals who have ‘switched’ from one denomination to another would offer illuminating information on the processes of ethno-religious identity *maintenance* and *change* in a society where two religious traditions strive for supremacy, and where one of them (“Protestantism”) is split into several distinct and competing factions. It would be interesting to examine, especially, the extent and magnitude of the “dissidents”’ *identification conflicts* with both their primary ethno-religious environment (i.e., parents, friends, church...) and their ‘new’, ‘professional’ one (i.e., new church, church superior, colleagues...), their “past” and current identity diffusion and overall identity state, and compare them with those of individuals who have ‘remained faithful’ to their childhood denomination.

Within a carefully devised and refined research strategy, another potentially fruitful direction for investigation would be to explore the identity structure of clergy members in ‘training’ (i.e., just before their “ordination”), and carry out a follow-up study of the same individuals after a few years (say two or three) of active ministry/priesthood. We would then be in a position to empirically observe the *evolution* and *potential redefinition* of clergy members’ ethno-religious identity *over time*, and thus assess ‘objectively’ *the impact of ordination* on their appraisal of, and identification with, both their own and the other ethno-religious communities, the possible evolution of their informal ideology and of their self-image, and thus the ‘identity redefinition’ generated by their active participation in the socio-cultural, religious and political life of the institutions they have chosen to represent.

Finally, the “other” ethno-religious communities living on the island (e.g., Jewish, Hindu, Muslim, Buddhist...) – too often forgotten or ‘ignored’ by research – would also constitute interesting ‘comparison’ groups, and should definitely be considered in the perspective of a wider – and more comprehensive – exploration of ethno-religious identity in Ireland. A careful preliminary investigation and extended interviews with representatives of these communities would of course be required to identify the most relevant “significant others” for members of each community, and generate meaningful constructs to be included in the custom-designed identity instruments. Again, it is difficult to speculate on the findings emerging from such a study, however, we can imagine that these groups, who occupy the unique position of representing ‘visible’ ethno-religious minorities in societies where most – if not all – social and political concerns focus on the ‘cohabitation’ – or rather ‘clash’ – of the two main ethno-religious communities, strive to develop and maintain vigorous ethno-religious identities, based on strong identifications with their respective communities and the preservation of their traditional values, but also experience significant conflicted identifications with the wider ethno-religious environment.

Afterword

This has been an ambitious study and a fascinating exploratory journey. Using a socio-psychological, non-deterministic, and integrative approach to the theoretical and empirical investigation of identity, the study has revealed the dynamics of clergy’s ethno-religious identity in societies where *ethnicity* and *religion* can be seen as both salient and contested issues.

As we have argued in the introduction to this work, the analysis presented here should not be seen as ‘ultimate’ or ‘definitive’ in any way; it represents *one attempt* to explore and conceptualise identity in (Northern and Southern) Ireland, and alternative analyses are not only possible, they are anxiously welcomed. The present view is however that open-minded and integrative socio-

psychological approaches can provide a specific level of understanding by focusing on ‘parts of the whole’, while at the same time, recognising the effects of the overall context on those parts examined.

The door is wide open for more exploratory and innovative research on the various facets and processes of ethno-religious identity in Ireland, and in other contemporary societies where ethno-religious identity can be seen as being ‘contested’. At the dawn of a new millennium – and of a new era for the people(s) of Ireland – it is imperative to try and reach as clear an understanding as possible of the characteristics and aspirations of *all* the protagonists involved if communication, understanding and harmony are to have any hope and any meaning.

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- **APPENDICES** -

LIST OF APPENDICES

- NB** - The Appendices are numbered consecutively throughout the text. The first two digits refer to the Chapter and sub-section which the Appendix is relevant to, and the letter (and subsequent digit when necessary) distinguishes the various documents within one section.
- Appendices referring to Chapters 5, 6 and 7 are only identified by a letter (and subsequent digit when necessary) as the different documents are referred to in the various sub-sections of the Chapter.

Appendices referring to Chapter V

5. A	Fundamental Assumptions of ISA	p. 414
5. B	Ethno-Religious Identity: Corollaries of ISA Assumptions	p. 415
5. C	Formal definitions of theoretical concepts used in determining parameters or indices of identity development using the IDEX computer program	p. 416
5. D	Definitions of ISA Theoretical Postulates (Weinreich, 1989a)	p. 419

Appendices referring to Chapter VI

6. A	Setting the scene: The History and histories of the islands	p. 420
6. B	A few words on “The Churches”	p. 427

Appendices referring to Chapter VII

7. A	Common errors in Identity Instruments construction	p. 434
7. B	Example of letter sent to the Heads of the six Churches	p. 435
7. C	Example of letter sent for the Pilot Study	p. 436
7. D	Example of “Answer Card” sent for the Pilot Study	p. 437
7. E	Example of letter sent for the Main Study	p. 438
7. F	Example of reminder letter sent for the Main Study	p. 439
7. G	List of entities appearing in the final Identity Instrument (non-randomised and randomised version)	p. 440
7. H	Set of constructs appearing in the final Identity Instrument (by themes and randomised version)	p. 441
7. I	Cover page of the Identity Instrument	p. 443
7. J	Example of rating sheet from the Identity Instrument	p. 444
7. K.1	Example of Questionnaire for Northern Ireland (This example: for Roman Catholic clergy)	p. 445
7. K.2	Example of Questionnaire for the Republic of Ireland (This example: for Methodist clergy)	p. 449
7. L	Example of Feed-Back Sheet	p. 453
7. M	Stem codes and Group Identifiers (GIDs) in ISA	p. 454

Appendices referring to Chapter VIII

8. 2.A	Clergy's "Nationality" as given on the questionnaire	p. 455
8. 2.B	Clergy's "Country of Birth" as given on the questionnaire	p. 456
8. 3.A	Breakdown of clergy members' parents' 'alternative religious affiliation'	p. 457
8. 3.B	Clergies' Ego-Involvement and Evaluation of their Parents	p. 458
8. 3.C	Northern and Southern clergies' patterns of identification with their Parents	p. 459
8. 3.D	Comparisons of clergies' patterns of Identifications with their (direct) Church Superior	p. 461
8. 3.E	Northern and Southern clergies' patterns of Identifications with their Church and their Church Superior	p. 462
8. 3.F	Comparisons of clergies' Empathetic and Idealistic Identifications with their Parish Members	p. 464
8. 3.G	Northern and Southern clergies' patterns of Identifications with their Parish Members	p. 465
8. 3.H	Northern and Southern clergies' patterns of identifications with the Paramilitary Organisations of their own ethnicity	p. 467
8. 3.I	Comparisons of clergies' patterns of Identifications with "their respective political parties"	p. 468
8. 3.J	Northern and Southern clergies' patterns of Identifications with "their respective political parties"	p. 469
8. 4.A	Comparisons of Catholics' patterns of Identification with the different Protestant Churches	p. 471
8. 4.B	Northern and Southern Catholic clergies' pattern of Identifications with "the Other Ethnicity"	p. 473
8. 4.C	Comparisons of Protestant clergies' patterns of Identifications with the Catholic Church	p. 474
8. 4.D.1	Northern and Southern Protestant clergies' patterns of Ego-Involvement with "the Other Ethnicity"	p. 476
8. 4.D.2	Northern and Southern Protestant clergies' patterns of Idealistic Identification with "the Other Ethnicity"	p. 477
8. 4.D.3	Northern and Southern Protestant clergies' patterns of Current Empathetic Identification with "the Other Ethnicity"	p. 478
8. 4.D.4	Northern and Southern Protestant clergies' patterns of Evaluation of "the Other Ethnicity"	p. 479
8. 4.E.1	Frequency of clergies' Official Contacts with the other denominations (by Denomination and Location)	p. 480
8. 4.E.2	Frequency of clergies' Personal Contacts with the other denominations (by Denomination and Location)	p. 481

8. 4.E.3	Frequency of clergies' Joint Worship with the other denominations (by Denomination and Location)	p. 482
8. 4.F	Comparisons of Catholics' patterns of Identification with Significant Others from the "Other" Ethnicity	p. 483
8. 4.G.1	Comparisons of Protestants' Identifications with Sinn Fein and the SDLP	p. 484
8. 4.G.2	Comparisons of Protestants' Identifications with Sinn Fein and the Republican paramilitary groups	p. 485
8. 4.G.3	Comparisons of Protestants' Identifications with the SDLP and the Republican paramilitary groups	p. 486
8. 5.A	Comparisons of Free Presbyterians' and other clergies' Contra-Identifications with the two Parents	p. 487
8. 5.B	Northern and Southern clergies' Contra-Identifications with their Own Ethnicity	p. 488
8. 5.C	Comparisons of Free Presbyterians' and other clergies' Contra-Identifications with their Church Superior and Parish Members	p. 490
8. 5.D	Comparisons of Free Presbyterians' and other clergies' Contra-Identifications with the Unionist Parties and Loyalist paramilitaries	p. 491
8. 5.E	Comparisons of clergies' Contra-identifications with significant others from their Own Ethnicity	p. 492
8. 5.F	Catholic clergy's perception of a need for reform in their Own Church	p. 494
8. 5.G.1	Comparisons of Catholics' Contra-Identifications with the different Protestant Churches	p. 495
8. 5.G.2	Comparisons of Protestants' Contra-Identifications with the Catholic Church	p. 495
8. 5.H	Northern and Southern clergies' Contra-Identifications with the Other Ethnicity	p. 496
8. 5.I.1	Comparisons of the Protestant clergies' Contra-Identification with Sinn Fein	p. 498
8. 5.I.2	Comparisons of the Protestant clergies' Contra-Identifications with the SDLP	p. 498
8. 5.I.3	Comparisons of the Protestant clergies' Contra-Identifications with the Republican paramilitary groups	p. 499
8. 6.A	Comparisons of Free Presbyterians' and other clergies' Current Identification Conflicts with the two Parents	p. 500
8. 6.B	Comparisons of Free Presbyterians' and other clergies' Current Identification Conflicts with their Superior and their Parish Members	p. 501
8. 6.C	Comparisons of Free Presbyterians' and other clergies' Current Identification Conflicts with the Unionist Parties and Loyalist paramilitaries	p. 502

8. 6.D	Northern and Southern clergies' Current Identification Conflicts with their Own Ethnicity	p. 503
8. 6.E	Northern and Southern clergies' Current Identification Conflicts with the Other Ethnicity	p. 505
8. 6.F.1	Catholics' patterns of Conflicted Identifications with their Own and the Other Ethnicity	p. 507
8. 6.F.2	Presbyterians' patterns of Conflicted Identifications with their Own and the Other Ethnicity	p. 508
8. 6.F.3	Church of Irelands' patterns of Conflicted Identifications with their Own and the Other Ethnicity	p. 509
8. 6.F.4	Methodists' patterns of Conflicted Identifications with their Own and the Other Ethnicity	p. 510
8. 6.F.5	Baptists' patterns of Conflicted Identifications with their Own and the Other Ethnicity	p. 511
8. 6.F.6	Free Presbyterians' patterns of Conflicted Identifications with their Own and the Other Ethnicity	p. 512
8. 7.A	Northern and Southern clergies' Current Identity Variants	p. 513
8. 8.A.1	Comparisons of clergies' Structural Pressure on Construct 21	p. 516
8. 8.A.2	Comparisons of clergies' Structural Pressure on Construct 10	p. 516
8. 8.A.3	Northern and Southern clergies' Structural Pressure on Constructs 21 and 10	p. 517
8. 8.B.1	Comparisons of clergies' Structural Pressure on Construct 5	p. 518
8. 8.B.2	Comparisons of clergies' Structural Pressure on Construct 14	p. 518
8. 8.B.3	Northern and Southern clergies' Structural Pressure on Constructs 5 and 14	p. 519
8. 8.C.1	Comparisons of clergies' Structural Pressure on Construct 12	p. 520
8. 8.C.2	Comparisons of clergies' Structural Pressure on Construct 18	p. 520
8. 8.C.3	Northern and Southern clergies' Structural Pressure on Constructs 12 and 18	p. 521
8. 8.D.1	Comparisons of clergies' Structural Pressure on Construct 1	p. 522
8. 8.D.2	Comparisons of clergies' Structural Pressure on Construct 6	p. 522
8. 8.D.3	Northern and Southern clergies' Structural Pressure on Constructs 1 and 6	p. 523
8. 8.E.1	Comparisons of clergies' Structural Pressure on Construct 11	p. 524
8. 8.E.2	Comparisons of clergies' Structural Pressure on Construct 17	p. 524
8. 8.E.3	Northern and Southern clergies' Structural Pressure on Constructs 11 and 17	p. 525
8. 8.F.1	Comparisons of clergies' Structural Pressure on Construct 20	p. 526
8. 8.F.2	Comparisons of clergies' Structural Pressure on Construct 15	p. 526
8. 8.F.3	Northern and Southern clergies' Structural Pressure on Constructs 20 and 15	p. 527

Appendices referring to Chapter IX

9. 1.A	Clergies' perceived changes between their "past" and current Identification Conflicts with their Parents	p. 528
9. 1.B	Clergies' perceived changes between their "past" and current Identification Conflicts with their OWN Church	p. 528
9. 1.C	Clergies' perceived changes between their "past" and current Identification Conflicts with the OTHER Churches	p. 529
9. 1.D	Clergies' patterns of Identification with the "Ideal" Minister	p. 530
9. 1.E	Clergies' perceived changes between their "past" and current Identification Conflicts with their "OWN" Political Parties	p. 532
9. 1.F	Clergies' perceived changes between their "past" and current Identification Conflicts with the "OTHER" Political Parties	p. 533
9. 1.G	Clergies' perceived changes between their "past" and current Identification Conflicts with the Paramilitary Organisations	p. 534
9. 1.H	<i>Northern and Southern</i> CATHOLIC clergies' perceived changes in Empathetic Identification and Identification Conflicts with others	p. 535
9. 1.I	<i>Northern and Southern</i> PRESBYTERIAN clergies' perceived changes in Empathetic Identification and Identification Conflicts with others	p. 537
9. 1.J	<i>Northern and Southern</i> CHURCH OF IRELAND clergies' perceived changes in Empathetic Identification and Identification Conflicts with others	p. 539
9. 1.K	<i>Northern and Southern</i> METHODIST clergies' perceived changes in Empathetic Identification and Identification Conflicts with others	p. 541
9. 1.L	<i>Northern and Southern</i> BAPTIST clergies' perceived changes in Empathetic Identification and Identification Conflicts with others	p. 543
9. 2.A	Clergies' "past" and current Identity Diffusion	p. 545
9. 2.B	Clergies' perceived changes between their "Past" and Current Empathetic Identifications with "A person I admire" and "A person I dislike"	p. 546
9. 2.C	Northern and Southern clergies' differences in "Past" and in Current Self-Evaluation	p. 547
9. 2.D	Northern and Southern clergies' perceived changes between their "Past" and Current Self-Evaluation	p. 548
9. 2.E	Clergies' "Past" and Current Identity Variants	p. 549

9. 3.A.1	Comparisons of clergies' Ego-Involvement with and Evaluation of their Metaperspective of Self	p. 553
9. 3.A.2	Comparisons of clergies' Idealistic and Contra-Identifications with their Metaperspective of Self	p. 553
9. 3.A.3	Comparisons of clergies' Current Empathetic Identifications and Current Identification Conflicts with their Metaperspective of Self	p. 554
9. 3.B.1	Northern and Southern clergies' Ego-Involvement with and Evaluation of their Metaperspective of Self	p. 555
9. 3.B.2	Northern and Southern clergies' Idealistic and Contra-Identifications with their Metaperspective of Self	p. 556
9. 3.B.3	Northern and Southern clergies' Current Empathetic Identifications and Identification Conflicts with their Metaperspective of Self	p. 557

Appendices referring to Chapter X

10.2	ISA Tabulations for "AMY" and her Male Methodist colleagues	p. 558
10.3	ISA Tabulations for "FRANCK" and the Total Free Presbyterian clergy	p. 560

Recapitulation of the main concepts and postulates and corollaries in our investigation of ethno-religious identity

5.A - Fundamental Assumptions of ISA

ISA Definition of Identity

One's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future (Weinreich, 1980/1986, 1983a, 1983b).

ISA Definition of Ethnic Identity

One's ethnic identity is defined as that part of the totality of one's self-construal made up of those dimensions which express the continuity between one's construal of past ancestry and future aspirations in relation to ethnicity (Weinreich, 1985, 1986a, 1988, 1991).

ISA Definition of Gender Identity

One's gender identity is defined as that part of the totality of one's self-construal made up of those dimensions which express the continuity between one's construal of one's past gender and one's construal of one's future aspirations in relation to gender (Weinreich, 1986b, 1989a).

ISA Assumption I

One generates a system of bi-polar cognitive categories with which to construe one's social world that reflects the intersection of cultural socialisation and individual biography. (Weinreich, 1983a).

ISA Assumption II

One's bi-polar categories have evaluative connotations which denote one's value system, both in terms of positive values, being those towards which one aspires, and negative ones, being those from which one wishes to dissociate (Weinreich, 1983a),

ISA Assumption III

One's positive and negative reference models represent one's positive and negative value systems (Weinreich, 1983a).

ISA Assumption IV

One's empathetic identifications with others differ in general from one's reference-model identifications (Weinreich, 1983a).

ISA Assumption V

One identifies empathetically with others, generally some of whom do not constitute totally positive reference models (Weinreich, 1983a).

ISA Assumption VI

One generally has conflicts in identification with certain significant others and groups (Weinreich, 1983a).

ISA Assumption VII

One has different facets of self associated with different phases of biographical development, with different groups and with different situations (Weinreich, 1983a).

5.B - Ethno-Religious Identity: Corollaries of ISA Assumptions

ISA Definition of Ethno-religious Identity

One's ethno-religious identity is defined as that part of the totality of one's self construal made up of those dimensions which express the continuity between one's construal of one's past ethnic and religious experience, and one's construal of one's aspirations in relation to ethnicity and religion.

Corollary I Ethno-religious Identity: The Construction of Experience

Individuals construe their ethno-religious environment in terms of those bipolar constructs which reflect the influence of both personal biographies and particular socialisation within the ethno-religious context.

Corollary II Ethno-religious Identity: The Evaluation of Experience

The bipolar categories by which individuals construe their ethno-religious environment have evaluative connotations which denote currently held values and beliefs pertaining to that environment. These include both positive values which represent aspirations or "ideals" in terms of ethnicity and religion, and negative values which represent undesirable goals in terms of ethnicity and religion and towards which one wishes to dissociate oneself from.

Corollary III Ethno-religious Identity: The Structural Organisation of Experience

Ethno-religious identity is structured by the patterns of identification which individuals hold with significant others (individuals, groups or even institutions) in their ethno-religious environment. Taken together, idealistic- and contra-identifications (aspirational), empathetic identifications (de facto) and identification conflicts with the various actors and structures of that environment constitute the organisation of individual identification processes in the ethno-religious context.

Corollary IV Ethno-religious Identity: Self Concepts

The concepts of self which individuals hold with respect to ethnicity and religion express the continuity between their past, current and future images of self in relation to the ethno-religious environment and reflect different facets of self located in specific situational and/or interactional contexts within the ethno-religious environment.

5.C - Formal definitions of theoretical concepts used in determining parameters or indices of identity development using the IDEX computer program

These definitions appear here as they are given in Weinreich (1989a: 72-75), and can also be found in the Manual for Identity Exploration Using Personal Constructs (Weinreich, 1980/1986), together with the algebraic translation of the ISA conceptual apparatus.

1 - Definition of identity

One's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future (Weinreich, 1969, 1980/1986, 1983a, 1983b).

1.1 Ideal self-image (or ego-ideal)

One's ideal self-image is defined as one's construal of "me as I would like to be".

1.2 Positive values

One's positive values are defined as those personal characteristics and guidelines for behaviour which one aspires to implement for oneself in accordance with one's ideal self-image.

1.3 Negative values (or contra-values)

One's negative values are defined as the contrasts of one's positive values, that is, those characteristics and patterns of behaviour from which one would wish to dissociate.

1.4 Current self-image

One's current self-image is defined as one's construal of "me as I am now".

1.5 Past self-image

One's past self-image is defined as one's construal of "me as I used to be".

2 - Positive and negative role models, and positive and negative reference groups

2.1 Positive role model (and reference group)

One's positive role model (reference group) is defined as some other person (group) construed as having many of the attributes and values to which one aspires, that is, one associated with one's ideal self-image.

2.2 Negative role model (and reference group)

One's negative role model (reference group) is defined as some other person (group) construed as possessing many of the attributes and contra-values from which one wishes to dissociate, that is, ones aligned with one's contra-value system.

3 - Identification with another or with a group

A. Empathetic identification

3.1 Current identification (perceived similarity)

The extent of one's current identification with another is defined as the degree of similarity between the qualities one attributes to the other, whether 'good' or 'bad', and those of one's current self-image.

3.2 Past Identification (perceived similarity)

The extent of one's past identification with another is defined as the degree of similarity between the qualities one attributes to the other and those of one's past self-image.

B. Role model identification

3.3 Idealistic-identification (positive role model and reference group)

The extent of one's idealistic identification with another is defined as the degree of similarity between the qualities one attributes to the other and those one would like to possess as part of one's ideal self-image.

3.4 Contra-identification (negative role model and reference group)

The extent of one's contra-identification with another is defined as the degree of similarity between the qualities one attributes to the other and those from which one would wish to dissociate.

4 - Identification conflicts and overall identity diffusion

4.1 Identification conflict with others

In terms of one's *current* self-image, the extent of one's identification conflict with another is defined as a multiplicative function of one's current and contra-identification with that other.

A similar definition holds for identification conflicts in terms of one's *past* self-image. As one's current (past) and contra-identifications with another simultaneously increase, so will one's conflict in identification with that other become greater.

4.2 Overall identity diffusion

The degree of one's identity diffusion is defined as the overall dispersion of, and magnitude of, one's identification conflicts with significant others. This may be assessed in relation to both one's *current* and to one's *past* self-images.

5 - Evaluation of others and self-esteem

5.1 Evaluation of another

One's evaluation of another is defined as one's overall assessment of the other in terms of the positive and negative evaluative connotations of the attributes one construes in that other, in accordance with one's value system.

5.2 Evaluation of current (past) self

One's evaluation of one's current (past) self is defined as one's overall self-assessment in terms of the positive and negative evaluative connotations of the attributes one construes as making up one's current (past) self-image, in accordance with one's value system.

5.3 Self-esteem

One's self-esteem is defined as one's overall self-assessment in evaluative terms of the continuing relationship between one's past and current self-images, in accordance with one's value system.

Used as a single indicant of one's psychological well-being, the self-esteem measure should be regarded as unreliable. For example, one may evaluate one's current self-image more highly than one's past and thereby indicate greater satisfaction with oneself currently compared with before. A lower current than past self-evaluation will reflect diminishing self-satisfaction. While representing quite different psychological states, both may generate the same self-esteem value. In addition, all kinds of different identification patterns and magnitudes of conflicts in identification can accompany a particular self-esteem value. In certain cases, a high level of self-esteem may be associated with a foreclosed identity and a defensive denial of conflicts in identification.

6 - Ego-involvement with entities

5.1 Ego-involvement with another

One's ego-involvement with another is defined as one's overall responsiveness to the other in terms of the extensiveness both in quantity and in strength of the attributes one construes the other as possessing.

5.2 Self-involvement

One's ego-involvement in oneself as one aspires to be (or as one is now, or as one was in the past) is defined as one's overall self-responsiveness in terms of the extensiveness both in quantity and strength of the attributes of one's ideal self-image (or current self-image, or past self-image).

7 - Ambivalence and ego-ambivalence towards an entity

7.1 Ambivalence

One's ambivalence towards an entity (e.g., another person or a facet of self-concept) when evaluated on balance in positive terms is defined as the ratio of negative to positive attributions, and, conversely, when negatively evaluated as the ratio of positive to negative attributions.

7.2 Ego-ambivalence

One's ego-ambivalence towards an entity is defined as the product of one's ambivalence towards it and one's ego-involvement with it (also known as entity dissonance)

8 - Structural Pressure on construct (consistency or stability of their evaluative connotations)

The structural pressure on one's construct is defined as the overall strength of the excess of compatibilities over incompatibilities between the evaluative connotations of attributions one makes to each entity by way of the one construct and one's overall evaluation of each entity.

9 - Splitting in construal of entities

The extent of splitting in one's construal of two entities is defined as the ratio of the deficiency in actual overlap possible between their attributed characteristics to the total possible overlap, given the set of constructs one uses to construe them both.

5.D - Definitions of ISA Theoretical Postulates (Weinreich, 1989a)

Theoretical postulates concerning identification processes

Postulate I *Resolution of conflicted identifications*

When one's identifications with others are conflicted, one attempts to resolve the conflicts, thereby inducing re-evaluations of self in relation to the others within the limitations of one's currently existing value system.

Postulate II *Formation of new identifications*

When one forms further identifications with newly encountered individuals, one broadens one's value system and establishes a new context for one's self-definition, thereby initiating a reappraisal of self and others which is dependent on fundamental changes in one's value system.

Theoretical postulates concerning constructs

Postulate I *Core evaluative dimensions of identity*

When the net structural pressure on one of a person's constructs is high and positive, the evaluative connotations associated with it are stably bound.

Postulate II *Conflicted dimensions of identity*

When the net structural pressure on a construct is low, or negative, as a result of strong negative pressures counteracting positive ones, the evaluative connotations associated with the construct are conflicted: the construct in question is an arena of stress.

Postulate III *Unevaluative dimensions of identity*

When the net structural pressure on a construct is low as a result of weak positive and negative pressures, the construct in question is without strong evaluative connotations.

Setting the scene: The History and *histories* of the islands

The writing of history is always a slightly “controversial” matter, but it is particularly so in a “contested society” such as Northern Ireland. Before the partition in 1920, Northern Ireland was written about in the context of Ireland as a whole and was not, in itself, the object of particular interest. Numerous works such as Jonathan Bardon’s (1992) impressive (and very long) survey of the history of Ulster relates the story in a comprehensive way and many more offer “chronological guides” to the events since the outbreak of the current troubles in 1968 (e.g., Bew & Gillespie, 1993). Our goal here will be far less ambitious and our presentation far more selective. In that spirit, the following is not to be seen as an “abbreviated” history but rather as an attempt to identify a succession of themes*.

The first “organised” invasion of Ireland can be traced to 1169 when Robert Fitzstephen, emissary of Henry II, established English control in an area known as “the Pale” and now occupied by Dublin - it is interesting to note that Henry II had then, the support of the Pope. The “Pale” remained the only area of English jurisdiction for many years, adopting English administrative practices and the English language and looking to London for protection and leadership, but for almost 400 years Irish life beyond the boundaries of the English settlement went on, more or less untouched. A number of attempts were made to extend control over the rest of Ireland but the major expansion of English dominion did not take place until the 16th century. Effectively, the Reformation was to change the situation as “Catholic Ireland” came to be seen as a potential backdoor for the invasion of “Protestant England”.

In 1536, the “Plantations” began; they were aimed at replacing the ‘native’ Irish with English and Scottish settlers - they continued for over a century and, by 1685, over 80% of the land had been expropriated (Curtis, 1994). In 1542, an act proclaimed the Kings of England to be also monarchs of Ireland and for the next fifty years the English fought to establish control throughout the island - interestingly, it was in the northern Province of Ulster that they encountered the most resistance. In addition to the political and social divisions reinforced by the newcomers, the settlers brought with them their Protestantism which intensified the alienation between the communities. As a result, during the 17th century, Ireland was, “ecclesiastically speaking”, divided into three main groups: the Establishment (Anglican), Roman Catholics and the Dissenters, mostly Presbyterians. These groups were not uniformly present throughout Ireland, the majority of Anglican and Presbyterians were in the north east. Resentment exploded into rebellion in 1641 when many of the settlers in the north were put to death - over 350 years later the Ulster Protestants have not “forgotten”. The Ulster rising sparked a general Irish revolt which lasted ten years. Oliver Cromwell arrived in Ireland in 1649 and, with massive force, crushed the Catholic rebellion. In the subsequent resettlement, Catholics were punished severely - they were sent “To Hell or Connaught” - Cromwell’s (in)famous phrase - meaning that they were forced into exile or to the poorest region of the country. Inevitably, Catholics too have some vivid “memories” of this period.

Following the defeat of the Catholic King James by William of Orange at the Battle of the Boyne (1690), a series of Penal Laws were passed between 1695 and 1726. These limited Catholics rights to inheritance and the acquisition of property, allowed confiscation of property for petty offences, prevented Catholics from voting, becoming teachers, lawyers or stand for Parliament (Crotty, 1986). William is a hero to many Ulster Protestants and 1690 means to them the victory of religious liberty and the defeat of popery. One important “side effect” of the Penal Laws, however, was that the Catholic “leadership” fell into the hands of the clergy since most of the Catholic “professional corps” had emigrated and those who remained were prevented by law from playing any “active” part in the life of the community. The number of priests increased and they became the main authority figures, particularly in the rural communities.

* The principal historical references that have been used throughout this chapter include: Bardon (1992); Bew & Gillespie (1993); Buckland (1981); Crotty (1986); Curtis (1994); Darby (1995); Harkness (1996); Hennessey (1997) and Follis (1995).

The Penal Laws effectively strengthened the hold of the Catholic Church and this continued into the 19th century, when, with the growing agitation around Catholic emancipation, and later Home Rule, “anti-colonialism” became increasingly identified with “Catholicism”. However, for the greater part of the 18th century Anglicanism dominated the political and social establishment in Ireland while Roman Catholics and Presbyterians were second-class citizens - the former under the Penal Laws and the latter under the *Sacramental Test Act of 1780*. Despite their theological differences, as both were unable to take a full part in the life of society Presbyterians and Catholics could make “common cause” in seeking social and parliamentary reforms. However, when the Act was revoked, it meant that Presbyterians were able to take part in public life.

Protestants developed a distinctive political identity in the 18th century as they came to see themselves not as the “English in Ireland” but as the “Irish nation” itself and Protestant patriotism reached an apogee in 1782 when Ireland won ‘legislative independence’ from England which meant that the Irish House of Commons could now initiate legislation on its own, without having to wait for Westminster to act. However, it did not mean that Ireland was totally independent of England and the euphoria was short-lived. The outbreak of the French revolution prompted a new radical republicanism which was powerfully articulated by the United Irish Society under the leadership of the Protestant Lawyer Theobald Wolfe Tone. The Society was founded in Belfast and drew heavily on the Ulster radical tradition which stressed political and individual liberty for all, Dissenters and Catholics alike. Tone was a non-sectarian idealist who believed that it was only by “Irishmen of all faith” coming together that the connection between Ireland and England might be broken.

While the United Irishmen movement was at its height, another movement embodying quite different values was also developing within the Protestant community: the Orange order, founded in 1795, supported Protestant supremacy and the British connection and began to organise anti-Catholic movements across the land. The communities were bitterly divided by religion and the rebellion of 1798 which was supposed to sever the English connection with Ireland proved a fiasco. Insurrection became a cover for settling old sectarian scores and, as the country was clearly incapable of self-government, an Act of Union was passed in 1800 which abolished the parliament and transferred Irish political representation (still exclusively Protestant) to Westminster. The act of Union increased, rather than weakened, nationalist sentiment, and, while the United Irishmen had been led by Protestants, nationalism became increasingly identified with Catholics, while within Protestantism, Orangeism became politically dominant. Religious sectarianism increased and in 1829 the synod of the Presbyterian Church in Ulster declared the Pope an “anti-Christ” (Curtis, 1994: 13).

It should not be forgotten that many Catholics supported the Union, which makes them the first ‘unionists’ - and that many Protestants opposed it which makes them the first ‘nationalists’ - we find here a first indication that the situation was never going to be “clear-cut” or unambiguous. Nevertheless, it is possible to say that “two Irelands” gradually emerged under this union, divisible by region, social class, and political predilection. Effectively, the Union widened material, as well as political, differences between the North and the South of the island, intensifying their uneven development, and it is also fair to say that, if the Act of Union did not make partition “inevitable”, it was a crucial turning point on the road towards it.

Under the leadership of Daniel O’Connell, Catholics in the south acquired a political consciousness, directed against British rule in Ireland, and the Famine reinforced that alienation. Caused by a combination of the failure of the potato crop and the indifference of Ireland’s authorities, the Great Famine halved Ireland’s population and had a traumatic and enduring impact.

The Irish Republican Brotherhood (the Fenians) was formed in 1858 with the ambition of ending British rule in Ireland. Fenianism's moment of glory came in 1867 when 80,000 men in England and Ireland planned to rise in insurrection. As was usually the case with Irish rebellions, this was more impressive in ambition than in execution, but it had political significance: for the first time, the English public opinion became aware of the 'Irish Question'.

The emergence in the late 1870s of a "Home Rule" party under Charles Stewart Parnell gave voice to the idea that Ireland needed a parliament of her own. Home rule failed in 1886, and again in 1893. Nevertheless, these developments alarmed the Protestants of Ulster. To them, Home Rule meant "Rome Rule" - the end of their way of life under a Catholic-controlled parliament in Dublin - and Protestant liberalism 'died' in Ulster, replaced by a unionism which appealed to all, regardless of class or social position. Unionists in the north, were not prepared to go quietly: "Ulster will fight", Lord Randolph Churchill famously asserted, "and Ulster will be right". However, some began to formulate national identity in terms, not of Home Rule, but of complete separation from England. This was the result of a powerful "Gaelic revival" which promoted all things Irish - language, ancient literature, folk-customs, games - and repudiated most things English, including Home Rule. To James Connolly, the founder of the Irish Socialist Republican Party in 1896, Ireland's relationship with England was a form of colonial submission which had to be terminated.

In September 1913 almost a quarter of a million men signed a 'Solemn League and Covenant' pledging to resist Home Rule even at the cost of their lives and military exercises took place, organised by the Ulster Volunteer Force (UVF). As Ulster armed, so did the rest of Ireland. Although the Home Rule Bill was destined to become law, nationalists feared that Ulster might be excluded from its operations and many joined the "Irish Volunteers", an analogue of the Ulster Volunteers. By summer 1914, Ireland had formed itself into two armed camps and civil war seemed imminent. The outbreak of the First World War changed the situation. The third Home Rule Bill, covering all of Ireland, was signed into law shortly after the war began but its application was suspended for the duration of the war. Not all nationalists were pleased with the passage of a Home Rule bill however and a small faction led by Patrick Pearse and James Connolly plotted a rising to secure complete independence for Ireland. They commanded little support when in Easter 1916 they proclaimed an Irish Republic - they held out for a week and were booed through the streets of Dublin when they surrendered. However, if the rebellion itself had not been particularly popular, the execution of its leaders turned the public opinion against Britain. From then on, Home Rule would never be sufficient to satisfy nationalists' demands. In the 1919 election Sinn Féin replaced the old Irish Parliamentary Party and established its own Irish parliament. This challenge to British authority was accompanied by violence, at first sporadic, then systematic, undertaken by the Irish Volunteers who now called themselves the Irish Republican Army (IRA). Britain's response came in the form of a special auxiliary force and English-recruited police reinforcements known colloquially (because of their uniforms) as the "Black and Tans" who matched the IRA blow for blow. By the end of 1920, Ireland was in the grip of a war of independence. The Government of Ireland Act 1920 was to be the answer to both the Ulster question and to the war of independence: two parliaments were to be established, one for 'Southern Ireland', the other for 'Northern Ireland'. "Northern Ireland" was to consist of the "Six Counties" (i.e., Derry, Tyrone, Fermanagh, Antrim, Armagh & Down[†]) and "Southern Ireland" of the remaining twenty-six.

The proposal was controversial as it excluded from "Northern Ireland" unionists who lived in the three remaining "Ulster counties" and included nationalists who wished no part in it. For Northern unionists, it was a "godsend" and they set about making the act a reality.

[†] The exclusion of the 3 other 'Ulster' counties - Donegal, Cavan and Monaghan - appeared to 'diminish' claims of the distinctiveness of the ancient province of Ulster and, more importantly perhaps, their incorporation would have produced a vulnerable 56% to 44% Protestant to Catholic ratio within the new state (Buckland, 1981).

When elections were held in May 1921, unionists won 40 of the 52 seats, nationalists (on abstentionist tickets) the remaining 12. The Northern Ireland parliament was opened in Belfast the 7 June 1921 by King George V (Hennessey, 1997). The Act, however, did not appeal to most southern nationalists for whom the parliament it provided was an unacceptable 'substitute for independence' - they remained loyal to the 'Irish Republic' and continued the war of independence. The British government was forced to reconsider its approach and negotiate the Anglo-Irish Treaty in 1921 which amounted to "a compromise between the ideal of Irish unity and the reality of Northern Ireland's position" (Buckland, 1981: 38). The Treaty created the *Irish Free State* which granted a greater autonomy to the south, affording it dominion status. This meant that Southern Ireland would remain part of the British Empire but it also increased the division between Northern and Southern Ireland, "partition was confirmed" (Follis, 1995: 186). The end of the Irish Civil War in 1923 facilitated the development of a democracy within the twenty-six counties of the Irish Free State and an explicit assertion of Irish identity was established in the 1937 Constitution which also confirmed the link between the Irish state and the Roman Catholic Church (Article 44) - it also laid the foundations for the establishment of the Republic of Ireland in 1949. Furthermore, under the 1937 Constitution, it became a constitutional imperative for all Irish governments (irrespective of political persuasion), to seek means of restoring Irish unity. Article 2 declared that the national territory consisted of "the whole island of Ireland, its islands and the territorial seas" - while Article 3 recognised the 'de facto reality', declaring that "pending the reintegration of the national territory... the laws of the state would only apply to the Free State area".

On the other hand, as we have seen, Northern Ireland had been created through "compromise" - it was essentially the largest area which could be comfortably held with a majority in favour of the union with Britain - which did not encourage either its peacefulness or its stability. Emergency legislation was introduced on a permanent basis; a police force was established which was almost exclusively Protestant and a system of economic discrimination was introduced against the Catholic minority. From the start, each side agreed that the 1920 Act was unsatisfactory and the system effectively crumbled at the end of the 1960s, when Northern Ireland came to dominate the world headlines. There were growing signs that some Catholics were prepared to accept equality rather than espouse the more traditional aim of securing a united Ireland, nationalism became less abstentionist and a new set of leaders emerged to argue that social issues and civil rights, not partition, ought to be the priority. In 1967 the Northern Ireland Civil Rights Association (NICRA) was formed to demand liberal reforms including the removal of discrimination in the allocation of jobs and houses, of the permanent emergency legislation and electoral abuse and the disbanding of the reserve police ('B-Specials'). This was too much for most unionists; many saw the civil rights movement as subversive and argued that the demands themselves proved the need to retain the special powers of which the movement complained.

Community relations continued to deteriorate and events tumbled out of control after October 1968 when a civil rights march in Derry was blocked by the police and baton-charged - pictures of the attack flashed onto TV screens around the world. Events moved quickly after this. As the need for reform was now becoming apparent, unionists felt even more strongly the need to resist, and "counter marches" were led by the Reverend Ian Paisley, expressing a real sense of threat. Paisley, son of a Baptist minister, began preaching at an early age and following ordination, had established his own Free Presbyterian church in 1951. Its stance was virulent anti-Catholicism and, by the early 1960s, he had acquired a following by arguing against the spirit of ecumenism prevalent at the time. Serious rioting in Belfast and Derry in August 1969 brought the British army to the streets for the first time. As the ghettos turned against the British army, and the army turned against Catholics, the 'Provisional IRA' was able to present itself as the nationalists' only protector. By mid-1970, the IRA had roughly 1,500 members and a steadily growing supply of arms from the Republic, Britain and the continent. In August 1971, internment without trial was introduced as a last attempt to impose

control. This was a mistake: it alienated nationalists without greatly reassuring unionists and Protestants began to organise themselves under the umbrella of the Ulster Defence Association (UDA) and the Loyalist Association of Workers (LAW). By early 1972 Northern Ireland appeared on the verge of anarchy: parliamentary democracy had broken down and civil disobedience and sectarian killing were on the rise. On January 30 - 'Bloody Sunday' - thirteen Civil Rights marchers were shot dead by the army in Derry, which led, among other protests, to the burning of the British embassy in Dublin. It was clear that the Northern Ireland government had lost control of security. On 24 March 1972, Stormont was suspended and replaced by "Direct Rule" from Westminster - executive authority was now vested in a Secretary of State.

The fall of Stormont outraged unionists and gave some satisfaction to nationalists. The trauma for unionists of the end of 'their' parliament cannot be underestimated and, after 1972, they became disinclined to trust the British government, especially so when in October 1972, the Secretary of State, William Whitelaw, produced a paper listing options for future forms of government and proposed that an "Irish dimension" - some kind of formal role for Dublin - should be recognised in any new Northern Ireland government in order to lessen nationalist alienation. Effectively, for the first time, consensual government was to be institutionalised in the form of 'power-sharing' or, as some preferred it, 'shared responsibility' between Protestants and Catholics. Agreement was finally reached in November 1973 that a three-party Executive would be formed of Ulster Unionists, SDLP and Alliance. The following month, the British and Irish governments, along with the Executive parties, met at Sunningdale to finalise the 'Irish Dimension' of the new arrangements. But the difficulties accumulated and outside opposition was mounting. As the Executive struggled to establish its legitimacy, the Supreme Court in Dublin ruled that Sunningdale had not altered the Republic's territorial claim over Northern Ireland. Loyalist fears were thus confirmed by the "enemy" itself. In protest, a group calling itself the Ulster Workers Council (UWC) - formed of politicians, paramilitaries and trade unionists - organised a general strike in May 1974 which quickly escalated to become a serious challenge to Westminster. After 14 days of strike, unionist members of the Executive resigned, which effectively brought about its demise. Single party rule had survived fifty-one years, power-sharing had survived five months.

Another issue that had surfaced in 1972 became a major concern that finally exploded eight years later; that issue was special status for prisoners convicted of terrorist offences. Although granted in 1972 after a hunger strike, 'special category status' was removed in 1976 and Republican prisoners refused to wear prison uniform and do prison work. The issue never received much support until another series of hunger-strikes began in 1980. This first hunger strike ended in confusion towards the end of that year so another hunger strike began in March 1981 - ten men died before it finally ended.

In 1982 the Secretary of State, James Prior, brought some fresh thinking to the problem. Prior proposed that a devolved administration should return to Northern Ireland gradually, with more responsibilities being transferred to a local assembly as political consensus grew. This 'rolling devolution' was couched in the Northern Ireland Act of 1982. The idea was that no single party, in practice, should dominate. Consensus, even about the plan itself, did not exist, and only the Alliance Party wholeheartedly endorsed it. 'Rolling devolution' came at the wrong moment, coinciding with the Falklands war and suffered the fate of many previous initiatives. In the elections to the Assembly, the SDLP fought on an abstentionist platform and Provisional Sinn Féin, also abstentionist and offering candidates for the first time in a Northern Ireland election, won five seats and a significant 10% of the votes. However, as the assembly reflected only unionist opinion, a return to local administration could not be achieved.

The assembly's character altered radically after November 1985 with the signing at Hillsborough of the Anglo-Irish Agreement, which guaranteed the Republic's government some "consultative rights" in the governance of Northern Ireland.

The Anglo-Irish Agreement is often seen to be the most significant change in the constitutional status of Northern Ireland since 1920. This was more than “another initiative”: it established for the first time structures by which the Republic might actually participate in the governance of Northern Ireland. Unionists were enraged by the Agreement - opinion polls indicated that only 10% of Protestants supported a decision-making role for the Dublin government in the affairs of Northern Ireland (Cox, 1987). To them, the Agreement represented a “betrayal”, a prelude to Irish unity (Harkness, 1996). By contrast, most nationalists favoured the new arrangement - at last, the legitimacy of their tradition had been given formal recognition by Britain. However, if the SDLP were delighted with this new intergovernmental approach, Sinn Féin saw no merit in an Agreement which consolidated the six-county state and provided a *de facto* acknowledgement by the Irish government of the permanence of the partition. In January 1988, unionist leaders presented the Secretary of State with proposals for administrative devolution. The same month, John Hume (SDLP) met Gerry Adams (Sinn Féin) for talks. This sparked an angry reaction but the talks got nowhere: the SDLP was waiting for the Anglo-Irish Agreement to work; Sinn Féin was waiting for it to fail.

The Agreement had permitted some improvements in modest matters but it remained the greatest obstacle to advance on a wider scale. The new Secretary of State, Peter Brooke, decided that the impasse could no longer continue as the cost was too great in both financial and human terms. In January 1990 he initiated a three-stranded talks process - concerned with relations within Northern Ireland, between North and South, and between the United Kingdom and the Republic. The interparty discussions did not actually begin until May 1991 and made little progress as the differences in aims were too important. Unionists demanded that the Anglo-Irish Agreement be ended before the opening of any talks; the SDLP demanded that it should stay. The role of the Republic’s government in any future talks mattered greatly to all parties because the very nature of those talks would be defined by it. For example, unionists wanted to talk to Dublin only when some structure of government had been agreed for Northern Ireland. The SDLP on the other hand, hoped that unionists would meet Irish ministers before any devolved administration had been settled.

When Sir Patrick Mayhew replaced Peter Brooke at the Northern Ireland Office, the political dialogue was resumed. This second effort fared better than the first and some progress was recorded. A ministerial delegation from Dublin met unionist leaders in July 1992 and Ulster Unionists also travelled to Dublin, but the Democratic Unionists declined the opportunity. For a time, it seemed as if good will was about to generate some real change. However, ultimately, two issues could not be resolved: Unionists wanted to see an end to Dublin’s territorial claim to Northern Ireland; Dublin declined - Dublin and the SDLP wanted to see a greater role for the Republic in the governance of Northern Ireland; the unionists declined. To the two unionist parties, Northern Ireland’s constitutional status as part of the UK was non-negotiable. To the SDLP and the Irish government, however, it was precisely the question of status which required most serious attention.

Meanwhile, a new initiative was underway to secure an IRA ceasefire. Discussions between Sinn Féin, the SDLP and representatives of the Irish government led to an agreed document which was sent to the British government. The following year saw an exchange of letters between the IRA and the British government on the prospect of a negotiated end to violence. In September 1993, Gerry Adams and John Hume announced their agreement on a set of principles which centred on a recognition of the Irish right to national self-determination, an acceptance that this right can only be exercised through agreement and a commitment by the governments to work towards such agreement. These principles were forwarded to the two governments - they were rejected by both, then redrafted, and after further Irish/British negotiations, they were partially incorporated into the Downing Street Declaration by the British and Irish Prime ministers in December 1993. The Declaration acknowledged a right to self-determination on the island of Ireland to be exercised by agreement on the island and committed both governments to work towards such agreement; it also affirmed the right of a majority in Northern Ireland to consent, or withhold consent, to changes in the constitutional

status of Northern Ireland. Unsurprisingly (again), each government gave differing formulations of the rights and terms involved. The UUP, the SDLP and Alliance initially accepted it; the DUP rejected it and Sinn Féin “sought clarification”. Nevertheless, on 31 August 1994, the IRA announced a complete cessation of military activity - five weeks later, the loyalist paramilitaries also announced a cessation of violence.

The two governments developed their joint proposals for a political settlement and in March 1995, they published the Framework Documents which were intended as a basis for all-party negotiations. Nationalists welcomed the documents, more or less guardedly; Unionists (both the UUP and the DUP) rejected the documents seeing in them further evidence of Britain’s lack of commitment to the Union. Much of 1995 was to be dominated by bitter arguments about the progress - or rather lack of it - being made towards all-party talks leading to a final settlement. Concern among the Unionist community crystallised during the ‘marching season’ at the “siege of Drumcree” in July 1995 where a confrontation occurred as Orangemen were prevented from marching along the nationalist Garvaghy Road in Portadown. Eventually the march was let through providing what many unionists regarded as a first political victory since the Anglo-Irish Agreement. The British and Irish governments attempted to kick-start the peace process once more and claimed their desire to achieving all-party talks by the end of February 1996 - invitations were sent to all parties to participate in preparatory talks. At the same time, an international body, chaired by the former US Senator George Mitchell was set up to look into the issue of arms decommissioning. The Mitchell Report was delivered on 24 January 1996 and concluded that paramilitary organisations would not decommission any arms before all party talks; those involved should however affirm their commitment to a number of fundamental principles of democracy and non-violence. Whilst accepting the idea of parallel decommissioning, the British government suggested the possibility of elections to confirm a mandate for representatives within a peace forum. Unionists supported the idea of elections to an assembly in Northern Ireland - Nationalists saw the plan as another stalling tactic, produced by unionists and supported by the British government to avoid all-party talks in February 1996. When on 9 February 1996 the IRA detonated a bomb in Canary Wharf, London, killing two persons, the fragility of the peace process was exposed. The IRA blamed the delay over the entry of Sinn Féin into all-party talks. To the surprise of many, the loyalist ceasefire held on.

In 1997 the new Labour Government seemed anxious to revive the peace process and move towards all-party talks - Sinn Féin could enter talks in the event of an IRA ceasefire, the IRA would be required to decommission weapons in parallel to these talks and republicans would be obliged to lower their political aspirations concerning the outcome of such negotiations. Sinn Féin’s willingness to sign up to the principles of non-violence, combined with the IRA’s renewed ceasefire was to provide them entry to the talks on 15 September 1996. At the beginning of this study, however, “All-party” talks remained a distant prospect.

This section has thus outlined some of the historical influences on the present “troubles” and presented some of the most significant contemporary developments. Since the 12th century, it is possible to distinguish certain significant shifts in “the problem”, or, rather, in the conceptualisation of “the problem”. Until 1921, it was essentially conceived as an “*Irish-English problem*” (alternatively referred to as “Britain’s Irish problem” or “Ireland’s British problem”) as the focus was on Ireland’s attempt to secure its independence from Britain. Then, after the Partition of 1921, the emphasis turned to the relationships *within the island of Ireland*, between what later became the Republic of Ireland and the Northern Ireland “province”. Then, from 1969, attention turned more specifically to *Northern Ireland* itself, and the relationships between *Catholics and Protestants* within its borders. Since the signing of the 1985 Anglo-Irish Agreement however, the “Irish connection” has regained momentum and, in more recent years, a fourth - “independent” and “neutral” - participant has joined in the debate: the United States. Of course, these “shifts” in the conceptualisation of the situation do not correspond to readily identifiable and/or totally separate historical periods; at each point in time, and with every particular ‘facets’ of the situation, the ‘global picture’ has to be envisaged and considered.

A few words on “The Churches”

The **Roman Catholic Church** is the largest single denomination on the island. Organised on an all-Ireland basis, the Church is geographically divided into dioceses, each with its own Bishop. The Primate of All-Ireland, usually a Cardinal, has his seat in Armagh. Within the province’s boundaries, the Roman Catholic Church is a minority, however, given that over 95% of the population of the Republic of Ireland are, at least nominally, Catholics, the Church is by far the largest on the island of Ireland.

The Catholic Church has played a significant, though often controversial, role in Irish life (North and South) and has long been the largest and most publicly prominent institution within the nationalist community. Sharing the suffering of the Catholic population during the period of the Penal Laws, the history of the church was always closely bound to that of the people as it was the one established institution able to represent Catholic views to the British authorities and to organise key parts of social life. During that period, the Catholic clergy became an important mediator between the Catholic community and the British authorities. Its high profile confirmed for many Protestants that the Church was the most important institution for their opponents. At the same time, the Catholic Church sometimes came under attack from ‘radical’ Republicans who accused it of leniency towards the British authorities, which means that the Catholic Church has been accused of being both an organiser for Republicanism and an agent of British imperialism.

Since Catholic emancipation, many Catholics – including the clergy – have contended that religion is not a central feature of conflict in Northern Ireland and have tended to regard political and economic inequality and injustice as the root of the problem. It is important to note that, if the Catholic Church has negotiated with various governments – British or Northern Irish – over social and economic matters, they have never discussed theology. However, the very fact that the Church negotiates or that it manages schools, social facilities and economic initiatives has raised its profile in public affairs and given weight to those Protestants who argue that the Church is the controlling influence in Catholic society.

Theologically, the Catholic Church in Ireland has been regarded as one of the most conservative parts of the Roman Catholic communion. This has had important effects in Ireland, especially during the late 19th and early 20th centuries when the infallible authority of the Pope was often underlined, and when the *Ne Temere* decree of 1909 stipulated the conversion of partners in mixed marriages together with the requirement that all children should be raised as Catholics. Protestant Churches were confirmed as churches ‘in error’ and, in a famous phrase, it was argued that ‘error has no rights’. All of these had an impact on the relationships between Catholics and Protestants in Ireland, resulting in a strengthening of Protestant concerns. The fact that the Irish Free State, later the Republic, was overwhelmingly Catholic also meant that many of the laws of the state reflected Catholic concerns and attitudes. However, at the second Vatican Council in the 1960s, many aspects of the Catholic Church were ‘reformed’: although intercommunion remained impossible, Protestant Churches were declared to be ‘separated brethren’ and church unity was presented as a desirable goal. Indeed, since Vatican II, the Catholic Church recognizes the salvific role and ecclesiastic character of all the other Churches – it means that, for Catholics, prayer in common with other Christians becomes “allowable, indeed desirable” in certain circumstances and that worship in common can be used as a way of promoting Christian unity. The resultant increase in ecumenical contacts with Protestant Churches and people, in turn, has caused difficulties for some fundamentalist Protestants.

The Catholic clergy today remains important figures in the social life of the Catholic community. The majority of clergy have consistently opposed political violence in the province and among nationalists they are regarded as the strongest 'internal' opponents of the IRA. This has again led to accusations from republicans that the church is an agent for Unionism.

It is fair to say that the Catholic Church is much more visible as an institution than the Protestant Churches and that its hierarchical structure enables a more definite media image in the person of Bishops and Cardinals than the different Protestant structures. In the meantime, it is not totally pertinent to systematically and/or directly 'compare' the Catholic Church and the "Protestant Churches".

Effectively, the term "**Protestantism**" is often used in Northern Ireland as a counterpart of "**Catholicism**", however, if it has some validity when referring to divisions of political loyalty, it is inaccurate when the *churches* themselves are concerned. Effectively, "Protestantism" is fundamentally different from "Catholicism" in that "Catholicism" is a unitary structure which is organized internationally, nationally and locally, both in parishes and in religious orders, while "Protestantism" is a generic name for numerous churches, each separate. Indeed, there is no single institution which can claim to speak for all Protestants, there is no unified "Protestant" teaching on church structures, or even on central doctrines. Protestant institutional unity, insofar as it exists at all, is provided by political and cultural groups such as the Unionist parties and the Orange Order – not by the churches. Indeed, important differences exist between the different Protestant churches in Ireland.

With a total membership of some 300,000 people, the largest Protestant denomination is **the Presbyterian Church**, rooted in Scottish Calvinism and strongly influenced by the evangelical revival. Irish Presbyterianism has its origins in Scottish migrations to Ulster in the early 17th century. The first Presbytery was formed in 1642 by chaplains of a Scottish army which had come to Ireland to fight the Irish Catholic rebellion. In spite of later Catholic uprisings and the hostility of the established Anglican Church, Presbyterianism put down strong roots in Ireland before the end of the 17th century. In the 18th century, it was weakened by emigration to America and by division over subscription to the Westminster formularies, which encouraged Scottish Covenanters and Seceders to form presbyteries in Ulster. The restoration of subscription in 1835 led to union with the Seceders to form the *General Assembly of the Presbyterian Church in Ireland*. Today, the Irish Presbyterian Church, which is a founding member of the World Alliance of Reformed Churches, has over 560 congregations in 21 presbyteries throughout Ireland. The ministry was opened to women in 1972.

In Presbyterian worship, the preaching of the Word of God is central. There is no fixed liturgy, prayers and hymns, psalms and paraphrases; Scriptures reading and sermon are adapted to the needs of the occasion. The word 'Presbyterian' describes the form of Church government which emphasizes the individual and corporate responsibility of members, and ministers and members share the organizing and running of every aspect of the Church's work. Locally, this means the provision of worship and teaching along with pastoral care, while the corporate work of the Church involves social action, evangelism, mission at home and overseas, training of ministers and working with young people and children. Traditionally, the church has had both a liberal wing which has been at times ecumenical and socially radical, and a larger conservative wing, marked by biblical fundamentalism and hostility towards Catholicism. Although technically an all-Ireland church, Presbyterians are geographically concentrated in Counties Antrim and Down.

The Presbyterian Church is governed by an Annual General Assembly. Every minister is a member and every congregation is represented by a ruling elder. In addition, there are representatives from women's and youth organisations, deaconesses and delegates from sister churches. The Assembly comprises around 1,300 members who are eligible to attend the annual meeting held for a week at the beginning of June. At this meeting, the Assembly makes rules, decides Church policy and supervises the work of nearly 90 Commissions, Boards and Committees which meet regularly and take charge of the ongoing work of the Church's missions, agencies and interests. The General Assembly also elects the Presbyterian Moderator, the Church's main representative. For the following year, the Moderator becomes the Church's chief public representative. The Moderator does not decide policy or direct the Church, this is in the hands of the various Committees and Boards and, ultimately, the General Assembly itself. Within the instructions of the Assembly, each congregation has considerable independence. This means that Presbyterian congregations can vary greatly from place to place. This local freedom means that the Church has an identity in its government but that many things vary from place to place. Indeed, according to Morrow & al. (1991), Presbyterianism, more perhaps than any other Protestant denomination, is unable to 'speak with one voice'. Any resolution by the General Assembly in just about any sphere can be hedged around with large levels of dissent. For instance, a 'policy' on intercommunity relations which the Assembly adopts is likely to have very differential effects in various parts of the island.

By contrast, **the Church of Ireland** is very hierarchical in structure and retains a stronger sense of an all-Ireland purpose. The Church of Ireland is a self-governing church within the worldwide Anglican Communion which has 70 million members in 164 countries. It is led by the Archbishop of Armagh, Primate of All-Ireland, and the Archbishop of Dublin who is Primate of Ireland. Until 1871, the Church of Ireland was the established or state Church of Ireland, hence its name. When it was disestablished, it adopted a constitution which gave it government by synod. To act as trustees for the Church and to administer its financial affairs, the Representative Church Body was established by royal charter. This body comprises among its members all the diocesan bishops, with representatives of the clergy and laity from each diocese (elected by diocesan synods). The staff of the RCB, like the staff of the General Synod, is in many ways the 'civil service' of the Church. The General Synod is the supreme legislative authority of the Church of Ireland. Clergy and laity of all the dioceses are represented there and the General Synod can alter the constitution. The General Synod consists of two Houses: the House of Bishops and the House of Representatives, the latter comprising the other clergy and the laity. The clergy and laity can vote on all questions and the issue is only passed if both clergy and laity assent to it. The election of the Archbishop of Armagh is conducted by the House of Bishops alone but the election of Bishops to all other dioceses is conducted by an electoral college which has clerical and lay members elected by the diocesan synods.

Unlike the Presbyterian Church, the hierarchical structure of the Church of Ireland means that local experience is always supplemented with the experience of the hierarchy who are 'close enough' to have some authority and 'far enough' to allow experiences to impinge on their reactions (Morrow & al., 1991). The more structured nature of the Church also means that it has services which follow an accepted liturgical form and structure and the two main Prayer Books: The Book of Common Prayer and the Alternative Prayer Book 1984. After a lengthy process of consultation, legislation was passed by the General Synod in 1984 to admit women to the diaconate. Following further legislation by the General Synod, the first women priests were ordained in 1990, in St Anne's Cathedral, Belfast. The Church of Ireland was the first Anglican Church in Europe to ordain women as priests.

Singularly, the Church of Ireland is an apostolic Church, a *Catholic* and *Reformed* Church. Indeed, the Church of Ireland is both *Protestant* and *Catholic*. It is *Catholic* because it follows a continuous tradition of faith and practice based on Scripture and early traditions, enshrined in the Catholic Creeds, together with the sacraments and apostolic ministry. But it is not in communion with Rome, it does not accept the jurisdiction of the Pope or certain doctrines of the Roman Catholic Church. Indeed, the Church of Ireland is *Protestant*, or *Reformed*, because it affirms 'its constant witness against all those innovations in doctrine and worship whereby the Primitive Faith has been from time to time defaced or overlaid' (Preamble and Declaration to the Constitution of the Church of Ireland of 1870, 1.3). Therefore, the chief difference is that, while the Roman Catholic Church is under the jurisdiction of the Pope, the Church of Ireland is not. This, of course, results in important differences of belief and practice, however, it should be noted that the beliefs and practices held in common outweigh those that separate the two churches. Indeed, the Church of Ireland maintains a liturgical pattern of worship, observing the feasts and fasts of the Catholic liturgical year. It retains many of the rites and ceremonies of the pre-Reformation Catholic Church as well as its structure, and it is no stranger to words like parish, bishop, diocese, priest, sanctuary, confirmation, Eucharist, synod and to all for which they stand. Like the Catholic Church, the Church of Ireland is deeply involved in education and has its own schools in both parts of Ireland. Finally, it is important to note that, while theological opposition to Catholicism has been traditionally weaker than among Presbyterians, the Church of Ireland has sometimes had close attachment to the Orange Order, and that while Anglicanism in other countries has been strongly marked by Catholicism, Anglicanism in Ireland has always been strongly Protestant or 'low church' (Morrow, 1995).

The third largest Protestant denomination in Ireland, **the Methodist Church**, has a total community of approximately 59,000 people, connected with over 250 places of worship, in 76 Circuits, on 8 Districts covering the whole of the island of Ireland. The Church has its foundations in the teachings of the evangelic preacher John Wesley, who visited Ireland in the 18th century. It is a democratic, self-governing Church but it does have close links with the Methodist Church in Britain. The governing body of the Methodist Church is the *Methodist Conference* which meets in June each year in a different part of the country. Some Church members belong to the Conference either because they have been elected or because they hold one of a number of offices within the Church. The Conference is presided over by the President of Conference who is a Methodist Minister, supported by the Vice President who is always a lay person. Both of these appointments are made annually by election following designation the previous year. The basic structure of the Methodist Church is the Circuit, which is annually formed of local churches in a defined area; a number of Circuits make up a District. The responsibilities of the Circuit are exercised through the Circuit Meeting which combines spiritual and administrative leadership to help the Circuit fulfil its purpose. Some church members belong to the Circuit Meeting because they have been elected, or because they hold one of a number of offices within the Circuit or in local churches. The purpose of the Circuit is to use effectively the resources of ministry which includes people, property and finance. It acts as the focal point for the fellowship of the local churches, looking after their pastoral care, training and evangelistic work.

Of the four main Churches in Ireland, the Methodist Church is not only the smallest but also the youngest and the most removed from political power. Effectively, compared to the Catholic Church, the Presbyterian Church or the Church of Ireland, the Methodist Church has had little political involvement or, in other words, less political history has been bound up with Methodism. Consequently, the Church's political impact has been much less than the two other main Protestant Churches. This does not imply that the Methodist Church has not taken any political stance over the years but rather that it is everywhere too small to be the numerical or political heart of Protestantism; according to Morrow & al. (1991), this does not mean that Methodism is irrelevant but that its importance is pervasive rather than apparent.

Like the Church of Ireland, Methodism has retained an Irish dimension to a greater degree than Presbyterianism. Historically, it has spread in a totally different manner to Presbyterianism or Anglicanism and, partly because of that, it does not seem to be officially identified with political Protestantism. Traditional Methodist roots in the working classes mean that the Methodist Church has maintained an active social ministry which has often been non-sectarian in character. Indeed, the relatively small size of the Methodist congregations somehow prevents the sense of ‘besiegement’ that can sometimes develop in Presbyterian or Church of Ireland circles, and the policy of constant change of ministers also ensures that Methodist congregations remain open to outside influences. Effectively, part of the discipline of a Methodist minister is to go wherever Conference may direct him/her. This carries on the tradition of those who first assisted Wesley as travelling or itinerant preachers. While all appointments are from year to year, a minister will normally stay in the place appointed for up to 8 years and then will be re-stationed. Most ministers may expect over the years to serve in both rural and urban churches and in Northern Ireland and the Republic. Like in the two previous Protestant Churches, the ordained ministry is open to men and women.

As a Reformed institution, the Methodist Church contents that the Holy Scriptures contain all that is necessary for salvation, this is seen as the Word of God and the Bible is the source of authority for Methodists as it was for Wesley. Work in the local context can mean many things: a rural Circuit, a City Mission, a school or college, working with children and young people, work in the Chaplaincies to the Third Level Education, or prisons. Indeed, like in the Presbyterian institution, the work of the Church varies from place to place and as well as its work on a local level, the Church possesses various committees who have responsibility for particular aspects of the work of the Church and are responsible to the Conference.

The Baptist Church in Ireland can be seen as one of the most ‘discreet’ of the Protestant Churches, even if, as part of the world-wide Christian church, Baptists form one of the largest families of faith. For Baptists, the concept of “family” is extremely important and the church is not so much a particular place or even institution, but rather “a family of believers, committed to Christ, to one another and to the service of God in the world”. In the Baptist ‘family’, everybody is equal and everybody has a part to play in the service of God. There is no hierarchy of bishops or priests exercising authority over their members. Equality of status however does not mean that all have the same role. Each local Baptist church appoints its own leaders – pastors or ministers – to have particular responsibility for preaching, teaching and pastoral care. Working alongside these ministers are also deacons, who together with the ministers form the ‘leadership’ of the local Baptist church. Indeed, Baptists are grass-roots people, with a particular emphasis on the local church. There are only *Baptist Churches* in Ireland and no such organisation as “The Baptist Church in Ireland”. Each local church is independent, self-governing and self-supporting. However, if each church is an independent entity, Baptists nonetheless believe in associating with one another – and so the churches come together in regional, national and international spheres to promote and support the fellowship of Baptists everywhere. The *Association of Baptist Churches in Ireland* is the organisation through which Baptists do together what they could not do separately. The President of the Association is elected each year at a special meeting to which all the member churches send representatives and various secretaries implement the decisions taken about the life of the Association. Baptists also play their part ecumenically through membership with the Churches Together in Britain and Ireland (CTBI), the Conference of European Churches and the World Council of Churches (WCC).

Baptists are ‘radicals’ in the sense that they believe in returning to the roots of Christian faith. This means that they seek to root their life in the Biblical pattern of ‘being the church’. Baptists emphasise the need for personal faith and, instead of baptising babies, they reserve Baptism for those who are able to make a personal confession of Jesus as Lord and Saviour. Although most people think of believers’ Baptism as the distinguishing feature of Baptists, they are not the only Christians to practise it – nor are they the only Christians to believe in congregational church government, the priesthood of all believers or the separation of church and state. It is the combination of these various beliefs which makes Baptists distinctive. In the 16th century when the modern Baptist movement was born, this emphasis on personal faith was perceived as a threat to the state church to which all were expected to belong, with or without faith, and thus Baptists have often been described as Dissenters or nonconformists – they stand in the Free Church tradition. With their emphasis on the grass roots, local churches form the frontline of Baptist mission.

An illustration of the priesthood of all believers is the church meeting. In Baptist churches, the final authority rests not with the ministers or deacons but with the members gathered together in church meetings. It is the church meeting which, for instance, appoints ministers, elders, deacons, and others who exercise various forms of leadership within a local congregation, agrees financial policy and determines mission strategy. The minister functions as a church member with special responsibilities in caring for the members and leading in the church’s mission; his authority is in the affirmation of the congregation acting under God’s guidance. Along with their strong emphasis on evangelism, Baptists recognise that mission includes social action and involves promoting justice, social welfare, healing, education and peace in the world.

Finally, **the Free Presbyterian Church**, although relatively ‘small’ in terms of its representation in Ireland, can be seen as the most (in)famous, controversial and talked-about Protestant Church. Unlike the denominations reviewed so far, the Free Presbyterian Church can be seen as the only “Northern Irish-born” Church; its history began on St Patrick’s Day in 1951 in the village of Crossgar, Co. Down. As a result of a decision of the Presbytery of Down, the elders of the local Presbyterian Church were prohibited from using their Church hall for a gospel mission. The elders refused to acquiesce in the decision and were immediately suspended. They decided to leave the denomination and proceeded with the help of Rev. Ian Paisley, their guest evangelist, to form the Presbytery of the Free Presbyterian Church of Ulster.

The Free Presbyterian Church is Presbyterian in government, being ruled by elders and deacons chosen ‘from the people, by the people, to serve the people’, though it significantly departs from usual Presbyterian policy and outlook; it was called *Free* Presbyterian to indicate its liberty from any affiliation with a liberal church hierarchy or organisation. The Church stands for a born-again membership and the ministers, elders and deacons are men (exclusively) “genuinely born-again by the Spirit of God”. The Free Presbyterian Church is fundamental in doctrine, believing in the divine authority and verbal inspiration of the Bible. The Scriptures alone are the supreme authority in matters of faith and practice and the Free Presbyterian Church uses only the Authorised Version (King James Version) of the Bible. It is deeply evangelical in outreach.

The Church is *strongly Protestant in conviction*, gladly taking its stand alongside the great Christian leaders of the Protestant Reformation and vigorously emphasising the twin pillars of Protestantism, namely a positive witness for Christ and a protest against ‘error’. In theology, the Church is *unambiguously Reformed*; it stands foursquare in the great Geneva tradition of Calvin, Knox, and the English and American Puritans. As a result, the Church is also *strongly separatist in practice*; it has no association with the modern Ecumenical or Charismatic movements nor will it fellowship with which any church, which, it believes, has departed from the fundamental doctrines of the Word of God.

Throughout its history, it has stood opposed to the ecumenical movement's effort to promote union with the Roman Catholic Church, because it contents that it still holds to every dogma that caused the Reformation in the first place. Its dominant perspective on Catholicism is that the Pope is the Antichrist and that the Roman Catholic Church is the Beast spoken of in the book of the Revelation. Such a view means that it finds it impossible to accept the Catholic Church as in any way Christian and the Rev. Ian Paisley often makes the remark "No peace with Rome until Rome makes peace with God". The strong separatist mentality in the Church also means that Free Presbyterians are almost as suspicious of the other Protestant Churches as they are of the Catholic Church. Contending that God's people are 'separated unto the Gospel' of Christ, Free Presbyterians are separated from the World Council of Churches, the National Council of Churches and every other form of theological compromise that would 'undermine the truth of Scripture'.

Today there are some eighty Free Presbyterian churches and extensions in various parts of the world – Northern and Southern Ireland, England, Scotland, Germany, Australia, Canada and the USA. The Church also has missionary works in Spain, India, Cameroon, Kenya and the West Indies. Ministers, missionaries and other Christian workers are trained in the Whitefield College of the Bible, Banbridge, Northern Ireland.

The Free Presbyterians are unique amongst the small churches in their claim to fulfil or interpret a real political role in Ulster. Unlike the larger churches they are also unanimous in their antipathy to Catholicism. This gives them a political weigh which is far greater than their denominational strength. Effectively, the Free Presbyterian Church is unique amongst the Protestant Churches in that it looks on itself as the true defender of the Protestant heritage. While the Church contains only a small minority of the Protestant population, the Democratic Unionist Party (DUP) – which is strongly associated with and even dominated by members of the Free Presbyterian Church – has come to personify the fierce political face of Ulster Protestantism. Support for the party express the deep fears of Ulster Protestants of losing the connection with Britain and being 'swallowed up' in a United Ireland in which they feel the Roman Catholic Church would dominate and the Protestant heritage be lost.

The main figure of the Free Presbyterian Church – and, historically, of the DUP – the Rev. Ian Paisley, represents the dominant tradition in Northern Irish Protestantism, which is strong evangelical conservatism, expressing itself theologically in anti-Catholicism and politically in militant Unionism. Free Presbyterianism is effectively the most extreme expression of anti-Catholicism in Northern Ireland as, for Free Presbyterians, Catholicism is not only totally evil, it is also very effective and powerful. A strong case is made against the Roman Catholic Church, supposedly grounded in Scripture itself, and the institution is presented as unscriptural, baptised paganism and unchristian. Free Presbyterianism is characterised by the belief that Protestantism and Britishness – seen as inseparable – are under constant threat and, unlike the mainline Protestant Churches, Free Presbyterians are able to produce a uniform 'party line' on anti-Catholicism and on its implications, in political terms, for the future of Northern Ireland.

Common Errors in Identity Instruments Construction

Some typical errors made in the elaboration of identity instruments have been listed by Weinreich (Identity Exploration Workshop Notes, 1998: 15-16):

1 - Poor grammar and semantics

The instrument does not read entirely well and cannot be understood in places by the respondent.

2 - Instrument too demanding

The instrument is too long and results in respondent fatigue. An instrument with a matrix of 15 entities and 15 constructs, one with a 20 by 20 matrix, and one with a 25 by 25 matrix, requires 225, 400, and 625 responses respectively. Respondents can cope with large instruments only if they are sufficiently interested and have rest breaks. Completing an identity instrument about oneself and others who impinges upon one's welfare is a demanding and sometimes disturbing task. Care has to be taken over the length and depth of the involvement required of the respondent.

3 - Imbalanced representation between self and the social world

The more usual kind of imbalance in the set of entities is an over-preponderance of aspects and facets of the self to the neglect of the significant actors and institutions in the person's biographical make-up. What is within the person's skin and psyche should relate to what is beyond in the world out there.

4 - Imbalance in entities between focal issues and biographical context

The instrument constructor has allowed the focal issues of investigation to dominate over others that are also of importance to the respondent in other respects.

5 - Imbalance in constructs between focal issues and everyday discourses

Discourses pertinent to the issues under investigation overwhelm the instrument and are not set in context of other concerns of importance to the respondent.

6 - Lack of randomisation of entities

When all of the facets of the self follow one another the respondent may well be tempted to present a degree of consistency about self that is not genuine. Likewise, a lack of randomisation of entities in general may impede spontaneous responding.

7 - Lack of randomisation of constructs

As with entities, constructs that are not separated but present aspects of common areas of discourse may include 'halo' effects.

8 - Problematic beginnings and endings

A disturbing or demanding beginning in the sequencing of entities and constructs does not auger well for respondent cooperation, nor does an upsetting ending leave the respondent feeling that they come out of the task in good humour. Take care in the selection of first and last entities, and first and last constructs.

EXAMPLE OF LETTER SENT TO THE HEADS OF CHURCH

**University
of Ulster**
at Jordanstown

**Shore Road, Newtownabbey, Co. Antrim BT37 OQB
Telephone (01232) 365131 Telex 747493**

**Nathalie Rougier
School of Behavioural and
Communication Sciences**

Jordanstown, 08/10/1996

**To: His Eminence Cardinal S. Brady
Archbishop of Armagh
48 Newry Road
Armagh BT61 7QY**

Dear Cardinal Brady,

I am a French postgraduate student at the University of Ulster at Jordanstown and I am carrying out a research on the clergy in Northern Ireland and in the Republic of Ireland for my Doctorate.

This project will involve representatives of all the main denominations present on the island and will require a very important population. As I will not be able to meet all the people face to face, I have thought that I would contact them by mail and ask them if they would agree to help me with my project. The study consists of a small questionnaire and an identity instrument that have to be filled out by clergymen of the different denominations. The aim of the research is to gain a better understanding of the identity of clergymen, of their role(s) in the contemporary society and also of their important participation in the processes of understanding and reconciliation between the various communities in our societies.

All the information given will, of course, be treated in strict confidence and anonymity and will not be used for any other purpose than this particular Doctorate study.

I take the liberty of writing to you to ask for your permission to contact Roman Catholic priests in Northern Ireland and in the Republic of Ireland, in order to carry out my research.

I really hope that you will give a favourable answer to my request since this project is very important for me. I am, of course, entirely at your disposition, if you desire more information about this research.

Thanking you in anticipation for your help,

Sincerely,

Nathalie Rougier
Postgraduate Student

EXAMPLE OF LETTER SENT FOR THE PILOT STUDY

**University
of Ulster**
at Jordanstown

**Shore Road, Newtownabbey, Co. Antrim BT37 OQB
Telephone (01232) 365131 Telex 747493**

**Nathalie Rougier
School of Behavioural and
Communication Sciences**

Jordanstown, 03/03/1997

**To: Rev. XXX
St Patrick's Presbytery
199 Donegall Street
Belfast BT1 2FL**

Dear Reverend XXX,

I am a French postgraduate student at the University of Ulster at Jordanstown and I am carrying out a research on the clergy in Northern Ireland and in the Republic of Ireland for my Doctorate.

The study consists of a small questionnaire (16 questions) and of an identity instrument that have to be filled out by clergymen of all the main denominations. The aims of the research are to gain a better understanding of the identity of clergymen, of their role(s) in the contemporary society, of their important participation in the processes of understanding and reconciliation between the various communities in our societies and to investigate the relationship between religious affiliation and ethnic identity.

All the information given will, of course, be treated in strict confidence and anonymity and will not be used for any other purpose than this particular Doctorate study.

Before I can start this research, and in order to make it appropriate and relevant, I need to "test" my questionnaire and my identity instrument with a certain number of clergy members and discuss with them the potential interest and the (probable) omissions or irrelevance of my research.

I take the liberty of writing to you to ask you if you would agree to help me with my research. I would be happy to meet you and explain my project in more details; this meeting does not bind you in any way, you will be totally free to participate or to decline. I have enclosed a postcard and a stamped envelope for your answer.

I really hope that you will give a favourable answer to my request since this project is very important for me.

Thanking you in anticipation for your help,

Sincerely,

Nathalie Rougier
Postgraduate Student

EXAMPLE OF “ANSWER CARD” SENT FOR THE PILOT STUDY

<div>111021</div> <div><input type="checkbox"/> I am willing to meet you and discuss the project I am aware that this meeting does not bind me in any way to take part You can contact me at the following number: ----- to make arrangements about the date and the place</div> <div><input type="checkbox"/> I am willing to look at the questionnaire and the identity instrument but I do not have the time to meet you and discuss the project Send the documents and if I agree to participate, I will return them by post</div> <div><input type="checkbox"/> I do not wish to be involved in this project</div>
--

EXAMPLE OF LETTER SENT FOR THE MAIN STUDY

University
of Ulster
at Jordanstown

Shore Road, Newtownabbey, Co. Antrim BT37 OQB
Telephone (01232) 365131 Telex 747493

Nathalie Rougier
School of Behavioural and
Communication Sciences

Jordanstown, 30/06/1997

To: Rev. XXX
123 The Ridellas
Larne
BT40 1PN

Dear Reverend XXX,

I am a French postgraduate student at the University of Ulster at Jordanstown and I am carrying out a research on the clergy in Northern Ireland and in the Republic of Ireland for my Doctorate.

The study consists of a small questionnaire and of an identity instrument that have to be filled out by clergymen and clergymen of all the main denominations. The aims of the research are to gain a better understanding of the identity of clergy members, of their role(s) in the contemporary society, of their important participation in the processes of understanding and reconciliation between the various communities in our societies and to investigate the relationship between religious affiliation and ethnic identity.

I take the liberty of writing to you to ask you if you would agree to help me with my research. I would have preferred to meet you and discuss directly with you the interest and the relevance of that kind of research but, unfortunately, given the scale of the project, it is not possible for me to actually 'meet' all the people I wish to contact. Therefore, I directly send you the questionnaire and the identity instrument on which my research project is based and you will see exactly what it is about.

As you will see, the questionnaire is rather short (15 questions) and deals with 3 main issues: the relationships with clergy of other denominations, inter-denominational ecclesiastical activities and civic activities. The questions are pretty direct and straightforward but I don't believe they can be in any way "offensive" or "too personal", of course, you will be the judge of that.

The identity instrument is composed of 'rating sheets' with a list of people, groups of peoples, institutions... on the left-hand side (the same list on every page) and "statements" at the top of each page. The task is, basically, to "rate" each people, group, institution, against the statements; I hope that the explanations and the example on the front page are clear enough. The instrument is composed of 22 pages and it usually takes 30 to 40 minutes to complete it; I know that it is pretty long but I could not make it shorter, there are so many issues I am interested in!

Both the questionnaire and the identity instrument are totally anonymous and the information gathered will be treated in strict confidence and will not be used for any other purpose than this particular Doctorate study. I have enclosed a "feed-back" sheet so that you can give me your impressions (positive and negative!) on both documents; you don't have to fill it in, it is "just in case". I have also enclosed an envelope with my address at the university.

I really hope that you will give a favourable answer to my request since this project is very important for me.

Thanking you in anticipation for your help,

Yours sincerely,

Nathalie Rougier
Postgraduate Student

EXAMPLE OF REMINDER LETTER SENT FOR THE MAIN STUDY

University
of Ulster
at Jordanstown

Shore Road, Newtownabbey, Co. Antrim BT37 OQB
Telephone (01232) 365131 Telex 747493

Nathalie Rougier
School of Behavioural and
Communication Sciences

Jordanstown, 29/07/1997

**To: Rev. XXX
Parochial House
St Patrick's Lane
Armagh
Co. Armagh BT60 3TQ**

Dear Reverend XXX,

I have contacted you a while ago about the research project I am carrying out for my Doctorate concerning the identity of clergymen and clergywomen on the island and I take the liberty of writing to you again to "remind" you of the project.

I am very sorry to bother you again with this (and I promise that this is the last time !!!) as I know that you must be extremely busy, but I have now started to process the data that I have already gathered and I really need all the contributions I can get, therefore, I would be extremely grateful if you could send me back the questionnaire and the identity instrument I have sent you

If you have decided not to take part in the study or if you have already sent these documents back to me, please take no notice of this letter.

Thanking you, again, for your help,

Yours sincerely,

Nathalie Rougier
Postgraduate student

Table 7.G.1 - List of entities appearing in the final Identity Instrument (non-randomised)

- 01 - Me as I am now (Current Self)
- 02 - Me as I would like to be (Ideal Self)
- 03 - Me as I was before I joined the clergy (Past Self)
- 04 - Me as people from my parish/congregation see me (Metaperspective of Self)
- 07 - A person I admire (nominate)
- 08 - A person I dislike (nominate)
- 09 - My father
- 10 - My mother
- 11 - The ideal minister/priest/pastor
- 12 - My (direct) superior in the Church
- 13 - Women ministers (ordained)
- 14 - The Roman Catholic Church
- 15 - The Presbyterian Church
- 16 - The Church of Ireland
- 17 - The Methodist Church
- 18 - The Baptist Church
- 19 - The Free Presbyterian Church
- 20 - Republican paramilitary groups (IRA, INLA...)
- 21 - Loyalist paramilitary groups (UDA, UFF, UVF...)
- 22 - Sinn Féin
- 23 - The Social Democratic and Labour Party (SDLP)
- 24 - The Democratic Unionist Party (DUP)
- 25 - The Ulster Unionist Party (UUP)
- 26 - Most men in my parish/congregation
- 27 - Most women in my parish/congregation

Table 7.G.2 - List of entities appearing in the final Identity Instrument (randomised - as presented in the instrument)

- 01 - Me as I am now
- 02 - The Roman Catholic Church
- 03 - My mother
- 04 - Sinn Féin
- 05 - A person I dislike (nominate)
- 06 - The Methodist Church
- 07 - Most men in my parish/congregation
- 08 - Women ministers (ordained)
- 09 - The Free Presbyterian Church
- 10 - Me as I was before I joined the clergy
- 11 - Loyalist paramilitary groups (UDA, UFF, UVF...)
- 12 - The Church of Ireland
- 13 - A person I admire (nominate)
- 14 - The Democratic Unionist Party (DUP)
- 15 - The ideal minister/priest/pastor
- 16 - Republican paramilitary groups (IRA, INLA...)
- 17 - The Presbyterian Church
- 18 - My father
- 19 - The Ulster Unionist Party (UUP)
- 20 - Me as I would like to be
- 21 - The Baptist Church
- 22 - Most women in my parish/congregation
- 23 - The Social Democratic and Labour Party (SDLP)
- 24 - Me as people from my parish/congregation see me
- 25 - My (direct) superior in the Church

**Table 7.H.1 - Set of constructs appearing in the final Identity Instrument
(Presented by themes)**

Constructs dealing with Ethnicity

- 05 - feel(s) Irish - do(es) not feel Irish at all
- 14 - do(es) not feel British at all - feel(s) British
- 12 - think(s) Irish people and British people are very similar people - think(s) Irish people and British people are very different
- 18 - believe(s) Catholics and Protestants are really different people - do(es) not believe that Catholics and Protestants are really different
- 21 - feel(s) it is important to have a strong sense of national identity / do(es) not feel it is important to have a strong sense of national identity
- 08 - believe(s) it is important to hold on to one's history and tradition to preserve one's identity / do(es) not believe it is important to hold on to one's history and tradition to preserve one's identity
- 03 - believe(s) in the existence of a specific "Ulster" identity / do(es) not believe in the existence of a specific "Ulster" identity
- 10 - is/are able to adapt to being of any nationality / consider(s) nationality is given forever

Constructs dealing with Religion and the links between religion and politics

- 20 - believe(s) that only faith can help overcome anger and resentment and bring people together - do(es) not believe that faith alone can help overcome differences and bring people together
- 04 - feel(s) it is important to follow strictly the guidelines given by one's Church / feel(s) that the guidelines given by one's Church can be freely interpreted
- 09 - believe(s) religion will always divide people in Northern Ireland - do(es) not believe religious differences will matter in the future
- 15 - believe(s) it is important to protect the purity of one's faith from external influences - believe(s) it is important to be open to external influences and judge one's beliefs against others
- 19 - is/are interested in politics - has/have no interest in politics
- 16 - believe(s) religion should always be independent of party politics / believe(s) religion should impact on the political process
- 13 - is/are theologically liberal / is/are theologically conservative

Constructs dealing with relations to others and openness to the other community

- 11 - believe(s) that mixed marriages endanger the future of the community / believe(s) that mixed marriages might contribute to build a bridge between the communities
- 01 - is/are tolerant and open to other points of view - is/are set in their ways and resistant to change
- 06 - support(s) initiatives bringing the two communities together in Northern Ireland - do(es) not support that kind of initiative
- 17 - do(es) not think that integrated education in Northern Ireland is a very good idea - think(s) integrated education should be supported and encouraged in Northern Ireland

Constructs dealing with Gender and the role of women in the church

- 02 - believe(s) mothers should concentrate on looking after their children - believe(s) mothers should be supported if they desire to work
- 22 - believe(s) the Church is open to women's concerns and women's experiences / believe(s) the Church ignores women's concerns and experiences
- 07 - welcome(s) the presence of women in the ordained ministry / do(es) not welcome the presence of women in the ordained ministry

**Table 7.H.2 - Set of constructs appearing in the final Identity Instrument
(Randomised - as appearing in the Identity Instrument)**

- 01** - is/are tolerant and open to other points of view - is/are set in their ways and resistant to change
- 02** - believe(s) mothers should concentrate on looking after their children - believe(s) mothers should be supported if they desire to work
- 03** - believe(s) in the existence of a specific “Ulster” identity / do(es) not believe in the existence of a specific “Ulster” identity
- 04** - feel(s) it is important to follow strictly the guidelines given by one’s Church / feel(s) that the guidelines given by one’s Church can be freely interpreted
- 05** - feel(s) Irish - do(es) not feel Irish at all
- 06** - support(s) initiatives bringing the two communities together in Northern Ireland - do(es) not support that kind of initiative
- 07** - welcome(s) the presence of women in the ordained ministry / do(es) not welcome the presence of women in the ordained ministry
- 08** - believe(s) it is important to hold on to one’s history and tradition to preserve one’s identity / do(es) not believe it is important to hold on to one’s history and tradition to preserve one’s identity
- 09** - believe(s) religion will always divide people in Northern Ireland - do(es) not believe religious differences will matter in the future
- 10** - is/are able to adapt to being of any nationality / consider(s) nationality is given forever
- 11** - believe(s) that mixed marriages endanger the future of the community / believe(s) that mixed marriages might contribute to build a bridge between the communities
- 12** - think(s) Irish people and British people are very similar people - think(s) Irish people and British people are very different
- 13** - is/are theologically liberal / is/are theologically conservative
- 14** - do(es) not feel British at all - feel(s) British
- 15** - believe(s) it is important to protect the purity of one’s faith from external influences - believe(s) it is important to be open to external influences and judge one’s beliefs against others
- 16** - believe(s) religion should always be independent of party politics / believe(s) religion should impact on the political process
- 17** - do(es) not think that integrated education in Northern Ireland is a very good idea - think(s) integrated education should be supported and encouraged in Northern Ireland
- 18** - believe(s) Catholics and Protestants are really different people - do(es) not believe that Catholics and Protestants are really different
- 19** - is/are interested in politics - has/have no interest in politics
- 20** - believe(s) that only faith can help overcome anger and resentment and bring people together - do(es) not believe that faith alone can help overcome differences and bring people together
- 21** - feel(s) it is important to have a strong sense of national identity / do(es) not feel it is important to have a strong sense of national identity
- 22** - believe(s) the Church is open to women’s concerns and women’s experiences / believe(s) the Church ignores women’s concerns and experiences

COVER PAGE OF THE IDENTITY INSTRUMENT

~ A STUDY OF THE CLERGY IN NORTHERN IRELAND ~



Code

• In the following booklet you will be able to give your views about the world you live and work in by describing yourself and others in terms of the statements given at the top of each page. You are asked to rate each individual, group or 'facet' of self presented on the left side of each page according to the quality or descriptive characteristic presented at the top of the page. You have 9 point-scales to rate each of them in terms of 'degrees'.

• When you feel unable to use a certain quality or characteristic to rate a particular person, group or facet of self or when you feel that this description does not apply or does not make sense to you, feel free to use the centre-zero. Centre-zero responses are perfectly acceptable and should be used whenever it is the most meaningful response for you.

• Here is an example:

	prefer(s) discos and parties				/	prefer(s) sports and outdoor activities				
	4	3	2	1	0	1	2	3	4	
1 - Me as I am now			✓							(01)
					0					
2 - My mother					0	✓				(14)
					0					
3 - A close friend (name)	✓									(10)
					0					
4 - Me as I would like to be								✓		(22)
					0					
5 - The general public					✓					(08)
					0					
6 - Me as I was as a child								✓		(17)
					0					
7 - Someone I dislike (name)		✓								(26)
					0					

• In the above example, the person (say John) describes himself as a party-goer with *Me as I am now* "prefer(s) discos and parties" at '2' - however, as a child, he was quite an outdoor type as he described himself as *Me as I was as a child* "prefer(s) sports and outdoors activities" quite a lot at '3'.

John describes his mother as preferring sports and outdoors activities (at '2') and his close friend (a named person, not just any friend) as strongly preferring discos and parties (at '4'). And when he thinks about himself as he would like to be, John clearly aspires to a preference for sports and outdoor activities as opposed to discos and parties.

When he tried to form a judgment about whether *The general public* "prefer(s) discos and parties **or** prefer(s) sports and outdoors activities" John could come to no conclusion. He indicated this by ticking the centre-zero on the scale.

• Please remember that you should always tick somewhere on each line and that you should not tick more than once on each line.

• Do not pay attention to the numbers on the right hand side - they are just here to help us code your answers.

Assurance of Confidentiality

What you indicate in these pages is totally confidential. Please complete these pages honestly and candidly. All the information provided in these pages will be coded and held only by the researcher. They will not be used for any other purpose than this particular study and will not be made available to any other individual or institution.

--- THANK YOU VERY MUCH FOR YOUR HELP ---

EXAMPLE OF RATING SHEET FROM THE IDENTITY INSTRUMENT

/UC05/

	feel(s) Irish				/	do(es) not feel Irish at all				
	4	3	2	1	0	1	2	3	4	
1 - Me as I am now	—	—	—	—	0	—	—	—	—	(01)
2 - The Roman Catholic Church	—	—	—	—	0	—	—	—	—	(14)
3 - My mother	—	—	—	—	0	—	—	—	—	(10)
4 - Sinn Fein	—	—	—	—	0	—	—	—	—	(22)
5 - A person I dislike (nominate)	—	—	—	—	0	—	—	—	—	(08)
6 - The Methodist Church	—	—	—	—	0	—	—	—	—	(17)
7 - Most men in my parish/congregation	—	—	—	—	0	—	—	—	—	(26)
8 - Women ministers (ordained)	—	—	—	—	0	—	—	—	—	(13)
9 - The Free Presbyterian Church	—	—	—	—	0	—	—	—	—	(19)
10 - Me as I was before I joined the clergy	—	—	—	—	0	—	—	—	—	(03)
11 - Loyalist paramilitary groups	—	—	—	—	0	—	—	—	—	(21)
12 - The Church of Ireland	—	—	—	—	0	—	—	—	—	(16)
13 - A person I admire (nominate)	—	—	—	—	0	—	—	—	—	(07)
14 - The Democratic Unionist Party (DUP)	—	—	—	—	0	—	—	—	—	(24)
15 - The ideal minister/priest/pastor	—	—	—	—	0	—	—	—	—	(11)
16 - Republican paramilitary groups (IRA, INLA..)	—	—	—	—	0	—	—	—	—	(20)
17 - The Presbyterian Church	—	—	—	—	0	—	—	—	—	(15)
18 - My father	—	—	—	—	0	—	—	—	—	(09)
19 - The Ulster Unionist Party (UUP)	—	—	—	—	0	—	—	—	—	(25)
20 - Me as I would like to be	—	—	—	—	0	—	—	—	—	(02)
21 - The Baptist Church	—	—	—	—	0	—	—	—	—	(18)
22 - Most women in my parish/congregation	—	—	—	—	0	—	—	—	—	(27)
23 - The Social Democratic and Labour Party (SDLP)	—	—	—	—	0	—	—	—	—	(23)
24 - Me as people from my parish/congregation see me	—	—	—	—	0	—	—	—	—	(04)
25 - My (direct) superior in the Church	—	—	—	—	0	—	—	—	—	(12)

7. K.1 - EXAMPLE OF QUESTIONNAIRE FOR NORTHERN IRELAND

University
of Ulster
at Jordanstown

Shore Road, Newtownabbey, Co Antrim BT37 0QB
Telephone (01232) 365131 - Telex 747493

**A STUDY OF THE CLERGY
IN NORTHERN IRELAND**

QUESTIONNAIRE

Code

This questionnaire has been devised as a small survey of the attitudes of the clergy in Northern Ireland and will help us to get an insight of the place and role of the church in the society, as it is seen by its members. It complements the Identity Instrument.

The questionnaire contains 15 questions dealing with issues such as inter-church relationships, ecclesiastical activities, civic activities and some "general" questions.

It also contains a section of "background information" - We ask you this personal information to assist our understanding of your answers to the following questions.

All the information you will give in this questionnaire will be treated in strict confidence and with anonymity; it will not be used for any other purpose than this particular study.

THIS EXAMPLE - Roman Catholic clergy in Northern Ireland

Date: _____	For Official Use -----
Denomination: _____	
Sex: M <input type="checkbox"/> F <input type="checkbox"/> Age: _____	
Nationality: _____ Country of birth: _____	
How long have you been living in Northern Ireland?: _____	
How many years have you been ordained? _____	<input type="checkbox"/> <input type="checkbox"/>
At the time you decided to enter the ministry, did you have a relative in the ministry? Yes <input type="checkbox"/> No <input type="checkbox"/>	Y / N
What is(was) the perceived religion of your mother? : _____ and of your father? : _____	
Have you attended any institution of higher education? (Tick <input checked="" type="checkbox"/> where appropriate) Teacher training college <input type="checkbox"/> University <input type="checkbox"/> Other (please specify) <input type="checkbox"/> _____ None <input type="checkbox"/>	T / U / O / N

Relationships between clergy in Northern Ireland

Q1 • How often do you have contact with clergy of <u>your own denomination</u>? (Tick <input checked="" type="checkbox"/> where appropriate)				1 / O 1 / S 1 / N
Often <input type="checkbox"/>	Sometimes <input type="checkbox"/>	Never <input type="checkbox"/>		
Q2 • How often do you have <u>official</u> contact with clergy of other denominations? (Tick <input checked="" type="checkbox"/> where appropriate)				
	Often	Sometimes	Never	
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 2 <input type="checkbox"/>
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 3 <input type="checkbox"/>
with Methodist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 4 <input type="checkbox"/>
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 5 <input type="checkbox"/>
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 6 <input type="checkbox"/>
Q3 • How often do you have <u>personal</u> contact with clergy of other denominations? (Tick <input checked="" type="checkbox"/> where appropriate)				
	Often	Sometimes	Never	
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 2 <input type="checkbox"/>
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 3 <input type="checkbox"/>
with Methodist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 4 <input type="checkbox"/>
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 5 <input type="checkbox"/>
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 6 <input type="checkbox"/>

P.T.O. .../...

Inter-Church ecclesiastical activity**For Official Use****Q4 •** Do you participate in joint worship with clergy of other denomination?

(Tick ✓ where appropriate)

	Often	Sometimes	Never	
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 2 <input type="checkbox"/>
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 3 <input type="checkbox"/>
with Methodist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 4 <input type="checkbox"/>
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 5 <input type="checkbox"/>
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 6 <input type="checkbox"/>

Q5 • What prevents you from participating in joint worship with clergy from other denominations?

(Tick ✓ where appropriate - you can tick more than one reason for each)

- A** - The difference in doctrines is too important
B - There are no clergy of this denomination in my locality
C - The conditions are not made available (practical reasons)
D - Reluctance of this clergy to participate in joint activities
E - To avoid "controversies" in the community
F - Other / do not wish to answer

	A	B	C	D	E	F	
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 2 -----
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 3 -----
with Methodist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 4 -----
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 5 -----
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 6 -----

Q6 • Apart from joint worship, would you agree to other forms of ecumenical cooperation with other denominations? Here are some examples:

(Tick ✓ where appropriate - you can tick more than one option)

- A** - Joint conferences
B - Joint publications
C - Joint meeting of members
D - Joint community projects
E - Joint meetings of clergy ministers
F - Joint Theological Colleges

	A	B	C	D	E	F	
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 2 -----
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 3 -----
with Methodist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 4 -----
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 5 -----
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 6 -----

P.T.O / ...

Participation by clergy in civic activity and general information

For Official Use

Q7 • Do you participate ex-officio in Remembrance Day services? (Tick ✓ where appropriate)Often ☐ Sometimes ☐ Never ☐7 / O
7 / S
7 / N**Q8** • Do you participate ex-officio on schools management boards or committees? (Tick ✓ ...)Often ☐ Sometimes ☐ Never ☐8 / O
8 / S
8 / N**Q9** • Do you participate ex-officio in events organised by the Ancient Order of Hibernians? (Tick ✓ ..)Often ☐ Sometimes ☐ Never ☐9 / O
9 / S
9 / N**Q10** • Are you personally a member of the Ancient Order of Hibernians? (Tick ✓ where appropriate)Yes ☐ No ☐10 / Y
10 / N**Q11** • Much is heard today about the need to reform the Roman Catholic Church. Which of the following most nearly indicates your own opinion - The Roman Catholic Church... (Tick ✓ ...)greatly needs reform ☐ certainly needs reform ☐ needs a little reform ☐ needs no reform ☐11 / 1
11 / 2
11 / 3
11 / 4**Q12** • Unless you have answered that the Roman Catholic Church needs no reform, in which of the following fields do you feel reform would be most important... (Tick ✓ where appropriate)

	Very important	Quite important	Not really important	Not necessary	Do not know
- Liturgy and forms of worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Training of priests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- The role of the laity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Celibacy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Importance of hierarchy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12 / 1 -----
12 / 2 -----
12 / 3 -----
12 / 4 -----
12 / 5 -----**Q13** • Among possible reforms, could you envisage a more important role for women in the life and work of the Church? (Tick ✓ where appropriate)Absolutely ☐ Possibly ☐ Probably not ☐ Absolutely not ☐ Do not know ☐13 / 1
13 / 2
13 / 3
13 / 4
13 / 5**Q14** • Do you believe celibacy should remain a necessity for the ministry or should be optional?should remain a necessity ☐ should be made optional ☐ Do not know ☐14 / 1
14 / 2
14 / 3**Q15** • Finally, do you agree with the following statements: (Tick ✓ where appropriate)

	Strongly Agree	Agree	Disagree	Strongly Disagree	Do not know
- I have a relative freedom in my everyday work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- My first and main responsibilities are those of a community leader	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- My first and main responsibilities are those of a preacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- The Churches are guardians of the cultural heritage of a society	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- The Churches should devote more energy to ecumenism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15 / 1 -----
15 / 2 -----
15 / 3 -----
15 / 4 -----
15 / 5 -----

--- THANK YOU VERY MUCH FOR YOUR COOPERATION ---

7. K.2 - EXAMPLE OF QUESTIONNAIRE FOR THE REPUBLIC OF IRELAND

University
of Ulster
at Jordanstown

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Telephone (01232) 365131 - Telex 747493

**A STUDY OF THE CLERGY
IN THE REPUBLIC OF IRELAND**

QUESTIONNAIRE

Code

This questionnaire has been devised as a small survey of the attitudes of the clergy in The Republic of Ireland and will help us to get an insight of the place and role of the church in the society, as it is seen by its members. It complements the Identity Instrument.

The questionnaire contains 15 questions dealing with issues such as inter-church relationships, ecclesiastical activities, civic activities and some "general" questions.

It also contains a section of "background information" - We ask you this personal information to assist our understanding of your answers to the following questions.

All the information you will give in this questionnaire will be treated in strict confidence and with anonymity; it will not be used for any other purpose than this particular study.

THIS EXAMPLE - Methodist clergy in The Republic of Ireland

		For Official Use
Date: _____		-----
Denomination: _____		
Sex: M <input type="checkbox"/>	F <input type="checkbox"/>	Age: _____
Nationality: _____ Country of birth: _____		
How long have you been living in The Republic of Ireland?: _____		
How many years have you been ordained? _____		
At the time you decided to enter the ministry, did you have a relative in the ministry? Yes <input type="checkbox"/> No <input type="checkbox"/>		Y / N
What is(was) the perceived religion of your mother? : _____ of your father? : _____		
Have you attended any institution of higher education? (Tick <input checked="" type="checkbox"/> where appropriate) Teacher training college <input type="checkbox"/> University <input type="checkbox"/> Other (please specify) <input type="checkbox"/> _____ None <input type="checkbox"/>		T / U / O / N

Relationships between clergy in The Republic of Ireland

Q1 • How often do you have contact with clergy of <u>your own denomination</u>? (Tick <input checked="" type="checkbox"/> where appropriate)				1 / O 1 / S 1 / N
Often <input type="checkbox"/>	Sometimes <input type="checkbox"/>	Never <input type="checkbox"/>		
Q2 • How often do you have <u>official</u> contact with clergy of other denominations? (Tick <input checked="" type="checkbox"/> where appropriate)				
	Often	Sometimes	Never	
with Roman Catholic clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 2 <input type="checkbox"/>
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 3 <input type="checkbox"/>
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 4 <input type="checkbox"/>
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 5 <input type="checkbox"/>
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2 / 6 <input type="checkbox"/>
Q3 • How often do you have <u>personal</u> contact with clergy of other denominations? (Tick <input checked="" type="checkbox"/> where appropriate)				
	Often	Sometimes	Never	
with Roman Catholic clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 2 <input type="checkbox"/>
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 3 <input type="checkbox"/>
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 4 <input type="checkbox"/>
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 5 <input type="checkbox"/>
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3 / 6 <input type="checkbox"/>

P.T.O. .../...

Inter-Church ecclesiastical activity**For Official Use****Q4 •** Do you participate in joint worship with clergy of other denomination?

(Tick ✓ where appropriate)

	Often	Sometimes	Never	
with Roman Catholic clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 2 <input type="checkbox"/>
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 3 <input type="checkbox"/>
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 4 <input type="checkbox"/>
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 5 <input type="checkbox"/>
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4 / 6 <input type="checkbox"/>

Q5 • What prevents you from participating in joint worship with clergy from other denominations?

(Tick ✓ where appropriate - you can tick more than one reason for each)

- A** - The difference in doctrines is too important
B - There are no clergy of this denomination in my locality
C - The conditions are not made available (practical reasons)
D - Reluctance of this clergy to participate in joint activities
E - To avoid "controversies" in the community
F - Other / do not wish to answer

	A	B	C	D	E	F	
with Roman Catholic clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 2 -----
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 3 -----
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 4 -----
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 5 -----
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5 / 6 -----

Q6 • Apart from joint worship, would you agree to other forms of ecumenical cooperation with other denominations? Here are some examples:

(Tick ✓ where appropriate - you can tick more than one option)

- A** - Joint conferences
B - Joint publications
C - Joint meeting of members
D - Joint community projects
E - Joint meetings of clergy ministers
F - Joint Theological Colleges

	A	B	C	D	E	F	
with Roman Catholic clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 2 -----
with Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 3 -----
with Church of Ireland clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 4 -----
with Baptist clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 5 -----
with Free Presbyterian clergy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6 / 6 -----

P.T.O / ...

Participation by clergy in civic activity and general information

For Official Use

Q7 • Do you participate ex-officio in Remembrance Day services? (Tick ✓ where appropriate)Often ☐ Sometimes ☐ Never ☐7 / O
7 / S
7 / N**Q8 •** Do you participate ex-officio on schools management boards or committees? (Tick ✓ ...)Often ☐ Sometimes ☐ Never ☐8 / O
8 / S
8 / N**Q9 •** Do you participate ex-officio in events organised by the Orange Order? (Tick ✓ ...)Often ☐ Sometimes ☐ Never ☐9 / O
9 / S
9 / N**Q10 •** Are you personally a member of the Orange Order? (Tick ✓ where appropriate)Yes ☐ No ☐10 / Y
10 / N**Q11 •** Much is heard today about the need to reform the Roman Catholic Church. Which of the following most nearly indicates your own opinion - The Roman Catholic Church... (Tick ✓ ...)greatly needs reform ☐ certainly needs reform ☐ needs a little reform ☐ needs no reform ☐11 / 1
11 / 2
11 / 3
11 / 4**Q12 •** Unless you have answered that the Roman Catholic Church needs no reform, in which of the following fields do you feel reform would be most important... (Tick ✓ where appropriate)

	Very important	Quite important	Not really important	Not necessary	Do not know
- Liturgy and forms of worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Training of priests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- The role of the laity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Celibacy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- Importance of hierarchy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12 / 1 -----
12 / 2 -----
12 / 3 -----
12 / 4 -----
12 / 5 -----**Q13 •** And what about your own Church – Do you feel your Church...greatly needs reform ☐ certainly needs reform ☐ needs a little reform ☐ needs no reform ☐13 / 1
13 / 2
13 / 3
13 / 4**Q14 •** Would you still have chosen the ministry if your Church had demanded you to remain celibate?Yes ☐ No ☐ Do not know ☐14 / 1
14 / 2
14 / 3**Q15 •** Finally, do you agree with the following statements: (Tick ✓ where appropriate)

	Strongly Agree	Agree	Disagree	Strongly Disagree	Do not know
- I have a relative freedom in my everyday work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- My first and main responsibilities are those of a community leader	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- My first and main responsibilities are those of a preacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- The Churches are guardians of the cultural heritage of a society	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
- The Churches should devote more energy to ecumenism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15 / 1 -----
15 / 2 -----
15 / 3 -----
15 / 4 -----
15 / 5 -----

--- THANK YOU VERY MUCH FOR YOUR COOPERATION ---

EXAMPLE OF FEED-BACK SHEET

~~~ FEED-BACK SHEET ~~~

On this page, please feel free to write any comments you may have on this research project and on the documents you have completed. For example...

ABOUT THE QUESTIONNAIRE...

Did you find it difficult to answer some of the questions? Which ones?

Which questions seemed the most relevant and/or the most interesting for you?

Which questions did not make sense to you or did not seem at all relevant?

Are there any other specific questions (not present in the questionnaire) you would find interesting to ask in a study of the clergy?

ABOUT THE IDENTITY INSTRUMENT...

Which constructs did not make any sense or could have been worded better? (The “constructs” are the small statements presented at the top of each page - There are 22 Constructs in the instrument and you can mention them by their number as found in the upper right corner of each page)

Which constructs seemed the most relevant and/or the most interesting for you?

Which entities were the most interesting for you to rate? (The “entities” are the people, groups of people, institutions listed down the left side of each page - There are 25 entities)

Any other comments (positive or negative)?

~~~ THANK YOU VERY MUCH FOR YOUR HELP ~~~

The use of Stem Codes and Group Identifiers (GIDs) in ISA
(Asquith & Weinreich, 1987)

Before any of the IDEX programmes can be used, the IDEX data files must be created. It is at this stage that the user must decide how the respondents are to be classified. A classification scheme must be devised to permit all the desired groups and subgroups to be identified for inter-group comparisons. The group membership definition can be achieved using “Stem Codes” and “Group Identifiers” (GIDs).

A stem code consists of the first six characters of the protocol code number - it should uniquely identify a single respondent. The six characters (numeric digits) within the stem code are referred to as ‘fields’ which will be used for the definition of different elements of a respondent’s identity. In this particular investigation, the different fields referred to:

Field 1	Denomination (Catholic, Presbyterian, CoI, Methodist, Baptist, Free Presbyterian)
Field 2	Location (Northern Ireland, Republic of Ireland)
Field 3	Gender (Male, Female)
Field 4-5	Respondent personal number (01-99)
Field 6	Phase of the research (always ‘1’ in this research)

A Group Identifier (GID) is a sequence of three digits which is appended to the stem code. The protocol code identifier thus consists of the six digits stem code plus any group identifier. The group identifier digits are defined as follows:

- The first digit defines the Headname (e.g., Denomination)
- The second digit defines the group identifier stream (always zero in this study);
- The third digit defines the associated subname/subgroup within a headname (e.g., Baptist)

e.g., 3** - Gender
 301 - Male
 302 - Female

In the present study, the following GIDs’ classification scheme was devised:

1** - Denomination	2** - Location	3** - Gender
101 - Roman Catholic	201 - Northern Ireland	301 - Male
102 - Presbyterian	202 - Republic of Ireland	302 - Female
103 - Church of Ireland		
104 - Methodist		
105 - Baptist		
106 - Free Presbyterian		

Using the information obtained from the questionnaire, GIDs were appended to each respondent’s six digit stem code - thus, the following example:

211071 102 201 301

defines a respondent who is a Presbyterian (102) living in Northern Ireland (201), and male (301) - the Stem Code “211071” already informed us that he was a Presbyterian male from Northern Ireland (211), but also that he was the 7th respondent in this category (07) participating in the first (and unique) phase of the research (1).

Further headnames and subgroup can be created during analysis by combining these specified subgroups.

e.g., Religious Faith (new headname)

<u>Headname</u>	<u>Subgroup</u>
Religious Faith	1 - Non-Protestant (the original “Catholic” subgroup)
	2 - Protestant (union of the 5 Protestant denominations = Union of Presbyterian, Church of Ireland, Methodist, Baptist, Free Presbyterian)

Table 8.2.A – Clergy’s “Nationality” as given on the questionnaire

<u>8.2.A1 – By Location only</u>						
	<u>Irish</u>	<u>British</u>	<u>Northern Irish</u>	<u>Irish / British</u>	<u>Other *</u>	<u>N</u>
Northern Ireland	22.63%	69.34%	2.92%	2.92%	2.19%	137
Southern Ireland	64.44%	26.67%	0.00%	6.67%	2.22%	90
<u>8.2.A2 – By Denomination only</u>						
	<u>Irish</u>	<u>British</u>	<u>Northern Irish</u>	<u>Irish / British</u>	<u>Other *</u>	<u>N</u>
Catholics	100.00%	0.00%	0.00%	0.00%	0.00%	44
Protestants	24.59%	65.03%	2.19%	5.46%	2.73%	183
Presbyterians	13.64%	72.73%	0.00%	9.09%	4.54%	44
Church of Ireland	54.72%	33.96%	1.89%	5.66%	3.77%	53
Methodists	19.56%	69.57%	6.52%	4.35%	0.00%	46
Baptists	0.00%	91.66%	0.00%	4.17%	4.17%	24
Free Presbyterians	6.25%	93.75%	0.00%	0.00%	0.00%	16
<u>8.2.A3 – By Denomination and Location</u>						
	<u>Irish</u>	<u>British</u>	<u>Northern Irish</u>	<u>Irish / British</u>	<u>Other *</u>	<u>N</u>
Catholics Northern Ireland	100.00%	0.00%	0.00%	0.00%	0.00%	21
Catholics Republic of Ireland	100.00%	0.00%	0.00%	0.00%	0.00%	23
Protestants Northern Ireland	8.62%	81.89%	3.45%	3.45%	2.59%	116
Protestants Republic of Ireland	52.24%	35.82%	0.00%	8.95%	2.99%	67
Presbyterians Northern Ireland	8.00%	88.00%	0.00%	0.00%	4.00%	25
Presbyterians Republic of Ireland	21.05%	52.64%	0.00%	21.05%	5.26%	19
Church of Ireland Northern Ireland	20.83%	62.50%	4.17%	8.33%	4.17%	24
Church of Ireland Republic of Ireland	82.76%	10.34%	0.00%	3.45%	3.45%	29
Methodists Northern Ireland	6.67%	80.00%	10.00%	3.33%	0.00%	30
Methodists Republic of Ireland	43.75%	50.00%	0.00%	6.25%	0.00%	16
Baptists Northern Ireland	0.00%	90.48%	0.00%	4.76%	4.76%	21
Baptists Republic of Ireland	0.00%	100.00%	0.00%	0.00%	0.00%	3
Free Presbyterians Northern Ireland	6.25%	93.75%	0.00%	0.00%	0.00%	16
<u>N</u>	89	119	4	10	5	227
<u>%</u>	39.21%	52.42%	1.76%	4.41%	2.20%	100%

* “Other”

<u>Presbyterians</u>	Northern Ireland Republic of Ireland	“American” (n=1) “Scot” (n=1)
<u>Church of Ireland</u>	Northern Ireland Republic of Ireland	“Welsh” (n=1) “Welsh” (n=1)
<u>Baptists</u>	Northern Ireland	“Scot” (n=1)

Table 8.2.B – Clergy’s “Country of Birth” as given on the questionnaire

<u>8.2.B1 – By Location only</u>							
	<u>Republic of Ireland</u>	<u>'Ireland'</u>	<u>Northern Ireland</u>	<u>UK</u>	<u>England/ Britain</u>	<u>Other *</u>	<u>N</u>
Northern Ireland	8.03%	8.76%	78.10%	0.00%	2.19%	2.92%	137
Republic of Ireland	11.11%	46.67%	35.56%	2.22%	3.33%	1.11%	90
<u>8.2.B2 – By Denomination only</u>							
	<u>Republic of Ireland</u>	<u>'Ireland'</u>	<u>Northern Ireland</u>	<u>UK</u>	<u>England/ Britain</u>	<u>Other *</u>	<u>N</u>
Catholics	22.73%	63.64%	13.63%	0.00%	0.00%	0.00%	44
Protestants	6.01%	14.21%	72.68%	1.09%	3.28%	2.73%	183
Presbyterians	2.27%	4.55%	86.36%	2.27%	0.00%	4.55%	44
Church of Ireland	11.32%	33.96%	45.28%	0.00%	7.55%	1.89%	53
Methodists	8.70%	10.87%	71.74%	2.17%	4.35%	2.17%	46
Baptists	0.00%	0.00%	95.83%	0.00%	0.00%	4.17%	24
Free Presbyterians	0.00%	6.25%	93.75%	0.00%	0.00%	0.00%	16
<u>8.2.B3 – By Denomination and Location</u>							
	<u>Republic of Ireland</u>	<u>'Ireland'</u>	<u>Northern Ireland</u>	<u>UK</u>	<u>England/ Britain</u>	<u>Other *</u>	<u>N</u>
Catholics NI	28.57%	42.86%	28.57%	0.00%	0.00%	0.00%	21
Catholics RoI	17.39%	82.61%	0.00%	0.00%	0.00%	0.00%	23
Protestants NI	4.31%	2.59%	87.07%	0.00%	2.59%	3.44%	116
Protestants RoI	8.96%	34.33%	47.76%	2.98%	4.48%	1.49%	67
Presbyterians NI	0.00%	4.00%	92.00%	0.00%	0.00%	4.00%	25
Presbyterians RoI	5.26%	5.26%	78.96%	5.26%	0.00%	5.26%	19
Church of Ireland NI	16.66%	4.17%	70.83%	0.00%	4.17%	4.17%	24
Church of Ireland RoI	6.90%	58.62%	24.14%	0.00%	10.34%	0.00%	29
Methodists NI	3.33%	0.00%	86.67%	0.00%	6.67%	3.33%	30
Methodists RoI	18.75%	31.25%	43.75%	6.25%	0.00%	0.00%	16
Baptists NI	0.00%	0.00%	95.24%	0.00%	0.00%	4.76%	21
Baptists RoI	0.00%	0.00%	100.00%	0.00%	0.00%	0.00%	3
Free Presbyterians NI	0.00%	6.25%	93.75%	0.00%	0.00%	0.00%	16
N	21	54	139	2	6	5	227
% of total sample	9.25%	23.80%	61.23%	0.88%	2.64%	2.20%	100%

* “Other”

<u>Presbyterians</u>	Northern Ireland	“USA” (n=1)
	Republic of Ireland	“Scotland” (n=1)
<u>Church of Ireland</u>	Northern Ireland	“South Africa” (n=1)
<u>Methodist</u>	Northern Ireland	“South Africa” (n=1)
<u>Baptists</u>	Northern Ireland	“Scotland” (n=1)

Table 8.3.A – Breakdown of clergy members’ parents’ ‘alternative religious affiliation’

	Catholic	Presbyterian	Church Of Ireland	Methodist	Baptist	Other Protestant	‘Christian’	None / Agnostic	Total
<u>Presbyterian clergy</u>									
Mother’s denomination	/	/	9.09%	/	/	2.27%	4.55%	/	15.91%
Father’s denomination	/	/	6.82%	/	2.27%	4.55%	4.55%	2.27%	20.46%
<u>Church of Ireland clergy</u>									
Mother’s denomination	1.89%	3.77%	/	1.89%	/	5.66%	9.43%	1.89%	24.53%
Father’s denomination	/	5.66%	/	1.89%	/	5.66%	9.43%	/	22.64%
<u>Methodist clergy</u>									
Mother’s denomination	/	8.69%	15.22%	/	/	4.35%	4.35%	/	32.61%
Father’s denomination	/	6.52%	13.04%	/	/	6.52%	4.35%	/	30.43%
<u>Baptist clergy</u>									
Mother’s denomination	/	8.33%	12.50%	/	/	16.68%	8.33%	8.33%	54.17%
Father’s denomination	4.17%	12.50%	4.17%	4.17%	/	12.50%	8.33%	8.33%	54.17%
<u>Free Presbyterian clergy</u>									
Mother’s denomination	6.25%	18.75%	6.25%	/	6.25%	31.25%	/	12.50%	81.25%
Father’s denomination	6.25%	18.75%	12.50%	/	6.25%	31.25%	/	12.50%	87.50%

Table 8.3.B.1 – Comparisons of clergies' *Ego-Involvement* with their *Parents*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Ego-Involvement</u> <u>with MOTHER</u>			<u>Ego-Involvement</u> <u>with FATHER</u>		
Catholics / 'PROTESTANTS'	F = 11.4683	df = 1,207	p = 0.0012	F = 14.7110	df = 1,205	p = 0.0004
Catholics / Presbyterians	F = 19.0994	df = 1,80	p = 0.0001	F = 22.9079	df = 1,80	p = 0.0001
Catholics / Ch. of Ireland	F = 15.2712	df = 1,87	p = 0.0004	F = 19.8753	df = 1,84	p = 0.0001
Catholics / Methodists	F = 14.2761	df = 1,82	p = 0.0006	F = 21.3420	df = 1,78	p = 0.0001
Catholics / Baptists	Not Significant			Not Significant		
Catholics / Free Presb.	F = 13.8920	df = 1,54	p = 0.0008	F = 11.7595	df = 1,52	p = 0.0015
Presbyterians / Ch. of Ireland	Not Significant			Not Significant		
Presbyterians / Methodists	Not Significant			Not Significant		
Presbyterians / Baptists	F = 6.8096	df = 1,60	p = 0.0111	Not Significant		
Presbyterians / Free Presb.	F = 66.3534	df = 1,54	p = 0.0000	F = 48.6797	df = 1,56	p = 0.0000
Ch. of Ireland / Methodists	Not Significant			Not Significant		
Ch. of Ireland / Baptists	F = 4.5630	df = 1,67	p = 0.0342	Not Significant		
Ch. of Ireland / Free Presb.	F = 57.6908	df = 1,61	p = 0.0000	F = 50.1072	df = 1,60	p = 0.0000
Methodists / Baptists	F = 4.2695	df = 1,56	p = 0.0405	Not Significant		
Methodists / Free Presb.	F = 73.3923	df = 1,56	p = 0.0000	F = 43.6785	df = 1,54	p = 0.0000
Baptists / Free Presb.	F = 23.0416	df = 1,34	p = 0.0001	F = 14.8192	df = 1,35	p = 0.0008

Table 8.3.B.2 – Comparisons of clergies' *Evaluation* of their *Parents*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Evaluation of</u> <u>MOTHER</u>			<u>Evaluation of</u> <u>FATHER</u>		
Catholics / 'PROTESTANTS'	F = 7.3005	df = 1,207	p = 0.0075	Not Significant		
Catholics / Presbyterians	F = 12.8752	df = 1,80	p = 0.0009	Not Significant		
Catholics / Ch. of Ireland	F = 26.6125	df = 1,87	p = 0.0000	Not Significant		
Catholics / Methodists	F = 6.1754	df = 1,82	p = 0.0143	Not Significant		
Catholics / Baptists	Not Significant			Not Significant		
Catholics / Free Presb.	F = 44.2299	df = 1,54	p = 0.0000	F = 20.1878	df = 1,52	p = 0.0001
Presbyterians / Ch. of Ireland	Not Significant			Not Significant		
Presbyterians / Methodists	Not Significant			Not Significant		
Presbyterians / Baptists	Not Significant			Not Significant		
Presbyterians / Free Presb.	F = 66.2504	df = 1,54	p = 0.0000	F = 57.2696	df = 1,56	p = 0.0000
Ch. of Ireland / Methodists	F = 5.0838	df = 1,89	p = 0.0250	Not Significant		
Ch. of Ireland / Baptists	F = 6.1110	df = 1,67	p = 0.0152	Not Significant		
Ch. of Ireland / Free Presb.	F = 67.4253	df = 1,61	p = 0.0000	F = 52.4522	df = 1,60	p = 0.0000
Methodists / Baptists	Not Significant			Not Significant		
Methodists / Free Presb.	F = 39.1032	df = 1,56	p = 0.0000	F = 30.8244	df = 1,54	p = 0.0000
Baptists / Free Presb.	F = 42.7709	df = 1,34	p = 0.0000	F = 46.3342	df = 1,35	p = 0.0000

Table 8.3.C.1 – Northern and Southern clergies’ Idealistic and Current Empathetic Identification with their Parents

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Mother	0.69	[21]	>	0.68	[20]	Not Significant		
Ideal. Identification with Father	0.57	[20]	<	0.69	[19]	Not Significant		
Emp. Identification with Mother	0.77	[21]	>	0.71	[20]	Not Significant		
Emp. Identification with Father	0.69	[20]	<	0.72	[19]	Not Significant		
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Mother	0.67	[104]	>	0.51	[64]	F = 31.2630	df = 1,166	p = 0.0000
Ideal. Identification with Father	0.65	[104]	>	0.56	[64]	F = 7.1964	df = 1,166	p = 0.0080
Emp. Identification with Mother	0.72	[104]	>	0.55	[64]	F = 36.5885	df = 1,166	p = 0.0000
Emp. Identification with Father	0.68	[104]	>	0.60	[64]	F = 8.1266	df = 1,166	p = 0.0051
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Mother	0.62	[23]	>	0.56	[18]	Not Significant		
Ideal. Identification with Father	0.61	[25]	>	0.55	[18]	Not Significant		
Emp. Identification with Mother	0.67	[23]	>	0.57	[18]	Not Significant		
Emp. Identification with Father	0.64	[25]	>	0.59	[18]	Not Significant		
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Mother	0.62	[19]	>	0.48	[29]	F = 6.2313	df = 1,46	p = 0.0154
Ideal. Identification with Father	0.67	[18]	>	0.54	[29]	Not Significant		
Emp. Identification with Mother	0.71	[19]	>	0.51	[29]	F = 12.2224	df = 1,46	p = 0.0014
Emp. Identification with Father	0.72	[18]	>	0.58	[29]	F = 5.3384	df = 1,46	p = 0.0240
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Mother	0.61	[28]	>	0.54	[15]	Not Significant		
Ideal. Identification with Father	0.56	[26]	<	0.60	[15]	Not Significant		
Emp. Identification with Mother	0.69	[28]	>	0.59	[15]	Not Significant		
Emp. Identification with Father	0.62	[26]	=	0.62	[15]	Not Significant		
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Mother	0.64	[19]	>	0.57	[2]	Not Significant		
Ideal. Identification with Father	0.61	[20]	<	0.64	[2]	Not Significant		
Emp. Identification with Mother	0.68	[19]	>	0.66	[2]	Not Significant		
Emp. Identification with Father	0.62	[20]	<	0.73	[2]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.C.2 – Northern and Southern clergies’ Ego-Involvement with and Evaluation of their Parents

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=23)			
Ego-Involvement with Mother	3.43	[21]	◀	3.65	[20]		Not Significant	
Ego-Involvement with Father	3.53	[20]	◀	3.74	[19]		Not Significant	
Evaluation of Mother	0.46	[21]	◀	0.52	[20]		Not Significant	
Evaluation of Father	0.31	[20]	◀	0.49	[19]		Not Significant	
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=116)		S I	(n=67)			
Ego-Involvement with Mother	3.11	[104]	➤	2.74	[64]	F = 6.1515	df = 1,166	p = 0.0135
Ego-Involvement with Father	3.14	[104]	➤	2.79	[64]	F = 5.4721	df = 1,166	p = 0.0194
Evaluation of Mother	0.44	[104]	➤	0.19	[64]	F = 26.3186	df = 1,166	p = 0.0000
Evaluation of Father	0.41	[104]	➤	0.29	[64]	F = 5.9868	df = 1,166	p = 0.0147
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=25)		S I	(n=19)			
Ego-Involvement with Mother	2.56	[23]	◀	2.74	[18]		Not Significant	
Ego-Involvement with Father	2.64	[25]	◀	2.96	[18]		Not Significant	
Evaluation of Mother	0.31	[23]	➤	0.29	[18]		Not Significant	
Evaluation of Father	0.33	[25]	➤	0.24	[18]		Not Significant	
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=24)		S I	(n=29)			
Ego-Involvement with Mother	2.80	[19]	➤	2.75	[29]		Not Significant	
Ego-Involvement with Father	3.04	[18]	➤	2.79	[29]		Not Significant	
Evaluation of Mother	0.28	[19]	➤	0.15	[29]		Not Significant	
Evaluation of Father	0.34	[18]	➤	0.22	[29]		Not Significant	
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=30)		S I	(n=16)			
Ego-Involvement with Mother	2.83	[28]	➤	2.80	[15]		Not Significant	
Ego-Involvement with Father	2.83	[26]	➤	2.65	[15]		Not Significant	
Evaluation of Mother	0.36	[28]	➤	0.31	[15]		Not Significant	
Evaluation of Father	0.30	[26]	◀	0.47	[15]		Not Significant	
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=3)			
Ego-Involvement with Mother	3.39	[19]	➤	2.09	[2]		Not Significant	
Ego-Involvement with Father	3.31	[20]	➤	2.18	[2]		Not Significant	
Evaluation of Mother	0.41	[19]	➤	0.16	[2]		Not Significant	
Evaluation of Father	0.39	[20]	➤	0.24	[2]		Not Significant	

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.D.1 – Comparisons of clergies' *Ego-Involvement* with and *Evaluation* of their (direct) Church Superior

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Ego-Involvement with Church Superior</u>	<u>Evaluation of Church Superior</u>
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	F = 24.7342 df = 1,72 p = 0.0000	F = 4.4563 df = 1,73 p = 0.0360
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	F = 4.2282 df = 1,52 p = 0.0422	Not Significant
Catholics / Free Presb.	F = 32.8009 df = 1,57 p = 0.0000	F = 21.2282 df = 1,57 p = 0.0001
Presbyterians / Ch. of Ireland	F = 26.5300 df = 1,79 p = 0.0000	F = 9.4635 df = 1,79 p = 0.0032
Presbyterians / Methodists	F = 16.0879 df = 1,71 p = 0.0003	F = 14.9608 df = 1,71 p = 0.0005
Presbyterians / Baptists	Not Significant	F = 4.0203 df = 1,38 p = 0.0493
Presbyterians / Free Presb.	F = 121.9718 df = 1,43 p = 0.0000	F = 55.6428 df = 1,43 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	F = 4.0051 df = 1,59 p = 0.0472	Not Significant
Ch. of Ireland / Free Presb.	F = 73.1949 df = 1,64 p = 0.0000	F = 16.4426 df = 1,64 p = 0.0003
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 51.4163 df = 1,56 p = 0.0000	F = 31.7854 df = 1,56 p = 0.0000
Baptists / Free Presb.	F = 130.8044 df = 1,23 p = 0.0000	F = 22.9584 df = 1,23 p = 0.0002

Table 8.3.D.2 – Comparisons of clergies' *Idealistic* and *Current Empathetic Identifications* with their (direct) Church Superior

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Idealistic Identification with Church Superior</u>	<u>Empathetic Identification with Church Superior</u>
Catholics / 'PROTESTANTS'	F = 6.6380 df = 1,190 p = 0.0104	Not Significant
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	F = 9.9490 df = 1,93 p = 0.0025	F = 3.8535 df = 1,93 p = 0.0497
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	F = 35.5193 df = 1,57 p = 0.0000	F = 19.4653 df = 1,57 p = 0.0000
Presbyterians / Ch. of Ireland	F = 9.8237 df = 1,79 p = 0.0028	F = 8.4102 df = 1,79 p = 0.0050
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	F = 34.7630 df = 1,43 p = 0.0000	F = 25.4196 df = 1,43 p = 0.0001
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 8.9102 df = 1,56 p = 0.0001	F = 7.7222 df = 1,64 p = 0.0072
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 24.5868 df = 1,56 p = 0.0001	F = 20.9407 df = 1,56 p = 0.0001
Baptists / Free Presb.	F = 25.5808 df = 1,23 p = 0.0001	F = 22.8046 df = 1,23 p = 0.0002

Table 8.3.E.1 – Northern and Southern clergies’ Ego-Involvement with and Evaluation of their Church and their Church Superior

<u>Catholic clergy (N = 44)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
Ego-Involvement with Church	3.54	[21]	<	3.78	[23]	Not Significant	
Ego-Involvement with Superior	3.16	[21]	<	3.69	[23]	Not Significant	
Evaluation of Church	0.47	[21]	<	0.49	[23]	Not Significant	
Evaluation of Superior	0.60	[21]	<	0.63	[23]	Not Significant	
<u>Protestant clergy (N = 183)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
Ego-Involvement with Church	Not relevant – Not relevant – Not relevant – Not relevant – Not relevant – Not Relevant						
Ego-Involvement with Superior	3.34	[92]	>	2.96	[57]	F = 5.5433	df = 1,147 p = 0.0188
Evaluation of Church	Not relevant – Not relevant – Not relevant – Not relevant – Not relevant – Not Relevant						
Evaluation of Superior	0.70	[92]	>	0.61	[57]	F = 4.9073	df = 1,147 p = 0.0266
<u>Presbyterian clergy (N = 44)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
Ego-Involvement with Church	2.59	[25]	<	2.64	[19]	Not Significant	
Ego-Involvement with Superior	2.46	[17]	>	2.28	[13]	Not Significant	
Evaluation of Church	0.41	[25]	>	0.34	[19]	Not Significant	
Evaluation of Superior	0.48	[17]	<	0.51	[13]	Not Significant	
<u>Church of Ireland clergy (N = 53)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
Ego-Involvement with Church	3.20	[24]	>	2.82	[29]	Not Significant	
Ego-Involvement with Superior	3.33	[24]	>	3.22	[27]	Not Significant	
Evaluation of Church	0.68	[24]	>	0.52	[29]	F = 6.2881	df = 1,51 p = 0.0147
Evaluation of Superior	0.70	[24]	>	0.63	[27]	Not Significant	
<u>Methodist clergy (N = 46)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
Ego-Involvement with Church	3.12	[30]	>	3.10	[16]	Not Significant	
Ego-Involvement with Superior	3.23	[27]	>	3.15	[16]	Not Significant	
Evaluation of Church	0.67	[30]	>	0.62	[16]	Not Significant	
Evaluation of Superior	0.70	[27]	>	0.64	[16]	Not Significant	
<u>Baptist clergy (N = 24)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
Ego-Involvement with Church	3.24	[21]	>	2.72	[3]	Not Significant	
Ego-Involvement with Superior	2.92	[9]	>	1.73	[1]	Not Significant	
Evaluation of Church	0.63	[21]	>	0.48	[3]	Not Significant	
Evaluation of Superior	0.67	[9]	>	0.54	[1]	Not Significant	

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.E.2 – Northern and Southern clergies’ Idealistic and Current Empathetic Identification with their Church and their Church Superior

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Church	0.66	[21]	<	0.71	[23]	Not Significant		
Ideal. Identification with Superior	0.68	[21]	<	0.71	[23]	Not Significant		
Emp. Identification with Church	0.74	[21]	<	0.75	[23]	Not Significant		
Emp. Identification with Superior	0.77	[21]	>	0.73	[23]	Not Significant		
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Church	Not relevant – Not relevant – Not relevant – Not relevant – Not relevant – Not Relevant							
Ideal. Identification with Superior	0.81	[92]	>	0.72	[57]	F = 8.3275	df = 1,147	p = 0.0047
Emp. Identification with Church	Not relevant – Not relevant – Not relevant – Not relevant – Not relevant – Not Relevant							
Emp. Identification with Superior	0.82	[92]	>	0.73	[57]	F = 9.1639	df = 1,147	p = 0.0033
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Church	0.69	[25]	>	0.64	[19]	Not Significant		
Ideal. Identification with Superior	0.71	[17]	>	0.64	[13]	Not Significant		
Emp. Identification with Church	0.71	[25]	>	0.68	[19]	Not Significant		
Emp. Identification with Superior	0.73	[17]	>	0.65	[13]	Not Significant		
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Church	0.84	[24]	>	0.73	[29]	F = 4.8004	df = 1,51	p = 0.0311
Ideal. Identification with Superior	0.86	[24]	>	0.77	[27]	Not Significant		
Emp. Identification with Church	0.83	[24]	>	0.73	[29]	F = 4.5671	df = 1,51	p = 0.0352
Emp. Identification with Superior	0.86	[24]	>	0.77	[27]	Not Significant		
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Church	0.76	[30]	>	0.74	[16]	Not Significant		
Ideal. Identification with Superior	0.78	[27]	>	0.79	[16]	Not Significant		
Emp. Identification with Church	0.77	[30]	>	0.76	[16]	Not Significant		
Emp. Identification with Superior	0.79	[27]	>	0.70	[16]	Not Significant		
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Church	0.64	[21]	<	0.67	[3]	Not Significant		
Ideal. Identification with Superior	0.70	[9]	<	0.91	[1]	Not Significant		
Emp. Identification with Church	0.67	[21]	<	0.73	[3]	Not Significant		
Emp. Identification with Superior	0.69	[9]	<	0.91	[1]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.F.1 – Comparisons of clergies' *Curr. Emp. Identification* with their parish members

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Empathetic Identifications</u> <u>with Most Men</u>	<u>Empathetic Identification</u> <u>with Most Women</u>
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	F = 6.9454 df = 1,85 p = 0.0097	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	F = 4.1327 df = 1,65 p = 0.0435	Not Significant
Catholics / Free Presb.	F = 50.3625 df = 1,57 p = 0.0000	F = 36.2916 df = 1,57 p = 0.0000
Presbyterians / Ch. of Ireland	F = 3.9398 df = 1,94 p = 0.00475	F = 4.5442 df = 1,94 p = 0.0335
Presbyterians / Methodists	F = 5.3187 df = 1,88 p = 0.0221	Not Significant
Presbyterians / Baptists	F = 15.3092 df = 1,66 p = 0.0004	F = 8.7104 df = 1,66 p = 0.0046
Presbyterians / Free Presb.	F = 59.7181 df = 1,58 p = 0.0000	F = 55.9244 df = 1,58 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	F = 6.0027 df = 1,74 p = 0.0158	Not Significant
Ch. of Ireland / Free Presb.	F = 45.2743 df = 1,66 p = 0.0000	F = 46.1457 df = 1,66 p = 0.0000
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 33.7325 df = 1,60 p = 0.0000	F = 32.5224 df = 1,60 p = 0.0000
Baptists / Free Presb.	F = 26.3586 df = 1,38 p = 0.0001	F = 42.9775 df = 1,38 p = 0.0000

Table 8.3.F.2 – Comparisons of clergies' *Idealistic Identifications* with their parish members

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Idealistic Identification</u> <u>with Most Men</u>	<u>Idealistic Identification</u> <u>with Most Women</u>
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	F = 6.0020 df = 1,65 p = 0.0161	Not Significant
Catholics / Free Presb.	F = 81.4466 df = 1,57 p = 0.0000	F = 61.5478 df = 1,57 p = 0.0000
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	F = 9.5272 df = 1,66 p = 0.0033	F = 6.5902 df = 1,66 p = 0.0121
Presbyterians / Free Presb.	F = 61.2565 df = 1,58 p = 0.0000	F = 58.3733 df = 1,58 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 50.0384 df = 1,66 p = 0.0000	F = 53.5523 df = 1,66 p = 0.0000
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 41.1848 df = 1,60 p = 0.0000	F = 43.5237 df = 1,60 p = 0.0000
Baptists / Free Presb.	F = 41.7304 df = 1,38 p = 0.0000	F = 49.1601 df = 1,38 p = 0.0000

Table 8.3.G.1 – Northern and Southern clergies’ Ego-Involvement with and Evaluation of their Parish Members

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=23)			
Ego-Involvement with Men	2.94	[20]	◀	3.12	[23]	Not Significant		
Ego-Involvement with Women	2.68	[20]	◀	3.25	[23]	F = 5.3346	df = 1,41	p = 0.0245
Evaluation of Men	0.33	[20]	◀	0.38	[23]	Not Significant		
Evaluation of Women	0.36	[20]	◀	0.55	[23]	F = 5.6176	df = 1,41	p = 0.0213
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=116)		S I	(n=67)			
Ego-Involvement with Men	3.23	[116]	➤	3.09	[66]	Not Significant		
Ego-Involvement with Women	3.12	[116]	➤	2.86	[66]	Not Significant		
Evaluation of Men	0.33	[116]	◀	0.39	[66]	Not Significant		
Evaluation of Women	0.36	[116]	◀	0.42	[66]	Not Significant		
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=25)		S I	(n=19)			
Ego-Involvement with Men	2.92	[25]	➤	2.53	[19]	Not Significant		
Ego-Involvement with Women	2.51	[25]	➤	2.37	[19]	Not Significant		
Evaluation of Men	0.13	[25]	◀	0.24	[19]	Not Significant		
Evaluation of Women	0.19	[25]	◀	0.28	[19]	Not Significant		
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=24)		S I	(n=29)			
Ego-Involvement with Men	3.41	[24]	➤	2.98	[28]	F = 4.0296	df = 1,50	p = 0.0474
Ego-Involvement with Women	3.33	[24]	➤	2.99	[28]	Not Significant		
Evaluation of Men	0.17	[24]	◀	0.39	[28]	F = 9.6229	df = 1,50	p = 0.0044
Evaluation of Women	0.22	[24]	◀	0.41	[28]	F = 9.2940	df = 1,50	p = 0.0039
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=30)		S I	(n=16)			
Ego-Involvement with Men	2.82	[30]	◀	3.34	[16]	F = 7.1806	df = 1,44	p = 0.0100
Ego-Involvement with Women	2.71	[30]	◀	3.26	[16]	F = 5.2096	df = 1,44	p = 0.0258
Evaluation of Men	0.24	[30]	◀	0.50	[16]	F = 7.4175	df = 1,44	p = 0.0090
Evaluation of Women	0.26	[30]	◀	0.53	[16]	F = 8.7048	df = 1,44	p = 0.0052
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=3)			
Ego-Involvement with Men	3.49	[21]	➤	2.73	[3]	Not Significant		
Ego-Involvement with Women	3.23	[21]	➤	2.51	[3]	Not Significant		
Evaluation of Men	0.46	[21]	◀	0.64	[3]	Not Significant		
Evaluation of Women	0.51	[21]	◀	0.56	[3]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.G.2 – Northern and Southern clergies’ Idealistic and Current Empathetic Identifications with their Parish Members

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Men	0.59	[21]	<	0.60	[20]	Not Significant		
Ideal. Identification with Women	0.57	[21]	<	0.68	[20]	F = 5.8239	df = 1,41	p = 0.0193
Emp. Identification with Men	0.67	[21]	<	0.69	[20]	Not Significant		
Emp. Identification with Women	0.65	[21]	<	0.71	[20]	Not Significant		
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Men	0.62	[116]	<	0.68	[66]	Not Significant		
Ideal. Identification with Women	0.66	[116]	<	0.69	[66]	Not Significant		
Emp. Identification with Men	0.67	[116]	<	0.70	[66]	Not Significant		
Emp. Identification with Women	0.69	[116]	<	0.71	[66]	Not Significant		
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Men	0.52	[25]	<	0.59	[19]	Not Significant		
Ideal. Identification with Women	0.56	[25]	<	0.62	[19]	Not Significant		
Emp. Identification with Men	0.55	[25]	<	0.62	[19]	Not Significant		
Emp. Identification with Women	0.60	[25]	<	0.64	[19]	Not Significant		
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Men	0.52	[24]	<	0.69	[28]	F = 12.9517	df = 1,50	p = 0.0011
Ideal. Identification with Women	0.59	[24]	<	0.70	[28]	F = 7.0692	df = 1,50	p = 0.0102
Emp. Identification with Men	0.59	[24]	<	0.71	[28]	F = 6.8419	df = 1,50	p = 0.0113
Emp. Identification with Women	0.65	[24]	<	0.72	[28]	Not Significant		
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Men	0.57	[30]	<	0.73	[16]	F = 4.4793	df = 1,44	p = 0.0088
Ideal. Identification with Women	0.60	[30]	<	0.72	[16]	F = 4.5659	df = 1,44	p = 0.0360
Emp. Identification with Men	0.63	[30]	<	0.76	[16]	F = 5.6347	df = 1,44	p = 0.0208
Emp. Identification with Women	0.64	[30]	<	0.77	[16]	F = 5.7767	df = 1,44	p = 0.0194
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ideal. Identification with Men	0.68	[21]	<	0.80	[3]	Not Significant		
Ideal. Identification with Women	0.68	[21]	<	0.79	[3]	Not Significant		
Emp. Identification with Men	0.74	[21]	<	0.86	[3]	Not Significant		
Emp. Identification with Women	0.72	[21]	<	0.85	[3]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.H – Northern and Southern clergies’ patterns of identification with the Paramilitary Organisations of their OWN ethnicity

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	3.65	[21]	<	3.83	[23]	Not Significant		
Evaluation	0.28	[21]	>	0.10	[23]	Not Significant		
Idealistic Identification	0.43	[21]	>	0.39	[23]	Not Significant		
Curr. Emp. Identification	0.52	[21]	>	0.43	[23]	F = 4.7064	df = 1,42	p = 0.0337
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	3.47	[116]	<	3.76	[66]	F = 6.7035	df = 1,180	p = 0.0101
Evaluation	0.00	[116]	>	-0.34	[66]	F = 40.6883	df = 1,180	p = 0.0000
Idealistic Identification	0.39	[116]	>	0.26	[66]	F = 47.1741	df = 1,180	p = 0.0000
Curr. Emp. Identification	0.42	[116]	>	0.30	[66]	F = 40.0970	df = 1,180	p = 0.0000
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	3.34	[25]	<	3.56	[19]	Not Significant		
Evaluation	-0.16	[25]	>	-0.26	[19]	Not Significant		
Idealistic Identification	0.31	[25]	>	0.29	[19]	Not Significant		
Curr. Emp. Identification	0.34	[25]	>	0.33	[19]	Not Significant		
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	3.79	[24]	>	3.71	[28]	Not Significant		
Evaluation	0.01	[24]	>	-0.38	[28]	F = 21.1112	df = 1,50	p = 0.0001
Idealistic Identification	0.46	[24]	>	0.22	[28]	F = 57.1974	df = 1,50	p = 0.0000
Curr. Emp. Identification	0.50	[24]	>	0.25	[28]	F = 68.3650	df = 1,50	p = 0.0000
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	3.58	[30]	<	4.10	[16]	F = 5.0439	df = 1,44	p = 0.0280
Evaluation	-0.01	[30]	>	-0.37	[16]	F = 14.5429	df = 1,44	p = 0.0007
Idealistic Identification	0.38	[30]	>	0.26	[16]	F = 11.9349	df = 1,44	p = 0.0016
Curr. Emp. Identification	0.42	[30]	>	0.32	[16]	F = 8.0613	df = 1,44	p = 0.0068
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	3.55	[21]	<	3.76	[3]	Not Significant		
Evaluation	-0.13	[21]	>	-0.22	[3]	Not Significant		
Idealistic Identification	0.31	[21]	<	0.33	[3]	Not Significant		
Curr. Emp. Identification	0.35	[21]	<	0.36	[3]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.I – Comparisons of clergies' patterns of identification with *their 'own' parties*

Catholic clergy (N = 44)					Analysis of variance on the factor 'Entity' with		
	Sinn Fein			S D L P	2 levels: (i) Sinn Fein ; (ii) S D L P		
Ego-Involvement	3.36	[44]	>	2.71 [44]	F = 20.9500	df = 1,86	p = 0.0001
Evaluation	0.35	[44]	<	0.62 [44]	F = 12.8673	df = 1,86	p = 0.0009
Idealistic Identification	0.45	[44]	<	0.61 [44]	F = 19.6659	df = 1,86	p = 0.0001
Current Emp. Identification	0.50	[44]	<	0.63 [44]	F = 11.2213	df = 1,86	p = 0.0016
Protestant clergy (N = 183)					Analysis of variance on the factor 'Entity' with		
	D U P			U U P	2 levels: (i) D U P ; (ii) U U P		
Ego-Involvement	4.39	[182]	>	3.12 [183]	F = 328.2075	df = 1,363	p = 0.0000
Evaluation	-0.08	[182]	<	0.09 [183]	F = 13.5508	df = 1,363	p = 0.0005
Idealistic Identification	0.42	[182]	<	0.44 [183]	Not Significant		
Current Emp. Identification	0.46	[182]	<	0.47 [183]	Not Significant		
Presbyterian clergy (N = 44)					Analysis of variance on the factor 'Entity' with		
	D U P			U U P	2 levels: (i) D U P ; (ii) U U P		
Ego-Involvement	4.33	[44]	>	2.93 [44]	F = 90.2747	df = 1,86	p = 0.0000
Evaluation	-0.15	[44]	<	0.01 [44]	Not Significant		
Idealistic Identification	0.38	[44]	>	0.37 [44]	Not Significant		
Current Emp. Identification	0.41	[44]	>	0.39 [44]	Not Significant		
Church of Ireland clergy (N = 53)					Analysis of variance on the factor 'Entity' with		
	D U P			U U P	2 levels: (i) D U P ; (ii) U U P		
Ego-Involvement	4.42	[52]	>	3.33 [53]	F = 61.7732	df = 1,103	p = 0.0000
Evaluation	-0.26	[52]	<	0.06 [53]	F = 18.0697	df = 1,103	p = 0.0002
Idealistic Identification	0.34	[52]	<	0.44 [53]	F = 7.3345	df = 1,103	p = 0.0079
Current Emp. Identification	0.40	[52]	<	0.47 [53]	F = 4.1774	df = 1,103	p = 0.0409
Methodist clergy (N = 46)					Analysis of variance on the factor 'Entity' with		
	D U P			U U P	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement	4.51	[46]	>	3.27 [46]	F = 79.5574	df = 1,90	p = 0.0000
Evaluation	-0.17	[46]	<	0.07 [46]	F = 9.3121	df = 1,90	p = 0.0033
Idealistic Identification	0.37	[46]	<	0.41 [46]	Not Significant		
Current Emp. Identification	0.42	[46]	<	0.46 [46]	Not Significant		
Baptist clergy (N = 24)					Analysis of variance on the factor 'Entity' with		
	D U P			U U P	2 levels: (i) D U P ; (ii) U U P		
Ego-Involvement	4.45	[24]	>	2.97 [24]	F = 95.2594	df = 1,46	p = 0.0000
Evaluation	0.04	[24]	<	0.12 [24]	Not Significant		
Idealistic Identification	0.47	[24]	>	0.44 [24]	Not Significant		
Current Emp. Identification	0.50	[24]	>	0.49 [24]	Not Significant		
Free Presbyterian clergy (N = 24)					Analysis of variance on the factor 'Entity' with		
	D U P			U U P	2 levels: (i) D U P ; (ii) U U P		
Ego-Involvement	4.06	[16]	>	2.72 [16]	F = 57.3581	df = 1,30	p = 0.0000
Evaluation	0.80	[16]	>	0.42 [16]	F = 26.0472	df = 1,30	p = 0.0001
Idealistic Identification	0.84	[16]	>	0.71 [16]	F = 6.1994	df = 1,30	p = 0.0176
Current Emp. Identification	0.84	[16]	>	0.70 [16]	F = 6.4727	df = 1,30	p = 0.0156

NB – The numbers in [] indicate the number of individuals in each group who have 'construed' the entity

Table 8.3.J.1 – Northern and Southern clergies’ Idealistic and Current Empathetic Identifications with “their respective Political Parties”

<u>Catholic clergy (N = 44)</u>				
	N	(n=21)	S I	(n=23)
Ideal. Identification with Sinn	0.51	[21]	➤	0.40 [23]
Ideal. Identification with S D L P	0.65	[21]	➤	0.57 [23]
Emp. Identification with Sinn	0.58	[21]	➤	0.43 [23]
Emp. Identification with S D L P	0.70	[21]	➤	0.56 [23]
<u>Protestant clergy (N = 183)</u>				
	N	(n=116)	S I	(n=67)
Ideal. Identification with D U P	0.48	[116]	➤	0.30 [66]
Ideal. Identification with U U P	0.51	[116]	➤	0.33 [67]
Emp. Identification with D U P	0.53	[116]	➤	0.34 [66]
Emp. Identification with U U P	0.53	[116]	➤	0.37 [67]
<u>Presbyterian clergy (N = 44)</u>				
	N	(n=25)	S I	(n=19)
Ideal. Identification with D U P	0.41	[25]	➤	0.33 [19]
Ideal. Identification with U U P	0.37	[25]	-	0.37 [19]
Emp. Identification with D U P	0.45	[25]	➤	0.35 [19]
Emp. Identification with U U P	0.39	[25]	⬅	0.41 [19]
<u>Church of Ireland clergy (N = 53)</u>				
	N	(n=24)	S I	(n=29)
Ideal. Identification with D U P	0.43	[24]	➤	0.27 [28]
Ideal. Identification with U U P	0.60	[24]	➤	0.32 [29]
Emp. Identification with D U P	0.51	[24]	➤	0.30 [28]
Emp. Identification with U U P	0.63	[24]	➤	0.34 [29]
<u>Methodist clergy (N = 46)</u>				
	N	(n=30)	S I	(n=16)
Ideal. Identification with D U P	0.39	[30]	➤	0.32 [16]
Ideal. Identification with U U P	0.46	[30]	➤	0.32 [16]
Emp. Identification with D U P	0.45	[30]	➤	0.37 [16]
Emp. Identification with U U P	0.50	[30]	➤	0.38 [16]
<u>Baptist clergy (N = 24)</u>				
	N	(n=21)	S I	(n=3)
Ideal. Identification with D U P	0.48	[21]	➤	0.35 [3]
Ideal. Identification with U U P	0.46	[21]	➤	0.30 [3]
Emp. Identification with D U P	0.52	[21]	➤	0.41 [3]
Emp. Identification with U U P	0.51	[21]	➤	0.33 [3]

Analysis of variance on the factor ‘Location with		
2 levels: (i) Northern Ireland ; (ii) Southern		
F = 6.0913	df = 1,207	p = 0.0138
Not Significant		
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
Analysis of variance on the factor ‘Location with		
2 levels: (i) Northern Ireland ; (ii) Southern		
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
Analysis of variance on the factor ‘Location with		
2 levels: (i) Northern Ireland ; (ii) Southern		
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
Analysis of variance on the factor ‘Location with		
2 levels: (i) Northern Ireland ; (ii) Southern		
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
Analysis of variance on the factor ‘Location with		
2 levels: (i) Northern Ireland ; (ii) Southern		
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
Analysis of variance on the factor ‘Location with		
2 levels: (i) Northern Ireland ; (ii) Southern		
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138
F = 6.0913	df = 1,207	p = 0.0138

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.3.J.2 – Northern and Southern clergies’ Ego-Involvement with and Evaluation of “their respective Political Parties”

Catholic clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement with Sinn Fein	3.41	[21]	>	3.32	[23]	Not Significant		
Ego-Involvement with S D L P	2.88	[21]	>	2.56	[23]	Not Significant		
Evaluation of Sinn Fein	0.46	[21]	>	0.26	[23]	Not Significant		
Evaluation of S D L P	0.53	[21]	<	0.70	[23]	F = 5.0850	df = 1,42	p = 0.0277
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement with D U P	4.40	[116]	>	4.38	[66]	Not Significant		
Ego-Involvement with U U P	3.01	[116]	<	3.32	[67]	F = 8.8458	df = 1,181	p = 0.0037
Evaluation of D U P	0.06	[116]	>	-0.32	[66]	F = 36.8962	df = 1,180	p = 0.0000
Evaluation of U U P	0.22	[116]	>	-0.14	[67]	F = 43.7368	df = 1,181	p = 0.0000
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement with D U P	4.35	[25]	>	4.32	[19]	Not Significant		
Ego-Involvement with U U P	2.72	[25]	<	3.22	[19]	F = 5.8660	df = 1,42	p = 0.0188
Evaluation of D U P	-0.09	[25]	>	-0.22	[19]	Not Significant		
Evaluation of U U P	0.04	[25]	>	-0.04	[19]	Not Significant		
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement with D U P	4.66	[24]	>	4.21	[28]	F = 6.3396	df = 1,50	p = 0.0144
Ego-Involvement with U U P	3.43	[24]	>	3.25	[29]	Not Significant		
Evaluation of D U P	-0.11	[24]	>	-0.38	[28]	F = 10.4414	df = 1,50	p = 0.0025
Evaluation of U U P	0.33	[24]	>	-0.16	[29]	F = 25.4132	df = 1,51	p = 0.0000
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement with D U P	4.43	[30]	<	4.68	[16]	Not Significant		
Ego-Involvement with U U P	3.11	[30]	<	3.58	[16]	F = 5.3418	df = 1,44	p = 0.0241
Evaluation of D U P	-0.08	[30]	>	-0.33	[16]	F = 5.2905	df = 1,44	p = 0.0247
Evaluation of U U P	0.20	[30]	>	-0.19	[16]	F = 15.6957	df = 1,44	p = 0.0005
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Ego-Involvement with D U P	4.40	[21]	<	4.80	[3]	Not Significant		
Ego-Involvement with U U P	2.93	[21]	<	3.26	[3]	Not Significant		
Evaluation of D U P	0.10	[21]	>	-0.43	[3]	F = 4.6249	df = 1,22	p = 0.0405
Evaluation of U U P	0.17	[21]	>	-0.26	[3]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.A – Comparisons of *Catholics'* patterns of identifications with the different *Protestant Churches*

	Presbyterian Church			Church of Ireland		Analysis of variance on the factor 'Entity' with 2 levels: (i) Presbyterian Church ; (ii) Church of Ireland		
Ego-Involvement	3.18	[41]	>	2.86	[41]	Not Significant		
Evaluation	0.02	[41]	<	0.24	[41]	F = 7.6134	df = 1,80	p = 0.0072
Idealistic-Identification	0.41	[41]	<	0.54	[41]	F = 16.0453	df = 1,80	p = 0.0003
Current Emp. Identification	0.48	[41]	<	0.59	[41]	F = 10.7489	df = 1,80	p = 0.0019
	Presbyterian Church			Methodist Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Presbyterian Church ; (ii) Methodist Church		
Ego-Involvement	3.18	[41]	>	2.56	[40]	F = 7.4548	df = 1,79	p = 0.0078
Evaluation	0.02	[41]	<	0.10	[40]	Not Significant		
Idealistic-Identification	0.41	[41]	-	0.41	[40]	Not Significant		
Current Emp. Identification	0.48	[41]	>	0.47	[40]	Not Significant		
	Presbyterian Church			Baptist Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Presbyterian Church ; (ii) Baptist Church		
Ego-Involvement	3.18	[41]	>	2.54	[37]	F = 6.3620	df = 1,76	p = 0.0132
Evaluation	0.02	[41]	>	-0.04	[37]	Not Significant		
Idealistic-Identification	0.41	[41]	>	0.32	[37]	F = 6.9132	df = 1,76	p = 0.0101
Current Emp. Identification	0.48	[41]	>	0.38	[37]	F = 9.7305	df = 1,76	p = 0.0029
	Presbyterian Church			Free Presb. Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Presbyterian Church ; (ii) Free Presb. Church		
Ego-Involvement	3.18	[41]	<	4.02	[42]	F = 11.8454	df = 1,81	p = 0.0013
Evaluation	0.02	[41]	>	-0.22	[42]	F = 10.7557	df = 1,81	p = 0.0019
Idealistic-Identification	0.41	[41]	>	0.32	[42]	F = 8.9879	df = 1,81	p = 0.0039
Current Emp. Identification	0.48	[41]	>	0.39	[42]	F = 8.9498	df = 1,81	p = 0.0040
	Church of Ireland			Methodist Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Church of Ireland ; (ii) Methodist Church		
Ego-Involvement	2.86	[41]	>	2.56	[40]	Not Significant		
Evaluation	0.24	[41]	>	0.10	[40]	Not Significant		
Idealistic-Identification	0.54	[41]	>	0.41	[40]	F = 15.1751	df = 1,79	p = 0.0004
Current Emp. Identification	0.59	[41]	>	0.47	[40]	F = 9.7632	df = 1,79	p = 0.0028

NB – The numbers in [] indicate the number of Catholic clergy members (N=44) who have 'construed' the entity (i.e., the particular Protestant Church)

Table 8.4.A – Comparisons of *Catholics'* patterns of identifications with the different *Protestant Churches*

	Church of Ireland			Baptist Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Church of Ireland; (ii) Baptist Church		
Ego-Involvement	2.86	[41]	>	2.54	[37]	Not Significant		
Evaluation	0.24	[41]	>	-0.04	[37]	F = 9.7591	df = 1,76	p = 0.0029
Idealistic-Identification	0.54	[41]	>	0.32	[37]	F = 36.2985	df = 1,76	p = 0.0000
Current Emp. Identification	0.59	[41]	>	0.38	[37]	F = 34.2275	df = 1,76	p = 0.0000
	Church of Ireland			Free Presb. Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Church of Ireland ; (ii) Free Presb. Church		
Ego-Involvement	2.86	[41]	>	4.02	[42]	F = 25.8597	df = 1,81	p = 0.0000
Evaluation	0.24	[41]	<	-0.22	[42]	F = 38.7827	df = 1,81	p = 0.0000
Idealistic-Identification	0.54	[41]	>	0.32	[42]	F = 47.3854	df = 1,81	p = 0.0000
Current Emp. Identification	0.59	[41]	>	0.39	[42]	F = 35.6742	df = 1,81	p = 0.0000
	Methodist Church			Baptist Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Methodist Church ; (ii) Baptist Church		
Ego-Involvement	2.56	[40]	>	2.54	[37]	Not Significant		
Evaluation	0.10	[40]	>	-0.04	[37]	Not Significant		
Idealistic-Identification	0.41	[40]	>	0.32	[37]	F = 5.9341	df = 1,75	p = 0.0163
Current Emp. Identification	0.47	[40]	>	0.38	[37]	F = 6.1804	df = 1,75	p = 0.0144
	Methodist Church			Free Presb. Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Methodist Church ; (ii) Free Presb. Church		
Ego-Involvement	2.56	[40]	<	4.02	[42]	F = 37.5209	df = 1,80	p = 0.0000
Evaluation	0.10	[40]	>	-0.22	[42]	F = 22.6519	df = 1,80	p = 0.0001
Idealistic-Identification	0.41	[40]	>	0.32	[42]	F = 7.5894	df = 1,80	p = 0.0073
Current Emp. Identification	0.47	[40]	>	0.39	[42]	F = 5.4945	df = 1,80	p = 0.0203
	Baptist Church			Free Presb. Church		Analysis of variance on the factor 'Entity' with 2 levels: (i) Baptist Church ; (ii) Free Presb. Church		
Ego-Involvement	2.54	[37]	<	4.02	[42]	F = 31.0786	df = 1,77	p = 0.0000
Evaluation	-0.04	[37]	>	-0.22	[42]	F = 4.4444	df = 1,77	p = 0.0360
Idealistic-Identification	0.32	[37]	=	0.32	[42]	Not Significant		
Current Emp. Identification	0.38	[37]	<	0.39	[42]	Not Significant		

NB – The numbers in [] indicate the number of Catholic clergy members (N=44) who have 'construed' the entity (i.e., the particular Protestant Church)

Table 8.4.B – Northern and Southern CATHOLIC clergies’ patterns of Identification with “the other ethnicity”

<u>Ego-Involvement</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Presbyterian Church	3.19	[21]	>	3.17	[20]	Not Significant		
Church of Ireland	2.74	[21]	<	2.99	[20]	Not Significant		
Methodist Church	2.52	[20]	<	2.60	[20]	Not Significant		
Baptist Church	2.71	[19]	>	2.36	[18]	Not Significant		
Free Presb. Church	4.73	[21]	>	3.32	[21]	F = 24.2701	df = 1,40	p = 0.0001
The D U P	4.52	[21]	>	3.62	[23]	F = 9.6060	df = 1,42	p = 0.0037
The U U P	3.52	[21]	>	3.50	[23]	Not Significant		
Loyalist Groups	3.81	[21]	>	3.30	[23]	Not Significant		
<u>Idealistic Identification</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Presbyterian Church	0.38	[21]	<	0.44	[20]	Not Significant		
Church of Ireland	0.48	[21]	<	0.61	[20]	F = 7.3241	df = 1,39	p = 0.0098
Methodist Church	0.40	[20]	<	0.41	[20]	Not Significant		
Baptist Church	0.25	[19]	<	0.39	[18]	F = 8.7529	df = 1,35	p = 0.0056
Free Presb. Church	0.33	[21]	>	0.31	[21]	Not Significant		
The D U P	0.31	[21]	<	0.32	[23]	Not Significant		
The U U P	0.30	[21]	<	0.34	[23]	Not Significant		
Loyalist Groups	0.28	[21]	-	0.28	[23]	Not Significant		
<u>Current Empathetic Identification</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Presbyterian Church	0.47	[21]	<	0.49	[20]	Not Significant		
Church of Ireland	0.53	[21]	<	0.65	[20]	F = 7.5282	df = 1,39	p = 0.0089
Methodist Church	0.47	[20]	-	0.47	[20]	Not Significant		
Baptist Church	0.35	[19]	<	0.40	[18]	Not Significant		
Free Presb. Church	0.44	[21]	>	0.34	[21]	F = 5.0092	df = 1,40	p = 0.0291
The D U P	0.40	[21]	>	0.34	[23]	Not Significant		
The U U P	0.40	[21]	>	0.39	[23]	Not Significant		
Loyalist Groups	0.38	[21]	>	0.31	[23]	Not Significant		
<u>Evaluation</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Presbyterian Church	-0.04	[21]	<	0.09	[20]	Not Significant		
Church of Ireland	0.13	[21]	<	0.35	[20]	F = 4.2561	df = 1,39	p = 0.0433
Methodist Church	0.06	[20]	<	0.15	[20]	Not Significant		
Baptist Church	-0.25	[19]	<	0.18	[18]	F = 12.0370	df = 1,35	p = 0.0017
Free Presb. Church	-0.34	[21]	<	-0.10	[21]	F = 6.4987	df = 1,40	p = 0.0141
The D U P	-0.31	[21]	<	-0.14	[23]	Not Significant		
The U U P	-0.18	[21]	<	-0.11	[23]	Not Significant		
Loyalist Groups	-0.29	[21]	<	-0.10	[23]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.C – Comparisons of *Protestant clergies*’ patterns of identifications with the CATHOLIC CHURCH

	Presbyterians			Church of Ireland		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Presbyterians ; (ii) Church of Ireland		
Ego-Involvement	3.53	[44]	<	3.86	[52]	F = 6.9156	df = 1,94	p = 0.0097
Evaluation	0.19	[44]	>	0.10	[52]		Not Significant	
Idealistic-Identification	0.52	[44]	>	0.50	[52]		Not Significant	
Current Emp. Identification	0.54	[44]	>	0.52	[52]		Not Significant	
	Presbyterians			Methodists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Presbyterians ; (ii) Methodists		
Ego-Involvement	3.53	[44]	<	3.97	[46]	F = 11.5147	df = 1,88	p = 0.0014
Evaluation	0.19	[44]	>	0.07	[46]		Not Significant	
Idealistic-Identification	0.52	[44]	>	0.51	[46]		Not Significant	
Current Emp. Identification	0.54	[44]	<	0.55	[46]		Not Significant	
	Presbyterians			Baptists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Presbyterians ; (ii) Baptists		
Ego-Involvement	3.53	[44]	<	3.91	[24]	F = 5.2038	df = 1,66	p = 0.0243
Evaluation	0.19	[44]	>	-0.01	[24]	F = 6.3442	df = 1,66	p = 0.0136
Idealistic-Identification	0.52	[44]	>	0.44	[24]	F = 4.7957	df = 1,66	p = 0.0301
Current Emp. Identification	0.54	[44]	>	0.46	[24]	F = 4.5109	df = 1,66	p = 0.0352
	Presbyterians			Free Presbyterians		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Presbyterians ; (ii) Free Presbyterians		
Ego-Involvement	3.53	[44]	<	4.27	[16]	F = 19.7099	df = 1,58	p = 0.0001
Evaluation	0.19	[44]	<	0.25	[16]		Not Significant	
Idealistic-Identification	0.52	[44]	<	0.61	[16]	F = 8.2208	df = 1,58	p = 0.0059
Current Emp. Identification	0.54	[44]	<	0.61	[16]		Not Significant	
	Church of Ireland			Methodists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Church of Ireland ; (ii) Methodists		
Ego-Involvement	3.86	[52]	<	3.97	[46]		Not Significant	
Evaluation	0.10	[52]	>	0.07	[46]		Not Significant	
Idealistic-Identification	0.50	[52]	<	0.51	[46]		Not Significant	
Current Emp. Identification	0.52	[52]	<	0.55	[46]		Not Significant	

NB – The numbers in [] indicate the number of individuals in each Protestant denomination who have ‘construed’ the entity (i.e., the Catholic Church)

Table 8.4.C – Comparisons of *Protestant clergies*’ patterns of identifications with the CATHOLIC CHURCH

	Church of Ireland			Baptists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Church of Ireland; (ii) Baptists		
Ego-Involvement	3.86	[52]	<	3.91	[24]	Not Significant		
Evaluation	0.10	[52]	>	-0.01	[24]	Not Significant		
Idealistic-Identification	0.50	[52]	>	0.44	[24]	Not Significant		
Current Emp. Identification	0.52	[52]	>	0.46	[24]	Not Significant		
	Church of Ireland			Free Presbyterians		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Church of Ireland ; (ii) Free Presbyterians		
Ego-Involvement	3.86	[52]	<	4.37	[16]	F = 10.3342	df = 1,66	p = 0.0024
Evaluation	0.10	[52]	<	0.25	[16]	Not Significant		
Idealistic-Identification	0.50	[52]	<	0.61	[16]	F = 7.4499	df = 1,66	p = 0.0080
Current Emp. Identification	0.52	[52]	<	0.61	[16]	F = 4.2016	df = 1,66	p = 0.0418
	Methodists			Baptists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Methodists ; (ii) Baptists		
Ego-Involvement	3.97	[46]	>	3.91	[24]	Not Significant		
Evaluation	0.07	[46]	>	-0.01	[24]	Not Significant		
Idealistic-Identification	0.51	[46]	>	0.44	[24]	F = 3.8817	df = 1,68	p = 0.0500
Current Emp. Identification	0.55	[46]	>	0.46	[24]	F = 5.3982	df = 1,68	p = 0.0218
	Methodists			Free Presbyterians		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Methodists ; (ii) Free Presbyterians		
Ego-Involvement	3.97	[46]	<	4.37	[16]	F = 7.0066	df = 1,60	p = 0.0101
Evaluation	0.07	[46]	<	0.25	[16]	F = 5.3049	df = 1,60	p = 0.0233
Idealistic-Identification	0.51	[46]	<	0.61	[16]	F = 8.3504	df = 1,60	p = 0.0055
Current Emp. Identification	0.55	[46]	<	0.61	[16]	Not Significant		
	Baptists			Free Presbyterians		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) Baptists ; (ii) Free Presbyterians		
Ego-Involvement	3.91	[24]	<	4.37	[16]	F = 5.8033	df = 1,38	p = 0.0198
Evaluation	-0.01	[24]	<	0.25	[16]	F = 9.3558	df = 1,38	p = 0.0043
Idealistic-Identification	0.44	[24]	<	0.61	[16]	F = 13.8569	df = 1,38	p = 0.0009
Current Emp. Identification	0.46	[24]	<	0.61	[16]	F = 9.0831	df = 1,38	p = 0.0048

NB – The numbers in [] indicate the number of individuals in each Protestant denomination who have ‘construed’ the entity (i.e., the Catholic Church)

Table 8.4.D.1 – Northern and Southern PROTESTANT clergies’ patterns of *Ego-Involvement* with “the OTHER Ethnicity”

<u>PROTESTANT CLERGY (N = 183)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	3.95	[116]	>	3.70	[66]	F = 6.5943	df = 1,180 p = 0.0107
Sinn Fein	3.75	[116]	>	3.52	[67]	F = 4.9476	df = 1,181 p = 0.0257
The S D L P	2.96	[116]	>	2.62	[65]	F = 8.9504	df = 1,179 p = 0.0035
Republican groups	3.79	[116]	<	3.81	[66]	Not Significant	
<u>Presbyterian clergy (N = 44)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	3.62	[25]	>	3.41	[19]	Not Significant	
Sinn Fein	3.44	[25]	<	3.46	[19]	Not Significant	
The S D L P	2.64	[25]	<	2.66	[19]	Not Significant	
Republican groups	3.55	[25]	<	3.63	[19]	Not Significant	
<u>Church of Ireland clergy (N = 53)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	4.09	[24]	>	3.67	[28]	F = 8.1162	df = 1,50 p = 0.0064
Sinn Fein	4.10	[24]	>	3.41	[29]	F = 12.0636	df = 1,51 p = 0.0014
The S D L P	3.51	[24]	>	2.42	[27]	F = 42.5419	df = 1,49 p = 0.0000
Republican groups	4.04	[24]	>	3.74	[28]	Not Significant	
<u>Methodist clergy (N = 46)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	3.88	[30]	<	4.13	[16]	Not Significant	
Sinn Fein	3.62	[30]	<	3.70	[16]	Not Significant	
The S D L P	2.64	[30]	<	2.94	[16]	Not Significant	
Republican groups	3.90	[30]	<	4.09	[16]	Not Significant	
<u>Baptist clergy (N = 24)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	3.59	[21]	<	3.96	[3]	Not Significant	
Sinn Fein	3.74	[21]	<	3.90	[3]	Not Significant	
The S D L P	2.58	[21]	>	2.56	[3]	Not Significant	
Republican groups	3.62	[21]	<	4.04	[3]	Not Significant	
<u>SCALE</u>					Above 4.00		
<u>Ego-Involvement</u>					Below 2.00		
(0.00 to 5.00)					Low:		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.D.2 – Northern and Southern PROTESTANT clergies’ patterns of *Idealistic Identification with “the OTHER Ethnicity”*

<u>PROTESTANT CLERGY (N = 183)</u>						Analysis of variance on the factor 'Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.52	[116]	>	0.48	[66]	Not Significant		
Sinn Fein	0.38	[116]	>	0.35	[67]	Not Significant		
The S D L P	0.47	[116]	-	0.47	[65]	Not Significant		
Republican groups	0.33	[116]	>	0.29	[66]	F = 4.0192	df = 1,180	p = 0.0437
<u>Presbyterian clergy (N = 44)</u>						Analysis of variance on the factor 'Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.53	[25]	>	0.51	[19]	Not Significant		
Sinn Fein	0.35	[25]	>	0.31	[19]	Not Significant		
The S D L P	0.45	[25]	>	0.43	[19]	Not Significant		
Republican groups	0.29	[25]	>	0.25	[19]	Not Significant		
<u>Church of Ireland clergy (N = 53)</u>						Analysis of variance on the factor 'Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.57	[24]	>	0.44	[28]	F = 8.5648	df = 1,50	p = 0.0053
Sinn Fein	0.50	[24]	>	0.37	[29]	F = 9.9872	df = 1,51	p = 0.0030
The S D L P	0.63	[24]	>	0.50	[27]	F = 13.5316	df = 1,49	p = 0.0009
Republican groups	0.39	[24]	>	0.29	[28]	F = 19.1945	df = 1,50	p = 0.0002
<u>Methodist clergy (N = 46)</u>						Analysis of variance on the factor 'Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.51	[30]	<	0.52	[16]	Not Significant		
Sinn Fein	0.32	[30]	-	0.32	[16]	Not Significant		
The S D L P	0.44	[30]	<	0.47	[16]	Not Significant		
Republican groups	0.29	[30]	<	0.32	[16]	Not Significant		
<u>Baptist clergy (N = 24)</u>						Analysis of variance on the factor 'Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.43	[21]	<	0.53	[3]	Not Significant		
Sinn Fein	0.28	[21]	<	0.39	[3]	Not Significant		
The S D L P	0.36	[21]	<	0.51	[3]	Not Significant		
Republican groups	0.26	[21]	<	0.33	[3]	Not Significant		
<u>SCALE</u>								
	<u>Ideal. Identification</u>			<u>High (+ve role):</u>		Above 0.70		
	(0.00 to 1.00)			<u>Low:</u>		Below 0.50		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.D.3 – Northern and Southern PROTESTANT clergies’ patterns of *Current Empathetic Identifications* with “the OTHER Ethnicity”

<u>PROTESTANT CLERGY (N = 183)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	0.55	[116]	>	0.51	[66]	Not Significant	
Sinn Fein	0.39	[116]	>	0.37	[67]	Not Significant	
The S D L P	0.49	[116]	<	0.50	[65]	Not Significant	
Republican groups	0.34	[116]	>	0.32	[66]	Not Significant	
<u>Presbyterian clergy (N = 44)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	0.55	[25]	>	0.53	[19]	Not Significant	
Sinn Fein	0.37	[25]	>	0.33	[19]	Not Significant	
The S D L P	0.47	[25]	>	0.45	[19]	Not Significant	
Republican groups	0.30	[25]	>	0.27	[19]	Not Significant	
<u>Church of Ireland clergy (N = 53)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	0.59	[24]	>	0.46	[28]	F = 10.8119	df = 1,50 p = 0.0022
Sinn Fein	0.53	[24]	>	0.39	[29]	F = 11.5547	df = 1,51 p = 0.0017
The S D L P	0.64	[24]	>	0.52	[27]	F = 11.5061	df = 1,49 p = 0.0017
Republican groups	0.42	[24]	>	0.32	[28]	F = 14.2808	df = 1,50 p = 0.0007
<u>Methodist clergy (N = 46)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	0.54	[30]	<	0.55	[16]	Not Significant	
Sinn Fein	0.34	[30]	<	0.38	[16]	Not Significant	
The S D L P	0.47	[30]	<	0.51	[16]	Not Significant	
Republican groups	0.32	[30]	<	0.37	[16]	Not Significant	
<u>Baptist clergy (N = 24)</u>					Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland	
The Catholic Church	0.44	[21]	<	0.59	[3]	Not Significant	
Sinn Fein	0.29	[21]	<	0.40	[3]	Not Significant	
The S D L P	0.37	[21]	<	0.52	[3]	Not Significant	
Republican groups	0.24	[21]	<	0.35	[3]	Not Significant	
<u>SCALE</u>							
	Emp. Identification		High		Above 0.70		
	(0.00 to 1.00)		Low:		Below 0.50		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.D.4 – Northern and Southern PROTESTANT clergies’ patterns of *Evaluation* of “the OTHER Ethnicity”

<u>PROTESTANT CLERGY (N = 183)</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.12	[116]	>	0.11	[66]	Not Significant		
Sinn Fein	-0.10	[116]	<	-0.07	[67]	Not Significant		
The S D L P	0.15	[116]	<	0.29	[65]	F = 9.0992	df = 1,179	p = 0.0033
Republican groups	-0.21	[116]	>	-0.22	[66]	Not Significant		
<u>Presbyterian clergy (N = 44)</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.21	[25]	>	0.17	[19]	Not Significant		
Sinn Fein	-0.19	[25]	=	-0.19	[19]	Not Significant		
The S D L P	0.11	[25]	<	0.20	[19]	Not Significant		
Republican groups	-0.36	[25]	<	-0.32	[19]	Not Significant		
<u>Church of Ireland clergy (N = 53)</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.21	[24]	>	0.01	[28]	F = 5.5190	df = 1,50	p = 0.0215
Sinn Fein	0.10	[24]	>	0.02	[29]	Not Significant		
The S D L P	0.33	[24]	<	0.39	[27]	Not Significant		
Republican groups	-0.12	[24]	>	-0.17	[28]	Not Significant		
<u>Methodist clergy (N = 46)</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.03	[30]	<	0.15	[16]	Not Significant		
Sinn Fein	-0.23	[30]	<	-0.13	[16]	Not Significant		
The S D L P	0.17	[30]	<	0.21	[16]	Not Significant		
Republican groups	-0.33	[30]	<	-0.22	[16]	Not Significant		
<u>Baptist clergy (N = 24)</u>						Analysis of variance on the factor ‘Location with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	-0.04	[21]	<	0.17	[3]	Not Significant		
Sinn Fein	-0.26	[21]	<	0.11	[3]	Not Significant		
The S D L P	0.03	[21]	>	0.38	[3]	Not Significant		
Republican groups	-0.28	[21]	<	-0.07	[3]	Not Significant		
<u>SCALE</u>						<u>Evaluation</u>		
						Very High:	Above 4.00	Low: -0.10 to 0.30
						Moderate:	Below 2.00	Very Low: Below -0.10

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

**Table 8.4.E.1 – Frequency of Clergies’ OFFICIAL contact with the other denominations
(by Denomination AND Location)**

<i>Catholics’</i>	Presbyterians		Ch. of Ireland		Methodists		Baptists		Free Presb.	
<i>Contacts with...</i>	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	33.33%	0.00%	833.33%	13.04%	33.33%	0.00	4.76%	0.00%	0.00%	0.00%
Sometimes	52.38%	26.09%	61.91%	56.52%	52.38%	26.09%	14.29%	8.70%	4.76%	0.00%
Never	14.29%	73.91%	4.76%	30.44%	14.29%	73.91%	80.95%	91.30%	95.24%	100.00%
<i>Presbyterians’</i>	Catholics		Ch. of Ireland		Methodists		Baptists		Free Presb.	
<i>Contacts with...</i>	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	16.00%	52.63%	24.00%	63.16%	12.00%	97.83%	0.00%	0.00%	0.00%	0.00%
Sometimes	48.00%	42.11%	76.00%	36.84%	88.00%	2.17%	60.00%	57.89%	24.00%	0.00%
Never	36.00%	5.26%	0.00%	0.00%	0.00%	0.00%	40.00%	42.11%	76.00%	100.00%
<i>Church of Irls’</i>	Catholics		Presbyterians		Methodists		Baptists		Free Presb.	
<i>Contacts with...</i>	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	20.83%	65.52%	50.00%	17.24%	33.33%	97.83%	8.33%	0.00%	0.00%	0.00%
Sometimes	70.84%	34.48%	50.00%	55.17%	66.67%	2.17%	50.00%	27.59%	16.67%	0.00%
Never	8.33%	0.00%	0.00%	27.59%	0.00%	0.00%	41.67%	72.41%	83.33%	100.00%
<i>Methodists’</i>	Catholics		Presbyterians		Church of Irl		Baptists		Free Presb.	
<i>Contacts with...</i>	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	36.67%	62.50%	73.34%	43.75%	73.34%	97.83%	20.00%	12.50%	6.66%	0.00%
Sometimes	56.67%	37.50%	23.33%	50.00%	23.33%	2.17%	45.67%	37.50%	36.67%	6.25%
Never	6.66%	0.00%	3.33%	6.25%	3.33%	0.00%	33.33%	50.00%	56.67%	93.75%
<i>Baptists’</i>	Catholics		Presbyterians		Church of Irl		Methodists		Free Presb.	
<i>Contacts with...</i>	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	4.76%	0.00%	23.81%	0.00%	14.29%	97.83%	14.29%	0.00%	0.00%	0.00%
Sometimes	19.05%	66.67%	61.90%	66.67%	47.62%	2.17%	47.62%	66.67%	33.33%	0.00%
Never	76.19%	33.33%	14.29%	33.33%	38.09%	0.00%	38.09%	33.33%	66.67%	100.00%
<i>Free Presbs’</i>	Catholics		Presbyterians		Church of Irl		Methodists		Baptists	
<i>Contacts with...</i>	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	0.00%	/	0.00%	/	0.00%	/	0.00%	/	0.00%	/
Sometimes	0.00%	/	68.75%	/	62.50%	/	68.75%	/	62.50%	/
Never	100.00%	/	31.25%	/	37.50%	/	31.25%	/	37.50%	/
.....										
<i>Protestants’</i>			Often	Sometimes	Never					
<i>Contacts with...</i>	NI		18.10%	43.10%	38.80%					
<i>CATHOLICS</i>	SI		58.21%	38.81%	2.98%					

**Table 8.4.E.2 – Frequency of Clergies’ PERSONAL contact with the other denominations
(by Denomination AND Location)**

<i>Catholics’ Contacts with...</i>	Presbyterians		Ch. of Ireland		Methodists		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	33.33%	0.00%	38.09%	8.70%	42.86%	0.00%	0.00%	0.00%	0.00%	0.00%
Sometimes	47.62%	13.04%	47.62%	47.83%	38.09%	8.70%	14.29%	0.00%	9.52%	0.00%
Never	19.05%	86.96%	14.29%	43.47%	19.05%	91.30%	85.71%	100.00%	90.48%	100.00%
<i>Presbyterians’ Contacts with...</i>	Catholics		Ch. of Ireland		Methodists		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	24.00%	57.89%	20.00%	57.89%	12.00%	21.05%	12.00%	5.26%	0.00%	0.00%
Sometimes	64.00%	36.84%	76.00%	42.11%	84.00%	52.63%	64.00%	52.63%	24.00%	5.26%
Never	12.00%	5.26%	4.00%	0.00%	4.00%	26.31%	24.00%	42.11%	76.00%	94.74%
<i>Church of Irls’ Contacts with...</i>	Catholics		Presbyterians		Methodists		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	29.17%	75.86%	50.00%	31.03%	37.50%	17.24%	8.33%	3.45%	0.00%	0.00%
Sometimes	66.66%	24.14%	41.67%	37.94%	62.50%	44.83%	37.50%	20.69%	8.33%	0.00%
Never	4.17%	0.00%	8.33%	31.03%	0.00%	37.93%	54.17%	75.86%	91.67%	100.00%
<i>Methodists’ Contacts with...</i>	Catholics		Presbyterians		Church of Irl		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	43.33%	68.75%	73.33%	56.25%	66.67%	81.25%	10.00%	12.50%	3.33%	0.00%
Sometimes	40.00%	25.00%	20.00%	37.50%	26.67%	12.50%	56.67%	43.75%	23.33%	12.50%
Never	16.67%	6.25%	6.67%	6.25%	6.66%	6.25%	33.33%	43.75%	73.34%	87.50%
<i>Baptists’ Contacts with...</i>	Catholics		Presbyterians		Church of Irl		Methodists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	0.00%	0.00%	23.81%	0.00%	14.29%	0.00%	14.29%	0.00%	4.76%	0.00%
Sometimes	71.43%	66.67%	71.43%	100.00%	71.43%	66.67%	80.95%	66.67%	66.67%	0.00%
Never	28.57%	33.33%	4.76%	0.00%	14.29%	33.33%	4.76%	33.33%	28.57%	100.00%
<i>Free Presbs’ Contacts with...</i>	Catholics		Presbyterians		Church of Irl		Methodists		Baptists	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	0.00%	/	0.00%	/	0.00%	/	0.00%	/	0.00%	/
Sometimes	6.25%	/	62.50%	/	31.25%	/	31.25%	/	75.00%	/
Never	93.75%	/	37.50%	/	68.75%	/	68.75%	/	25.00%	/
.....										
<i>Protestants’ Contacts with...</i>			Often	Sometimes	Never					
CATHOLICS	NI	SI	22.41%	51.73%	25.86%					
	SI	NI	65.67%	29.85%	4.48%					

**Table 8.4.E.3 – Frequency of Clergies’ JOINT WORSHIP with the other denominations
(by Denomination AND Location)**

<i>Catholics’ Worship with...</i>	Presbyterians		Ch. of Ireland		Methodists		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	4.76%	0.00%	9.52%	8.70%	4.76%	0.00%	0.00%	0.00%	0.00%	0.00%
Sometimes	61.91%	8.70%	76.19%	47.83%	42.86%	4.35%	4.76%	4.35%	0.00%	0.00%
Never	33.33%	91.30%	14.29%	43.47%	52.38%	95.65%	95.24%	95.65%	100.00%	100.00%
<i>Presbyterians’ Worship with...</i>	Catholics		Ch. of Ireland		Methodists		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	12.00%	26.31%	16.00%	26.31%	16.00%	21.05%	0.00%	0.00%	0.00%	0.00%
Sometimes	36.00%	63.16%	80.00%	68.42%	80.00%	47.37%	56.00%	57.89%	4.00%	10.53%
Never	52.00%	10.53%	4.00%	5.26%	4.00%	31.58%	44.00%	42.11%	96.00%	89.47%
<i>Church of Irls’ Worship with...</i>	Catholics		Presbyterians		Methodists		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	12.50%	34.48%	12.50%	6.90%	37.50%	13.79%	8.33%	0.00%	0.00%	0.00%
Sometimes	58.33%	65.52%	83.33%	68.96%	62.50%	51.72%	37.50%	13.79%	8.33%	0.00%
Never	29.17%	0.00%	4.17%	24.14%	0.00%	34.48%	54.17%	86.21%	91.67%	100.00%
<i>Methodists’ Worship with...</i>	Catholics		Presbyterians		Church of Irl		Baptists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	13.33%	31.25%	33.33%	25.00%	30.00%	43.75%	0.00%	0.00%	0.00%	0.00%
Sometimes	66.67%	68.75%	60.00%	68.75%	63.33%	56.25%	36.67%	25.00%	3.33%	0.00%
Never	20.00%	0.00%	6.67%	6.25%	6.67%	0.00%	63.33%	75.00%	96.67%	100.00%
<i>Baptists’ Worship with...</i>	Catholics		Presbyterians		Church of Irl		Methodists		Free Presb.	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	0.00%	0.00%	4.76%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Sometimes	0.00%	0.00%	71.43%	33.33%	71.43%	0.00%	52.38%	33.33%	28.57%	0.00%
Never	100.00%	100.00%	23.81%	66.67%	28.57%	100.00%	47.62%	66.67%	71.43%	100.00%
<i>Free Presbs’ Worship with...</i>	Catholics		Presbyterians		Church of Irl		Methodists		Baptists	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Often	0.00%	/	0.00%	/	0.00%	/	0.00%	/	0.00%	/
Sometimes	0.00%	/	12.50%	/	12.50%	/	12.50%	/	37.50%	/
Never	100.00%	/	87.50%	/	87.50%	/	87.50%	/	62.50%	/
.....										
<i>Protestants’ Worship with...</i>			Often	Sometimes	Never					
CATHOLICS	NI		8.62%	37.93%	53.45%					
	SI		29.85%	62.69%	7.46%					

Table 8.4.F – Comparisons of *CATHOLICS*’ patterns of identifications with *Significant Others* from the “other” ethnicity

	D U P			U U P		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) D U P ; (ii) U U P F = 6.8164 df = 1,86 p = 0.0103 Not Significant Not Significant Not Significant
Ego-Involvement	4.05	[44]	>	3.51	[44]	
Evaluation	-0.22	[44]	<	-0.14	[44]	
Idealistic-Identification	0.32	[44]	=	0.32	[44]	
Current Emp. Identification	0.37	[44]	<	0.39	[44]	

	D U P			Loyalists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) D U P ; (ii) Loyalist groups F = 5.2886 df = 1,86 p = 0.0225 Not Significant Not Significant Not Significant
Ego-Involvement	4.05	[44]	>	3.55	[44]	
Evaluation	-0.22	[44]	<	-0.19	[44]	
Idealistic-Identification	0.32	[44]	>	0.28	[44]	
Current Emp. Identification	0.37	[44]	>	0.35	[44]	

	U U P			Loyalists		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) U U P ; (ii) Loyalist groups Not Significant Not Significant Not Significant Not Significant
Ego-Involvement	3.51	[44]	<	3.55	[44]	
Evaluation	-0.14	[44]	>	-0.19	[44]	
Idealistic-Identification	0.32	[44]	>	0.28	[44]	
Current Emp. Identification	0.39	[44]	>	0.35	[44]	

	D U P			Free Presb. Church		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) D U P ; (ii) Free Presbyterian Church Not Significant Not Significant Not Significant Not Significant
Ego-Involvement	4.05	[44]	>	4.02	[44]	
Evaluation	-0.22	[44]	=	-0.22	[44]	
Idealistic-Identification	0.32	[44]	=	0.32	[44]	
Current Emp. Identification	0.37	[44]	<	0.39	[44]	

Ego-Involvement (0.00 to 5.00)

Very High: Above 4.00

Low: Below 2.00

Empathetic Identification (0.00 to 1.00)

High: Above 0.70

Low: Below 0.50

Idealistic Identification (0.00 to 1.00)

High (+ve role): Above 0.70

Low: Below 0.50

Evaluation (-1.00 to +1.00)

Very High: Above 0.70

Moderate: 0.30 to 0.70

Low: -0.10 to 0.30

Very Low: Below -0.10

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.G.1 – Comparisons of *Protestants’* Identifications with SINN FEIN and the SDLP

Protestant clergy (N = 183)						Analysis of variance on the factor ‘Entity’ with		
	Sinn Fein			S D L P		2 levels: (i) Sinn Fein; (ii) S D L P		
Ego-Involvement	3.67	[183]	➤	2.84	[181]	F = 121.1625	df = 1,362	p = 0.0000
Evaluation	-0.09	[183]	➤	0.20	[181]	F = 66.2615	df = 1,362	p = 0.0000
Idealistic Identification	0.37	[183]	➤	0.47	[181]	F = 40.0379	df = 1,362	p = 0.0000
Current Empathetic Identification	0.39	[183]	➤	0.49	[181]	F = 36.3094	df = 1,362	p = 0.0000
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Entity’ with		
	Sinn Fein			S D L P		2 levels: (i) Sinn Fein; (ii) S D L P		
Ego-Involvement	3.45	[44]	➤	2.65	[44]	F = 27.9206	df = 1,86	p = 0.0000
Evaluation	-0.19	[44]	➤	0.15	[44]	F = 16.4574	df = 1,86	p = 0.0003
Idealistic Identification	0.33	[44]	➤	0.44	[44]	F = 9.0521	df = 1,86	p = 0.0037
Current Empathetic Identification	0.35	[44]	➤	0.46	[44]	F = 8.3757	df = 1,86	p = 0.0050
Church of Ireland clergy (N = 53)						Analysis of variance on the factor ‘Entity’ with		
	Sinn Fein			S D L P		2 levels: (i) Sinn Fein; (ii) S D L P		
Ego-Involvement	3.72	[53]	➤	2.93	[51]	F = 25.6010	df = 1,102	p = 0.0000
Evaluation	0.06	[53]	➤	0.37	[51]	F = 21.0559	df = 1,102	p = 0.0001
Idealistic Identification	0.43	[53]	➤	0.56	[51]	F = 20.7970	df = 1,102	p = 0.0001
Current Empathetic Identification	0.45	[53]	➤	0.58	[51]	F = 16.6443	df = 1,102	p = 0.0003
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Entity’ with		
	Sinn Fein			S D L P		2 levels: (i) Sinn Fein; (ii) S D L P		
Ego-Involvement	3.65	[46]	➤	2.74	[46]	F = 55.6517	df = 1,90	p = 0.0000
Evaluation	-0.20	[46]	➤	0.19	[46]	F = 49.3122	df = 1,90	p = 0.0000
Idealistic Identification	0.32	[46]	➤	0.45	[46]	F = 27.8707	df = 1,90	p = 0.0000
Current Empathetic Identification	0.35	[46]	➤	0.49	[46]	F = 23.9429	df = 1,90	p = 0.0000
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Entity’ with		
	Sinn Fein			S D L P		2 levels: (i) Sinn Fein; (ii) S D L P		
Ego-Involvement	3.76	[24]	➤	2.58	[24]	F = 34.5199	df = 1,46	p = 0.0000
Evaluation	-0.22	[24]	➤	0.08	[24]	F = 10.1369	df = 1,46	p = 0.0029
Idealistic Identification	0.31	[24]	➤	0.38	[24]			Not Significant
Current Empathetic Identification	0.32	[24]	➤	0.39	[24]			Not Significant
Free Presbyterian clergy (N = 16)						Analysis of variance on the factor ‘Entity’ with		
	Sinn Fein			S D L P		2 levels: (i) Sinn Fein; (ii) S D L P		
Ego-Involvement	3.99	[16]	➤	3.72	[16]			Not Significant
Evaluation	0.19	[15]	➤	0.08	[16]			Not Significant
Idealistic Identification	0.47	[16]	➤	0.46	[16]			Not Significant
Current Empathetic Identification	0.46	[16]	➤	0.45	[16]			Not Significant

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.4.G.2 – Comparisons of *Protestants'* Identifications with SINN FEIN and Republican Groups

Protestant clergy (N = 183)					
	Sinn Fein			Republicans	
Ego-Involvement	3.67	[183]	<	3.80	[182]
Evaluation	-0.09	[183]	>	-0.22	[182]
Idealistic Identification	0.37	[183]	>	0.32	[182]
Current Empathetic Identification	0.39	[183]	>	0.34	[182]
Presbyterian clergy (N = 44)					
	Sinn Fein			Republicans	
Ego-Involvement	3.45	[44]	<	3.59	[44]
Evaluation	-0.19	[44]	>	-0.34	[44]
Idealistic Identification	0.33	[44]	>	0.27	[44]
Current Empathetic Identification	0.35	[44]	>	0.29	[44]
Church of Ireland clergy (N = 53)					
	Sinn Fein			Republicans	
Ego-Involvement	3.72	[53]	<	3.88	[52]
Evaluation	0.06	[53]	>	-0.15	[52]
Idealistic Identification	0.43	[53]	>	0.34	[52]
Current Empathetic Identification	0.45	[53]	>	0.37	[52]
Methodist clergy (N = 46)					
	Sinn Fein			Republicans	
Ego-Involvement	3.65	[46]	<	3.97	[46]
Evaluation	-0.20	[46]	>	-0.29	[46]
Idealistic Identification	0.32	[46]	>	0.30	[46]
Current Empathetic Identification	0.35	[46]	>	0.34	[46]
Baptist clergy (N = 24)					
	Sinn Fein			Republicans	
Ego-Involvement	3.76	[24]	>	3.67	[24]
Evaluation	-0.22	[24]	>	-0.25	[24]
Idealistic Identification	0.31	[24]	>	0.28	[24]
Current Empathetic Identification	0.32	[24]	>	0.27	[24]
Free Presbyterian clergy (N = 16)					
	Sinn Fein			Republicans	
Ego-Involvement	3.99	[16]	>	3.81	[16]
Evaluation	0.19	[15]	-	0.19	[16]
Idealistic Identification	0.47	[16]	-	0.47	[16]
Current Empathetic Identification	0.46	[16]	-	0.46	[16]

Analysis of variance on the factor ‘Entity’ with		
2 levels: (i) Sinn Fein; (ii) Republicans		
Not Significant		
F = 10.8981	df = 1,363	p = 0.0014
F = 11.8772	df = 1,363	p = 0.0010
F = 11.0664	df = 1,363	p = 0.0014
Analysis of variance on the factor ‘Entity’ with		
2 levels: (i) Sinn Fein; (ii) Republicans		
Not Significant		
Not Significant		
Not Significant		
Not Significant		
Analysis of variance on the factor ‘Entity’ with		
2 levels: (i) Sinn Fein; (ii) Republicans		
Not Significant		
F = 9.5470	df = 1,103	p = 0.0029
F = 12.3740	df = 1,103	p = 0.0010
F = 9.8356	df = 1,103	p = 0.0026
Analysis of variance on the factor ‘Entity’ with		
2 levels: (i) Sinn Fein; (ii) Republicans		
F = 5.7464	df = 1,90	p = 0.0176
Not Significant		
Not Significant		
Not Significant		
Analysis of variance on the factor ‘Entity’ with		
2 levels: (i) Sinn Fein; (ii) Republicans		
Not Significant		
Not Significant		
Not Significant		
Not Significant		
Analysis of variance on the factor ‘Entity’ with		
2 levels: (i) Sinn Fein; (ii) Republicans		
Not Significant		
Not Significant		
Not Significant		
Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have 'construed' the entity

Table 8.4.G.3 – Comparisons of *Protestants'* Identifications with SDLP and Republican Groups

Protestant clergy (N = 183)					Analysis of variance on the factor 'Entity' with		
	S D L P			Republicans	2 levels: (i) S D L P; (ii) Republicans		
Ego-Involvement	2.84	[181]	<	3.80 [182]	F = 152.4702	df = 1,361	p = 0.0000
Evaluation	0.20	[181]	>	-0.22 [182]	F = 151.0515	df = 1,361	p = 0.0000
Idealistic Identification	0.47	[181]	>	0.32 [182]	F = 105.7277	df = 1,361	p = 0.0000
Current Empathetic Identification	0.49	[181]	>	0.34 [182]	F = 94.9530	df = 1,361	p = 0.0000
Presbyterian clergy (N = 44)					Analysis of variance on the factor 'Entity' with		
	S D L P			Republicans	2 levels: (i) S D L P; (ii) Republicans		
Ego-Involvement	2.65	[44]	<	3.59 [44]	F = 39.0871	df = 1,86	p = 0.0000
Evaluation	0.15	[44]	>	-0.34 [44]	F = 44.2599	df = 1,86	p = 0.0000
Idealistic Identification	0.44	[44]	>	0.27 [44]	F = 27.4922	df = 1,86	p = 0.0000
Current Empathetic Identification	0.46	[44]	>	0.29 [44]	F = 25.4343	df = 1,86	p = 0.0000
Church of Ireland clergy (N = 53)					Analysis of variance on the factor 'Entity' with		
	S D L P			Republicans	2 levels: (i) S D L P; (ii) Republicans		
Ego-Involvement	2.93	[51]	<	3.88 [52]	F = 37.5252	df = 1,101	p = 0.0000
Evaluation	0.37	[51]	>	-0.15 [52]	F = 80.1216	df = 1,101	p = 0.0000
Idealistic Identification	0.56	[51]	>	0.34 [52]	F = 92.0339	df = 1,101	p = 0.0000
Current Empathetic Identification	0.58	[51]	>	0.37 [52]	F = 68.7294	df = 1,101	p = 0.0000
Methodist clergy (N = 46)					Analysis of variance on the factor 'Entity' with		
	S D L P			Republicans	2 levels: (i) S D L P; (ii) Republicans		
Ego-Involvement	2.74	[46]	<	3.97 [46]	F = 86.7931	df = 1,90	p = 0.0000
Evaluation	0.19	[46]	>	-0.29 [46]	F = 72.6048	df = 1,90	p = 0.0000
Idealistic Identification	0.45	[46]	>	0.30 [46]	F = 34.9713	df = 1,90	p = 0.0000
Current Empathetic Identification	0.49	[46]	>	0.34 [46]	F = 28.2827	df = 1,90	p = 0.0000
Baptist clergy (N = 24)					Analysis of variance on the factor 'Entity' with		
	S D L P			Republicans	2 levels: (i) S D L P; (ii) Republicans		
Ego-Involvement	2.58	[24]	<	3.67 [24]	F = 20.8240	df = 1,46	p = 0.0001
Evaluation	0.08	[24]	>	-0.25 [24]	F = 10.6003	df = 1,46	p = 0.0025
Idealistic Identification	0.38	[24]	>	0.28 [24]	F = 4.4495	df = 1,46	p = 0.0381
Current Empathetic Identification	0.39	[24]	>	0.27 [24]	F = 7.1154	df = 1,46	p = 0.0102
Free Presbyterian clergy (N = 16)					Analysis of variance on the factor 'Entity' with		
	S D L P			Republicans	2 levels: (i) S D L P; (ii) Republicans		
Ego-Involvement	3.72	[16]	<	3.81 [16]	Not Significant		
Evaluation	0.08	[16]	<	0.19 [16]	Not Significant		
Idealistic Identification	0.46	[16]	<	0.47 [16]	Not Significant		
Current Empathetic Identification	0.45	[16]	<	0.46 [16]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have 'construed' the entity

Table 8.5.A – Comparisons of *Free Presbyterians*’ and other clergies’ *Contra-Identifications* with the two *Parents*

<u>Contra-Identification with MOTHER</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"		
<u>Clergies Compared</u>						
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"			
Catholics / Free Presb.	0.21 (n=41)	>	0.04 (n=15)	F = 27.2695	df = 1,54	p = 0.0000
Presbyterians / Free Presbs.	0.29 (n=41)	>	0.04 (n=15)	F = 35.2429	df = 1,54	p = 0.0000
Ch. Of Ireland / Free Presbs.	0.34 (n=48)	>	0.04 (n=15)	F = 30.0085	df = 1,61	p = 0.0000
Methodists / Free Presbs.	0.27 (n=43)	>	0.04 (n=15)	F = 22.2382	df = 1,56	p = 0.0001
Baptists / Free Presbs.	0.26 (n=21)	>	0.04 (n=15)	F = 23.2662	df = 1,34	p = 0.0001
<u>Contra-Identification with FATHER</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"		
<u>Clergies Compared</u>						
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"			
Catholics / Free Presb.	0.28 (n=39)	>	0.04 (n=15)	F = 23.2257	df = 1,52	p = 0.0001
Presbyterians / Free Presbs.	0.32 (n=43)	>	0.04 (n=15)	F = 34.2817	df = 1,56	p = 0.0000
Ch. Of Ireland / Free Presbs.	0.29 (n=47)	>	0.04 (n=15)	F = 30.9648	df = 1,60	p = 0.0000
Methodists / Free Presbs.	0.26 (n=41)	>	0.04 (n=15)	F = 16.2295	df = 1,54	p = 0.0004
Baptists / Free Presbs.	0.27 (n=22)	>	0.04 (n=15)	F = 27.5776	df = 1,35	p = 0.0001

SCALE**Contra-Identification**
(0.00 to 1.00)**High (-ve role):**
Low:Above 0.45
Below 0.25**NB** – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.5.B – Northern and Southern clergies’ Contra-Identification with their OWN Ethnicity

Catholic Clergy (N = 44)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=23)			
Mother	0.24	[21]	>	0.19	[20]		Not Significant	
Father	0.33	[20]	>	0.22	[19]		Not Significant	
Own Church	0.23	[21]	>	0.22	[23]		Not Significant	
Most Men	0.28	[20]	>	0.27	[23]		Not Significant	
Most Women	0.26	[20]	>	0.18	[23]		Not Significant	
Church Superior	0.16	[21]	>	0.15	[23]		Not Significant	
Sinn Fein	0.28	[21]	-	0.28	[23]		Not Significant	
S D L P	0.18	[21]	>	0.08	[23]	F = 6.5713	df = 1,42	p = 0.0134
Republican groups	0.32	[21]	<	0.34	[23]		Not Significant	
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=116)		S I	(n=67)			
Mother	0.25	[104]	<	0.30	[64]		Not Significant	
Father	0.24	[104]	<	0.30	[64]		Not Significant	
Own Church	- Not relevant – Not relevant – Not relevant – Not relevant – Not relevant -							
Most Men	0.30	[116]	>	0.27	[66]		Not Significant	
Most Women	0.27	[116]	>	0.24	[66]		Not Significant	
Church Superior	0.10	[92]	<	0.13	[57]		Not Significant	
Sinn Fein	0.44	[116]	<	0.57	[66]	F = 19.9405	df = 1,180	p = 0.0001
S D L P	0.33	[116]	<	0.49	[67]	F = 31.4798	df = 1,181	p = 0.0000
Republican groups	0.41	[116]	<	0.52	[66]	F = 18.0571	df = 1,180	p = 0.0001
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=25)		S I	(n=19)			
Mother	0.24	[23]	<	0.36	[18]	F = 6.9548	df = 1,39	p = 0.0115
Father	0.27	[25]	<	0.38	[18]	F = 4.0185	df = 1,41	p = 0.0489
Own Church	0.23	[25]	<	0.27	[19]		Not Significant	
Most Men	0.41	[25]	>	0.31	[19]		Not Significant	
Most Women	0.36	[25]	>	0.26	[19]		Not Significant	
Church Superior	0.18	[17]	-	0.18	[13]		Not Significant	
Sinn Fein	0.51	[25]	<	0.53	[19]		Not Significant	
S D L P	0.41	[25]	<	0.46	[19]		Not Significant	
Republican groups	0.46	[25]	<	0.48	[19]		Not Significant	

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities

Table 8.5.B – Northern and Southern clergies’ Contra-Identification with their OWN Ethnicity

Church of Ireland Clergy (N = 53)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=24)		S I	(n=29)			
Mother	0.30	[19]	◀	0.36	[29]	Not Significant		
Father	0.26	[18]	◀	0.30	[29]	Not Significant		
Own Church	0.12	[24]	◀	0.15	[29]	Not Significant		
Most Men	0.43	[24]	▶	0.25	[28]	F = 22.8893	df = 1,50	p = 0.0001
Most Women	0.35	[24]	▶	0.25	[28]	F = 6.6430	df = 1,50	p = 0.0124
Church Superior	0.10	[24]	◀	0.11	[27]	Not Significant		
Sinn Fein	0.54	[24]	◀	0.58	[28]	Not Significant		
S D L P	0.31	[24]	◀	0.47	[29]	F = 9.3990	df = 1,51	p = 0.0038
Republican groups	0.45	[24]	◀	0.52	[28]	Not Significant		
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=30)		S I	(n=16)			
Mother	0.26	[28]	◀	0.30	[15]	Not Significant		
Father	0.25	[26]	◀	0.27	[15]	Not Significant		
Own Church	0.12	[30]	◀	0.14	[16]	Not Significant		
Most Men	0.31	[30]	▶	0.25	[16]	Not Significant		
Most Women	0.30	[30]	▶	0.20	[16]	Not Significant		
Church Superior	0.10	[27]	◀	0.13	[16]	Not Significant		
Sinn Fein	0.50	[30]	◀	0.59	[16]	F = 4.0135	df = 1,44	p = 0.0485
S D L P	0.36	[30]	◀	0.52	[16]	F = 8.9741	df = 1,44	p = 0.0047
Republican groups	0.42	[30]	◀	0.55	[16]	F = 9.4453	df = 1,44	p = 0.0039
Baptist clergy (N = 24)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=3)			
Mother	0.25	[19]	◀	0.41	[2]	Not Significant		
Father	0.26	[20]	◀	0.36	[2]	Not Significant		
Own Church	0.17	[21]	◀	0.24	[3]	Not Significant		
Most Men	0.26	[21]	▶	0.15	[3]	Not Significant		
Most Women	0.21	[21]	▶	0.17	[3]	Not Significant		
Church Superior	0.09	[9]	▪	0.09	[1]	Not Significant		
Sinn Fein	0.42	[21]	◀	0.64	[3]	F = 4.2270	df = 1,22	p = 0.0493
S D L P	0.32	[21]	◀	0.67	[3]	F = 13.0851	df = 1,22	p = 0.0018
Republican groups	0.44	[21]	◀	0.55	[3]	Not Significant		

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity
Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities

Table 8.5.C – Comparisons of *Free Presbyterians*’ and other clergies’ *Contra-Identifications* with their *Church Superior* and the *Men and Women of their congregation*

<u>Contra-Identification with CHURCH SUPERIOR</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>Clergies Compared</u>					
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Catholics / Free Presb.	0.15 (n=44)	➤	0.03 (n=15)	F = 13.3511 ;	df = 1,57 ; p = 0.0009
Presbyterians / Free Presbs.	0.18 (n=30)	➤	0.03 (n=15)	F = 14.4361 ;	df = 1,43 ; p = 0.0007
Ch. Of Ireland / Free Presbs.	0.10 (n=51)	➤	0.03 (n=15)	F = 6.4437 ;	df = 1,64 ; p = 0.0130
Methodists / Free Presbs.	0.11 (n=43)	➤	0.03 (n=15)	F = 11.3010 ;	df = 1,56 ; p = 0.0018
Baptists / Free Presbs.	0.09 (n=10)	➤	0.03 (n=15)	F = 5.2301 ;	df = 1,23 ; p = 0.0300
<u>Contra-Identification with MOST MEN</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>Clergies Compared</u>					
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Catholics / Free Presb.	0.27 (n=43)	➤	0.03 (n=16)	F = 23.2257 ;	df = 1,57 ; p = 0.0001
Presbyterians / Free Presbs.	0.37 (n=44)	➤	0.03 (n=16)	F = 34.2817 ;	df = 1,58 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.33 (n=52)	➤	0.03 (n=16)	F = 30.9648 ;	df = 1,66 ; p = 0.0000
Methodists / Free Presbs.	0.29 (n=46)	➤	0.03 (n=16)	F = 16.2295 ;	df = 1,60 ; p = 0.0004
Baptists / Free Presbs.	0.25 (n=24)	➤	0.03 (n=16)	F = 27.5776 ;	df = 1,38 ; p = 0.0001
<u>Contra-Identification with MOST WOMEN</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>Clergies Compared</u>					
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Catholics / Free Presb.	0.22 (n=43)	➤	0.02 (n=16)	F = 23.2257 ;	df = 1,57 ; p = 0.0001
Presbyterians / Free Presbs.	0.31 (n=44)	➤	0.02 (n=16)	F = 34.2817 ;	df = 1,58 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.30 (n=52)	➤	0.02 (n=16)	F = 30.9648 ;	df = 1,66 ; p = 0.0000
Methodists / Free Presbs.	0.27 (n=46)	➤	0.02 (n=16)	F = 16.2295 ;	df = 1,60 ; p = 0.0004
Baptists / Free Presbs.	0.21 (n=24)	➤	0.02 (n=16)	F = 27.5776 ;	df = 1,38 ; p = 0.0001

SCALE

Contra-Identification
(0.00 to 1.00)

High (-ve role):
Low:

Above 0.45
Below 0.25

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.5.D – Comparisons of *Free Presbyterians*’ and other clergies’ *Contra-Identifications* with the *two Unionist Parties* and the *Loyalist Paramilitary Groups*

<u><i>Contra-Identification with the DUP</i></u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Presbyterians / Free Presbs.	0.52 (n=44)	>	0.07 (n=16)	F = 93.0466 ;	df = 1,58 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.56 (n=52)	>	0.07 (n=16)	F = 156.7131 ;	df = 1,66 ; p = 0.0000
Methodists / Free Presbs.	0.53 (n=46)	>	0.07 (n=16)	F = 141.2017 ;	df = 1,60 ; p = 0.0000
Baptists / Free Presbs.	0.45 (n=24)	>	0.07 (n=16)	F = 58.1053 ;	df = 1,38 ; p = 0.0000
<u><i>Contra-Identification with the UUP</i></u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Presbyterians / Free Presbs.	0.43 (n=44)	>	0.16 (n=16)	F = 27.2583 ;	df = 1,58 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.40 (n=53)	>	0.16 (n=16)	F = 19.5376 ;	df = 1,67 ; p = 0.0001
Methodists / Free Presbs.	0.42 (n=46)	>	0.16 (n=16)	F = 25.8479 ;	df = 1,60 ; p = 0.0000
Baptists / Free Presbs.	0.35 (n=24)	>	0.16 (n=16)	F = 12.0966 ;	df = 1,38 ; p = 0.0016
<u><i>Contra-Identification with the Loyalist Groups</i></u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Presbyterians / Free Presbs.	0.47 (n=44)	>	0.19 (n=16)	F = 40.2918 ;	df = 1,58 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.49 (n=52)	>	0.19 (n=16)	F = 42.3712 ;	df = 1,66 ; p = 0.0000
Methodists / Free Presbs.	0.47 (n=46)	>	0.19 (n=16)	F = 45.4661 ;	df = 1,60 ; p = 0.0000
Baptists / Free Presbs.	0.45 (n=24)	>	0.19 (n=16)	F = 24.1508 ;	df = 1,38 ; p = 0.0001

SCALE

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.5.E.1 – Comparisons of Catholics’ Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) “A” ; (ii) “B”			
“A” / “B”	Entity “A”		Entity “B”		
Mother / Father	0.21 [41]	<	0.28 [39]		Not Significant
Most Men / Most Women	0.27 [43]	>	0.22 [43]		Not Significant
Own Church / Superior	0.23 [44]	>	0.15 [44]	F = 5.7849	df = 1,86 p = 0.0173
Sinn Fein / SDLP	0.28 [44]	>	0.13 [44]	F = 22.7910	df = 1,86 p = 0.0001
Sinn Fein / Republicans	0.28 [44]	<	0.33 [44]		Not Significant
SDLP / Republicans	0.13 [44]	<	0.33 [44]	F = 34.1723	df = 1,86 p = 0.0000

Table 8.5.E.2 – Comparisons of Protestants’ Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) “A” ; (ii) “B”			
“A” / “B”	Entity “A”		Entity “B”		
Mother / Father	0.27 [168]	>	0.26 [168]		Not Significant
Most Men / Most Women	0.29 [182]	>	0.26 [182]		Not Significant
Own Church / Superior	<i>Not calculable – Not calculable – Not calculable – Not calculable – Not calculable</i>				
DUP / UUP	0.49 [182]	>	0.39 [183]	F = 21.8129	df = 1,363 p = 0.0000
DUP / Loyalists	0.49 [182]	>	0.45 [182]		Not Significant
UUP / Loyalists	0.39 [183]	<	0.45 [182]	F = 9.6460	df = 1,363 p = 0.0024

Table 8.5.E.3 – Comparisons of Presbyterians’ Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) “A” ; (ii) “B”			
“A” / “B”	Entity “A”		Entity “B”		
Mother / Father	0.29 [41]	<	0.32 [43]		Not Significant
Most Men / Most Women	0.37 [44]	>	0.31 [44]		Not Significant
Own Church / Superior	0.25 [44]	>	0.18 [30]		Not Significant
DUP / UUP	0.52 [44]	>	0.43 [44]	F = 4.8295	df = 1,86 p = 0.0288
DUP / Loyalists	0.52 [44]	>	0.47 [44]		Not Significant
UUP / Loyalists	0.43 [44]	<	0.47 [44]		Not Significant

Table 8.5.E.4 – Comparisons of Church of Ireland’s Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with 2 levels: (i) “A” ; (ii) “B”			
“A” / “B”	Entity “A”		Entity “B”		
Mother / Father	0.34 [48]	>	0.29 [47]		Not Significant
Most Men / Most Women	0.33 [52]	>	0.30 [52]		Not Significant
Own Church / Superior	0.13 [53]	>	0.10 [51]		Not Significant
DUP / UUP	0.56 [52]	>	0.40 [53]	F = 22.3448	df = 1,103 p = 0.0001
DUP / Loyalists	0.56 [52]	>	0.49 [52]	F = 5.2569	df = 1,102 p = 0.0225
UUP / Loyalists	0.40 [53]	<	0.49 [52]	F = 6.2904	df = 1,103 p = 0.0131

Table 8.5.E.5 – Comparisons of Methodists’ Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with			
		Entity “A”		Entity “B”	2 levels: (i) “A” ; (ii) “B”
“A” / “B”					
Mother / Father	0.27	[43]	➤	0.26	[41] Not Significant
Most Men / Most Women	0.29	[46]	➤	0.27	[46] Not Significant
Own Church / Superior	0.12	[46]	➤	0.11	[43] Not Significant
DUP / UUP	0.53	[46]	➤	0.42	[46] F = 11.6096 df = 1,90 p = 0.0013
DUP / Loyalists	0.53	[46]	➤	0.47	[46] F = 4.3047 df = 1,90 p = 0.0384
UUP / Loyalists	0.42	[46]	➤	0.47	[46] Not Significant

Table 8.5.E.6 – Comparisons of Baptists’ Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with			
		Entity “A”		Entity “B”	2 levels: (i) “A” ; (ii) “B”
“A” / “B”					
Mother / Father	0.26	[21]	➤	0.27	[22] Not Significant
Most Men / Most Women	0.25	[24]	➤	0.21	[24] Not Significant
Own Church / Superior	0.18	[24]	➤	0.09	[10] Not Significant
DUP / UUP	0.45	[24]	➤	0.36	[24] F = 6.3729 df = 1,46 p = 0.0297
DUP / Loyalists	0.45	[24]	➤	0.45	[24] Not Significant
UUP / Loyalists	0.36	[24]	➤	0.45	[24] Not Significant

Table 8.5.E.7 – Comparisons of Free Presbyterians’ Contra-Identifications with their OWN Ethnicity

<i>Contra-Identifications with ...</i>		Analysis of variance on the factor ‘Entity’ with			
		Entity “A”		Entity “B”	2 levels: (i) “A” ; (ii) “B”
“A” / “B”					
Mother / Father	0.04	[15]	➤	0.04	[15] Not Significant
Most Men / Most Women	0.95	[16]	➤	0.95	[16] Not Significant
Own Church / Superior	0.04	[16]	➤	0.03	[15] Not Significant
DUP / UUP	0.07	[16]	➤	0.16	[16] Not Significant
DUP / Loyalists	0.07	[16]	➤	0.19	[16] F = 11.6736 df = 1,30 p = 0.0022
UUP / Loyalists	0.16	[15]	➤	0.19	[16] Not Significant

For the 7 Tables

Contra-Identification
(0.00 to 1.00)

High (+ve role): Above 0.45
Low: Below 0.25

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity
Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities

**Table 8.5.F.1 – Clergies’ perceptions of a need for “reform” in their OWN Church
(by Denomination AND Location)**

<i>My Own Church...</i>	Catholics		‘Protestants’		Presbyterians		Ch. of Ireland		Methodists		Baptists	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Greatly needs reform	9.52%	34.78%	8.62%	5.97%	16.00%	5.26%	4.17%	6.90%	13.33%	6.25%	4.76%	0.00%
Certainly needs reform	33.33%	43.48%	43.96%	67.17%	52.00%	84.21%	58.33%	58.62%	56.67%	62.50%	33.33%	66.67%
Needs a little reform	57.15%	17.39%	36.21%	25.37%	32.00%	10.53%	37.50%	31.03%	30.00%	31.25%	57.15%	33.33%
Needs no reform	0.00%	4.35%	11.21%	1.49%	0.00%	0.00%	0.00%	3.45%	0.00%	0.00%	4.76%	0.00%

NI = Northern Ireland clergy

SI = Southern Ireland clergy

Table 8.5.F.2 – CATHOLIC Clergy’ perception of the “nature of the reform” needed by their OWN Church (*Total Catholic clergy*)

<i>REFORM NEEDED</i>	<i>Liturgy & forms of worship</i>	<i>Training of priests</i>	<i>Role of the laity</i>	<i>Celibacy</i>	<i>Importance of hierarchy</i>
Very important	22.27%	47.73%	75.00%	25.00%	25.00%
Quite important	54.55%	40.91%	20.46%	29.55%	31.82%
Not really important	2.27%	6.82%	0.00%	18.18%	22.73%
Do not know	2.27%	0.00%	0.00%	0.00%	2.27%
No reform needed	13.64%	4.54%	4.54%	27.27%	18.18%

Table 8.5.F.3 – CATHOLIC Clergy’ perception of the “nature of the reform” needed by their OWN Church (*by Location*)

<i>REFORM NEEDED</i>	<i>Liturgy & forms of worship</i>		<i>Training of priests</i>		<i>Role of the laity</i>		<i>Celibacy</i>		<i>Importance of hierarchy</i>	
	NI	SI	NI	SI	NI	SI	NI	SI	NI	SI
Very important	19.05%	34.78%	42.86%	52.17%	66.67%	82.60%	19.05%	30.43%	28.57%	21.74%
Quite important	66.67%	43.48%	42.86%	39.13%	33.33%	8.70%	38.09%	21.74%	33.33%	30.43%
Not really important	4.76%	0.00%	14.29%	0.00%	0.00%	0.00%	23.81%	13.04%	23.81%	21.74%
Do not know	0.00%	4.35%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	4.35%
No reform needed	9.52%	17.39%	0.00%	8.70%	0.00%	8.70%	19.05%	34.79%	14.29%	21.74%

NI = Northern Ireland clergy

SI = Southern Ireland clergy

Table 8.5.G.1 – Comparisons of *Catholics*’ Contra-Identifications with the *Protestant Churches*

Churches Compared “A” / “B”	Church “A”	Church “B”	Analysis of variance on the factor "Entity" with two levels: (i) “A” ; (ii) “B”
Presb. Church / Ch. of Ireland	0.42 (n=41)	0.31 (n=41)	F = 6.5493 ; df = 1,80 ; p = 0.0119
Presb. Church / Methodist Church	0.42 (n=41)	0.36 (n=40)	Not Significant
Presb. Church / Baptist Church	0.42 (n=41)	0.36 (n=37)	Not Significant
Presb. Church / Free Presb. Church	0.42 (n=41)	0.49 (n=42)	Not Significant
Ch. of Ireland / Methodist Church	0.31 (n=41)	0.36 (n=40)	Not Significant
Ch. of Ireland / Baptist Church	0.31 (n=41)	0.36 (n=37)	Not Significant
Ch. of Ireland / Free Presb. Church	0.31 (n=41)	0.49 (n=42)	F = 21.2777 ; df = 1,81 ; p = 0.0001
Methodist Church / Baptist Church	0.36 (n=40)	0.36 (n=37)	Not Significant
Methodist Church / Free Presb. Ch.	0.36 (n=40)	0.49 (n=42)	F = 12.1935 ; df = 1,80 ; p = 0.0011
Baptist Church / Free Presb. Church	0.36 (n=37)	0.49 (n=42)	F = 7.7065 ; df = 1,77 ; p = 0.0069

Table 8.5.G.2 – Comparisons of *Protestants*’ Contra-Identifications with the *Catholic Church*

Clergies Compared “A” / “B”	Clergy “A”	Clergy “B”	Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”
Presbyterians / Ch. of Ireland	0.38 (n=44)	0.43 (n=52)	Not Significant
Presbyterians / Methodists	0.38 (n=44)	0.43 (n=46)	Not Significant
Presbyterians / Baptists	0.38 (n=44)	0.45 (n=24)	Not Significant
Presbyterians / Free Presbs.	0.38 (n=44)	0.33 (n=16)	Not Significant
Ch. of Ireland / Methodists	0.43 (n=52)	0.43 (n=46)	Not Significant
Ch. of Ireland / Baptists	0.43 (n=52)	0.45 (n=24)	Not Significant
Ch. of Ireland / Free Presbs.	0.43 (n=52)	0.33 (n=16)	F = 6.7798 ; df = 1,66 ; p = 0.0110
Methodists / Baptists	0.43 (n=46)	0.45 (n=24)	Not Significant
Methodists / Free Presbs.	0.43 (n=46)	0.33 (n=16)	F = 9.0179 ; df = 1,60 ; p = 0.0042
Baptists / Free Presbs.	0.45 (n=24)	0.33 (n=16)	F = 10.3061 ; df = 1,38 ; p = 0.0030

Table 8.5.H – Northern and Southern clergies’ Contra-Identification with the OTHER Ethnicity

Catholic Clergy (N = 44)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=21)		S I	(n=23)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
Presbyterian Church	0.44	[21]	>	0.40	[20]	Not Significant		
Church of Ireland	0.36	[21]	>	0.27	[20]	Not Significant		
Methodist Church	0.39	[20]	>	0.32	[20]	Not Significant		
Baptist Church	0.47	[19]	>	0.25	[18]	F = 9.4182	df = 1,35	p = 0.0044
Free Presb. Church	0.56	[21]	>	0.42	[21]	F = 10.0318	df = 1,40	p = 0.0032
The D U P	0.55	[21]	>	0.43	[23]	F = 6.1094	df = 1,42	p = 0.0167
The U U P	0.52	[21]	>	0.41	[23]	F = 4.6693	df = 1,42	p = 0.0327
Loyalist Groups	0.49	[21]	>	0.38	[23]	F = 4.4263	df = 1,42	p = 0.0391
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=116)		S I	(n=67)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.41	[116]	<	0.42	[66]	Not Significant		
Sinn Fein	0.44	[116]	>	0.40	[67]	Not Significant		
The S D L P	0.34	[116]	>	0.29	[65]	Not Significant		
Republican Groups	0.48	[116]	-	0.48	[66]	Not Significant		
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=25)		S I	(n=19)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.40	[25]	>	0.36	[19]	Not Significant		
Sinn Fein	0.44	[25]	>	0.42	[19]	Not Significant		
The S D L P	0.35	[25]	>	0.31	[19]	Not Significant		
Republican Groups	0.51	[25]	>	0.48	[19]	Not Significant		

SCALE

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.5.H – Northern and Southern clergies’ Contra-Identification with the OTHER Ethnicity

Church of Ireland Clergy (N = 53)					
	N I	(n=24)		S I	(n=29)
The Catholic Church	0.39	[24]	<	0.46	[28]
Sinn Fein	0.41	[24]	>	0.36	[29]
The S D L P	0.30	[24]	>	0.23	[27]
Republican Groups	0.50	[24]	>	0.47	[28]
Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland					
Not Significant					
Not Significant					
Not Significant					
Not Significant					
Methodist clergy (N = 46)					
	N I	(n=30)		S I	(n=16)
The Catholic Church	0.44	[30]	>	0.42	[16]
Sinn Fein	0.49	[30]	>	0.44	[16]
The S D L P	0.34	[30]	>	0.29	[16]
Republican Groups	0.53	[30]	>	0.49	[16]
Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland					
Not Significant					
Not Significant					
Not Significant					
Not Significant					
Free Presbyterian clergy (N = 24)					
	N I	(n=21)		S I	(n=3)
The Catholic Church	0.46	[21]	>	0.44	[3]
Sinn Fein	0.49	[21]	>	0.42	[3]
The S D L P	0.36	[21]	>	0.29	[3]
Republican Groups	0.49	[21]	>	0.48	[3]
Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland					
Not Significant					
Not Significant					
Not Significant					
Not Significant					

SCALE**Contra-Identification**
(0.00 to 1.00)**High (-ve role):** Above 0.45
Low: Below 0.25

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.5.I.1 – Comparisons of the *Protestants’* Contra-Identifications with *Sinn Féin*

Denominations Compared “A” / “B”	Den. “A”	Den. “B”	Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”
Presbyterians / Ch. of Ireland	0.43 (n=44)	> 0.38 (n=53)	Not Significant
Presbyterians / Methodists	0.43 (n=44)	< 0.47 (n=46)	Not Significant
Presbyterians / Baptists	0.43 (n=44)	< 0.48 (n=24)	Not Significant
Presbyterians / Free Presbs.	0.43 (n=44)	> 0.35 (n=16)	Not Significant
Ch. of Ireland / Methodists	0.38 (n=53)	< 0.47 (n=46)	F = 8.9277 ; df = 1,97 ; p = 0.0039
Ch. of Ireland / Baptists	0.38 (n=53)	< 0.48 (n=24)	F = 5.8395 ; df = 1,75 ; p = 0.0172
Ch. of Ireland / Free Presbs.	0.38 (n=53)	> 0.35 (n=16)	Not Significant
Methodists / Baptists	0.47 (n=46)	< 0.48 (n=24)	Not Significant
Methodists / Free Presbs.	0.47 (n=46)	> 0.35 (n=16)	F = 10.4637 ; df = 1,60 ; p = 0.0023
Baptists / Free Presbs.	0.48 (n=24)	> 0.35 (n=16)	F = 6.6284 ; df = 1,38 ; p = 0.0135

Table 8.5.I.2 – Comparisons of the *Protestants’* Contra-Identifications with the *S D L P*

Clergies Compared “A” / “B”	Clergy “A”	Clergy “B”	Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”
Presbyterians / Ch. of Ireland	0.33 (n=44)	> 0.26 (n=51)	F = 4.2434 ; df = 1,93 ; p = 0.0397
Presbyterians / Methodists	0.33 (n=44)	= 0.33 (n=46)	Not Significant
Presbyterians / Baptists	0.33 (n=44)	< 0.35 (n=24)	Not Significant
Presbyterians / Free Presbs.	0.33 (n=44)	< 0.38 (n=16)	Not Significant
Ch. of Ireland / Methodists	0.26 (n=51)	< 0.33 (n=46)	F = 4.5445 ; df = 1,95 ; p = 0.0334
Ch. of Ireland / Baptists	0.26 (n=51)	< 0.35 (n=24)	F = 4.3853 ; df = 1,73 ; p = 0.0374
Ch. of Ireland / Free Presbs.	0.26 (n=51)	< 0.38 (n=16)	F = 7.2587 ; df = 1,65 ; p = 0.0088
Methodists / Baptists	0.33 (n=46)	< 0.35 (n=24)	Not Significant
Methodists / Free Presbs.	0.33 (n=46)	< 0.38 (n=16)	Not Significant
Baptists / Free Presbs.	0.35 (n=24)	< 0.38 (n=16)	Not Significant

Table 8.5.I.3 – Comparisons of the *Protestants’* Contra-Identifications with the *Republican Paramilitary Groups*

<u>Denominations Compared</u> “A” / “B”	Den. “A”	Den. “B”	Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”
Presbyterians / Ch. of Ireland	0.50 (n=44)	> 0.48 (n=52)	Not Significant
Presbyterians / Methodists	0.50 (n=44)	< 0.52 (n=46)	Not Significant
Presbyterians / Baptists	0.50 (n=44)	> 0.48 (n=24)	Not Significant
Presbyterians / Free Presbs.	0.50 (n=44)	> 0.33 (n=16)	F = 16.8074 ; df = 1,58 ; p = 0.0003
Ch. of Ireland / Methodists	0.48 (n=52)	< 0.52 (n=46)	Not Significant
Ch. of Ireland / Baptists	0.48 (n=52)	= 0.48 (n=24)	Not Significant
Ch. of Ireland / Free Presbs.	0.48 (n=52)	> 0.33 (n=16)	F = 15.8515 ; df = 1,66 ; p = 0.0004
Methodists / Baptists	0.52 (n=46)	> 0.48 (n=24)	Not Significant
Methodists / Free Presbs.	0.52 (n=46)	> 0.33 (n=16)	F = 29.2148 ; df = 1,60 ; p = 0.0000
Baptists / Free Presbs.	0.48 (n=24)	> 0.33 (n=16)	F = 6.8043 ; df = 1,38 ; p = 0.0124

Table 8.6.A – Comparisons of *Free Presbyterians*’ and other clergies’ *Current Identification Conflicts* with the two Parents

<u>Identification Conflict with MOTHER</u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Catholics / Free Presbs.	0.37 (n=41)	>	0.14 (n=15)	F = 43.5335	df = 1,54 ; p = 0.0000
Presbyterians / Free Presbs.	0.39 (n=41)	>	0.14 (n=15)	F = 45.4060	df = 1,54 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.40 (n=48)	>	0.14 (n=15)	F = 53.3176	df = 1,61 ; p = 0.0000
Methodists / Free Presbs.	0.38 (n=43)	>	0.14 (n=15)	F = 35.5614	df = 1,56 ; p = 0.0001
Baptists / Free Presbs.	0.39 (n=21)	>	0.14 (n=15)	F = 28.5188	df = 1,34 ; p = 0.0001
<u>Identification Conflict with FATHER</u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Catholics / Free Presbs.	0.39 (n=39)	>	0.11 (n=15)	F = 43.5275	df = 1,52 ; p = 0.0000
Presbyterians / Free Presbs.	0.40 (n=43)	>	0.11 (n=15)	F = 62.3644	df = 1,56 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.39 (n=47)	>	0.11 (n=15)	F = 69.4753	df = 1,60 ; p = 0.0000
Methodists / Free Presbs.	0.36 (n=41)	>	0.11 (n=15)	F = 23.4541	df = 1,54 ; p = 0.0001
Baptists / Free Presbs.	0.38 (n=22)	>	0.11 (n=15)	F = 34.7073	df = 1,35 ; p = 0.0000

<u>SCALE</u>	<u>Identification Conflict</u>	Very High:	Above 0.50
	(0.00 to 1.00)	High:	0.35 to 0.50
		Moderate:	0.20 to 0.35
		Low:	Below 0.20

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.6.B – Comparisons of *Free Presbyterians*’ and other clergies’ *Current Identification Conflicts with their Superior and the Men and Women of their Congregation*

<u>Identification Conflict with MOTHER</u>			
<u>Clergies Compared</u>			
<u>“A” / “B”</u>	Clergy “A”		Clergy “B”
Catholics / Free Presbs.	0.29 (n=44)	>	0.07 (n=15)
Presbyterians / Free Presbs.	0.30 (n=30)	>	0.07 (n=15)
Ch. Of Ireland / Free Presbs.	0.23 (n=51)	>	0.07 (n=15)
Methodists / Free Presbs.	0.25 (n=43)	>	0.07 (n=15)
Baptists / Free Presbs.	0.20 (n=10)	>	0.07 (n=15)

Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”			
F = 21.4500	;	df = 1,57	; p = 0.0001
F = 20.5425	;	df = 1,43	; p = 0.0002
F = 13.9578	;	df = 1,64	; p = 0.0007
F = 19.9878	;	df = 1,56	; p = 0.0001
F = 5.4337	;	df = 1,23	; p = 0.0266

Identification Conflict with FATHER			
Clergies Compared			
“A” / “B”	**Clergy “A”**		**Clergy “B”**
Catholics / Free Presbs.	0.40 (n=43)	**>**	0.12 (n=16)
Presbyterians / Free Presbs.	0.41 (n=44)	**>**	0.12 (n=16)
Ch. Of Ireland / Free Presbs.	0.43 (n=52)	**>**	0.12 (n=16)
Methodists / Free Presbs.	0.39 (n=46)	**>**	0.12 (n=16)
Baptists / Free Presbs.	0.40 (n=24)	**>**	0.12 (n=16)

Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”			
F = 49.1052	;	df = 1,57	; p = 0.0000
F = 75.3309	;	df = 1,58	; p = 0.0000
F = 114.8446	;	df = 1,66	; p = 0.0000
F = 63.7904	;	df = 1,60	; p = 0.0000
F = 49.9968	;	df = 1,38	; p = 0.0000

Identification Conflict with FATHER			
Clergies Compared			
“A” / “B”	**Clergy “A”**		**Clergy “B”**
Catholics / Free Presbs.	0.35 (n=43)	**>**	0.08 (n=16)
Presbyterians / Free Presbs.	0.40 (n=44)	**>**	0.08 (n=16)
Ch. Of Ireland / Free Presbs.	0.42 (n=52)	**>**	0.08 (n=16)
Methodists / Free Presbs.	0.38 (n=46)	**>**	0.08 (n=16)
Baptists / Free Presbs.	0.35 (n=24)	**>**	0.08 (n=16)

Analysis of variance on the factor "Denomination" with two levels: (i) “A” ; (ii) “B”			
F = 33.2757	;	df = 1,57	; p = 0.0000
F = 90.4033	;	df = 1,58	; p = 0.0000
F = 140.9798	;	df = 1,66	; p = 0.0000
F = 84.5617	;	df = 1,60	; p = 0.0000
F = 31.5930	;	df = 1,38	; p = 0.0000

<u>SCALE</u>	<u>Identification Conflict</u>	Very High:	Above 0.50	High:	0.35 to 0.50
	(0.00 to 1.00)	Moderate:	0.20 to 0.35	Low:	Below 0.20

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.6.C – Comparisons of *Free Presbyterians*’ and other clergies’ *Current Identification Conflicts* with the two *Unionist Parties* and the *Loyalist Paramilitary Groups*

<u>Identification Conflict with the D U P</u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Presbyterians / Free Presbs.	0.43 (n=44)	>	0.16 (n=16)	F = 85.9358 ;	df = 1,58 ; p = 0.0000
Ch. Of Ireland / Free Presbs.	0.45 (n=52)	>	0.16 (n=16)	F = 88.0203 ;	df = 1,66 ; p = 0.0000
Methodists / Free Presbs.	0.46 (n=46)	>	0.16 (n=16)	F = 92.7441 ;	df = 1,60 ; p = 0.0000
Baptists / Free Presbs.	0.45 (n=24)	>	0.16 (n=16)	F = 61.5341 ;	df = 1,38 ; p = 0.0000
<u>Identification Conflict with the U U P</u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Presbyterians / Free Presbs.	0.38 (n=44)	>	0.25 (n=16)	F = 13.4669 ;	df = 1,58 ; p = 0.0008
Ch. Of Ireland / Free Presbs.	0.39 (n=53)	>	0.25 (n=16)	F = 21.2477 ;	df = 1,67 ; p = 0.0001
Methodists / Free Presbs.	0.41 (n=46)	>	0.25 (n=16)	F = 28.0563 ;	df = 1,60 ; p = 0.0000
Baptists / Free Presbs.	0.38 (n=24)	>	0.25 (n=16)	F = 10.9407 ;	df = 1,38 ; p = 0.0024
<u>Identification Conflict with Loyalist Groups</u>					
<u>Clergies Compared</u>				Analysis of variance on the factor "Denomination" with two levels: (i) "A" ; (ii) "B"	
<u>"A" / "B"</u>	Clergy "A"		Clergy "B"		
Presbyterians / Free Presbs.	0.38 (n=44)	>	0.30 (n=16)	F = 5.7482 ;	df = 1,58 ; p = 0.0187
Ch. Of Ireland / Free Presbs.	0.40 (n=52)	>	0.30 (n=16)	F = 13.7629 ;	df = 1,66 ; p = 0.0007
Methodists / Free Presbs.	0.41 (n=46)	>	0.30 (n=16)	F = 19.2748 ;	df = 1,60 ; p = 0.0002
Baptists / Free Presbs.	0.38 (n=24)	>	0.30 (n=16)	F = 6.1866 ;	df = 1,38 ; p = 0.0165

<u>SCALE</u>	<u>Identification Conflict</u> (0.00 to 1.00)	Very High: Moderate:	Above 0.50 0.20 to 0.35	High: Low:	0.35 to 0.50 Below 0.20
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NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.6.D – Northern and Southern clergies’ Current Identification Conflicts with their OWN Ethnicity

Catholic Clergy (N = 44)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=23)			
Mother	0.41	[21]	>	0.34	[20]		Not Significant	
Father	0.41	[20]	>	0.35	[19]		Not Significant	
Own Church	0.40	[21]	>	0.34	[23]		Not Significant	
Most Men	0.43	[20]	>	0.38	[23]		Not Significant	
Most Women	0.39	[20]	>	0.31	[23]		Not Significant	
Church Superior	0.30	[21]	>	0.28	[23]		Not Significant	
Sinn Fein	0.39	[21]	>	0.32	[23]	F = 5.6145	df = 1,42	p = 0.0212
S D L P	0.33	[21]	>	0.16	[23]	F = 15.7766	df = 1,42	p = 0.0005
Republican groups	0.40	[21]	>	0.35	[23]		Not Significant	
Protestant clergy (N = 183)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=116)		S I	(n=67)			
Mother	0.36	[104]	<	0.40	[64]		Not Significant	
Father	0.34	[104]	<	0.38	[64]		Not Significant	
Own Church	- Not relevant – Not relevant – Not relevant – Not relevant – Not relevant –						Not Significant	
Most Men	0.39	[116]	>	0.38	[66]		Not Significant	
Most Women	0.36	[116]	<	0.37	[66]		Not Significant	
Church Superior	0.21	[92]	<	0.26	[57]		Not Significant	
D U P	0.42	[116]	<	0.43	[66]		Not Significant	
U U P	0.37	[116]	<	0.40	[67]		Not Significant	
Loyalist groups	0.39	[116]	>	0.38	[66]		Not Significant	
Presbyterian clergy (N = 44)						Analysis of variance on the factor ‘Location’ with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=25)		S I	(n=19)			
Mother	0.39	[23]	<	0.41	[18]		Not Significant	
Father	0.39	[25]	<	0.42	[18]		Not Significant	
Own Church	0.36	[25]	<	0.40	[19]		Not Significant	
Most Men	0.43	[25]	>	0.39	[19]		Not Significant	
Most Women	0.42	[25]	>	0.37	[19]		Not Significant	
Church Superior	0.31	[17]	>	0.28	[13]		Not Significant	
D U P	0.45	[25]	>	0.42	[19]		Not Significant	
U U P	0.36	[25]	<	0.41	[19]		Not Significant	
Loyalist groups	0.37	[25]	<	0.38	[19]		Not Significant	

SCALE

Identification Conflict
(0.00 to 1.00)

Very High:
Moderate:

Above 0.50
0.20 to 0.35

High:
Low:

0.35 to 0.50
Below 0.20

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.6.D – Northern and Southern clergies' Current Identification Conflicts with their OWN Ethnicity

Church of Ireland Clergy (N = 53)					Analysis of variance on the factor 'Location' with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=24)		S I	(n=29)		
Mother	0.44	[19]	>	0.38	[29]		Not Significant
Father	0.39	[18]	-	0.39	[29]		Not Significant
Own Church	0.29	[24]	-	0.29	[29]		Not Significant
Most Men	0.49	[24]	>	0.39	[28]	F = 18.3733	df = 1,50 p = 0.0002
Most Women	0.47	[24]	>	0.38	[28]	F = 11.1630	df = 1,50 p = 0.0019
Church Superior	0.21	[24]	<	0.24	[27]		Not Significant
D U P	0.51	[24]	>	0.41	[28]	F = 24.0251	df = 1,50 p = 0.0001
U U P	0.41	[24]	>	0.38	[29]		Not Significant
Loyalist groups	0.46	[24]	>	0.35	[28]	F = 23.6292	df = 1,50 p = 0.0001
Methodist clergy (N = 46)					Analysis of variance on the factor 'Location' with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=30)		S I	(n=16)		
Mother	0.36	[28]	<	0.41	[15]		Not Significant
Father	0.38	[26]	>	0.30	[15]		Not Significant
Own Church	0.25	[30]	<	0.30	[16]		Not Significant
Most Men	0.41	[30]	>	0.37	[16]		Not Significant
Most Women	0.39	[30]	>	0.37	[16]		Not Significant
Church Superior	0.24	[27]	<	0.26	[16]		Not Significant
D U P	0.45	[30]	<	0.46	[16]		Not Significant
U U P	0.40	[30]	<	0.44	[16]		Not Significant
Loyalist groups	0.41	[30]	-	0.41	[16]		Not Significant
Baptist clergy (N = 24)					Analysis of variance on the factor 'Location' with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=3)		
Mother	0.37	[19]	<	0.50	[2]		Not Significant
Father	0.37	[20]	<	0.51	[2]		Not Significant
Own Church	0.24	[21]	<	0.29	[3]		Not Significant
Most Men	0.41	[21]	>	0.29	[3]		Not Significant
Most Women	0.36	[21]	>	0.32	[3]		Not Significant
Church Superior	0.20	[9]	<	0.29	[1]		Not Significant
D U P	0.44	[21]	<	0.51	[3]		Not Significant
U U P	0.37	[21]	<	0.46	[3]		Not Significant
Loyalist groups	0.37	[21]	<	0.44	[3]		Not Significant

SCALE**Identification Conflict**
(0.00 to 1.00)**Very High:**
Moderate:Above 0.50
0.20 to 0.35**High:**
Low:0.35 to 0.50
Below 0.20

NB – Fluctuations in degrees of freedom (df) in the Table are due to the fact that not all respondents rate all entities.

Table 8.6.E – Northern and Southern clergies' Current Identification Conflicts with the OTHER Ethnicity

Catholic Clergy (N = 44)						Analysis of variance on the factor 'Location' with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=21)		S I	(n=23)			
Presbyterian Church	0.44	[21]	>	0.42	[20]		Not Significant	
Church of Ireland	0.41	[21]	>	0.39	[20]		Not Significant	
Methodist Church	0.41	[20]	>	0.36	[20]		Not Significant	
Baptist Church	0.40	[19]	>	0.29	[18]	F = 4.2142	df = 1,35	p = 0.0450
Free Presb. Church	0.48	[21]	>	0.36	[21]	F = 21.5037	df = 1,40	p = 0.0001
The D U P	0.46	[21]	>	0.37	[23]	F = 10.5742	df = 1,42	p = 0.0026
The U U P	0.44	[21]	>	0.38	[23]		Not Significant	
Loyalist Groups	0.42	[21]	>	0.32	[23]	F = 7.6757	df = 1,42	p = 0.0082
Protestant clergy (N = 183)						Analysis of variance on the factor 'Location' with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=116)		S I	(n=67)			
The Catholic Church	0.45	[116]	>	0.45	[66]		Not Significant	
Sinn Fein	0.39	[116]	>	0.36	[67]	F = 4.1977	df = 1,181	p = 0.0394
The S D L P	0.39	[116]	>	0.33	[65]	F = 10.5941	df = 1,179	p = 0.0018
Republican Groups	0.39	[116]	>	0.38	[66]		Not Significant	
Presbyterian clergy (N = 44)						Analysis of variance on the factor 'Location' with 2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
	N I	(n=25)		S I	(n=19)			
The Catholic Church	0.45	[25]	>	0.41	[19]		Not Significant	
Sinn Fein	0.37	[25]	>	0.35	[19]		Not Significant	
The S D L P	0.38	[25]	>	0.34	[19]		Not Significant	
Republican Groups	0.38	[25]	>	0.34	[19]		Not Significant	

SCALE**Identification Conflict**
(0.00 to 1.00)**Very High:**

Above 0.50

High:

0.35 to 0.50

Moderate:

0.20 to 0.35

Low:

Below 0.20

NB – The numbers in [] indicate the number of individuals in each group who have 'construed' the entity

Table 8.6.E – Northern and Southern clergies’ Current Identification Conflicts with the OTHER Ethnicity

Church of Ireland Clergy (N = 53)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=24)		S I	(n=29)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.46	[24]	>	0.45	[28]	Not Significant		
Sinn Fein	0.45	[24]	>	0.35	[29]	F = 14.7668	df = 1,51	p = 0.0006
The S D L P	0.43	[24]	>	0.30	[27]	F = 13.8264	df = 1,49	p = 0.0008
Republican Groups	0.45	[24]	>	0.37	[28]	F = 11.3753	df = 1,50	p = 0.0018
Methodist clergy (N = 46)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=30)		S I	(n=16)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.47	[30]	-	0.47	[16]	Not Significant		
Sinn Fein	0.39	[30]	<	0.40	[16]	Not Significant		
The S D L P	0.38	[30]	-	0.38	[16]	Not Significant		
Republican Groups	0.40	[30]	<	0.41	[16]	Not Significant		
Free Presbyterian clergy (N = 24)						Analysis of variance on the factor ‘Location’ with		
	N I	(n=21)		S I	(n=3)	2 levels: (i) Northern Ireland ; (ii) Southern Ireland		
The Catholic Church	0.42	[21]	<	0.50	[3]	Not Significant		
Sinn Fein	0.36	[21]	<	0.45	[3]	Not Significant		
The S D L P	0.34	[21]	<	0.38	[3]	Not Significant		
Republican Groups	0.33	[21]	<	0.45	[3]	Not Significant		

SCALE**Identification Conflict**
(0.00 to 1.00)**Very High:**

Above 0.50

High:

0.35 to 0.50

Moderate:

0.20 to 0.35

Low:

Below 0.20

NB – The numbers in [] indicate the number of individuals in each group who have ‘construed’ the entity

Table 8.6.F.1 – CATHOLICS’ patterns of *Conflicted Identifications* with their *OWN* and the *OTHER* Ethnicity

<u>Significant “Others”</u>	<u>Current Empathetic Identification</u>		<u>Contra Identification</u>		<u>Current Identification Conflict</u>
My mother	0.74 (n=41)	&	0.21 (n=41)	→	0.37 (n=41)
My father	0.71 (n=39)	&	0.28 (n=39)	→	0.39 (n=39)
The Catholic Church	0.75 (n=44)	&	0.23 (n=44)	→	0.37 (n=44)
The Presbyterian Church	0.48 (n=41)	&	0.42 (n=41)	→	0.43 (n=41)
The Church of Ireland	0.59 (n=41)	&	0.31 (n=41)	→	0.40 (n=41)
The Methodist Church	0.47 (n=40)	&	0.36 (n=40)	→	0.39 (n=40)
The Baptist Church	0.38 (n=37)	&	0.36 (n=37)	→	0.35 (n=37)
The Free Presbyterian Church	0.39 (n=42)	&	0.49 (n=42)	→	0.42 (n=42)
My (direct) Superior in Church	0.75 (n=44)	&	0.15 (n=44)	→	0.29 (n=44)
Most men in my parish	0.68 (n=43)	&	0.27 (n=43)	→	0.40 (n=43)
Most women in my parish	0.68 (n=43)	&	0.22 (n=43)	→	0.35 (n=43)
Sinn Fein	0.50 (n=44)	&	0.28 (n=44)	→	0.35 (n=44)
The S D L P	0.63 (n=44)	&	0.13 (n=44)	→	0.24 (n=44)
The D U P	0.37 (n=44)	&	0.49 (n=44)	→	0.41 (n=44)
The U U P	0.39 (n=44)	&	0.46 (n=44)	→	0.41 (n=44)
Republican Paramilitary groups	0.47 (n=44)	&	0.33 (n=44)	→	0.38 (n=44)
Loyalist Paramilitary groups	0.35 (n=44)	&	0.43 (n=44)	→	0.37 (n=44)

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

Table 8.6.F.2 – PRESBYTERIANS’ patterns of *Conflicted Identifications* with their *OWN* and the *OTHER* Ethnicity

<u>Significant “Others”</u>	<u>Current Empathetic Identification</u>		<u>Contra Identification</u>		<u>Current Identification Conflict</u>
My mother	0.63 (n=41)	&	0.29 (n=41)	→	0.39 (n=41)
My father	0.62 (n=43)	&	0.32 (n=43)	→	0.40 (n=43)
The Catholic Church	0.54 (n=44)	&	0.38 (n=44)	→	0.43 (n=44)
The Presbyterian Church	0.69 (n=44)	&	0.25 (n=44)	→	0.38 (n=44)
The Church of Ireland	0.62 (n=44)	&	0.26 (n=44)	→	0.36 (n=44)
The Methodist Church	0.63 (n=44)	&	0.22 (n=44)	→	0.33 (n=44)
The Baptist Church	0.46 (n=42)	&	0.34 (n=42)	→	0.34 (n=42)
The Free Presbyterian Church	0.45 (n=44)	&	0.53 (n=44)	→	0.46 (n=44)
My (direct) Superior in Church	0.70 (n=30)	&	0.18 (n=30)	→	0.30 (n=30)
Most men in my parish	0.58 (n=44)	&	0.37 (n=44)	→	0.41 (n=44)
Most women in my parish	0.62 (n=44)	&	0.31 (n=44)	→	0.40 (n=44)
Sinn Fein	0.35 (n=44)	&	0.43 (n=44)	→	0.36 (n=44)
The S D L P	0.46 (n=44)	&	0.33 (n=44)	→	0.36 (n=44)
The D U P	0.41 (n=44)	&	0.52 (n=44)	→	0.43 (n=44)
The U U P	0.39 (n=44)	&	0.43 (n=44)	→	0.38 (n=44)
Republican Paramilitary groups	0.29 (n=44)	&	0.50 (n=44)	→	0.36 (n=44)
Loyalist Paramilitary groups	0.33 (n=44)	&	0.47 (n=44)	→	0.38 (n=44)

Empathetic Identification **High:** Above 0.70
(0.00 to 1.00) **Low:** Below 0.50

Identification **Very High:** Above 0.50
Conflict **High:** 0.35 to 0.50
(0.00 to 1.00) **Moderate:** 0.20 to 0.35
Low: Below 0.20

Contra-Identification **High (-ve role):** Above 0.45
(0.00 to 1.00) **Low:** Below 0.25

Table 8.6.F.3 – CHURCH OF IRELAND’ patterns of *Conflicted Identifications* with their *OWN* and the *OTHER* Ethnicity

<u>Significant “Others”</u>	<u>Current Empathetic Identification</u>		<u>Contra Identification</u>		<u>Current Identification Conflict</u>
My mother	0.59 (n=48)	&	0.34 (n=48)	→	0.40 (n=48)
My father	0.63 (n=47)	&	0.29 (n=47)	→	0.39 (n=47)
The Catholic Church	0.52 (n=52)	&	0.43 (n=52)	→	0.45 (n=52)
The Presbyterian Church	0.59 (n=52)	&	0.33 (n=52)	→	0.39 (n=52)
The Church of Ireland	0.77 (n=53)	&	0.13 (n=53)	→	0.29 (n=53)
The Methodist Church	0.59 (n=52)	&	0.21 (n=52)	→	0.33 (n=52)
The Baptist Church	0.51 (n=47)	&	0.32 (n=47)	→	0.35 (n=47)
The Free Presbyterian Church	0.41 (n=52)	&	0.57 (n=52)	→	0.46 (n=52)
My (direct) Superior in Church	0.82 (n=51)	&	0.10 (n=51)	→	0.23 (n=51)
Most men in my parish	0.66 (n=52)	&	0.33 (n=52)	→	0.43 (n=52)
Most women in my parish	0.69 (n=52)	&	0.30 (n=52)	→	0.42 (n=52)
Sinn Fein	0.45 (n=53)	&	0.38 (n=53)	→	0.39 (n=53)
The S D L P	0.58 (n=51)	&	0.26 (n=51)	→	0.36 (n=51)
The D U P	0.40 (n=52)	&	0.56 (n=52)	→	0.45 (n=52)
The U U P	0.47 (n=53)	&	0.40 (n=53)	→	0.39 (n=53)
Republican Paramilitary groups	0.37 (n=52)	&	0.48 (n=52)	→	0.41 (n=52)
Loyalist Paramilitary groups	0.37 (n=52)	&	0.49 (n=52)	→	0.40 (n=52)

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

Table 8.6.F.4 – METHODISTS’ patterns of *Conflicted Identifications* with their *OWN* and the *OTHER* Ethnicity

<u>Significant “Others”</u>	<u>Current Empathetic Identification</u>		<u>Contra Identification</u>		<u>Current Identification Conflict</u>
My mother	0.65 (n=43)	&	0.27 (n=43)	→	0.38 (n=43)
My father	0.62 (n=41)	&	0.26 (n=41)	→	0.35 (n=41)
The Catholic Church	0.55 (n=46)	&	0.43 (n=46)	→	0.47 (n=46)
The Presbyterian Church	0.67 (n=46)	&	0.28 (n=46)	→	0.39 (n=46)
The Church of Ireland	0.70 (n=46)	&	0.20 (n=46)	→	0.35 (n=46)
The Methodist Church	0.77 (n=46)	&	0.12 (n=46)	→	0.27 (n=46)
The Baptist Church	0.47 (n=46)	&	0.35 (n=46)	→	0.38 (n=46)
The Free Presbyterian Church	0.45 (n=46)	&	0.55 (n=46)	→	0.47 (n=46)
My (direct) Superior in Church	0.76 (n=43)	&	0.11 (n=43)	→	0.25 (n=43)
Most men in my parish	0.67 (n=46)	&	0.29 (n=46)	→	0.39 (n=46)
Most women in my parish	0.69 (n=46)	&	0.27 (n=46)	→	0.38 (n=46)
Sinn Fein	0.35 (n=46)	&	0.47 (n=46)	→	0.39 (n=46)
The S D L P	0.49 (n=46)	&	0.33 (n=46)	→	0.38 (n=46)
The D U P	0.42 (n=46)	&	0.53 (n=46)	→	0.46 (n=46)
The U U P	0.46 (n=46)	&	0.42 (n=46)	→	0.41 (n=46)
Republican Paramilitary groups	0.34 (n=46)	&	0.52 (n=46)	→	0.40 (n=46)
Loyalist Paramilitary groups	0.39 (n=46)	&	0.47 (n=46)	→	0.41 (n=46)

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

Table 8.6.F.5 – BAPTISTS’ patterns of *Conflicted Identifications* with their *OWN* and the *OTHER* Ethnicity

<u>Significant “Others”</u>	<u>Current Empathetic Identification</u>		<u>Contra Identification</u>		<u>Current Identification Conflict</u>
My mother	0.67 (n=21)	&	0.26 (n=21)	→	0.39 (n=21)
My father	0.63 (n=22)	&	0.27 (n=22)	→	0.38 (n=22)
The Catholic Church	0.46 (n=24)	&	0.45 (n=24)	→	0.43 (n=24)
The Presbyterian Church	0.60 (n=24)	&	0.25 (n=24)	→	0.36 (n=24)
The Church of Ireland	0.56 (n=23)	&	0.27 (n=23)	→	0.37 (n=23)
The Methodist Church	0.57 (n=23)	&	0.25 (n=23)	→	0.35 (n=23)
The Baptist Church	0.68 (n=24)	&	0.18 (n=24)	→	0.25 (n=24)
The Free Presbyterian Church	0.56 (n=24)	&	0.45 (n=24)	→	0.48 (n=24)
My (direct) Superior in Church	0.72 (n=10)	&	0.09 (n=10)	→	0.20 (n=10)
Most men in my parish	0.76 (n=24)	&	0.25 (n=24)	→	0.40 (n=24)
Most women in my parish	0.73 (n=24)	&	0.21 (n=24)	→	0.35 (n=24)
Sinn Fein	0.32 (n=24)	&	0.48 (n=24)	→	0.37 (n=24)
The S D L P	0.39 (n=24)	&	0.35 (n=24)	→	0.35 (n=24)
The D U P	0.50 (n=24)	&	0.45 (n=24)	→	0.45 (n=24)
The U U P	0.49 (n=24)	&	0.36 (n=24)	→	0.38 (n=24)
Republican Paramilitary groups	0.27 (n=24)	&	0.48 (n=24)	→	0.35 (n=24)
Loyalist Paramilitary groups	0.35 (n=24)	&	0.45 (n=24)	→	0.38 (n=24)

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

Table 8.6.F.6 – FREE PRESBYTERIANS’ patterns of *Conflicted Identifications* with their *OWN* and the *OTHER* Ethnicity

<u>Significant “Others”</u>	<u>Current Empathetic Identification</u>		<u>Contra Identification</u>		<u>Current Identification Conflict</u>
My mother	0.95 (n=15)	&	0.04 (n=15)	→	0.14 (n=15)
My father	0.92 (n=15)	&	0.04 (n=15)	→	0.11 (n=15)
The Catholic Church	0.61 (n=16)	&	0.33 (n=16)	→	0.44 (n=16)
The Presbyterian Church	0.65 (n=16)	&	0.28 (n=16)	→	0.40 (n=16)
The Church of Ireland	0.43 (n=16)	&	0.45 (n=16)	→	0.41 (n=16)
The Methodist Church	0.28 (n=16)	&	0.60 (n=16)	→	0.37 (n=16)
The Baptist Church	0.76 (n=16)	&	0.10 (n=16)	→	0.21 (n=16)
The Free Presbyterian Church	0.95 (n=16)	&	0.04 (n=16)	→	0.14 (n=16)
My (direct) Superior in Church	0.95 (n=15)	&	0.03 (n=15)	→	0.07 (n=15)
Most men in my parish	0.95 (n=16)	&	0.03 (n=16)	→	0.12 (n=16)
Most women in my parish	0.95 (n=15)	&	0.02 (n=15)	→	0.08 (n=15)
Sinn Fein	0.47 (n=16)	&	0.35 (n=16)	→	0.40 (n=16)
The S D L P	0.45 (n=16)	&	0.38 (n=16)	→	0.40 (n=16)
The D U P	0.84 (n=16)	&	0.07 (n=16)	→	0.16 (n=16)
The U U P	0.70 (n=16)	&	0.16 (n=16)	→	0.25 (n=16)
Republican Paramilitary groups	0.46 (n=16)	&	0.33 (n=16)	→	0.38 (n=16)
Loyalist Paramilitary groups	0.54 (n=16)	&	0.19 (n=16)	→	0.30 (n=16)

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

Contra-Identification
(0.00 to 1.00)

High (-ve role): Above 0.45
Low: Below 0.25

Table 8.7.A.1 – Northern and Southern *CATHOLIC* clergies’ *Current Identity Variants*

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	0.00% (n=0)	[4.35%] (n=1)	23.81% (n=5)	[21.74%] (n=5)	4.76% (n=1)	[13.04%] (n=3)		
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	52.38% (n=11)	[13.04%] (n=3)	14.29% (n=3)	[39.13%] (n=9)	4.76% (n=1)	[8.70%] (n=2)		
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)		
TOTALS		52.38% (n=11)	[17.39%] (n=4)	38.10% (n=8)	[60.87%] (n=14)	9.52% (n=2)	[21.74%] (n=5)	100% N = 21	[100%] [N = 23]

Table 8.7.A.2 – Northern and Southern “*PROTESTANT*” clergies’ *Current Identity Variants*

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	9.48% (n=11)	[4.48%] (n=3)	41.38% (n=48)	[40.30%] (n=27)	14.66% (n=17)	[4.48%] (n=3)		
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	11.21% (n=13)	[13.43%] (n=9)	21.55% (n=25)	[34.33%] (n=23)	0.86% (n=1)	[2.98%] (n=2)		
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.86% (n=1)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)		
TOTALS		21.55% (n=25)	[22.35%] (n=12)	62.93% (n=73)	[74.63%] (n=50)	15.52% (n=18)	[7.46%] (n=1)	100% N = 116	[100%] [N = 67]

Table 8.7.A.3 – Northern and Southern *PRESBYTERIAN* clergies' *Current Identity Variants*

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	4.00% (n=1)	[5.26%] (n=1)	56.00% (n=14)	[36.84%] (n=7)	0.00% (n=0)	[5.26%] (n=1)	60.00% (n=15)	[47.37%] (n=9)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	12.00% (n=3)	[10.53%] (n=2)	28.00% (n=7)	[42.11%] (n=8)	0.00% (n=0)	[0.00%] (n=0)	40.00% (n=10)	[52.63%] (n=10)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)
TOTALS		16.00% (n=4)	[15.79%] (n=3)	84.00% (n=21)	[78.95%] (n=15)	0.00% (n=0)	[5.26%] (n=1)	100% N = 25	[100%] [N = 19]

Table 8.7.A.4 – Northern and Southern *Church of Ireland* clergies' *Current Identity Variants*

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	20.83% (n=5)	[3.45%] (n=1)	45.83% (n=11)	[41.38%] (n=12)	0.00% (n=0)	[3.45%] (n=1)	66.67% (n=16)	[48.28%] (n=14)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	16.67% (n=4)	[13.79%] (n=4)	12.50% (n=3)	[34.48%] (n=10)	0.00% (n=0)	[3.45%] (n=1)	29.16% (n=7)	[51.72%] (n=15)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	4.17% (n=1)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	4.17% (n=1)	[0.00%] (n=0)
TOTALS		41.67% (n=10)	[17.24%] (n=5)	58.33% (n=14)	[75.86%] (n=22)	0.00% (n=0)	[6.90%] (n=2)	100% N = 24	[100%] [N = 29]

Table 8.7.A.5 – Northern and Southern *METHODIST* clergies’ *Current Identity Variants*

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	6.67% (n=2)	[6.25%] (n=1)	46.67% (n=14)	[37.50%] (n=6)	3.33% (n=1)	[6.25%] (n=1)	56.67% (n=17)	[50.00%] (n=8)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	20.00% (n=6)	[12.50%] (n=2)	23.33% (n=7)	[31.25%] (n=5)	0.00% (n=0)	[6.25%] (n=1)	43.33% (n=13)	[50.00%] (n=8)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)
TOTALS		26.67% (n=8)	[18.75%] (n=3)	70.00% (n=21)	[68.75%] (n=11)	3.33% (n=1)	[12.50%] (n=2)	100% N = 30	[100%] [N = 16]

Table 8.7.A.6 – Northern and Southern *BAPTIST* clergies’ *Current Identity Variants*

IDENTITY DIFFUSION									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
SELF-EVALUATION									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	14.30% (n=3)	[0.00%] (n=0)	38.09% (n=8)	[66.67%] (n=2)	9.52% (n=2)	[0.00%] (n=0)	61.90% (n=6)	[66.67%] (n=9)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	0.00% (n=0)	[33.33%] (n=1)	38.09% (n=8)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	38.10% (n=15)	[33.33%] (n=14)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)
TOTALS		14.29% (n=3)	[33.33%] (n=1)	76.19% (n=16)	[66.67%] (n=2)	9.52% (n=2)	[0.00%] (n=0)	100% (n=21)	[100%] [N = 3]

Table 8.8.A.1 – Comparisons of clergies' *Structural Pressure* on *Construct 21*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “ <i>feel(s) it is important to have a strong sense of national identity</i> ”	Polarity 2 – “ <i>do(es) not feel it is important to have a strong sense of national identity</i> ”
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	F = 10.4821 df = 1,58 p = 0.0024	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	F = 21.2586 df = 1,48 p = 0.0001	/
Presbyterians / Ch. of Ireland	F = 5.1804 df = 1,62 p = 0.0248	F = 5.0729 df = 1,31 p = 0.0297
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	F = 4.9094 df = 1,31 p = 0.0322
Presbyterians / Free Presb.	F = 74.9627 df = 1,40 p = 0.0000	/
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 41.4967 df = 1,52 p = 0.0000	/
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 28.4547 df = 1,39 p = 0.0000	/
Baptists / Free Presb.	F = 25.7330 df = 1,22 p = 0.0001	/

Table 8.8.A.2 – Comparisons of clergies' *Structural Pressure* on *Construct 10*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “ <i>is/are able to adapt to being of any nationality</i> ”	Polarity 2 – “ <i>consider(s) that nationality is given forever</i> ”
Catholics / 'PROTESTANTS'	F = 5.4331 df = 1,149 p = 0.0199	Not Significant
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	F = 7.3396 df = 1,52 p = 0.0089	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	/	F = 15.9093 df = 1,32 p = 0.0006
Presbyterians / Ch. of Ireland	Not Significant	F = 5.9457 df = 1,19 p = 0.0235
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	/	F = 42.6670 df = 1,17 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	/	F = 13.7623 df = 1,30 p = 0.0011
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	/	F = 5.1947 df = 1,21 p = 0.0314
Baptists / Free Presb.	/	Not Significant

Appendix 8.8.A

Table 8.8.A.3 – Structural Pressure on Constructs relating to the strength and salience of national identification (by Denomination and Location)

	CATHOLIC CLERGY		PRESBYTERIAN CLERGY		CHURCH OF IRELAND		METHODIST CLERGY		BAPTIST CLERGY	
	<u>NI</u> (N=21)	<u>SI</u> (N=23)	<u>NI</u> (N=25)	<u>SI</u> (N=19)	<u>NI</u> (N=24)	<u>SI</u> (N=29)	<u>NI</u> (N=30)	<u>SI</u> (N=16)	<u>NI</u> (N=21)	<u>SI</u> (N=3)
Construct 21										
feel(s) it is important to have a strong sense of national identity	34.44 (n=16)	< 47.97 (n=18)	32.09 (n=12)	> -2.05 (n=14)	43.75 (n=20)	> 17.81 (n=18)	32.74 (n=17)	> 15.72 (n=8)	39.78 (n=6)	> 2.64 (n=2)
<i>Main effect location *</i>	ns.		F = 11.8821 ; p = 0.0024		F = 7.8832 ; p = 0.0079		ns.		ns.	
do(es) not feel important to have a strong sense of national identity	15.03 (n=4)	< 42.38 (n=5)	46.27 (n=13)	< 60.24 (n=5)	37.23 (n=4)	> 3.34 (n=11)	37.96 (n=11)	< 40.15 (n=14)	24.79 (n=14)	< 57.00 (n=1)
<i>Main effect location *</i>	ns.		ns.		ns.		ns.		ns.	
<hr/>										
Construct 10										
is/are able to adapt to being of any nationality	34.64 (n=8)	> 14.28 (n=11)	30.16 (n=22)	< 45.26 (n=17)	46.35 (n=14)	> 43.33 (n=21)	41.77 (n=23)	> 35.06 (n=14)	34.91 (n=18)	< 55.46 (n=3)
<i>Main effect location *</i>	ns.		ns.		ns.		ns.		ns.	
consider(s) nationality is given forever	38.19 (n=11)	< 45.20 (n=8)	20.82 (n=3)	> -19.33 (n=1)	68.38 (n=10)	> 18.77 (n=7)	66.91 (n=6)	> 27.16 (n=2)	61.69 (n=2)	/ (n=0)
<i>Main effect location *</i>	ns.		ns.		F = 58.1758 ; p = 0.0000		ns.		na.	
<hr/>										
<u>SCALE</u> <u>-100 to +100</u>	Core evaluative dimension of identity *			50 to 100	[*Highlighted in the Table]			* 1-way Analysis of Variance on the Factor “location” with two levels:		
	Secondary evaluative dimension of identity			20 to 49				ns. - Not Significant		
	‘Conflicted’ evaluative dimension of identity**			-20 to +20	[**‘Circled’ in the Table]			(i) Northern Ireland (NI) na. - Not Applicable		
	Consistently incompatible evaluative dimension			Below -20				(ii) Southern Ireland (SI)		

Table 8.8.B.1 – Comparisons of clergies' *Structural Pressure* on *Construct 5*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “ <i>feel(s) Irish</i> ”	Polarity 2 – “ <i>do(es) not feel Irish at all</i> ”
Catholics / 'PROTESTANTS'	F = 31.8194 df = 1,175 p = 0.0000	/
Catholics / Presbyterians	F = 21.4013 df = 1,76 p = 0.0001	/
Catholics / Ch. of Ireland	F = 14.4291 df = 1,92 p = 0.0005	/
Catholics / Methodists	F = 21.7439 df = 1,75 p = 0.0001	/
Catholics / Baptists	F = 43.3263 df = 1,56 p = 0.0000	/
Catholics / Free Presb.	F = 9.1725 df = 1,44 p = 0.0043	/
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	F = 4.8581 df = 1,46 p = 0.0306	Not Significant
Presbyterians / Free Presb.	Not Significant	Not Significant
Ch. of Ireland / Methodists	Not Significant	F = 5.1197 df = 1,9 p = 0.0481
Ch. of Ireland / Baptists	F = 10.4206 df = 1,62 p = 0.0024	Not Significant
Ch. of Ireland / Free Presb.	Not Significant	F = 16.5341 df = 1,14 p = 0.0014
Methodists / Baptists	F = 5.9789 df = 1,45 p = 0.0175	Not Significant
Methodists / Free Presb.	Not Significant	Not Significant
Baptists / Free Presb.	Not Significant	Not Significant

Table 8.8.B.2 – Comparisons of clergies' *Structural Pressure* on *Construct 14*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “ <i>do(es) not feel British at all</i> ”	Polarity 2 – “ <i>feel(s) British</i> ”
Catholics / 'PROTESTANTS'	F = 10.4507 df = 1,103 p = 0.0020	/
Catholics / Presbyterians	F = 5.3041 df = 1,52 p = 0.0238	/
Catholics / Ch. of Ireland	Not Significant	/
Catholics / Methodists	F = 7.2182 df = 1,54 p = 0.0094	/
Catholics / Baptists	Not Significant	/
Catholics / Free Presb.	Not Significant	/
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	F = 4.0694 df = 1,43 p = 0.0472
Presbyterians / Free Presb.	Not Significant	F = 9.4985 df = 1,43 p = 0.0039
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	Not Significant	F = 10.2565 df = 1,36 p = 0.0031
Methodists / Baptists	Not Significant	F = 5.8869 df = 1,42 p = 0.0186
Methodists / Free Presb.	Not Significant	F = 11.2155 df = 1,42 p = 0.0021
Baptists / Free Presb.	Not Significant	Not Significant

Appendix 8.8.B

Table 8.8.B.3 – Structural Pressure on Constructs relating to the affirmation of national identification (by Denomination and Location)

	CATHOLIC CLERGY		PRESBYTERIAN CLERGY		CHURCH OF IRELAND		METHODIST CLERGY		BAPTIST CLERGY	
	<u>NI</u> (N=21)	<u>SI</u> (N=23)	<u>NI</u> (N=25)	<u>SI</u> (N=19)	<u>NI</u> (N=24)	<u>SI</u> (N=29)	<u>NI</u> (N=30)	<u>SI</u> (N=16)	<u>NI</u> (N=21)	<u>SI</u> (N=3)
<u>Construct 5</u>										
feel(s) Irish	73.39 (n=21)	> 62.73 (n=23)	31.70 (n=17)	< 42.84 (n=17)	24.85 (n=23)	< 62.54 (n=27)	25.01 (n=17)	< 52.31 (n=16)	4.25 (n=1)	< 58.87 (n=3)
<i>Main effect location *</i>	ns.		ns.		F = 27.1484 ; p = 0.0000		F = 8.1816 ; p = 0.0075		F = 13.4484 ; p = 0.0035	
do(es) not feel Irish at all	/ (n=0)	/ (n=0)	45.49 (n=7)	> 42.19 (n=1)	-17.50 (n=1)	< 5.88 (n=1)	49.55 (n=9)	/ (n=0)	66.32 (n=6)	/ (n=0)
<i>Main effect location *</i>	na.		ns.		ns.		na.		na.	
<hr/>										
<u>Construct 14</u>										
do(es) not feel British at all	66.05 (n=21)	> 58.31 (n=21)	53.88 (n=3)	> 40.44 (n=9)	24.12 (n=7)	< 58.57 (n=23)	42.87 (n=4)	> 38.49 (n=10)	30.02 (n=2)	< 54.32 (n=3)
<i>Main effect location *</i>	ns.		ns.		F = 12.7365 ; p = 0.0016		ns.		ns.	
feel(s) British	/ (n=0)	/ (n=0)	41.02 (n=20)	> 19.20 (n=10)	43.48 (n=17)	> 13.25 (n=6)	34.26 (n=24)	> -13.61 (n=5)	54.11 (n=15)	/ (n=0)
<i>Main effect location *</i>	na.		ns.		F = 4.8619 ; p = 0.0367		F = 6.6455 ; p = 0.0150		na.	
<hr/>										
<u>SCALE</u> <u>-100 to +100</u>	Core evaluative dimension of identity *			50 to 100	[*Highlighted in the Table]			* 1-way Analysis of Variance on the Factor “location” with two levels: (i) Northern Ireland (NI) (ii) Southern Ireland (SI)		
	Secondary evaluative dimension of identity			20 to 49						
	‘Conflicted’ evaluative dimension of identity**			-20 to +20	[**‘Circled’ in the Table]					
	Consistently incompatible evaluative dimension			Below -20						
									ns. - Not Significant	
									na. - Not Applicable	

Table 8.8.C.1 – Comparisons of clergies' *Structural Pressure* on *Construct 12*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “ <i>think(s) Irish and British people are very similar people</i> ”	Polarity 2 – “ <i>think(s) Irish and British people are very different</i> ”
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	F = 4.0690 df = 1,44 p = 0.0471	F = 15.9541 df = 1,38 p = 0.0005
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	Not Significant	F = 10.5339 df = 1,30 p = 0.0032
Presbyterians / Ch. of Ireland	Not Significant	F = 9.1461 df = 1,46 p = 0.0043
Presbyterians / Methodists	Not Significant	F = 9.0459 df = 1,36 p = 0.0050
Presbyterians / Baptists	Not Significant	F = 12.1740 df = 1,26 p = 0.0021
Presbyterians / Free Presb.	F = 7.2358 df = 1,26 p = 0.0119	F = 79.0039 df = 1,28 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	Not Significant	F = 21.7481 df = 1,38 p = 0.0001
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	Not Significant	F = 24.4373 df = 1,28 p = 0.0001
Baptists / Free Presb.	F = 21.2070 df = 1,17 p = 0.0004	Not Significant

Table 8.8.C.2 – Comparisons of clergies' *Structural Pressure* on *Construct 18*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “ <i>believe(s) Catholics and Protestants are really different people</i> ”	Polarity 2 – “ <i>do(es) not believe that Catholics and Protestants are really different</i> ”
Catholics / 'PROTESTANTS'	Not Significant	F = 4.3679 df = 1,173 p = 0.0357
Catholics / Presbyterians	Not Significant	F = 7.6157 df = 1,66 p = 0.0075
Catholics / Ch. of Ireland	Not Significant	F = 5.8049 df = 1,81 p = 0.0173
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	F = 10.3516 df = 1,50 p = 0.0026
Catholics / Free Presb.	F = 4.6876 df = 1,19 p = 0.0411	Not Significant
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	F = 7.5743 df = 1,67 p = 0.0076
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	Not Significant	F = 4.8362 df = 1,37 p = 0.0322
Ch. of Ireland / Methodists	Not Significant	F = 6.5317 df = 1,82 p = 0.0120
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	Not Significant	Not Significant
Methodists / Baptists	Not Significant	F = 9.0308 df = 1,51 p = 0.0044
Methodists / Free Presb.	F = 17.3691 df = 1,18 p = 0.0008	Not Significant
Baptists / Free Presb.	Not Significant	F = 6.6564 df = 1,21 p = 0.0166

Table 8.8.C.3 – Structural Pressure on Constructs relating to the similarity perceived between National groups (by Denomination and Location)

	CATHOLIC CLERGY		PRESBYTERIAN CLERGY		CHURCH OF IRELAND		METHODIST CLERGY		BAPTIST CLERGY	
	<u>NI</u> (N=21)	<u>SI</u> (N=23)	<u>NI</u> (N=25)	<u>SI</u> (N=19)	<u>NI</u> (N=24)	<u>SI</u> (N=29)	<u>NI</u> (N=30)	<u>SI</u> (N=16)	<u>NI</u> (N=21)	<u>SI</u> (N=3)
Construct 12										
think(s) Irish people and British people are very similar people	16.29 (n=13)	< 39.60 (n=9)	40.60 (n=14)	< 45.48 (n=10)	21.24 (n=8)	< 48.89 (n=16)	34.65 (n=19)	> 31.70 (n=5)	38.02 (n=13)	< 38.08 (n=2)
<i>Main effect location *</i>	F = 4.4246 ; p = 0.0459		ns.		ns.		ns.		ns.	
think(s) Irish people and British people are very different	45.04 (n=8)	> 41.92 (n=13)	15.42 (n=11)	> 3.39 (n=8)	45.88 (n=16)	> 16.88 (n=13)	44.46 (n=10)	> 19.57 (n=9)	61.35 (n=8)	> -9.59 (n=1)
<i>Main effect location *</i>	ns.		ns.		F = 10.2832 ; p = 0.0037		F = 4.7801 ; p = 0.409		ns.	
<hr/>										
Construct 18										
believe(s) Catholics and Protestants are really different people	28.99 (n=9)	< 94.39 (n=1)	43.66 (n=6)	> -52.65 (n=1)	35.57 (n=1)	/ (n=0)	22.71 (n=5)	> -5.33 (n=4)	50.49 (n=5)	/ (n=0)
<i>Main effect location *</i>	ns.		F = 7.1276 ; p = 0.0438		na.		ns.		ns.	
do(es) not believe that Catholics and Protestants are really different	42.94 (n=12)	> 31.79 (n=22)	51.44 (n=19)	< 53.70 (n=15)	39.73 (n=22)	< 59.43 (n=27)	36.75 (n=25)	> 24.69 (n=10)	64.32 (n=15)	> 40.96 (n=3)
<i>Main effect location *</i>	ns.		ns.		F = 6.8874 ; p = 0.0113		ns.		ns.	
<hr/>										
<u>SCALE</u> <u>-100 to +100</u>	Core evaluative dimension of identity *		50 to 100		[*Highlighted in the Table]		* 1-way Analysis of Variance on the Factor “location” with two levels: (i) Northern Ireland (NI) (ii) Southern Ireland (SI)			
	Secondary evaluative dimension of identity		20 to 49							
	‘Conflicted’ evaluative dimension of identity**		-20 to +20		[**‘Circled’ in the Table]					
	Consistently incompatible evaluative dimension		Below -20							
							ns. - Not Significant na. - Not Applicable			

Table 8.8.D.1 – Comparisons of clergies' *Structural Pressure on Construct 1*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “is/are tolerant and open to other points of view”	Polarity 2 – “is/are set in their ways and resistant to change”
Catholics / 'PROTESTANTS'	Not Significant	/
Catholics / Presbyterians	Not Significant	/
Catholics / Ch. of Ireland	Not Significant	/
Catholics / Methodists	Not Significant	/
Catholics / Baptists	Not Significant	/
Catholics / Free Presb.	F = 6.9286 df = 1,47 p = 0.0111	/
Presbyterians / Ch. of Ireland	Not Significant	/
Presbyterians / Methodists	Not Significant	/
Presbyterians / Baptists	Not Significant	/
Presbyterians / Free Presb.	Not Significant	/
Ch. of Ireland / Methodists	Not Significant	/
Ch. of Ireland / Baptists	Not Significant	/
Ch. of Ireland / Free Presb.	F = 11.9944 df = 1,57 p = 0.0014	/
Methodists / Baptists	Not Significant	/
Methodists / Free Presb.	F = 8.5924 df = 1,50 p = 0.0052	/
Baptists / Free Presb.	F = 6.5992 df = 1,23 p = 0.0163	F = 8.8573 df = 1,12 p = 0.0112

Table 8.8.D.2 – Comparisons of clergies' *Structural Pressure on Construct 6*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	Polarity 1 – “support(s) initiatives bringing the communities together in NI”	Polarity 2 – “do(es) not support that kind of initiatives”
Catholics / 'PROTESTANTS'	Not Significant	/
Catholics / Presbyterians	Not Significant	/
Catholics / Ch. of Ireland	Not Significant	/
Catholics / Methodists	Not Significant	/
Catholics / Baptists	Not Significant	/
Catholics / Free Presb.	/	/
Presbyterians / Ch. of Ireland	Not Significant	/
Presbyterians / Methodists	Not Significant	/
Presbyterians / Baptists	Not Significant	/
Presbyterians / Free Presb.	/	/
Ch. of Ireland / Methodists	Not Significant	/
Ch. of Ireland / Baptists	Not Significant	/
Ch. of Ireland / Free Presb.	/	/
Methodists / Baptists	Not Significant	/
Methodists / Free Presb.	/	/
Baptists / Free Presb.	/	/

Appendix 8.8.D

Table 8.8.D.3 – Structural Pressure on Constructs relating to openness and relations with others (by Denomination and Location)

	CATHOLIC CLERGY		PRESBYTERIAN CLERGY		CHURCH OF IRELAND		METHODIST CLERGY		BAPTIST CLERGY	
	<u>NI</u> (N=21)	<u>SI</u> (N=23)	<u>NI</u> (N=25)	<u>SI</u> (N=19)	<u>NI</u> (N=24)	<u>SI</u> (N=29)	<u>NI</u> (N=30)	<u>SI</u> (N=16)	<u>NI</u> (N=21)	<u>SI</u> (N=3)
<u>Construct 1</u>										
is/are tolerant and open to other points of view	47.89 (n=20)	> 41.48 (n=23)	36.79 (n=25)	< 51.89 (n=19)	37.58 (n=24)	< 64.14 (n=29)	42.88 (n=30)	< 54.27 (n=16)	42.07 (n=16)	< 59.58 (n=3)
Main effect location *	ns.		F = 4.2250 ; p = 0.0435		F = 16.9202 ; p = 0.0003		ns.		ns.	
is/are set in their ways and resistant to change	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	-0.24 (n=4)	/ (n=0)
Main effect location *	na.		na.		na.		na.		na.	
<hr/>										
<u>Construct 6</u>										
support(s) initiatives bringing communities together in NI	58.07 (n=21)	< 65.47 (n=23)	50.94 (n=24)	< 63.77 (n=19)	50.16 (n=23)	< 72.48 (n=29)	57.28 (n=30)	< 76.66 (n=16)	51.98 (n=19)	< 59.02 (n=3)
Main effect location *	ns.		F = 7.8024 ; p = 0.0078		F = 19.6876 ; p = 0.0002		F = 8.7370 ; p = 0.0052		ns.	
do(es) not support that kind of initiatives	/ (n=0)	/ (n=0)	48.56 (n=1)	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	/ (n=0)	74.06 (n=1)	/ (n=0)
Main effect location *	na.		na.		na.		na.		na.	
<hr/>										
<u>SCALE</u> <u>-100 to +100</u>	Core evaluative dimension of identity *			50 to 100	[*Highlighted in the Table]			* 1-way Analysis of Variance on the		
	Secondary evaluative dimension of identity			20 to 49				Factor “location” with two levels:		
	‘Conflicted’ evaluative dimension of identity**			-20 to +20	[***‘Circled’ in the Table]			(i) Northern Ireland (NI)		
	Consistently incompatible evaluative dimension			Below -20				(ii) Southern Ireland (SI)		
								ns. - Not Significant		
								na. - Not Applicable		

Table 8.8.E.1 – Comparisons of clergies' *Structural Pressure on Construct 11*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Polarity 1</u> – “believe(s) mixed marriages endanger the future of the community”			<u>Polarity 2</u> – “believe(s) mixed marriages can build a bridge between the communities”
Catholics / 'PROTESTANTS'	F = 11.0898	df = 1,58	p = 0.0018	Not Significant
Catholics / Presbyterians	F = 5.3255	df = 1,20	p = 0.0301	Not Significant
Catholics / Ch. of Ireland	F = 12.7238	df = 1,7	p = 0.0092	Not Significant
Catholics / Methodists	F = 12.3671	df = 1,10	p = 0.0054	Not Significant
Catholics / Baptists	Not Significant			Not Significant
Catholics / Free Presb.	F = 153.1498	df = 1,21	p = 0.0000	/
Presbyterians / Ch. of Ireland	Not Significant			Not Significant
Presbyterians / Methodists	Not Significant			Not Significant
Presbyterians / Baptists	Not Significant			Not Significant
Presbyterians / Free Presb.	F = 69.0639	df = 1,29	p = 0.0000	/
Ch. of Ireland / Methodists	Not Significant			Not Significant
Ch. of Ireland / Baptists	Not Significant			Not Significant
Ch. of Ireland / Free Presb.	F = 6.2190	df = 1,16	p = 0.0228	/
Methodists / Baptists	Not Significant			Not Significant
Methodists / Free Presb.	F = 37.7545	df = 1,19	p = 0.0000	/
Baptists / Free Presb.	F = 14.9483	df = 1,29	p = 0.0009	/

Table 8.8.E.2 – Comparisons of clergies' *Structural Pressure on Construct 17*

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Polarity 1</u> – “do(es) not think that integrated education is a very good idea in NI”			<u>Polarity 2</u> – “think(s) integrated education should be supported and encouraged in NI”		
Catholics / 'PROTESTANTS'	F = 8.8800	df = 1,54	p = 0.0045	F = 16.8531	df = 1,161	p = 0.0002
Catholics / Presbyterians	Not Significant			F = 10.1551	df = 1,54	p = 0.0027
Catholics / Ch. of Ireland	Not Significant			F = 15.5378	df = 1,65	p = 0.0004
Catholics / Methodists	F = 6.6624	df = 1,22	p = 0.0162	F = 24.9614	df = 1,60	p = 0.0000
Catholics / Baptists	Not Significant			F = 6.6860	df = 1,39	p = 0.0130
Catholics / Free Presb.	F = 68.4964	df = 1,35	p = 0.0000	/		
Presbyterians / Ch. of Ireland	Not Significant			Not Significant		
Presbyterians / Methodists	Not Significant			Not Significant		
Presbyterians / Baptists	Not Significant			Not Significant		
Presbyterians / Free Presb.	F = 16.1414	df = 1,20	p = 0.0009	/		
Ch. of Ireland / Methodists	F = 9.0149	df = 1,7	p = 0.0194	Not Significant		
Ch. of Ireland / Baptists	Not Significant			Not Significant		
Ch. of Ireland / Free Presb.	F = 57.8881	df = 1,20	p = 0.0000	/		
Methodists / Baptists	Not Significant			Not Significant		
Methodists / Free Presb.	Not Significant			/		
Baptists / Free Presb.	F = 6.1010	df = 1,16	p = 0.0239	/		

Table 8.8.E.3 – Structural Pressure on Constructs relating to “close relationships” with “the other ethnicity” (by Denomination and Location)

	CATHOLIC CLERGY		PRESBYTERIAN CLERGY		CHURCH OF IRELAND		METHODIST CLERGY		BAPTIST CLERGY										
	<u>NI</u> (N=21)	<u>SI</u> (N=23)	<u>NI</u> (N=25)	<u>SI</u> (N=19)	<u>NI</u> (N=24)	<u>SI</u> (N=29)	<u>NI</u> (N=30)	<u>SI</u> (N=16)	<u>NI</u> (N=21)	<u>SI</u> (N=3)									
Construct 11																			
believe(s) mixed marriages endanger the community	-9.55 (n=4)	<	6.57 (n=3)		20.01 (n=12)	<	23.95 (n=3)		50.03 (n=1)	<	52.96 (n=1)		36.18 (n=4)	>	23.55 (n=1)		35.08 (n=13)	>	20.15 (n=2)
<i>Main effect location *</i>	ns.		ns.		ns.		ns.		ns.										
believe(s) mixed marriages can help build a bridge	25.70 (n=17)	<	35.75 (n=18)		41.64 (n=12)	<	45.97 (n=12)		29.62 (n=23)	<	46.38 (n=28)		39.52 (n=24)	>	37.53 (n=12)		20.60 (n=5)	<	22.20 (n=1)
<i>Main effect location *</i>	ns.		ns.		F = 5.5232 ; p = 0.0215		ns.		ns.										
<hr/>																			
Construct 17																			
think(s) integrated education is not a good idea in NI	26.83 (n=16)	>	21.38 (n=6)		19.47 (n=5)	>	17.65 (n=2)		26.23 (n=6)	>	24.97 (n=1)		66.41 (n=2)	/	(n=0)		47.58 (n=3)	/	(n=0)
<i>Main effect location *</i>	ns.		ns.		ns.		na.		na.										
think(s) integrated education should be encouraged in NI	20.01 (n=4)	<	20.15 (n=17)		42.34 (n=20)	<	45.15 (n=15)		25.87 (n=18)	<	58.64 (n=28)		50.94 (n=27)	<	56.18 (n=14)		38.55 (n=17)	<	52.30 (n=3)
<i>Main effect location *</i>	ns.		ns.		F = 24.0390 ; p = 0.0001		ns.		ns.										
<hr/>																			
<u>SCALE</u> <u>-100 to +100</u>	Core evaluative dimension of identity *				50 to 100		[*Highlighted in the Table]		* 1-way Analysis of Variance on the Factor “location” with two levels:				ns. - Not Significant						
	Secondary evaluative dimension of identity				20 to 49				(i) Northern Ireland (NI)				na. - Not Applicable						
	‘Conflicted’ evaluative dimension of identity**				-20 to +20		[**‘Circled’ in the Table]		(ii) Southern Ireland (SI)										
	Consistently incompatible evaluative dimension				Below -20														

Table 8.8.F.1 – Comparisons of clergies' Structural Pressure on Construct 20

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Polarity 1</u> – “believe(s) only faith can overcome anger and bring people together”	<u>Polarity 2</u> – “do(es) not believe that faith alone can bring people together”
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	F = 9.8971 df = 1,46 p = 0.0032	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	F = 7.1510 df = 1,34 p = 0.0110
Catholics / Baptists	F = 9.3587 df = 1,35 p = 0.0045	Not Significant
Catholics / Free Presb.	Not Significant	Not Significant
Presbyterians / Ch. of Ireland	F = 41.6902 df = 1,60 p = 0.0000	Not Significant
Presbyterians / Methodists	F = 4.7103 df = 1,63 p = 0.0317	F = 8.6283 df = 1,20 p = 0.0080
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	Not Significant	Not Significant
Ch. of Ireland / Methodists	F = 7.7482 df = 1,63 p = 0.0071	F = 10.0224 df = 1,30 p = 0.0038
Ch. of Ireland / Baptists	F = 36.2822 df = 1,49 p = 0.0000	Not Significant
Ch. of Ireland / Free Presb.	F = 11.3315 df = 1,40 p = 0.0020	Not Significant
Methodists / Baptists	F = 5.9371 df = 1,52 p = 0.0173	F = 8.5395 df = 1,11 p = 0.0134
Methodists / Free Presb.	Not Significant	Not Significant
Baptists / Free Presb.	Not Significant	Not Significant

Table 8.8.F.2 – Comparisons of clergies' Structural Pressure on Construct 15

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Polarity 1</u> – “believe(s) it is important to protect the purity of one's faith”	<u>Polarity 2</u> – “believe(s) it is important to be open and judge one's beliefs against others”
Catholics / 'PROTESTANTS'	F = 6.2807 df = 1,84 p = 0.0135	F = 4.4627 df = 1,133 p = 0.0343
Catholics / Presbyterians	F = 4.3139 df = 1,29 p = 0.0443	F = 15.6237 df = 1,55 p = 0.0004
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	F = 5.2577 df = 1,56 p = 0.0241
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	F = 39.7958 df = 1,27 p = 0.0000	/
Presbyterians / Ch. of Ireland	Not Significant	F = 6.8741 df = 1,71 p = 0.0104
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	F = 4.3783 df = 1,28 p = 0.0431
Presbyterians / Free Presb.	F = 25.3319 df = 1,32 p = 0.0001	/
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 10.9682 df = 1,19 p = 0.0039	/
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 25.0044 df = 1,29 p = 0.0001	/
Baptists / Free Presb.	F = 12.3810 df = 1,33 p = 0.0016	/

Table 8.8.F.3 – Structural Pressure on Constructs relating to “Faith” (by Denomination and Location)

	CATHOLIC CLERGY		PRESBYTERIAN CLERGY		CHURCH OF IRELAND		METHODIST CLERGY		BAPTIST CLERGY	
	<u>NI</u> (N=21)	<u>SI</u> (N=23)	<u>NI</u> (N=25)	<u>SI</u> (N=19)	<u>NI</u> (N=24)	<u>SI</u> (N=29)	<u>NI</u> (N=30)	<u>SI</u> (N=16)	<u>NI</u> (N=21)	<u>SI</u> (N=3)
Construct 20										
believe(s) only faith can overcome anger and bring people together	38.79 (n=10)	< 43.20 (n=7)	69.50 (n=18)	> 54.98 (n=13)	32.16 (n=18)	< 37.81 (n=13)	48.08 (n=25)	< 57.86 (n=9)	66.71 (n=18)	< 86.35 (n=2)
<i>Main effect location *</i>	ns.		F = 5.6620 ; p = 0.0228		ns.		ns.		ns.	
do(es) not believe that faith alone can bring people together	39.32 (n=11)	> 26.09 (n=15)	30.12 (n=7)	< 34.66 (n=5)	23.28 (n=6)	< 29.45 (n=16)	66.44 (n=4)	> 57.31 (n=6)	19.59 (n=2)	< 19.70 (n=16)
<i>Main effect location *</i>	ns.		ns.		ns.		ns.		ns.	
<hr/>										
Construct 15										
believe(s) it is important to protect the purity of one’s faith	27.25 (n=3)	< 33.77 (n=10)	50.91 (n=15)	> 44.04 (n=3)	37.41 (n=2)	< 52.41 (n=3)	53.56 (n=9)	> 10.55 (n=6)	51.15 (n=19)	/ (n=0)
<i>Main effect location *</i>	ns.		ns.		ns.		F = 11.9967 ; p = 0.0044		na.	
believe(s) it is important to be open & judge one’s beliefs against others	22.83 (n=18)	< 34.42 (n=13)	52.51 (n=10)	> 50.77 (n=16)	11.29 (n=22)	< 51.39 (n=25)	45.69 (n=20)	> 34.12 (n=7)	27.22 (n=1)	> 27.12 (n=3)
<i>Main effect location *</i>	ns.		ns.		F = 28.3619 ; p = 0.0000		ns.		ns.	
<hr/>										
<u>SCALE</u> <u>-100 to +100</u>	Core evaluative dimension of identity *			50 to 100	[*Highlighted in the Table]			* 1-way Analysis of Variance on the Factor “location” with two levels: (i) Northern Ireland (NI) (ii) Southern Ireland (SI) ns. - Not Significant na. - Not Applicable		
	Secondary evaluative dimension of identity			20 to 49						
	‘Conflicted’ evaluative dimension of identity**			-20 to +20	[**‘Circled’ in the Table]					
	Consistently incompatible evaluative dimension			Below -20						

Table 9.1.A – Clergies’ perceived changes between their “Past” and *Current Identification*
Conflicts with their MOTHER and FATHER

Identification Conflict with MOTHER						Identification Conflict with MOTHER							
		Past Self	Current Self						Past Self	Current Self			
				[Difference] *						[Difference] *			
<i>Clergies</i>													
Catholic clergy (n=44)	0.37 (n=41)	-	0.37 (n=41)	-	ns.	0.42 (n=39)	>	0.39 (n=39)	[-0.03]	ns.			
“Protestant” clergy (n=183)	0.39 (n=168)	>	0.37 (n=168)	[-0.02]	ns.	0.37 (n=168)	>	0.35 (n=168)	[-0.02]	ns.			
Presbyterian clergy (n=44)	0.41 (n=41)	>	0.39 (n=41)	[-0.02]	ns.	0.42 (n=43)	>	0.40 (n=43)	[-0.02]	ns.			
Church of Ireland clergy (n=53)	0.43 (n=48)	>	0.40 (n=48)	[-0.03]	ns.	0.40 (n=47)	>	0.39 (n=47)	[-0.01]	ns.			
Methodist clergy (n=46)	0.40 (n=43)	>	0.38 (n=43)	[-0.02]	ns.	0.36 (n=41)	-	0.36 (n=41)	-	ns.			
Baptist clergy (n=24)	0.40 (n=21)	>	0.39 (n=21)	[-0.01]	ns.	0.39 (n=22)	>	0.38 (n=22)	[-0.01]	ns.			
Free Presbyterian clergy (n=16)	0.14 (n=15)	-	0.14 (n=15)	-	ns.	0.11 (n=15)	-	0.11 (n=15)	-	ns.			
SCALE	Identification Conflicts (0.00 to 1.00)		Very High: Moderate:		Above 0.50 0.20 to 0.35	High: Low:	0.35 to 0.50 Below 0.20						
* 1-way Analyses of Variance on the factor “Facets of Self” with two levels: (i) Current Self / (ii) Past Self						Current Self (CS1) = “Me as I am now” Past Self (PS1) = “Me as I was before I joined the clergy”							

Table 9.1.B – Clergies’ perceived changes between their “Past” and *Current Identification*
Conflicts with their OWN Church

<u>MEANS</u>					Analysis of Variance on the factor “Facet of Self” with two levels: (i) Current Self ; (ii) Past Self
Past Self		Current Self			
<u>Clergies</u>				[Difference] *	
Catholic clergy (n=44)	0.36	<	0.37	[+0.01]	Not Significant
Presbyterian clergy (n=44)	0.37	<	0.38	[+0.01]	Not Significant
Church of Ireland clergy (n=53)	0.27	<	0.29	[+0.02]	Not Significant
Methodist clergy (n=46)	0.24	<	0.27	[+0.03]	Not Significant
Baptist clergy (n=24)	0.25	=	0.25	-	Not Significant
Free Presbyterian clergy (n=16)	0.14	=	0.14	-	Not Significant

SCALE	<u>Identification Conflicts</u>	Very High:	Above 0.50	High:	0.35 to 0.50
	(0.00 to 1.00)	Moderate:	0.20 to 0.35	Low:	Below 0.20

* 1-way Analyses of Variance on the factor “Facets of Self” with two levels: (i) Current Self / (ii) Past Self

Current Self (CS1) = “Me as I am now”
Past Self (PS1) = “Me as I was before I joined the clergy”

Table 9.1.C – Clergies’ perceived changes between their “Past” and Current Identification Conflicts with THE OTHER CHURCHES

MEANS					Analysis of variance on the factor ‘Facet of Self’		
	Past Self		Current Self		With two levels: (i) Current Self (ii) Past Self		
<i>CATHOLIC clergy</i>				<i>[Difference]</i>			
The Presbyterian Church (n=41)	0.46	➤	0.43	[-0.03]		Not Significant	
The Church of Ireland (n=41)	0.41	➤	0.40	[-0.01]		Not Significant	
The Methodist Church (n=40)	0.40	➤	0.39	[-0.01]		Not Significant	
The Baptist Church (n=37)	0.38	➤	0.35	[-0.03]		Not Significant	
The Free Presb. Church (n=42)	0.47	➤	0.42	[-0.05]		Not Significant	
<i>PRESBYTERIAN clergy</i>							
The Catholic Church (n=44)	0.44	➤	0.43	[-0.01]		Not Significant	
The Church of Ireland (n=44)	0.34	➤	0.36	[+0.02]		Not Significant	
The Methodist Church (n=44)	0.31	➤	0.33	[+0.02]		Not Significant	
The Baptist Church (n=42)	0.37	➤	0.34	[-0.03]		Not Significant	
The Free Presb. Church (n=44)	0.51	➤	0.46	[-0.05]	F = 6.9497	df = 1,86	p = 0.0097
<i>CHURCH OF IRELAND clergy</i>							
The Catholic Church (n=52)	0.47	➤	0.45	[-0.02]		Not Significant	
The Presbyterian Church (n=52)	0.39	➤	0.39	-		Not Significant	
The Methodist Church (n=52)	0.31	➤	0.33	[+0.02]		Not Significant	
The Baptist Church (n=47)	0.36	➤	0.35	[-0.01]		Not Significant	
The Free Presb. Church (n=52)	0.49	➤	0.46	[-0.03]		Not Significant	
<i>METHODIST clergy</i>							
The Catholic Church (n=46)	0.48	➤	0.47	[-0.01]		Not Significant	
The Presbyterian Church (n=46)	0.40	➤	0.39	[-0.01]		Not Significant	
The Church of Ireland (n=46)	0.33	➤	0.35	[+0.02]		Not Significant	
The Baptist Church (n=46)	0.41	➤	0.38	[-0.03]		Not Significant	
The Free Presb. Church (n=46)	0.53	➤	0.47	[-0.06]	F = 8.1694	df = 1,90	p = 0.0055
<i>BAPTIST clergy</i>							
The Catholic Church (n=24)	0.46	➤	0.43	[-0.03]		Not Significant	
The Presbyterian Church (n=24)	0.36	➤	0.36	-		Not Significant	
The Church of Ireland (n=24)	0.35	➤	0.37	[+0.02]		Not Significant	
The Methodist Church (n=23)	0.33	➤	0.35	[+0.02]		Not Significant	
The Free Presb. Church (n=24)	0.52	➤	0.48	[-0.04]	F = 4.6093	df = 1,46	p = 0.0349
<i>FREE PRESBYTERIAN clergy</i>							
The Catholic Church (n=16)	0.45	➤	0.44	[-0.01]		Not Significant	
The Presbyterian Church (n=16)	0.40	➤	0.40	-		Not Significant	
The Church of Ireland (n=16)	0.41	➤	0.41	-		Not Significant	
The Methodist Church (n=16)	0.36	➤	0.37	[+0.01]		Not Significant	
The Baptist Church (n=16)	0.21	➤	0.21	-		Not Significant	

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

Table 9.1.D.1 – Clergies’ patterns of Identification with “The ideal minister/priest/pastor”

<u>Clergies</u>	<u>Ego Involvement</u>	<u>Evaluation</u>	<u>Idealistic Identification</u>
Catholics (n=44)	3.23 (n=44)	0.82 (n=44)	0.72 (n=44)
“Protestants” (n=183)	3.23 (n=180)	0.85 (n=180)	0.78 (n=180)
Presbyterians (n=44)	2.85 (n=44)	0.84 (n=44)	0.74 (n=44)
Church of Ireland (n=53)	3.22 (n=53)	0.83 (n=53)	0.78 (n=53)
Methodists (n=46)	3.13 (n=46)	0.88 (n=46)	0.74 (n=46)
Baptists (n=24)	3.64 (n=22)	0.91 (n=22)	0.83 (n=22)
Free Presbyterians (n=16)	4.07 (n=15)	0.89 (n=15)	0.89 (n=15)
SCALES	Very High: Above 4.00 Low: Below 2.00	Very High: Above 0.70 Moderate: 0.30 to 0.70 Low: -0.10 to 0.30 Very Low: Below -0.10	High: Above 0.70 Low: 0.50

NB – The “High” or “Very High” results for each of the indices are “highlighted” in the table – See Scales in the table

Table 9.1.D.2 – Comparisons of clergies’ Evaluation of and Idealistic Identification with “The ideal minister/priest/pastor”

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Ego-Involvement with The “Ideal” Minister</u>	<u>Idealistic Identification with The “Ideal” Minister</u>
Catholics / 'PROTESTANTS'	Not Significant	F = 6.0913 df = 1,207 p = 0.0138
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	F = 5.5186 df = 1,64 p = 0.0207
Catholics / Free Presb.	F = 8.5098 df = 1,57 p = 0.0052	F = 9.9857 df = 1,57 p = 0.0029
Presbyterians / Ch. of Ireland	F = 4.9203 df = 1,95 p = 0.0272	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	F = 12.7511 df = 1,64 p = 0.0010	F = 4.1040 df = 1,64 p = 0.0443
Presbyterians / Free Presb.	F = 20.9122 df = 1,57 p = 0.0001	F = 9.2508 df = 1,57 p = 0.0038
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	F = 4.6933 df = 1,73 p = 0.0315	Not Significant
Ch. of Ireland / Free Presb.	F = 13.3121 df = 1,67 p = 0.0008	F = 7.9506 df = 1,67 p = 0.0064
Methodists / Baptists	F = 5.8180 df = 1,66 p = 0.0177	F = 4.6773 df = 1,66 p = 0.0321
Methodists / Free Presb.	F = 13.4388 df = 1,59 p = 0.0008	F = 9.8170 df = 1,59 p = 0.0030
Baptists / Free Presb.	Not Significant	Not Significant

**Table 9.1.D.3 – Comparisons of clergies’ *Empathetic Identification* with
“The ideal minister/priest/pastor”**

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Past Emp. Identification with The “Ideal” Minister</u>	<u>Current Emp. Identification with The “Ideal” Minister</u>
Catholics / 'PROTESTANTS'	F = 6.5392 df = 1,222 p = 0.0109	F = 4.8077 df = 1,222 p = 0.0276
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	Not Significant	F = 4.0171 df = 1,95 p = 0.0451
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	F = 10.1286 df = 1,64 p = 0.0026	F = 4.8543 df = 1,64 p = 0.0293
Catholics / Free Presb.	F = 26.0464 df = 1,57 p = 0.0000	F = 13.5217 df = 1,57 p = 0.0008
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	F = 19.5306 df = 1,57 p = 0.0002	F = 11.2892 df = 1,57 p = 0.0018
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	F = 5.1558 df = 1,73 p = 0.0246	Not Significant
Ch. of Ireland / Free Presb.	F = 23.1070 df = 1,67 p = 0.0001	F = 14.6435 df = 1,67 p = 0.0005
Methodists / Baptists	F = 10.8565 df = 1,66 p = 0.0020	F = 4.6485 df = 1,66 p = 0.0326
Methodists / Free Presb.	F = 28.7582 df = 1,59 p = 0.0000	F = 15.0507 df = 1,59 p = 0.0005
Baptists / Free Presb.	F = 5.7404 df = 1,35 p = 0.0208	F = 6.0590 df = 1,35 p = 0.0179

**Table 9.1.D.4 – Comparisons of clergies’ *Identification Conflict* with
“The ideal minister/priest/pastor”**

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Past Identification Conflict with The “Ideal” Minister</u>	<u>Current Identification Conflict with The “Ideal” Minister</u>
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	F = 4.3861 df = 1,57 p = 0.0383	F = 4.9925 df = 1,57 p = 0.0276
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	Not Significant	Not Significant
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 5.4081 df = 1,67 p = 0.0218	F = 5.5373 df = 1,67 p = 0.0167
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	Not Significant	F = 4.5373 df = 1,59 p = 0.0351
Baptists / Free Presb.	F = 4.2660 df = 1,35 p = 0.0438	F = 4.3817 df = 1,35 p = 0.0412

Table 9.1.E – Clergies’ perceived changes between their “Past” and Current Identification Conflicts with “their OWN” Political Parties

	MEANS				Analysis of variance on the factor ‘Facet of Self’ With two levels: (i) Current Self (ii) Past Self		
	Past Self		Current Self	[Difference]			
CATHOLIC clergy							
Sinn Fein	0.36 (n=44)	>	0.35 (n=44)	[-0.01]		Not Significant	
S D L P	0.23 (n=44)	<	0.24 (n=44)	[+0.01]		Not Significant	
“PROTESTANT” clergy							
D U P	0.47 (n=182)	>	0.42 (n=182)	[-0.05]	F = 9.7155	df = 1,362	p = 0.0024
U U P	0.41 (n=183)	>	0.38 (n=183)	[-0.03]	F = 4.8135	df = 1,364	p = 0.0271
PRESBYTERIAN clergy							
D U P	0.48 (n=44)	>	0.43 (n=44)	[-0.05]	F = 6.0456	df = 1,86	p = 0.0152
U U P	0.41 (n=44)	>	0.38 (n=44)	[-0.03]		Not Significant	
CHURCH OF IRELAND clergy							
D U P	0.49 (n=52)	>	0.45 (n=52)	[-0.04]	F = 3.9490	df = 1,102	p = 0.0467
U U P	0.41 (n=53)	>	0.39 (n=53)	[-0.02]		Not Significant	
METHODIST clergy							
D U P	0.51 (n=46)	>	0.46 (n=46)	[-0.05]	F = 6.4356	df = 1,90	p = 0.0124
U U P	0.45 (n=46)	>	0.41 (n=46)	[-0.04]		Not Significant	
BAPTIST clergy							
D U P	0.50 (n=24)	>	0.45 (n=24)	[-0.05]	F = 4.4995	df = 1,46	p = 0.0370
U U P	0.42 (n=24)	>	0.38 (n=24)	[-0.04]		Not Significant	
FREE PRESBYTERIAN clergy							
D U P	0.16 (n=16)	-	0.16 (n=16)	-		Not Significant	
U U P	0.25 (n=16)	-	0.25 (n=16)	-		Not Significant	

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Identification Conflict

(0.00 to 1.00)

Very High: Above 0.50**High:** 0.35 to 0.50**Moderate:** 0.20 to 0.35**Low:** Below 0.20

Table 9.1.F – Clergies’ perceived changes between their “Past” and Current Identification Conflicts with the “OTHER” Political Parties

	MEANS				Analysis of variance on the factor ‘Facet of With two levels: (i) Current Self (ii) Past Self		
	Past Self		Current Self	[Difference]			
CATHOLIC clergy					F = 5.1088	df = 1,86	p = 0.0248
D U P	0.47 (n=44)	>	0.41 (n=44)	[-0.06]			
U U P	0.45 (n=44)	>	0.41 (n=44)	[-0.04]			Not Significant
“PROTESTANT” clergy							
Sinn Fein	0.40 (n=183)	>	0.38 (n=183)	[-0.02]			Not Significant
S D L P	0.36 (n=181)	<	0.37 (n=181)	[+0.01]			Not Significant
PRESBYTERIAN clergy							
Sinn Fein	0.38 (n=44)	>	0.36 (n=44)	[-0.02]			Not Significant
S D L P	0.36 (n=44)	-	0.36 (n=44)	-			Not Significant
CHURCH OF IRELAND clergy							
Sinn Fein	0.38 (n=53)	<	0.39 (n=53)	[+0.01]			Not Significant
S D L P	0.35 (n=51)	<	0.36 (n=51)	[+0.01]			Not Significant
METHODIST clergy					F = 4.8983	df = 1,90	p = 0.0276
Sinn Fein	0.43 (n=46)	>	0.39 (n=46)	[-0.04]			
S D L P	0.38 (n=46)	-	0.38 (n=46)	-			Not Significant
BAPTIST clergy							
Sinn Fein	0.39 (n=24)	>	0.37 (n=24)	[-0.02]			Not Significant
S D L P	0.33 (n=24)	<	0.35 (n=24)	[+0.02]			Not Significant
FREE PRESBYTERIAN clergy							
Sinn Fein	0.40 (n=16)	-	0.40 (n=16)	-			Not Significant
S D L P	0.40 (n=16)	-	0.40 (n=16)	-			Not Significant

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Identification Conflict

(0.00 to 1.00)

Very High: Above 0.50**High:** 0.35 to 0.50**Moderate:** 0.20 to 0.35**Low:** Below 0.20

Table 9.1.G – Clergies’ perceived changes between their “Past” and Current Identification Conflicts with the Paramilitary Organisations

	MEANS				Analysis of variance on the factor ‘Facet of Self’		
	Past Self		Current Self		With two levels: (i) Current Self (ii) Past Self		
<i>CATHOLIC clergy</i>				<i>[Difference]</i>			
Republican Paramilitaries	0.40 (n=44)	>	0.38 (n=44)	[-0.02]			Not Significant
Loyalist Paramilitaries	0.40 (n=44)	>	0.37 (n=44)	[-0.03]			Not Significant
<i>“PROTESTANT” clergy</i>							
Republican Paramilitaries	0.41 (n=182)	>	0.39 (n=182)	[-0.02]	F = 5.2815	df = 1,362	p = 0.0208
Loyalist Paramilitaries	0.41 (n=182)	>	0.39 (n=182)	[-0.02]	F = 5.8349	df = 1,362	p = 0.0154
<i>PRESBYTERIAN clergy</i>							
Republican Paramilitaries	0.40 (n=44)	>	0.36 (n=44)	[-0.04]			Not Significant
Loyalist Paramilitaries	0.40 (n=44)	>	0.38 (n=44)	[-0.02]			Not Significant
<i>CHURCH OF IRELAND clergy</i>							
Republican Paramilitaries	0.41 (n=52)	-	0.41 (n=52)	-			Not Significant
Loyalist Paramilitaries	0.41 (n=52)	>	0.40 (n=52)	[-0.01]			Not Significant
<i>METHODIST clergy</i>							
Republican Paramilitaries	0.46 (n=46)	>	0.40 (n=46)	[-0.06]	F = 6.7947	df = 1,90	p = 0.0104
Loyalist Paramilitaries	0.46 (n=46)	>	0.41 (n=46)	[-0.05]	F = 6.4718	df = 1,90	p = 0.0122
<i>BAPTIST clergy</i>							
Republican Paramilitaries	0.37 (n=24)	>	0.35 (n=24)	[-0.02]			Not Significant
Loyalist Paramilitaries	0.41 (n=24)	>	0.38 (n=24)	[-0.03]			Not Significant
<i>FREE PRESBYTERIAN clergy</i>							
Republican Paramilitaries	0.38 (n=16)	-	0.38 (n=16)	-			Not Significant
Loyalist Paramilitaries	0.30 (n=16)	-	0.30 (n=16)	-			Not Significant

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Identification Conflict

(0.00 to 1.00)

Very High: Above 0.50**High:** 0.35 to 0.50**Moderate:** 0.20 to 0.35**Low:** Below 0.20

Table 9.1.H.1 – Northern and Southern CATHOLIC clergies’ perceived changes between their “Past” and Current Empathetic Identifications with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 21)				<u>Southern clergy</u> (N = 23)			
	Past Self		Current Self	[Difference]	Past Self		Current Self	[Difference]
My mother	0.70 (n=21)	<	0.77 (n=21)	+ 0.07	0.76 (n=20)	>	0.71 (n=20)	- 0.05
My father	0.78 (n=20)	>	0.69 (n=20)	- 0.09	0.78 (n=19)	>	0.72 (n=19)	- 0.06
The Catholic Church	0.68 (n=21)	<	0.74 (n=21)	+ 0.06	0.70 (n=23)	<	0.75 (n=23)	+ 0.05
The Presbyterian Church	0.50 (n=21)	>	0.47 (n=21)	- 0.03	0.54 (n=20)	>	0.49 (n=20)	- 0.05
The Church of Ireland	0.54 (n=21)	>	0.53 (n=21)	- 0.01	0.66 (n=20)	>	0.65 (n=20)	- 0.01
The Methodist Church	0.47 (n=20)	=	0.47 (n=20)	/	0.47 (n=20)	=	0.47 (n=20)	/
The Baptist Church	0.43 (n=19)	>	0.35 (n=19)	- 0.08	0.42 (n=18)	>	0.40 (n=18)	- 0.02
The Free Presbyterian Church	0.55 (n=21)	>	0.44 (n=21)	- 0.11	0.39 (n=21)	>	0.34 (n=21)	- 0.05
The ideal minister/priest/pastor	0.47 (n=21)	<	0.65 (n=21)	+ 0.18	0.65 (n=23)	<	0.77 (n=23)	+ 0.12
Women ministers (ordained)	0.38 (n=19)	<	0.44 (n=19)	+ 0.06	0.39 (n=16)	<	0.50 (n=16)	+ 0.11
Sinn Fein	0.59 (n=21)	>	0.58 (n=21)	- 0.01	0.45 (n=23)	>	0.43 (n=23)	- 0.02
The S D L P	0.58 (n=21)	<	0.70 (n=21)	+ 0.12	0.51 (n=23)	<	0.56 (n=23)	+ 0.05
The D U P	0.52 (n=21)	>	0.40 (n=21)	- 0.12	0.42 (n=23)	>	0.34 (n=23)	- 0.08
The U U P	0.50 (n=21)	>	0.40 (n=21)	- 0.10	0.42 (n=23)	>	0.39 (n=23)	- 0.03
Republican paramilitary groups	0.56 (n=21)	>	0.52 (n=21)	- 0.04	0.47 (n=23)	>	0.43 (n=23)	- 0.04
Loyalist paramilitary groups	0.45 (n=21)	>	0.38 (n=21)	- 0.07	0.34 (n=23)	>	0.31 (n=23)	- 0.03

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with Free Presbyterian Church – Main Effect “Facet of Self”

F = 8.3982 ; df = 1,40 ; p = 0.0061

- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”

F = 7.0704 ; df = 1,40 ; p = 0.0109

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 10.3929 ; df = 1,40 ; p = 0.0028

Significant differences for Southern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”

F = 4.9404 ; df = 1,44 ; p = 0.0296

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Table 9.1.H.2 – Northern and Southern CATHOLIC clergies’ perceived changes between their “Past” and Current Identification Conflicts with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 21)				<u>Southern clergy</u> (N = 23)			
	Past Self		Current Self	[Difference]	Past Self		Current Self	[Difference]
My mother	0.39 (n=21)	<	0.41 (n=21)	+ 0.02	0.35 (n=20)	>	0.34 (n=20)	- 0.01
My father	0.48 (n=20)	>	0.44 (n=20)	- 0.04	0.36 (n=19)	>	0.35 (n=19)	- 0.01
The Catholic Church	0.38 (n=21)	<	0.40 (n=21)	+ 0.02	0.34 (n=23)	-	0.34 (n=23)	/
The Presbyterian Church	0.47 (n=21)	>	0.44 (n=21)	- 0.03	0.45 (n=20)	>	0.42 (n=20)	- 0.03
The Church of Ireland	0.41 (n=21)	-	0.41 (n=21)	/	0.40 (n=20)	>	0.39 (n=20)	- 0.01
The Methodist Church	0.42 (n=20)	>	0.41 (n=20)	- 0.01	0.37 (n=20)	>	0.36 (n=20)	- 0.01
The Baptist Church	0.44 (n=19)	>	0.40 (n=19)	- 0.04	0.31 (n=18)	>	0.29 (n=18)	- 0.02
The Free Presbyterian Church	0.55 (n=21)	>	0.48 (n=21)	- 0.07	0.39 (n=21)	>	0.36 (n=21)	- 0.03
The ideal minister/priest/pastor	0.13 (n=21)	<	0.15 (n=21)	+ 0.02	0.12 (n=23)	<	0.13 (n=23)	+ 0.01
Women ministers (ordained)	0.30 (n=19)	<	0.32 (n=19)	+ 0.02	0.20 (n=16)	<	0.23 (n=16)	+ 0.03
Sinn Fein	0.40 (n=21)	>	0.39 (n=21)	- 0.01	0.33 (n=23)	>	0.32 (n=23)	- 0.01
The S D L P	0.31 (n=21)	<	0.33 (n=21)	+ 0.02	0.15 (n=23)	<	0.16 (n=23)	+ 0.01
The D U P	0.53 (n=21)	>	0.46 (n=21)	- 0.07	0.41 (n=23)	>	0.37 (n=23)	- 0.04
The U U P	0.49 (n=21)	>	0.44 (n=21)	- 0.05	0.40 (n=23)	>	0.38 (n=23)	- 0.02
Republican paramilitary groups	0.42 (n=21)	>	0.40 (n=21)	- 0.02	0.38 (n=23)	>	0.35 (n=23)	- 0.03
Loyalist paramilitary groups	0.47 (n=21)	>	0.42 (n=21)	- 0.05	0.34 (n=23)	>	0.32 (n=23)	- 0.02

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with Free Presbyterian Church – Main Effect “Facet of Self”

F = 4.9299 ; df = 1,40 ; p = 0.0303

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 5.0100 ; df = 1,40 ; p = 0.0290

Identification Conflicts
(0.00 to 1.00)

Very High:

Above 0.50

Moderate:

0.20 to 0.35

High:

0.35 to 0.50

Very High:

Below 0.20

Table 9.1.1.1 – Northern and Southern PRESBYTERIAN clergies’ perceived changes between their “Past” and Current Empathetic Identifications with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 25)			<u>Southern clergy</u> (N = 19)		
	Past Self	Current Self	[Difference]	Past Self	Current Self	[Difference]
My mother	0.69 (n=23)	> 0.67 (n=23)	- 0.02	0.59 (n=18)	> 0.57 (n=18)	- 0.02
My father	0.66 (n=25)	> 0.64 (n=25)	- 0.02	0.64 (n=18)	> 0.59 (n=18)	- 0.05
The Catholic Church	0.57 (n=25)	> 0.55 (n=25)	- 0.02	0.54 (n=19)	> 0.53 (n=19)	- 0.01
The Presbyterian Church	0.70 (n=25)	< 0.71 (n=25)	+ 0.01	0.63 (n=19)	< 0.68 (n=19)	+ 0.05
The Church of Ireland	0.60 (n=25)	< 0.63 (n=25)	+ 0.03	0.51 (n=19)	< 0.60 (n=19)	+ 0.09
The Methodist Church	0.59 (n=25)	< 0.63 (n=25)	+ 0.04	0.52 (n=19)	< 0.64 (n=19)	+ 0.12
The Baptist Church	0.55 (n=23)	> 0.51 (n=23)	- 0.04	0.45 (n=19)	> 0.40 (n=19)	- 0.05
The Free Presbyterian Church	0.56 (n=25)	> 0.50 (n=25)	- 0.06	0.54 (n=19)	> 0.39 (n=19)	- 0.15
The ideal minister/priest/pastor	0.72 (n=25)	< 0.76 (n=25)	+ 0.04	0.56 (n=19)	< 0.72 (n=19)	+ 0.16
Women ministers (ordained)	0.58 (n=25)	< 0.61 (n=25)	+ 0.03	0.45 (n=18)	< 0.55 (n=18)	+ 0.10
Sinn Fein	0.38 (n=25)	> 0.37 (n=25)	- 0.01	0.35 (n=19)	> 0.33 (n=19)	- 0.02
The S D L P	0.45 (n=25)	< 0.47 (n=25)	+ 0.02	0.43 (n=19)	< 0.45 (n=19)	+ 0.02
The D U P	0.51 (n=25)	> 0.45 (n=25)	- 0.06	0.49 (n=19)	> 0.35 (n=19)	- 0.14
The U U P	0.43 (n=25)	> 0.39 (n=25)	- 0.04	0.49 (n=19)	> 0.41 (n=19)	- 0.08
Republican paramilitary groups	0.33 (n=25)	> 0.30 (n=25)	- 0.03	0.33 (n=19)	> 0.27 (n=19)	- 0.06
Loyalist paramilitary groups	0.37 (n=25)	> 0.34 (n=25)	- 0.03	0.41 (n=19)	> 0.33 (n=19)	- 0.08

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with Free Presbyterian Church – Main Effect “Facet of Self”

F = 4.5717 ; df = 1,36 ; p = 0.0371

- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”

F = 6.1092 ; df = 1,36 ; p = 0.0174

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 4.3442 ; df = 1,36 ; p = 0.0418

Empathetic Identification

High: Above 0.70

(0.00 to 1.00)

Low: Below 0.50

Table 9.1.I.2 – Northern and Southern PRESBYTERIAN clergies’ perceived changes between their “Past” and Current Identification Conflicts with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 25)				<u>Southern clergy</u> (N = 19)			
	Past Self	Current Self	[Difference]		Past Self	Current Self	[Difference]	
My mother	0.39 (n=23)	-	0.39 (n=23)	/	0.42 (n=18)	>	0.41 (n=18)	- 0.01
My father	0.40 (n=25)	>	0.39 (n=25)	- 0.01	0.44 (n=18)	>	0.42 (n=18)	- 0.02
The Catholic Church	0.46 (n=25)	>	0.45 (n=25)	- 0.01	0.42 (n=19)	>	0.41 (n=19)	- 0.01
The Presbyterian Church	0.36 (n=25)	-	0.36 (n=25)	/	0.39 (n=19)	<	0.40 (n=19)	+ 0.01
The Church of Ireland	0.35 (n=25)	<	0.37 (n=25)	+ 0.02	0.32 (n=19)	<	0.35 (n=19)	+ 0.03
The Methodist Church	0.32 (n=25)	<	0.34 (n=25)	+ 0.02	0.29 (n=19)	<	0.32 (n=19)	+ 0.03
The Baptist Church	0.37 (n=23)	>	0.35 (n=23)	- 0.02	0.36 (n=19)	>	0.34 (n=19)	- 0.02
The Free Presbyterian Church	0.50 (n=25)	>	0.47 (n=25)	- 0.03	0.52 (n=19)	>	0.44 (n=19)	- 0.08
The ideal minister/priest/pastor	0.11 (n=25)	<	0.12 (n=25)	+ 0.01	0.09 (n=19)	<	0.10 (n=19)	+ 0.01
Women ministers (ordained)	0.28 (n=25)	<	0.29 (n=25)	+ 0.01	0.24 (n=18)	<	0.28 (n=18)	+ 0.04
Sinn Fein	0.38 (n=25)	>	0.37 (n=25)	- 0.01	0.37 (n=19)	>	0.35 (n=19)	- 0.02
The S D L P	0.38 (n=25)	-	0.38 (n=25)	/	0.34 (n=19)	-	0.34 (n=19)	/
The D U P	0.48 (n=25)	>	0.45 (n=25)	- 0.03	0.49 (n=19)	>	0.42 (n=19)	- 0.07
The U U P	0.39 (n=25)	>	0.36 (n=25)	- 0.03	0.45 (n=19)	>	0.41 (n=19)	- 0.04
Republican paramilitary groups	0.40 (n=25)	>	0.38 (n=25)	- 0.02	0.39 (n=19)	>	0.34 (n=19)	- 0.05
Loyalist paramilitary groups	0.38 (n=25)	>	0.37 (n=25)	- 0.01	0.43 (n=19)	>	0.38 (n=19)	- 0.05

1-way Analyses of Variance on factor “Facet of Self” with two levels: (i) Current Self (“Me as I am now”) (ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Southern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with Free Presbyterian Church – Main Effect “Facet of Self”

F = 4.8399 ; df = 1,36 ; p = 0.0323

Identification Conflicts
(0.00 to 1.00)

Very High: Above 0.50
Moderate: 0.20 to 0.35

High: 0.35 to 0.50
Very High: Below 0.20

Table 9.1.J.1 – Northern and Southern CHURCH of IRELAND clergies’ perceived changes between “Past” and Current Empathetic Identifications with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 24)				<u>Southern clergy</u> (N = 29)			
	Past Self	Current Self	[Difference]		Past Self	Current Self	[Difference]	
My mother	0.71 (n=19)	-	0.71 (n=19)	/	0.61 (n=29)	>	0.51 (n=29)	- 0.10
My father	0.72 (n=18)	-	0.72 (n=18)	/	0.64 (n=29)	>	0.58 (n=29)	- 0.06
The Catholic Church	0.60 (n=24)	>	0.59 (n=24)	- 0.01	0.52 (n=28)	>	0.46 (n=28)	- 0.06
The Presbyterian Church	0.65 (n=24)	<	0.74 (n=24)	+ 0.09	0.51 (n=28)	>	0.46 (n=28)	- 0.05
The Church of Ireland	0.75 (n=24)	<	0.83 (n=24)	+ 0.08	0.59 (n=29)	<	0.73 (n=29)	+ 0.14
The Methodist Church	0.56 (n=24)	<	0.68 (n=24)	+ 0.12	0.46 (n=28)	<	0.51 (n=28)	+ 0.05
The Baptist Church	0.61 (n=24)	<	0.65 (n=24)	+ 0.04	0.45 (n=23)	>	0.37 (n=23)	- 0.08
The Free Presbyterian Church	0.56 (n=24)	>	0.52 (n=24)	- 0.04	0.41 (n=28)	>	0.31 (n=28)	- 0.10
The ideal minister/priest/pastor	0.67 (n=24)	<	0.77 (n=24)	+ 0.10	0.61 (n=29)	<	0.77 (n=29)	+ 0.16
Women ministers (ordained)	0.69 (n=23)	<	0.78 (n=23)	+ 0.09	0.57 (n=28)	<	0.65 (n=28)	+ 0.08
Sinn Fein	0.49 (n=24)	<	0.53 (n=24)	+ 0.04	0.39 (n=29)	-	0.39 (n=29)	/
The S D L P	0.58 (n=24)	<	0.64 (n=24)	+ 0.06	0.50 (n=27)	<	0.52 (n=27)	+ 0.02
The D U P	0.52 (n=24)	>	0.51 (n=24)	- 0.01	0.41 (n=28)	>	0.30 (n=28)	- 0.11
The U U P	0.62 (n=24)	<	0.63 (n=24)	+ 0.01	0.42 (n=29)	>	0.34 (n=29)	- 0.08
Republican paramilitary groups	0.43 (n=24)	>	0.42 (n=24)	- 0.01	0.35 (n=28)	>	0.32 (n=28)	- 0.03
Loyalist paramilitary groups	0.50 (n=24)	-	0.50 (n=24)	/	0.30 (n=28)	>	0.25 (n=28)	- 0.05

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with the Methodist Church – Main Effect “Facet of Self”
- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”
- Empathetic Identification with Women Minister – Main Effect “Facet of Self”

F = 12.8509 ; df = 1,46 ; p = 0.0011

F = 8.7644 ; df = 1,46 ; p = 0.0050

F = 4.8074 ; df = 1,44 ; p = 0.0317

Significant differences for Southern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The Church of Ireland – Main Effect “Facet of Self”
- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”
- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 9.3733 ; df = 1,56 ; p = 0.0037

F = 11.6242 ; df = 1,56 ; p = 0.0271

F = 8.6031 ; df = 1,54 ; p = 0.0051

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Table 9.1.J.2 – Northern and Southern CHURCH of IRELAND clergies’ perceived changes between “Past” and Current Identification Conflicts with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 24)				<u>Southern clergy</u> (N = 29)			
	Past Self	Current Self	[Difference]		Past Self	Current Self	[Difference]	
My mother	0.44 (n=19)	-	0.44 (n=19)	/	0.43 (n=29)	>	0.38 (n=29)	- 0.05
My father	0.39 (n=18)	-	0.39 (n=18)	/	0.41 (n=29)	>	0.39 (n=29)	- 0.02
The Catholic Church	0.45 (n=24)	<	0.46 (n=24)	+ 0.01	0.48 (n=28)	>	0.45 (n=28)	- 0.03
The Presbyterian Church	0.34 (n=24)	<	0.37 (n=24)	+ 0.03	0.43 (n=28)	>	0.41 (n=28)	- 0.02
The Church of Ireland	0.28 (n=24)	<	0.29 (n=24)	+ 0.01	0.26 (n=29)	<	0.29 (n=29)	+ 0.03
The Methodist Church	0.31 (n=24)	<	0.35 (n=24)	+ 0.04	0.30 (n=28)	<	0.31 (n=28)	+ 0.01
The Baptist Church	0.38 (n=24)	<	0.39 (n=24)	+ 0.01	0.34 (n=23)	>	0.31 (n=23)	- 0.03
The Free Presbyterian Church	0.53 (n=24)	>	0.51 (n=24)	- 0.02	0.46 (n=28)	>	0.42 (n=28)	- 0.04
The ideal minister/priest/pastor	0.18 (n=24)	<	0.20 (n=24)	+ 0.02	0.08 (n=29)	<	0.09 (n=29)	+ 0.01
Women ministers (ordained)	0.34 (n=23)	<	0.36 (n=23)	+ 0.02	0.19 (n=28)	<	0.21 (n=28)	+ 0.02
Sinn Fein	0.43 (n=24)	<	0.45 (n=24)	+ 0.02	0.34 (n=29)	<	0.35 (n=29)	+ 0.01
The S D L P	0.41 (n=24)	<	0.43 (n=24)	+ 0.02	0.30 (n=27)	-	0.30 (n=27)	/
The D U P	0.51 (n=24)	-	0.51 (n=24)	/	0.47 (n=28)	>	0.41 (n=28)	- 0.06
The U U P	0.40 (n=24)	<	0.41 (n=24)	+ 0.01	0.42 (n=29)	>	0.38 (n=29)	- 0.04
Republican paramilitary groups	0.46 (n=24)	>	0.45 (n=24)	- 0.01	0.37 (n=28)	-	0.37 (n=28)	/
Loyalist paramilitary groups	0.46 (n=24)	-	0.46 (n=24)	/	0.37 (n=28)	>	0.35 (n=28)	- 0.02

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 5.0479 ; df = 1,54 ; p = 0.0271

Identification Conflicts
(0.00 to 1.00)

Very High: Above 0.50
Moderate: 0.20 to 0.35

High: 0.35 to 0.50
Very High: Below 0.20

Table 9.1.K.1 – Northern and Southern METHODIST clergies’ perceived changes between their “Past” and Current Empathetic Identifications with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 30)			<u>Southern clergy</u> (N = 16)		
	Past Self	Current Self	[Difference]	Past Self	Current Self	[Difference]
My mother	0.73 (n=28)	➤ 0.69 (n=28)	- 0.04	0.65 (n=15)	➤ 0.59 (n=15)	- 0.06
My father	0.69 (n=26)	➤ 0.62 (n=26)	- 0.07	0.63 (n=15)	➤ 0.62 (n=15)	- 0.01
The Catholic Church	0.56 (n=30)	➤ 0.54 (n=30)	- 0.02	0.57 (n=16)	➤ 0.55 (n=16)	- 0.02
The Presbyterian Church	0.67 (n=30)	➤ 0.70 (n=30)	+ 0.03	0.63 (n=16)	➤ 0.62 (n=16)	- 0.01
The Church of Ireland	0.60 (n=30)	➤ 0.72 (n=30)	+ 0.12	0.65 (n=16)	➤ 0.66 (n=16)	+ 0.01
The Methodist Church	0.60 (n=30)	➤ 0.77 (n=30)	+ 0.17	0.69 (n=16)	➤ 0.76 (n=16)	+ 0.07
The Baptist Church	0.54 (n=30)	➤ 0.46 (n=30)	- 0.08	0.49 (n=16)	➤ 0.48 (n=16)	- 0.01
The Free Presbyterian Church	0.59 (n=30)	➤ 0.46 (n=30)	- 0.13	0.47 (n=16)	➤ 0.41 (n=16)	- 0.06
The ideal minister/priest/pastor	0.56 (n=30)	➤ 0.74 (n=30)	+ 0.18	0.59 (n=16)	➤ 0.68 (n=16)	+ 0.09
Women ministers (ordained)	0.46 (n=29)	➤ 0.61 (n=29)	+ 0.15	0.60 (n=14)	➤ 0.67 (n=14)	+ 0.07
Sinn Fein	0.44 (n=30)	➤ 0.34 (n=30)	- 0.10	0.40 (n=16)	➤ 0.38 (n=16)	- 0.02
The S D L P	0.47 (n=30)	- 0.47 (n=30)	/	0.49 (n=16)	➤ 0.51 (n=16)	+ 0.02
The D U P	0.57 (n=30)	➤ 0.45 (n=30)	- 0.12	0.44 (n=16)	➤ 0.37 (n=16)	- 0.07
The U U P	0.58 (n=30)	➤ 0.50 (n=30)	- 0.08	0.45 (n=16)	➤ 0.38 (n=16)	- 0.07
Republican paramilitary groups	0.42 (n=30)	➤ 0.32 (n=30)	- 0.10	0.43 (n=16)	➤ 0.37 (n=16)	- 0.06
Loyalist paramilitary groups	0.53 (n=30)	➤ 0.42 (n=30)	- 0.11	0.40 (n=16)	➤ 0.32 (n=16)	- 0.08

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The Church of Ireland – Main Effect “Facet of Self”
- Empathetic Identification with The Methodist Church – Main Effect “Facet of Self”
- Empathetic Identification with The Free Presbyterian Church – Main Effect “Facet of Self”
- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”
- Empathetic Identification with Women Minister – Main Effect “Facet of Self”
- Empathetic Identification with Sinn Fein – Main Effect “Facet of Self”
- Empathetic Identification with The DUP – Main Effect “Facet of Self”
- Empathetic Identification with Republican groups – Main Effect “Facet of Self”
- Empathetic Identification with Loyalist groups – Main Effect “Facet of Self”

F = 6.6688 ; df = 1,58 ; p = 0.0119
F = 13.4344 ; df = 1,58 ; p = 0.0008
F = 7.2035 ; df = 1,58 ; p = 0.0093
F = 13.2872 ; df = 1,58 ; p = 0.0009
F = 5.8957 ; df = 1,56 ; p = 0.0174
F = 8.4796 ; df = 1,58 ; p = 0.0053
F = 6.7071 ; df = 1,58 ; p = 0.0117
F = 7.0730 ; df = 1,58 ; p = 0.0098
F = 7.1463 ; df = 1,58 ; p = 0.0095

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Table 9.1.K.2 – Northern and Southern METHODIST clergies’ perceived changes between their “Past” and Current Identification Conflicts with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 30)			<u>Southern clergy</u> (N = 16)		
	Past Self	Current Self	[Difference]	Past Self	Current Self	[Difference]
My mother	0.38 (n=28)	> 0.36 (n=28)	- 0.02	0.43 (n=15)	> 0.41 (n=15)	- 0.02
My father	0.41 (n=26)	> 0.38 (n=26)	- 0.03	0.30 (n=15)	= 0.30 (n=15)	/
The Catholic Church	0.48 (n=30)	> 0.47 (n=30)	- 0.01	0.48 (n=16)	> 0.47 (n=16)	- 0.01
The Presbyterian Church	0.37 (n=30)	= 0.37 (n=30)	/	0.44 (n=16)	= 0.44 (n=16)	/
The Church of Ireland	0.32 (n=30)	< 0.35 (n=30)	+ 0.03	0.35 (n=16)	= 0.35 (n=16)	/
The Methodist Church	0.22 (n=30)	< 0.25 (n=30)	+ 0.03	0.28 (n=16)	< 0.30 (n=16)	+ 0.02
The Baptist Church	0.41 (n=30)	> 0.38 (n=30)	- 0.03	0.39 (n=16)	> 0.38 (n=16)	- 0.01
The Free Presbyterian Church	0.54 (n=30)	> 0.47 (n=30)	- 0.07	0.51 (n=16)	> 0.47 (n=16)	- 0.04
The ideal minister/priest/pastor	0.10 (n=30)	< 0.12 (n=30)	+ 0.02	0.10 (n=16)	< 0.11 (n=16)	+ 0.01
Women ministers (ordained)	0.23 (n=29)	< 0.27 (n=29)	+ 0.04	0.28 (n=14)	< 0.30 (n=14)	+ 0.02
Sinn Fein	0.45 (n=30)	> 0.39 (n=30)	- 0.06	0.40 (n=16)	= 0.40 (n=16)	/
The S D L P	0.39 (n=30)	> 0.38 (n=30)	- 0.01	0.37 (n=16)	< 0.38 (n=16)	+ 0.01
The D U P	0.52 (n=30)	> 0.45 (n=30)	- 0.07	0.50 (n=16)	> 0.46 (n=16)	- 0.04
The U U P	0.44 (n=30)	> 0.40 (n=30)	- 0.04	0.47 (n=16)	> 0.44 (n=16)	- 0.03
Republican paramilitary groups	0.46 (n=30)	> 0.40 (n=30)	- 0.06	0.45 (n=16)	> 0.41 (n=16)	- 0.04
Loyalist paramilitary groups	0.46 (n=30)	> 0.41 (n=30)	- 0.05	0.46 (n=16)	> 0.41 (n=16)	- 0.05

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The Free Presbyterian Church – Main Effect “Facet of Self”

F = 5.7566 ; df = 1,58 ; p = 0.0186

- Empathetic Identification with Sinn Fein – Main Effect “Facet of Self”

F = 5.6189 ; df = 1,58 ; p = 0.0199

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 4.3659 ; df = 1,58 ; p = 0.0387

- Empathetic Identification with Republican groups – Main Effect “Facet of Self”

F = 4.5723 ; df = 1,58 ; p = 0.0345

Identification Conflicts
(0.00 to 1.00)**Very High:**
Moderate:Above 0.50
0.20 to 0.35**High:**
Very High:0.35 to 0.50
Below 0.20

Table 9.1.L.1 – Northern and Southern BAPTIST clergies’ perceived changes between their “Past” and Current Empathetic Identifications with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 21)				<u>Southern clergy</u> (N = 3)			
	Past Self		Current Self	[Difference]	Past Self		Current Self	[Difference]
My mother	0.69 (n=19)	>	0.68 (n=19)	- 0.01	0.77 (n=2)	>	0.66 (n=2)	- 0.11
My father	0.67 (n=20)	>	0.62 (n=20)	- 0.05	0.69 (n=2)	<	0.73 (n=2)	+ 0.04
The Catholic Church	0.48 (n=21)	>	0.44 (n=21)	- 0.04	0.61 (n=3)	>	0.59 (n=3)	- 0.02
The Presbyterian Church	0.63 (n=21)	>	0.60 (n=21)	- 0.03	0.53 (n=3)	<	0.62 (n=3)	+ 0.09
The Church of Ireland	0.51 (n=20)	<	0.54 (n=20)	+ 0.03	0.46 (n=3)	<	0.68 (n=3)	+ 0.22
The Methodist Church	0.51 (n=20)	<	0.55 (n=20)	+ 0.04	0.51 (n=3)	<	0.76 (n=3)	+ 0.25
The Baptist Church	0.66 (n=21)	<	0.67 (n=21)	+ 0.01	0.71 (n=3)	<	0.73 (n=3)	+ 0.02
The Free Presbyterian Church	0.67 (n=21)	>	0.58 (n=21)	- 0.09	0.56 (n=3)	>	0.41 (n=3)	- 0.15
The ideal minister/priest/pastor	0.77 (n=19)	<	0.79 (n=19)	+ 0.02	0.59 (n=3)	<	0.88 (n=3)	+ 0.29
Women ministers (ordained)	0.49 (n=12)	<	0.53 (n=12)	+ 0.04	0.40 (n=3)	<	0.58 (n=3)	+ 0.18
Sinn Fein	0.33 (n=21)	>	0.29 (n=21)	- 0.04	0.42 (n=3)	>	0.40 (n=3)	- 0.02
The S D L P	0.36 (n=21)	<	0.37 (n=21)	+ 0.01	0.39 (n=3)	<	0.52 (n=3)	+ 0.13
The D U P	0.61 (n=21)	>	0.52 (n=21)	- 0.09	0.56 (n=3)	>	0.41 (n=3)	- 0.15
The U U P	0.57 (n=21)	>	0.51 (n=21)	- 0.06	0.47 (n=3)	>	0.33 (n=3)	- 0.14
Republican paramilitary groups	0.30 (n=21)	>	0.24 (n=21)	- 0.06	0.38 (n=3)	>	0.35 (n=3)	- 0.03
Loyalist paramilitary groups	0.40 (n=21)	>	0.35 (n=21)	- 0.05	0.44 (n=3)	>	0.36 (n=3)	- 0.08

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

Significant differences for Northern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 4.2731 ; df = 1,40 ; p = 0.0427

Significant differences for Southern Ireland clergy (“Circled in the Table”)

- Empathetic Identification with The Ideal Minister – Main Effect “Facet of Self”

F = 11.0962 ; df = 1,4 ; p = 0.0297

- Empathetic Identification with The DUP – Main Effect “Facet of Self”

F = 27.1097 ; df = 1,4 ; p = 0.0078

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Table 9.1.L.2 – Northern and Southern BAPTIST clergies’ perceived changes between their “Past” and Current Identification Conflicts with Significant Others

<u>SIGNIFICANT OTHERS</u>	<u>Northern clergy</u> (N = 21)				<u>Southern clergy</u> (N = 3)			
	Past Self		Current Self	[Difference]	Past Self		Current Self	[Difference]
My mother	0.38 (n=19)	>	0.37 (n=19)	- 0.01	0.54 (n=2)	>	0.50 (n=2)	- 0.04
My father	0.39 (n=20)	>	0.37 (n=20)	- 0.02	0.50 (n=2)	<	0.51 (n=2)	+ 0.01
The Catholic Church	0.45 (n=21)	>	0.42 (n=21)	- 0.03	0.52 (n=3)	>	0.50 (n=3)	- 0.02
The Presbyterian Church	0.36 (n=21)	>	0.35 (n=21)	- 0.01	0.42 (n=3)	<	0.45 (n=3)	+ 0.03
The Church of Ireland	0.35 (n=20)	<	0.36 (n=20)	+ 0.01	0.32 (n=3)	<	0.39 (n=3)	+ 0.07
The Methodist Church	0.34 (n=20)	<	0.35 (n=20)	+ 0.01	0.29 (n=3)	<	0.35 (n=3)	+ 0.06
The Baptist Church	0.24 (n=21)	-	0.24 (n=21)	/	0.27 (n=3)	<	0.29 (n=3)	+ 0.02
The Free Presbyterian Church	0.51 (n=21)	>	0.47 (n=21)	- 0.04	0.59 (n=3)	>	0.50 (n=3)	- 0.09
The ideal minister/priest/pastor	0.13 (n=19)	-	0.13 (n=19)	/	0.05 (n=3)	<	0.07 (n=3)	+ 0.02
Women ministers (ordained)	0.31 (n=12)	<	0.32 (n=12)	+ 0.01	0.31 (n=3)	<	0.36 (n=3)	+ 0.05
Sinn Fein	0.39 (n=21)	>	0.36 (n=21)	- 0.03	0.42 (n=3)	<	0.45 (n=3)	+ 0.03
The S D L P	0.33 (n=21)	<	0.34 (n=21)	+ 0.01	0.33 (n=3)	<	0.38 (n=3)	+ 0.05
The D U P	0.48 (n=21)	>	0.44 (n=21)	- 0.04	0.60 (n=3)	>	0.51 (n=3)	- 0.09
The U U P	0.40 (n=21)	>	0.37 (n=21)	- 0.03	0.54 (n=3)	>	0.46 (n=3)	- 0.08
Republican paramilitary groups	0.36 (n=21)	>	0.33 (n=21)	- 0.03	0.42 (n=3)	<	0.45 (n=3)	+ 0.03
Loyalist paramilitary groups	0.40 (n=21)	>	0.37 (n=21)	- 0.03	0.49 (n=3)	>	0.44 (n=3)	- 0.05

1-way Analyses of Variance on factor “Facet of Self” with two levels:

(i) Current Self (“Me as I am now”)

(ii) Past Self (“Me as I was before I joined clergy”)

NO Significant differences

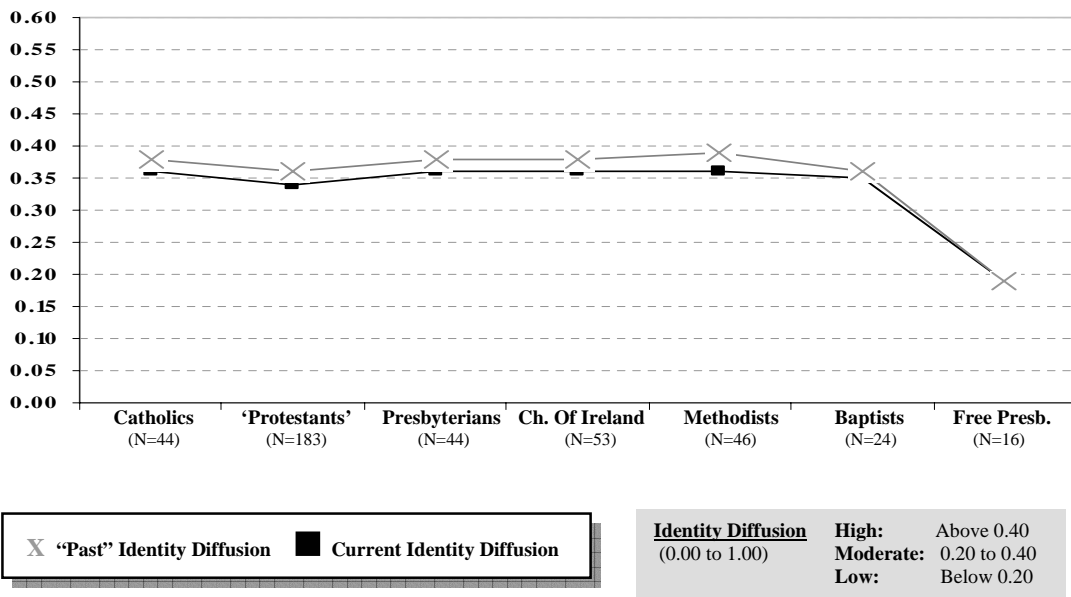
Identification Conflicts
(0.00 to 1.00)

Very High:
Moderate:

Above 0.50
0.20 to 0.35

High:
Very High:

0.35 to 0.50
Below 0.20

Figure 9.2.A – Clergies’ “Past” and Current Identity Diffusion**Table 9.2.A – Comparisons of clergies’ “Past” and Current Identity Diffusion**

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>PAST</u> <u>IDENTITY DIFFUSION</u>	<u>CURRENT</u> <u>IDENTITY DIFFUSION</u>
Catholics / 'PROTESTANTS'	Not Significant	Not Significant
Catholics / Presbyterians	Not Significant	Not Significant
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	Not Significant
Catholics / Free Presb.	F = 39.5197 df = 1,58 p = 0.0000	F = 37.6520 df = 1,58 p = 0.0000
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	F = 69.7102 df = 1,58 p = 0.0000	F = 72.2681 df = 1,58 p = 0.0000
Ch. of Ireland / Methodists	Not Significant	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 73.1351 df = 1,67 p = 0.0000	F = 65.5715 df = 1,67 p = 0.0000
Methodists / Baptists	Not Significant	Not Significant
Methodists / Free Presb.	F = 65.5191 df = 1,60 p = 0.0000	F = 73.5169 df = 1,60 p = 0.0000
Baptists / Free Presb.	F = 66.1548 df = 1,38 p = 0.0000	F = 53.7874 df = 1,38 p = 0.0000

Table 9.2.B – Clergies’ perceived changes between their “Past” and Current Empathetic Identifications with “A person I admire” and “A person I dislike”

	MEANS				Analysis of variance on the factor ‘Facet of		
	Past Self		Current Self		With two levels: (i) Current Self (ii) Past Self		
<i>CATHOLIC clergy</i>				<i>[Difference]</i>			
A person I admire	0.56 (n=41)	<	0.70 (n=41)	[+0.14]	F = 10.2804	df = 1,80	p = 0.0023
A person I dislike	0.42 (n=38)	>	0.36 (n=38)	[-0.06]	Not Significant		
<i>“PROTESTANT” clergy</i>							
A person I admire	0.67 (n=150)	<	0.77 (n=150)	[+0.10]	F = 18.1485	df = 1,298	p = 0.0001
A person I dislike	0.38 (n=148)	>	0.33 (n=148)	[-0.05]	F = 4.2618	df = 1,294	p = 0.0374
<i>PRESBYTERIAN clergy</i>							
A person I admire	0.66 (n=36)	<	0.75 (n=36)	[+0.09]	Not Significant		
A person I dislike	0.38 (n=36)	>	0.29 (n=36)	[-0.09]	Not Significant		
<i>CHURCH OF IRELAND clergy</i>							
A person I admire	0.70 (n=50)	<	0.82 (n=50)	[+0.12]	F = 15.8390	df = 1,98	p = 0.0003
A person I dislike	0.38 (n=51)	>	0.35 (n=51)	[-0.03]	Not Significant		
<i>METHODIST clergy</i>							
A person I admire	0.60 (n=39)	<	0.71 (n=39)	[+0.11]	F = 5.3064	df = 1,76	p = 0.0226
A person I dislike	0.42 (n=36)	>	0.35 (n=36)	[-0.07]	Not Significant		
<i>BAPTIST clergy</i>							
A person I admire	0.58 (n=13)	<	0.67 (n=13)	[+0.09]	Not Significant		
A person I dislike	0.38 (n=13)	>	0.33 (n=13)	[-0.05]	Not Significant		
<i>FREE PRESBYTERIAN clergy</i>							
A person I admire	0.87 (n=12)	<	0.88 (n=12)	[+0.01]	Not Significant		
A person I dislike	0.31 (n=12)	<	0.32 (n=12)	[+0.01]	Not Significant		

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Empathetic Identification
(0.00 to 1.00)**High:** Above 0.70
Low: Below 0.50

Table 9.2.C – Northern and Southern clergies’ differences in “Past” and in Current Self-Evaluation

MEANS			Analysis of variance on the factor 'Facet of		
	Northern Ireland	Southern Ireland	With two levels: (i) Current Self (ii) Past Self		
<hr/>					
CATHOLIC clergy					
Current Self-Evaluation	0.67 (n=21)	< 0.77 (n=23)	F = 4.4288	df = 1,42	p = 0.0390
“Past” Self-Evaluation	0.21 (n=21)	< 0.52 (n=23)	F = 10.6181	df = 1,42	p = 0.0026
<hr/>					
PRESBYTERIAN clergy					
Current Self-Evaluation	0.84 (n=25)	> 0.78 (n=19)			Not Significant
“Past” Self-Evaluation	0.60 (n=25)	> 0.45 (n=19)			Not Significant
<hr/>					
CHURCH OF IRELAND clergy					
Current Self-Evaluation	0.82 (n=24)	> 0.77 (n=29)			Not Significant
“Past” Self-Evaluation	0.65 (n=24)	> 0.50 (n=29)			Not Significant
<hr/>					
METHODIST clergy					
Current Self-Evaluation	0.81 (n=30)	> 0.78 (n=16)			Not Significant
“Past” Self-Evaluation	0.41 (n=30)	< 0.60 (n=16)			Not Significant
<hr/>					
BAPTIST clergy					
Current Self-Evaluation	0.81 (n=21)	< 0.87 (n=3)			Not Significant
“Past” Self-Evaluation	0.63 (n=21)	> 0.24 (n=3)	F = 6.0409	df = 1,22	p = 0.0212

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

<u>Self-Evaluation</u> (0.00 to 1.00)	Very High:	Above 0.70
	Moderate:	0.30 to 0.70
	Low:	-0.10 to 0.30
	Very Low:	Below -0.10

Table 9.2.D – Northern and Southern clergies’ perceived changes between their “Past” and Current Self-Evaluation

	MEANS				Analysis of variance on the factor ‘Facet of With two levels: (i) Current Self (ii) Past Self		
	Past Self		Current Self				
<i>CATHOLIC clergy</i>							
Northern Clergy	0.21 (n=21)	<	0.67 (n=21)	[+0.46]	F = 25.4779	df = 1,40	p = 0.0001
Southern Clergy	0.52 (n=23)	<	0.77 (n=23)	[+0.25]	F = 19.1267	df = 1,44	p = 0.0002
<i>PRESBYTERIAN clergy</i>							
Northern Clergy	0.60 (n=25)	<	0.84 (n=25)	[+0.24]	F = 23.5983	df = 1,48	p = 0.0001
Southern Clergy	0.45 (n=19)	<	0.78 (n=19)	[+0.33]	F = 15.3442	df = 1,36	p = 0.0006
<i>CHURCH OF IRELAND clergy</i>							
Northern Clergy	0.65 (n=24)	<	0.82 (n=24)	[+0.17]	F = 5.4705	df = 1,46	p = 0.0224
Southern Clergy	0.50 (n=29)	<	0.77 (n=29)	[+0.27]	F = 14.1180	df = 1,56	p = 0.0007
<i>METHODIST clergy</i>							
Northern Clergy	0.41 (n=30)	<	0.81 (n=30)	[+0.40]	F = 24.0654	df = 1,58	p = 0.0001
Southern Clergy	0.60 (n=16)	<	0.78 (n=16)	[+0.18]	F = 5.2024	df = 1,30	p = 0.0281
<i>BAPTIST clergy</i>							
Northern Clergy	0.63 (n=21)	<	0.81 (n=21)	[+0.18]	F = 7.9142	df = 1,40	p = 0.0075
Southern Clergy	0.24 (n=3)	<	0.87 (n=3)	[+0.63]	Not Significant (p = 0.0546)		

Current Self (CS1) = “Me as I am now”

Past Self (PS1) = “Me as I was before I joined the clergy”

Self-Evaluation (0.00 to 1.00)	Very High:	Above 0.70
	Moderate:	0.30 to 0.70
	Low:	-0.10 to 0.30
	Very Low:	Below -0.10

Table 9.2.E.1 – CATHOLIC clergies’ “Past” and Current Identity Variants

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	2.27% (n=1)	[2.27%] (n=1)	22.73% (n=10)	[0.00%] (n=0)	9.09% (n=4)	[2.27%] (n=1)	34.09% (n=15)	[4.54%] (n=2)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	31.82% (n=14)	[15.91%] (n=7)	27.27% (n=12)	[31.82%] (n=14)	6.82% (n=3)	[15.91%] (n=7)	65.91% (n=29)	[63.64%] (n=28)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[22.73%] (n=10)	0.00% (n=0)	[9.09%] (n=4)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[31.82%] (n=14)
TOTALS		34.09% (n=15)	[40.91%] (n=18)	50.00% (n=22)	[40.91%] (n=18)	15.91% (n=7)	[18.18%] (n=8)	100% N = 44	[100%] [N = 44]

NB – In both Tables, the distribution of “PAST” Identity Variants is presented in []

Table 9.2.E.2 – PROTESTANT clergies’ “Past” and Current Identity Variants

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	7.65% (n=14)	[2.19%] (n=4)	40.98% (n=75)	[12.02%] (n=22)	10.93% (n=20)	[10.93%] (n=20)		
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	12.02% (n=22)	[17.49%] (n=32)	26.23% (n=48)	[38.80%] (n=71)	1.64% (n=3)	[2.18%] (n=4)		
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.55% (n=1)	[13.11%] (n=24)	0.00% (n=0)	[3.28%] (n=6)	0.00% (n=0)	[0.00%] (n=0)		
TOTALS		20.22% (n=37)	[32.79%] (n=60)	67.21% (n=123)	[54.10%] (n=99)	12.57% (n=23)	[13.11%] (n=24)	100% N = 183	[100%] [N = 183]

Table 9.2.E.3 – PRESBYTERIAN clergies’ “Past” and Current Identity Variants

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	4.55% (n=2)	[0.00%] (n=0)	47.73% (n=21)	[11.36%] (n=5)	2.27% (n=1)	[2.27%] (n=1)	54.55% (n=24)	[13.63%] (n=6)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	11.36% (n=5)	[25.00%] (n=11)	34.09% (n=15)	[47.73%] (n=21)	0.00% (n=0)	[0.00%] (n=0)	45.45% (n=20)	[72.73%] (n=32)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[11.36%] (n=5)	0.00% (n=0)	[2.27%] (n=1)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[13.63%] (n=6)
TOTALS		15.91% (n=7)	[36.36%] (n=16)	81.82% (n=36)	[61.36%] (n=27)	2.27% (n=1)	[2.27%] (n=1)	100% N = 44	[100%] [N = 44]

NB – In both Tables, the distribution of “PAST” Identity Variants is presented in []

Table 9.2.E.4 – CHURCH OF IRELAND clergies’ “Past” and Current Identity Variants

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	11.32% (n=6)	[1.89%] (n=1)	43.39% (n=23)	[13.21%] (n=7)	1.89% (n=1)	[5.66%] (n=3)		
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	15.09% (n=8)	[18.86%] (n=10)	24.53% (n=13)	[41.51%] (n=22)	1.89% (n=1)	[1.89%] (n=1)		
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	1.89% (n=1)	[13.21%] (n=7)	0.00% (n=0)	[3.77%] (n=2)	0.00% (n=0)	[0.00%] (n=0)		
TOTALS		28.30% (n=15)	[33.96%] (n=18)	67.92% (n=36)	[58.49%] (n=31)	3.78% (n=2)	[7.55%] (n=4)	100% N = 53	[100%] [N = 53]

Table 9.2.E.5 – METHODIST clergies’ “Past” and Current Identity Variants

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	6.52% (n=3)	[6.52%] (n=3)	43.48% (n=20)	[13.05%] (n=6)	4.35% (n=2)	[2.17%] (n=1)	54.35% (n=25)	[21.74%] (n=10)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	17.39% (n=8)	[13.04%] (n=6)	26.09% (n=12)	[39.13%] (n=18)	2.17% (n=1)	[2.17%] (n=1)	45.65% (n=21)	[54.35%] (n=25)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[21.74%] (n=10)	0.00% (n=0)	[2.17%] (n=1)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[23.91%] (n=11)
TOTALS		23.91% (n=11)	[41.30%] (n=19)	69.57% (n=32)	[54.35%] (n=25)	6.52% (n=3)	[14.35%] (n=2)	100% N = 46	[100%] [N = 46]

NB – In both Tables, the distribution of “PAST” Identity Variants is presented in []

Table 9.2.E.6 – BAPTIST clergies’ “Past” and Current Identity Variants

IDENTITY DIFFUSION									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
SELF-EVALUATION									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	12.50% (n=3)	[0.00%] (n=0)	41.67% (n=10)	[12.50%] (n=3)	8.33% (n=2)	[8.33%] (n=2)	62.50% (n=15)	[20.83%] (n=5)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	4.17% (n=1)	[20.84%] (n=5)	33.33% (n=8)	[41.67%] (n=10)	0.00% (n=0)	[0.00%] (n=0)	37.50% (n=9)	[62.51%] (n=15)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[8.33%] (n=2)	0.00% (n=0)	[8.33%] (n=2)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[16.66%] (n=4)
TOTALS		16.67% (n=4)	[29.17%] (n=7)	57.00% (n=18)	[62.50%] (n=15)	8.33% (n=2)	[8.33%] (n=2)	100% (n=24)	[100%] [N = 24]

Table 9.2.E.7 - FREE PRESBYTERIAN clergies’ “Past” and Current Identity Variants

IDENTITY DIFFUSION									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
SELF-EVALUATION									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	0.00% (n=0)	[0.00%] (n=0)	6.25% (n=1)	[6.25%] (n=1)	87.50% (n=14)	[81.25%] (n=13)	93.75% (n=15)	[87.50%] (n=14)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=1)	6.25% (n=1)	[12.50%] (n=2)	6.25% (n=1)	[12.50%] (n=2)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)	0.00% (n=0)	[0.00%] (n=0)
TOTALS		0.00% (n=0)	[0.00%] (n=0)	6.25% (n=1)	[6.25%] (n=1)	93.75% (n=15)	[93.75%] (n=15)	100% N = 16	[100%] [N = 16]

NB – In both Tables, the distribution of “PAST” Identity Variants is presented in []

Table 9.2.E.8 – TOTAL clergy’ “Past” and Current Identity Variants

<u>IDENTITY DIFFUSION</u>									
		Diffusion Variants				Foreclosure Variants			
		High (0.41 to 1.00)		Moderate (0.26 to 0.40)		Low (0.00 to 0.25)		TOTALS	
<u>SELF-EVALUATION</u>									
Positive	High	Diffuse high self-regard		Confident		Defensive high self-regard			
Variants	(0.81 to 1.00)	6.61% (n=15)	[2.20%] (n=5)	337.45% (n=85)	[9.69%] (n=22)	10.57% (n=24)	[9.25%] (n=21)	54.63% (n=124)	[21.14%] (n=48)
	Moderate	Diffusion		Indeterminate		Defensive			
	(0.19 to 0.80)	15.86% (n=36)	[17.18%] (n=39)	26.43% (n=60)	[37.44%] (n=85)	2.64% (n=6)	[4.85%] (n=11)	44.93% (n=102)	[59.47%] (n=135)
Negative	Low	Crisis		Negative		Defensive negative			
Variants	(-1.00 to 0.18)	0.44% (n=1)	[14.98%] (n=34)	0.00% (n=0)	[4.41%] (n=10)	0.00% (n=0)	[0.00%] (n=0)	0.44% (n=1)	[19.39%] (n=44)
TOTALS		22.91% (n=52)	[34.36%] (n=78)	63.88% (n=145)	[51.54%] (n=117)	13.21% (n=30)	[14.10%] (n=32)	100% (n=227)	[100%] [N = 227]

Table 9.3.A.1 – Comparisons of clergies' *Ego-Involvement* with and *Evaluation* of their Metaperspective of Self “Me as people from my congregation see me”

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Ego-Involvement</u>	<u>Evaluation</u>
Catholics / 'PROTESTANTS'	Not Significant	F = 11.1710 df = 1,207 p = 0.0014
Catholics / Presbyterians	F = 4.2132 df = 1,84 p = 0.0407	Not Significant
Catholics / Ch. of Ireland	Not Significant	F = 4.6719 df = 1,93 p = 0.0312
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	F = 7.8343 df = 1,64 p = 0.0068
Catholics / Free Presb.	F = 41.0959 df = 1,58 p = 0.0000	F = 36.4566 df = 1,58 p = 0.0000
Presbyterians / Ch. of Ireland	F = 8.4116 df = 1,93 p = 0.0049	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	F = 6.3578 df = 1,64 p = 0.0136	Not Significant
Presbyterians / Free Presb.	F = 54.5368 df = 1,58 p = 0.0000	F = 29.9904 df = 1,58 p = 0.0000
Ch. of Ireland / Methodists	F = 6.7029 df = 1,95 p = 0.0108	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 43.4081 df = 1,66 p = 0.0000	F = 34.5325 df = 1,66 p = 0.0000
Methodists / Baptists	F = 6.1157 df = 1,66 p = 0.0152	Not Significant
Methodists / Free Presb.	F = 79.0739 df = 1,59 p = 0.0000	F = 35.3469 df = 1,59 p = 0.0000
Baptists / Free Presb.	F = 56.7823 df = 1,37 p = 0.0000	F = 31.6440 df = 1,37 p = 0.0000

Table 9.3.A.2 – Comparisons of clergies' *Idealistic* and *Contra-Identification* with their Metaperspective of Self “Me as people from my congregation see me”

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Idealistic Identification</u>	<u>Contra-Identification</u>
Catholics / 'PROTESTANTS'	F = 8.5842 df = 1,220 p = 0.0041	F = 12.5987 df = 1,220 p = 0.0008
Catholics / Presbyterians	Not Significant	F = 6.4448 df = 1,84 p = 0.0125
Catholics / Ch. of Ireland	F = 8.0938 df = 1,93 p = 0.0056	F = 3.8473 df = 1,93 p = 0.0498
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	F = 7.6198 df = 1,64 p = 0.0075	F = 7.9541 df = 1,64 p = 0.0065
Catholics / Free Presb.	F = 28.4445 df = 1,58 p = 0.0000	F = 20.8584 df = 1,58 p = 0.0001
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	F = 20.9149 df = 1,58 p = 0.0001	F = 23.9831 df = 1,58 p = 0.0001
Ch. of Ireland / Methodists	F = 7.8873 df = 1,95 p = 0.0062	Not Significant
Ch. of Ireland / Baptists	Not Significant	Not Significant
Ch. of Ireland / Free Presb.	F = 15.0386 df = 1,66 p = 0.0005	F = 19.7161 df = 1,66 p = 0.0001
Methodists / Baptists	F = 8.2121 df = 1,66 p = 0.0005	Not Significant
Methodists / Free Presb.	F = 33.9287 df = 1,59 p = 0.0000	F = 17.8702 df = 1,59 p = 0.0002
Baptists / Free Presb.	F = 35.4153 df = 1,37 p = 0.0000	F = 18.5795 df = 1,37 p = 0.0003

Table 9.3.A.3 – Comparisons of clergies' *Current Empathetic Identifications* and *Current Identification Conflicts* with their Metaperspective of Self
“Me as people from my congregation see me”

1-WAY ANOVA ON FACTOR 'DENOMINATION'	<u>Empathetic Identification</u>	<u>Identification Conflict</u>
Catholics / 'PROTESTANTS'	Not Significant	F = 8.4253 df = 1,220 p = 0.0044
Catholics / Presbyterians	Not Significant	F = 4.1974 df = 1,84 p = 0.0410
Catholics / Ch. of Ireland	Not Significant	Not Significant
Catholics / Methodists	Not Significant	Not Significant
Catholics / Baptists	Not Significant	F = 6.4726 df = 1,64 p = 0.0128
Catholics / Free Presb.	F = 21.7072 df = 1,58 p = 0.0001	F = 61.7072 df = 1,58 p = 0.0000
Presbyterians / Ch. of Ireland	Not Significant	Not Significant
Presbyterians / Methodists	Not Significant	Not Significant
Presbyterians / Baptists	Not Significant	Not Significant
Presbyterians / Free Presb.	F = 18.6155 df = 1,58 p = 0.0002	F = 52.5476 df = 1,58 p = 0.0000
Ch. of Ireland / Methodists	F = 5.6907 df = 1,95 p = 0.0180	Not Significant
Ch. of Ireland / Baptists	Not Significant	F = 4.0283 df = 1,73 p = 0.0457
Ch. of Ireland / Free Presb.	F = 13.2696 df = 1,66 p = 0.00080	F = 64.2467 df = 1,66 p = 0.0000
Methodists / Baptists	F = 5.2658 df = 1,66 p = 0.0235	Not Significant
Methodists / Free Presb.	F = 25.5788 df = 1,59 p = 0.0000	F = 43.5424 df = 1,59 p = 0.0000
Baptists / Free Presb.	F = 28.5209 df = 1,37 p = 0.0000	F = 23.9043 df = 1,37 p = 0.0001

Table 9.3.B.1 – Northern and Southern clergies’ Ego-Involvement with and Evaluation of their Metaperspective of Self “Me as people from my congregation see me”

MEANS				Analysis of variance on the factor 'Facet		
	Northern Ireland		Southern Ireland	With two levels: (i) Current Self (ii) Past Self		
CATHOLIC clergy						
Ego-Involvement	2.88 (n=21)	<	3.30 (n=22)		Not Significant	
Evaluation	0.42 (n=21)	<	0.65 (n=22)	F = 8.3179	df = 1,41	p = 0.0063
“PROTESTANT” clergy						
Ego-Involvement	3.23 (n=97)	>	2.90 (n=82)	F = 5.7694	df = 1,177	p = 0.0164
Evaluation	0.67 (n=97)	-	0.67 (n=82)		Not Significant	
PRESBYTERIAN clergy						
Ego-Involvement	2.97 (n=24)	>	2.38 (n=19)		Not Significant	
Evaluation	0.67 (n=24)	>	0.60 (n=19)		Not Significant	
CHURCH OF IRELAND clergy						
Ego-Involvement	3.17 (n=24)	<	3.24 (n=28)		Not Significant	
Evaluation	0.58 (n=24)	<	0.70 (n=28)	F = 4.8429	df = 1,50	p = 0.0305
METHODIST clergy						
Ego-Involvement	2.76 (n=29)	<	2.91 (n=16)		Not Significant	
Evaluation	0.56 (n=29)	<	0.69 (n=16)		Not Significant	
BAPTIST clergy						
Ego-Involvement	3.30 (n=20)	>	2.90 (n=3)		Not Significant	
Evaluation	0.69 (n=20)	<	0.85 (n=3)		Not Significant	

<u>Ego-Involvement</u>	High:	Above 4.00
(0.00 to 1.00)	Low:	Below 2.00

<u>Evaluation</u>	Very High:	Above 0.70
(-1.00 to +1.00)	Moderate:	0.30 to 0.70
	Low:	-0.10 to 0.30
	Very Low:	Below -0.10

Table 9.3.B.2 – Northern and Southern clergies’ Idealistic and Contra-Identification with their Metaperspective of Self “Me as people from my congregation see me”

MEANS			Analysis of variance on the factor 'Facet		
	Northern Ireland	Southern Ireland	With two levels: (i) Current Self (ii) Past Self		
CATHOLIC clergy					
Idealistic Identification	0.63 (n=21)	< 0.76 (n=22)	F = 5.4242	df = 1,41	p = 0.0234
Contra-Identification	0.25 (n=21)	> 0.10 (n=22)	F = 14.3201	df = 1,41	p = 0.0008
“PROTESTANT” clergy					
Idealistic Identification	0.79 (n=97)	> 0.76 (n=82)			Not Significant
Contra-Identification	0.11 (n=97)	> 0.09 (n=82)			Not Significant
PRESBYTERIAN clergy					
Idealistic Identification	0.78 (n=24)	> 0.72 (n=19)			Not Significant
Contra-Identification	0.12 (n=24)	> 0.09 (n=19)			Not Significant
CHURCH OF IRELAND clergy					
Idealistic Identification	0.78 (n=24)	< 0.81 (n=28)			Not Significant
Contra-Identification	0.17 (n=24)	> 0.08 (n=28)	F = 11.4287	df = 1,50	p = 0.0018
METHODIST clergy					
Idealistic Identification	0.70 (n=29)	= 0.70 (n=16)			Not Significant
Contra-Identification	0.15 (n=29)	> 0.10 (n=16)			Not Significant
BAPTIST clergy					
Idealistic Identification	0.81 (n=20)	< 0.84 (n=3)			Not Significant
Contra-Identification	0.09 (n=20)	> 0.03 (n=3)			Not Significant

<u>Idealistic Identification</u> (0.00 to 1.00)	High (+ve role): Low:	Above 0.70 Below 0.50
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<u>Contra-Identification</u> (0.00 to 1.00)	High (-ve role): Low:	Above 0.45 Below 0.25
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Table 9.3.B.3 – Northern and Southern clergies’ Current Empathetic Identification and Identification Conflicts with their Metaperspective of Self
“Me as people from my congregation see me”

MEANS				Analysis of variance on the factor ‘Facet		
	Northern Ireland		Southern Ireland	With two levels: (i) Current Self (ii) Past Self		
CATHOLIC clergy						
Empathetic Identification	0.71 (n=21)	<	0.79 (n=22)	Not Significant		
Identification Conflict	0.39 (n=21)	>	0.22 (n=22)	F = 16.7606	df = 1,41	p = 0.0004
“PROTESTANT” clergy						
Empathetic Identification	0.81 (n=97)	>	0.77 (n=82)	Not Significant		
Identification Conflict	0.24 (n=97)	=	0.24 (n=82)	Not Significant		
PRESBYTERIAN clergy						
Empathetic Identification	0.78 (n=24)	>	0.73 (n=19)	Not Significant		
Identification Conflict	0.27 (n=24)	>	0.20 (n=19)	Not Significant		
CHURCH OF IRELAND clergy						
Empathetic Identification	0.80 (n=24)	<	0.82 (n=28)	Not Significant		
Identification Conflict	0.35 (n=24)	>	0.20 (n=28)	F = 19.9103	df = 1,50	p = 0.0002
METHODIST clergy						
Empathetic Identification	0.73 (n=29)	<	0.74 (n=16)	Not Significant		
Identification Conflict	0.28 (n=29)	>	0.22 (n=16)	Not Significant		
BAPTIST clergy						
Empathetic Identification	0.81 (n=20)	<	0.85 (n=3)	Not Significant		
Identification Conflict	0.22 (n=20)	>	0.10 (n=3)	Not Significant		

Empathetic Identification
(0.00 to 1.00)

High: Above 0.70
Low: Below 0.50

Identification
Conflict
(0.00 to 1.00)

Very High: Above 0.50
High: 0.35 to 0.50
Moderate: 0.20 to 0.35
Low: Below 0.20

ISA Tabulations for “AMY” and her Male Methodist colleagues (n=45)

Nb	<u>Significant Others</u>	Ego-Involvement		Evaluation		Idealistic Identification		Contra-Identification	
		AMY	'Males'	AMY	'Males'	AMY	'Males'	AMY	'Males'
10	My mother	3.82	2.80	0.12	0.35	0.56	0.59	0.44	0.27
22	My father	3.23	2.75	0.06	0.37	0.56	0.57	0.44	0.25
9	The Roman Catholic Church	5.00	3.94	-0.43	0.08	0.28	0.52	0.72	0.43
21	The Presbyterian Church	3.38	3.13	-0.14	0.35	0.33	0.64	0.56	0.27
17	The Church of Ireland	2.87	2.80	0.38	0.46	0.50	0.68	0.28	0.20
12	The Methodist Church	3.38	3.10	0.44	0.66	0.61	0.76	0.22	0.12
24	The Baptist Church	2.50	2.83	-0.40	0.13	0.17	0.43	0.44	0.35
15	The Free Presbyterian Church	4.56	4.82	-0.42	-0.14	0.28	0.40	0.61	0.55
27	My (direct) superior in the Church	4.49	3.17	0.64	0.68	0.72	0.75	0.17	0.11
19	The ideal minister/priest/pastor	1.99	3.15	0.94	0.88	0.44	0.74	0.00	0.04
14	Women ministers (ordained)	1.76	2.73	0.95	0.54	0.39	0.62	0.00	0.16
13	Most men in my congregation	3.97	2.98	0.43	0.33	0.67	0.62	0.28	0.29
25	Most women in my congregation	4.19	2.87	0.45	0.35	0.72	0.64	0.28	0.27
11	Sinn Fein	3.41	3.63	-0.67	-0.19	0.17	0.32	0.67	0.47
26	The SDLP	3.23	2.73	0.40	0.18	0.61	0.45	0.17	0.33
18	The DUP	2.94	4.55	-0.23	-0.17	0.22	0.37	0.44	0.53
23	The UUP	2.72	3.28	-0.13	0.07	0.28	0.42	0.33	0.42
20	Republican paramilitary groups	3.82	3.97	-0.77	-0.28	0.11	0.30	0.61	0.52
16	Loyalist paramilitary groups	3.75	3.76	-0.41	-0.13	0.22	0.34	0.50	0.47

Nb	<u>Significant Others</u>	Past Emp. Identification		Current Emp. Identification		Past ID Conflict		Current ID Conflict	
		AMY	'Males'	AMY	'Males'	AMY	'Males'	AMY	'Males'
10	My mother	0.67	0.70	0.67	0.65	0.54	0.39	0.54	0.37
22	My father	0.67	0.67	0.67	0.62	0.54	0.36	0.54	0.34
9	The Roman Catholic Church	0.39	0.57	0.39	0.55	0.53	0.48	0.53	0.47
21	The Presbyterian Church	0.44	0.66	0.44	0.68	0.50	0.39	0.50	0.39
17	The Church of Ireland	0.50	0.63	0.50	0.70	0.37	0.33	0.37	0.35
12	The Methodist Church	0.72	0.63	0.72	0.77	0.40	0.24	0.40	0.26
24	The Baptist Church	0.17	0.53	0.17	0.47	0.27	0.41	0.27	0.38
15	The Free Presbyterian Church	0.28	0.56	0.28	0.45	0.41	0.53	0.41	0.47
27	My (direct) superior in the Church	0.83	0.62	0.83	0.76	0.37	0.21	0.37	0.24
19	The ideal minister/priest/pastor	0.44	0.57	0.44	0.73	0.00	0.10	0.00	0.12
14	Women ministers (ordained)	0.39	0.50	0.39	0.64	0.00	0.25	0.00	0.29
13	Most men in my congregation	0.78	0.67	0.78	0.67	0.47	0.40	0.47	0.39
25	Most women in my congregation	0.83	0.67	0.83	0.68	0.48	0.39	0.48	0.38
11	Sinn Fein	0.28	0.43	0.28	0.35	0.43	0.43	0.43	0.39
26	The SDLP	0.72	0.47	0.72	0.48	0.35	0.38	0.35	0.38
18	The DUP	0.22	0.53	0.22	0.42	0.31	0.52	0.31	0.46
23	The UUP	0.28	0.54	0.28	0.46	0.30	0.46	0.30	0.42
20	Republican paramilitary groups	0.22	0.43	0.22	0.34	0.37	0.46	0.37	0.40
16	Loyalist paramilitary groups	0.22	0.49	0.22	0.39	0.33	0.46	0.33	0.41

ISA Tabulations for “AMY” and her Male Methodist colleagues (n=45)

		AMY		“Males”*		
Nb	<u>Structural Pressure on Constructs</u>	S P	Pol	S P	Pol	[n]
<i>Constructs dealing with Ethnicity</i>						
5	feel(s) Irish / do(es) not feel Irish at all	50.96	1	37.85	1	[32]
14	do(es) not feel British at all / feel(s) British	-6.39	2	27.16	2	[28]
12	think(s) Irish and British people are very similar / think(s) they are different	-19.08	1	36.39	1	[23]
18	believe(s) Catholics and Protestants are different / do(es) not believe that	-2.08	2	34.88	2	[34]
21	feel(s) it's important to have a strong sense of national identity / do(es) not	/	/	27.78	1	[24]
8	believe(s) important to hold on to one's history & tradition / do(es) not	/	/	32.05	1	[27]
3	believe(s) in the existence of a specific "Ulster" identity / do(es) not	44.31	1	42.08	1	[33]
10	able to adapt to being of any nationality / nationality is given forever	59.44	1	38.67	1	[36]
<i>Constructs dealing with Religion and Politics</i>						
20	only faith can help bring people together / do(es) not believe it can	29.91	2	50.67	1	[34]
4	important to follow strictly Church's guidelines / free interpretation	23.90	2	41.12	1	[25]
9	religion will always divide people in NI / do(es) not believe that	44.40	2	34.64	2	[31]
15	important to protect purity of one's faith / open to external influences	/	/	42.69	2	[27]
19	is/are interested in politics / has/have no interest in politics	-4.43	1	24.24	1	[41]
16	religion should be independent of party politics / it should impact	64.25	1	31.88	2	[23]
13	is/are theologically liberal / is/are theologically conservative	2.62	2	22.13	2	[31]
<i>Constructs dealing with Relations to Others</i>						
11	mixed marriages endanger future of community / they build bridges	54.18	2	38.42	2	[35]
1	tolerant and open / set in their ways and resistant to change	67.69	1	46.38	1	[45]
6	support(s) initiatives bringing communities together / do(es) not support	82.84	1	63.60	1	[45]
17	integrated education in NI not a good idea / should be encouraged	93.87	2	51.70	2	[40]
<i>Constructs dealing with Gender</i>						
2	mothers should look after children / should be supported to work	35.87	2	34.78	2	[21]
22	Church is open to women's concerns / do(es) not believe it is	/	/	32.83	1	[42]
7	welcome(s) the presence of women in ordained ministry / do(es) not	81.17	1	52.94	1	[43]

* Majority Consensus

<u>Global Indices of Identity</u>		
	AMY	‘Males’
Self-Esteem	0.64	0.66
Current Self-Evaluation	0.65	0.81
Past Self-Evaluation	0.63	0.47
Current Identity Diffusion	0.37	0.36
Past Identity Diffusion	0.37	0.39
<u>Identity Variants</u>		
Current Self	Indeterminate	Confident [44.45%]
Past Self	Indeterminate	Confident [37.78%]

Construal and appraisal of the METAPERSPECTIVE OF SELF		
"Me as people from my congregation see me"		
	AMY	‘Males’
Ego-Involvement	2.35	2.82
Evaluation	0.99	0.60
Idealistic Identification	0.50	0.71
Contra-Identification	0.00	0.13
Curr. Emp. Identification	0.50	0.74
Current Conflict	0.00	0.26

ISA Tabulations for “FRANCK” and the total Free Presbyterian clergy (n=16)

Nb	<u>Significant Others</u>	Ego-Involvement		Evaluation		Idealistic Identification		Contra-Identification	
		Franck	‘Clergy’	Franck	‘Clergy’	Franck	‘Clergy’	Franck	‘Clergy’
10	My mother	4.25	4.51	0.70	0.87	0.71	0.94	0.29	0.04
22	My father	4.81	4.38	0.75	0.86	0.76	0.93	0.24	0.04
9	The Roman Catholic Church	4.36	4.37	0.62	0.25	0.76	0.61	0.24	0.33
21	The Presbyterian Church	2.56	2.68	0.28	0.21	0.52	0.65	0.39	0.28
17	The Church of Ireland	2.62	2.47	0.04	-0.08	0.48	0.43	0.43	0.45
12	The Methodist Church	1.81	2.36	-0.19	-0.25	0.29	0.27	0.48	0.60
24	The Baptist Church	2.69	2.37	0.61	0.48	0.81	0.75	0.10	0.10
15	The Free Presbyterian Church	4.62	4.73	0.74	0.91	0.71	0.95	0.19	0.04
27	My (direct) superior in the Church	5.00	4.83	0.70	0.94	0.76	0.96	0.24	0.03
19	The ideal minister/priest/pastor	2.25	4.07	1.00	0.89	0.57	0.89	0.00	0.01
14	Women ministers (ordained)	3.50	2.33	-0.95	-0.52	0.05	0.12	0.86	0.52
13	Most men in my congregation	3.75	4.61	0.80	0.90	0.81	0.95	0.19	0.03
25	Most women in my congregation	3.25	4.36	0.85	0.87	0.76	0.95	0.10	0.02
11	Sinn Fein	3.50	3.99	0.14	0.19	0.48	0.47	0.43	0.35
26	The SDLP	3.31	3.72	0.33	0.08	0.48	0.46	0.33	0.38
18	The DUP	3.12	4.06	0.42	0.80	0.62	0.84	0.29	0.07
23	The UUP	3.12	2.72	0.23	0.42	0.48	0.71	0.33	0.16
20	Republican paramilitary groups	3.56	3.81	0.26	0.19	0.52	0.47	0.38	0.33
16	Loyalist paramilitary groups	3.19	2.85	0.22	0.38	0.48	0.55	0.33	0.19

Nb	<u>Significant Others</u>	Past Emp. Identification		Current Emp. Identification		Past ID Conflict		Current ID Conflict	
		Franck	‘Clergy’	Franck	‘Clergy’	Franck	‘Clergy’	Franck	‘Clergy’
10	My mother	0.80	0.95	0.71	0.95	0.48	0.14	0.45	0.14
22	My father	0.80	0.93	0.76	0.92	0.44	0.11	0.43	0.11
9	The Roman Catholic Church	0.80	0.62	0.76	0.61	0.44	0.45	0.43	0.44
21	The Presbyterian Church	0.50	0.65	0.52	0.65	0.45	0.40	0.45	0.40
17	The Church of Ireland	0.45	0.42	0.48	0.43	0.44	0.41	0.45	0.41
12	The Methodist Church	0.30	0.27	0.29	0.28	0.38	0.36	0.37	0.37
24	The Baptist Church	0.75	0.75	0.81	0.76	0.27	0.21	0.28	0.21
15	The Free Presbyterian Church	0.65	0.95	0.71	0.95	0.35	0.14	0.37	0.14
27	My (direct) superior in the Church	0.70	0.95	0.76	0.95	0.41	0.07	0.43	0.07
19	The ideal minister/priest/pastor	0.55	0.89	0.57	0.90	0.00	0.04	0.00	0.04
14	Women ministers (ordained)	0.10	0.12	0.05	0.12	0.29	0.24	0.20	0.23
13	Most men in my congregation	0.75	0.96	0.81	0.95	0.38	0.12	0.39	0.12
25	Most women in my congregation	0.70	0.95	0.76	0.95	0.26	0.08	0.27	0.08
11	Sinn Fein	0.50	0.47	0.48	0.47	0.46	0.40	0.44	0.40
26	The SDLP	0.55	0.46	0.48	0.45	0.43	0.41	0.40	0.40
18	The DUP	0.50	0.84	0.62	0.84	0.40	0.16	0.42	0.16
23	The UUP	0.40	0.71	0.48	0.70	0.36	0.25	0.40	0.25
20	Republican paramilitary groups	0.55	0.47	0.52	0.46	0.46	0.39	0.45	0.38
16	Loyalist paramilitary groups	0.40	0.54	0.48	0.54	0.36	0.30	0.40	0.30

ISA Tabulations for “FRANCK” and the total Free Presbyterian clergy (n=16)

Nb	Structural Pressure on Constructs	Franck		“Clergy”*		
		S P	Pol	S P	Pol	[n]
Constructs dealing with Ethnicity						
5	feel(s) Irish / do(es) not feel Irish at all	16.68	1	54.93	2	[32]
14	do(es) not feel British at all / feel(s) British	12.59	1	62.71	2	[28]
12	think(s) Irish and British people are very similar / think(s) they are different	89.72	2	75.08	2	[23]
18	believe(s) Catholics and Protestants are different / do(es) not believe that	97.38	1	66.35	1	[34]
21	feel(s) it's important to have a strong sense of national identity / do(es) not	86.44	1	83.91	1	[24]
8	believe(s) important to hold on to one's history & tradition / do(es) not	78.43	1	86.22	1	[27]
3	believe(s) in the existence of a specific "Ulster" identity / do(es) not	17.20	1	61.35	1	[33]
10	able to adapt to being of any nationality / nationality is given forever	97.12	2	78.50	2	[36]
Constructs dealing with Religion and Politics						
20	only faith can help bring people together / do(es) not believe it can	14.90	1	56.57	1	[34]
4	important to follow strictly Church's guidelines / free interpretation	29.87	1	55.30	1	[25]
9	religion will always divide people in NI / do(es) not believe that	98.71	1	81.92	1	[31]
15	important to protect purity of one's faith / open to external influences	60.36	1	77.54	1	[27]
19	is/are interested in politics / has/have no interest in politics	- 56.29	2	65.80	1	[41]
16	religion should be independent of party politics / it should impact	5.50	1	52.83	2	[23]
13	is/are theologically liberal / is/are theologically conservative	3.46	2	59.18	2	[31]
Constructs dealing with Relations to Others						
11	mixed marriages endanger future of community / they build bridges	85.77	1	77.39	1	[35]
1	tolerant and open / set in their ways and resistant to change	- 36.58	1	56.90	2	[45]
6	support(s) initiatives bringing communities together / do(es) not support	66.28	2	64.63	2	[45]
17	integrated education in NI not a good idea / should be encouraged	98.86	1	78.18	1	[40]
Constructs dealing with Gender						
2	mothers should look after children / should be supported to work	27.29	1	40.15	1	[21]
22	Church is open to women's concerns / do(es) not believe it is	/	/	53.99	1	[42]
7	welcome(s) the presence of women in ordained ministry / do(es) not	71.70	2	71.06	2	[43]

* Majority Consensus

<u>Global Indices of Identity</u>		
	FRANCK	‘Clergy’
Self-Esteem	0.92	0.93
Current Self-Evaluation	0.95	0.94
Past Self-Evaluation	0.88	0.92
Current Identity Diffusion	0.35	0.19
Past Identity Diffusion	0.35	0.19
<u>Identity Variants</u>		
Current Self	Confident	Defensive High Self Regard [87.50%]
Past Self	Confident	Defensive High Self Regard [87.50%]

<u>Construal and appraisal of the METAPERSPECTIVE OF SELF</u>		
"Me as people from my congregation see me"		
	Franck	‘Clergy’
Ego-Involvement	3.56	4.52
Evaluation	1.00	0.96
Idealistic Identification	0.91	0.96
Contra-Identification	0.00	0.00
Curr. Emp. Identification	0.91	0.95
Current Conflict	0.00	0.00