

**Shared Education within Northern Ireland: A
Grounded Theory Study of Integrated Education**

By

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Abstract

The nature of this study was to gain an insight into the lives of pupils participating in integrated education in Northern Ireland. The research enquiry used an interpretive approach incorporating a Grounded Theory Strategy. This study has sought to model the perspectives of pupil's attitudes and experiences encountered during their schooling, and how being educated in an inclusive integrated environment could promote cross community friendships within a post conflict society.

The data was collected from two secondary integrated schools in Northern Ireland which were selected as case study sites. Theoretical sampling was a basic principle in collecting the data and a constant comparative methodology has been used to analyse the data and to theorise the results. The Grounded Theory analysis produced a core category subsequently named the Integrated Enhancement Experience (IEE) combining three mediating categories; interpersonal attachment, organisational commitment and surrounding interconnection categories.

The knowledge contribution of the study revealed that friendship opportunity was a key component of shaping the pupil's experience of integrated education. Theoretically, the study contributed to the body of integrated and psychological literature in making visible and modelling the views of pupils who are central to the whole concept of integrated education.

It is suggested that integrated education in Northern Ireland can be a unique vehicle for change, that is an educational vehicle that does not go backwards but only forwards, left and right in its continuous development and expansion based on friendship.

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Increase the Peace

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Chapter 1

Introduction & Research Overview

1.1 Introduction

Despite its relatively small geographical size and population, Northern Ireland has received significant international attention as a conflict society over the past thirty years (Church et al, 2004, p.273). In the three decades since the start of “the troubles” more than 3,000 people have been killed, and thousands injured (Cairns & Darby, 1998). The conflict in Northern Ireland is most easily understood as a struggle between those who wish to see Northern Ireland remain part of the United Kingdom (Protestants/Unionists/Loyalists) and those who wish to see the reunification of the island of Ireland (Catholics/Nationalists/Republicans) underpinned by historical, religious, political, economic and psychological elements (Bowyer, 1993; Holland, 1999; Whyte, 1990; Hewstone et al, 2005). Throughout its history, it has remained a segregated society and consequently segregation is a feature of almost every aspect of life in Northern Ireland. People live, socialise, work and shop in areas where they feel safe (Leitch and Clegg 2001).

This division in Northern Ireland manifests itself in all aspects of society, including housing, employment, education and recreation. So pervasive is the divide that even “schools, churches, sports, newspaper readerships and traditional cultural activities ... the core of anthropological notion of culture... are separated” (Morrow, 1999, p.12). Even where communities enjoy the same sports such as football, support is typically divided according to religion and can lead to violent expressions of sectarianism. Furthermore cultural celebrations in Northern Ireland, such as parades commemorating historical victories or losses for either community, tend to reinforce societal divisions (Church et al, 2004, p.278). Importantly, Northern Ireland, unlike many of the less developed areas of the world affected by conflict, has attracted the interest of local, national

and international researchers (for reviews see Cairns, 1987; Muldoon et al, 2000). As such, more is known about the consequences of the conflict for children in Northern Ireland. Hence, this issue can provide some valuable insights into the effects of growing up in a situation of a segregated society (Muldoon, 2004, p.456). Generalizing these findings is, however, more problematic due to the relative affluence of Northern Ireland (Browne, 2003). Furthermore a common generalisation of the Northern Ireland community is provided by Hamilton et al (2008) who established through their research based on routine divisions and segregation found that segregation and sectarianism are everyday realities for many Northern Ireland residents outside urban areas.

Individual experiences of segregation and sectarianism differ and are impacted on by age, gender, social background and places of residence. Hamilton et al. (2008) note that these, and individual experiences, are used to construct 'mental maps' of the places in which individuals move which develop over time. These '... are used to guide and structure personal routines and practices, and the mental maps are in turn reinforced and at times challenged by routine experiences. Hamilton et al (2008, p.4) argue that "the division, the segregation, the polarisation has been maintained, sustained and reaffirmed, not just by the memory of the political readings and retelling of history, but by countless lesser events'.

Consequently, a distinctive characteristic of the school system in Northern Ireland is its segregated nature not only by religion but gender and ability, particularly at secondary level. The education system in Northern Ireland reflects the two distinct communities through the existence of two school sectors, namely that operated by the Catholic Church (known as the maintained sector) and that provided by the state (catering mainly, but not exclusively, Protestant pupils which is called the controlled sector). Smith (2001) documents the history of the division of the Northern Ireland education system into predominantly controlled (de facto Protestant) and maintained (Catholic) schools.

Although denominational segregation was largely inherited at the partition of Ireland in 1920, it was not until the 1970s that educational researchers began to consider the potential links between segregated schools and societal conflict (Mc Glynn, 2004). The anxiety expressed by Dunn

(1992) regarding the impact of separated schooling is echoed by others who feel that it leads to sectarian defensiveness, (Mc Ewen & Salters, 1993), aggression and hostility (Feldman, 1991), bigotry (Wright, 1993) and fear and suspicion (Frazer & Fitzduff, 1986). Murray (1985) suggested that such separation of children emphasizes difference and promotes suspicion. Government statistics confirm the continuance of this religiously segregated education system (see DENI, 2011). Based on the religious composition of school students in 2009-2010, the data show that while 93 percent of Protestant children attend a controlled or state school, the equivalent figure among Catholic children attending Catholic maintained school is 91 percent. There is also a small minority of students (2.8 percent in 2009-2010) who cross the religious divide and attend a segregated school different to their own religion, which may be considered a “religiously mixed” or informally integrated school.

Integrated education brings children from Catholic, Protestant and other backgrounds together to learn, play and grow in an environment which respects difference and celebrates diversity. The need for integrated education has arisen because the structure of society in Northern Ireland has developed along segregated lines including territorial, matrimonial, religious, political and economic (Ciarns & Hewstone, 2002; Murtagh, 2002; Whyte, 1990; Knox & Huges, 1994). Segregation has prevented the creation of a shared identity and created division in recreation, housing, the media, sport and education (Breen & Hayes, 1996; Breen & Devine, 1999; Huges et al, 2006). The current system robs children of the chance to learn, play and make friends with the ‘other side’. It fuels the myths, prejudices and misconceptions that have led to discrimination, conflict and violence in Northern Ireland (Mc Ewen et al. 1993; Dun, 1995; Wright, 1993; Frazer & Fitzduff, 1986; Murray; 1985; Gallagher; 1994).

A variety of psychological approaches have been applied to integrated education in Northern Ireland including intergroup contact (Allport, 1954;1958) to promote intergroup acceptance (Hewstone, 1996; Pettigrew & Tropp, 2000). Social identity theory (Tajfel, 1978) and self-categorization theory (Turner, 1991) have also been employed to investigate the relationship between identity and conflict, with social identification as “Catholic” and “Protestant” being a defining feature of the conflict. In Northern Ireland intergroup boundaries are usually impermeable (Breen, 2000; Breen & Hayes, 1996). A further perspective that has been applied to

integrated education (Mc Glynn, 2003) is that of critical multicultural theory (Kincheloe & Steinberg, 1997; Mahalingham & McCarthy, 2000; Nieto, 2000; Sleeter, 2000) that proposes that a celebration of diversity divorced from a serious questioning of social inequality may be fraudulent and potentially harmful. Ideas about the management of diversity in the integrated schools in Northern Ireland are particularly pertinent as the concept of the melting pot (Glazer & Moynihan, 1963) concedes to that of a salad bowl (Esteve, 1992) wherein the flavours of different cultural communities remain distinctive.

Previous empirical research on the relationships between integrated schools and relations between Protestants and Catholics in Northern Ireland is both limited and inconclusive (see McGlynn et al. 2004 for a review). Several studies (Mc Glynn et al. 2004; Irwin, 1991; Mc Clenahan et al., 1995; Mc Glynn, 2001) stress the positive benefits of integrated schooling, particularly in promoting cross-community friendships impacting positively on identity, out-group attitudes and reconciliation with the potential to help rebuild the social cohesion fragmented by protracted conflict. Although research suggests the positive influence of integrated education on community attitudes, the evidence in relation to its impact on religious and political identities is less conclusive. Although Mc Clenahan et al (1996) found that cross community friendships were increased by intergroup contact, they failed to detect any change in national or socio-political identity as a result of coeducation. This is supported in a later research by Mc Glynn (2003) in a longitudinal study, which found that the overwhelming majority of past pupils studied felt that integrated education had a significant positive impact on their lives, religious identity was unaffected and there was little impact on political identity.

Research on the effects of desegregation on both the student and adult population in the United States confirms these findings (See Holmes et al. 2005; Scholfield 1995; Wells et al. 2005). As Holmes et al. (2005) in assessing the long term impact of desegregated education on the U.S. population, concluded “Although our data show that these graduates had not changed the world, in fact most have often unwittingly done their part as adults to perpetuate our segregated society, our findings do suggest that the experience of attending racially diverse schools may break down the cycle of segregation by giving them increased comfort in racially mixed settings, and decreased fear of racially mixed environments (p.23).

This study proposes to describe the development of integrated education within Northern Ireland whilst adopting a grounded theory methodology to develop a substantive theory of pupils' perspectives of integrated education. This study is positioned within a phenomenological methodology, that is, methods that are used to describe the world of the persons under study (Stern, 1994, p.273). This study uses a systematic set of procedures to develop an inductively derived grounded theory about pupils within an integrated schooling environment. The proposed findings of the research constitute a theoretical formulation of the reality under investigation, rather than consisting of a set of numbers, or a group of loosely related themes (Strauss & Corbin 1990, p.24).

The core principal of this study is to build a substantive theory that is faithful to and which illuminates the area under investigation, namely integrated education in Northern Ireland. The rationale is to arrive at prescription and policy recommendations with which the theory is likely to be intelligible too, and usable by, those in the situation being studied, and is often open to comment and correction by them (Turner, 1981, p.226).

One of the central features inherent in a good grounded theory analysis, according to Glaser and Strauss (1967), is that it should be comprehensible and some use to practitioners in the field under study, in this case, those involved both directly and indirectly in working with pupils in an integrated school and/or researchers interested in developing insights into factors affecting pupils perceptions of integrated education in Northern Ireland.

1.2 Statement of Research

The level of support for integrated education, as expressed in public opinion surveys including Millward Brown Ulster (2008) showed that 84% of people in Northern Ireland believe integrated education is important to peace and to promoting a shared and better future in Northern Ireland. A study on lifelong inter-religious contact showed that children in integrated schools maintain friendships across the religious divide long after they have left education (Young Life and Times Survey, 2003-2005). A recent Ipsos Mori Poll (2011) showed the public aspires to sharing and supports integrated education with almost nine in ten people favour integrated education.

Regarding public and political support there is a commitment to the provision of integrated education in section 13 of the Belfast/Good Friday Agreement.

The Integrated Education Fund (IEF) commissioned a report “Developing the Case for Shared Education”, a scoping paper by Oxford Economics (2010) stated that the fiscal and societal benefits of a shared educational future has a potential opportunity to contribute to the wider goal of lowering costs of a divided society, both directly and indirectly in the future (Oxford Economics, 2010, p.12). This view has been echoed by the Secretary of State of Northern Ireland Owen Paterson appointed 12th May 2013 to September 4th 2012, stating “*Northern Ireland segregated schools system is a criminal waste of money and I don’t see why the British tax payer should continue to subsidize segregation*” (Conservative Party Conference, 2010). The Northern Ireland First Minister speech at a Belfast council function claimed that “*We cannot hope to move beyond our present community divisions while our young people are educated separately and the reality is that our education system is a benign form of apartheid, which is fundamentally damaging to our society.*” (Belfast Telegraph, 2010,)

One way to determine whether shared education in Northern Ireland actually fosters inter-group contact is to examine whether it promotes friendships between Catholic and Protestant Children. This research intends to develop and apply a conceptual and methodological approach to the study of shared education within an integrated school in Northern Ireland. Primary attention is to be given to the pupils’ perspective of shared education which it is to be argued, provides the research with a conceptual base for investigating the complex ways in which pupils interact within a shared educational environment. Two secondary integrated schools had been chosen for investigation, namely the Ulster School and the Rock which names have been changed for anonymity reasons (See appendices H & I).

The research is considered to be part of an interpretivist-constructivist paradigm involving an inductive grounded theory approach to analysis. The views of pupils on the contribution of shared education practices towards promoting community cohesion are to be explored in some depth and the wealth of the rich data is to shed light on school practices and key institutional factors implicated in effectiveness and improvement. It is argued that this study contributes

towards the existing literature on shared education in Northern Ireland. A relational view of inter-group contact is to be facilitated by a social constructionist approach adopting a mixed methods methodology. The research is to be shaped and constructed through interpretive, ethnographic and reflexive inquiry which will be discussed in greater detail later in Chapter four's 'A grounded Theory Design' and Chapter five's 'Data Analysis Categories and Properties.

This research is situated within an interpretive-constructivist paradigm as it assumes relativist ontology with multiple realities, a subjectivist epistemology and a naturalistic set of methodological procedures (Denzin & Lincoln, 2000; Charmaz, 2006). A constructivist approach to grounded theory (Glaser & Strauss, 1965; 1967) reaffirms studying people in their natural settings and redirects qualitative research from positivism (Charmaz, 2006, p.241). Strauss and Corbin (1990) emphasize that, grounded theory, "is discovery, developed and temporarily verified with systematic collection of data related to the studied phenomenon. Data collection, analysis and theory are inter-related. You don't start with a theory and then verify it. You start with a study area (substantive area) and whatever is relevant for that area shall emerge" (p.14). In the present study, the area is: pupils, relationships and shared education.

Using a 'Grounded Theory' approach (Glaser & Straus, 1965; 1967) to formulate a theory of inter-group relations within a shared educational environment, this study will seek to gain the point of view of pupils who are currently being educated within an integrated school. Adopting a constructivist approach to grounded theory, this study posits that knowledge is constructed to make sense of experience and is continually modified and tested in light of new experiences (Schwandt, 1994).

Locke (2001) suggests that Grounded theory "adapts well to capturing the complexities of the context in which the action unfolds..." (p.95) and emphasizes process. In doing so it bridges the gaps between cultures, language, and social context and constructs (Gales, 2003). Therefore, grounded theory generates theory that is of direct interest and relevance for practitioners in that it analyses a substantive topic and aims at discovering a basic social process (BSP) which has the potential to resolve some of the main concerns of a particular group.

1.3 Research Title, Question & Objectives

Project Title

Shared Education within Northern Ireland: A Grounded Theory of Integrated Education

Research Question

To what extent does shared education through integrated education provide the opportunity to serve as instruments that strengthen community cohesion in Northern Ireland?

Objectives of the Research

- To identify, describe and provide a theoretical analysis of how pupils socially construct their shared educational experiences within integrated schooling in Northern Ireland.
- To assess educational stakeholders' opinions and awareness of shared education alongside the ability of these schools to serve as instruments for increasing community cohesion.
- To review the status of grounded theory literature and assess the potential use of this approach for developing substantive and formal theories accounting for improving inter-group relations among pupils within a shared educational environment.

1.4 Significance of Research

The rationale for understanding pupils' relations is to generate a substantive theory based upon pupils' experiences and demonstrate how this could be developed to promote a shared education in Northern Ireland. Although the role of the education system in perpetuating the Northern Ireland conflict has had a long and controversial history (Smith, 2001), to date the research has been sparse and inconclusive and has been confined almost exclusively to the school age population (See McGlynn et al. 2004, for a review). This study differs from previous research approaches as it not only incorporates a grounded theory research design, but also comes at a time when the Northern Ireland political parties namely both Sinn Fein and Democratic Unionist Party have called for a dissemination of the benefits of integrated education and how this could help pave the way for a shared future for all citizens.

While several studies (Irwin, 1991; Mc Clennahan et al, 1995; Mc Glynn 2004) have stressed the positive benefits of formally integrated schools in promoting cross-community friendships. Other studies (Schubotz & Robinson, 2006; Mc Clennahan et al, 1996) remain ambiguous, suggesting that it has little or no impact and further suggest that rather than weakening divisive and rigid views, integrated education may in fact reinforce them.

Whilst some researchers have argued that integrated schools have a capacity for promoting social cohesion, forgiveness and reconciliation (McGlynn et al, 2004), other analyses are more cautious in their assessments. They suggest that the concept of integrated education is often not well understood by those charged with delivering it, as the values of teachers can constrain schools in their quest to address the issues related to the conflict and so promote mutual understanding (Donnelly, 2004; Gallagher et al, 2003)

Past research attempting to examine the impact of shared education faces considerable methodological, logistic and ethical problems; longitudinal data is required but pupils are difficult to track over long periods of time, and segregated schools are perhaps reluctant to participate in research about integrated versus segregated education (Mc Glynn, 2004). Similar thought is shared by; Stringer et al. (2009) suggesting that; firstly researchers interested in studying

integrated schooling have to overcome resistance from schools, parents and administrators about the very nature of the research itself; secondly findings in this area are highly controversial, since they may challenge existing educational policy or can be viewed as supporting one particular group or view point (Mc Glynn, 2004). Yet despite the extensive literature on integrated education there is an area where evidence remains limited, particularly on pupils' perspectives of a shared education. This research will examine the impact of shared education, using Grounded Theory as a frame of reference. The study will address the question of: To what extent does shared education through integrated education provide opportunities to serve as instruments that strengthen community cohesion in Northern Ireland?

1.5 Originality & Contribution to New Knowledge

The core of this thesis is to utilize the interpretive research known as 'grounded theory' in an attempt to generate a theoretical framework of inter-group relations within an integrated schooling environment (Glaser & Strauss, 1967). In this study, mixed methods are to be employed in the data collection phase in the form of interviews, observations, and participant observations conducted in the classroom environment. The data to be obtained will then be analyzed according to the principles of the grounded theory method. The uniqueness of the study stems from the point that no other research (Mc Glynn et al. 2004; Mc Clennahan et al. 1995; Irwin, 1991; Stringer et al. 2009) in the field of shared education in Northern Ireland to date has adopted a grounded theory approach. This study aims to review the status of grounded theory literature and assesses the potential use of this approach in developing substantive and formal theories accounting for inter-group relations among pupils within a shared educational environment.

A Grounded Theory study of pupil relations within an integrated schooling environment in Northern Ireland may be considered an appropriate case study to gain an understanding and a modelled approach of pupil relations in reducing intergroup conflict in a post conflict society. Whilst evidence for the benefits of integrated education slowly accumulates, further research into the current sociopolitical and economic climate in which it is developing is to be investigated within this thesis.

It has been 19 years since the Paramilitary ceasefires in 1994, and later the signing of the 1998 Good Friday/Belfast Agreement. Political reconciliation has brought with it a series of policy and strategic frameworks including A Shared Future (2005) which has the potential to provide a vision, aiming over time to establish “a normal civic society in which all individuals are considered as equals” (Office of the First Minister and Deputy First Minister (OFMDFM, 2005, p.8). With a key challenge of new policy being the building of cohesive communities, Shared Future critically states that “separate but equal is not an option” exposing the unsustainability of parallel services (OFMDFM, 2005, p.20). This would appear to have clear implications for an education system segregated along denominational lines within an unstable economic climate and with declining demographics.

The objective of this research is to gain an understanding the social constructs of pupils attending integrated schools with regard to the contribution of integrated education to society in Northern Ireland. The notion of generating new theory from data, as opposed to testing existing theory such as (Allport, 1954; Hewstone & Brown, 1986; Pettigrew, 1986) contact hypothesis and its role in Northern Ireland for reducing prejudice and improving intergroup relations has particular relevance for this study. Previous research (Cairns & Hewstone, 2002; Niens et al., 2003; Harris, 1972; Trew, 1986) on intergroup contact in Northern Ireland suggests that Catholics and Protestants do come into contact with each other, but previous research agrees that much of the contact is superficially courteous, and not of a degree to alter suspicions or to change stereotypes.

An interpretivist approach was adopted for this study in Northern Ireland. This is warranted on a series of levels. To begin with, the issues under investigation were both complex and sensitive. This is particularly problematic when doing research in Northern Ireland, as the perspectives of Catholics and Protestants tend to differ considerably when interpreting issues related to the conflict or mechanisms of solving the conflict (Liechty & Clegg, 2001). The cultural divisions between Protestants and Catholics, for example are not accompanied by any difference in language or even significant linguistic variations (Milroy, 1981).

As Trew (1986) suggests that “there are no obvious physical differences between the groups... nevertheless there is almost universal acceptance in Northern Ireland of the existence of subtle, cultural clues for religious ascription (p.95)”. The researcher was aware of the non-overt sense of ethnic differentiation, and had a substantial amount of experiencing the art of “telling”, that is, discerning or telling an individual’s religious background through such identifiers as a person’s name, address, school, birth location and colloquial expressions.

The researcher was very careful and attempted neutrality so as not to become co-religionist with the participants. It is possible that the degree of familiarity between co-religionists within the research may have encouraged more open disclosure. The researcher encouraged pupils to be relaxed to allow for open and forthright discussion. Such openness was important, not only in building trust, but was also considered to be ‘good ethical practice’ by the British Education Research Association (BERA, 2010) as it allowed for recognition to be given to the researchers own theoretical and personal lens, through which all fieldwork data would be observed and analyzed.

Furthermore, Strauss & Corbins’s (1990) claims that qualitative methods can be used to understand better any phenomenon about which little is yet known also influenced the choice of method. To date there has been no investigation of pupils’ perceptions of integrated education adopting the principles, philosophies, practices and methods of interpretation guided by grounded theory.

Using a mixed methods approach to data collection with the use of interviews, focus groups and observations allowed for methodological triangulation in the research process. In addition a series of triangulation methods was used in the study to establish validity including: data triangulation involving the use of different sources of data/information ranging from school documents to journals; Theory triangulation involving a multiple academic perspectives including Allport’s (1954) Contact Theory and Social Identity Theory (Hogg, 2001). Environmental triangulation involved the use of different locations, settings and other key factors related to the environment in which the study took place including schools, classrooms and interview rooms. Within

grounded theory the goal is the generation and explication of a core category “which accounts for most of the variation in a pattern of behavior” (Glaser, 1978, p.93).

Furthermore, the researcher wished to identify, describe and provide a modelled substantive theoretical analysis of how pupils socially constructed their shared educational experience within an integrated schooling environment in Northern Ireland. It appeared from the outset that the employment of quantitative methods of investigation would have been fundamentally incongruous, as they would have not have allowed the researcher to access and illuminate the importance and incentives underlying participants reported actions within an integrated environment.

This research, in remaining faithful to Grounded Theory recommendations according to Glaser & Strauss (1967, p.3), must be readily understandable to sociologists of any view point, to students and to significant laymen. In this case the research aimed to highlight factors contributing to pupils’ attitudes towards integrated education and intergroup friendships by grounding interpretations of the perspectives of the pupils’ themselves and, reporting data in a way which is comprehensible, meaningful and has relevance for the integrated movement in Northern Ireland and other educationalists interested in this field.

1.6 Research Design

In the current study, pupils attending integrated schools are researched via a post-positivist paradigm. The choice of this paradigm is ontologically driven by the main aim of the research, based on exploring and developing new insights into pupils’ perspective of integrated education in Northern Ireland. The rationale for the choice of a post-positivism paradigm as opposed to the positivist paradigm was that post-positivism emphasizes processes and meanings. In terms of practice, post positivists researchers will likely view inquiry as a series of related steps, believe in multiple perspectives from participants rather than a single reality, and espouse rigorous methods of qualitative data collection and analysis (Cresswell, 2003, p.20). By contrast the positivist paradigm is an approach to social research which seeks to apply the natural science model of research to investigations of the social world. It is based on the assumption that there are patterns and regularities, causes and consequences in the social world, just as there is in the natural world.

Therefore the positivist paradigm emphasizes the rigorous examination of social phenomenon under study to produce facts and laws (Denzin & Lincoln, 1994).

Interpretive research is used to ‘uncover and understand what lies behind any phenomenon about which little is known’ (Strauss and Corbin, 1990, p.19). Accordingly, educational research undertaken in Northern Ireland by educational researchers has highlighted some of the key issues facing integrated education. First, although incomplete, the research evidence (Irwin, 1991; Mc Clenahan et al., 1996; Stringer et al, 2009; Mc Glynn, 2003; Niens et al, 2003) points to the positive impact of integrated education for promoting positive intergroup relations. A key challenge however, is for the integrated sector to review the direction in which it is moving and to suggest a model for the sort of co-owned institution that may be appropriate for a more pluralist society in Northern Ireland. However, the challenges of establishing and promoting such institutions through the building of new integrated schools and transformation of existing schools are demanding and have yet to be fully tested in practice.

Secondly, research attempting to examine the impact of integrated education faces considerable methodological and ethical difficulties due to integrated schools being over researched and the reluctance of schools to take part in research. As a result, the work to date has been sparse and fragmented, resulting in limited research and anecdotal evidence. Thirdly, what is clear is that further research into the impact of integrated education is needed along with the wider dissemination of outcomes be, it positive or negative. As the evidence of the contribution of integrated education grows, so does the need to empower those who participate in the process. The road to a lasting peace in Northern Ireland is a perilous one, with stakeholders only too aware of the unthinkable cost of failure (Mc Glynn, 2001).

Methodologically, this study intends to make an original contribution to integrated education literature through the ways in which grounded theory has been used to explore pupils’ perspectives of a shared education in Northern Ireland. Theoretically, the study contributes to the body of integrated and educational literature making visible and modelling the views of pupils who are central to the continuation and development of integrated education in post conflict Northern Ireland, but who have been largely neglected by various stakeholders. It is argued that

integrated education has become an accepted and formidable part of the education system which challenges long-accepted assumptions and unquestioned assumptions of separating children according to religion.

1.7 Structure of the Thesis

This study contains 8 chapters. The current **Chapter One** introduces the research background, presents the aims and objectives, together with the rationale for carrying out the research and outlines the selected choice of research design (see figure 1 for diagrammatical representation of the organization of the thesis).

Chapter Two introduces the reader to the research context of Northern Ireland including a brief history of the conflict, known locally as ‘the troubles’. The chapter continues to address the nature of division in Northern Ireland together with the progress of change since the signing of the historical Belfast/Good Friday Agreement, its implications for a greater shared future, and political support for a greater integrationist approach to a shared education to address the separation and segregation of educational and social structures within a post conflict society.

Chapter Three provides an introduction to integrated education in Northern Ireland by providing a working definition together with the historical origins of the integrated schooling system in Northern Ireland. This chapter highlights core educational legislation that helped pave the way for more integrated schools to be developed. The chapter then continues to review the theoretical underpinnings of integrated education and highlights the dynamic for change and obstacles to integrated education in the present political climate. The chapter concludes that progress in setting up integrated schools has been slow and has faced a considerable amount of rejection from its inception. A review of literature has found that integrated education has now become an oversubscribed and a powerful mechanism for addressing conflict and promoting intergroup contact and friendship.

Chapter Four focuses on the research design undertaken for the study. The Chapter introduces the reader into the methodological assumptions of interpretive research and the chosen research paradigm. The chapter continues to introduce the research strategy grounded theory, including its origins and philosophical underpinnings and application to this study. Data collection methods are discussed at length, together with their appropriateness and relative strengths and application for the current study. Ethical considerations and quality issues and matter of validity and reliability within grounded theory are highlighted along with reflexive role of the researcher.

Chapter Five concentrates on the data analysis undertaken within the grounded theory study adopted by the researcher. The Chapter highlights the basics of grounded theory data analysis procedures including the constant comparison method and coding procedures including memos and concepts employed in the grounded theory study. The chapter continues to show how the researcher developed the integrating categories and their properties with a diagrammatical representation of three mediating categories which are discussed and analysed at length.

Chapter Six is in its essence the central component of the thesis, which describes how the researcher arrived at the core category, which is the integrated enhanced experience. The Chapter discusses the criteria employed for choosing the core category together with excerpts from the data analysis. A diagrammatical model is provided each with its own stages leading to the core friendship opportunity and concludes with an evaluation of the proposed model.

Chapter Seven is the literature review. Although to an academic reader the literature review should be conducted in the early stages of the research, grounded theorists differ on which approach to place the literature review. The literature review was an ongoing process from the early stages of the study and it was the author's decision to place it at the end so as not to become contaminated with existing or past theoretical applications as expressed by the original grounded theory authors Glazer & Strauss (1967). The literature review found that research based on integrated education is sparse and fragmented and is fraught with difficulty because of to methodological, ethical and moral issues. The literature review concluded that research evidence focusing on integrated education may have a positive effect on identity, out-group attitudes, and forgiveness, with potential to heal divisions. It was also found that early research into integrated education schooling suggested that some schools avoided the issues of religion and politics so as not to upset pupils and cause further division.

Chapter Eight is the end chapter. This includes the conclusions, contributions and future research, all of which contribute to the implications of the key findings of the study in the substantive area. This Chapter includes the methodological and theoretical contribution of the research towards integrated education along with the limitations of the research. The thesis finishes with a bibliography and appendices.

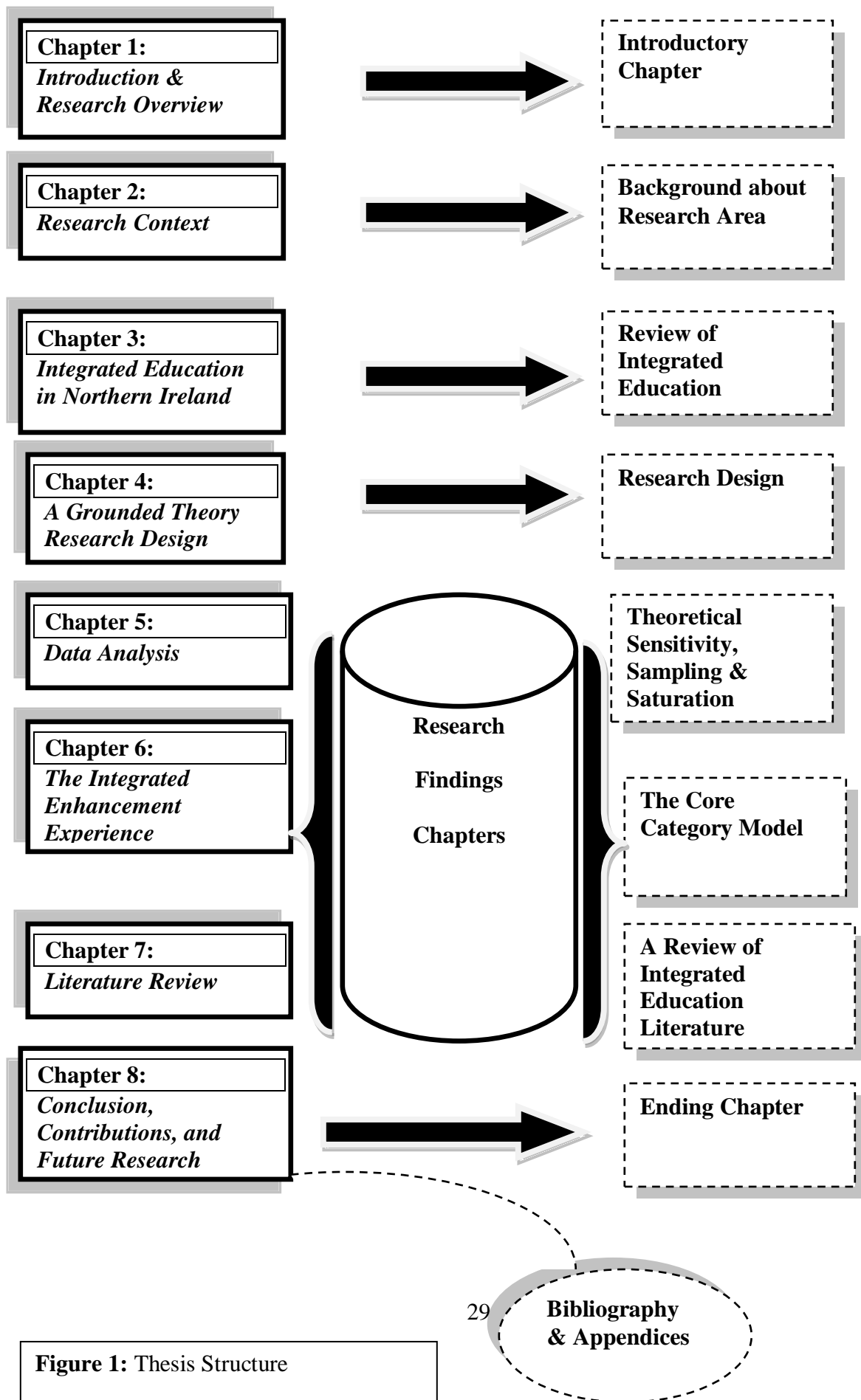


Figure 1: Thesis Structure

Chapter 2

Northern Ireland Research Context

2.1 Introduction

Northern Ireland provides a useful context within which to explore intergroup relations within an integrated schooling environment. Psychological theory including contact hypothesis states contact can be beneficial in reducing prejudice. The distinction between intergroup and interpersonal has been the main policy initiatives that have been concentrated on making contact between Catholics and Protestants possible. Northern Ireland is a province that has been, and still remains, deeply divided between peoples defined by two different strands of the Christian religion: Protestant and Catholic (Barnes, 1979, Cairns & Hewstone, 2002; Hewstone et al., 2005; Huges & Carnmichael, 1998; Niens et al, 2003; Trew, 1986).

This chapter introduces the reader to the chosen case study of Northern Ireland, focusing on the evolving developments of the regions political and educational climate. The chapter continues to briefly describe the conflict in Northern Ireland and the emergence of the troubles. Furthermore this chapter highlights the divisions that exist within Northern Ireland and the progress made to date to alleviate these divisions, through Government initiatives and policy documents. This chapter concludes with an overview of the problems and difficulties faced by the region of Northern Ireland and its implications for this research.

2.2 Northern Ireland an Overview

In order to understand the role of integrated education in contemporary Northern Ireland, it is useful to review the provinces history. Northern Ireland is a region in the west of the European Union with a population of 1, 689,319 (Northern Ireland Statistic Research Agency NISRA, 2011). Historically the majority of the population has been Protestant. At the time of the 2011 census the population was 43.76% Catholic and 53.13% Protestant. Northern Ireland is neither a

state nor nation rather it is a political province of the United Kingdom, and a geographical region of the island of Ireland. The region would be a relatively unknown and unremarkable place if it was not for the armed political conflict of the last forty years. The conflict has produced bombings, shootings and all things associated with paramilitary organisations, each with their own public and private agendas. The theatre of conflict has not been limited to Northern Ireland, but has spread into the mainland UK and the Irish Republic of Ireland. The conflict is most often construed as a clash of religious identities, although religion is only one dimension of the conflict (Dunn, 1995, p.339). To those unfamiliar with Northern Ireland, these two groups are ostensibly very similar being white, Christian, and of European descent. The two main protagonists in the conflict are the Roman Catholic Irish nationalists, who wish to be united with the rest of the island of Ireland, and the Protestant British unionists, who wish to remain part of the United Kingdom. (Muldoon, 2004; Hewstone et al. 2005; Church et al. 2004; Dunn & Morgan, 1991; Smith, 2001).

2.3 The Conflict in Northern Ireland

Although the roots of the present conflict in Northern Ireland can be traced back some 400 years, the conflict in the present form is in fact “a tangle of interrelated questions” (Darby, 1995, p.12) involving historical, religious, political, economic and psychological elements (Bowyer Bell, 1990; Holland, 1999; Whyte, 1990; Hewstone et al, 2005). Some writers locate the conflict in its formative stage in the 17th century when the North East of Ireland was colonised by Scottish and English settlers (Mc Cafferty & Ford, 2005; Rafferty, 1995). Others stress the nineteenth century as the period that produced the conflicting ideologies of nationalism and unionism (Geary & Kelleher, 2005; Mc Donough, 2005). Still others stress the years after partition, when Northern Ireland took on its distinctive political form and cultural ethos (Barton, 1992, Whyte, 1990).

According to Cairns & Darby (1998, p.755) centuries before the 16th century Protestant Reformation in Western Europe, the people of Ireland were in conflict with the English because of England’s control of the Irish people and resources. After the emergence of Protestantism in England, the Catholic faith in Ireland and the identity of the Irish people were swamped by the

controlling English. In particular, the Plantation of Ulster introduced to the North of Ireland a community of foreigners (mainly Scots, hence the term Ulster Scots) who spoke a different language and most of whom were Protestant in contrast to the native Irish who were Catholic.

Years of oppression by the colonists and rebellion by the native Irish culminated in the treaty of 1921. This partitioned the Island of Ireland into two. This treaty saw the southern twenty six counties “The Free State” (later the Republic of Ireland), gaining independence from Britain. The other six Northern counties remained part of the United Kingdom and was called “Northern Ireland” see figure 1. The new State of Northern Ireland a Protestant majority and acquired its own parliament and considerable autonomy within the United Kingdom. Thus the region was once infamously described as a Protestant state for a Protestant people by James Craig, the first Prime Minister of Northern Ireland (Darby, 1995, p.18).

Figure 2: Map of Ireland

Source: http://irlande.web-sy.fr/ireland_history.htm



2.4 The Northern Ireland Troubles

The Partitioning of Ireland in 1921 can be seen as the main prelude to “The Troubles” (Muldoon, 2004, p.458). Since that time, periods of significant violence have occurred in Ireland with IRA campaigns in the 1920s, 1940s, and 1950s, as some of the Catholic Nationalist population, who saw partition as an attempt to maintain a Protestant majority, attempted to force the reunification of Ireland (Cairns & Darby, 1998 p.755).

The late 1960’s saw a period of sustained violence which lasted until the Good Friday Agreement of 1998. This period is called “The Troubles”¹ (Hewstone et al, 2005) is generally dated from the civil rights movement in the late 1960s (Bew & Gallespie, 1999). At the time, Civil Rights movements across the world were demanding equal rights for all regardless of race, creed, or colour (Muldoon, 2004, p.459). The greatest injustices at this time were related to gerrymandering and discrimination in housing and employment (Arthur & Jeffrey, 1988; Darby, 1995; Dunn; 1995).

The Civil Rights demonstrations often ended in street violence. As it became more regular and Northern Ireland descended into a situation of on-going violence, the British Government intervened (Bew & Gillespie, 1999). At first troops were sent in. Later as the situation failed to improve, the British Government introduced direct rule from Westminster. By this time, the Provisional Irish Republican Army (PIRA) had emerged, as too had the loyalist paramilitaries, the Ulster Volunteer Force (UVF) and Ulster Defence Association (UDA). The resulting campaign of violence and counter violence by Republican and Loyalist paramilitaries lasted for over 4 decades. The best overall estimate of the lives lost during the “troubles” has been 3,725 with approximately 47,541 injured with 36, 923 shootings and 16,209 bombings conducted (Mc Kittrick et al. 2007).

¹ The Troubles primarily centres on the conflict between Northern Ireland Protestant and Catholic communities. The Troubles is a conflict centred on sectarian religious differences with pervasive political and social consequences for the people of Northern Ireland.

2.5 Northern Ireland a Divided Society

As Whyte (1990) noted “Anyone who studies Northern Ireland must be struck by the intensity of feeling which the conflict invokes. It seems to go beyond what is required by a rational defence of the divergent interests which undoubtedly exist” (p.94). The division in Northern Ireland manifests itself in all aspects of society, including housing, employment, education, and recreation (Cairns & Hewstone, 2002; Knox & Huges, 1994; Whyte, 1990). The conflict in Northern Ireland is so pervasive is the divide that even “schools, churches, sports, newspaper readerships, and traditional cultural activities... the core of an anthropological notion of ‘culture’... are separated” (Morrow, 1999, p.12).

Conflict has been so much a part of daily existence that “for those in their forties and younger, the ‘Troubles’ have provided a societal context for most, if not all of their lives” (Smith, 1998, p.8). The types of division that have received most attention in Northern Ireland are residential segregation (Poole, 1982), Personal and Matrimonial (Moxtone-Browne, 1983; Rose 1971) and educational segregation (Darby et al. 1977; Gallagher, 1989; Mc Clenaghan et al. 1996). Other types of segregation (e.g. at work, sport and leisure) have been identified as well (Smyth, 1995).

A ceasefire in 1994 and the Good Friday Agreement of 1998 have helped to bring about an end to the frequent violence that constituted The Troubles. Fourteen years after the Good Friday Agreement Northern Ireland remains a much divided society. The indicators show that in some areas the divisions have increased; most obviously, the number of interface/peace lines which the name is given as areas where segregated nationalist and unionist residential areas meet in Northern Ireland. They have been defined as “an intersection of segregated polarised working class residential zones, in areas with a strong link between territories an ethno-political identity” (Jarman, 2004, p.5). The number of interface/peace lines has increased from 22 at the time the Agreement was signed to 48 to 2010 (Institute of Irish Studies, 2010). There has been no decrease in the number of flags or emblems on display during the marching season, nor has there been any attempt to regulate the contested symbols.

There is evidence of continuing deep division in housing and education. According to the Northern Ireland Housing Executive (NIHE) (2011), 90% of social housing in Northern Ireland is still segregated. While 6.5% of children now attend integrated schools, this means that the other 93.5% are separated into Catholic and Protestant schools (Department of Education Northern Ireland, (DENI) (2011). Furthermore, no new political party has emerged since the Agreement. Politics in future will be defined by the equilibrium between one large Catholic and one large Protestant party, namely Sinn Fein and the Democratic Unionist Party (DUP).

2.6 The Progress for Change: a Time Line of Events

The slow movement for change in the Northern Ireland Education system began with the signing of the Good Friday agreement which was described as the biggest historical agreement between rival political parties since the inception of Northern Ireland in 1921. Later a subsequent number of key publications each discussed individually below paved the way forward for a shared education in Northern Ireland (See figure 3 below).

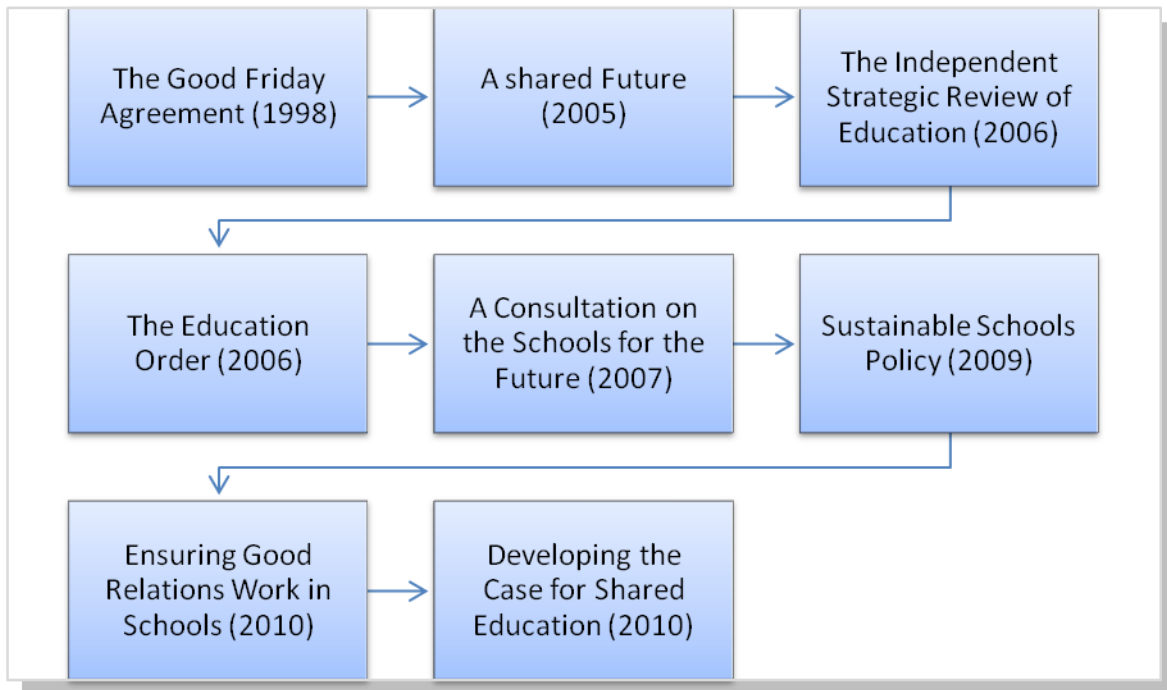


Figure 3: Time line of Shared Education Publications

2.6.1 The Good Friday Agreement (1998)

The Belfast Agreement of 1998 is also known as the Good Friday Agreement because it was signed on that day, in April 1998. This agreement was negotiated between the two traditionally opposing traditions, resulting in an elected Northern Ireland Assembly for the first time in almost 30 years. This Assembly representing the two traditions was based on shared governance. This was designated within the agreement, and was intended to promote coalition building between the traditionally opposed political parties (Evans & Tongue, 2003). The 65 page document was divided into three strands, reflecting the complexity of the new arrangements. The first strand dealt with institutional arrangements in Northern Ireland; the second strand dealt with the relationships between the Republic of Ireland and Northern Ireland and strand three dealt with the relationships between both parts of Ireland and the rest of the United Kingdom. In addition, the agreement had a section on the rights, safeguards and equality of opportunity, decommissioning and security.

This document was sent to every house on the island of Ireland. People were asked to read it carefully and to make up their own decision either to vote either yes or no in a joint referendum which was held on the 22nd May 1998 with 71.12 per cent in Northern Ireland and 94.4 per cent in the Irish Republic voting yes, creating an all-Ireland majority of 85.4 per cent in favour of the Good Friday Agreement. The Good Friday Agreement (Northern Ireland Office, 1998) summary included the following:

- Ireland shall not be one united country without the consent of the majority of people in Northern Ireland.
- The people of Northern Ireland have the right to call themselves either Irish or British
- A multi-party assembly will be elected to govern the community.
- A north/south council will be set up to consider areas of mutual interest.
- All people shall have basic human rights, civil rights and equality.
- Paramilitary groups to be decommissioned within two years
- Political prisoners to be released providing the ceasefire is maintained.
- To facilitate and encourage integrated education and mixed housing

The Good Friday Agreement contains a specific pledge "to facilitate and encourage integrated education and mixed housing" as an essential element in the process of reconciliation and the creation of "a culture of tolerance at every level of society" (Good Friday Agreement 1998, p.23). In a key speech (Northern Ireland Office, 2005) the then Northern Ireland Secretary, Dr Mo Mowlam, clearly linked the agreement with the promotion of integrated education: The Good Friday Agreement commits all parties to partnership, equality and mutual respect as the basis of relationships within Northern Ireland, between North and South and between these islands... By encouraging a greater understanding and appreciation of diversity, our schools are leading the way and the integrated sector sets the standard for all to emulate.

The challenge of trying to support political progress through educational measures designed to improve intergroup relations has become a pressing issue. It is becoming increasingly clear that the task of building community relations between the two religious traditions will take time and effort. As Smith (2003, p.3) notes in an early review of political changes, the agreement contained an educational commitment to support the development of cross community schooling in Northern Ireland and the need to develop more generally a 'culture of tolerance' in society.

The Good Friday Agreement represented the most significant shift in party political positions since the partition of Ireland in 1921. For the first time in the history of The Troubles, the British and Irish Governments had radically addressed the conflict over opposing nationalisms, by providing a framework within which the people of consent will decide any future of constitutional change. Since its inception, the Executive of the Assembly has stumbled from crisis to crisis, but the institutions remain operational. The paramilitary cease-fires have remained largely intact, although political conflict and violence is continued at a much lower level by splinter groups, including both Loyalist and Republican terrorists.

2.6.2 A Shared Future (2005)

Seven years after the signing of the historical Good Friday Agreement, A Shared Future- Policy and Strategic Framework for Good Relations document was published on Monday the 21st March 2005 by John Speller, a Junior Minister at the Northern Ireland Office. The policy document was

formulated to address community divisions, segregation, and sectarianism in Northern Ireland. The Shared Future (2005) document warned of a society in Northern Ireland becoming increasingly polarized. The document advocated “Sharing over separation” and a “Cultural variety” rather than the existence of a variety of separated cultures (p.2). The key policy criteria included:

- The achievement of a shared society, where people can live, work and play together
- Elimination of sectarianism, racism and other forms of prejudice to enable people to live and work together without fear of intimidation.
- The reduction of tension and conflict at interface areas
- The promotion of civic-mindedness through citizenship education
- The protection of members of minority groups
- The impartial delivery of public services
- The shaping of policies, practices, and institutions that will enable trust and good relations to grow. (Shared Future, 2005).

Whilst the Shared Future document offered the population of Northern Ireland a vision of a ‘peaceful, inclusive, prosperous, stable and fair society’, founded on the achievement of reconciliation, many questions remained as to how these plausible objectives could be achieved. The Office of the First Minister and Deputy First Minister (OFMDFM) Shared Future document is the most recent strategy for improving community relations in Northern Ireland, while acknowledging the important contribution that both denominational and integrated schools can play in preparing children for their roles as adults in a shared society. It also stresses as the need for education system and the further and higher education sectors to move forward to meet the challenges of the next decades. Both sectors must play their role in helping to shape policy and practice to promote greater sharing. Both sectors need actively to prepare teachers and lecturers to educate children and young people for a shared society.

While not all schools will be designated as integrated, all educational institutions should demonstrate their organizational commitment to a shared society. The shared future initiative highlighted the need for denominational schools to engage across institutional boundaries and to

develop pro-actively opportunities for shared and intercultural education at all levels within society, or what is referred to as the promotion of integrated education in its widest sense. However the shared future document although supporting the need for more integrated education, does state that “For some, integrated education is seen as a barometer of good relations between and within communities in Northern Ireland”. However, a move towards greater sharing in education, as a whole is perhaps more important (Shared Future, 2005, p.25).

2.6.3 The Independent Strategic Review of Education (2006)

A later independent review of the proposals Schools for the Future was chaired by Sir George Bain and Commissioned to address the problem of too few pupils and too many schools. Known also as the Bain Report it came to the same conclusions as the Shared Future Initiative, suggesting the argument for rationalizing the schools estate is not primarily about saving money, the savings, in any case being difficult to quantify and, whatever their amount, being required for reinvestment in Northern Ireland’s schools, but about giving the children of Northern Ireland an excellent education that will benefit both of them and society in which they live (Bain, 2006). Bain’s (2006) recommendation was not just for more integrated education, but for radical new forms of co-operation to deliver the curriculum and to share the school estate on an area basis.

2.6.4 The Education (Northern Ireland) Order (2006)

The Education (Northern Ireland) Order 2006 provided the broad legislative framework to implement the revised statutory curriculum. This was the starting point for planning a school curriculum that meets the needs of individual children. The revisions to the curriculum aimed to retain the best current practice, while seeking to give greater emphasis to important elements, such as children’s personal development and mutual understanding and the explicit development of thinking skills and personal capabilities. The revised Statutory Curriculum was to give new aspects of the new arrangements for post-primary education, including the idea of an Entitlement Framework (EF) in the post 14 curriculum which puts these needs first. It aimed to provide access for pupils to a broad and balanced curriculum to enable them to reach their full potential not matter which school they attend or where they lived.

The E.F guaranteed all pupils access to a minimum number of courses at key stage 4 and post-16, of which one third had to be general and one third combined with powers to introduce new admissions arrangements. The Curriculum Entitlement Framework was a new development which guaranteed all pupils greater choice and flexibility by providing them with access to a wide range of learning opportunities suited to their needs, aptitudes and interests, irrespective of where they lived or the school which they attended. Post-primary schools were required to offer a wide range of courses including 24 at key stage 4 and 27 at post 16. The new curriculum priorities included:

- To provide a more joined up and holistic approach
- Having greater emphasis on real work skills, and the specific element of learning for life and work
- Provision of greater flexibility to enable pupils to access the wider range of opportunities envisaged in the Curriculum Entitlement Framework.

The purpose of the Entitlement Framework was to guarantee that all pupils at Key Stage 4 and post-16 had access to a specified number of courses. It is important in this context to distinguish between access and provision. It was anticipated that schools would continue to provide directly those learning areas and associated courses of study needed to fulfil the statutory curriculum. Few schools, however, were likely to be in a position to offer the full range of courses including BTEC certificates and diplomas ranging across Information Communication Technology (ICT) to Leisure, Travel and Tourism which were required under the Entitlement Framework. Even those which offered a wide choice may not have had the requisite general/applied mix.

In practice, therefore, to provide access for their pupils to the required number and type of courses, it was necessary for schools to collaborate with neighbouring schools and with their local Further Education College or training organisations. This was also to become an increasingly important within the context of falling pupil numbers which would have affected school budgets and may impact on some schools ability to meet the Entitlement Framework

requirements. This incentivised collaboration between schools to allow them to meet curriculum requirements.

2.6.5 A Consultation on the Schools for the Future (2007)

This document issued by the Department of Education, continued to work from the precepts of A Shared Future, argued that schools should play a ‘powerful and positive role in normalising society, helping to make it sustainable and vibrant, with greater sharing among communities’ (p.5). The Consultation on the Schools for the Future (2007) document set out six criteria for helping to assess the important issue of the viability of schools. This covered the educational experience of children, enrolment trends, financial position, school leadership and management, accessibility, and strength of links to the community. These were also identified in the Bain Report (2006), with each of the criteria bringing together a number of relevant quantitative and qualitative indicators. The following paragraphs cover the main forms of working together to address the need for sustainable schools, including amalgamation and various forms of clustering and cooperation and which are consistent with the Bain Report (2006), these include:

- **Amalgamation:** A new school is formed to replace two or more schools of similar size coming together and usually means a new name, uniform etc. This differs from a closure where a small school closes and pupils are able to transfer to available larger schools.
- **Federation:** Involving small schools combining to form a single school with one principal and one Board of Governors, but operating on two or more sites.
- **Co-Location:** Where the proximity of schools facilitates collaboration, although each retains its particular ethos and identity. Collaboration may be cross-phase including primary and post primary or across sectors; and
- **Shared Campus:** Where schools retain autonomy but share infrastructure.

According to the Consultation on the Schools for the Future (2007), this was not an exhaustive list and schools may enter into individual agreements on specific areas or sharing facilities to work together for the general good of their pupils. The primary aim was to support effective and meaningful collaboration across the education system and enable children and young people to

build their understanding of what they have in common as well as what defines them as being different. This should equip them to explore issues around diversity and how people of differing political, religious, ethnic and cultural traditions can live together in mutual respect, with a common understanding of their interdependence as equal members of society.

2.6.6 Sustainable Schools Policy (2009)

The Sustainable Schools Policy was published by the Department of Education Northern Ireland (DENI) in January 2009 following a public consultation. The policy had its own vision of an estate of educationally sustainable schools planned on an area basis, with focus on sharing and collaboration. The document provided a framework for early consideration of emerging problems and possible remedial action to address questions of viability. The primary objective of the policy was to ensure that all children get a first class education in fit for purpose facilities, regardless of background or where they lived. The policy set out six criteria to be considered in assessing a school's educational viability, as follows:-

- a) ***Quality Educational Experience*** – Are there indications that the school will not be able to provide a broad and balanced educational experience for the pupils and sustain and realise high standards of educational attainment?
- b) ***Stable Enrolment Trends*** – Is the enrolment stable or decreasing year on year, increasing surplus capacity and financial difficulties?
- c) ***Sound Financial Position*** – Is the school expected to sustain financial viability or will it have an on-going budget deficit?
- d) ***Strong Leadership and Management*** – Is there evidence of strong leadership and effective management in the school?
- e) ***Accessibility*** – Is the distance to school and travel time for pupils reasonable?
- f) ***Strong Links with the Community*** – Are the links and relationships with parents and the local community strong?

These formed the set of quantitative and qualitative criteria providing a framework for assessing a range of factors which might affect schools sustainability. Some indicators would be more

important than others to the criteria but all those considered relevant are shown. The criteria were neither means hierarchical nor meant for a mechanistic application of the criteria and indicators, but to provide a view of how effectively a school is functioning and of the range of factors affecting its performance. Within the Sustainable Schools Policy the Department of Education (DENI) was less concerned with the moral arguments and more with the costs of uneconomic provision. By its estimates, 326 primary schools out of 879 had 100 pupils or fewer, with annual costs per pupil £604 above the average, where there were 107 out of 228 post primaries smaller than 600 enrolments where each pupil cost £124 a year more than the average (DENI, 2009).

2.6.7 Ensuring Good Relations Work in schools (2010)

This document was issued by the Good Relations Forum on behalf of the Equality Commission for Northern Ireland in April 2010. It was a proposed strategy on how the needs of the Northern Ireland community relations could be addressed in the 21st Century. The Ensuring Good Relations Work in schools (2010) made the case that:

“Not enough schools addressed the difficult issues that confront Northern Ireland society. Too few young people have been encouraged at school to make sustained contact with children and young people from backgrounds and cultures different from their own. Indeed, many teachers are uncomfortable dealing with such controversial issues as racism and sectarianism. Their discomfort results partly from a lack of formal training, but also from a systemic reluctance to deal with difficult situations’ (P.5).

The document suggested that raising educational attainment was a priority, but schools and teachers must make a greater contribution to social cohesion and reconciliation, thereby preparing children to be comfortable and confident in a diverse society. It was not enough to talk about difference in the classroom; discussions on the promotion and respect for diversity must be actively promoted and sought out through a whole school approach.

2.6.8 Developing the Case for Shared Education (2010)

This document was a scoping paper from Oxford Economics (2010) *Developing the Case for Shared Education*, which stated that ‘the fiscal and societal benefits of a shared educational future has a potential opportunity to contribute to the wider goal of lowering costs of a divided society, both directly and indirectly in the future’ (P.12). The report called *Developing the Case for Shared Education* argued that there were compelling arguments for shared education between the state and Catholic school sectors, together with integrated education.

Oxford Economics (2010) provided a definition of shared education as ‘*an approach to education where schools and teachers deliver education services to local communities in a collaborative and joined up manner to ensure inclusion and efficient service delivery*’ (p.6). The research paper provided an overview of some of the key issues around sharing and collaboration in education, including public attitudes to shared education; legislation and policy; school sustainability; approaches to collaborating in education; its benefits and challenges; and the role of churches.

2.7 The Educational Benefits and Obstacles of a Shared Education

One of the indicators of effective performance in schools, as cited in the Department of Education’s policy *Every School a Good School* (2009) states that: ‘*a clear commitment exists to promote equality of opportunity, high quality learning, and a concern for individual pupils and a respect for diversity*’ (p.14). The evidence highlights a range of potential benefits for pupils, teachers and schools involved in sharing and collaboration. An enhanced educational experience for pupils, improved opportunities for training and professional development for teachers and economic advantages for schools were thought to be among the key benefits. The absence of will by politicians to operationalize the A Shared Future agenda has been evident across most forms of provision but was particularly marked in education. According to the Northern Ireland Office (NIO, 2011, p.6) a number of challenges were also evident that could play a role in discouraging schools from collaborating with others. These included:

- ***Competitive Environment:*** in an environment where school funding is broadly calculated based on pupil numbers, schools may feel that they have to compete for pupils and be less inclined to collaborate
- ***Collaboration across different management types:*** research suggests that schools in Northern Ireland can be reluctant to collaborate with schools of a different religious denomination, and particularly with schools that have a different approach to academic selection.
- ***School ethos and culture:*** the ethos and culture of schools can play an important role in the success of a partnership.
- ***Policy uncertainty:*** research suggests there is a current lack of clarity around the future of academic selection and potential school closures may be having an impact on schools willingness to share.
- ***Logistical and financial factors:*** issues such as time tabling, distance between schools and transport costs can influence a schools commitment to sharing. It is thought that funding is a crucial factor in driving collaboration.

The reluctance of many schools to collaborate with schools of a different religious denomination raises questions around the sharing and collaboration between different school management types. The role of the Churches in integrated education may be of interest in this regard, particularly the approach of integrated schools to establishing and reflecting a religious ethos. A recent study has shown that churches in Northern Ireland tend to prioritise the protection of existing schools in which they have governance over involvement in the development of integrated education. The study found in some cases, clergy have actively discouraged parents from sending their children to integrated schools, while in others their level of support was described as conditional on integrated schools not impacting on the schools in which they had interest (Mc Glynn, 2006; Dunn, 1995; Cairns et al, 2005).

2.8 Conclusion

Political accommodation and stability is nowhere better illustrated than that of the region of Northern Ireland. Northern Irish political institutions are to date in full working order. The main features are an assembly where power is shared through an all party coalition with the acceptance of the consent principle adherence to equality and human rights. Although violence has considerably declined since the signing of the 1998 Good Friday Agreement, paramilitary campaigns are not likely to fade away in the foreseeable future; on the contrary they appear to be set to continue. Although Northern Ireland remains a deeply divided society, government policy, although late in attempting to bridge the divide, has been left with a history of division and mistrust over provision of education, housing, and employment.

The aim of this chapter was to give the reader a snap shot of the whole Northern Ireland political and social landscape on which this research is based and to highlight the significance of division and the externalities that impact on them. It is at this point that the researcher turns to one of the most influential non-government parental influential educational initiatives to bridge the gap between the rival Protestant and Catholic communities in Northern Ireland through integrated education. This is an attempt to move away from political violence and towards a shared future. This study seeks to achieve a greater understanding of inter-group relations within a shared educational social setting.

Chapter 3

Integrated Education in Northern Ireland

3.1 Introduction

Northern Ireland is emerging from a sustained period of intergroup violence. The Belfast agreement (1998) and the establishment of a power sharing devolved assembly have created the opportunity to improve community relations (Niens & Cairns, 2005). The challenge of trying to support political progress through educational measures designed to improve intergroup relations has become a pressing issue. It is becoming increasingly clear that the task of building community relations between the two religious traditions will take time and effort. As Smith (2003, p.16) notes, an early review of political changes, the agreement contained an educational commitment to support the development of cross community schooling in Northern Ireland and the need to develop more generally a ‘culture of tolerance’ in society.

Integrated education is about cultivating the individual’s self-respect and therefore respect for other people and other cultures. Integrated education means bringing children up to live as adults in a pluralist society, recognizing what they hold in common as well as what separates them, and accepting both (Northern Ireland Council for Integrated Education (NICIE), 2011). Although these objectives apply to all integrated schools, regardless of their background and irrespective of type, it is clear that there is some potential for the different types of school to interpret the notion of integrated education in different ways and that the history, background and culture of the school may have an impact on how these objectives are realized.

The following chapter seeks to introduce the reader to the concept of integrated education by providing a workable definition and then describe the origins of integrated education in Northern Ireland. The chapter will then seek to explain the theoretical underpinnings of integrated education and will conclude with current socio political and economic climate within which integrated education is developing.

3.2 Shared and Integrated Education: A Definition

Oxford Economics (2010) provides a definition of shared education as ‘an approach to education where schools and teachers deliver education services to local communities in a collaborative and joined up manner to ensure inclusion and efficient service delivery’.

Shared Education according to Bain (2006, p16) ‘is a cross sectional approach to education where children grow up to feel comfortable in their own uniqueness and comfortably with difference’. For that to happen, they need to be able to work together and ‘play’ together so that eventually, they can assume a shared responsibility for the future. However, long before the Bain Report, a shared future had already begun in the midst of Northern Ireland’s Troubles. In the spirit of promoting a better and shared future, the friends and supporters of the Northern Ireland Council for Integrated Education define integrated education in the Northern Ireland context as:

‘Education together in a school of children and young people drawn mainly from the Protestant and Catholic traditions, with the aim of providing for them an excellent education that gives recognition to and promotes the expression of these main traditions. The integrated school, while essentially Christian in character, welcomes those of all faiths and none, and seeks to promote the worth and self-esteem of pupils, parents, staff, governors and all who are affected by the presence of the school in the community. The core aim is to provide children and young people with a caring and enhanced educational experience thus empowering them as individuals to affect positive change in a shared society.’ (Northern Ireland Council for Integrated Education (NICIE) statement of principles for integrated education 2011, p.1)

There are two types of integrated schools: grant maintained integrated (GMI) and controlled integrated (CI). The first category includes integrated schools that are officially recognized and aided by some degree of Government funding (O’ Connor, 2002, p xii). GMIs are under the control of a board of Governors, which oversee the school and ensures that “the management,

control, and ethos... are likely to attract equal numbers of Protestant and Catholic pupils” (O Connor, 2002 xii). The latter category includes the state run integrated schools. The CIs are funded like any other controlled school in Northern Ireland, and their teachers are employed by the state. For a school to be classified as integrated by the Northern Ireland Department of Education, its student body must have a minimum balance of 70: 30, with the 30% being the smaller minority religious group in a given area (NICIE, 2011).

3.3 Integrated Education: The Developments

In 1976 a pressure group called, All Children Together (ACT) was established with the explicit aim of establishing a new type of mixed religion or ‘integrated’ school for Northern Ireland. The parents lobbied for legislation to allow controlled or maintained schools to become integrated (Abbot et la. 1998; Mc Glynn, 2003). Whilst its campaign was seen as a beacon of hope for some, for most the idea of educating Catholics and Protestants together (when they have traditionally been educated apart) seemed like a fanciful idea unlikely to meet with much success. In a deeply sectarian and violent society where education has been segregated according to religion (Protestants attend Protestant schools and Catholics attend Catholic schools) since the inception of the state in 1921, the idea of educating the groups together was widely regarded as a novel, risky, and a largely unworkable venture (Morgan et al., 1992; Donnelly, 2004; O’Connor, 2002).

Although the transformation of existing schools to integrated status was conceded in the 1977 Education Act (Northern Ireland), only one school took this step at the time and subsequently closed. It did not transform from controlled school into an integrated school (Moffat, 1993). Frustrations within the failure of controlled schools to meet the needs of Catholic children and lack of willingness from the Churches to participate in the joint management of schools, eventually led to some parents to establish a new school to demonstrate their commitment to integrated education (Smith, 2001). Reviewing the continuing interest in integrated schooling over the years it was often claimed (Miller et al., 1996, p.67) that ‘the motivation underlying the integrated school movement is ideological to promote mutual respects across the religious divides’. While the desire to act against the trend for segregation was becoming apparent across

groups of parents who came together to found schools, it was also, clear that parents saw themselves as acting to promote better education for their children as well as, hopefully, improving community relations (Mcaleavy et al, 2009).

Undeterred, parents established their own post primary all ability and co-educational integrated school, Lagan College in 1981, the first integrated school in Northern Ireland in a converted scout hall. From a modest beginning of 28 students in 1981 their enrolment grew to 586 by 1989 (Irwin, 1991, p.8). It was entirely dependent on private funding. The opening of the first integrated school in Northern Ireland was something which was seen as hopeful to the political and social landscape of a conflict country.

In 1981 ten Republican hunger strikers, beginning with Bobby Sands and ending with Mickey Devine, had died between 5th May and 20th August (Mc Glynn, 2004). The Republicans did not officially call the hunger strike campaign off until early October and in the weeks following the opening of Lagan College, bitter and widespread violence claimed another 61 lives, three of them under 15 years old (Bardon, 1992, p.25). With the world's media already focused firmly on Northern Ireland, the story of opening of a new school premised on bringing Catholic and Protestants children together in the same classroom seemed to prove that 'good news' could come out of Northern Ireland. (Morgan & Frazer, 1999, p. 368).

As the campaign and publicity for integrated education gained momentum, the success of Lagan College was followed by Hazelwood College (1985) and by six integrated primary schools which opened between 1985 and 1988. The favourable publicity surrounding the opening of these schools helped to interest major international charitable foundations, such as the Nuffield Foundation, the Rowntree Trust, and the Paul Getty Trust to provide the sum of £2, 375,000 which enabled the integrated fund to take on the guarantees for seven loans worth total of approximately £1 million. Such interest and large grants and interest free loans to assist the schools running costs were essential to the survival of the integrated movement (Morgan & Fraser, 1999 p.369).

In 1987 a coordinating, non-statutory body, the Northern Ireland Council for Integrated Education (NICIE) was set up to support parent groups that wanted to establish new integrated schools and, by the end of the 1980s, a further 10 integrated schools had been established (NICIE, 2001). The Northern Ireland Council for Integrated Education (NICIE) became the umbrella organization for integrated schools. NICIE was incorporated to “assist the development of planned integrated education and schools in Northern Ireland for the public benefit” (Wardlow, 1996, p.222).

3.4 The Education Reform Act (1988) and 1989 Education (Northern Ireland) Reform Order (ERO) and Integrated Education in Northern Ireland

The Education Reform Act (1988) restructured the financing of education, the management of schools, the curriculum and relationships between teachers, parents, administrators and politicians. Whilst the bill related to England and Wales, the extension of its underlying ideology to the rest of the United Kingdom was regarded as vital pre 1989 Education (Northern Ireland) Reform Order (ERO) followed. As a consequence of the 1989 ERO order integrated schools really began to make their mark on the religiously segregated landscape of Northern Ireland education system (Donnelly, 2008). The ERO had placed a statutory duty on the Department of Education to ‘encourage and facilitate’ the development of integrated education under clause 2 (5) of the Education Bill.

This meant that for the first time, integrated schools would qualify for Government funding if they could prove long term viability (in terms of actual and projected enrolments). New categories of integrated school were thus established. Grant Maintained Integrated (GMI) was to refer to new or ‘planned’ integrated schools set up by parents and awarded funding on the basis of proven viability, whereas the title of Controlled Integrated (CI) was to be conferred on those existing Protestant or Catholic schools which opted to transform to integrated status by means of parental ballot. All GMI schools had to have a balance of at least 70:30 from the outset (Department of Education Northern Ireland (DENI, 2005).

While the order contained many of the reforms initiated in England and Wales, it also contained some measures specifically designed to promote better community relations in Northern Ireland. The same legislation introduced the compulsory conjoined cross curricular themes of Education for Mutual Understanding (EMU) and Cultural Heritage for all schools. The EMU cross curricular theme aimed at promoting cross community learning and contact activities for students. While noteworthy as a nascent effort to promote cross community contact in Northern Ireland among school children in sectarian Northern Ireland, research has indicated that implementation of the EMU was unreliable, partly due to the lack of implementation standards that accompanied it (Smith & Robinson, 1992; Bekerman & Mc Glynn, 2007).

In particular, potentially divisive issues such as religion, politics and identity appear to be frequently avoided by teachers who were insufficiently trained for such work and who were already struggling with an overloaded curriculum (Smith & Robinson, 1996). According to the Alliance Party (2010) teacher training is the only field in Northern Ireland where professionals are trained apart from one another. Even where teachers work in a segregated school system, currently there is no underlying rationale as to why they should be trained separately (p.7). Dunn & Morgan (1991) explain that ‘EMU has led to attempts to create relationships, which are complex and long term, between pairs or groups of schools reflecting the two traditions, and which force them to rethink their social and community, as well as their academic, roles (p.172). Nonetheless, Leitch and Kilpatrick (2004) report the desire of pupils to engage in cross community debate as part of the EMU “with real opportunities to air and hear genuine points of view” (p.28).

As a result of legislative changes in 1989 and the establishment of the Northern Ireland Assembly in 1999 and subsequent reductions in the viability criteria in 2000 by the new Education Minister, Martin Mc Guinness, the number of integrated schools in operation in Northern Ireland at present is 61 grant aided integrated schools with a total enrolment of over 18,000 pupils, (over 5-6 percent of the total school going population), made up of 38 grant maintained integrated schools and 23 controlled integrated schools (Department of Education Northern Ireland, 2011). It has been suggested that a commitment to parental involvement, a Christian ethos and constitutional and structural safeguards to encourage ownership by the two traditions in Northern Ireland are all

distinctive characteristics of integrated schools that help to protect them from divisive influences in society (Moffat, 1993; Smith, 2001; Abbot et al. 1998; Mc Glynn, 2004).

3.5 Theoretical Underpinnings of Integrated Education

According to Mc Glynn (2007) various theoretical approaches have been applied to integrated education in Northern Ireland, including the use of intergroup contact (Allport, 1954) to promote intergroup acceptance and reduce prejudice by amongst other factors, the saliency of difference in intergroup encounters (Hewstone, 1996; Pettigrew & Tropp, 2000). Whilst Huges & Donnelly (2007) demonstrate the avoidance of religious difference in some integrated schools, Mc Glynn (2007) questions whether constant reminders might actually reify difference, as social identification as ‘Catholic’ and ‘Protestant’ has been a defining feature of the Northern Irish conflict and intergroup boundaries are usually perceived as impermeable (Cairns, 1982; Breen & Hayes, 1996; Breen, 2000).

Social Identity Theory (Tajfel, 1978) and Self-Categorization Theory (Turner, 1991) have also been applied to investigate integrated education and its impact on identity as the socialized part of self (Mc Glynn, 2001). In addition, Critical Multicultural Theory (Kincheloe & Steinberg, 1997; Mahalingham & Mc Carthy, 2000; Nieto, 2000; Sleeter, 2000), suggests that a commemoration of identicalness breached from a serious questioning of social inequality may be fraudulent and potentially harmful, has been applied to integrated education where practice was noted as plural rather than critical (Mc Glynn, 2003). Ideas about the management of diversity are particularly pertinent as the concept of the ‘melting pot’ which in Northern Ireland terms is known locally as the “ratchet effect”, meaning a Catholic or Protestant feels unsafe living in a neighborhood dominated by the other group and moves out and others follow to the point that when an area becomes segregated. It remains segregated as past neighbours never return. Glazer & Moynihan (1963) compares this to that of a ‘salad bowl’ (Esteve, 1992) where different cultural communities retain their distinctiveness, where Protestants and Catholics and ethnic minorities live together in relative harmony.

3.6 Northern Ireland School System

In Northern Ireland the social, cultural and political difference is intrinsic to social life (Bekerman, 2005; Fitzduff & O Hagan, 2002). But perhaps it is in the school system where the depth of segregation is most evident. In Northern Ireland, Catholics attend schools under the authority of the Catholic Church (known as the maintained sector) and Protestants attend schools under the auspices of the Protestant Churches (known as the controlled sector). The segregated school system in Northern Ireland has been seen by many as either promoting or maintaining community differences that contribute to the conflict. Educational research in Northern Ireland in the early 1970s indicated potentially harmful effects of denominational segregation as possibly perpetuating negative intergroup attitudes and, ultimately, conflict (Darby et al., 1977; Abbott et al., 1998). Murray (1985) suggests that the separation of children in such ways emphasizes difference and promotes suspicion.

Although denominational segregation was largely inherited at the partition of Ireland in 1920, it was not until the 1970s that educational researchers began to consider the potential links between segregated schools and societal conflict (Mc Glynn, 2004). The anxiety expressed by Dunn (1992) regarding the impact of separated schooling is echoed by others who feel that it leads to sectarian defensiveness (Mc Ewen, 1990), bigotry (Wright, 1993) and fear and suspicion (Frazer & Fitzduff, 1986). Murray (1985) suggested that such separation of children emphasizes difference and promotes suspicion. While not denying the impact of the segregated schooling system, Gallagher (1994) suggests that the real problem lies in the inequalities and injustices in Northern Ireland that are to be found throughout Northern Irish society, though the education sector has a role to play in addressing these issues.

Northern Ireland's schools are grouped by management type. State schools, otherwise known as Controlled Schools, are Protestant schools. They are managed by the Education and Library Boards through boards of Governors which include representatives from the Protestant churches. Catholic Maintained Schools are essentially Catholic schools; they are owned by the Catholic Church but are managed by a Board of Governors. The Education Library Boards provide some

financial assistance, by financing recurrent costs and the employment of non-teaching staff (DENI, 2011).

Integrated schools are essentially mixed schools, for Catholic and Protestant Children. They are partially owned by trustees and managed by a Board of Governors, with their recurrent costs again being met by the Department of Education (NICIE, 2011). Although in chart 1 below, the division of the school estate appears to be almost equally divided into Protestant and Catholic sectors, with a smaller number in the integrated sector, the reality is more complex. When considering the breakdown by religion of pupils in schools 2010/11 in figure 3, the demographics show a higher percentage of Catholics than Protestants in the school population, and not all Catholics attend Catholic schools.

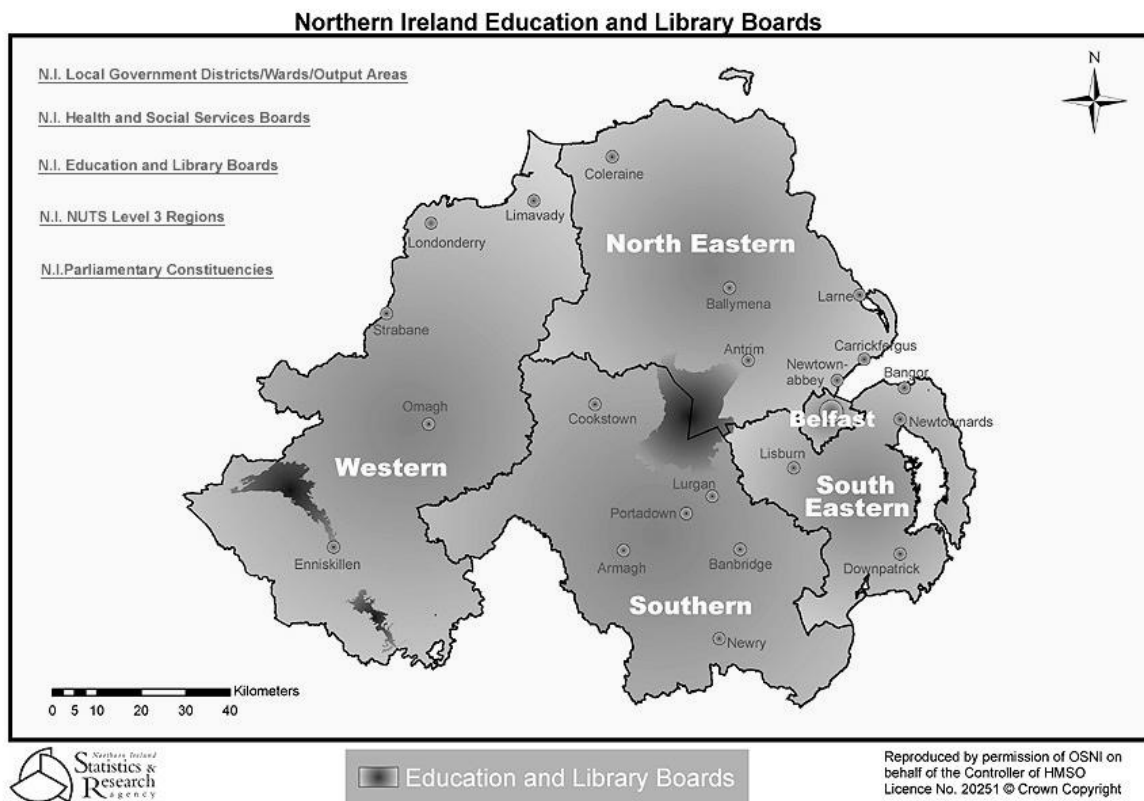
Figure 4: School Populations in Northern Ireland: (Source NICIE 2011)

School Management Type	Religion of Pupils			Total
	Protestants	Catholics	Other	
Secondary (Non Grammar)				
Controlled/Protestant	25,947	633	4,824	31,404
Catholic/Other Maintained	2,087	41,969	879	44,935
Integrated	5,766	4,463	1,904	12,133
Total	33,800	47,065	7,607	88,472
Grammar schools				
Controlled (Protestant and Grant Maintained)	24,752	3,217	7,121	35,090
Catholic	254	26,518	271	27,043
Total	25,006	29,735	7,392	62,133
Special Schools				
Protestant Controlled/Other Maintained	1,719	1,862	877	4,458
Catholic	0	0	0	0
Total	1,719	1,862	877	4,458
Total Number of Pupils	60,525	78,662	15,876	155,063

3.7 Northern Ireland Education Administration

Statutory education involves approximately one-third of a million children within 902 primaries, 166 secondary and 72 grammar schools (DENI, 2011). The system is administered by a central government Department for Education and five local authorities see figure 5.

Figure 5: Northern Ireland Education and Library Boards: (Source: Northern Ireland Statistics and Research Agency (NISRA) 2011)



There also exists a statutory Council for Catholic Maintained Schools and Government provides funds for the Northern Ireland Council for Integrated Education (NICIE) to coordinate the development of a small but growing number of integrated schools. The education system also includes seven Irish Medium schools which are defined as a school in which all instruction (except English) takes place through the Irish language. These cater for almost 1,500 pupils who

receive their education in Irish with funding from government. There are 10 independent Christian schools associated with the Free Presbyterian Church which do not receive funding. In 2010-11 there were 61 integrated schools in Northern Ireland, comprising 20 second level colleges and 41 primary schools. There are also 19 integrated nursery schools, most of which are linked to primary schools (DENI, 2011). See figure 6 below.

Figure 6: Integrated Schools in Northern Ireland: Source Northern Ireland Council for Integrated Education (NICIE) (2011)



Since the signing of the Good Friday Agreement in 1998, pupil enrolment in integrated schools has almost doubled and indicates a long term growth in the demand for integrated education. See figure 7 of enrolments next.

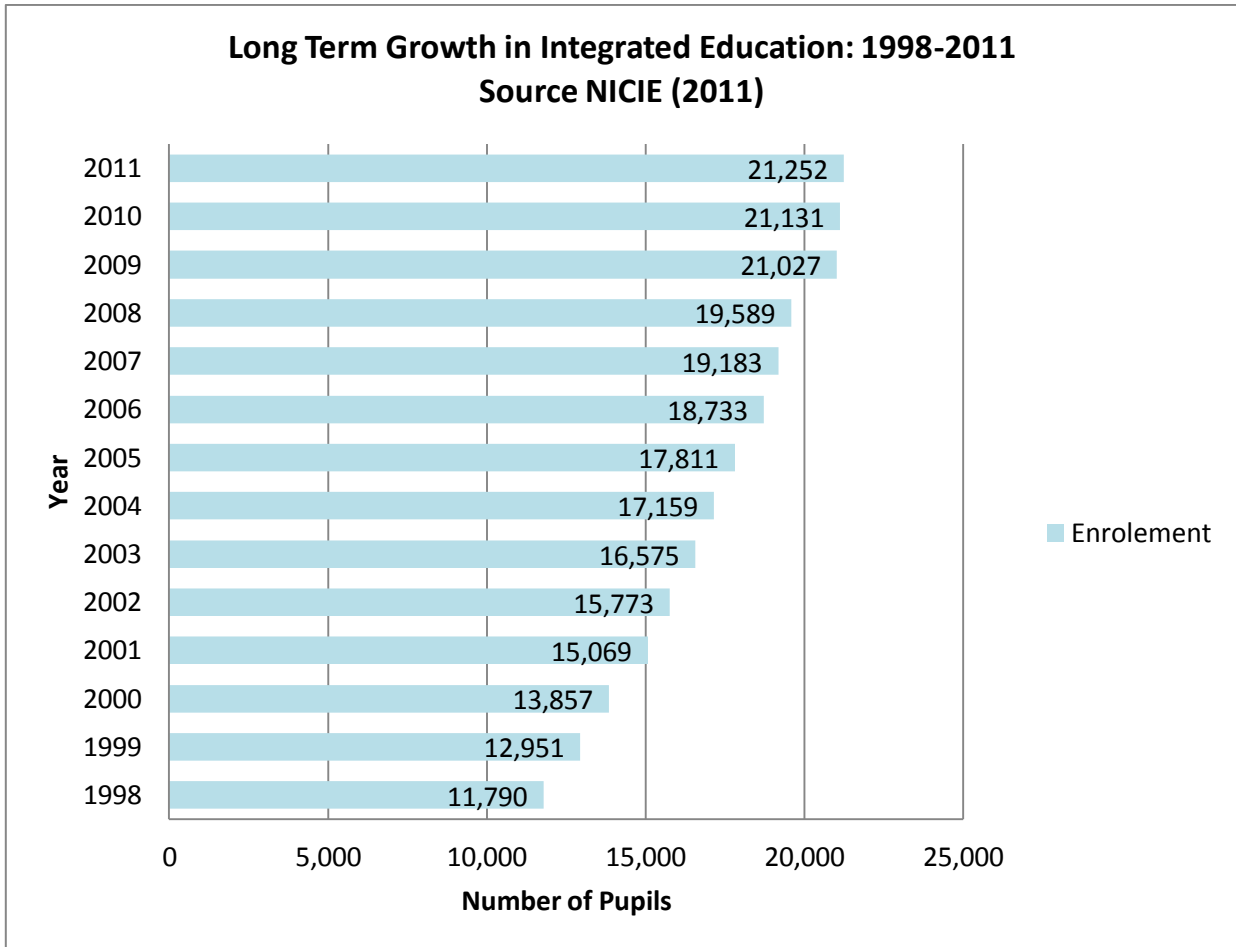


Figure 7: Integrated Education Enrolment 1998- 2011: Source NICIE (2011)

Northern Ireland Council for Integrated Education (NICIE, 2011) suggests that more than 500 children are turned away every year from integrated schools. Integrated schools recorded their highest ever enrolments in 2010-11 Primary: **8,402**, Post Primary: **12, 133**, Total: **20,535** as a percentage of total enrolments: **6.5%**. Although this is a modest presence within the overall education system, it represents significant success when compared with earlier attempts to create and maintain schools that could secure the confidence and trust of parents from the two main religious traditions (Smith, 2001; Donnelly, 2008; NICIE, 2011).

3.8 The Educational Context of Integrated Education

Major educational changes currently include the abolition of academic selection; a greater expectation of resource sharing between schools (DENI, 2004) and significant reform of the national curriculum (Council for the Curriculum, Examinations and Assessment (CCEA), 2003, 2004) together with a series of government documents and policies have all bolstered the success and interest in integrated education. One reason for this success may be that parents agree intuitively with the critique that, in the context of Northern Ireland, segregation in education is unhelpful (Spencer, 1987).

A demand for more integrated education is evident. An IPSOS MORI poll in March 2011, commissioned by the Integrated Education Fund (IEF) found that almost nine in ten people surveyed were in favour of integrated education. On the 23rd November 2010 the Alliance Party, the fifth largest political party in Northern Ireland founded in April 1970, which advocates co-operation between Nationalist and Unionist communities and power sharing, proposed a motion in the Northern Ireland Assembly urging greater support for ‘integrated and shared education’, advocating a target of 20% of children in integrated schools by 2020. The debate followed a report by Oxford Economics *Developing the Case for Shared Education* (Oxford, 2010) (See below time line of events). Celebrities like Joanna Lumley, Eamon Holmes and Denis Taylor are amongst many others having also signed up to ‘The one school of thought campaign’ a new lobby for integrated education.

Evidence suggests that the reason that parents do not send their children to integrated schools is an insufficient number of places (Gallagher et al., 2003). As demand continues to outstrip supply (Morgan & Frazer, 1999; O Connor, 2002; McGlynn, 2004), the Integrated Education Fund (IEF) pledges financial support to parents and new schools. An equally compelling argument for integrated education comes from young people themselves. A number of recent studies demonstrate the needs of young people. Based on talk shows with one hundred and ninety four sixteen to seventeen year olds across Northern Ireland, Ewart & Schubotz (2004) reported that the number one request to improve community relations from young people was for more formally integrated schools. A further study of primary and post primary children by Kilpatrick

& Leitch (2004) reveals that pupils view that sustained and long term contact is the key to the success of cross community initiatives. In addition, the pupils stated a clear preference for encounter and discussion of views with young people from different cultural backgrounds.

One of the indicators of effective performance in schools, as cited in the Department of Education's policy Every School a Good School (2009) states that 'a clear commitment exists to promotes equality of opportunity, high quality learning, a concern for individual pupils and a respect for diversity' (p.14). The evidence highlights a range of potential benefits for pupils, teachers and schools involved in sharing and collaboration. An enhanced educational experience for pupils, improved opportunities for training and professional development for teachers and economic advantages for schools are thought to be among the key benefits.

3.9 Integrated Education Barriers

The main opponents of integrated schools in Northern Ireland have been religious ones, and perhaps most notably the Catholic Church, although opposition is 'now more often a matter of defending the merits of Catholic education, rather than an open attack on an inferior system' (O'Connor, 2002, p.73). The growth of Integrated Education has been hard won in the face of considerable resistance not the least of which has come from religious quarters (Gallagher et al, 1993; Leichty and Clegg, 2001; Mc Donald, 2002; O'Connor, 2002).

Catholic clergy have expressed clear opposition to Catholic parents sending their children to integrated schools while Protestant clergy have expressed a level of support that is conditional on integrated schools not impacting negatively on schools from which they are transferors (Macaulay, 2009, p.16). Furthermore, the churches (Catholic, Free Presbyterian, and Church of Ireland) have tended to prioritize the protection of existing schools over which they have governance, over support for or involvement in, the development of integrated education (Mc Glynn, 2007, p.273).

Given that both Christian traditions have effectively over the years developed their own sectors with various protections and state financial support, it is perhaps inevitable that the Catholic and

Protestant churches tend to adopt defensive positions regarding the idea of shared schooling (Ellis, 2006, p.12). This strong opposition has come from the claim of the Churches that educational integration seeks to curtail expression of religion and threaten cultural identity (Bekerman & McGlynn, 2007, p. 24). Both Catholic and Protestant hard liners are known to openly denigrate families who send their children to an integrated school as “traitors” to their respective community (Johnson, 2002). Equally unsettling are reports from a head teacher that the school and management had been subject to paramilitary intimidation quoting “No integration here” (Interview with head teacher, 2010). These tactics are common in Northern Ireland where paramilitaries have a long arm in daily life which aims to protect the sociopolitical hegemony in their respective communities. This has currently been demonstrated in Belfast City in response to limit the number of days in which the flag of the United Kingdom is flown from the Belfast City Hall. Not surprisingly, it was an unwelcome reminder to Protestants of their loss of hegemonic power, not only in Northern Ireland, but in its capital Belfast. The vote was followed by weeks of minor rioting and blockage protests throughout Northern Ireland causing wide spread disruption and were led by senior loyalist paramilitaries.

3.9.1 Chapter Conclusion

The existence of religiously segregated school systems in Northern Ireland is not new. This long lived, historically based support for separate schools is still maintained by the Irish Catholic Church and is defended currently in Northern Ireland without equivocation or apology. And although the Protestant churches have expressed support at annual synods or assemblies, they too have shown little appetite for change on the ground and are in fact, at local level powerfully constrained in what they do by history and public perception. Although educational separation on the basis of religion is not unique to Northern Ireland, it is argued that its conjunction with division in the wider society makes the issue critical. The consequences of this segregation can be that Catholic and Protestant children do not meet or know each other as a group in any sustained or rooted way, and so have no personal experience against which to test the stereotypes and the half truths about differences and beliefs.

In Northern Ireland an integrated education as defined by schools which welcome Catholics, Protestants and those of none or other religious backgrounds has become a central feature of the educational landscape. Indeed, despite the reservations of some early educational commentators who believed that the depth of sectarian conflict would render such an immediate failure, the number of integrated schools has grown steadily since the first was established in 1981 to a total of 61 integrated schools in Northern Ireland, comprising 20 second level colleges and 41 primary schools in 2011. This clearly represents a remarkable achievement and a practical demonstration of parental choice and parental involvement in action.

The on-going expressions of anxiety, and more overt criticism, from clergy, politicians, teachers, representatives and parents who choose the denominational route, coupled with the financial and legal disputes with the Department of Education, highlight the cost of that achievement. Although integrated education originated outside the formal state structures and indeed drew some of its initial strength from that independence, the government decision to include a promise of support for integrated education in the 1989 Order was crucial in accelerating expansion. In retrospect, it seems that there was limited analysis on either side of the medium and long term consequences.

The whole sequence of developments surrounding integrated schools since the early 1990s is clearly embedded in the specific circumstances of Northern Ireland, but it also illustrates more general issues relating to policy formulations, government responsibility and parental participation. Perhaps most fundamentally it highlights the difficulty all participants face in attempting to develop and sustain a system which reconciles principles of equity, long term educational needs of a whole society and the desire to involve and accommodate individuals and groups whose concerns focus on the more immediate and local issues which impinge directly on their lives.

Mixing denominational groups in integrated schooling environmental settings within post-conflict Northern Ireland holds a great promise for both improved intergroup relations and changes in children's attitudes. Current political stability and a reduction in paramilitary activities have provided room for manoeuvre opening new pathways for political progress and

cross community agreement. The establishing a power sharing assembly within Northern Ireland should provide a much needed and greater opportunities for the development of integrated education in coping with the past whilst at the same time looking forward to the future.

As society in Northern Ireland becomes increasingly aware of the troubled past's role in creating difference, diversity and segregation, recognition is given to the centrality of education. The whole concept of integrated education in Northern Ireland strikes accord with academics that argue that its sole purpose is just, and could act as a vehicle for change in the educational and social landscape within a segregated society. What is clear is that further research into the impact of integrated education is needed along with the wider dissemination of its benefits. There is a demonstrated demand for further integrated school places.

As the evidence of the contribution of integrated education to the rebuilding of social capital grows, so does the need to empower those who participate in this process. It is at this point that to conduct a study within an integrated educational setting to focus on the pupils' perspectives themselves and to model their experiences could add additional light and support on the strong and courageous efforts of all who had established the integrated education movement in its early days to its present form.

This chapter has sought to introduce the reader to the concept of integrated education by providing a workable definition and then reviewing the origins of integrated education in Northern Ireland. The chapter continued to briefly explain the theoretical underpinnings of integrated education which will be reviewed in greater detail in the literature review chapter. The chapter then concluded with the current economic and political within which integrated education is developing. The thesis now turns to the methodological chapter which describes the research design incorporated within this study.

Chapter 4

Grounded Theory Research Design

4.1 Introduction:

The procedures for qualitative research, or its methodology, are characterized as inductive, emerging and shaped by the researcher's experience in collecting and analysing the data (Cresswell, 2007, p.19). The logic that the qualitative researcher follows is inductive, from the ground up, rather than handed down entirely from a theory or from the perspectives of the inquirer. Denzin & Lincoln, (2008) suggest that qualitative researchers employ various data collection and analysis methods, but all collect and analyse empirical materials grounded in the everyday world.

The chapter begins by clarifying the research design employed by the researcher to address the research questions. The research design describes 'a set of guidelines that connect theoretical paradigms first to strategies of inquiry and second to methods for collecting empirical materials' (Denzin & Lincoln, 2008, p.36). In view of this definition three major categories are identified within this chapter, namely, the research paradigm; methodology; and research methods. Hence this chapter identifies the research paradigm that guided the selection of an appropriate research methodology then in turn the selection of methods for data collection and analysis.

Within this study, the perspectives of pupil's attitudes and experiences of integrated education in Northern Ireland were researched via a post-positivist paradigm as opposed to the positivist paradigm. The selection of this paradigm was ontologically driven based on the main aim of the current study. The methodology selected in this research study is Grounded Theory which appeared to be the most suitable research strategy in generating a new understanding and insights on the experiences of pupils attending integrated education in Northern Ireland.

The chapter continues to discuss the background and process of Grounded Theory research together with the selected data collection methods employed within this study. The chapter then introduces the data collection processes and sampling pathways that the researcher had undertaken within the study. Finally, the chapter concludes with the researcher’s reflexivity and quality criteria for Grounded Theory research.

4.2 The Research Paradigm

The term paradigm refers to the progress of scientific practice based on people’s philosophies and assumptions about the world and the nature of knowledge (Hussey and Hussey, 1997, p.47). These assumptions reflect a particular stance that researchers make when they choose qualitative research (Cresswell, 2007). A paradigm or worldview is “a basic set of beliefs that guide” (Guba, 1990, p.17).

These beliefs have been called paradigms (Lincoln & Guba, 2000; Mertens, 1998); broadly conceived research methodologies (Neuman, 2000); and alternative knowledge claims (Cresswell, 2003). Unfortunately, the term paradigm is used quite loosely in academic research and can mean different things to different people. To help clarify the uncertainties, Morgan (1979) suggests that the term can be used at three different levels (See figure 8 below):

Figure 8: Paradigm Interpretations Morgan (1979, p.138)

At the Philosophical Level	Where it is used to reflect basic beliefs about the world
At the Social Level	Where it is used to provide guidelines about how the researcher should conduct his or hers endeavors
At the Technical level	Where it is used to specify the methods and techniques which ideally should be adopted when conducting research

According to Strauss & Corbin (1998, p.128) in actuality, the paradigm is nothing more than a perspective taken towards the data. The terminology used in a paradigm is borrowed from standard scientific terms and provides a familiar language facilitating discussion amongst scientists. There are conditions, a conceptual way of grouping answers to the questions. Figure 9 below offers a summary of the basic beliefs of competing paradigms in interpretive research.

Figure 9: Competing Paradigms in Qualitative Research (Guba & Lincoln, 1985 p.109)

Item	Positivism	Post positivism	Critical Theory	Constructivism
<i>Ontology</i>	Naïve realism “real” reality	Critical realism “real” reality	Historical realism- virtual reality shaped by social, political, cultural, economic, ethnic, and gender values; crystallised over time	Relativism- local and specific constructed realities
<i>Epistemology</i>	Dualist/objectiv ist; findings true	Modified dualist/objectivist; critical tradition/ community; findings probably true	Transactional/ subjectivist: value mediated findings	Transactional/subjectivist; created findings
<i>Methodology</i>	Experimental/m anipulative of verification of hypotheses; chiefly quantitative methods	Modified experimental/manipula tive; critical multiplism; falsification of hypotheses; may include qualitative methods.	Dialogic/dialectica l	Hermeneutical/dialectical

According to Denzin & Lincoln (2005), the research paradigm is the ‘net that contains the researcher’s epistemological, ontological and methodological premises’ (p.22). Therefore, the selection of a research paradigm is directed by the ontological, the epistemological, and the methodological assumptions of the researcher in investigating social phenomenon.

With the *ontological assumption* which refers to the nature of reality (Lincoln & Guba, 1985, p.37). This study assumes that reality is subjective and multiple as seen by participants in a study, hence the pupils perspective of pupils attending an integrated school is subjective and only understood by examining the perceptions of the pupils. This study proposes to discover and represent reality as perceived by pupils attending an integrated school.

The epistemology assumption which is concerned with the study of knowledge and what we accept as being valid knowledge (Hussey & Hussey, 1997, p.49). Accordingly, an epistemological issue for this study concerns the question of what is or what is or should be regarded as acceptable knowledge within the discipline of integrated education. This phenomenological study will attempt to minimize the distance between the researchers and that being researched in contrast to the positivistic belief that only phenomena which are observable and measurable can be validly regarded as knowledge. This study will employ a participant observation role of the activities of pupils attending an integrated school and therefore studying the pupils in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of meanings people bring to them (Denzin & Lincoln, 2003, p.3).

The *methodological* assumption is concerned with the process of the research. The procedures of phenomenological research, or its methodology, are characterized as inductive, emerging and shaped by the researchers experience in collecting and analysing the data (Cresswell, 2007, p.19). The logic that the qualitative researcher follows is inductive, from the ground up, rather than handed down entirely from a theory or from the perspectives of the inquirer. Denzin & Lincoln, (2008) suggest that qualitative researchers employ various data collection and analysis methods, but all collect and analyze empirical materials grounded in the everyday world. The data collection methods to be employed in this study include observation, interviews and case study.

In the current study the interpretive, post-positivist paradigm is the paradigm that informed the inquiry of the research. The interpretative philosophy's central notion is that reality exists in people's minds. The interpretive paradigm is distinguished by 'an interest in understanding the world of lived experience from the point of view of those who live it' (Locke, 2001, p.8). Therefore, interpretive research is around the meanings that people hold from their interactions with events and objects, and how they 'perceive what happens to them and around them and how they adapt their behavior in the light of these meanings and perspectives (Rubin & Rubin, 1995, p.36).

The selection of an interpretative, post-positivist paradigm as opposed to the positivist paradigm was for several reasons. Firstly, post-positivism emphasizes processes and meanings. By contrast, the positivist paradigm emphasizes the rigorous examination of the social phenomenon under study to produce facts and laws (Denzin & Lincoln, 1994). In the view of the above differentiation, the post-positivist paradigm is suitable to research 'person's lives, lived experiences, behaviors, emotions, and feelings (Strauss & Corbin, 1998, p.11). Therefore, since the central issue of this research study is to explore and develop understandings of the lived experiences of pupils attending integrated education in Northern Ireland, the post-positivist paradigm is employed.

Consequently, in order to model the perspectives of pupil's attitudes and experiences of integrated education, it is important to get rich and 'thickly' described data. The quality of the study starts with the depth and the richness of the data (Charmaz, 2007). This issue was guaranteed via the post-positivist oriented research that often uses qualitative methods, (Hatch, 2002), which aim to be more intensive and extensive in collecting data from in-depth interviews and participant observation.

Secondly, it has been found that the exclusively scientific positivist methods may have limited application because of their lack of attention to subjective meanings and values which are important aspects of the research world (Robson, 1993; Haralambos & Holborne 2009; Scott & Usher, 1999). Therefore, the post-positivist, qualitative research was deemed appropriate to capture data 'on the perceptions of local actors from the inside' (Miles & Huberman, 1994, p.6). The qualitative research as Walle (1997) explained, allows 'the attitudes, motives, interest, responses, conflict, and personality into research' (p.35). Qualitative research offers the investigator close contact to the actors' perspectives (Denzin & Lincoln, 1994).

Thus, the qualitative trail helped the researcher in capturing the richly-detailed 'voices' of pupils attending integrated schools including their experiences and stories, an issue that can hardly be researched via statistical procedures or other means of quantification. This thought is shared by Leedy (1989) who states "we can express with numbers what is impossible to state in words.

You cannot take the square root of a sentence. It is impossible to square a word, a phrase or paragraph (p.173).

A further reason for the selection of a qualitative research approach in this study is a discipline-related reason. It has been argued that the overwhelming majority of integrated education research emphasis is on quantitative over qualitative approach, and on theory testing rather than theory developing (Hayes et al. 2006; Stringer, 2000; Mc Glynn, 2003; Ewartz & Shubotz, 2004). The need to use more qualitative approaches in integrated education studies is advocated by researchers to enhance existing knowledge and to gain new insights and understandings of the nature of integrated education in Northern Ireland (Abbot et al. 1997; Dunn & Morgan, 1999; Montgomery et al. 2003; McAleavy, 2009).

Therefore, the desire to add new knowledge to the field of integrated education in Northern Ireland and go beyond the positivist paradigm, the long-dominant paradigm in integrated education research, provided a third motive to choose post-positivist qualitative research. In summary, the interpretative, post-positivist, qualitative research suits the research's ontological, epistemological assumptions that governed the methodological choices of the current study which is introduced in the next section.

4.3 The Research Methodology

This part of the chapter introduces the Grounded Theory strategy that is employed within this study. This includes justification of its selection; background; its key components; its data collection methods and analysis techniques; and its applications in the current study.

4.3.1 The Selection of Grounded Theory Strategy

Grounded Theory is defined as: *'The discovery of theory from data systematically obtained from social research'* (Glaser & Strauss, 1967, p.2). Grounded Theory is a 'theory generating research methodology that gives understanding about how persons or organizations or communities

experience and respond to events that occur' (Corbin & Halt, 2005, p.49). The theory in this approach is grounded in data, systematically gathered and analyzed through the research process. The function of this methodology is to generate or develop a theory; the researcher does not enter the field with predefined theoretical framework or propositions and the theory is allowed to construct during actual research, and it does this through the successive interplay between the collection and analysis of data (Strauss & Corbin, 1998, p.158).

In this study Grounded Theory methodology has been chosen as the qualitative approach to research to model the perspectives of pupil's attitudes and experiences encountered during their integrated education schooling. The Grounded Theory has been called by Denzin (1997) as 'the most influential paradigm for qualitative research in the social science' (p.18). The rationale for employing Grounded Theory as the research strategy is clarified in the following discussion.

Firstly, Grounded Theory is a methodology that has as its central aim the objective of theory building, rather than theory testing. Given the lack of integrated theory in the literature regarding integrated education in Northern Ireland, an inductive approach will allow theory to emerge from the experiential accounts of pupils' themselves seemed the most appropriate and relevant. Previous research on the relationship between integrated schools and relations between Protestants and Catholics is limited and inconclusive (Mc Glynn, 2004; Stringer et al. 2000; Hayes et al. 2007). The use of Grounded Theory, as a specific qualitative approach, is thus particularly appropriate in exploring a topic which is marked by a lack of existing knowledge and where there is, thus, a need for fresh understanding of a poorly understood social phenomenon (Strauss & Corbin, 1998; Goulding, 2002; Charmaz, 2006).

Secondly, Grounded Theory is a methodology that moves beyond description to discover/develop theory that is grounded in data systematically gathered and analyzed. A key idea is that this theory-development does not come 'off the shelf' but rather is generated or 'grounded' in data from participants who have experienced the process (Strauss & Corbin, 1998). This feature of Grounded Theory is comparable with the researcher's aim who seeks to ground the pupil's experiences and perceptions of integrated education in order to develop a substantive theory. This theory explains and offers new understandings on the pupils attending integrated schools in

Northern Ireland. Thus the ontological aim is achieved via an inductive theory-generating research.

Thirdly, the specialties of Grounded Theory support the rationale for using it as a tool to investigate this study rather than any other research strategy. The main characteristics of grounded theory are represented in the overview table comparing it to other qualitative research strategies. Grounded Theory is a qualitative methodology, and as such it shares a number of characteristics with other qualitative methodologies described by Cresswell (2007) five approaches to qualitative inquiry in figure 10 next. Sources of data are the same: interviews and field observations, as well as documents of all kinds including biographies, historical accounts, newspapers and media videos. Glaser & Strauss (1967, p.186) suggest that researchers can utilize quantitative data but also combine both qualitative and quantitative methods. Indeed Glaser and Strauss (1968: p.185-220) devote a whole chapter to the theoretical elaboration of quantitative data.

Grounded Theory research fits into the broader tradition of fieldwork and qualitative analysis. Like other forms of qualitative research, grounded theories can only portray moments in time (Charmaz, 2000, p.510). However, the Grounded Theory quest for the study of basic social processes fosters the identification of connections between events. The social world is always in process, and the lives of the research subject's shift and change as their circumstances and they themselves change. Hence a grounded theorist or more broadly a qualitative researcher constructs a picture that draws from, assembles, and renders subjects lives (Denzin & Lincoln, 2003, p.270).

Figure 10: Five Approaches to Qualitative Inquiry (Cresswell, 2007, p.120)

Data Collection Activity	Narrative	Phenomenology	Grounded Theory	Ethnography	Case Study
What is traditionally studied? (Sites or Individuals)	Single Individual, accessible & distinct	Multiple individuals who have experienced the phenomenon	Multiple individuals who have responded to an action or participated in a process about a central phenomenon	Members of a culture sharing group or individuals representative of the group	A bounded system such as a process, an activity, an event, a program, or multiple individuals
What are typical access and rapport issues? (access & rapport)	Gaining Permission from individuals, obtaining access to information in archives	Finding people who have experienced the phenomenon	Locating a homogeneous sample	Gaining access through the gate keeper, gaining the confidence of informants	Gaining access through the gate keeper, gaining the confidence of participants
How does one select a site or individuals to study? (purposeful sampling strategies)	Several strategies, depending on the person, e.g. Convenient, a critical case	Finding individuals who have experienced the phenomenon, a "criterion" sample	Finding a homogeneous sample, a "theory based" sample, a "theoretical" sample	Finding a cultural group to which one is a "stranger", a representative sample	Finding a "case" or "cases", an "atypical" case, or a maximum variation or extreme case
What types of information typically is collected? (forms of data)	Documents & archival material, open ended interviews, participant observation	Interviews with 5 to 25 people	Primarily interviews with 20 to 30 people to achieve detail in the theory	Participant observations, interviews, artifacts, and documents.	Extensive forms such as documents and records, interviews, observation, and physical artifacts
How is information recorded? (recording information)	Notes, interview protocol	Interviews, often multiple interviews with the same individuals	Interview protocol, memoing	Field notes, interview and observational protocols	Field notes, interview and observational protocols
What are common data collection issues? (Field issues)	Access to materials, authenticity of account materials	Bracketing one's experiences, logistics of interviewing	Interviewing issues (e.g. Logistics, openness)	Field issues (reflexivity, reciprocity, "Going Native," divulging private information, deception)	Interviewing and observing issues
How information is typically stored? (Storing Data)	File folders, computer files.	Transcriptions, computer files	Transcriptions, computer files	Field notes, transcriptions, computer files	Field notes, transcriptions, computer files.

Figure 10 has outlined the main features of each research tradition where a number of differences between Grounded Theory and other research approaches could be deduced. Essential differences are related to some fundamentals such as: what is traditionally studied including sites and individuals; access and report issues; sampling and data collection issues. The justification for employing the Grounded Theory approach rather than any other qualitative approach is addressed in the following discussion.

First, a phenomenological study seeks to describe the meaning of the lived experience for individuals about a phenomenon. By contrast, Grounded Theory includes an element of phenomenological inquiry, and its ultimate aim is to then go beyond the description to develop theoretical framework (Locke, 2001; Goulding, 2002, Charmaz, 2006) on the lived experiences of pupils attending integrated education in Northern Ireland. Therefore, Grounded Theory was employed rather than phenomenology. Second, Grounded Theory is also different from ethnography which is a description and interpretation of shared and learned patterns of values, behaviors, beliefs, and language of a culture-sharing group (Cresswell, 2007, p.68). This research sought to generate a substantive theory about pupils attending two integrated education schools. Accordingly, as this research aims to generate theory from the data systematically gathered and analyzed through the research process, Grounded Theory was considered rather than a case study approach

The major differences between Grounded Theory methodology and the other approaches to qualitative research is its emphasis upon theory development. Grounded Theory also has a built in mandate to strive towards verification through the process of saturation. Saturation is both a peculiarity and strength of Grounded Theory. Unlike other methods of qualitative analysis which acquire rigour through multiple levels of confirmation or triangulation (Mertens, 1998). Grounded Theory builds an analytical case by constantly seeking new categories of evidence. Eventually after a period of data collection, a point is reached where no new data result from additional data collection that is the point of saturation: “one keeps on collecting data until one receives only already known statements” (Selden, 2005, p.124). This involves staying in the field until no further evidence emerges.

4.3.2 Background of Grounded Theory: Evolutionary Developments

The roots of Grounded Theory can be traced back to a movement known as symbolic interactionism, the origins of which lie in the work of Charles Cooley (1846-1929) and George Herbert Mead (1863-1931). Symbolic interactionism is defined as:

'A theoretical perspective... which assumes that people construct themselves, society, and reality through interaction. Because this perspective focuses on dynamic relationships between meaning and actions, it addresses the active processes through which people create and mediate meanings. Meanings arise out of actions, and in turn influence actions. This perspective assumes that individuals are active, creative, and reflective and that social life consists of processes' (Charmaz, 2006, p.189).

Symbolic interactionism is both a theory of human behaviour and an approach to enquiry about human conduct and group behaviour. A principle tenet is that humans come to understand collective social definitions through the socialization process. The concern of these scholars was to avoid the polarities of psychologism and sociologism. Psychologism is a view predicted on the assumption that social behaviour is explicable in genetic terms and by logical or neurological processes. Sociologism is the opposed theory which looks at personal conduct as if it were in some way programmed by societal norms (Blumer, 1969).

Methodologically, the researcher is required to enter the worlds of those under study in order to observe the subject's environment and the interactions and interpretations that occur. The researcher engaged in symbolic interaction is expected to interpret actions, transcend rich description and develop a theory which incorporates concepts of 'self, language, social setting and social object' (Schwandt, 1994, p.124). The classic symbolic interactionism is a micro-sociological theory, as it does not deal with the larger questions regarding the shape of society. Rather, it focuses on the nature of the individual in society and the relationships between individual perceptions, collective action and society (Annells, 1996). Most symbolic interactionist approaches within sociology are heavily influenced by critical perspectives. Lowenberg (1993)

argues that even before critical perspectives such as critical feminism and post-modernist approaches, traditional symbolic interactionism utilised participant observation to identify power imbalances. The research itself usually takes the form of field studies in which the researcher observes, records and analyses data obtained in a natural setting. However, historically, although the final product was a theoretical explanation of the events, little reference was made to the analytical process used to derive the theoretical explanation (Robrecht, 1995).

4.3.3 Grounded Theory Methodology

Using the principles of symbolic interactionism as a basic foundation, two American sociologist scholars Barney G. Glaser and Anselm L. Strauss's (1965, 1967) successful collaboration during their studies of dying in hospitals (see Glaser & Strauss, 1965, 1968; Strauss & Glaser, 1970), set out to develop a more defined and systematic procedure for collecting and analysing qualitative data. They challenged the hegemony of the quantitative research paradigm in the social sciences. Glaser and Strauss's (1967) work was revolutionary because it challenged: arbitrary divisions between theory and research; views of qualitative research as primarily a precursor to more "rigorous" quantitative methods; claims that the quest for rigor made qualitative research illegitimate; beliefs that qualitative methods are impressionistic and unsystematic; separation of data collection and analysis, and assumptions that qualitative research could produce only descriptive case studies rather than theory development (Charmaz, 1995, p.27).

In *The Discovery of Grounded Theory*, Glaser and Strauss countered the ruling methodological assumptions of mid-century. Their book made a cutting edge statement because it contested notions of methodological consensus and offered systematic strategies for qualitative research practice (Charmaz, 2006, p.5). A further aim of the book according to Goulding (2007) was to encourage new and creative research against what the authors viewed as a rather passive acceptance that all 'great' theories had been discovered such as Marx, Freud, Durkheim etc and that the role of research lay in testing these theories through quantitative 'scientific' procedures. Part of the rationale proposed by Glaser and Strauss was that within the field of sociology there was too great an emphasis on the verification of theory and a resultant:

'De-emphasis on the prior step of discovering what concepts and hypotheses are relevant for the area one wished to research... in social research generating theory goes hand in hand with verifying it; but many sociologists have diverted from this truism in their zeal to test existing theories or a theory that they have barely started to generate' (Glaser & Strauss, 1967, p.2).

Glaser and Strauss built on earlier qualitative researcher's (Park & Burgess, 1925; Shaw, 1930; Thomas & Znaniecki 1918-1920; Thrasher, 1927/1963) implicit analytic procedures and research strategies and made them explicit. Grounded Theory acknowledges its pragmatist philosophical heritage in insisting that a good theory is one that will be partially useful in the course of daily events, not only to the social scientists, but also to laymen. In a sense, a test of a good theory is whether or not it works 'on the ground' (Locke, 2001, p.59).

4.3.4 Differences in the Grounded Theory Approach

The Joint publication of Glaser and Strauss (1967) is regarded as the original version and, by some, as the 'classic' account of the method. The two authors argued that theories used in research were often inappropriate and ill-suited for participants under study. They elaborated on their ideas through several books (Glaser, 1978; Glaser & Strauss, 1967; Strauss, 1987; Strauss & Corbin, 1990, 1998). According to Cresswell (2007, p.63) in contrast to the priori, theoretical orientations in sociology, grounded theorists held that theories should be "grounded" in the data from the field, especially in the actions, interactions and social processes of people. Thus Grounded Theory provided for the generation of a theory of actions, interactions or processes through interrelated categories of information based on data collected from individuals.

Despite the initial collaboration of Glaser and Strauss that produced such classic works as *Awareness of Dying* (Glaser & Strauss, 1965) and *A Time for Dying* (Glaser & Strauss, 1968), the two authors ultimately disagreed about the meaning and procedures of GT. Glaser has criticized Strauss's approach to GT as too prescribed and structured (Glaser, 1992) which ended up with the original authors reaching a diacritical juncture over the aims, principles and procedures associated with the implementation of the method. This bifurcation was largely

marked by Strauss and Corbin's, (1990) publication of *The Basics of Qualitative Research: Grounded Theory, Procedures and Techniques* which provoked accusations of distortion and infidelity to the central objectives of parsimony and theoretical emergence (Goulding, 2007 p.67). As a result of the original collaborations ended with the GT methodology being torn into two camps, each subtly distinguished by its own ideographic procedures which are summarized in figure 11 below:

Figure 11: Glaser's Explanations of Differences between Strauss and Corbin's Approach and Glaserian Grounded Theory. (Adapted from Glaser (1992))

Glaser (1992)	Strauss & Corbin (1990)
<ul style="list-style-type: none"> • Grounded Theory • Emergence • Giving them up in favour of emergence, discovery and inductive theory generation • Trusting emergence and being controlled by the data • Generation and suggested hypothesis 	<ul style="list-style-type: none"> • Full conceptual description • Forcing • Keeping the problems of forcing data • Super control over data by preconception • Verification

This split in the GT camp was greeted by an angry reaction from Glaser who considered Strauss and Corbin's approach is too prescriptive. The primary difference in opinion has been around the role of induction, to the degree to which theory emerges or is forced from the data and the procedural variations. These differences are summarized by Lyons and Cole (2007, p.67-68) in figure 12.

Figure 12: Key Differences in the Conceptualization and Conduct of Grounded Theory Analysis
(Adapted from Lyons and Cole (2007, p.67-68).

Glaser and Followers	Strauss and Followers
<ul style="list-style-type: none"> • Simple systematic procedures to allow the emergence of theory • Argues that theory generation arises directly and rigorously out of the data (Glaser is critical of Strauss for ‘forcing’ coding by having preconceived ideas; Glaser describes this as a full conceptual description of data rather than an emergent theory) • Argues for verification of theory by returning to the data • Rejects interpretivism • Places great emphasis on the final stage of theoretical coding • Attaches great importance to memo writing • Advocates a simple version 	<ul style="list-style-type: none"> • Offers fairly complex analytic procedures • Advocates direct questioning during development of theory • Articulates an array of techniques to facilitate constant comparison • Proposes complex tools for theoretical comparison • Places less emphasis on final stage of selective coding • Suggests a number of types of memos including code notes, theoretical notes and logical notes. • Offers more complex types of theoretical sampling.

The primary differences between the two approaches are that Glaser (1978) advocates that researchers should enter the research area with no prior defined research problem, and the problem will emerge from the area to be investigated. In contrast, Strauss and Corbin (1990) suggest that the researchers should formulate the research questions from the beginning of the research even if very broadly. Glaser criticizes this process and considers it as a way to force data. There have also been numerous other authors who have contributed to the development of the Grounded Theory method resulting in the most recent developments In the GT methodology.

More recently, Charmaz (2006) has advocated for a constructivist Grounded Theory, thus introducing yet another perspective into the conversation about the procedure. Similar advocate Clarke (2005) who, along with Charmaz, seeks to reclaim Grounded Theory from its “positive underpinnings” (p.xxiii). Clarke however goes further than Charmaz, suggesting that social “situations” should form our unit of analysis in GT and that three sociological modes can be

useful in analyzing these situations- situational, social world/arenas and positional cartographic maps for collecting and analyzing qualitative data.

Clarke (2005) further expands GT “after the postmodern turn” (p. xxiv) and relies on postmodern perspectives such as the political nature of research and interpretation, reflexivity on the part of researchers, a recognition of problems of representing information, questions of legitimacy and authority and repositioning the researcher away from the “all knowing analyst” to the “acknowledged participant” (p.xxvii, xxvii).

For this study, Strauss and Corbin’s (1990, 1998) version was employed. It is the version that is popular and widely used (Goulding, 2002, p.7). The reasons behind this selection were several. Strauss and Corbin’s path offers for beginners in Grounded Theory a set of guidelines to conduct a study which facilitate the matter for the researcher right from the beginning of the study.

Glaser’s approach based in that the researcher should enter the research area with no predefined problem and the problem will emerge from the area to be investigated. By contrast, Strauss and Corbin advocate that a research question should be formulated, even if very broadly, from the beginning of the study (Hoque, 2006, p.145). Accordingly, the selection of Strauss and Corbin’s approach was appropriate because it met the administrative requirements of the researcher as a PhD student including the research proposals and academic reviewers in the Nottingham Trent University.

4.3.5 The Process of Grounded Theory Research

The Grounded Theory research process begins with the identification of a research area. The process continues with the selection of a suitably complex research question. In the context of this study, the research question related to the aims of the project which were discussed earlier in chapter one research introduction and overview. The researcher then turns towards the field in order to begin the data collection process which is typically collected through interviews, as well as other methods that include direct observations and focus groups.

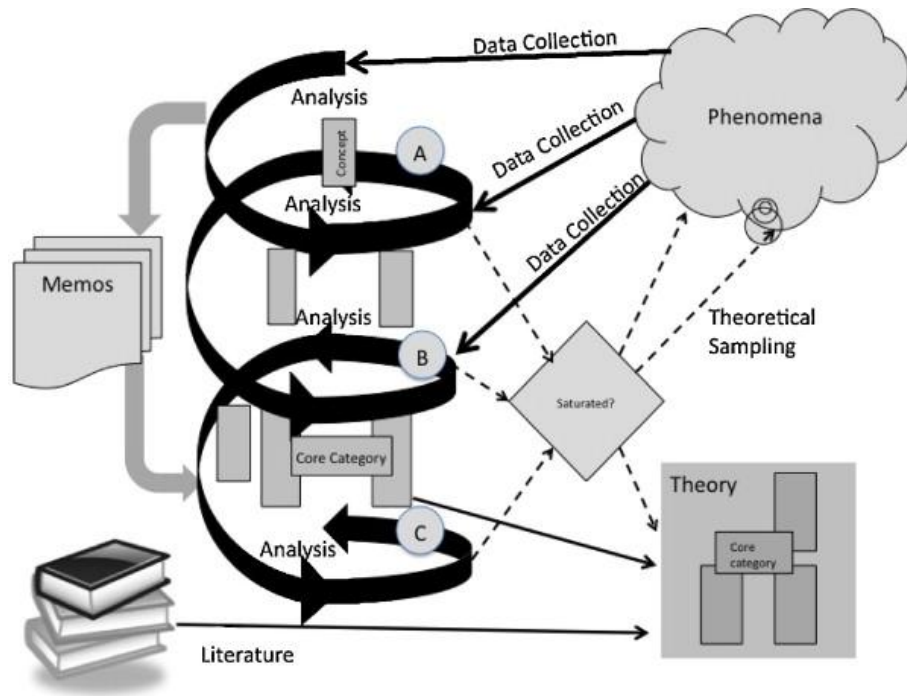
As the data starts to accumulate the analysis takes place simultaneously. This involves using different levels of coding. The analysis of data begins with open coding which is the process of selecting and naming categories from the data. It is the initial stage in data acquisition and relates to describing overall features of the phenomenon under study. The result will be the identification of concepts which are used as a basis for further data collection. Once categories are formed in open coding, they are fleshed out in terms of their given properties and dimensions. The properties are “characteristics of a category, the delineation of which defines and gives it meaning” (Strauss & Corbin, 1998, p.101). Open coding is achieved by examining the transcripts by line, by sentence, or by paragraph. In addition to open coding the researcher should be involved in writing memos. These are the notes taken by the researcher immediately after data collections; they are used as means of reminding and documenting the researchers’ ‘thoughts, interpretations, questions and direction for further data collection’ (Strauss & Corbin, 1998, p.110).

In the stage of data collection a very important feature of grounded theory is applied, that is the theoretical sampling. Theoretical sampling according to Strauss & Corbin (1998) is *‘data gathered driven by concepts derived from the evolving theory and based on the concept of “making comparisons,” whose purpose is to go to places, people, or events that will maximize opportunities to discover variations among concepts and to densify categories in terms of their properties and dimensions’* (p.201).

The process of data collecting and analysis continues until no further evidence emerges and therefore theoretical saturation has been achieved which means that coding of new data yields fewer and eventually no new examples. In addition to the theoretical sampling, the researcher should be involved in a key element of Grounded Theory that is the constant comparative method. Glaser and Strauss’s (1961, p.1) original version of grounded theory emphasized the use of ‘a general method of comparative analysis’ (see figure 13). This is commonly described as the constant comparison technique in which, as segments of text are identified and examined against previous categories for similarities and differences. According to Lyons and Coyle (2007) state that ‘the process of the constant comparison technique involves revising codes and categories to

take into account new insights and previous coded transcriptions may have to be revisited and recorded (p.80).

Figure 13: The Comparative Analysis and Theoretical Sampling Technique (Adolph et al., 2011, p.1270).



Glaser and Strauss (1961, p.105) describe in four stages the constant comparative method:

Stage (1) Comparing incidents applicable to each category: at this first stage the analyst starts by coding each incident in the data into as many categories of analysis as possible, as categories emerge or as data emerge that fit an existing category.

Stage (2) Integrating categories and their properties: the process starts out in a small way; memos and possible conferences are short. But as the coding continues, it is at this stage that the constant comparative units change from comparison of incident with incident to comparison of incident with properties of the category that resulted from initial comparisons of incidents.

Stage (3) Delaminating the theory: as the theory begins to develop various delimiting features of the constant comparative method begins. Glaser and Strauss (1961) suggest that delimiting

occurs at two levels: the theory and the categories. First, the theory solidifies, in the sense that major modifications become fewer and fewer as the analyst compares the next incidents of a category to its properties. The second level for delimiting the theory is a reduction in the original list of categories.

Stage (4) Writing the theory: According to Glaser and Strauss (1961, p.6) at this stage in the process of qualitative analysis possesses coded data, a series of memos, and a theory. Generating a theory from data means that most hypotheses and concepts not only come from the data, but are systematically worked out in relation to the data during the course of the research. In presenting a grounded theory, it is important to explain the analysis and demonstrate how the core category and subcategories are derived from the data (Elliot et al., 1999).

The grounded theory literature recommends that in the initial stages of studies, researchers should go into the field with an area of study in mind. In this study the focus was to provide a theoretical analysis of how pupils socially construct their shared educational experiences within an integrated schooling environment. A further feature of grounded theory approach is that investigators follow leads which are apparent in the data until a core category emerges which accounts for the patterns of behavior which are most relevant and problematic for those involved. Glaser (1978) suggests that most other categories and their properties should relate to it which makes the core category “subject to much qualification and modification because it is so dependent on what is going on in the actions” (p.92).

As codes and memos accumulate, the researcher begins to perceive relationships between them. The end result of this analytic process is “axial coding” which is defined as “*as the process of relating categories to their subcategories... linking a category at the level of properties and dimensions*” (p.123). The focus of axial coding is to create a model that details the specific conditions that give rise to a phenomenon’s occurrence.

The final stage of data analysis in Grounded Theory is selective coding, which builds upon the foundation of the previous open and axial coding efforts. Selective coding is “*the process of selecting the central or core category, systematically relating it to other categories, validating*

those relationships, and filling in categories that need further refinement and development” (Strauss & Corbin, 1990, p.116). Strauss & Corbin, (1998) stated that this central or core category should have the analytic power to *“pull the other categories together to form an explanatory whole”* and *“should be able to account for considerable variation with categories”* (p.146).

Identifying the “story” is a key aspect in formulating the Grounded Theory. The story assists in locating the most salient aspects of the data and turning them into several general, descriptive sentences. The story must be told at a conceptual level, relating subsidiary categories to the core category. Patterns in the data are uncovered, which enables the categories to be sequenced. Once the categories are sequenced, a researcher can begin to cover the wide array of consequences of various conditions, giving the story specificity. At this point, the “data are now related not only on a broad conceptual level, but also at the property and dimensional levels for each major category” (Strauss & Corbin, 1990, p.133).

4.3.6 Fieldwork Selection

In this section the study focuses on two questions: Which sites and groups are selected, why and how? Unlike the quantitative inquirer, the grounded theorist does not decide on the size of the sample population before the study begins (Tavakol et al, 2006). Participants are not recruited on a representative basis, but rather because of their expert knowledge of the phenomenon under inquiry (Green & Thorogood, 2005). This research will select informants who are closely experiencing the social process under investigation. Beginning the research with initial sampling, that is identifying an initial sample of people to observe or talk to before the researcher enters the field. (Charmaz, 2006).

This research will begin with contacting two integrated secondary schools in Northern Ireland as the chosen sites for the study to take part. The researcher firstly had written to the head teachers of the first school called the Ulster School, although the names of the schools have been changed to protect identity of the chosen case study sites. **(See Appendix H: School Information)** requesting a placement of one month to spend time in the school to conduct interviews and

observations with pupils and staff (**See Appendix A & B Letter of Request and Study Information**). The head teacher forwarded the letter to a teacher within the school who had experience of setting up placements for teachers and visitors to the school. The teacher called the researcher to find out more about the study and possible placement dates. The researcher found the teacher in question very welcoming and supportive towards the study and a date was selected which was on the 27th September 2010 to the 30th October 2010. The Ulster school had been selected on the basis of locality, size and accessibility for the researcher. Although other integrated schools had been approached but with little interest in the study did not want to take part.

Contacting the second placement was similar to the first school selection together with the letter of request and information sheet. Again follow up phone calls had been made to the school and the researcher was directed to the head of citizenship that once again was very supportive and helpful in making my placement as comfortable as possible. The Rock School site selection took place the following year on the 10th October 2011 for one month. The Rock school had been selected on the basis of size, and its location in the sense that the school was based on an Interface area of North Belfast which had seen contentious trouble in the past with riots and a series of murders. It seemed logical for the researcher to take up a placement in an area where division is being bridged with integrated schooling.

4.3.7 Initial Sampling

As the research develops the sample size will not be fixed as in statistical sampling used in the quantitative approach; rather it will ideally rely on what Glaser (1978) Calls “*theoretical sampling*”. Glaser defined this sampling as “the process of data collection for generating theory whereby the analyst jointly collects, codes and analyses the data and decides what data to collect next and where to find the data in order to develop his/her theory as it emerges” (p.97). In short the initial sampling in Grounded Theory is where the research begins, whereas theoretical sampling directs the research where to go.

In qualitative investigations, namely Grounded Theory according to Corbin & Strauss (2008, p.156), researchers are not so much interested in how representative their participants are of the larger population. The concern is more about concepts and looking for incidents that shed light on them. And in regard to concepts, researchers are looking for variation, not sameness. Variation is especially important in theory building because it increases the broadness of concepts and scope of the theory. Hence theoretical sampling is the processes of letting the research guide the data collection. The basis for sampling is concepts, not persons. Theoretical sampling continues until all categories are saturated; that is, no new or significant data emerge and each category is well developed in terms of its properties and dimensions.

Which Groups and how to select groups? Sampling Matters before starting the Research

The basic criterion governing the selection of comparison groups for discovering theory is their theoretical relevance for furthering the development of emerging categories (Glaser & Strauss, 1967, p.49). Only 20 to 50 interviews are necessary to elicit major repetitive themes of the topic under study; 100 to 200 interviews or statistically derived sample sizes are not appropriate if theoretical sampling, accounting for a range of variation, has been followed (Lofland, 1971; Glaser & Strauss, 1967). Corbin and Strauss (2008, p.151) suggest that initial sampling considerations include:

(A). *Decisions made about the site or group to study:* This of course is directed by the research question, To what extent does shared education through integrated schooling provide the opportunity to serve as instruments that strengthen community cohesion in Northern Ireland?. The study was based upon a pupil's perspective of integrated education with an integrated school in Northern Ireland being chosen as the site and pupils as the groups to be studied

(B). *Decisions made about the kinds of data to be used:* The choice of data collection methods was made on the basis of which data provided the greatest potential to capture the pupil experience of integrated education. It seemed logical to observe, in addition to interviewing because it observations were more likely to reveal subtleties of interaction. Through my first

week at the school the researcher piloted a few research methods which can be seen later in the pilot study section.

(C). Decisions about how long a site should be studied: A site is studied as long as it provides the data one is seeking (Strauss & Corbin, 2008). A core factor that enters into the sampling decision is whether the researcher is developing formal or substantive theory. To clarify: in this research the study was confined to the articulation of pupils experience to only one school as it was the case of developing substantive theory. To develop a more formal theory about pupils' perspective of integrated education, it would have been necessary to sample other types of schools such as segregated schools based on gender and religion. Initially the decision about which site to choose came down to location, available resources, research goals, plus the researchers time schedule.

According to Glaser & Strauss (1967) part of the researchers decision about which groups to select is the problem of how to go about choosing particular groups for theoretically relevant data collection. First he/she must remember to be an active sampler of theoretically relevant data, not an ethnographer trying to get the fullest data on a group with or without a preplanned research design. As an active sampler of data the researcher must continually analyze the data to see where the next theoretical question will take them.

4.3.8 Why Select Groups?

This concern with the selection of groups for comparison raises the question: why does the researcher's comparison of groups make the content of the data more theoretically relevant than when he/she merely selects and compares data? According to Glaser & Strauss (1967, p.55) the answer is threefold. Comparison groups provide, as just noted, control over the two scales of generality: first, conceptual level and second population scope. Third, comparison groups also provide simultaneous maximization or minimization of both the differences and the similarities of data that bear on the categories being studied (See figure 14 next for the basic consequences of minimizing and maximizing groups in generating theory). This control over similarities and

differences is vital for discovering categories, and for developing and relating their theoretical properties, all necessary for the further development of an emergent theory

Figure 14: Consequences of Minimizing and Maximizing Differences in Comparison Groups for Generating Theory Source: Glaser & Strauss (1967, p.58)

Differences in groups	Similar Data on Category	Diverse Data on Category
Minimized	Maximum similarity in data leads to: (1) Verifying usefulness of category; (2) Generating basic properties; and (3) Establishing set of conditions for a degree of category. These conditions can be used for prediction.	Spotting fundamental differences under which category and hypotheses vary.
Maximized	Spotting fundamental uniformities of greatest scope	Maximum diversity in data quickly forces: (1) Dense developing of property of categories; (2) Integrating of categories and properties; (3) Delaminating scope of theory

4.4 Data Collection Methods

One of the virtues of qualitative research is there are many alternative sources of data. There is no particular method of data collection that is claimed to be unique to Grounded Theory. Indeed Strauss (1987, p.1) has indicated, ‘Very diverse materials (interviews, observations, videos, documents, drawings, diaries, memoirs, newspapers, biographies etc.) provide indispensable data for social research.’ The uniqueness of Grounded Theory lies not in the mode of investigation associated with it, but the manner in which the information collected is analyzed (Turner, 1983, p.335).

Denscombe (2007, p.93) makes the point that, there are certain methods that lend themselves better than others to use within a Grounded Theory approach. These are methods that allow the collection of data in a ‘raw’ state, not unduly shaped by prior concepts or theories. The point is to generate theories, not to test them, and so there is a preference for unstructured interviews rather than structured interviews, for the use of open ended questions in a questionnaire rather than a fixed choice answers and the use of field notes rather than observations based on a tick box schedule.

The preference, quite logically, is for the use of methods that produce qualitative data that are relatively unstructured. According to Strauss & Corbin (2008) the researcher can use one or

several of these sources alone or in combination depending upon the problem to be investigated. Other considerations are the desire to triangulate or obtain various types of data on the same problem, such as combining interview with observation, then perhaps adding documents for the purpose of verifying or adding another source of data. A method provides a tool to enhance seeing but does not provide automatic insight. Methods are merely tools. However, some tools are more useful than others when combined with insight and industry, Grounded Theory methods offer sharp tools for generating, mining and making sense of data (Charmaz, 2006, p. 19).

The Grounded Theory approach is more concerned with data analysis than data collection. Charmaz (2000, p.510) suggests that the data for a Grounded Theory can come from any number of sources including observations, interviews, documents, diaries, newspapers, books, or anything else that may shed light on questions under study. "Each of these sources can be coded in the same way as interviews or observations" (Corbin & Strauss, 1990, p.5)

Glaser (1978) discusses the adaptability of the method, proposing that 'Grounded Theory method although uniquely suited to fieldwork and qualitative data, can be easily used as a general method of analysis with any form of data collection: survey, experiment, case study. Further, it can combine and integrate them'. It transcends specific data collection methods (p.6). Classic Grounded Theory (Glaser & Strauss, 1967; 1978) emphasizes creating analyses of action and process. The Grounded Theory approach of simultaneous data collection and analysis helps the researcher to keep pursuing these emphases as the study shapes the data collection to inform the emerging analysis. In this section the data collection methods employed together with the rationales for using them are given.

4.4.1 Interviewing

Interviews play a central role in the data collection in Grounded Theory studies (Cresswell & Brown, 1992; Baszanger, 1998; Biernacki, 1986; Charmaz, 1991, 1995). The most data dense interviews are those that are unstructured; that is they are not dictated by any predetermined set of questions (Corbin & Morse, 2003). However the use of the unstructured interview format does not mean that the researcher has no influence over the course of an interview. Mishler (1986) views interviews as a form of discourse between a researcher and the person being interviewed. He quotes “questioning and answering are ways of speaking that are grounded in and depend on culturally shared and often tacit assumptions about how to express and understand beliefs, experiences, feelings and intentions” (p.7).

According to Riley (1996) formally structured questions should be minimized, thus allowing the informants to speak about their life and influences before introducing the topic questions. Glaser (1998) cautions against preconceiving ‘interview guides, units for data collection, samples, received codes, following diagrams, rules for proper memoing and so forth’ (p.94). However, an open-ended interview guide to explore a topic is hardly the same order as imposing received codes on collected data. Similar thought is shared by Charmaz (2006) who argues that simply thinking through how to word open ended questions helps novices to avoid blurting out loaded questions and to avert forcing responses into narrow categories. Researchers’ inattention to methods of data collection results in forcing data in unwitting ways and likely repeated over and over (p.18).

Chenitz and Swanson (1986, p.66) put forward a number of types of interview which have potential use within Grounded Theory. The ‘informal interview’ is characterized by natural speech and interaction between the researcher and respondent with no particular meeting time, length or place. Schatzman and Strauss (1973, p.71) argue that with Grounded Theory studies, brief situational or incidental questioning or conversation is extremely effective throughout the research. Chenitz and Swanson (1986) point out that the informal interview allows the researcher to engage with subjects in a natural way and get to know them as people, understand how they perceive events the way they do.

Formal interviews, according to Swanson (1986) are of two types, structured and unstructured. Denscombe (2007, p.175) suggests that structured interviews involve tight control over the format of the questions and answers. In essence, the structured interview is like a questionnaire which is administered face to face with a respondent. The tight controls over the wording of the questions, the order in which the questions occur and the range of answers that are on offer have the advantage of 'standardization'.

The unstructured interview according to Bryman (2008, p.700) is an interview in which the interviewer typically has only a list of topics or issues often called an interview guide, that are typically covered. The style of questioning is usually very informal. The phrasing and sequencing of questions will vary from interview to interview. The unstructured interview is also sometimes referred to as the intensive, qualitative or focused interview. The semi structured interview has a similar aim to a structured interview, that is to get information from a number of people. The main difference is that it places less emphasis on a standardized approach (May, 1995; Johnson, 1994; Denscombe 2007). In this study, semi-structured interviewing was used as a primary data collection instrument. Semi-structured interviewing was convenient because it offered the flexible exploration of the research topic without adhering to a prescribed schedule of questions, therefore, allowing the researcher to gather first-hand information from the research respondents. Accordingly, the use of the semi-structure interview technique in this research offered the researcher the opportunity to achieve a balance between keeping the participants comfortable to expand their experiences and not telling them what to say. More about the interviewing process in this study is can be found in **Appendix C: Interviewing**.

4.4.2 Focus Groups

The focus group method is a form of group interview. Due to the use of interviewing techniques, it is also referred to as ‘focus group interviewing’ (Berg, 1995); and because it addresses the group rather than specific members, it is also known as ‘group discussion’ (Sarantakos, 2005). Bryman (2009, p.694) defines a focus group as a form of group interview in which there are several participants in addition to the moderator/facilitator: there is an emphasis in the questioning on a particular fairly tightly defined topic: and the accent is upon interaction within the group and the joint construction of meaning. As such, the focus group contains elements of two methods: the group interview, in which several people discuss a number of topics, and what the focused interview, in which interviewees are selected because they ‘are known to have been involved in a particular situation’ (Merton et al. 1956, p.3) and are asked about that involvement.

The focus group method was chosen as a way of gaining pupils’, teachers and staff experience of attending an integrated school in a relatively unstructured way. More discussion on how the focus groups interviews were conducted can be found in **Appendix D: Focus Groups**.

The focus groups allowed the researcher to develop an understanding about why people feel the way they do and to be helpful in the elicitation of a wide variety of different views in relation to integrated education in Northern Ireland. It also meant that the focus group participants were able to bring to the fore issues in relation to the topic of integrated education that they deemed to be important and significant. Furthermore the focus group offered the researcher the opportunity to study the ways in which pupils’, teachers’, and staff made sense of the phenomenon of integrated education and construct meanings around it.

A great deal has been written on the skills needed by a researcher using focus group interviews (e.g. Bryman, 2008; Denscombe, 2007; Cresswell, 2007; Mertens, 1998). These skills include objectivity, persuasion, flexibility and being a good listener. Focus groups provide the researcher with a method of investigating the participants’ reasoning and a means for exploring the underlying factors which might explain why people hold the opinions and feelings that they do. As Morgan (2006) puts it:

“Focus group members share their experiences and thoughts, while also comparing their own contributions to what others have said. This process of sharing and comparing is especially useful for hearing and understanding a range of responses on a research topic. The best focus groups thus not only provide data on what the participants think but also why they think the way they do’ (p.121).

The characteristic benefits and limitations are highlighted by a number of authors. Bryman (2008, p.476) explains that the potential strengths of the technique that allows the researcher to develop an understanding about why people feel the way they do; participants are able to bring to the fore issues in relation to a topic that they deem to be important and significant; also it offers the researcher the opportunity to study the ways in which individuals collectively make sense of a phenomenon and construct meanings around it.

Kamberelis and Dimitriadis (2005) point out the problems and limitations of using focus groups, including that the researcher probably has less control over proceedings than with an individual interview. Bloor et al (2001) suggest that a focus group lasting one hour can take up to eight hours to transcribe, because of variations in voice pitch and the need to take account of who says what. Krueger (1998, P.59) suggests that there are possible problems of group effects including dealing with reticent speakers and those who take over and so the moderator should make clear to the speaker and other participants that everyone’s view is welcome. Morgan (2002) puts forward the issue of participants may be prone to expressing culturally expected views rather than individual interviews. Related to this last issue includes the circumstances when focus groups may not be appropriate, because of their potential for causing discomfort among participants and when participants are likely to disagree profoundly with each other (Madriz, 2000).

4.4.3 The Pilot Study

A pilot study is a small scale replica and a rehearsal of the main study. While pretests help to solve isolated mechanical problems in an instrument, pilot studies are concerned with administrative and organizational problems related to the whole study and the respondents (Sarantakos, 2005, p. 256). The utility of a pilot study in a qualitative inquiry is debatable because the researcher is the primary data collection instrument, however the researcher will employ a variety of data collection methods..

Weiss (1994) recommend pilot testing a qualitative interview guide (**See Appendix E: Focus Group Pilot Study**) “A single pilot interview should suggest where a guide is over-weighted or redundant and where it is skimpy” (p.48). At the same time Weiss admitted the guide would likely evolve over the course of the study. Pilot studies serve many goals, but those considered by most writers (Oppenheim, 1992; Sproull; Glock, 1988; Bryman, 2008) to be the most important are shown in the figure 15 next.

Figure 15: Goals of Pilot Studies (Oppenheim, 1992; Sproull; Glock, 1988; Bryman, 2008)
<ul style="list-style-type: none">• To estimate the costs and duration of the study• To test the effectiveness of the study’s organization• To test the suitability of the research methods and instruments• To familiarize researchers with the research environments• To offer the an opportunity to practice using the research instruments before the main study begins• To discover possible weaknesses, inadequacies, ambiguities and problems in all aspects of the research, so they can be corrected and or amended before the actual data collection take place.

To a certain degree, these points are relevant to both quantitative and qualitative research. In qualitative research, however, pilot studies aim to establish whether respondents are accessible, whether the site is convenient, whether the techniques of data collection generate enough

information either little and too much, whether the plan is well constructed and whether any changes or adjustments are needed.

The “Canon” of theoretical sampling virtually guarantees such an evolution because the researcher uses the data already collected and analyzed to decide what further information is needed (Strauss & Corbin, 1998, p.205). A pilot study was initially conducted at the beginning of the first placement within the Ulster School with a selection of pupils to iron out any problems or amendments that would be needed throughout the study. **See Appendix E: Focus Group Pilot Study** for findings and outcomes.

After the pilot study the main concerns of the researcher were centered upon interview scheduling, timings and emerging themes. The scheduling of interviews were helped with the assistance of form tutors within the school who had an understanding and knowledge of pupils time tables together with room availability. The key themes that emerged from the pilot study were used as a starting point of the main field work which included religion, sectarianism in Northern Ireland together with friendship.

4.4.4 Observations

Another method of collecting data and one which is often used to complement interviews and sometimes introspective accounts in Grounded Theory is that of observation (Goulding, 2007). According to Grove and Fiske (1992) observational methods refer to data gathering techniques that focus on ‘experience’ by providing ‘real’ world impressions in authentic surroundings. Adler and Adler (1994) suggest that the hallmark of observation is its non-intrusive nature which minimizes any interference in the behavior of those observed, neither manipulating nor stimulating them. There are four types of observation namely participant, non-participant observation, structured and unstructured interviewing (Palaiologou, 2008). However, most types of observation lie somewhere between the two extremes of participant and non-participant studies (Sarantakos, 2005).

Participant Observation is defined by Bryman (2008, p.697) as “research in which the researcher immerses him or herself in a social setting for an extended period of time, observing behavior, listening to what is said in conversation both between others and with the fieldworker, and asking questions”. This method has a number of advantages including: useful insight into an activity seeing through other’s eyes; learning the native language and or slang; hidden activities; naturalistic emphasis; unexpected topics and issues (Palaiologou, 2008; Bryman, 2008; Sarantakos, 2005; Flick; 2002). However, there are obvious limitations to this type of observation. This type of observation will not give a complete picture of the events that occur and require the researcher to rely on memory, as events will be largely recorded after they have happened (Palaiologou, 2008). As Devereaux (2003) points out, participant observation can be messy and difficult to manage and it should be categorized and filed immediately, otherwise useful evidence could be lost.

In **Non-Participant Observation**, investigators study their subjects ‘from the outside’ (Sarantakos, 2005). Their position is clearly defined and different from that of the subjects. The observer does not actively participate in the group under study. This research involved non-participant observation of pupils’ intergroup relations within an integrated school setting. This research method constitutes an omnibus field strategy in that it “simultaneously combines, interviewing of respondents, direct participation and observation, and introspection” (Denzin 1978, P.183). The justification for this choice of method is that it represents a rich source of high quality information; provides an insight into individual and group behavior; produces a depth of detailed information about all aspects of a group’s behavior (Haralambos & Holborne, 2008; Patton, 2002; Gilbert, 2008).

Structured and unstructured observation, as the term indicates these two types of observation differ in terms of the degree to which they are structured. Structured observation employs a formal and strictly organized procedure with a set of well-defined observation categories, and is subjected to high levels of control and standardization. Unstructured observation is loosely organized and the process of observation is largely left up to the observer. Furthermore, semi-structured observation lies somewhere between these two techniques (Sarantakos, 2005, p.222). See figure 17 for the strengths and weaknesses of observation techniques.

Figure 16: Strengths and Weaknesses of Observation (Source: Bryman, 2008; Denscombe, 2007)

Strengths (Bryman, 2008)	Weaknesses (Denscombe, 2007)
<ul style="list-style-type: none"> • Observation provides information when other methods are not effective • Less complicated & conducted in a natural setting • Offers firsthand information without relying on the reports of others • Collection of a wide range of information • Relatively inexpensive • Systematic and rigorous • Reliability and pre coded data 	<ul style="list-style-type: none"> • Behavior, not intentions • Oversimplification to ignore or distort the subtleties of the situation • Contextual information, not a holistic approach. • Bias, attitude and opinion of the observer • Naturalness of the setting, observer effect • Cannot provide information about future or unpredictable events. • Inadequate when studying sensitive issues

Despite these strengths and limitations, observation is one of the most popular methods of data collection and has been characterized as “the fundamental base of all research methods” in the social and behavioral sciences (Adler & Adler, 1994, p.389) and as the “the mainstay of the “ethnographic enterprise” (Werner & Schoepfle, 1987, p.257). Chenitz (1986) recommends the use of observation in conjunction with interviewing in a Grounded Theory study as it can heighten the ability of the researcher to collect and validate data.

Observation however formed a very small part of this study with most of the data being gathered through semi structured interviews and focus groups (**See Appendix F: Observations**). The form of observation was unstructured observation and was primarily used to: (1) gain a better understanding of pupils intergroup relations, (2) understand the integrated school environment (3) explore how the pupils interact with each other in a classroom setting (Cohen, et al., 2000; Foster, 1996). The ethical issues of participant observation is summed up by Sapsford & Jupp (2006) “As researchers, we are trusted on a whole, by ‘people out there’, to behave honorably towards them, and they trust that the purpose of our research is important enough to justify the intrusion into their lives” (p.296). The most difficult of this concern the relationships formed with participants and the use which is made of them.

All observations were carried out by the researcher. A form (**See Appendix B: Study Information**) was given to the teachers of the proposed observation, of the researcher's role and what was to be observed. The researcher found that some teachers when approached to take part in the study refused as they found they were too busy. Hurst (1995) points out that observation are often the first pedagogic process to suffer when practitioners are under pressure because of inadequate resources and staffing (p.178).

4.5 Field Work

The data collection process in this research was accomplished through two placements. The first placement was the Ulster School which was the primary key site for data collection. Data collection within this phase involved the use of interviews and focus groups to explore and bring out themes that may be used as main areas to be further explored. Theoretical sampling was the core driving force in directing the researcher to appropriate respondents which was aided by the teachers and fellow staff within the school, based on their recommendations and experience on who and when to approach potential participants.

From the very first day at the Ulster School the placement teacher was overwhelming supportive in helping my study within the school, by acting as a mediator between teachers, staff and pupils in arranging interviews and focus groups. The use of the school communication email system was regarded as the best medium to contact potential teachers, staff and pupils. Interviews and focus groups would be scheduled according to respondent's availability and on occasions respondents could not make their appointments due to work and other concerns regarding their positions within the school. It was found by the researcher that the Ulster School never had a PhD student visit which the researcher honestly believed helped with the study as many participants were keen and interested in being interviewed as they had never had the opportunity before to take part a study.

The researcher found that the students were also very keen to take part in the study and in the conduction of interviews were open and unafraid to speak their minds on a series of contentious

issues regarding integrated education in Northern Ireland. The bulk of the themes that arose out of all the interviews and focus groups within the first placement were related to religious hostility, trying something different and most of all why had Northern Ireland become so segregated and how integrated education could bridge these divisions. The outcomes of the first placement represented the basic leads that directed the researcher to the next placement together with areas that had not been explored previously. These included the separate lives that some integrated pupils experience in both school and outside school whilst mixing with other children within their communities and how an “us and them” scenario continues between the Catholic and Protestant communities within Northern Ireland.

The second placement at the Rock School took place approximately one year after the first placement. During the time between the first and second placement the researcher began to analyze and transcribe the data collected within the first placement in greater detail than previous data analyses. Early categories and sub categories began to emerge which needed further exploration. The collection and analysis of the data were interrelated. In a Grounded Theory study the researcher ‘jointly collects, codes and analyses the data and decides what data to collect next and where to find them, in order to develop the theory as it emerges’ (Strauss & Corbin, 1998, p.45).

The sampling technique at the Rock school remained purposive. The researcher once again with the help of the teachers helped to arrange interviews with pupils and staff via the school intranet and email communication systems. The researcher conducted the first interview at the Rock School based on previously revealed themes then analyzed it. More interviews were carried out and analyzed. The data analysis of this stage involved a comparison between data and data, between data and concepts and categories. This is called the systematic constant comparison. The purpose of this comparison is to sensitize the researcher to the dimensions and properties in the data (Strauss & Corbin, 1998, p.95). The sampling process thereafter was theoretical sampling. It was driven by the emergent concepts and the need to clarify the data, and to compare and verify the research categories. At the end of the second placement at the Rock School, the main categories of the research were identified and thus the study had reached

saturation meaning that coding of new data yields fewer and eventually no new examples. In this study, theoretical saturation was reached at the 45th interview.

4.6 Ethics and its Relation to Grounded Theory Research

Regardless of the approach to qualitative inquiry, a qualitative researcher faces many ethical issues that surface during data collection in the field and in analysis and dissemination of qualitative reports. A definition of ethical problems as they apply to social research is given by Barnes (1979) “as those which arise when we try to decide between one course of action and another in terms of expediency or efficiency but by reference to what is morally right or wrong” (P.16). This is an important point. Ethical decisions are not being defined in terms of what is advantageous to the researcher or the project upon which they are working. They are concerned with what is right or just, in the interests of not only the project but all the participants involved in the research. Lipson (1994) groups ethical issues into informed consent procedures; deception or covert activities; confidentiality toward participants and sponsors, and colleagues; benefits of research to participants over risks; and participant request that go beyond social norms. This study will look at each of these in turn with reference to Grounded Theory research.

4.6.1 Informed Consent

For Grounded Theory research, signed informed consent is the common practice, and also the rule. This entails a statement containing adequate information about the nature of the research and other aspects of the researcher-respondent relationship, which is carefully read by the respondent, who in turn is to return it to the researcher (Sarantakos 2005, p.20). In addition verbal consent was also common throughout the research and was provided to all participants. (See Appendix G: Informed Consent Form).

4.6.2 Deception

Deception occurs when researchers represent their work as something other than what it is (see: Milligram, 1963; Rosenthal & Jacobson; 1968; Rosenhans, 1973). The ethical objection to

deception seems to turn to two points. First it is unethical and second is liable to damage the reputation of sociology in the larger society and close off promising areas of research (Erikson (1967, p.369). Throughout the course of this study no participants were encouraged to take part in the research by deceiving them. All participants were informed of the nature of the study together with how the data was to be used and analyzed.

4.6.3 Privacy, Anonymity & Confidentiality

The right to privacy is a tenet that many of us hold dear, and transgression of that right in the name of research are not regarded as acceptable. Lofland et al. (2006) state, “One of the central obligations that Grounded Theory field researchers have with respect to those they study is guarantee of anonymity via the ‘assurance of confidentiality’, the promise that the real names of the person’s, places and so forth will not be used in the research report or will be substituted by pseudonyms” (P.51). Throughout the study all participants were reminded of the right to anonymity. Privacy for the participants was protected by conducting interviews in a series of soundproof rooms around the school including the sixth form centre lounge, library and vacant classrooms. All interviews were conducted within a closed space for, not only privacy and confidential reasons, but also general noise background and interruptions which the researcher found was having an adverse effect on data transcriptions (**See Appendix G: Informed Consent Form**).

4.6.4 Risks and Avoiding Harm to Participants

According to Sarantakos (2005, p.19) it is the researcher’s responsibility to ensure that the research will not entail any procedures that cause harm to participants. The types of harm that can be experienced by participants may be physical, mental or legal. Under no circumstances were participants in this study treated to physical harm or treatment that could harm or inflict danger.

Following the Nottingham Trent University Research Committee (URC) ethics policy this research promoted the highest possible standards of ethical practice in the conduct of this academic research by protecting the rights, dignity, safety and privacy of the research subjects.

4.6.5 Use of Audio Recording & Transcription

Heritage (1984, p.238) suggests that the procedure of recording and transcribing interviews has the following advantages: it helps to correct the natural limitations of the researcher's memories; it permits repeated examination of the interviewee's answers; helps to counter accusations that an analysis might have been influenced by a researcher's values or biases. However, it has to be recognized that the procedure is a very time consuming. It also requires good equipment, usually in the form of a tape recorder and microphone. Rafaeli (1997, p.14) points out that qualitative researchers when taping and transcribing can face two initial problems, namely hardware malfunction and refusals of participants to be recorded.

Chattoe and Gilbert (1999) also suggest that it should not be assumed that shorter interviews are necessarily inferior to longer ones. Beardsworth and Keil (1992, p.262) explain that the problem with transcribing interviews is that it is very time consuming. Their study of vegetarianism using seventy three interviews generated several hundred thousand words of transcript material. This does highlight the point, that while transcription has the advantage of keeping intact the interviewers and interviewee's words, it does so by piling up the text. Lofland and Lofland (1995) advise that the analysis of qualitative data is not left until all the interviews have been completed and transcribed.

4.7 Reflexivity & Grounded Theory

There are various uses and understanding of the term 'reflexivity' in qualitative research (Guba & Lincoln, 1994). It has been one of the innovations of postmodern approaches to qualitative research to situate the self and the others in the research (Willig, 2008; Patton 2002; Hall, 2004; Banister, 1994; Elliot et al. 1999). This means focusing on the presence and the consequences of the researcher in the research process as an actor, designer, interpreter, bricoleur, writer,

constructor of data, and even a participant in his/her study (Clarke, 2005). Some scholars relate the reflexivity to the effects of research-participant interaction in the construction of data (Madill et al. 2000). Thus, the researchers are not merely the instruments of the study rather than constructors or co-constructors of 'understandings of their topics through the questions they ask, the contexts they study, and their personal biographies' (Rossman & Rallis, 1998). To explicate the researcher's reflexive accounts during a research process is a means for bridging 'the gap between the abstract understanding of doing research and the actual practical details of a research process' (Renganathan, 2009, p.3), between the theory and practice. In particular, addressing the reflexivity issues is advocated in integrated education research (Mc Glynn, 2004).

In any qualitative research it is difficult to separate the identity of the researcher from the findings and the analysis (Denzin & Lincoln, 2000). This is particularly problematic when doing research on group relations in Northern Ireland, as the perspectives of Catholics and Protestants, Nationalist and Republicans tend to differ considerably when interpreting issues related to the conflict or mechanisms of solving the conflict (Liechty & Clegg, 2001). "Reflexivity requires an awareness of the researcher's contribution to the construction of meanings throughout the research process, and an acknowledgment of the impossibility of remaining 'outside of' one's subject matter while conducting research. Reflexivity then, urges us "to explore the ways in which a researcher's involvement with a particular study influences, acts upon and informs such research." (Nightingale & Cromby, 1999, p. 228).

Reflexivity is the topic of a new debate in both Grounded Theory literature and the broader qualitative enquiry literature. Cutcliffe & Mc Kenna (2004) argues against reflexive techniques such as memo and journal writing, positing that they are poor quality assurance measures for researchers. This argument continues elsewhere with specific reference to the concept of reflexivity, which Cutcliffe (2003) rejects as useless based on assumptions that it is impossible for individuals to attain knowledge of self. Because of the complexity of self, engaging in reflective processes could only ever partially realize the broad scope of knowledge that actually underpins our thinking and actions as much of this is unconsciously realized, such as tacit knowledge and 'knowledge produced during empathic exchange' (Cutcliffe, 2003, p.144).

A key strategy to promote quality in the use of Grounded Theory methods is the maintenance of an audit trail. This research kept a series of memos which provided a mechanism for tracing the interactions with both the participants and data. This allowed the researcher to make meaningful linkages between the personal and emotional on the one hand, and the stringent intellectual operations to come on the other (Lofland & Lofland, 1995, p.15). Whilst reflexivity involves thinking critically about the research process, that is, how it was done and why and how it could be improved; reflexivity stresses reflecting on the self, the research, who did it (Wellington, 2000). The insider/outsider dimension is critical to the research question for on one level it allows the researcher to gain access to areas which may be denied to other researchers and places me in a 'special position in terms of understanding those shared aspects of experience (Bridges, 2002, p.73).

The researchers own personal interest and own life experiences will almost inevitably mean that any interpretations will be influenced by value positions and the emergent knowledge should be challenged on these grounds, yet the researchers intend to guard against distorting bias through active reflection and an 'openness to criticism' (Bridges, 2002, p.86). To respond to the calls for reflexive accounts in qualitative research in general and in Grounded Theory studies in particular, the researcher tried to acknowledge related reflexivity issues in the research. These include the researcher's identity, professional and personal background and the nature of the relationship between the researcher and the participants.

Engaging within this Grounded Theory study meant that the researcher was committed to a relationship of reciprocity with all the participants which included a reflexive consideration of existing power differentials. Recognizing the need to establish a relationship with participants that is mutually beneficial is closely aligned to the ethical principle of beneficence, which guides researchers to do no harm (Naggy et al, 2010). Once the researcher had entered the field there were several strategies that helped move the researcher and participants to a more equal sharing of power. This included scheduling interviews at a time and locations of the participant's choice, for example when pupils and teachers had free time.

The researcher also used a relatively flexible and unstructured approach to questioning so that the participants' assumed more power over the direction of the conversation, for example allowing the participants to take control of the interviews. The researcher also shared an understanding of the key issues arising and assumed an open stance towards the participants together with answering any questions asked both during the interview and afterwards. Through working with a reflexive Grounded Theory approach (Charmaz, 2006), the researcher allowed the data to dictate the analysis and the development of the research thereby promoting 'strong objectivity' (Harding, 1992) through a rigorous reflexive stance. The objective of this research was to provide rich, deep data that placed an emphasis on the pupil's view of integrated education in Northern Ireland with an attempt at "letting the participants speak"; this placed a large focus on language, meaning and description and thus allowed the participants to have greater input and hence to be critically reflexive.

The researcher had previous experience of the substantive area of integrated education area and therefore felt assured that prior experience and knowledge was an advantage in assisting the researcher to recognize the nuances and understand the subtlety of what was being said by the participants in the field and in the analysis of the data. The researcher believed that having experience in the substantive area of the research was valuable and did not pose a threat to the rigour of the study or introduce undue bias. This is discussed in the next section regarding the difficulties and ambiguities of being a research insider and outsider within the study.

4.8 The Insider/Outsider

The qualitative researcher's perspective is perhaps a paradoxical one: it is to be acutely tuned in to the experiences and meaning systems of others- to indwell- and at the same time to be aware of how ones' own biases and preconceptions may be influencing what one is trying to understand. (Maykut & Morehouse, 1994, p.123)

The notion of insider/outsider status is understood to mean the degree to which a researcher is located either within or outside a group being researched, because of her or his common lived experience or status as a member of that group (Gair, 2011, p.135). In particular, this means that while an outsider might have limited knowledge of the group being studied before the research;

in contrast an insider has intimate knowledge that provides a lived familiarity with the participants being studied (Griffith, 1998, p.361).

Writers such as Lughod (1998) and Hill-Colins (1990) argue that 'insiders' - researchers who study a group to whom they belong - have an advantage because they are able to use their knowledge of the group to gain more intimate insights into their opinions. The insider role is said to establish the researcher's legitimacy and/or stigma and often provides quicker access to participants (Adler & Adler, 1987, p.37). This insider role status frequently allows researchers more rapid and more complete acceptance by their participants. Therefore, participants are typically more open with researchers so that there may be a greater depth to the data gathered.

Despite the benefits of being a member of the group studied, being an insider is not without its potential problems. Firstly, researchers might struggle with role conflict if they find themselves caught between "loyalty tugs" and "behavioural claims" (Brannick & Coghlan, 2007, p, 70). Secondly, Asselin (2003) points out that the dual role can also result in role confusion when the researcher responds to the participants or analyses the data from a perspective other than that of the researcher. Although this shared status can be very beneficial as it affords access, entry and a common ground from which to begin the research, it has the potential to impede the research process as it progresses. Glesne (1999) and Mullings (1999) suggest that it is possible that the researchers perceptions might be clouded by his or her own personal experience and that, as a member of the group, he or she will have difficulty separating it from that of the participants. Furthermore, this might result in an interview that is shaped and guided by the core aspects of the researcher's experience. There are clearly costs and benefits to be weighed regarding the insider status of the researcher.

By contrast 'outsiders', as the term suggests, enter the setting on a temporary basis for the purpose of conducting research, meaning that their "more personally consequential settings are elsewhere" (Bartunek & Louis, 1996, p.3). The benefit of being an outsider is that by not belonging to a group under study, they are more likely to be perceived as neutral and therefore be given information that would not be given to an outsider (Fonow & Cook, 1991). One of the major advantages of being an outsider is quite clearly that the researcher looks at new things with

'new' eyes and therefore notice things that insiders take for granted or do not notice (Hassim & Walker, 1992, p.82). 'Outsiders' also argue that they are likely to have greater degree of objectivity and ability to observe behaviours without distorting their meanings (Mulling, 1999, p.340).

De Cruz & Jones (2004) suggest that researchers can be insiders, outsiders, and sometimes both and that insider/outsider positioning is a complicated argument. They acknowledge that an outsider might not get the same access to the field as an insider, but cautioned that in the recent past, insider status might have been used to avoid negotiating access, thus entrenching rather than avoiding researcher's power in relation to participants. There appears to be as many arguments for outsider research as against, with the same issues able to be raised in support of outsider research, as against it. (Serrant-Green, 2002, p.38).

The binary implied in the 'insider/outsider' debates is less than real because it seeks to freeze personalities in place, and assumes that being an 'insider' or 'outsider' is a fixed attribute. The 'insider/outsider' binary in reality is a boundary that is not only highly unstable but also one that ignores the dynamism of positionalities in time and through space. No individual can consistently remain an insider and few ever remain complete outsiders (Mullings, 1999, p.340). Furthermore; the relationship between researcher and participant cannot be determined a priori as a researcher can be categorically designated either an insider or an outsider. Rather, research status is something that participants continuously negotiate and locally determine. A researcher can be an insider in a particular local situation but an outsider in another. A researchers characteristics do not solely determine insider/outsider status. Rather, this status emerges from the interaction between the researcher and participants as well as the social and political situation within which the interaction occurs (Kusow, 2003, p.597).

4.8.1 Researcher Role

In undertaking this research, the researcher acknowledges that his personal experiences influenced the decision to research insights into the lives of pupils participating in integrated education in Northern Ireland. Further the researcher acknowledges that his experiences also influenced the way he chose to research this topic. For some researchers, the motivation for their choice of topic results from a combination of experiences and moments (e.g. White, 2000).

According to the researcher's background, in this study, the researcher considered that he was researching his own community through the pupils attending integrated education in Northern Ireland. As the researcher was born and grew up in Northern Ireland and considered his nationality as Northern Irish, the researcher had previous knowledge about the research context in terms of the cultural dimension within the province. The researcher positioned himself as both an insider to the Northern Ireland cultural traditions, religious practices, language and general way of life. However; the researcher also positioned himself as an outsider regarding the scope of integrated education schooling as the researcher had little or no prior knowledge of its environment, policies and practices. Equally the researcher acknowledges that he played a multiple role within the insider/outsider domain throughout the course of the study.

The researcher was aware of the costs and benefits regarding the insider versus outsider status of the research study. As Pugh et al. (2000) suggest that the research partnership between an insider and an outsider would balance the advantages of both positions while minimizing the disadvantages of each. Being a member of the group under investigation does not unduly influence the process in a negative way. The researcher incorporated a disciplined bracketing and reflection on the subjective research process, with a close awareness of his own personal biases and perspectives that reduced the potential concerns associated with insider/outsider membership. The researcher had an ability to be open, authentic, honest, deeply interested in the experience of one's research participants, and committed to accurately and adequately representing their experience.

4.8.2 Insider/Outsider Northern Ireland

A number of authors have discussed the difficulties and dangers facing social researchers working on sensitive topics in Northern Ireland (Brewer, 1993; Knox, 2001; Pickering, 2001; Feldman, 1991). One widely discussed issue is that of interviewee suspicions over the identity of the researcher and the purpose of the research (Brewer, 1993, p.127). Such issues are particularly relevant to the respective roles of 'insider' and 'outsider' researchers of violently divided societies (Smyth & Robinson, 2001). According to Lundy & Govern (2006, p.78) there are numerous barriers that can prevent access to the 'outsider/insider' in Northern Ireland. Long-term experience of a conflict that revolved around an information war, state surveillance and, in particular, the use of informers can have a very real impact. It results in what might be termed a 'culture of secrecy' and a deep-seated distrust of 'outsiders/insiders'.

Lundy & Govern (2006) continue to suggest that there are many steps that the 'outsider/insider' researcher can do to alleviate such concerns. However, there is also a need to recognize that the fact of who they are and what they are doing can still act as a major delimiting factor on their ability to access important aspects of the views, opinions and experiences of participants. Furthermore; Smyth & Robinson (2001) suggest that the continuing prevalence of communal division in parts of Northern Ireland where the conflict had its most devastating impact is a reality that field researchers in this area need to recognize. The researcher was well aware of the provinces troubled past and remained neutral with regard to political and religious associations throughout the study.

4.8.3 Insider/Outsider in the Research Study

As a researcher who was part of the social world of the study, the researcher was aware that reflexivity was a significant feature of the research as it was using primarily interviews, focus groups and observation research was the primary methods for collecting data. The researcher reflected on his feelings in the written memos and these gave additional meaning to the data. Having grown up in Northern Ireland before, and being Northern Irish, facilitated the researchers understanding of both the culture and the symbolic and concrete meanings of words and also the

use of local humour and dialect in communication. My role as a researcher and personal identity helped me to understand the behaviour and thoughts of staff and pupil's from their own perspectives.

It is significant that while the researcher's insider status was someone tenuous, it was enough for the research participants to overlook the factors that made the researcher an outsider. In addition, the researcher acknowledges that having at times an identity as an outsider eased the research process because participants acknowledged that I did understand the local situation and was keen to make themselves clear. The participants, most notably the pupil's prefaced comments with qualifications such as 'Northern Ireland is a difficult place for someone from outside to understand,' or 'someone who didn't grow up here might think this sounds crazy.' The participants seemed grateful for the chance to explain themselves to the outside world. This significance lies in the fact that the basis of the study was to gain an insight to lived experiences of participants in integrated education in Northern Ireland. Like many insider/outside researchers, however, the researcher still had to undergo a period of outsider/insider reconciliation during which the researcher had to earn a certain level of trust and credibility with participants.

Four key issues that were relevant to conducting research as an insider/outside within the research study and how they were managed are set out in the following sections: 'Negotiating Access to the Field'; 'Gaining Credibility and Trust'; 'Researcher Identity and Community Connections';

4.8.4 Negotiating Access to the Field

In terms of gaining access as described earlier regarding entry to the two schools, the researcher considers that had the researcher not have come from the local area of the schools entry would have been denied. The researcher acknowledges that he was not a total outsider and that having grown up in Northern Ireland gained a special insider status which could be summed up as "he's one of us", not in terms of being a Protestant or Catholic but because the researcher was from Northern Ireland. Right from the beginning of the field work staff and pupils genuinely had a

supportive and open interest for the study. Although the researcher in minor incident was deemed as some sort of spy, this was corrected immediately by explaining in detail what the study was about.

The researcher acknowledged that because of the Northern Ireland troubles and deep suspicions exist between strangers in new settings. The researcher eased these worries and concerns with participants by “talking local” with his native dialect; interviewees were assured of the researcher’s familiarity with the issues discussed and thus allowed for participants to feel relaxed and feel that they were not telling secrets. It was important throughout the study for the researcher to remain neutral and coherent with the schools teachers, pupils and staff and this was achieved through making clear to them that the researcher saw integrated education having a vital importance in the education of children in Northern Ireland. In addition I promised to disseminate the findings of the study to them on its completion.

4.8.5 Gaining Credibility & Trust

The first step that I took toward gaining credibility and trust of the staff and pupils was explaining my role as a researcher and the detail of my study right from the start to all the staff within the morning briefings and the beginning of lessons for the pupils. The researcher whilst sitting in the staff room not knowing anyone, could clearly see and feel that he was an outsider in the eyes of the fellow staff, noting “who’s he”, “are you a new start”, “what do you do”,. The researcher managed this again by standing up and introducing himself and the justification for my study. The researcher at the time did not feel to establish an ‘insider’ identity within the schools as the staff seemed to welcome and accept me as postgraduate researcher without any hesitation. Trust and acceptance for the researcher’s ongoing presence within the school were implied in the teachers, pupils and staffs behaviour towards me from the outset.

4.8.6 Researcher Identity & Community Connections

Northern Ireland has and still holds a strong community identity from belonging to either “Catholic” or “Protestant” communities. For such a small province the strength of identity from

being associated with either community, depending on the locality that the individual is in can bring rewards and high status in some communities whilst in other communities can bring trouble, hate and bigotry. This is common practice within the interface areas of Belfast and throughout Northern Ireland which is demonstrated in communities with murals, kerb paintings and flags. The researcher came across this issue time and time again throughout the study that it was extremely hard for pupils not to belong to one of the distinct communities. The researcher was very careful not to stir up tensions by introducing controversial topics which would bring to the surface divisive “us and them” feelings.

It was within these situations that the researcher began to switch from outsider to insider identity. Although the researcher was from the outset an outsider in terms of integrated education practice and provision, notwithstanding this; the researcher was also an insider to the segregated nature and divisions of within Northern Ireland society. The researcher managed these related tensions by being open about his past life growing up in Northern Ireland and in particular within the locality of the two schools. The researcher did not condone nor condemn any actions, insults or sectarian hatred that both the pupils and staff had encountered and/or took part in.

The researcher whilst conducting interviews was aware of subtle words and expressions that might lead to cause for concern and thus let the participants speak from their point of view without interference, probing was minimal and discussion with all participants was free flowing. While the researcher was an outsider to the research participants, the researcher's insider status was a previous long term resident of Northern Ireland who had a sound understanding of participant's points of view. The binary positioning of the researcher within this study required the development of open, honest relationships with all participants involved.

The researcher's knowledge has however helped to develop a new level of understanding of the researcher position. The researcher acknowledges that the insider-outsider notion is more of a continuum; one that a researcher can traverse at different times of the research study. Consequently the researcher takes on a role that allows them to distance themselves when appropriate even though they may have intimate insider knowledge of the occurrence under study.

4.9 Validity & Reliability

Validity is concerned with the integrity of the conclusions that are generated from a piece of research (Bryman, 2008, p.700). Hammersley (1987) suggests that a research account may be considered valid 'if it represents accurately those features of the phenomena, that it is intended to describe, explain or theorize' (p.67). Silverman (2004) states that "validity" is another word for 'truth' (p.224). He proposes five strategies for increasing the validity of findings which include: using the 'refutability principle' or the refuting of assumptions against data as the researcher proceeds through the research; using the 'constant comparative method', or the testing of provisional hypotheses against at least one other case; doing 'comprehensive data treatment', or incorporating all cases into the analysis; searching for deviant cases, that is including and discussing cases that don't fit the pattern; and making appropriate tabulations or using quantitative figures when these make sense as in mixed method designs (pp.209-226). Charmaz (2006, pp.182-183) offers a list of criteria for evaluating constructionist Grounded Theory which addresses both the scientific and creative aspects of doing qualitative research. Charmaz (2006) breaks down her criteria down into four categories including credibility, originality, resonance and usefulness see figure 17 next for criteria used in Grounded Theory Studies.

Figure 17: Criteria for Grounded Theory Studies (Charmaz, 2006, p.182-183).

Credibility

- Has your research achieved intimate familiarity with the setting or topic?
- Are the data sufficient to merit your claims? Consider the range, number, and depth of observations contained in the data?
- Have you made systematic comparisons between observations and between categories?
- Do the categories cover a wide range of empirical observations?
- Are there strong logical links between the gathered data and your argument and analysis?
- Has your research provided enough evidence for your claims to allow the reader to form an independent assessment and agree with your claims?

Originality

- Are your categories fresh? Do they offer new insights?
- Does your analysis provide a new conceptual rendering of the data?
- What is the social and theoretical significance of this work?
- How does your Grounded Theory challenge, extend or refine current ideas, concepts and practices?

Resonance

- Do the categories portray the fullness of the studied experience?
- Have you revealed both luminal and unstable taken for granted meanings?
- Have you drawn links between larger collectivities or institutions and individual lives, when the data so indicate?

Usefulness

- Does your analysis offer interpretations that people can use in their everyday worlds?
- Do your analytic categories suggest any generic processes?
- If so, have you examined these generic processes for tacit implications?
- Can the analysis spark further research in other substantive areas?
- How does your work contribute to knowledge? How does it contribute to making a better world?

4.10 Chapter Conclusion

The aim of this chapter was to consider the methodological issues relating to the selection of an appropriate research design and strategy to address the research question. The chapter presented the study as an interpretive research, whose focus was on the experiences of pupils attending an integrated school in Northern Ireland. The chapter proposed that the Grounded Theory approach was an appropriate interpretive approach for exploring, and developing an understanding of the experiences of pupils in an integrated school. The research strategy was the way in which the researcher achieved the aim in developing a theoretical formulation adapted to offering new understandings of pupil relations within an integrated schooling environment.

The primary data collection methods included interviews, focus groups and observations. Principles of data collections were theoretical sampling, theoretical sensitivity and theoretical saturation. The methods of data analysis were guided by the technique of constant comparative method. The empirical materials were analysed via open, axial and the selective coding principles of Grounded Theory. Having presented the research methodology, the full findings are now discussed in the next chapters.

Chapter 5

Data Analysis Categories & Properties

5.1 Introduction

In the previous chapter, the generation and collection of data from a diverse range of sources was examined in the current context of this Grounded Theory study. This chapter will now turn the reader's attention to the essential grounded theory methods related to data analysis undertaken within this study. In this chapter the process of conceptual development which includes the assignment of coding and categorization will be emphasized and discussed at length including the approaches and tools that enhanced and aided the analytical process within this study. The chapter will conclude with the integrated categories and sub properties which provide the basis for the advanced phase of analysis and the development of the core category.

5.2 Field Initial Entrance

The researcher entered the field with an open mind of what to see and what to expect within the first integrated school. Initially the researcher was welcomed in with open arms and given access to pupils', teachers' and locations in the school for observations. A theoretical memo from the first day describes the thoughts and processes that had been witnessed.

Memo 1: Initial Impressions

Even before I had arrived on the school premises, the surrounding community flags, kerb stones and graffiti on the walls give me a brief idea of what the school was up against in trying to bridge community relations. I distinctly remember being determined not to be offended and not let prejudiced thoughts stand in the way of gaining a better insight. Having walked up to the school gates, I distinctly remember thinking is this a school? And how much importance location would be for setting up an integrated school. I rang the bell to gain entrance and the door opened. I was welcomed in by the administrative teams who gave me my passes and were delighted. While sitting waiting I observed all the plaques and awards on the

wall. There were no religious or political symbols. I was then given a tour of the school to see that there were no corridors; transition spaces were all outdoors, which I thought was a fantastic way to combat bullying and to provide fresh air for the pupils. In the morning, pupil's bags lined the outside of the classrooms with no apparent concern for theft. I had only been in the school for an hour and already felt comfortable. I had already begun to speak to as many people as possible and to gain their perspective on life in an integrated school. On my first day there was a lot to take in and I believe that over my period spent in the school I gained a profound insight in its workings.

5.3 Data Collection: Initial Decisions

At first the researcher spent his initial days chatting informally to both teachers and students about school and at the same time asking the participants if they would like to participate in the study (**See appendix B: Information Sheet**). Initially pupils were delighted to take part, with a few pupils asking questions like:

- *I have never been interviewed before, what do you want me to say?*
- *Will I get to go on television?*
- *Can I be interviewed with my friends?*
- *What will you do with the interviews?*
- *Will I get into trouble?*

Having asked the teachers of the pupils to be interviewed, each participant was given a consent form to be taken home for parental consent (**See Appendix G: Informed Consent Form**). The consent form detailed the purpose and rationale of the study together with data protection protocol. Before any interview or observation took place the researcher briefed the teachers and class about who he was and what he was doing in the school. Some teachers did not want to be observed or interviewed and their wishes were acknowledged. The teachers and pupils that had been interviewed at the beginning of the study provided a compass on which way to direct the study via theoretical sampling.

The school was very accommodating by providing the researcher with a room with windows and sound proofing for all interviews. All interviews were free flowing, allowing the participants to

talk at length, which helped the researcher to constantly change the researcher's interview style, pace and to pursue new threads of enquiry. It was adapting these strategies which came with experience to keep grounding deductive ideas by questions as they emerged in the conversations and interviews, to keep the direction of the ideas and questions going toward researched interpretations with underlying scope and parsimony of conceptualization (Glaser, 1978, p.48).

5.3.1 Open Coding: Running the Data Open

Open coding is the generation of an emergent set of categories and their properties which, fit, work and are relevant for integrating theory. According to Glaser (1978, p.56) to achieve this goal the analyst begins with open coding, which is coding the data in every way possible. Another way to phrase it is "running the data open." Codes are a form of short hand that researchers repeatedly use to identify conceptual reoccurrences and similarities in the patterns of participants experiences. Groups of codes representing a higher level concept form a category (Birks & Mills, 2011, p.93). Glaser and Strauss (1967) suggest that quite often the label assigned to a code is elevated to become the name of a category because it has inherent conceptual grab for the researcher.

Coding is an active process drawn from the substantive area of investigation; therefore in this case the substantive area is integrated education in Northern Ireland. Substantive codes according to Glaser (1978) are taken from the language of the data and generally assume the form of either gerunds and/or in vivo codes. Charmaz (2006) argues for the use of gerunds (verbs used as nouns that always finish with 'ing') when coding as a way to identify process in the data as well as focusing on the participants experiences as a source of conceptual analysis. Within this study, the researcher's previous thinking about extant theory, professional experience and knowledge, and lay experience and knowledge was used also to influence the identification of codes.

Whether or not a literature review should be carried out in advance when applying grounded theory is debatable, but in this case the researcher was not familiar with the academic literature on integrated education. To this extent, the researcher was a truly 'naive' researcher. For the

purposes of the analytic process presented in this chapter, the grounded theory method has been displayed in stages and is presented here as a series of stages. However it must be stressed that Grounded Theory analysis is an iterative and recursive process; while each stage informs the next, all stages are revisited as the research project progresses.

5.3.2 Line-by-line Analysis

According to Strauss and Corbin (1998) Micro Analysis is defined as “the detailed line-by-line analysis necessary at the beginning of a study to generate initial categories (with their properties and dimensions) and to suggest relationships among categories which involves a combination of open and axial coding” (p.57). Microanalysis, involves very careful, often minute examination and interpretation of data and therefore the researcher takes data apart and works with the pictures, words, phrases, sentences, paragraphs and other segments of material. The advantage of using micro analysis is that this type of examination of single words, of phrases, of sentences does for researchers can be invaluable because it makes the researchers aware of how much is packed into small bits of data.

Strauss & Corbin, (1998, p.65) summarize the importance of micro analysis as the procedure is a very focused one as the data is not being forced but is allowed to speak; it obliges the researcher to examine the specifics of the data; compels the analyst to listen closely to what the interviewees are saying and how they are saying it; aids the development of *vivo* concepts that will help further stimulate the researchers analysis; stimulates researchers to ask theoretical questions including probing questions to aid discovery of properties that will flush out concepts and their relationships. By doing line-by-line coding through which categories, their properties, and relationships emerge automatically takes the researcher beyond description and puts it into a conceptual mode of analysis. The development of provisional hypothesis is also likely to arise during line-by-line analysis’ and finally doing micro analysis enables researchers to examine what assumptions about data they are taking for granted.

Fresh data and line-by-line coding prompts the researcher to remain open to the data and to see nuances in it. According to Charmaz (2006, pp.50-51) the benefits of line-by-line coding by the researcher includes:

- A close look at what participants say and, likely struggle with
- Initial codes help the researcher to separate data into categories and to see processes.
- The logic of ‘discovery’ becomes evident as the researcher begins to code the data.
- Through coding each line of data, the researcher gains insights about what kinds of data to collect next.
- Careful coding helps the researcher from imputing motives and fears to the collected data (See figure 18 below).

Figure 18: Initial Coding: Line-By-Line Coding Example: Integrated School Governor

Excerpt	Open Code
<p>Interviewer: <i>What is your association with the integrated school?</i></p> <p>Respondent: Well my son went to the integrated school; after he started I was asked to stand as a parent governor, I spent two terms as I was elected again, and I was off for a while and then was elected as a Department for Education Northern Ireland (DENI) representative. So I was a parent representative and then went on to be a DENI representative. But at the end of my tenancy I thought it was time to step down and leave it for younger people.</p> <p>Interviewer: <i>What does integrated education mean to you?</i></p> <p>Respondent: Well a lot of people think it is the two religions (Catholic and Protestant) but it is not, it's the sexes, it's the class, it's the ability, race, everything under the one roof in a safe environment where they can mix and be themselves. They pupils can bring</p>	<ol style="list-style-type: none"> 1. Family connections, absent and returned, was liked and brought back, decided time was up and give others a chance, namely younger people 2. Confusion over integrated education meaning, everyone in a safe environment, no intimidation. 3. Cultural aware and friendly

<p>their own cultures and teach others about their cultures and know they can talk safely and nobody is going to attack or intimidate them. The rock (Name of School changed) is on an interface in North Belfast so you get a lot of children who live in segregated communities who never get the chance to mix with the other side. They actually come under a lot of pressure for going to an integrated school. I know that the aim of the rock is to provide a safe place for the pupils. But also it is important to bring their own cultures and they actually hold cultural days which everyone brings in something to do with their culture and they talk about it and teach other children what they are about. Children can be themselves and know that they are safe.</p>	<p>4. Pupils are marginalized</p> <p>5. Cultural Inclusion</p>
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5.3.3 Intermediate Coding

The intermediate coding follows on from the initial coding. Glaser and Strauss (1967), in discussing the integration of categories and their inherent properties, identify intermediate coding in its earliest form. For Glaser (1978), open coding is followed by ‘selective coding’, where attention is turned to generating codes around an identified core variable. Charmaz’s (2006) ‘focused coding’, in which existing significant codes direct analysis is a similar process. ‘Axial coding’, defined by Strauss and Corbin (1990, p.96) as ‘a set of procedures whereby data are put back together in new ways after open coding, by making connections between and within categories’, while elevating the level of conceptual analysis, is the most developed form of intermediate coding. This definition acknowledges that the identification of patterns and relationships during the process of category development is inevitable. Figure 20 below gives an example of the intermediate coding within the study.

Figure 19: Intermediate Coding

Excerpt	Open Code	Intermediate Coding
<p>Interviewer: <i>What is your association with the integrated school?</i></p> <p>Respondent: Well my son went to the integrated school; after he started I was asked to stand as a parent governor, I spent two terms as I was elected again, and I was off for a while and then was elected as a Department for Education Northern Ireland (DENI) representative. So I was a parent representative and then went on to be a DENI representative. But at the end of my tenancy I thought it was time to step down and leave it for younger people.</p> <p>Interviewer: <i>What does integrated education mean to you?</i></p> <p>Respondent: Well a lot of people think it is the two religions (Catholic and Protestant) but it is not, it's the sexes, it's the class, it's the ability, race, everything under the one roof in a safe environment where they can mix and be themselves. They pupils can bring their own cultures and teach others about their cultures and know they can talk safely and nobody is going</p>	<ol style="list-style-type: none"> 1. Family connections, absent and returned, was liked and brought back, decided time was up and give others a chance, namely younger people 2. Confusion over integrated education meaning, everyone in a safe environment, no intimidation. 3. Cultural aware and friendly 4. Pupils are marginalized 5. Cultural Inclusion 6. Be free to mix with others 	<p>Parental Involvement</p> <p>Definition of Integration</p> <p>Inclusive</p> <p>Segregated</p> <p>Cohesion</p> <p>Contact</p>

<p>to attack or intimidate them. The rock (Name of School changed) is on an interface in North Belfast so you get a lot of children who live in segregated communities who never get the chance to mix with the other side. They actually come under a lot of pressure for going to an integrated school. I know that the aim of the rock is to provide a safe place for the pupils. But also it is important to bring their own cultures and they actually hold cultural days which everyone brings in something to do with their culture and they talk about it and teach other children what they are about. Children can be themselves and know that they are safe.</p>	<p>7. Past experience/knowledge</p> <p>8. Prior knowledge</p> <p>9. Culture celebrations</p>	<p>Local Knowledge</p> <p>Experience</p> <p>Multicultural</p>
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5.3.4 Vivo Codes

In Vivo’s root meaning is “in what is alive,” and as a code refers to a word or short phrase from the actual language found in the qualitative data record, “the terms used by participants themselves” (Strauss, 1987, p.33). Folk or indigenous terms are participant-generated words from members of a particular culture, subculture, or micro-culture. Folk terms indicate the existence of the group’s cultural categories (Mc Curdy et al, 2005, p.26). Vivo codes are taken from or derived directly from the language of the substantive field; essentially the terms are used by actors in that field themselves.

According to Strauss (1987, p.33) “in vivo codes tend to be the behaviours or processes which will explain to the analyst how the basic problem of the actors is resolved or processed. The use of vivo codes has two characteristics including analytic usefulness and imagery. The analytic usefulness relates the given category to others with specific meaning, and carries it forward easily in the formulation of theory. The imagery is useful insofar as the analyst does not have to keep illustrating the code in order to give it meaning. Its imagery implies data that has sufficient meaning so that the analyst does not clutter his or her writing with too many illustrations.

Vivo codes hold the local interpretive meaning which they have for participants and have much analytic force since the actors do use them with ease and with sufficiently precise meaning (Strauss, 1987, p.34). Similar thought is shared by Charmaz (2006) who also suggests that the use of vivo codes helps the researcher to preserve participants’ meanings of their views and actions in the coding itself (see figure 20 for vivo codes used within the study). Charmaz (2006) argues that ‘like any other code, the vivo code needs to be subjected to comparative and analytic treatment and when scrutinized, three kinds of vivo codes prove to be useful including:

1. Those general terms everyone ‘knows’ that flag condensed but significant meanings
2. A participant innovative term that captures meanings or experience
3. Insider shorthand terms specific to a particular group that reflect their perspective. (p.55)

Figure 20: Examples of Vivo Codes from Pupil’s Interviews

Vivo Terms	Meaning
What’s the craic?	A greeting saying when people meet
He’s me mucker	Friend
Bunking off	Skippin school
You’re a geg	Your funny in a sarcastic way
My heads melted	My head is buzzin (hurts)
It’s a weaker	Brilliant
Wind yer neck in	Wise up

Bout yeah	How do you do
Ask yer maaa	Refer to someone else for advice
Wat r ye lookin at de ye want a photo	Stop staring at me
That'll do yeah for nign	That's all folks
Class like	Great stuff
Teachers got a face like a busted onion	The teacher is ugly

In each interview transcription the above vivo codes appeared time and time again crystallizing and condensing meanings that pupils put to everyday life. Following on from Charmaz (2006, p.57) who suggests that hearing and seeing participants' words anew allows the researcher to explore their meanings and to understand their actions through coding and subsequent data collection. At this level of analysis, the vivo codes reflect assumptions, actions, and imperatives that frame the actions of the pupils being interviewed. Studying these codes and exploring leads in them allows the researcher to develop a deeper understanding of what is happening and what it means to be a pupil in an integrated school. Using these vivo codes will anchor the analysis in the study of the participant's worlds.

5.3.5 Memo Writing

In the original Discovery of Grounded Theory Glaser and Strauss (1967) had little or no mention of memos or diagrams. The original authors suggested that memo writing is simply described as a useful strategy which "provides an immediate illustration for an idea" (p.108). Eleven years later in Theoretical Sensitivity (1978) Glaser devoted a chapter to theoretical memoing. Glaser (1978) explains that memos are "the theorizing write up of ideas about codes and their relationships as they strike the analyst while coding" (p.83). Memos permeate the grounded theory process from the initial stages of coding through to writing papers or monographs. The four basic goals of memos are according to Glaser (1978, p.84-87) include:

1. To theoretically develop codes, thus raising the data to conceptualization level, developing properties of categories, presenting hypotheses and beginning to locate the emerging theory.

2. To alleviate the usual constraints of writing theory by providing freedom, the analyst records ideas in any kind of language whereby sentence construction and punctuation should not be a pre-occupation.
3. To provide a memo fund acting as a primary source for subsequent investigation.
4. To be highly sorted, in order to achieve this memos should include titles or captions; any categories or hypotheses should be discussed; this should be typed on at least one carbon so one set can be easily cut and pasted; they can then be placed on index cards and finally, the analyst must be prepared to sort memos wherever they may fall, even if they contradict an idea (Glaser, 1978).

Strauss and Corbin's (1990) *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* include a chapter entitled memos and diagrams, they provide a similar definition for memoing to Glaser (1978) then identify seven general and fifteen specific memos, again similar to Glaser's interpretations (1978). The main differences are that Strauss and Corbin (1990) divide the notion into various types:

- Code Notes: Memos containing the actual products of the three types of coding
- Theoretical notes: products of inductive and deductive reasoning.
- Operational Notes: memos containing directions to self and others, such as future questions.
- Diagrams: diagrams of analytical thinking that show the evolution of the logical relationships between categories and their sub categories.
- Interpretive diagrams: used to try out and show conceptual linkages, these are not tied to the paradigm but left to the imagination.

Memo-writing according to Charmaz (2006, p.72) is the pivotal intermediate step between data collection and writing drafts of papers. Memo writing constitutes a crucial method in grounded theory because it prompts the researcher to analyze the data and codes early in the research process. Throughout the whole process of analysis according to Glaser (1978), the researcher should write freely and take chances with ideas. Memos help to generate relationships, abstract integrative frameworks and more general problems.

Memo writing functions as an audit trail which may be helpful in tracking analytic processes. Lyons and Coyle (2007, p.81) suggest that the researcher works proactively with the data and with the initial and subsequent categories to achieve steadily more analytic insights. Drawing on their own experiences and the work of Glaser (1978) and Strauss and Corbin (1990), Miles and Huberman (1994, p.74) provide a checklist on using memos which includes:

1. Always give priority to memoing
2. Memoing should begin as soon as possible when entering the field
3. Keep memos sortable, caption them by basic concept
4. Memos are about ideas, use them as indicators
5. Don't standardize memo formats or types
6. Memos provide sharp, sunlit moments of clarity or insight. See figure 21 an example of memoing.

Figure 21: An Example of a Memo Used in this Study: The Role of the Governor in Integrated Education

When talking to the Governor, I felt that the Governor was keeping silent on the sectarian issues that the school had met over its years. The interview kept jumping into issues about atrocities that happened outside school and little was talked about any that happened inside the school. I also thought that the role of the Governor was seen as being a status symbol in society as having a role in a large school. I also found that the issues the Governor had to debate in the committees, seemed frivolous but at in terms of inducting new parents these issues could be seen as a priority, for example parents complaining about not there being enough homework. I also came across variations in what people defined as integrated education. "It's more than educating Catholic and Protestants" and The Governor was adamant on that; even the tone of the participant's voice rose when replying to my question.

Throughout the whole process of analysis, the researcher undertook a series of memo writing both during and after the research. The memos served as a way to capture the thought processes at the time of being in the research field. In research terms the memos acted as a writing function

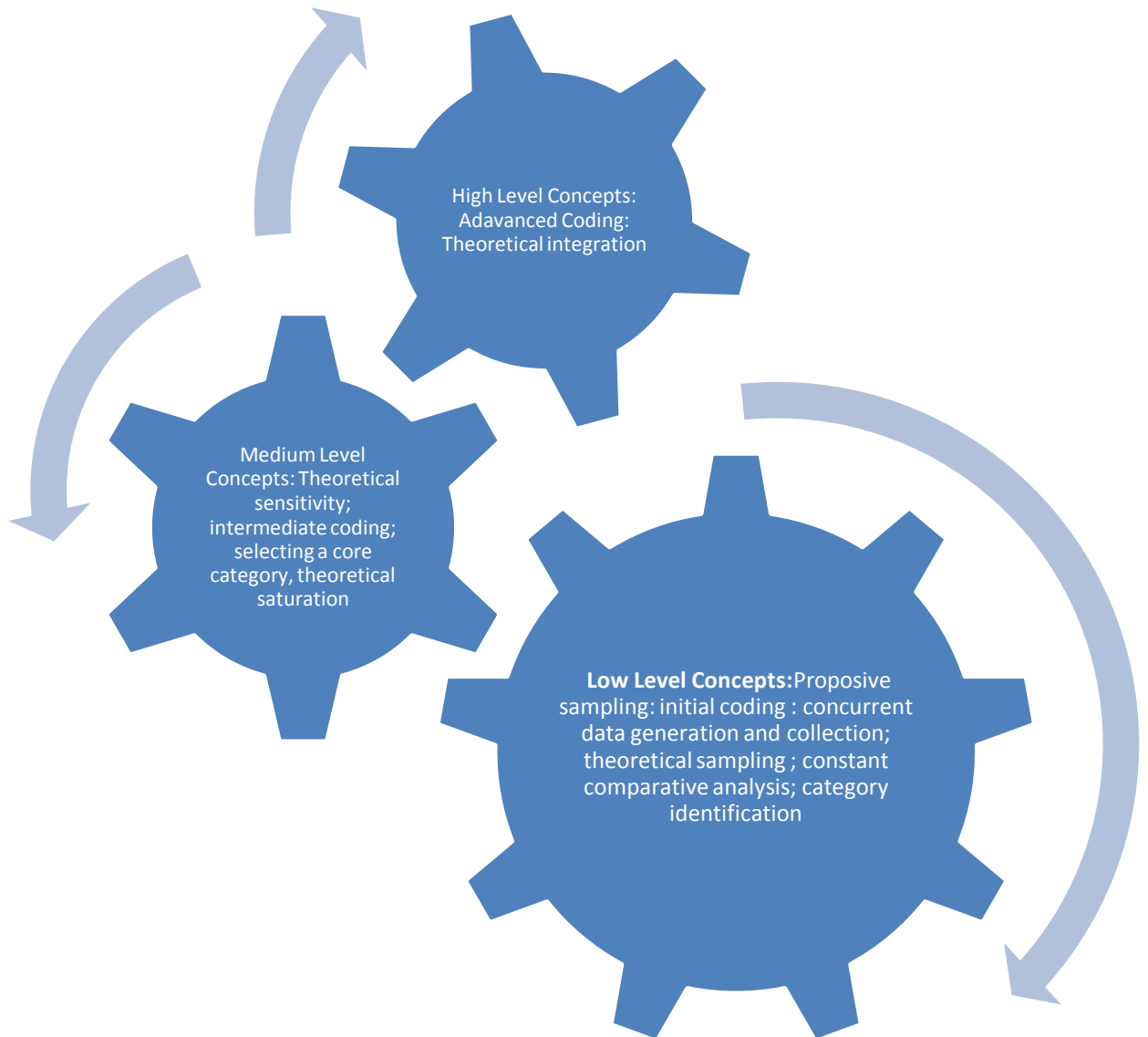
which was helpful in tracking analytic processes and proved a useful method during later stages of theory development, data analysis and data questioning.

5.4 Grounded Theory Concepts

A concept according to Strauss and Corbin (1998, p.103) is a labelled phenomenon. It is an abstract representation of an event, object, or action/interaction that a researcher identifies as being significant in the data. According to Birks & Mills (2011) there are two rules in grounded theory data analysis. The first of these is that everything is a concept, which is very similar in its intent to the dictum that all is data (Glaser, 1978). Holloway (2008) defines a concept as a descriptive or explanatory idea, its meaning embedded in a word, label or symbol (p.43).

Differences between how concepts operate in a grounded theory relate to their function in the analytical process and levels of sophistication, both of which are interconnected. The second rule is that the data analysis needs to proceed in relation to the research question, aims and unit of analysis planned from the initial research design. Data analysis in grounded theory can be seen in figure 22 next:

Figure 22: Conceptual Ordering of Essential Grounded Theory Methods



Consequently the results of the grounded theory study begin with low level concepts and throughout the data analysis develop into higher level concepts. Overall the grounded theory analysis is categorical in its intent. This process facilitates the identification of concepts which are a progression from merely describing what is happening in the data, which is a feature of open coding, to explaining the relationship between and across incidents. By comparing where the facts are similar or different, the grounded theorist can generate properties of categories that increase the categories generality and explanatory powers (Glaser & Strauss, 1968, p.24). It is at this point when grounded theorists begin to disagree and have divided opinion on elucidating methods of theoretical abstraction. Figure 23 next maps out the conceptual language used by grounded theorists.

Figure 23: Map of Conceptual Terminology (Birks & Mills, 2011, p.90)

Author	Codes	Categories	Properties & Dimensions	Core Category	Methods of theoretical abstraction
Glaser & Strauss (1967)	Coding incidents	Categories	Properties	Systematic substantive theory	Common sociological perspective
Glaser (1978)	Open coding that moves to selective coding of incidents once the core variable is identified	Categories which are interchangeably referred to as concepts	Properties and typologies	Core variable that explains a basic social process	Theoretical codes
Strauss & Corbin (1990)	Coding Paradigm: cause, context, action/interactions, and consequences, open, axial and selective coding	Categories and sub categories	Properties and dimensions	Core category is a central phenomenon	Story line and the conditional matrix
Strauss & Corbin (1998)	Coding paradigm: conditions actions/interactions and consequences. Open, axial and selective coding	Categories and sub categories	Properties, dimensions and coding for process	Central category	Story line and the conditional/consequential matrix
Clarke (2005)	Codes	Categories	Seeking variation in the situation of enquiry through situational maps, social worlds/arena maps and positional maps	Multiple possible social processes and sub processes	Situational maps, social worlds/arena maps and positional discourse maps and associated analyses.
Charmaz (2006)	Initial, focused and axial coding	Categories	Properties	Theoretical concepts	Theoretical codes

5.5 Coding in Grounded Theory Practice

According to Charmaz (2006, p.43) coding means categorizing segments of data with a short name that simultaneously summarizes and accounts for each piece of data. The codes show how the researcher has selected, separated and sorted the data to begin an analytic account of them. GT coding requires the researcher to stop and ask analytic questions of the data which has been gathered. Coding is the first step in moving beyond concrete statements in the data to making analytic interpretations. According to Birks and Mills (2011, p.93) codes are a form of shorthand that researchers repeatedly use to identify conceptual reoccurrences and similarities in the patterns of participants experiences. Groups of codes representing a higher level concept form a category. Quite often the label assigned to a code is elevated to become the name of a category because it has inherent conceptual grab (Glaser & Strauss, 1967) for the researcher.

5.5.1 The Development of the Core Category

The aim of this particular study was to develop a substantive theory which could account for a pupil's perspective and attitude towards integrated education within two integrated secondary schools. Within the grounded theory the goal is the generation and explication of a core category which "accounts for most of the variation in a pattern of behaviour" (Glaser, 1978, p.93). During the initial stages of the research process, Glaser argues that the analyst consciously looks for a core category, a main theme that sums up what is going on in the data, for what the essence of relevance reflected in the data and, for grounds which bring out process and change. After a period of months the category which appeared most relevant to accounting for pupils attitudes towards integrated education was the way the pupils described the intergroup contact they had with other pupils and the enjoyment that came from the experience. This led to a positive intergroup attitude which appeared to be supported by a number of other variables which included namely out-group, trust and enjoyment.

Early codes included 'education', 'contact', 'attitude to contact', 'class', 'neighborhoods', 'troubles', 'in-group identification', 'violence', 'peer pressure', 'opportunity' and 'out-group

perspective' amongst many others. A number of responses indicated that the pupil's interpretation of integrated education was perceived as important. In school A (Ulster school) pupils had a clear understanding of what integrated education meant, however in School B (The Rock), the pupils were unsure of what the whole concept of integrated education meant, even though the school was based at an interface area of Belfast. As the study developed, theoretical sampling was used whereby two schools and pupils were chosen in order to develop, and ultimately saturate the emerging categories. School B (The Rock) for example was chosen as a contrast to School A (Ulster school) as this school was based in a predominantly loyalist estate. School B (the Rock) was based on an interface area which had a peace line separating both Catholic and Protestant communities and had suffered in recent times with the murder of two young children caught up in violence at flash point areas of the interface. The theoretical sampling of the pupils was based on codes and categories which were emerging in the analysis of the data, such as pupils who had come straight through the integrated education system, those who had attended segregated schools and moved onto an integrated school and foreign national students who had arrived in the integrated school from abroad.

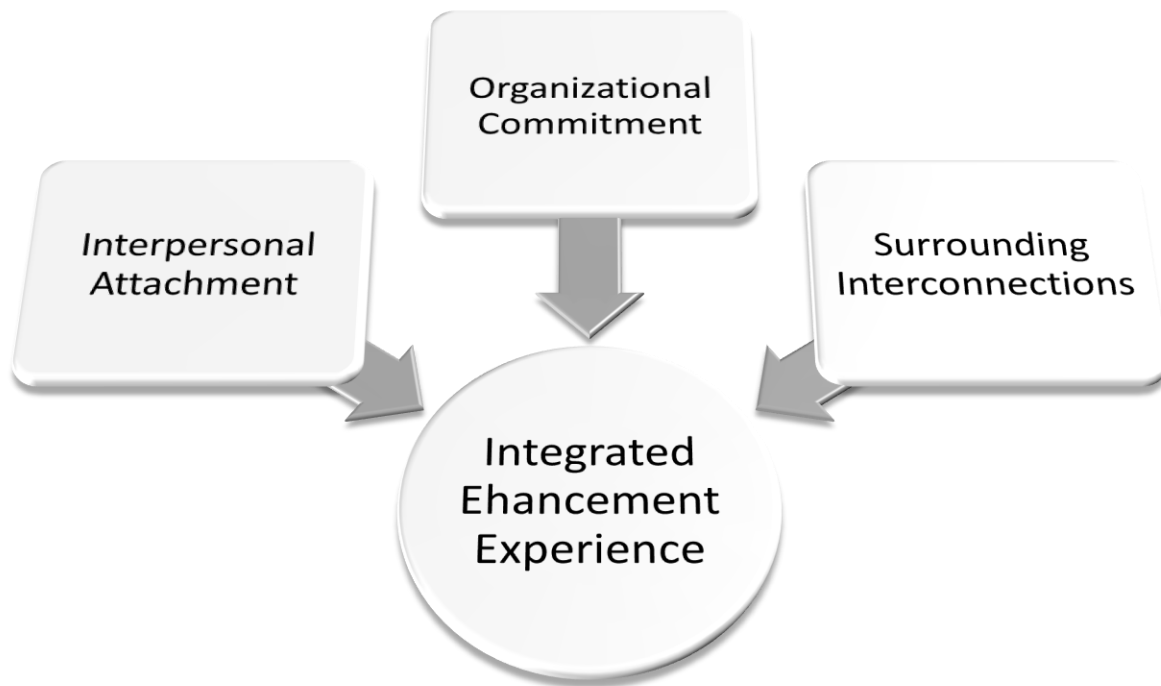
5.5.2 Integrating Categories & Related Properties

Adopting Glaser's (1978, p.62) concept indicator model allowed the researcher to diagrammatically show how codes had been generated based on the constant comparison method. From the comparisons of the indicator to indicator the researcher is forced into confronting similarities, differences and degrees of consistency of meaning between indicators which helped to generate an underlying uniformity which in turn resulted in a coded category and beginning properties of it (Glaser, 1978, p.62). Initially there were a number of concepts, each of which had its own distinctive feature, characteristics and meaning. After careful thought and using the constant comparative method, a number of concepts were discovered, each of which will be diagrammatically presented and discussed at length. Each segment represents a category with its sub categories. Within each section relating to each concept there are quotes included from interviews/observations from the pupils together with memos. On a confidential issue the names of the pupils have been changed to protect the identity of the participants.

According to Charmaz (2006) diagrams can offer concrete images of the researcher's ideas. The advantage of diagrams is that they provide a visual representation of categories and their relationships. Many grounded theorists, particularly influenced by Clarke (2003, 2005), Strauss (1987) and Strauss and Corbin (1998), treat creating visual images of their emerging theories as an intrinsic part of grounded theory methods. The emergence of the core category of 'pupil enjoyment' emerged from the data analysis

The diagrams below aimed to see the relative greatness, meaning and tendency of the categories in the analysis of the data collected. The diagram below shows the emerging categories and relative properties from each. There are three main conceptual elements which make up the core Integrated Enhanced Experience which will be defined and explained in detail. These include: Interpersonal Attachment; Organizational Commitment and Surrounding Interconnections, see figure 24.

Figure 24: Mediating Categories



5.5.3 Interpersonal Attachment Categories & Sub Categories

Interpersonal Attachment is defined here as a construction connecting between individuals involving a degree of autonomy. The individual's strength of character will lead to encouragement to influence each other, appreciate each other's point of view, and participate in accomplishments together. Since this symbiosis, internal and externalities will have a varying degree of influence on the individuals and/or in-group who could lead to positive or negative opportunities (see figure 25).

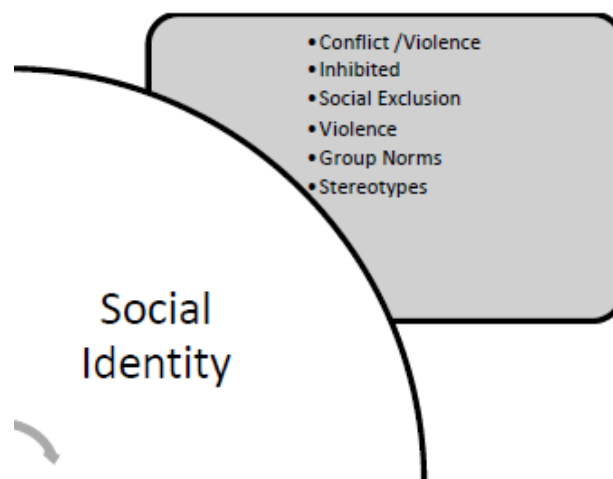
Figure 25: *Interpersonal Attachment*: Community Contact; Social Identity; Intergroup Anxiety & Valued Celebration Concepts & Sub Categories.

Interpersonal Attachment			
Concepts & Sub Categories			
Concept 1	Concept 2	Concept 3	Concept 4
Social Identity	Intergroup Anxiety	Valued Celebration	Community Contact
Conflict Violence Social Exclusion Group Norms Stereotypes	Cross Community New Information Positive Interaction Prejudices	Celebrations Symbols Opposition Safety	Territorial Limited Divisions Mobility

Tajfel (1972) introduced the idea of social identity to theorize how people conceptualize themselves in intergroup contexts, how a system of social categorization “creates and defines an individual’s own place in society” (p.293). He defined social identity as “the individual’s knowledge that the person belongs to certain social groups together with some emotional and value significance to the person of this group membership” (Tajfel, 1972, p.292). Building on preliminary ideas of Social Identity Theory the researcher describes how social identity processes influence pupils identity within an integrated schooling setting.

The Social Identity concept was a sum of sub categories which emerged throughout the coding and comparative process which can be seen and deducted from interview excerpts below. The sub categories included references to the Northern Ireland conflict which for the majority of participants was an issue they could not avoid because of the areas they had grown up in. The social identity category is important within this study as it has highlighted how group membership was for the pupils, and how easily pupils join groups, often without realizing it, is both a subtle and profound observation about the chosen identities of the pupil’s within the two integrated schools. (See figure 26 below).

Figure 26: Concept 1 Social Identity & Sub Categories:



The Social Identity concept was prevalent throughout the research with all the participants. Many of the pupils when asked “where did they come from?” identified themselves by the geographic area they had grown up together with a series of sub identifiers which they believed was part of their identity.

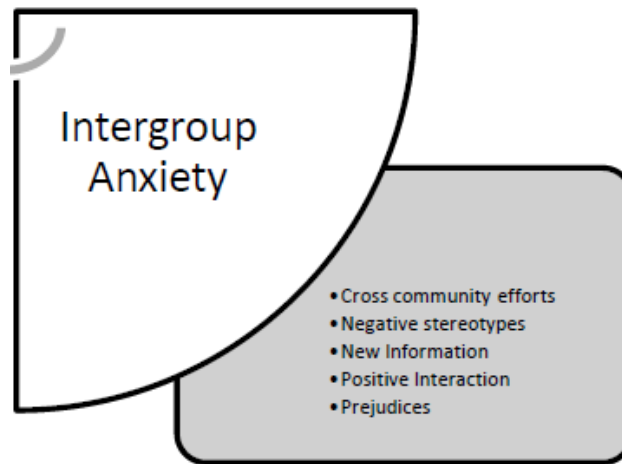
Joseph: *‘Well I come from a loyalist estate where there are no Roman Catholics and it was at this school I had met many who have become my friends. When I first started at this school I didn’t understand why people from my own community didn’t like them. For me when I was growing up, it just seemed OK to have a negative opinion about the other side.’*

Steven: *‘I live on the peace line at North Belfast and sometimes I find it hard to associate with the other side because they throw stones over the wall and shout abuse. I am a Celtic and Liverpool fan and have many friends at this school which I socialize with inside but outside can it be difficult’*

Linda: *‘I live in a small village outside Belfast, it’s a mixed area, and we don’t have any trouble which other children have in this school. I have no problem with mixing with anyone, which Northern Ireland should be like but it’s not, which is a pity.’*

It was within these tight communities that contact with the other side was limited and inhibited by social exclusion norms enforced by violence by paramilitary groups which embed the community with fear. It was these social norms that caused confusion when pupils attended an integrated school for the first time and spending a considerable amount of time with communities they had traditionally avoided. Within the case of the two integrated schools Social Identity Theory states that our identities are formed through the groups which we belong. As a result we are motivated to improve the image and status of our own group in comparisons with others. (See figure 27).

Figure 27: Concept 2 Intergroup Anxiety & Sub Categories



Intergroup anxiety has become important in understanding the success or failure of intergroup contact (Stephan & Stephan, 1985). Within this study the researcher distinguishes between two independent but related dimensions: Self-anxiety (anxiety over thinking or doing something that is prejudiced and other anxiety (anxiety that the other might do something to you). Stephan & Stephan's (1985) argue that there are a number of outcome expectancies that might be associated with intergroup anxiety. These range from expectancies about being assaulted to worries about making an embarrassing mistake.

Integrated Threat Theory (ITT; Stephan & Stephan, 2000) has broadened the construct of intergroup anxiety to consider the wide range of threats that people may experience in response to an out-group. ITT suggests that intergroup anxiety is just one of the threats that people experience, and research using ITT has shown that the importance of particular threats in predicting attitudes is different in different intergroup contexts (e.g. Stephan et al., 2002; Tausch et la., 2009). These threats include realistic threats (threats to resources such as time, money and power) and symbolic threats (threats to cherished values or beliefs). Nonetheless, intergroup anxiety remains the most consistent and powerful predictor of intergroup attitudes (see Riek et al., 2006 for a meta-analytic review).

The Intergroup Anxiety concept emerged throughout the course of data analysis. Many pupils had previously expressed negative attitudes towards the other community and had since reduced if not eliminated stereotypical prejudices. This concept was born out of multiple conversations with pupils about fears they had when they first attended an integrated school. When the pupils were asked about their initial experiences of integrated education the following quotes were noted time and time again which is fluent in the following interview excerpts.

Stew: *'It was just like any other school, I was scared of being with all these new people.'*

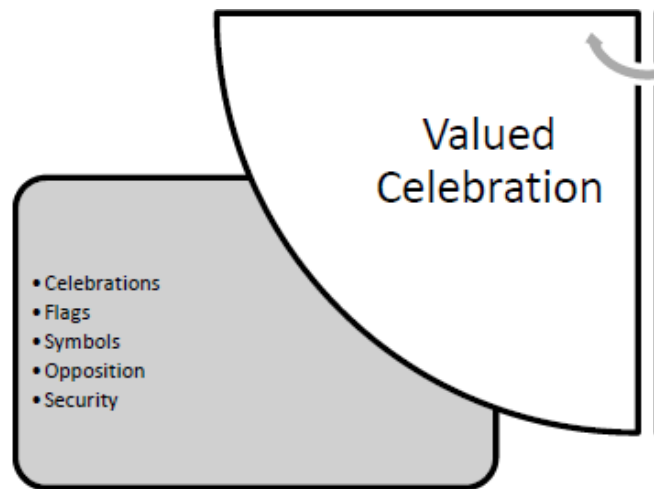
Con: *'I was always nervous but was relieved as some of my friends had come with me from my primary school.'*

Scott: *'I don't know, it was different as we got to go around the other schools before we chose this one. This school had a bunch of people that I knew and had a mixed bunch of religions and races, so which we got to know each other a bit more. The other schools I viewed told us what they did and did not let us interact with each other, they were all segregated.'*

Adam: *'I went to a Catholic Primary School and so it was a bit weird coming up here for the first time, I was actually interacting with Protestants. The principal of my primary school said you would do better in a Catholic secondary school and get a better education, but I didn't listen to him.'*

The Intergroup Anxiety concept was common throughout the data analysis and conformed to the self-anxiety and integrated threat theory proposed by Stephan and Stephan, (1985, 2000). Some pupils had previously attended integrated primary schools and had already experienced interaction with other religions and races. For the pupils coming from a segregated primary school, there were negative stereotypes about the people they would be mixing. For some pupils being offered the opportunity to talk and take part in school activities provided them with new information about previous folk lore and myth which they found to be untrue. For a lot of pupils it was difficult breaking away with traditional routes of education which parents and family had previously followed and as integrated education was something new, created intergroup anxiety.

Figure 28: Concept 3 Valued Celebration & Sub Categories



The Valued Celebration concept (See Figure 28) had its own distinctive feature within the data analysis and is in contrast to Social Learning Theory (Bandura, 1977) which is based on the hypothesis that aggression is not innate or instinctual but actually learned through the process of socialization. One acquires aggressive attributes by learning them at home, in school and by interaction with their environment in general. Interaction in society helps to focus and trigger stored aggression onto enemies. Socialization into violent environments like North Belfast has detrimental effects on childhood development. It can be argued that this is the precursor to aggressive and anti-social behavior in the teen and early adult years.

The two integrated schools had weekly assemblies for the whole school which allowed the pupils to celebrate not only local but also international Christian and ethnic religious celebrations. It was within these assemblies that pupils could debate and actively take part in cultural celebrations with everyone being included. This took part in the form of peace assemblies and religious leaders coming into the school for blessing including ashes and blessings. When asking the pupils about cultural celebrations within the school, series of sub properties emerged from the data analysis.

Researcher Observation: *The researcher observed several assemblies, after the opening peace prayer. Students would be asked to sit down on the floor, to the researcher's amusement, each year group dropped to the floor like dominoes. When asking pupils why this was, the reply was 'nobody wants to be the last one to sit down'.*

Natalie: *'At this school, we have an assembly with our own distinctive peace prayer which everyone joins in. It's not one sided or anything, you won't get shouted at if you don't take part.'*

Andrew: *'We have a peace day when everyone brings in objects which they believe represents them. Now we were told not to bring anything in that was illegal or alive. I brought in my guitar, but other people brought in flags and football tops.'*

Josh: *'On peace day, I brought in an Irish Tricolor because it's a symbol that I believe represents me and my community, on all the lamp posts at home this is what is on them, I see it every day.'*

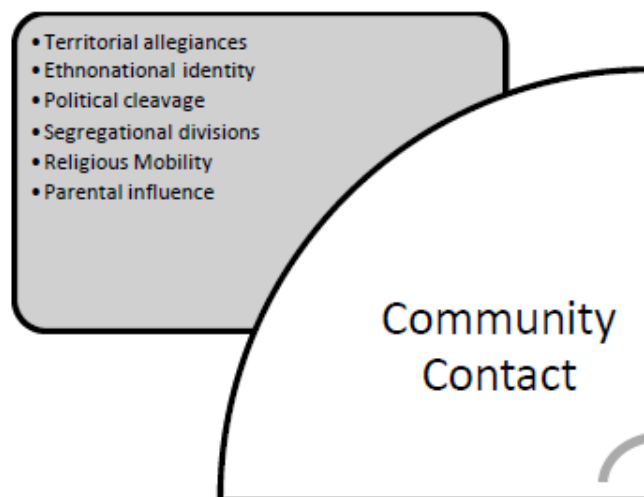
Valued Celebration as a concept was common throughout the data analysis and also observations from the early stages of data collection. Within the schools approached, the researcher sensed an enormous togetherness approach to celebrations; no pupil was excluded or marginalized in any way that would cause distress or offence. The researcher interviewed the organizer of the peace day events heard conditional support from other staff, who suggested that the pupils could bring in paramilitary flags which would be upsetting for some staff and pupils who had been the victims of these illegal organizations.

In comparison to the famous Bobo Doll Experiment (Bandura, 1961), the pupils attending the school assemblies which were observed are called models. In a society children are surrounded by many influential models, such as parents within the family, characters on children's TV, friends within their peer group and teachers at school. These models provide examples of respect and religious behaviour to observe and imitate.

Within the case of pupils attending a valued celebration during assemblies within the two integrated schools, pupils paid attention to some of these people (models) and encoded their behaviour. At a later time they may imitate (i.e. copy) the behaviour they had observed. They might do this regardless of whether the behavior is ‘religiously appropriate’ or not but there are a number of processes that make it more likely that a child will reproduce the behaviour that its society deems appropriate for its religion.

Firstly, the pupil is more likely to attend to and imitate those people it perceives as similar to itself. Consequently, it is more likely to imitate behaviour modeled by the same religion as it is. Secondly, the people around the pupil will respond to the behaviour it imitates with either reinforcement or punishment. Thirdly, the pupil will also take into account of what happens to other people when deciding whether or not to copy someone’s actions. Identification occurs with other person/groups (the model) and involves taking on (or adopting) observed behaviours, values, beliefs and attitudes of the person/groups with whom they are identifying.

Figure 29: Concept 4: Community Contact & Sub Categories



Community Contact as a concept (See Figure 29) was well documented and compared within the data analysis. Community engagement is the active process of making connections and developing quality contact between individuals and communities. Two main theories have influenced the development of community relations practice in Northern Ireland since the 1970s. Most substantially the 'Contact Theory' (Allport, 1954), which originated within the discipline of social psychology. This dominated community relations practice with its emphasis on the physical 'bringing together' of individuals from different backgrounds, traditions and beliefs. More recently, significant attention has been paid to the theory of social capital (Putnam, 1995), to which funding bodies, policy makers and practitioners alike are attracted, due to its focus on trust, interaction, networking and co-operative working.

Many pupils who had attended an integrated school had the same friendship circles outside of school. When asking the pupils about their level of community contact outside school, the responses were varied and in coding the data the following excerpts were chosen to describe the community contact concept.

***Elan:** 'I come from a historically Protestant community. We tend to keep ourselves to ourselves and have suffered enormously because of the troubles. I do have friends from the other side, but at certain times of the year I advise them not to come up and socialize as it's too dangerous'.*

***Steven:** 'I do mix with other people in the community. We play football matches together but it always ends in trouble. The older lads come down and stir up tensions and the next thing you know the police and everybody is out. The people on the other side of the peace wall do the same things as us, but it can be difficult and at times dangerous'.*

***Cloe:** 'Well I do mix with others outside of school, but because of past atrocities carried out in areas, my parents tell me not to go down because it's too dangerous. I tell them that those atrocities were carried out years ago, but my parents are adamant that I don't go into these areas.'*

The concept of Community Contact was made up of several properties, each of which strengthens the concept. It was noted that outside school, there were territorial allegiances within the Northern Ireland distinct communities which were intertwined with ethno-national identity. Attempts to go into these areas, after being educated side by side with children of the opposite religion proved contentious. Academic theories such as the Contact Theory and Social Capital Theory have set out to prove the impact of bringing people together for common aims. Lampen (1995, p.17) suggests three important reasons why people might wish to engage with 'the other' including: first, the wish for cross-community contact and friendship; second, the need for action on an issue which affects people on both sides of the divide; thirdly, the hope of greater understanding of one another, and of the issues that divide the community.

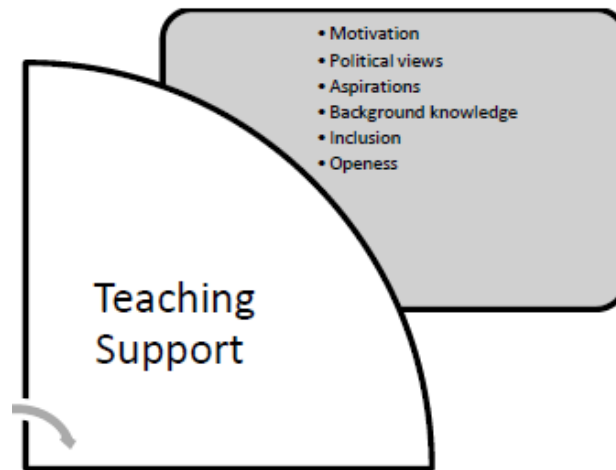
5.5.4 Organizational Commitment Categories & Sub Categories

Organizational Commitment is defined here as a passionate persistence acknowledgement and participation within an organization to endeavor in its achievements through a proactive enthusiasm for both independence and collaboration to uphold connection and inclusion. This membership provides all stakeholders involved directly or indirectly with merit to piece together a positive practical social and economic environment. (See Figure 30 below).

Figure 30: *Organizational Commitment*: Teaching Support; Subject Enjoyment; Student Democracy; Pupil Cooperation Categories & Sub Categories.

Organizational Commitment			
Concepts & Sub Categories			
Concept 5	Concept 6	Concept 7	Concept 8
Teaching Support	Subject Enjoyment	Student Democracy	Pupil Cooperation
Motivation Aspirations Knowledge Inclusion Openness	Being Involved Taking Part Socialize Contact Trust	Planning Running activities Responsibly Interests and needs Set agendas Routine	Contact Friendships Open to talk New information Community Experience Respect & Trust

Figure 31: Concept 5 Teaching Support & Sub Categories



One such theory that can add to the teaching support concept (See Figure 31 above) is Bowlby's ethological Attachment Theory (1969/1982), which provides an essential framework for understanding the impact of early social/emotional relationships on cognitive-affective structures used by a child to construct views of the world, self and others. Attachment Theory addresses social-emotional development from the perspective of both process and outcome and has identified a variety of markers predictive of later academic performance, social competence, and psychopathology. Children with secure attachment histories are more likely to develop internal representations of others as supportive, helpful, and positive and to view themselves as competent and worthy of respect (Jacobsen & Hoffman, 1997).

In contrast an anxious-avoidant child uses less effective strategies in stressful situations (Kobak et al, 1993) to self-regulate negative affect. They may seek resisting help from others and demonstrate less dependence upon their social network (Kobak & Sceery, 1988; Larose & Bernier, 2001). In this process they limit access to their own feelings and view others as undependable or rejecting. Anxious-avoidant children thus fail to develop trusting relationships with others as unable to provide emotional closeness and comfort, and thus feeling socially and emotionally isolated. These children show more externalizing (Cassidy & Kobak, 1988) and

aggressive, anti-social behaviour (Sroufe et al., 1983), reflected by lying, bullying, and interpersonal insensitivity.

Secure adults are typically more able to evaluate realistically their own relationship histories and respond sensitively and appropriately to a child's attachment needs (Crowell & Feldman, 1988) than adults with an insecure attachment history. Teachers with a dismissing (avoidant) attachment style may experience difficulty recognizing their own lack of warmth, trust, and sensitivity in their relationships with their students. They may have unrealistic expectations of their students' maturity and independence as they themselves may have learned to be overly self-reliant and distant in their own interpersonal relationships. A teacher with a preoccupied (resistant) style may be intermittently attuned to students' needs and become easily involved in dealing with specific observable behaviours without addressing underlying problems. Teachers within the two integrated schools were reported by the pupils to be of a helping and supportive nature.

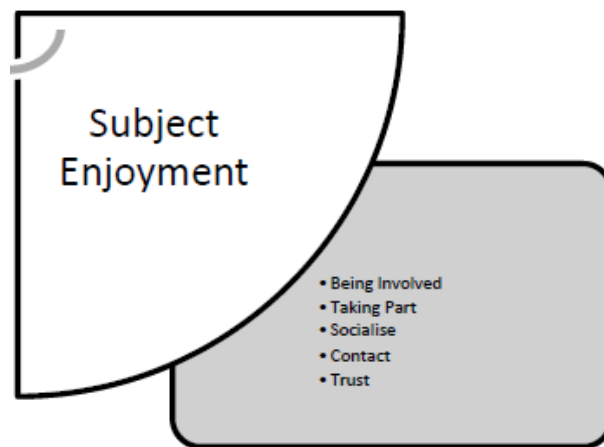
Ruby: *'I like all the teachers in this school. They are very forthcoming and welcoming to everyone in the school. I feel safe and comfortable when I am in lessons. The teachers are always encouraging participation for all pupils and never leave anyone out. It's funny as in a sense I don't see them as teachers as you address them on a first name basis, rather than sir/madam which I think helps create a relaxing environment.'*

Elan: *'Well the teachers here are a lot better than my old school, they listen to you and are not really strict, they don't wear ceremonial gowns and you call them by their first name, which at the start I thought it was strange, but when I think when I go into the work place I don't think I will be addressing my boss as sir or miss.'*

Sean: *'All the teachers are friendly and stuff and it's good to know that we are going to be walking away with a good education. I think the teachers at this school have and will help me in the future and in the workplace. The teachers here are friendly and they are interested in how your work is going'*

The Teaching Support concept was very important in the coding analysis as it was referred to time and again by nearly all the pupils interviewed. The sub properties of teacher motivation were important together with teaching neutral views and supportive of pupil aspirations. Teachers had a good knowledge of their subjects and developments which pupils could pursue. The openness and inclusiveness of all lessons reported by the pupils was found to be a significant factor in teacher satisfaction. This supports the theme that quality of the teacher-student relationship may be the single most important factor for positive adaption within the integrated schools.

Figure 33: Concept 6 Subject Satisfaction & Sub Categories



Ryan and Deci (2001) maintain that wellbeing is not best captured by hedonic conceptions of ‘happiness’ alone. Instead they propose a Self Determination Theory (SDT), which is a macro-theory of human motivation, personality development, and well-being. SDT is a theory that focuses especially on volitional or self-determined behaviour and the social and cultural conditions that promote it. Ryan et al. (2006) argue that there are three basic psychological needs, namely those for autonomy, relatedness and competence. When these three needs are supported and satisfied within a social context people experience more vitality, self-motivation, and well-being. Conversely, the thwarting or frustration of these basic needs leads to diminished self-motivation and greater ill-being.

This active human nature is clearly evident in the phenomenon of intrinsic motivation, the natural tendency manifest from birth to seek out challenges, novelty and opportunities to learn. Pupils within the two integrated schools through interviews and observations had displayed these motivations within the classroom environment to learn together.

Subject Satisfaction as a concept (See Figure 33) was developed from a series of sub properties, each of which created synergy for the pupils to enjoy lessons. From classroom observations with numerous types of lessons, it was noted that pupils did actively participate and enjoy lessons. The researcher distinctly noted in an English lesson, a pupil was reading from a novel and refused to say a swear word (shit) out loud, but after persuasion from fellow classmates the pupil did and everyone laughed and the lesson continued. Sample excerpts that cumulated the subject satisfaction concept included:

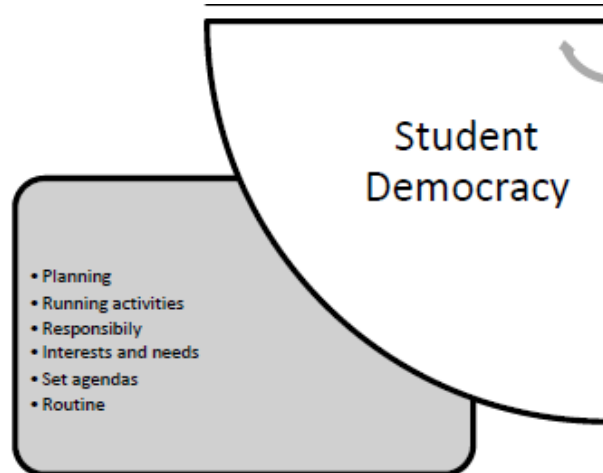
***Aidine:** .Well I have found this school to have excellent lessons not only in choice but also the extracurricular activities after school. Everyone gets involved in some way or another and if there is a subject that the school doesn't offer you can go to a neighboring school to for the lesson.'*

***Stew:** 'There is something here for everyone, I enjoy sports and computers and the school has put on lunch time and after school activities. I enjoy being actively involved in these groups and also taking part.'*

***Elis:** 'When you get to choose your subjects for GCSEs and you find it wasn't for just for yourself, you can change subjects without fear or resentment from teachers. I enjoy the lessons and particularly learning with new people.'*

Subject Satisfaction was developed from series of sub properties which included the involvement of pupils within the lessons and actively taking part. Socialization also plays a part through subject choice which also provides a process of contact and trust to develop with the students. Pupils were willing to try subjects which were new to them and giving things a go with the knowledge that they could change if the lesson did not suit.

Figure 33: Concept 7 Student Democracy & Sub Categories



Student Democracy concept was developed by a series of observations and interviews with pupils all of whom had to vote for both a boy and girl student representative to sit on the school council. Student democracy was utilized using the constant comparative method from a series of interviews and observations by the pupils. Pupil's where asked about who they would vote for and why. Excerpts below:

Researcher Observation: *The idea of the student council was simple. It's about elected students getting together and sharing their views on how best the schools management team can support the needs and wants of the pupils. Initially the researcher observed posters of potential candidates with their prospective pupil agendas on the numerous notice boards around the school. Students got time in assembly to put their case to the school with canvassing around the school for support. It was clearly a miniature vote which the pupils could relate from the outset to Northern Ireland political politics.*

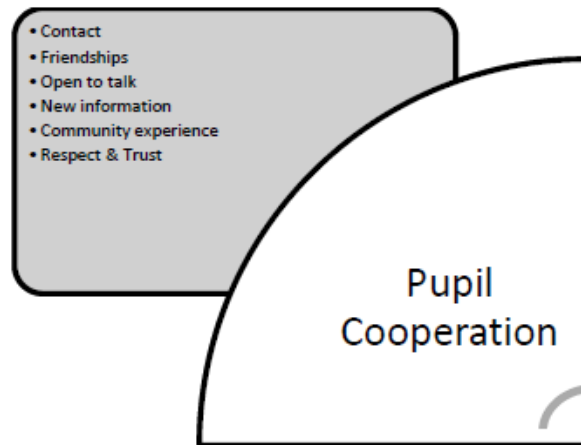
Ben: *'Well I thought the whole voting experience was great, I was always hearing and seeing this sort of thing on television with all the political parties which I had always thought was boring. It was like mini politics for students, I used my vote but I did know some people who didn't.'*

Stew: 'It was good to have someone representing you in this large school. Some of the things the candidates were wanting were better food in the canteen, more days out, anti-bullying and dress code. I helped to count the votes in the hall with all the boxes; it clearly was a great experience, although the person I voted for didn't win.

Lisa: Well I ran for female student representative, my agenda was well organized as I listened to my fellow pupils about issues they had about the school and how things could be improved. I won the vote and felt very proud; I aimed to be a voice for all the pupils. On the issue of politics, I had the opportunity to visit the House of Lords and speak to various politicians and give a brief presentation to the school at assembly. The student council also plays an important part in raising money for charities. I and the other students have also set up clubs which are now up and running for the school to use.

Student Democracy was an interesting concept that arose from the data analysis which signaled that schools are mini micro-isms of society. The whole concept of Student Democracy was made up of its sub properties, including the planning and running of a student election. The responsibility given to students to create their own agendas and canvassing created a huge interest and was a reflection of the schools external political society.

Figure 34: Concept 8 Pupil Cooperation & Sub Categories



Pupil Cooperation (See Figure 34 above) was a common concept developed throughout the data analysis which was made up of several sub properties, each of which supported the other. The Pupil Cooperation was a common theme from the start of data collection through to data analysis. Pupils had been asked what makes the whole integrated environment successful. Excerpts from the data analysis using the constant comparison included:

Researcher observation/memo: *Right from the beginning of the school day, pupils all followed the school routine and cooperated well with the staff. The researcher was interested in discovering how the pupils had a very positive and engaging attitude with each other. All pupils that attend the school go on a yearly residential with teachers and fellow pupils. The residential is aimed at reducing tensions and providing a vehicle for contact between pupils before the school year begins. Residential trips provide team work activities and chances for pupils to get to know each other in a non-schooling environment; it was quoted to the researcher by a teacher that essentially the idea of the residential was an ice breaker for pupils to engage with each other in a positive way and thus reduce conflict.*

Elan: *'Now the first three years we are all in the same class, you know the same form class. So we go on a residential, everyone mixes and goes into new groups for little activities such as barn dances and stuff. I thought it was fun, but at the start I didn't want to go and was quite worried about it as you were going with people you didn't really know anyone. I only knew one friend*

who was at my primary school that came here so it was quite weird and we tried to stick together'

Scott: 'I was on the residential too, but I was different as there quite a few people from my primary school that came into this integrated primary school.

Kitty: I went on the residential and there was this other pupil called David. He didn't know I was a Catholic and we were sitting talking and he called someone a "Taig" (Sectarian Slang for Catholics) I looked at him and said don't use that word and I must have shown him in my face expression my faith that I was offended. For a while after David treated me differently but as the residential continued David began to understand that we are all the same and is now one of my best friends.

Pupil Cooperation was born out of a series of multiple sub properties all of which led to the concept. The Pupil Cooperation concept was the sole base of contact between pupils on bridging differences based on new information and community experiences. The residential activity provided a sound base for starting new friendship circles which would multiply in the early years of starting school. Respect and trust helped to bridge any gaps that pupils had before any contact with pupils from different communities and cultures.

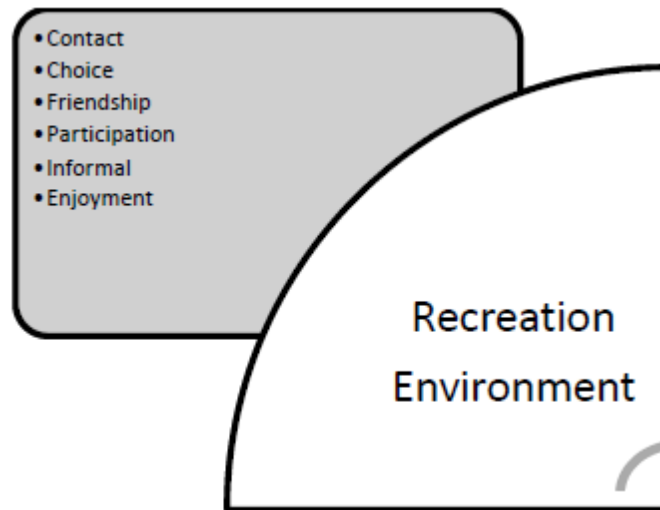
5.5.5: Surrounding Interconnections Categories & Sub Categories

Surrounding Interconnections is defined here as a characteristic of or association with a particular locality or area of a learning environment with a willingness to work out or around or across differences, boundaries and societal divisions towards the path of harmonious co-existence be, it between in-group and out-group for a beneficial understanding of each other.

Figure 35: *Surrounding Interconnections:* Recreation Environment; External Environment; School Environment; Classroom Environment Categories and Sub Properties

Surrounding Interconnections			
Concepts & Sub Categories			
Concept 9	Concept 10	Concept 11	Concept 12
Recreation Environment	External Environment	School Environment	Classroom Environment
Contact Choice Friendship Participation Informal Enjoyment	Location Community Relations Interface areas Unknown Boundaries	Neutral School Pledge Inclusive Open to All Specialized	Contact Engagement Positive Relationships Pupil Involvement Participation

Figure 36: Concept 9: Recreation Environment & Sub Categories



Recreation Environment (See Figure 36 above) was an essential trait that was common in the data analysis which pupils regarded as an important factor contributing to the success of integrated schooling. The sporting and out of class activities provided a valuable ground to encourage cooperation and friendship amongst pupils of different religions. The recreation environment included a number of locations such as the playground, sports hall and cafeteria, all places where informal learning and discussions took place. Excerpts from the data analysis using the constant comparative method included:

Researcher observation/Memo: *In the morning, break and lunch I had the opportunity to go on duty with fellow teachers which involved generally walking around and keeping a watch on the activities of the children during recreation. I distinctly observed a group of lads hanging about outside a mobile classroom. A teacher said to me these are the Monkstown lads (lads from a working class loyalist community). I asked the teachers are “these all from the same year group”, he said “no all are from the different year groups”. It was as if these children although where in an integrated school still kept to themselves or their own. Although I had only observed this the once it did beg the question is this a mini divided society within this school. After break I followed this up with participants who I interviewed asking at break is their culture of us and them meaning Catholics and Protestants.*

Jay: No, Definitely not, everyone is equal

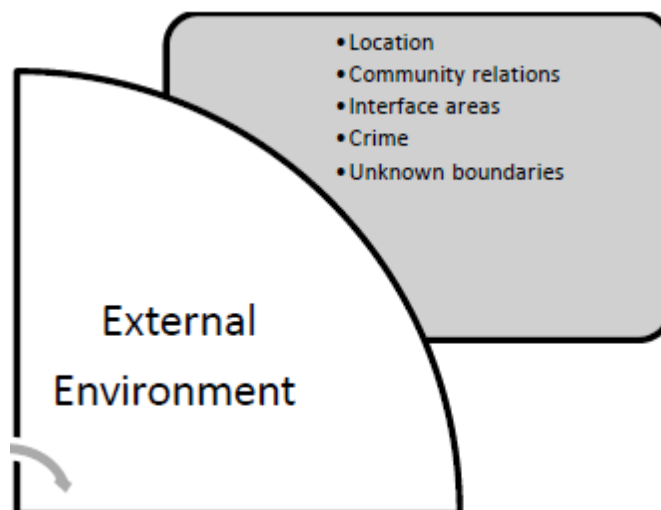
Stew: You choose to join in or not to join in; it doesn't really matter as we have a high tolerance and respect for each other.

Elan: I think people who have attended one religious school, at break time they will try and pick out which religions they should hang about with that suit them.

Dave: Because I came into the school at sixth form, everyone was grown up and being in the sixth form centre all the time, you couldn't avoid socialising with other pupils whom I knew were of different religions but it didn't matter.

The Recreation Environment concept although made up of multiple sub properties indicated that recreation in the form of break and lunch was seen as an important opportunity to mix with new and old friends. Thus establishing positive intergroup interaction within the recreation situation can facilitate the development of new norms of intergroup acceptance that can generalize to new situations and friendship circles.

Figure 37: Concept 10 External Environment Concept & Sub Catégories.

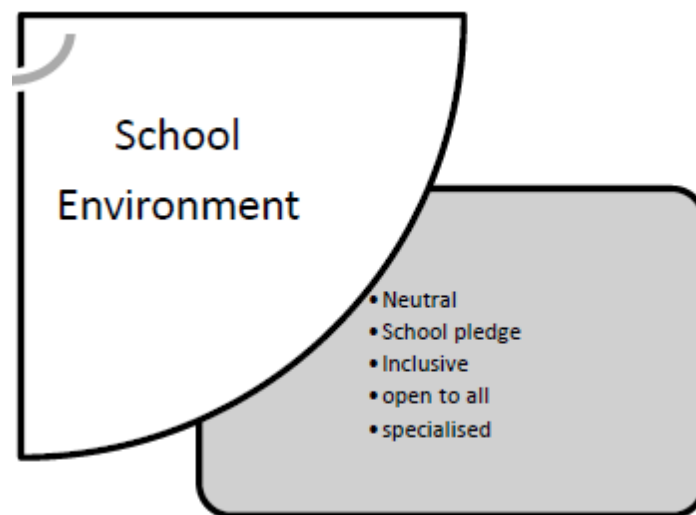


On an individual level from interviewing the pupils, cross community friendships did exist, although a majority of participants reported that all or most of their friends were from their own community. The External Environment included social occasions after school such as meeting up at the weekends or going into town. The interviewer asked the pupils about who they socialized with outside school to obtain knowledge of the friendship circles of the pupils. Excerpts from the pupil interviews using the constant comparative method included:

- **Researcher Memo:** *Overall I had found that the children were happy to talk about what they did with others after school. Many pupils reported that they had two sets of friends namely school friends and home friends; although some respondents stated that both groups of friends would come together for nights out/parties. Although the researcher did not probe exactly what the pupils did outside school some did report having alcohol which was highly regarded as a weekend routine.*
- **Erin:** *Well I don't really know the people here that well yet, but even when I was at my other school I would have two sets of friends, one school and the other at home. Well my friends are at a college nearby and Protestant, but here at this school I don't really know, I think some people just don't give a shit what people are.*
- **Nathan:** *The same here. I have friends in school and friends outside school. When friends from inside school and outside have met, I got them to come out and mix with them and now my group of friends is now larger. Everyone got on with each other very well. It is also mixed with different races and stuff.*
- **Elan,** *Yes we would have different friends that go to college and stuff. I don't really notice the different faiths or ethnicity of my friends. I don't think I would have the opportunity to bring them both together, but if I could, I would.*
- **Scott,** *When you come to sixth year, previous you had a bunch of friends in fifth year that did not get back which I am still in contact with, so yes you would have different sets of friends.*

The External Environment Concept was seen to be important for further and additional friendship circles. Although geographical boundaries acted as a barrier for contact, pupils did provide an insight into the unspoken rule of bringing individuals into areas that were not of their own religion and the possibility for trouble to erupt. To the extent that prejudice is commonly seen as threatening the welfare of others, one manifestation of this altruistic response maybe to meet in a neutral place.

Figure 38: Concept 11 School Environment & Sub Categories



School Environment was portrayed as being the most important key to promoting positive contact with pupils. Overall through the data analysis the researcher kept finding similar patterns of support for the overall integrated environment. It was primarily based on the assumption that the whole integrated philosophy of being educated together was the very foundation of learning new information. By having the opportunity to build new, non-stereotypic associations with other pupils helped to diffuse sectarian tensions which the majority of pupils had experienced outside of school. Excerpts from the data analysis when asking the pupils about the importance of the school environment included:

Researcher Memo: *The school environment included location and layout of buildings. The two schools involved in the study both had an impressive view of the Belfast Lough. To the researcher's amazement whilst observing a lesson, saw out the window a large cruise ship coming*

into the Lough. No child flinched to say “look”, it was the norm that these boats came and went. Maybe to pupils these sites were common practice in Northern Ireland during the troubles as it tended to be more of a military convey. The Ulster school was all outdoors with no corridors, movement from one classroom to another was all outside. The Rock school did have corridors but to the researcher’s observation, were very clean and spotless, almost brand new.

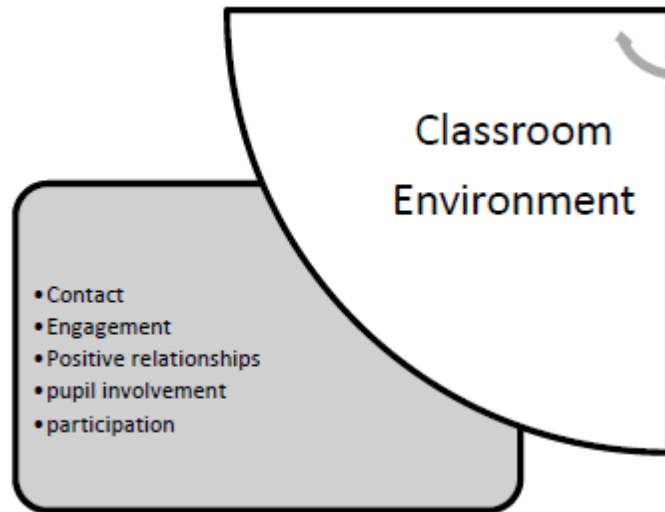
Sean: *When I came to this school (Ulster school) it was all one level, it was more suitable for those who needed wheel chairs. My old school didn’t even have a lift as it was all stairs. This school was better as I have severe back problems and this school was all one level which was good as I was not going up and down stairs all the time. This school is very spacious and everyone talks to each other, in contrast to my old school where everyone was put into groups, like social groups in the canteen such as the rich, the poor and the popular. If you were seen with certain people they would look at you in a different way. Whereas here you go around talking to everyone, well I do in this school.*

Nathan: *Its outdoors, you’re not always in a closed area and you’re always free with the teachers being really nice and everything. You have a lot more freedom and particularly now in sixth form where we have plenty of time. It’s hard to explain.*

Cloe: *This school has no corridors and is all outside and when it rains you get wet together with the blowing winds from the lough surely wakens you up in the morning. As people here at the Ulster School which is outdoors and more spacious is better was excellent to make a lot more friends. This school had a different atmosphere than my previous school.*

The School Environment was an important concept made up several sub categories, each of which defined what pupils’ thought of the school organization. The pupils’ responded positively to the whole set up of the schools’ and believed accessibility was an important factor in the integrated schooling organization. The schools tended to be open which was welcomed by the pupils’ as it offered a sound location to mix and socialize with different groups instead of being isolated in dark corridors with the fear factor of being bullied by older children.

Figure 39: Concept 12 Classroom Environment & Sub Categories



The Classroom Environment was also a common concept throughout the data analysis which highlighted an important factor about the nature of the classroom in an integrated schooling setting. Pupils' enjoyed travelling from each classroom to study different subjects and all emphasized the uniqueness of each classroom and how it contributed to their enjoyment of being educated in an integrated school. When asking the pupils' about what they thought of the classroom environment the responses were very similar and positive.

Researcher Memo: *Observations in both schools classrooms were very positive, each of which had its own distinct sub environment. General observations in each classroom found a copy of the integrated schools principles displayed on the wall which was clear to see. Display boards were very colourful and displayed the pupils work. In the religious education classroom a board displayed the work of pupils about what prejudice and stereotypes were in their own words. It was very clear to see that the school did not hide these social morals but chose to challenge them in a very open manner. Excerpts from the data analysis from pupils on the discussion of the classroom environment highlighted a number of insights.*

Curtis: *The classrooms here at the Rock are very nice and clean, it is expected of all of us that we treat all property with respect as if it was our own. All the children here look after the school*

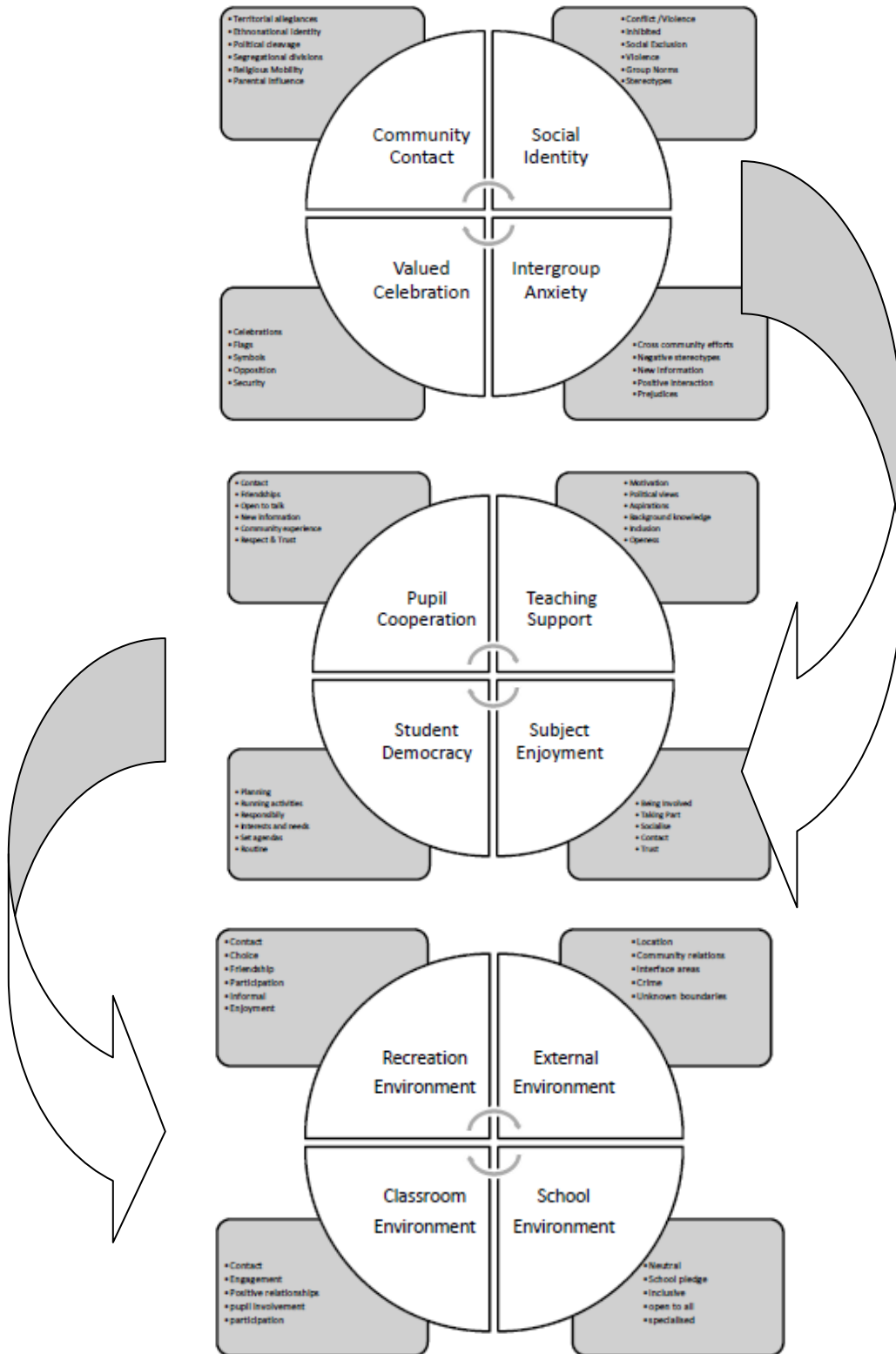
property and it's great to see your work being put up on the wall; it gives you a sense of belonging. Some classrooms we are put into particular order of seating but in others you can sit with your friends. The teachers are very supportive and friendly and you address them by their first names which was strange as in primary school we addressed the teacher as Mr. or Miss.

Ryan: *My favorite classroom is the Design Technology, it's kind of like two classrooms, one where you do writing and the other is a small workshop with drills and machines. It is this lesson that I enjoy because I can sit beside my friends but I also sit with others. It is like we are working in a factory when we put on the overalls. The classroom is laid out in a u shape so no one is sitting at the back, you can easily talk and interact with everyone.*

Chloe: *Well I think all the classrooms are good in this school (The Rock) all of them are equipped with the interactive boards which I enjoy using, particularly playing games. The classrooms are very big with plenty of space to move around although some are more colourful than others. In different subjects I sit with different friends which I enjoy.*

The Classroom Environment concept was a good indicator of pupil enjoyment within the integrated schooling environment. It built on the concept of neutral and welcoming environments where pupils' were free to interact with each other in a calm and welcoming atmosphere. It was within these classrooms that sustained contact was made with each pupil throughout their school attendance. This offered a creative way of mediating roles of individuals and of collective identities in understanding and working with each other for the common goal.

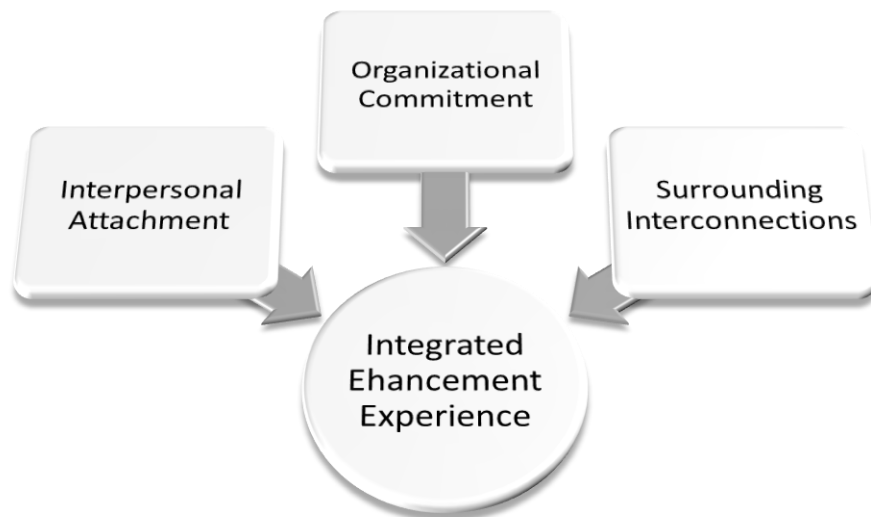
Figure 40: 12 Mediating Categories with Sub Categories



5.5.6 The Main Categories & Development of the Core Category

There are three main conceptual elements which make up the core category 'Integrated Enhanced Experience' which will be discussed at length later within the next chapter. These can be seen in figure 46 below.

Figure 41: Main Categories & Core Category



These three conceptual elements which have been discussed in greater detail previously symbolize what is the lived experience of pupils attending an integrated school in Northern Ireland. To recap the major categories with their subcategories is summarized as follows:

Interpersonal Attachment is defined here as a construction connecting between individuals involving a degree of autonomy. The individual's strength of character will lead to encouragement to influence each other, appreciate each other's point of view, and participate in accomplishments together. Since this symbiosis, internal and externalities will have a varying degree of influence on the individuals and/or in-group which could lead to positive or negative opportunities.

Organizational Commitment is defined here as a passionate persistence acknowledgement and participation within an organization to endeavor its achievements through a proactive enthusiasm for both independence and collaboration to uphold connection and inclusion. This membership provides all stakeholders involved directly or indirectly with merit to piece together a positive practical social and economic environment.

Surrounding Interconnections is defined here as a characteristic of or associated with a particular locality or area of a learning environment with a willingness to work out or around or across differences, boundaries and societal divisions for the path to harmonious co-existence be it between in-group and out-group for a beneficial understanding of each other.

Integrated Enhancement Experience is defined here as: The adeptness to encounter and desegregate opinion and single-mindedness in existence beyond a societal connectedness with character personality which alters a person's ego with ones desire to create exhilaration and gratification within a collective and mutual setting.

5.6 Chapter Conclusion

This chapter introduced the reader to the theoretical sensitivity, sampling and saturation processes that took place within this study. An overview of the constant comparative method was provided as recommended by the principles of grounded theory. The chapter continued to provide the researchers initial thoughts whilst entering into the field of study together with the initial decisions about data collection.

Coding practices and principles were then discussed together with excerpts from interviews indicating how interviews were transcribed and analyzed. The influence of the research intermediate coding and vivo codes were also highlighted. The chapter continued to illustrate the usefulness of memo writing and provided examples used within the study together with their benefits and the logic of initial, intermediate and advanced stages of coding.

The chapter then introduced the reader to the importance of concepts within Grounded Theory research and the processes that facilitates the identification of concepts together with a summary table of the various conceptual terminologies which are used within Grounded Theory. The chapter progressed to an initial development of the core category and how this is made up of mediating sub categories which accounted for variations in the pattern of behavior of the participants interviewed. This included a description of the integrated categories and their properties which allowed the researcher to diagrammatically show how codes had been generated based on the constant comparative method.

Applying the grounded theory analytical processes, three main conceptual elements were developed which make up the core category including: Interpersonal Attachment, Organizational Commitment & Surrounding Interconnections each of which was made up of their own sub properties. Interpersonal Attachment was defined as a construction connecting between individuals involving a degree of autonomy. Organizational Commitment was defined as a passionate persistence acknowledgement and participation within an organization to endeavor its achievements through a proactive enthusiasm for both independence and collaboration to uphold connection and inclusion. Surrounding Interconnections is defined here as a characteristic, of or associated with a, particular locality or area of a learning environment with a willingness to work out or around or across differences, boundaries and societal divisions for the path to harmonious co-existence, be it between in-group and out-group for a beneficial understanding of each other.

The key to maintaining analytical momentum was in gaining an understanding of how intermediate coding assisted the researcher to develop categories and fully to link these together with excerpts from data analysis. Consciously, the researcher worked to raise theoretical sensitivity by critically interrogating categories prior to declaring them theoretically saturated and selecting the main categories which best suited the basis for the development of the core category. Having identified the mediating categories and sub properties, the research then turned into the advanced phase of analysis which will discuss at length the development of the core category.

Chapter 6

The Integrated Enhancement Experience

Core Category

6.1 Introduction

By examining the theory emerging from this study, this chapter seeks to draw together the previous chapters to develop a framework that conceptualizes the perspectives of pupils attending two integrated schools in Northern Ireland. However, before the chapter explores the concept and processes of theoretical integration that makes up the core category, it is important to clarify what is meant by the word ‘theory’.

Straus & Corbin (1998) offer a cohesive understanding of this meaning by establishing that ‘for us, theory denotes a set of well-developed categories (e.g. themes, concepts) that are systematically interrelated through statements of relationships to form a theoretical framework that explains relevant social, psychological, educational, nursing, or other phenomenon. The statements of relationship explain who, what, when, where, why, how, and with what consequences an event occurs. Once concepts are related through statements of relationship into an explanatory theoretical framework, the research findings move beyond conceptual ordering to a theory. The latter is important because “however much we can describe a social phenomenon with a theoretical concept, we cannot use it to explain or predict we need a theoretical statement, a connection between two or more concepts” (Hague, 1972, p.34).

In *The Discovery of Grounded Theory* (Glaser and Strauss, 1967), make much of a difference between substantive and formal theory. They view formal theory as the sociologist’s goal. However, to be valid, they insist that it is developed from a substantive grounding in concrete social situations. They offered the following distinction between the two: By substantive theory we mean that developed for a substantive or empirical area of sociological inquiry, such as patient care, race relations, and professional education, delinquency, or research organizations.

By formal theory, we mean that developed for a formal or conceptual area of sociological inquiry, such as stigma, deviant behavior, formal organizations, socialization... (1967, p.32).

In this study, the theoretical interpretation was provided in chapters four and five. The researcher achieved a substantive theory for the two integrated schools in Northern Ireland by working empirically to develop conceptual categories at higher levels of abstraction and generality. As a result this chapter provides the reader a theoretical diagrammatical representation of pupil relations within an integrated schooling environment.

6.2 The Core Category

According to Goulding (2007, p.88) the final stage in the process of theory development is the construction of a core category. Strauss & Corbin (1990, define a core category as ‘the central phenomenon around which other categories are integrated (p.116).’ For Glaser (2007), a core category is more generalizable: ‘it has grab, it is often a high impact dependent variable of great importance; it is hard to resist; it happens automatically with ease (p.14). Glaser (1978, pp.96-115) had earlier discussed the relationship between a core category and a Basic Social Process (BSP), which he defines as theoretical in nature, reflecting and summarizing the ‘patterned, systematic uniformity flows of social life’ (p.100).

The primary distinction between the two according to Glaser (1978, p.96) is that BSPs are processural or as we say “process out” they have two or more emergent stages. Other core categories do have stages, but can use all other theoretical codes. Glaser (1978) further argues that while a core category may be a BPS; this is not always the case. This is reasserted by a several grounded theory researchers (Charmaz, 2006; Strauss & Corbin, 1990; Clark, 2009) who all take a more widespread approach in identifying the core category as a particular phenomenon.

Glaser (1978, p.94) maintains that the analyst should consciously look for a core variable when coding the data. According to Strauss (1987) “the core category has several important functions for generating theory. It is relevant and works. Most other categories and properties are related to it, which makes it subject to much qualification and modification. In addition, through these

relations among categories and their properties, it has the prime function of integrating the theory and rendering it dense and saturated as the relationships are discovered (p.35).”

In any Grounded Theory study the core category is the basis of the theory and it is the central that all other categories are linked to it. The core category or variable represents the main theme of the research (Strauss & Corbin, 1998, p.146). In the current study the core category or Basic Social Process is labeled as “Integrated Enhancement Experience”. This category is linked to the 3 blocks of categories together with sub categories with each of them meaningfully associated to the core category. Thereby the whole spectrum provides an understanding and explanation of the way pupils attending an integrated schooling environment shape their worlds and their place in it.

Diagramming has received varied amounts of attention among the seminal grounded theorists. Glaser (1978) limits the discussion of diagramming to constructing typologies during theoretical coding, whereas Straus and Corbin (1990) advocate the use of diagrams from the commencement of a study in tandem with the writing of memos. Diagramming the Basic Social Process was used in this study after the initial coding which helped the researcher to reflect the developing levels of conceptual analysis.

Both Glaser and Strauss and Corbin recommend the use of diagrams in the process of generating theory. In the Basics of Qualitative Research, Strauss & Corbin (1990) include a section on memos and diagrams which is recommended for use throughout the research process. Strauss (1987) suggests that this strategy encourages theory building and a clearer understanding of data. Diagrams, according to Strauss Corbin (1990) can take the form of logic diagrams which show the logical relationships between categories and their subcategories and integrative diagrams which are used to provide an insight to the conceptual linkages between properties and the core category.

As discussed previously, the core category is considered as the backbone of the formulated theory. In this study, the core category that expressed the revealed findings on the experiences of pupils attending an integrated schooling environment and that contained within the other three major categories was named “Integrated Enhancement Experience”.

Integrated Enhancement Experience is summarized here as: *The adeptness to encounter and desegregate opinion and single-mindedness for an individual and/or groups based on new information.*

6.3 Criteria for Choosing a Central/Core Category

According to Glaser (1978), a core category is a main theme which sums up a pattern of behaviour. It is the substance of what is going on in the data. Glaser (1978, P.95) provides a list of criteria that can be applied to a category to determine whether it qualifies:

1. ***It must be central;*** that is all other major categories can be related to it. It indicates that it accounts for a large portion of the variation in a pattern of behaviour. In this study the core category “Integrated Enhancement Experience” exemplified the central main theme emerging from this study which was based on the extent to which shared education through integrated education provided an opportunity to serve as an instrument that strengthened community cohesion in Northern Ireland. Consequently this core category is a central and a necessary condition for putting the category at the heart of the analysis.
2. ***It must appear frequently in the data.*** This means that within all or almost all cases, there are indicators pointing to that concept. More precisely, this means that by frequent recurrence it comes to be seen as a stable pattern, and consequently becomes increasingly related by the analyst to other categories. Within this study the core category was closely associated and linked to the several sub concepts throughout the data analysis, thus in this way the core category meets the criteria of frequently appearing.
3. ***By being related to many other categories and recurring frequently.*** It takes more time to saturate the core category than other categories. A category is considered saturated when no new information seems to emerge during coding, that is no new properties, dimensions, conditions, actions/interactions, or consequences are seen in the data.

Saturation within this study was more of a matter of reaching the point at which theoretical saturation (Glaser & Strauss, 1967) was achieved which was best described as the point at which diminishing returns (were) obtained from new data analysis, or refinement of coding categories. The point of diminishing returns comes when (and only when) theoretical constructs fit with existing data and the comparison of theoretical constructs with new data yields no significant new insights.

4. ***It relates meaningfully and easily with other categories.*** These connections need not be forced; rather their realization comes quickly and richly. Within this study the explanation that evolved by relating the categories was logical and consistent. There was no forcing of data. Hence to preconceive relevance is to force data, not to discover from the data what really works as a relevant explanation.
5. ***A core category in a substantive study has clear and grabbing implication for formal theory.*** Within this study the name “Integrated Enhancement Experience” was used to describe the central category. This was sufficiently abstract in that it was possible to pursue advanced research in other substantive areas, for example alternative educational settings, leading to the development of a more general theory.
6. ***Based on the above criteria, the core category has considerable carry through.*** This means that it does not lead the researcher to dead ends in the theory, nor leave the analyst high and dry, rather it gets the researcher through the analyses that they are working on by its relevance and explanatory power. Within this study the researcher carried through the analysis based on its core use.
7. ***It is completely variable.*** Its frequent relations to other categories makes it highly dependable variable in degree, dimension and type. The core category conditions within this study are readily modifiable through these dependent variations.

8. ***While accounting for variation in the problematic behaviour, a core category is also a dimension of the problem.*** Thus in part it explains itself and its own variation. The core category of “Integrated Enhanced Experience” highlights the causes and consequences of creating new friendships within an integrated educational setting.

9. ***The criteria above generate such a rich core category, that in turn they tend to prevent two other sources of establishing a core which are not grounded, but without grounding could easily occur: (1) Sociological interest and (2) deductive, logical elaboration.*** These two sources can easily lead to core categories that do not fit the data, and are not sufficiently relevant or workable. This study chose to avoid both the sociological and deductive logical elaboration as it undermined the principles of grounded theory.

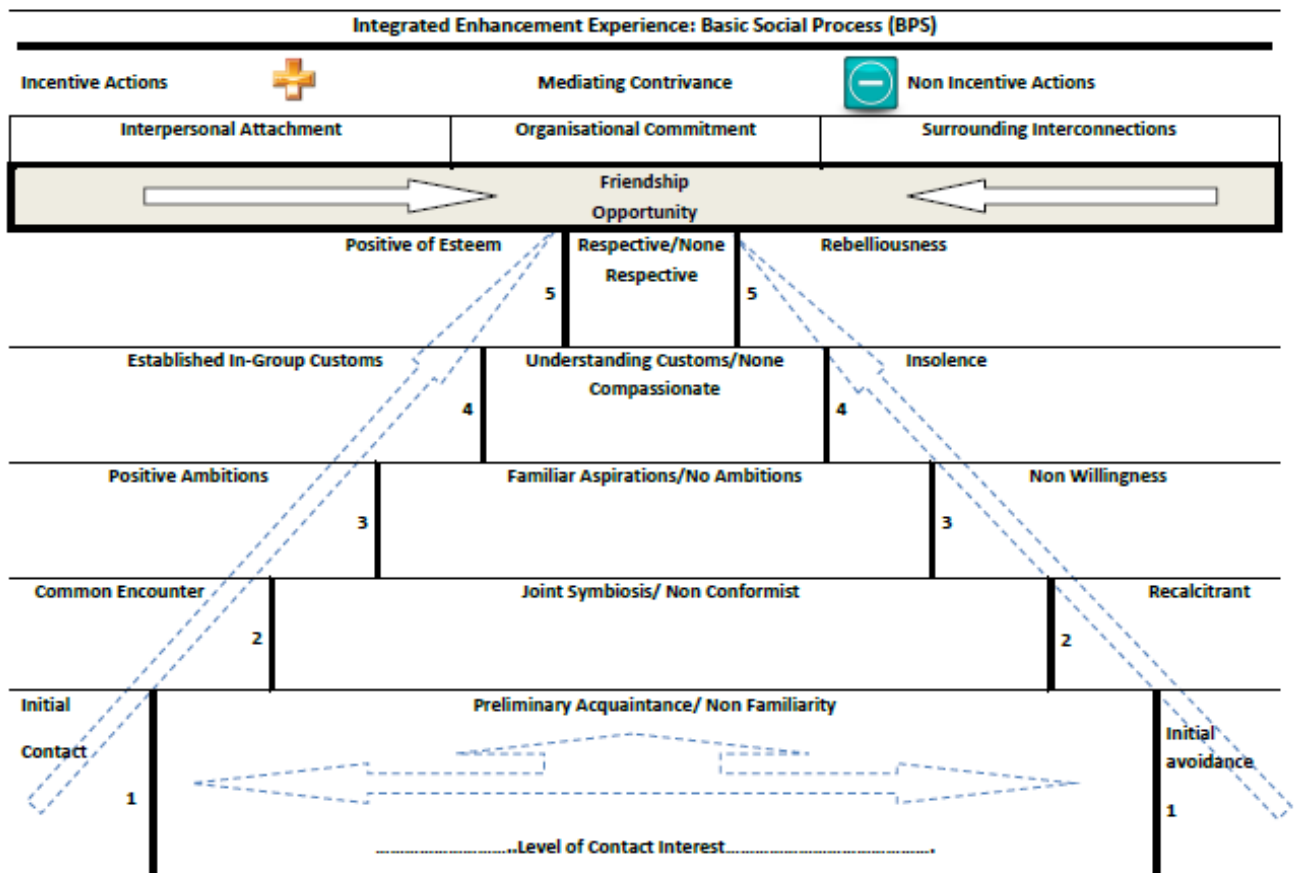
10. ***The above criteria also generate a false criterion yet which indicates it is core.*** The analyst begins to see the core category in all relations, whether grounded or not, because it has so much grab and explanatory power. This logical switch must be guarded against, while taking it simultaneously as a positive indicator core. The researcher within this study adhered to this advice thoroughly throughout the duration of the project.

11. ***The core category can be any kind of theoretical code:*** a process, a condition, two dimensions, a consequence and so forth. As the details of a core category are worked out analytically, the theory moves forward appreciably. The core concept is able to explain variation as well as the main point made by the data; that is, when conditions vary, the explanation still holds, although the way in which a phenomenon is expressed might look somewhat different.

6.4 Integrated Enhancement Experience (IEE): The Core Category

The Integrated Enhancement Experience (IEE) is based on a pyramid comprising five stages with each having its own distinctive mediating contrivances with both positive and negative incentive actions for pupils to make friendship opportunities within an integrated schooling environment (See figure 42 below). The arrows depict the stages of inter-group contact between pupils which rise up based on the pupil's integrated experience. The key to the IEE is friendship opportunity which can vary throughout the stages depicted. Each stage is defined with the mediating contrivances discussed at length with positive and negative incentive actions for friendship opportunities incorporating sub categories which were identified previously.

Figure 42: Integrated Enhancement Experience (IEE)



6.5 Stage 1: Initial Contact & Initial Avoidance

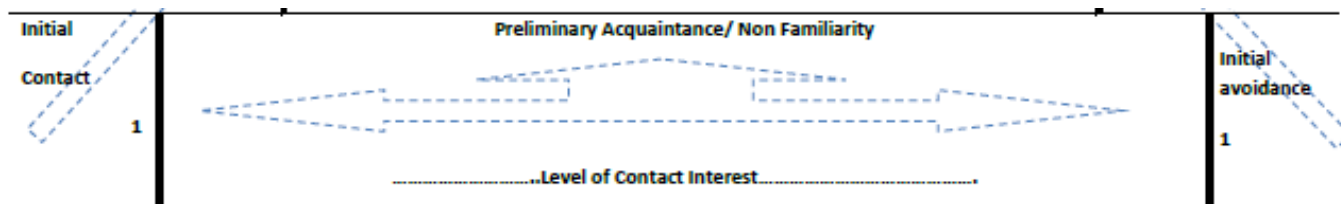


Figure 43: Initial Contact & Initial Avoidance

Initial Contact is defined here as the first meeting of cultures previously unaware of each other or with limited contact where intergroup contact has been reduced to a minimum as social and environmental barriers have limited the opportunities from opposing groups. See figure 43 above. Two theoretical approaches both rooted in Social Identity Theory (Tajfel & Turner, 1979) have derived competing predictions regarding this type of contact setting in that it should be most beneficial for reducing prejudice and ameliorating intergroup relations. In Social Identity Theory (Tajfel, 1959), salience pertains to the situational activation of an identity at a particular level. A particular identity becomes activated/salient as a function of the interaction between the characteristics of the perceiver (accessibility) and of the situation (fit).

Both approaches, the interpersonal (Brewer & Miller, 1984) and the intergroup (Hewstone & Brown, 1986), attribute a crucial role to category salience but they diverge sharply over the 'recommended dose'. Brewer & Miller argue that to achieve harmonious intergroup relations, group membership needs to be less salient. Brewer & Miller (1988) state that "the contact situation must be designed to eliminate or overcome the features that promote category salience. In effect, the situation must reduce information processing that is category based or individual information that is not correlated with category membership" (p.320).

In contrast to the interpersonal approach, Hewstone & Brown's (1986) intergroup approach argues that to ensure generalizations, "in-group members who have had contact with out-group

members must, at some level continue to be aware of the contact partner as a member of the out-group and not simply a positive member” (p.33).

Unfortunately as proposed by stage one with initial avoidance in the Enhanced Experience Model, when the salience of group membership is very high, the interaction with group members may become characterized by anxiety, discomfort and fear (Hewstone 1996; Paolini et al. 2004; Wright et al., 1997; Gallagher, 2003; Huges, 2003). At this stage of the model direct cross-group friendship of pupils might not be the only type of friendship to improve intergroup relations by promoting generalizations of positive attitudes from an individual group member to the out-group as a whole.

Pupils attending an integrated school come from a variety of diverse and social backgrounds; some children may have been offered the opportunity to attend an integrated primary school previously, but for many children coming from religiously segregated primary schools it can be a daunting experience, not because of the pressure of transition but because integrating pupils from different religious backgrounds can be hindered by peer pressure from friends who have continued to remain in the segregated schooling system.

Similar thought was shared by pupils who had moved from segregated schools to an integrated school due to family moving and/or to take up particular subjects. It was noted consistently within this study that no matter what the motive was to attend an integrated school, each pupil faced the same obstacle, which was initial contact with fellow pupils from not only diverse religious backgrounds but also various pupils with disabilities, race and colour. A combination of political, religious and social differences plus the threat of intercommunal tensions and violence together with endogamy and separate education systems act as a barrier to switching from the traditional religious education routes to integrated schooling.

The Initial Contact Stage begins with limited knowledge of who are who and an understanding of pupil’s religious culture, for example Catholic or Protestant. The relationship level between the pupils is low as friends may stick with either friends from the previous schools or family siblings within the school. Within this stage the friendship opportunity is present but on a limited scale.

According to Donnelly & Hughes (2006, p.498) the inclination for clarity and certainty in social exchanges is far removed from the discretion practiced in Northern Ireland where nuance and subtle complexity is intrinsic to social interaction. This penchant for conversational equivocation has been well documented but is perhaps best captured by the poet Seamus Heaney who recognizes not only the reticence of the people but the latent bitterness and hostility which can lend substance to the blatant sectarianism which is endemic to the social order:

Religion's never mentioned here, of course. ... The famous Northern reticence the tight gag of the place... where to be saved you must only save face. And whatever you say, say nothing... subtle discrimination by addresses with hardly an expression to the rule. ... O land of password, handgrip, wink and nod, open minds as open a trap. Where tongues lie coiled as under flames lie wicks... (Heaney, 1975, p.59).

In association with the interpersonal attachment concept previously discussed, according to Hargie et al (2008, p. 795) Catholic and Protestants in Northern Ireland have their respective clearly defined, group based senses of belonging. They largely assume the political attitudes of the religious faith into which they are born (Stewart, 1977). The relative impermeability of these boundaries and the marked stability of political identity in general (Huddy, 2001) make identity in Northern Ireland difficult to change. The divisions transcend major socializing agents from an early age, being underscored by separate education systems and largely discrete sporting and leisure pursuits (Smith, 1995).

The Northern Ireland landscape itself is marked by readily identifiable regions, which house one or other tradition, each replete with insignia in the form of Irish or British flags, wall murals, and other such symbols (Hargie & Dickson, 2004). Indeed, the saliency of group identity is such that many private and public sector organizations have formal policies to neutralize the workplace, prohibiting the display of any sectarian emblems, signs or symbols (Hargie et al, 2003).

The mediating contrivance includes preliminary acquaintance and non-familiarity. **Preliminary Acquaintance** is defined here *as the preparation to embrace to some degree a mutual*

understanding of a person before proceeding to interact. At this stage the pupils will have access to limited information about other pupils and with pupils slowly opening up to each other through sitting together and participating in classroom activities will begin to build the base for a friendship opportunity. **Non familiarity** is defined here as the condition of being unaware a person's perception of out-group members differences including language, religion and perceived status. It is this mediating contrivance of non-familiarity that acts as a breeding ground for stereotypical labels and perceptions which can significantly inhibit any viable means of contact between distinct groups of people.

Carl exhibits many of these features of initial contact; this quote exemplifies how the pupils strive to meet new pupils from day one in an integrated school.

Carl: *I was always nervous coming to this school as none of my friends came here with me from my primary school. I was a bit scared of meeting new people from different religions and cultures.*

Interviewer: *Why were you scared?*

Carl: *Well it was kind of weird being with all these new people, I had a limited knowledge about all the different religions which I had learned from my friends in my old school.*

Interviewer: *What knowledge did you have from your friends?*

Carl: *That Fenians (Roman Catholics) did this and that which to me seemed bizarre.*

Interviewer: *Were your friends right about these people?*

Carl: *No, it was all wrong, I eat and play with these people all the time, I have no problems with them, and in fact most of my friends are Catholic.*

Interviewer: *Why did your friends say these things about those people?*

Carl: *It's where they come from, it's the main theme of the area to have these attitudes, it's ok to have them at home but in the school, it's not appropriate.*

Within this excerpt the pupil openly acknowledges that the prior information he had of particular pupils was wrong and acknowledged the fact that within the home communities these stereotypical views are the dominant and acceptable ways of life and although not stated here but within numerous interviews with other pupils it was adamant that these attitudes were common

in pupils own home communities and remained fixed within the pupils perceptions of the 'other side' inside and outside school.

When the interviewer asked the pupils about mixing with each other during the school day and afterwards, several themes were highlighted, namely the initial contact and avoidance and the reasons for this were varied. Pupil excerpts included:

***Erin:** I didn't find it difficult at all to mix with everyone in the school as I had come from another secondary school in the area which was Protestant and this one was integrated. I didn't find much of a difference with the people; it's just friendlier for some reason. As people here at the Ulster School were a lot friendlier as they would make a lot more of an effort to come up and talk to you without you having to go and talk to them. This school had a different atmosphere than my previous school.*

***Illesha:** I usually spend time with foreign language students, but they are not Polish as I feel that we understand each other because of our backgrounds and I am also interested in their culture and that they understand me as well as they don't speak English perfectly like me, so I don't have any problem to stress myself. I don't feel stressed when I am talking in English.*

Initially all pupils will begin at stage 1, with many having limited or no initial contact with their fellow pupils due to the segregation of the Roman Catholic and Protestant communities. The preliminary acquaintance mediating contrivance present will include a pupil's interest to discover more about other cultures, languages and interests to create a common ground of interest. Some pupils may have been afforded the opportunity to have met pupils before from experiences gained from membership of social clubs and family activities. It is at this stage that the pupils will be given the opportunity on to meet and socialize with other pupils for who they have had never met before.

However, the mediating contrivance of Non Familiarity can act as barrier to positive intergroup contact, including communication breakdowns as a result of language and lack of information about a particular culture. This can lead to negative stereotypes and as a result, at its most

extreme can lead to almost Initial Avoidance, if not isolation of a particular culture. This is illustrated in an interview with a boy called Phillip, who when asked what his original thoughts were when he had first attended the school said:

Phillip: Well, it was different alright, new buildings, teachers but most of all new pupils from everywhere. I stuck to my own.

Interviewer: What do you mean your own?

Phillip: Your own religion, colour, language

Interviewer: Why these?

Phillip: When I look back I guess I had never had any experience of being in their company, at the start I did avoid being seen and talking with these pupils.

This is depicted in the Integrated Enhancement Experience model at the very first stage. As one begins at the first stage each person is faced with the same mediating contrivance of both preliminary acquaintances which can have a positive contact level of interest or in contrast the Non Familiarity which has negative levels of contact with the ultimate extreme of Initial Avoidance.

6.6: Stage 2 Common Encounter & Recalcitrant Contact

Common Encounter is defined here as a relationship that is unexpected/or unplanned which brings together persons for the mutual benefit of enjoyment and pursuit of cooperation. See figure 44 below. Pupils within an integrated school will be placed into different group settings both formally by the schools selection and placement criteria of pupils according to age, ability and special needs in accordance with the schools intake criteria. In a simpler way, the classes and year groups that the children were placed into at the start of each yearly term depended on subjects, for example Year 10A, Year 10B etc. This philosophy within the integrated schools involves the concept of banding i.e. putting pupils into broad ability bands, similar the process of streaming, which includes splitting pupils into several different hierarchical groups in which they stay together for all lessons within the year group's timetable.

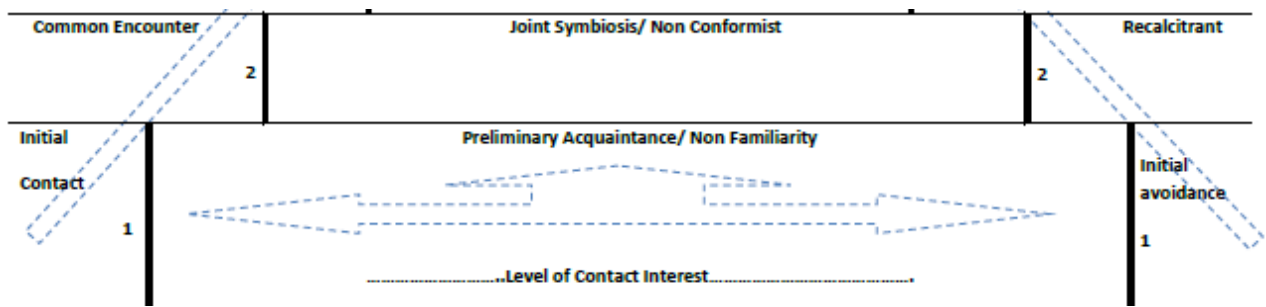


Figure 44: Common Encounter & Recalcitrant Contact

Stage two is closely related to the traditionalist symbolic interactionist theoretical approach such as Mead (1934) 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. This is primarily based on the theoretical approach of Identity Theory (Stryker, 1968, 1980, 1987; Stryker & Serpe 1982) which proposes to explain social behavior in terms of the reciprocal relations between self and society. The relationship between self and society forms the basis to explain individuals' roles and related behaviours.

Although people tend to interact in groups, it is perhaps not surprising that people may have distinct selves as there are distinct groups whose opinions matter to them. Stryker (1968, 1980) proposed that people have distinct components of self, called role identities. The self is considered to be a product of social interaction, in that people know who they are through their interactions with others; in this perspective, a core mechanism is that of "taking the role of the other" (p.559). It is within this stage that pupils will be placed alongside one another within a formal educational environment such as the classroom. Within these social setting pupils will be situated alongside fellow pupils based on a number of traits such as ability, classroom layout, behavior and friendship depending on the wishes of the teaching practitioner.

It is at this stage that pupils will begin to develop a formal relationship with each other through involvement with the teaching schemes of work and lesson plans which will be different for each chosen subject. Involvement will include participating in classroom discussions, activities and

role plays together with associated coursework and/or other assessment strategies. The basic problem is closely associated with Cooperation Theory (Axelrod, 2000) which addresses the common tension between what is good for the individual actor in the short run, and what is good for the group in the long run.

The researcher observed this on a number of occasions in the two case study schools chosen and drafted memos to detail what was happening and how to further pursue the pupil's common encounter. Below are examples of observation and pupils excerpts from interviews which lead to the stage of common encounter and recalcitrant contact.

Researcher Observation/Memo: The observation involved a Design Technology (DT) lesson involving a group of 25 year 9 pupils. Right from the beginning the researcher observed how the class mingled outside the room, some pupils stood in small groups, others alone. Once entering the classroom the pupils were seated around the large tables, but not sitting with their friends they had just been hanging around with outside the lesson. I asked the lead if he had a seating plan. The teacher replied that he didn't, except on occasion due to behavior issues. As the lesson progressed the pupils moved into the workshop which had heavy machinery and large work benches. Again the children who were seated with each other in the classroom when moved into the workshop, they grouped again with different pupils. The researcher asked the teacher was there a seating plan or within the case of the workshop a working bench plan, again the answer was negative.

It became clear from the observation that the pupils had no prior planning mechanism of working together or in simpler terms, I'll work with you instead it was an unplanned common encounter that was being witnessed. The researcher asked the lead teacher if this was the case with all of the different year groups. The teacher replied pretty much so and invited me to observe another lesson and to the researchers amazement the teacher was right.

Andrew: *I enjoy the atmosphere that everything is a lot happier with everyone interacting with each other. I enjoy mixing with other pupils as you get to know them better and you see friends in particular classes which are not with you all the time throughout the day.*

Natalie: I enjoy the work, particularly the DT practical work whilst learning how to use tools and getting to know different people by asking them for help or a loan of the particular tools.

Con: everyone is working for the common good, nobody picks anybody else out and says you can't do this or that, you just work with whoever is there.

The mediating contrivance here is the joint symbiosis which literally means a mutually beneficial relationship between different people or groups. It is within this stage that pupils will associate with fellow pupils whom they allow themselves to be connected with or seen to be supportive of for the common goal. This includes pupils from different religions, backgrounds, colour and creed, all of whom were working together for the mutual benefit of achieving tasks successfully. Pupils would cooperate to the best of their ability, seeing the final output of their work as a reward, but underlying this success was the concept of synergy with pupils joining together to produce a better outcome than by working on their own.

On the other side of the spectrum is the **Recalcitrant Contact** which is defined here as having an *obstinately uncooperative attitude towards superiority or jurisdiction*. In contrast to the common encounter, the recalcitrant pupils will have limited contact and will fail to participate during the lessons and will chose to sit on the sidelines and participate at the minimum to avoid exclusion or discipline from the teacher in charge. The researcher observed this in a variety of lessons with a series of year groups. The observation/memo described what happens in this instance and backed up with some pupil excerpts when interviewed about their limited participation within the lessons.

Researcher Observation/Memo: The researcher observed a mathematics lesson, for a group of year 10 pupils which was based on fractions. To the researchers delight the teacher had brought in two cakes and began slicing them according to the different fractions. The majority of the class participated by taking part in the discussion and worked cooperatively to complete the worksheets. However the researcher observed two pupils, although not sitting beside each other, which were beginning to play up and failed to take part in the lesson. The teacher had requested several times for them to settle down but to no avail. At the end of the lesson the teacher distributed the cake to all of the class and to the researcher's astonishment, the pupils who failed

to interact within the lesson, threw the slice of cake onto the floor. Although only a small mess it was an act of a completely uncooperative attitude towards the lesson. After the teacher had spoken to them about their behaviour I questioned one of them about their actions and why they did not participate:

***Interviewer:** Why did you not take part in the lesson?*

***Brian:** I don't like this lesson; I hate mathematics' and everyone in this school*

***Interviewer:** Why do you hate mathematics' and this school?*

***Brian:** I don't know, I just do*

Although the pupil's response was quite limited to the extreme that the pupil didn't understand why his actions were so negative, later discussion revealed that the child had moved from one school, a segregated school and was finding it difficult to settle into the new integrated schooling environment. This non-conformist side of the Integrated Enhancement Model traits includes pupil's behavior and attitude which is non-compliant with limited ability to agree with others or obey rules within the integrated school setting. Pupils will show opposition to interacting and participating within lessons which adverse effect on friendship opportunity has combined with being uncooperative with the school rules and ethos. The pupil at its most extreme could be labeled deviant.

6.7 Stage 3 Positive Ambitions & Non Willingness

Positive Ambitions are defined here as showing pleasing progress whilst being constructive with a hope or ambition of achieving academically and social goals. See figure 46 below. It is within stage three that Positive Ambitions are becoming more of an opportunity whilst participating within lessons and taking up wider extracurricular activities which may include, sports, student council, debates and workshops. It is actively taking part in these educational social environments that the opportunity for friendship with fellow pupils begin to arise within informal and independently chosen activities.

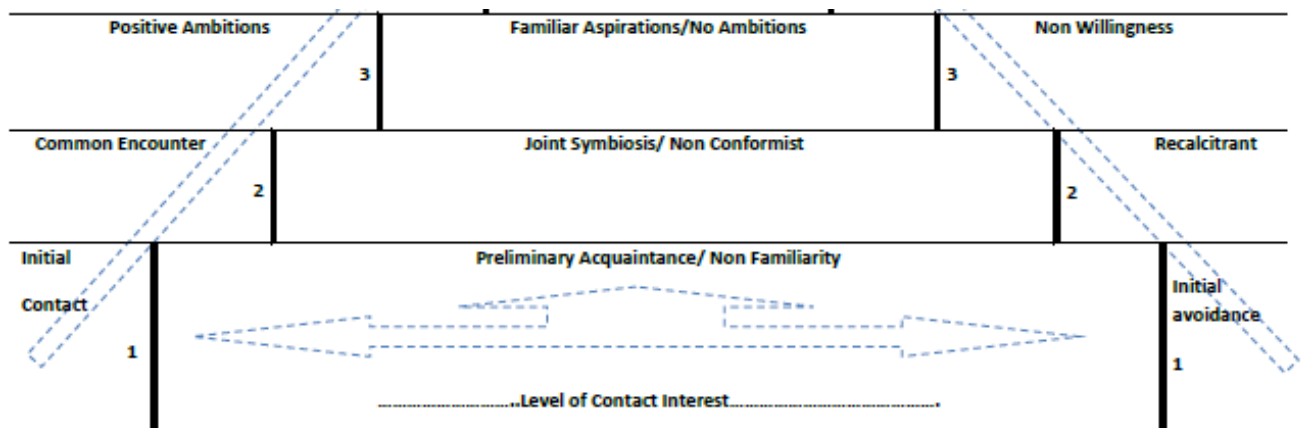


Figure 46: Positive Ambitions & Non Willingness

It is within stage three that the mediating mechanisms of joint symbiosis creates more facilitating conditions which are reciprocal of the classic functional relations Intergroup and Conflict Theory by Sherif et al. (1961) who viewed cooperative interdependence as a direct mediator of attitudinal and behavioural changes. That is, positive interdependence (cooperation) produces more favorable attitudes towards out-group members whereas negative interdependence (competition) generates more unfavourable attitudes. Building on this theme Realistic Group Conflict Theory (Campbell, 1965) proposes that intergroup hostility can arise as a result of conflicting goals and competition over limited resources. In addition Social Dominance Theory (Sidanius & Pratto, 1999) states that many myths, policies and practices in society unfairly advantage dominant groups over subordinate groups. These myths and ideologies maintain and amplify existing hierarchies as well as representing a consequence of these inequalities.

The researcher observed a number of activities and interviewed a variety of pupils based on this positive ambition stage.

Interview Observation: The researcher had the opportunity to interview a number of pupils about familiar aspirations amongst the pupils, namely within the sixth form centre. The researcher was interested in how similar the pupils aspirations were and how the pupils were motivated about accomplishing these future desires.

***Megan:** I want to go to university and study law either at home or away, I'm not really bothered, and I just want to get to university and experience the full student life style by studying new subjects and being with new people.*

***Josh:** I'm the same, I want to go to university to study sports science, I enjoy sports and if need be will have to leave home depending on my A-level results, this is why at the moment I am putting the effort in now to get the grades I need*

***Jane:** I am going to look for a job when I finish school, I would like to take on an apprenticeship in health and beauty and someday own my own salon. At the same time I will do my best in the fourth coming exams so at least I have something to fall back on.*

***David:** I am going to take a gap year and go travelling around Europe to broaden my horizons and see the world. I am currently doing my A-levels including geography which has helped me enormously in planning my gap year. I do admit that I will be a year behind my colleagues but when I return I will apply to go to university to study travel and tourism.*

The positive ambitions which had been generated throughout this stage had begun to ferment and were on the near point of realization. The mediating contrivance of familiar aspirations was clearly present when I asked the sixth form pupils what they wanted to do after sixth form with several similar pursuits included going to university, taking up an apprenticeship to taking out a gap year and travelling. Responses were very positive and most if not all pupils interviewed said they had clear goals set for themselves.

Researcher Observation/Memo: The researcher distinctly observed the amount of leaflets, advice and guidance for pupils' future careers. This involved the use of a careers advisor, computers and university prospectuses from a variety of universities, from both Northern Ireland and beyond. The researcher strongly acknowledges that the pupils interviewed about future careers had a career path already worked out and were already be guided by them.

At the other end of the Positive Ambitions stage is Non-Willingness which is defined here as someone indifferent or hostile to rules or regulations. Some pupils interviewed about the school rules displayed a lack of interest and enthusiasm for the school's rules and policies. The

mediating contrivance of No Ambitions was low, but was present when pupils refused to accept the school's philosophy. They were just there because they had to be and would gladly be elsewhere. It was hard for the researcher to embrace this as some pupils who had come through the whole integrated schooling system had yet to develop any positive ambitions even from their fellow pupils.

The rewarding properties of achieving success thus became associated with other groups, thereby increasing attraction. While it is important to investigate how individuals' perceptions of achieving success were related to academic and social outcomes from a community psychology perspective, equal relevance also should be given to understanding the socio-cultural backgrounds that individuals brought to their school environment as well as to the context they experience within their school setting (Trickett, 1996).

6.8 Stage 4 Established In-Group Customs & Insolence

Established In-Group Customs *is defined here as a practice followed by people of a particular group which becomes a habitual practice.* See figure 41 above. It is within this stage that pupils attending an integrated school will begin to understand each other's customs and practices. At one extreme the mediating contrivance is understanding customs which are defined as the ability to have and share a person's opinion and thoughts which can be expressed freely without offending or degrading another's culture, religion or practices. (See figure 46).

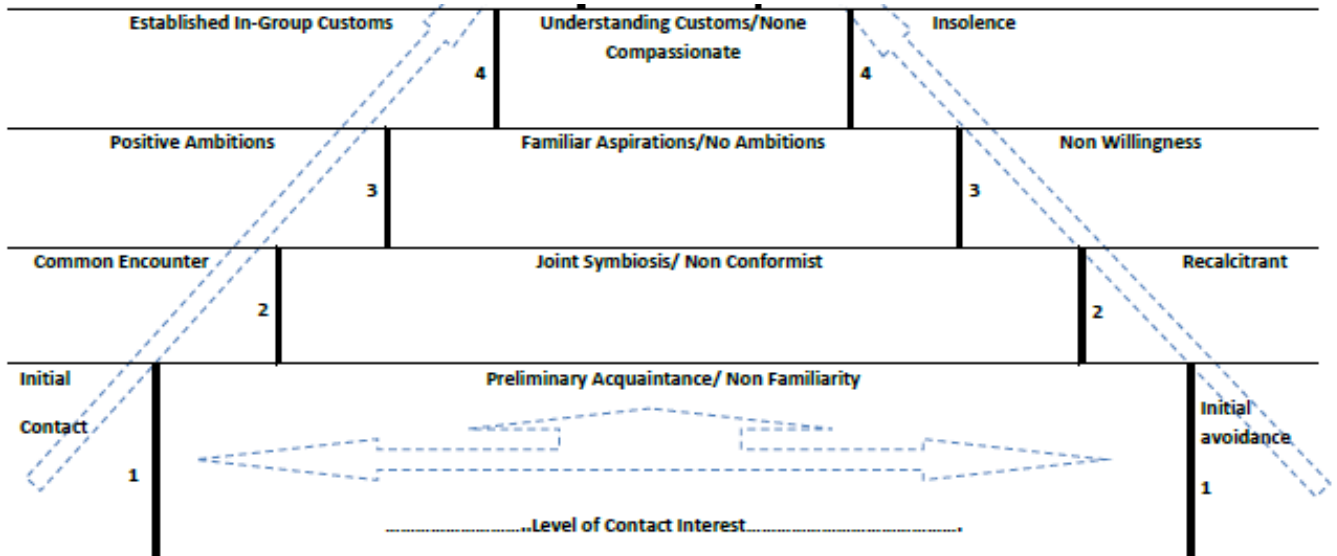


Figure 46: Established In-Group Customs & Insolence

When intergroup contact is favourable, psychological processes that restore cognitive balance or reduce dissonance produce more favourable attitudes towards members of the other group as a whole, consistent with the positive nature of the interactions. This is based on the theoretical proposition of social identity theory which generates a cognitive process of self-verification (Burke 1991; McCall & Simmons, 1978). The process of self-verification takes place when an identity is activated. In this process, the person behaves so as to maintain consistency with the identity standard. It is this self-verification process which underlies the behavioral processes such as role taking, role making and group formation as the person acts to portray the identity (Burke & Cast, 1997; Burke & Stets, 1999; Turner, 1962). The researcher observed a variety of social settings within the schools chosen including classroom, dining hall, assembly, all of which had their own accepted way of behaving.

Researcher/Observation Memo: The researcher asked the sixth form pupils about how their experience over their years of schooling within an integrated environment would be of any use in the outside world, such as work, university or within their own communities? The responses were varied but overwhelming. The pupils did feel that the whole integrated environment would be of valuable use in settling into new environments. Pupils' interview excerpts include:

***Nathan:** I think everyone in this school could go on to university and mix with everyone as they have experiences it here before and how to appreciate everybody. However, I think people in other schools, namely segregated schools who are about one culture would have difficulties as they would be towards their own and would discriminate against others.*

***Erin:** I don't know, I have never had a problem with mixing with other cultures.*

***Jay:** It gives you a more open mind and not a closed perspective on life and thinking in one particular way*

***Andrew:** Yes, as long as the people speak English.*

***Natalie:** Yes, it will give you an insight into what is ahead of us.*

***Scott:** It does set you up for reacting to different people, it would be natural.*

The Established In Groups Customs stage is one of the most important. Within this stage that pupils begin to develop a deeper understanding of who they are and what of their experience over their years of schooling will be of use in their future careers. The mediating contrivance of understanding customs will lead pupils to appreciate other cultures and to eliminate stereotypical barriers when coming into contact with different cultures and religions. It is proposed that pupils within an integrated school should have little or no problem in understanding rival cultures and customs in Northern Ireland as a result of being educated together.

At the other end of the spectrum is **Out-group Insolence** which is defined here as *rude or disrespectful behaviour or attitudes towards another person's/group customs culture or norms*. It is at this extreme stage of established in-group customs that pupils could forget or be easily misled by fellow peers to avoid or disrespect individuals or out-groups. Although the majority of pupils interviewed had a positive outlook on life outside school, a few pupils had a discerning fear about what they had been taught in school and how this could be manipulated and even overcome by community boundaries and social norms outside of the school. Pupil interview excerpts highlight this fear which includes:

Research Observation/Memo: When attending The Rock School, which is based on an interface area of North Belfast, it was clear to see the trouble that pupils may face on a daily basis going to and leaving the school on a daily basis. The researcher had observed several gate

keepers outside the school lined along the roads with walkie talkies. I asked one of the pupils what these people do and was informed that they keep a watchful eye on everyone entering and leaving the school in case of trouble from rival gangs. At the end of the school day the researcher was waiting for the bus outside the school and witnessed rival gangs, each group being distinguished with their own symbols, football colours and community allegiances with regard to the side of the street they stood on. The motivation for these gangs was to defend their territory and to make themselves known to the 'other side' that they would not be welcomed and/or accepted within their side of the interface. The make-up of these groups included children, teenagers and grown adults.

It was advised by one of the schools community support workers that to quickly move away from the area, as there was going to be trouble in the form of stone throwing and running riots, which could result in injury. The researcher had only got a small taste of what it was like to attend such a school, but became familiar with the social norms of outside of school and was intent on asking pupils what they thought about it.

Jay: *I think this school wraps some children up in cotton wool and are sheltered from the troubles of our mainstream society. It's just part and parcel of life in Northern Ireland so we just get on with things*

Ruby: *These groups who congregate with their sectarian profanities are from different schools, probably segregated schools, so they are used to hanging around on street corners with their own. I guess the symbols and murals is quite territorial, although it's in the past, the people still won't let things drop but it can be a hard to do this outside school.*

Rebecca: *I don't think those gangs have been to an integrated school and they should be given the opportunity to learn a little.*

Patrick: *Well I live on the peace line and would know some of the kids who fight regularly with each other. I have found myself rioting with my friends but when I go back into the integrated school, I have no qualms about hanging around with other people from different religions.*

Ted: *I live in a loyalist estate and not a lot of Catholics come into my area, it's just the norm, it's how we live and we just get on with things.*

This extreme of Out-Group Insolence with the mediating contrivance of being none compassionate with one another outside of school creates a hidden danger of the whole integrated education ethos. It is based on the premise that children are educated together throughout the day but outside of school, some will become involved the rival gang feuding that is transparent in many of the Northern Ireland peace line interfaces.

It is hoped that pupils educated within an integrated educational environment would continue with the understanding of other groups' customs not only inside, but outside a school. However, due to sectarian rivalry it could be possible that children are peer pressured into taking part in sectarian activities including name calling and at its most extreme, even violence. It has become apparent that some children within the integrated schooling environment live parallel lives with the inside norms of the school and the outside community norms in conflict.

6.9 Stage 5 Positive of Esteem & Rebelliousness

Positive of Esteem is defined here as *embarking on emotional and physical support towards fellow pupils using positive affirmations for self-confidence and self-beliefs to transform any negative beliefs and self-talk into positive beliefs and self-talk*. See figure 47 below. It is in this final stage that pupils will have developed a respect for each other, having been involved in a series of formal and informal educational settings. At one extreme the incentive actions is high levels of positive esteem, whilst in contrast, pupils could become dangerously rebellious towards fellow pupils based on negative stereotypes. The **Rebellious** non incentive actions are *defined as showing a desire to resist authority, control or convention*.

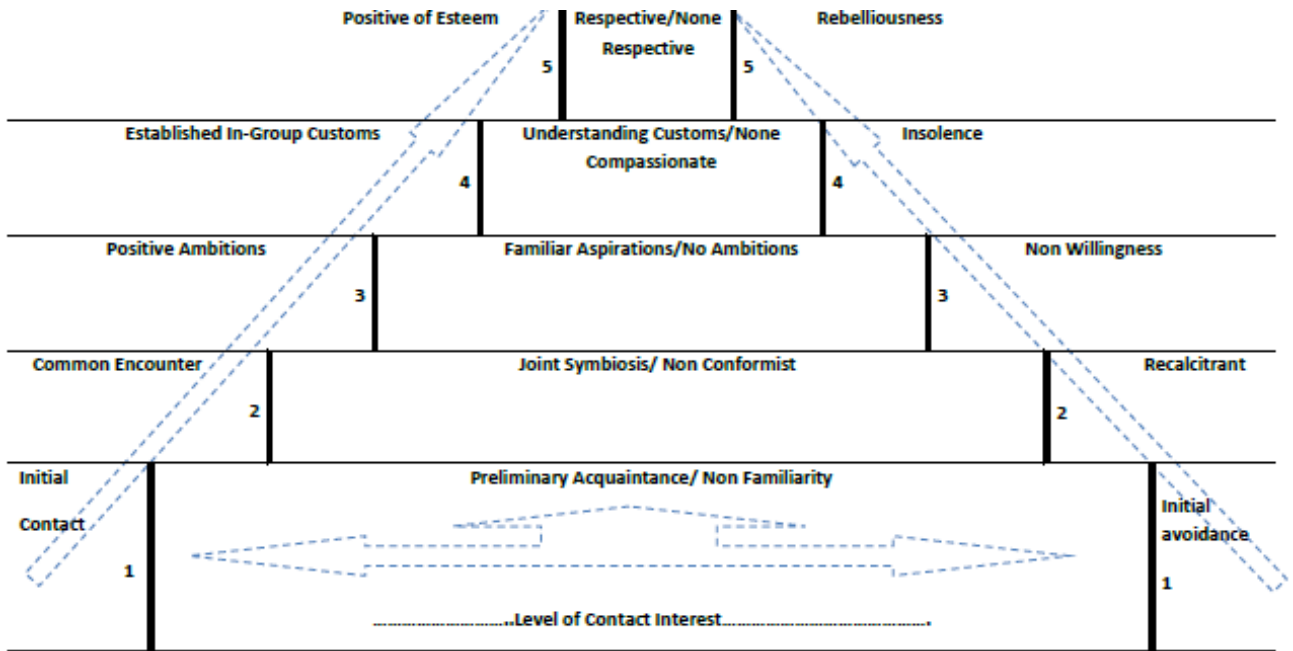


Figure 47: Positive of Esteem & Rebelliousness

This stage is closely associated with Social Identity Theory (Tajfel & Turner, 1979), which suggests that individuals identify with social groups in order to increase their self-esteem by comparing their in-group and out-groups along comparison dimensions. The degree of group identification determines the individual’s inclination to apply a specific social category to a specific social context. This means that the more an individual identifies with a social group, the more likely it is that this specific group identity will be ‘switched on’ when a situation requires it. Social Identity Theory further proposes that social categorization and identification with a specific social group leads to the need to differentiate the in-group from comparable out-groups, which in turn may lead to in-group favoritism and out-group hostility (Tajfel, 1978; Turner & Onorato, 1999).

Researcher Memo: The overwhelming support for one another within the integrated schools was positive; however pupils did open up a little when discussing friendships outside school and how it was difficult to associate with the other side during numerous problem areas going on in their respective communities including, shootings, riots and marching which caused high tensions. This was regarded by some pupils as ‘who goes where and when’ as determined by the community, social and political situations. School procedures and policies were in place to erode

these and stamp them out as quickly and robustly as possible, however the researcher did grasp a feeling that there was a dark side to integrated education which could undermine its whole philosophy and educational underpinnings.

The incentive actions of Positive of Esteem pupils meant that they had been offered the opportunity to mix and enjoy schooling in a safe and comfortable environment which was protected from the inequalities and social problems of Northern Ireland. This is expressed in the following excerpts:

***Nathan:** I have always enjoyed this school; I knew it would open up my knowledge of other people's religions and stuff.*

***Beth:** My parents and I thought long and hard about the school I would attend. We chose The Rock because it is an integrated school and I felt that it would provide me with the best opportunity to mix and make all kinds of new friends, from everywhere, which I did.*

***Bill:** This is my final year at The Rock and I am hoping to go to university to study sports science. I have thoroughly enjoyed my many years spent at this school. I have made lots of friends from all over the world and I will miss them when it comes time to leave. Looking back over my time here in the school, I believe that The Rock has given me the opportunity to build confidence in myself, especially when meeting new people. It has enabled me to develop the personal skills that I need to face the next big challenge in my life- university.*

Research Memo: Although the rebellious contravene was not was not visible whilst the research was undertaken in the schools, on entering one of the schools near the end of the study, it was important that all visitors report to reception for signing in and to be given the appropriate visiting badges.

The researcher throughout his whole duration at the school, which was over a month, was always buzzed in by the receptionist. On one occasion, a fellow teacher walked in with him and inserted the code to open the door. The teacher told the researcher the code, which the researcher immediately recognized as being a mighty culturally significant date for Northern Ireland. The

teacher told me that it is not easy to forget, but at the same time was unaware of the significance of this code number and its relevance for integrated education which promotes itself as being unbiased and open to all with no political or religious symbols, the researcher did note that before anyone entered this school, they had already come against political bigotry. The researcher did not pursue this with the school as it would have breached security and could have caused upset and the possibility of the termination of the studies placement.

This research established that social categorization plays a key role in the understanding the psychological dimensions of ethnic and religious division in within an integrated educational setting. In this way the stage of Positive of Esteem seeks to explain certain aspects of social interaction within an integrated school in relation to a variety of religious and ethnic groups. The study now turns its attention to the core intergroup relations within an integrated educational setting.

6.10 The Core Friendship Opportunity

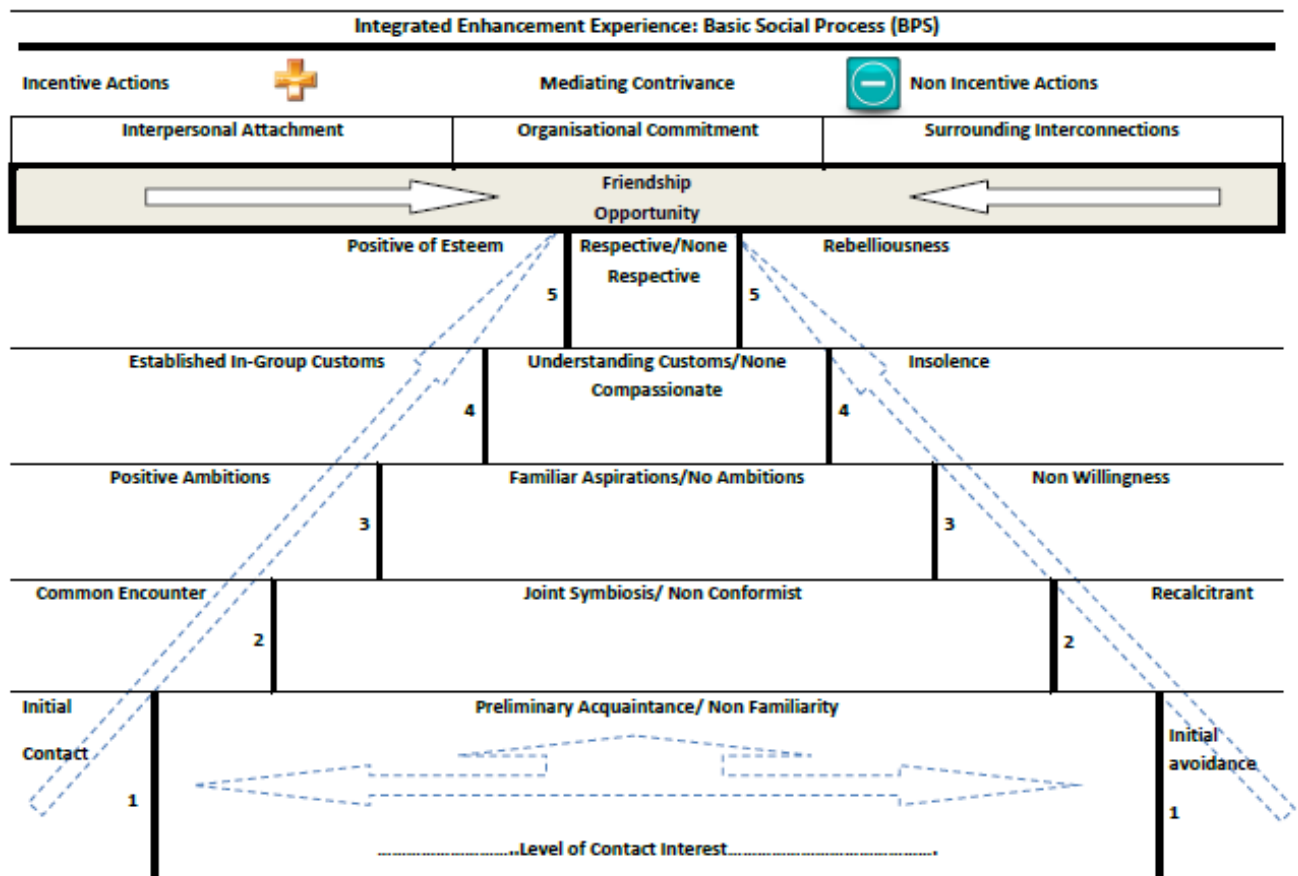


Figure 48: Friendship Opportunity

At the very top the Integrated Enhancement Experience model is the core which conceptualizes the whole Grounded Theory research process within the substantive area of integrated education in the chosen schools under study in Northern Ireland. An essential trait of this model is that it has been manifested from the data, is in itself part of the substantive theory, and can therefore be interpreted and evaluated (also subsequently tested if one chooses to ascribe to the Straussian model) by the potential reader. What is more, it is essential that the core category of Friendship Opportunity surfaced from the analysis of data, which appeared to the researcher to be the most important category accounting for pupils' perceptions of integrated education amongst the participants studied. See Figure 48 above.

Friendship Opportunity is defined here as a state of mutual trust and support between persons and or groups within a set of circumstances that makes it possible for intergroup contact to be successful. It is within this final stage that persons will hold mediating contrivances of being respectful which is defined as the due regard of the feelings, wishes, rights or traditions of others. Within the selected schools the study the researcher observed on multiple occasions respect being given to fellow pupils, teachers and staff on countless occasions in the form of courtesy and helping others with difficulties. The significance of this for the pupils was to respect others regardless of religion, race or colour and the capacity to do something positive without having to stop or think of the consequences from fellow peers.

Friendship opportunity is closely linked with Contact Theory which was first advanced in the 1940s by Williams (1947) and elaborated on by Allport (1954) proposed that integrated contexts provide the best means of fostering reconciliation. One of the underlying assumptions is that conflict arises from lack of information about the other group and from a lack of opportunities to obtain such information. Thus, according to the contact hypothesis one of the most productive ways to reduce intergroup conflict and division is to encourage and promote contact. Allport (1954) suggested that four conditions need to be met: (1) equal status between the groups in the situation; (2) common goals; (3) no competition between groups; and (4) the contact situation should be institution supported.

It could be argued that the friendship opportunity within the Integrated Enhancement Experience is an extension of the four conditions, although the researcher does not deny the possibility of other mechanisms, most notably the school environment and its associated curriculum, in influencing pupil friendships in this instance. The friendship opportunity was at its most basic the fundamental core that emerged from the data analysis. Researcher observations/memos and pupils excerpts highlighted this core category at its most often using the theoretical analysis which included:

Researcher Observation/Memo: The observation took place within the Ulster School during a religious education class of year 26 year nine pupils. The topic was “Honouring thy friends”. The teacher got the pupils to think about a time when they dishonoured a friend or family. The

researcher here includes a story recounted by a pupil. Again name has been changed to protect the identity of the pupil.

***Charlie:** At home my mother told me to clean my bedroom., I refused at first but after my mother had words with me I did so. To my amazement after the room was cleaned my mother went in and started throwing everything all over the place. My mother then said go in and clean it again, so I did and she did the same again, I thought she was going nuts but I cleaned it again and asked why to my mother did you wreck everything again and she replied, now you know how I feel every time I clean your room, it arrives back into the original state of a mess. I guess I had felt how my mother feels every time she cleans the room and it's left in a mess. Simply you have to honour your family and friends always because sometimes you upset people without knowing it, and it happens in Northern Ireland a lot.*

The researcher asked a variety of pupils about how comfortable they would be interacting with pupils from different cultures, race or religion outside the school within a social setting such as clubs, games or sports. The responses where varied but highlighted a number of opinions. Pupil excerpts included:

***Jay:** Yes I could, no problem*

***Stew:** It wouldn't bother me, I would like it*

***Kitty:** Personally I think my parents would not have an issue about who I interacted with as long as I was happy.*

The friendship opportunity with the mediating contrivance of respect is positive, with some pupils being delighted to associate with people from different cultures outside school. It is within this stage that the pupils develop their interaction skills from and transfer them from the integrated schooling environment and bring it to their communities.

***Andrew:** I wouldn't have a clue, very uncomfortable*

***Natalie:** No, I wouldn't feel comfortable as they would have different routines and that. It would be very uncomfortable as it's not what you are used too.*

***Sophie:** I think you would be worried about what your friends would think or even your family. I am a Christian, so my family feels that I should be dating a Christian and if they knew that I was with somebody else other than my faith, it would cause problems.*

***Con:** I couldn't it would be weird*

***Mat:** I don't mind being friends with someone but I could never date anyone who was a Chinese girl or black. It's nothing to do with me being racist, it would be awkward.*

The importance of friendship opportunity is of particular relevance to the integrated educational initiatives of promoting mixed faith schooling in Northern Ireland. Firstly, the friendship opportunity must ensure that certain conditions are in place, if contact is not to result in greater psychological division. Although the rules of social engagement are considered to be an indicator of cultural orientation, the two contrasting sides of the Integrated Enhancement Experience, each with its own mediating incentive and no incentive actions provide room for manoeuvre. Hence the stages coupled with a strong 'avoidance ethos; but also an 'inclusive ethos', helped to identify the processes that pupils undertake whilst attending an integrated school.

Contact between people from different religious, cultural and racial backgrounds (as exemplified in the chosen integrated schools within this study) will inevitably challenge negative stereotypes and promote inter-group harmony for pupils to accept and respect the views of those who are different (Pettigrew, 1997). The strength of the core category friendship opportunity persuasively postulates that pupils educated in a school which promotes inter-group contact are more likely to develop an understanding and acceptance of difference which could be difficult in schools which are segregated by faith or race (Levinson, 1999).

The benefits of 'integrated' schools it is suggested, lie in their capacity to create open contexts where inter-group dialogue and debate can flourish so that individuals can strengthen their own religion, philosophy or culture whilst also developing an appreciation of others through informed 'between group' dialogue. The consequences it is argued are broad mindedness and the ability to subject one's own view to criticism and to learn from the other (Levinson, 1999).

6.11 Criteria for Assessing Quality of Research

One approach to assessing the quality of a research study involves the use of criteria, which are the accepted standards for ‘best research practice’ against which a study is judged (Elliot & Lazenbatt, 2004, p.49). However, within research literature several different sets of criteria emerge (See figure 49). This raises questions as to which criteria should be used when evaluating a Grounded Theory study.

Figure 49: Criteria for Assessing Quality of Research (Elliot & Lazenbatt, 2004, p.49)				
Quantitative criteria	Qualitative Criteria	Universal Criteria	Original Grounded Theory Criteria	Strauss & Corbin’s Grounded Theory Criteria
<ul style="list-style-type: none"> • Validity • Reliability (Sheldon, 1994)	<ul style="list-style-type: none"> • Credibility • Tranferability • Dependability • Confirmability (Lincoln & Guba, 1985)	<ul style="list-style-type: none"> • Validity • Relevance (Hammersley, 1992)	<ul style="list-style-type: none"> • Fit • Work • Relevance • Modifiability (Glaser & Strauss, 1967)	Two sets of criteria: <ul style="list-style-type: none"> • Research Process • Empirical Grounding of Findings (Strauss& Corbin, 1998; Corbin & Strauss, 1990)

This rather diverse literature base reveals that Grounded Theory is applicable to a wide variety of issues relevant to educational research practice and that it can make an important contribution to the development of a theoretical base for integrated education. There appears to be no international or nationally accepted definition of ‘best’ research practice. However table 1 highlights Sheldons’s (1994) suggestion that there are a number of desirable attributes, which might be taken as evidence of ‘best’ or effective research practice which include validity, reliability and so on. The debate concerning ‘best’ practice, is one that views at one end of a continuum the positivist model, which has at its basis the assumption that ‘objective’ facts can be established, while the other end adopts a phenomenological model (Lincoln & Guba, 1985) taking the social world as being constructed by human beings. Both ends of the continuum

produce research strategies such as qualitative and quantitative methodologies that are likewise in opposition.

In Grounded Theory the issue becomes more complex, as several different criteria have been proposed by grounded theorists, each reflecting the methodological and epistemological differences between Glaser's approaches to Grounded Theory and Strauss and Corbin's approach. However, there is one important pitfall that relates to the use of research specific criteria. That is, the research should be evaluated by the very constructs that were used to generate it. So, for example, whilst Grounded Theory criteria provide a methodologically related approach to evaluating the quality of a Grounded Theory study, as Miller & Fredrick (1999) point out, this could become a circular issue. An alternative approach would be that all qualitative research is open to evaluation by criteria that are used for other scientific research.

It is proposed that the universal criteria developed by Hammersley (1992) are used for all scientific work including quantitative and qualitative research studies. This more recent proposal of using universal criteria is gaining recognition and currently is being recommended for use by organizations responsible for commissioning research (Murphy et al, 1998). While the criteria debate is ongoing and may never reach a consensus, long and Johnson (2000) suggest that researchers need to focus on the research methods instead of focusing on generating new criteria or terminology.

In the context of Grounded Theory research and the problems identified by Becker (1993) and Benoliel (1996), the challenge for Grounded Theory researchers is to engage the quality issue at the more practical level of considering how Grounded Theory research methods themselves can be used to assure quality in research. Whilst criteria are part of the discussion on research quality, it is argued that it is more important to consider the research methods themselves from the perspective of quality in research. Notwithstanding this means that researchers need to identify the essential components of Grounded Theory such as: concurrent data collection and constant comparative analysis; theoretical sampling; memoing; and, more importantly, to understand how these research methods impact on the quality of the research.

6.12: Evaluation and Application & Grounded Theory

Glaser & Strauss's (1967) intent to address the perceived lack of rigour in research aiming to generate theory is evident in their identification of specific criteria for the evaluation of Grounded Theory. The most commonly cited approaches to judging Grounded Theory are summarized in figure 50.

Figure 50: Approaches for Judging Grounded Theory Research

Glaser & Strauss (1967):	Glaser (1978):	Strauss & Corbin (1990):	Charmaz (2006)
Fit	Fit	Data Quality	Credibility
Understandable	Work	Research Process	Originality
General	Relevant	Empirical Grounding	Resonance
Control	Modifiable		Usefulness
	Glaser (1992):	Strauss & Corbin (1998):	
	Fit	Data Quality	
	Work	Theory Quality	
	Relevant	Research Process	
	Modifiable	Empirical Grounding	
	Parsimony		
	Scope		
		Corbin & Strauss (2008)	
		10 Basic Criteria	
		13 Additional Criteria	

In the current study the researcher aimed to evaluate and convey the rigour of the outcomes of the research in relation to a variety of criteria aiming to satisfy readers from different orientations; those concerned about the scientific canons of evaluation, and those who care about the details of the research process and the procedures followed to reach the final product of the study.

The original Grounded Theory authors Glaser & Strauss (1967) emphasize evaluation on judging credibility is based on rigour in the application of strategies, techniques and methods for the

purpose of producing theory that is accurately grounded in the data. According to Glaser & Strauss (1967, p.237) assert that “the practical application of grounded sociological theory, whether substantive or formal, requires developing a theory with (at least) four highly interrelated properties.

1. The first requisite property is that the theory must closely fit the substantive area in which it will be used.
2. It must be readily understandable by laymen concerned with this area.
3. It must be sufficiently general to be applicable to a multitude of diverse daily situations within the substantive area, not just a specific type of situation.
4. It must allow the user partial control over the structure and process of daily situations as they change through time.

6.12.1 Fitness

Grounded theory must fit the substantive area to which it will be applied. According to Glaser (1978) by fit we mean that the categories of the theory must fit the data. Data should not be forced or selected to fit preconceived or pre-existent categories or discarded in favor of keeping extant theory intact. By adopting the key principles of the grounded theory approach within this study and by incorporating the constant comparative method and theoretical sampling procedures the researcher stayed close to the data collected right from the very start of the study. The mediating categories and sub categories combine together to formulate the core category. Fitness is attained when the findings are well grounded in the participants’ experiences and fit the data from which they were derived (Lye et al. 2006, p.143).

By undertaking the procedures of the Grounded Theory approach in this study, using the constant comparison method, and collecting and analyzing the data systematically, the researcher kept close to the data and thus, automatically, the major categories are related and rose from them, in addition provided information about the techniques used during the research process to demonstrate the ‘groundedness’ of the theoretical formulation of the core category by providing

examples of verbatim transcriptions. Moreover the researcher supported the interpretation of the core category by the bulk of the excerpts.

The researcher had also previously in chapters four and five discussed about the research methods employed together with transcription techniques, including the analysis coding. Furthermore the researcher had provided excerpts of collected data throughout the previous chapters, to allow the reader to grasp of the context of the study, integrated education in Northern Ireland. The theory does have a very comfortable close fit with the substantive area in which it has been developed and is faithful to the everyday realities of integrated education in Northern Ireland. Although only two integrated schools were selected for the study, it is argued that the findings could be helpful and sufficiently robust to be further investigated beyond the chosen case study schools.

6.12.2 Understanding

A grounded substantive theory that corresponds closely to the realities of an area will make sense and be understandable to the people working in the substantive area (Glaser & Strauss, 1967, p.239). The researcher throughout the thesis presented the substantive theory in a variety of ways to ensure that the reader will understand it. This included providing detailed descriptions together with analytical models to provide key findings. This also included providing a detailed analysis of the categories and properties with definitions which allowed the reader not become confused by Grounded Theory terminology. Additionally, a combination of descriptions, abstract models and theoretical propositions, for some parts of the research was used to clarify the research findings.

First, by developing the Integrated Enhanced Experience substantive theory on pupils' perceptions of integrated education, the researcher carefully developed concepts and categories to facilitate the understanding of the theory by integrated educationalist stakeholders. The researcher's emergent concepts are both analytic and sensitizing, and these two features will enable integrated educationalists to grasp the theory in terms of their own experiences and how

they could build and develop this understanding of developing friendship opportunities within a post conflict society.

Second, the modeling and description of the core category was used to explain the theory was the chosen step taken in accordance with the Grounded Theory canons of procedure to present a model that offered readers an easy and appealing visual way to understand the theoretical framework that emerged from this research. A discussion of the model and its components from core, major and sub categories were provided throughout this chapter to facilitate the process of understanding.

6.12.2 Generality

Any researcher who employs a grounded theory strategy within a study should be cautious of the conceptual level of their categories. Glaser & Strauss, (1967, p.242) suggest that sociologists who generate theory should be guided by the criteria that categories should not be so abstract as to lose their sensitizing aspect. Glaser and Strauss (1967) continue by suggesting that the theory should not be abstracted too much as it loses its meaning but it must be abstracted to a level that makes the theory a general guide. Thus the whoever applies the theory becomes in effect, a generator of theory, and in this instance the theory is clearly seen as process: an ever developing entity.

Accordingly, the research outcomes depicted a core category which provided an insight into the lived experiences of pupils within an integrated educational setting, which were conceptualized to a level that may offer a general approach to in-group and out-group perceptions of pupils in an integrated school. Furthermore the Integrated Enhancement Experience model arguably could be applied to a vast range of social settings where intergroup conflict has existed, for example in Israel and beyond where mixed faith and cultural education is provided to improve relations between divided ethnic groups. Glaser & Strauss, (1967), suggest that the theory should not be abstracted too much that it loses its meaning but it must be abstracted to a level that makes the theory a general guide to multi-conditional, ever-changing daily situations (Glaser & Strauss,

1967, p.242). What is more, the theory should be flexible enough that it can be reformulated depending, on the situation where it is applied.

Accordingly, to achieve a theory general enough to be applicable to the total picture, it is important to accumulate a vast number of diverse qualitative “facts” on many different situations in the area (Glaser & Strauss, 1967, p.243). The researcher gathered a variety of data from a considerable number of samples and locations within the field studied. This included 47 interviews made up of focus groups, in-depth discussions and incorporating the grounded theory theoretical sampling of pupils, including a school which was based on an interface area of Belfast. In addition a series of educational stakeholders had been interviewed about their experiences of integrated education including parents, ex-pupils and teachers.

The theoretical model of events that flowed from this research facilitated the intuition into the area of integrated education in Northern Ireland which was conceptualized to a level that may offer a general indication about the pupils’ perceptions of integrated education in Northern Ireland. Additionally, the researcher acknowledges that although the study was based on two selected integrated schools case study sites, and was a small representation of the overall integrated education population, nevertheless, the theoretical model developed is flexible enough to be reformulated and adjusted and can be applied in other substantive areas, including business organizations, communities and post-conflict societies embracing change.

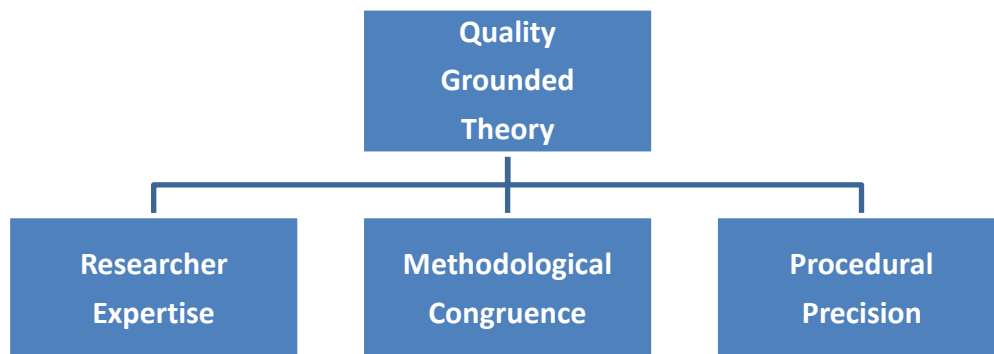
6.12.4 Control

The substantive theory must enable the person who uses it to have enough control in everyday situations to make its application worth trying (Glaser & Strauss, 1967, p.245). Within this research the emergent categories and sub categories were controlled in that they were guided concepts and not forced. This offers whoever employs the Integrated Enhanced Experience model the opportunity to change and or amend new areas of the model as they best see fit. Glaser (1978) calls this ‘modifiability’ suggesting that the theory should be capable of integrating new categories or adding new ones, if new data is sourced from new settings. For example a new

setting within this study could include a university or college and student experiences of integrated education.

Furthermore, rarely is Grounded Theory generated to produce knowledge for the sake of knowledge alone. Theories constructed through the use of Grounded Theory methods aim to provide understanding of a phenomenon that will ultimately inform practice in a given discipline, namely in this case integrated education. Initially the researcher considered the application of Grounded Theory ensured that the theory was credible; confirmed its relevance to the study social setting; tailored it accordingly and developed and implemented a plan for sustainable change. Figure 51 next provides the factors influencing quality within the conduct of this Grounded Theory study.

Figure 51: Factors Influencing Quality in the Conduct of Grounded Theory Research



Researcher expertise refers to the extensive experience in undertaking research which is common to many aspects of personal and professional life. The researcher acknowledges that this doctoral degree research was a ‘research apprenticeship’ and recognized this as a process of knowledge acquisition and skill development. Notwithstanding, the researcher acquired considerable knowledge about Grounded Theory methods from the beginning phases of conceptualization of the research to theory generation.

Methodological congruence is the foundation of a credible research study when there is accordance between the researcher's personal philosophical positions; the stated aims of the research; and the methodological approaches employed to achieve these aims. The researcher throughout this study engendered trust in both himself and the outcomes of the study, yet conversely the researcher acknowledged and rectified the philosophical and methodological inconsistencies as the study evolved.

Procedural precision is paying due attention to maintaining an audit trail; managing data and resources; and demonstrating procedural logic. The researcher achieved this by maintaining a record of activities, changes in research direction and rationale for choices made to secure confidence in the researcher's own actions. This was a prerequisite to secure confidence within the whole research process of the study. The generation of abstract theory from concrete data required the researcher to be more rigorous, while simultaneously making the process more creative and enjoyable. Adopting the evaluation criteria from Birks & Mills (2011) allowed the researcher to construct a reflective evaluation of the study to ensure that the Grounded Theory produced had merit and practical value. See figure 53.

6.12.5 Evaluating Grounded Theory Criteria

Figure 52: Evaluating Criteria: Adopted from Birks & Mills (2011, p.153)

Domain	Criteria	Researcher Description
<i>Researcher Expertise</i>	Does the researcher demonstrate skills in scholarly writing?	Demonstrated throughout the thesis, most notably in the literature review.
	Is there evidence that the researcher is familiar with Grounded Theory methods?	A sound review of Grounded Theory methods within chapter 4 a Grounded Theory Research Design.
	Has the researcher accessed and presented citations of relevant methodological resources?	Methodological resources have been discussed and evaluated in Chapter 4 Grounded Theory Research Design.
	Are limitations in the study design and research process acknowledged and addressed where possible?	Limitations of the research have been addressed in Chapter 8 Conclusions, Contributions and Future Research.
<i>Methodological Congruence</i>	Has the researcher articulated their philosophical position?	Researchers philosophical position is discussed alongside the methodological assumptions of the researcher in Chapter 4 Grounded Theory Design.
	Is grounded theory an appropriate research strategy for the stated aims?	Yes, the research aims are appropriate for a research design in accordance with the Nottingham Trent University Research Committee.
	Is a grounded theory presented as the end product of the research?	Yes, the Grounded Theory of the Integrated Enhancement Experience is presented in Chapter 6 Core Category.
<i>Procedural Precision</i>	Is there evidence that the researcher has employed memoing in support of the study?	Yes, Evidence of memoing has been used throughout chapters 5 & 6 in core category development.
	Is there evidence that the researcher has applied the essential grounded theory methods appropriately in the context of the study described?	Yes, appropriate Grounded Theory canons and procedures have been adhered to most notably in chapters 5 & 6.
	Does the researcher make logical connections between the data and abstractions?	Yes, logical connections between the data analysis categories and properties to the development of the core category has been described in chapters 4, 5 & 6

6.13 Chapter Conclusion

By examining the theory emerging from this study, this chapter sought to draw together the previous chapters' findings to develop a framework that conceptualizes the perspectives of pupils attending two secondary integrated educational schools in Northern Ireland. The chapter began with a detailed discussion of what defines a core category and the criteria employed to determine the core category within this study.

Adopting the core category criteria presented by Glaser (1978) the chapter continued to describe the core categories qualifications. The chosen core category 'Integrated Education Experience' was developed and was a central and primary condition for putting the category at the heart of the analysis as it had appeared frequently throughout the data analysis and was related to many other categories and sub categories.

The Integrated Enhancement Experience was defined as the adeptness to encounter and desegregate opinion and single-mindedness in existence beyond a societal connectedness with character personality which alters a person's ego with the desire to create exhilaration and gratification within a collective and mutual setting. The model was diagrammatically presented simply on a pyramid comprising five stages with each having its own distinctive mediating contrivances, with both positive and negative incentive actions for pupils engaging together within an integrated educational setting. At the very top of the pyramid is the key, which has been selected to represent a whole summary of behaviour and perceptions which have consistently been highlighted throughout the data analysis, namely friendship opportunity.

The chapter continued to provide an in-depth description of how the components of the model have been developed, with each stage being defined and mediating contrivances being discussed. Each stage was modeled, and included data excerpts which allowed the reader to gain an overall insight to pupils' behaviours and experiences together with research memos. At the very heart of the Integrated Enhanced Experience was the friendship opportunity which pupils attending an integrated school had experienced. Although each stage a pupil experienced had positive and negative incentives to cooperate with each other and engage in an educational setting was not

fixed and could easily be modified to be adopted in other settings, namely college or university settings and beyond.

The chapter proceeded to give an evaluation of the Integrated Enhanced Experience model thus stressing the importance of evaluation strategies within grounded theory research. It was argued that the Integrated Enhanced Experience model met four of the highly interrelated properties set out by the original grounded theory authors Glaser and Strauss (1967). It was found that the model fitted the substantive area of integrated education and was understandably readily accessible to both lay persons and educationalists within the area of the social context of Northern Ireland.

Finally, the researcher set out the criteria for evaluating the application of the Grounded Theory. It was suggested that the respective theory was credible regarding the researcher's expertise and methodological congruence and that procedural precision had been adhered to. The thesis now turns to the literature review, although in contrast to traditional research designs, the researcher decided to follow the key principles of the original authors of Grounded Theory by completing the review at the end of the study to help the researcher to enhance his theoretical sensitivity and allow meaning to be given to the data.

Chapter 7

Review of Literature

7.1 Introduction

Ahead of the literature review, it is necessary to make flow the formality and the aim of the literature review in a Grounded Theory Study. A generic research practice is to conduct an extensive review of the literature to the study before starting the field work. It is commonly thought that Grounded Theory methodology requires the researcher to enter the field with a very limited knowledge of the problem under investigation (Goulding, 2007, p.71). In a Grounded Theory approach it is not necessary to conduct an exhaustive review of literature in advance. This is to avoid bringing into the study pre-conceptions and ideas that already exist in other works and then being biased by them (Glaser & Strauss 1967; Glaser, 1978; Strauss, 1998, Goulding, 2007; Charmaz, 2005; Locke, 2001).

However, Strauss & Corbin (1990) suggest 'we all bring to the inquiry a considerable background in professional and disciplinary literature' (P.48). The Grounded Theory researcher should read for ideas and conceptually connect these to the developing theory in order to enhance theoretical sensitivity (Goulding, 2007, p.71). Therefore the purpose of this literature review was to help the researcher to enhance his theoretical sensitivity to be able to give meaning to data (Glaser, 1978; Strauss & Corbin, 1998). Hence, in this research the first stage in reviewing the literature was assertive in order to understand key areas and concepts within the study area of integrated education in Northern Ireland. In addition the aim of the analytical literature review was to focus on the selected research evidence on the integrated education movement since its foundation in the early 1980s, until its current state and also attempt to identify gaps in this research. This literature review chapter consists of several sections including: A review of different studies regarding the impact of integrated education in Northern Ireland on social attitudes and forgiveness and reconciliation; a review of theoretical underpinning approaches to integrated education.

The next step in examining the literature was during the data collection and analysis, where at this time the review was driven by the concepts that emerged from the data analysis. Strauss & Corbin (1998) state that during a Grounded Theory study ‘progressive assessing and reading relevant literature can become a part of the data collection procedures’ (P.49). Hence, the second stage of the literature review was undertaken after the findings including the concepts and categories which began to emerge and shape throughout the study.

7.2 Extant Theory & Integrated Enhancement Experience (IEE) Core Category Connection

This section provides a review of the extant literature and provides an in-depth connection with the Grounded Theory developed throughout this study. Moreover this section provides the reader with an insight into the theoretical frameworks that have been applied to integrated education which makes attractive policy options for Governments and educationalists seeking to find solutions to address cultural dissonance through contact based initiatives. Furthermore this section will highlight the theoretical approaches strengths and inadequacies together with their relevance to the developed Integrated Enhancement Experience (IEE) core category.

7.2.1 The Contact Hypothesis & Integrated Enhancement Experience (IEE)

The psychological contribution to educational initiatives in Northern Ireland, more generally has largely on the role and potential of the Contact Hypothesis introduced by Williams (1947) and Allport (1954) which proposes that contact between members of different racial and/or ethnic groups will result in a reduction of prejudice between these groups and an increase in positive and tolerant attitudes. In its simplest form, the Contact Hypothesis proposes that intergroup conflict can be reduced by bringing together individuals from opposing groups “under optimal conditions” (Pettigrew & Tropp, 2000, p.93).

The Contact Hypothesis first introduced by Williams (1947) and Allport (1954) proposes that contact between members of different racial and/or ethnic groups will result in a reduction of prejudice between these groups and an increase in positive and tolerant attitudes. In its most

simplest form, the Contact Hypothesis proposes that intergroup conflict can be reduced by bringing together individuals from opposing groups “under optimal conditions” (Pettigrew & Tropp, 2000, p.93).

While Allport (1954, 1958) was certainly not the originator of many of the ideas that underlie the Contact Hypothesis (e.g. Brody, 1946; Horowitz, 1936; Stoufer, 1949; Williams, 1947), his formulation would prove to be key in focusing research and theorizing, and today he is often cited as the originator of the hypothesis. Allport (1954, 1958) in his classic book, *The Nature of Prejudice* formulated his highly influential version of the Contact Hypothesis. Allport (1954, 1958) hypothesized:

“To be maximally effective, contact and acquaintance programs should lead to a sense of equality in social status, should occur in ordinary purposeful pursuits, avoid artificially, and if possible enjoy the sanction of the community in which they occur. The deeper and more genuine the association, the greater its effect. While it may help somewhat to place members of different ethnic groups side by side on a job, the gain is greater if these members regard themselves as part of a team” (Allport, 1958, p.454).

Allport’s (1954, 1958) model focused on the conditions necessary for contact to lead to prejudice reduction. According to Allport (1954), *“Prejudice is actively resistant to all evidence that would unseat it (P.9).”* He proposed four conditions for optimal contact; that is, for contact that is likely to reduce prejudice. Firstly, there should be equal status among the groups who meet or at least among the individuals of groups who meet. Secondly, the situation in which intergroup contact occurs should require co-operation between groups or offer common goals to both groups. Thirdly, social competition among the groups involved should be avoided. And lastly, the contact situation should be legitimized through institutional support (Pettigrew, 1971).

Past reviews of this vast literature have often reached conflicting conclusions regarding the likely effects of intergroup contact. Numerous reviews show general support for Contact Theory, suggesting that intergroup contact typically reduces intergroup prejudice (Cook, 1984; Harrington & Miller, 1992; Jackson, 1993; Patchen, 1999; Pettigrew, 1971, 1986, 1998). However, other

reviews reach more mixed conclusions. Amir (1969, 1976) conceded that contact under optimal conditions tends to reduce prejudice among participants, but he stressed that these reductions in prejudice may not generalize to entire out-groups.

Moreover, Amir (1976) noted that contact under unfavourable conditions “may increase prejudice and intergroup tension” (P.308). Likewise, Forbes (1997) concluded that intergroup contact often lowers prejudice at the individual level of analysis but fails to do so at the group level of analysis. Hence Forbes (1997) argued that contact can cure individual prejudice but not group conflict. This hypothesis is favoured by the founders of the planned integrated school movement, who are committed to accommodating both cultural traditions (Dunn, 1989). The desegregated schools in Northern Ireland might claim that this type of school is most likely to promote intergroup contact, because desegregated schools maintain an equal proportion of majority and minority students. As suggested by Amir (1969, 1976), however, it is the planned integrated schools that probably come closer to promoting intergroup contact.

The Contact Hypothesis connection to the Integrated Enhancement Experience (IEE) core category can be acknowledged in the ways that the two integrated education case study schools within this research study had adopted the four optimal conditions proposed by Allport (1954). These features include (see figure 53):

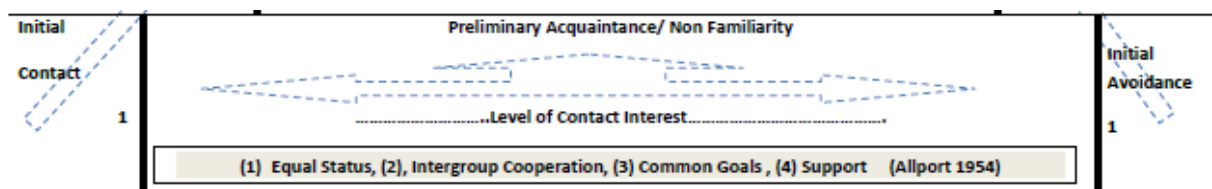


Figure 53: The Contact Hypothesis Optimal Conditions & Integrated Enhancement Experience

(1) Equal status within the contact situation; Equal group status occurs when the contributions from a group are equal to those contributions from another group. Allport stressed equal group status within the situation. Most research supports this contention, although “equal status” is difficult to define and has been used in different ways (Cagle 1973, Riordan 1978). According to Hewstone & Brown’s (1986) model of mutual

intergroup differentiation, when the original group identities are kept intact and not threatened by interaction with out group members, then a reduction in intergroup bias will occur.

The Rock School served an area of North Belfast which had suffered greatly during the conflict, experiencing severe civil disturbance, violence and sectarian murder. Much of North Belfast has Protestant and Catholic communities living in close proximity but separated by high, divisive barriers, known as 'Peace Walls'. The Rock School initiated by school leadership and facilitated by school teaching and learning support actively promotes its students' to engage in a process which aims to deepen their self-understanding and develop mutual understanding and respect for others. The school strives to create an inclusive atmosphere of warmth, care, empathy and respect for all.

(2) ***Intergroup cooperation;*** Prejudice reduction through contact requires an active, goal-oriented effort. Athletic teams furnish a prime example (Chu & Griffey 1985, Miracle 1981, Patchen 1982). In striving to win, interracial teams need each other to achieve their goal. Goal attainment, such as a winning season, furthers this process (Pettigrew, 1998, p.66). However, a common goal is a goal that can only be attained if all the members of different groups work together through intergroup cooperation, and not through competition (Cross & Rosenthal, 1999). Within the two integrated schools, the option for intergroup cooperation is provided both within the school day in the form of lessons and extra-curricular activities and out of school by residential which offer pupils who are unfamiliar with each other the chance to work cooperatively in the form of indoor and outdoor pursuits. Intergroup cooperation in integrated schools provides the strongest evidence (Mc Glynn, 2003; Gallagher, 2004; Donnelly & Huges, 2006).

(3) ***Common Goals;*** Attainment of common goals must be an interdependent effort without intergroup competition (Bettencourt et al 1992). Sherif (1966) demonstrated this principle vividly in his Robbers' Cave field study showing how cooperation and a common goal can lead to a reduction in bias. The participants in the experiment were boys who were attending a summer camp. They were separated into groups and then

competed against one another in different activities. After prejudice and discrimination grew between the groups they were then brought together to work towards solving problems that needed the help of everyone. One discovery that Sherif (1966) found was that cooperation towards a common goal needed to be repeated more than once for significant biases to be overcome (Hewstone & Brown, 1986).

Goal attainment in terms of students within an integrated educational environment can be seen within school competitions such as football, athletics and joint quizzes. It is within these activities that students develop common goals of success through contact with fellow pupils will require an active goal-oriented effort.

Furthermore, another condition that needs to be met for maximum positive attitude change is for the outcome of the common goal to be successful (Gilbert, Fiske & Lindzey, 1998). Intergroup cooperation in schools provides the strongest evidence (Brewer & Miller 1984, Desforges et al 1991, Johnson et al 1984, Schofield 1989, Slavin 1983,). Drawing on this thinking, Aronson's jigsaw classroom technique structures classrooms so that students strive cooperatively for common goals (Aronson & Patnoe 1997). This technique has led to positive results for a variety of children: Australians (Walker & Crogan, 1997), Germans (Eppler and Huber 1990) and Japanese (Araragi 1983)

(4) Support of authorities, law, or custom; the final condition concerns the contacts auspices. Authority support during intergroup contact has been shown to be an important variable influencing positive affect among groups (Dovidio, Gaertner & Kawakami, 2003). Authorities not only provide structure, but also can promote greater contact and also authority figures help to create a new social climate which allows more tolerable attitudes to emerge (Gilbert, Fiske & Lindzey, 1998). With explicit social sanction, intergroup contact is more readily accepted and has more positive effects. Authority support establishes norms of acceptance. Field research underscores its importance in military (Landis et al 1984), and religious (Parker, 1968) institutions.

Importantly, Allport's model focused attention on how contact can increase or decrease prejudice, depending on situational and structural factors both inside the specific contact situation

and in the broader social context. It is within the Integrated Enhancement Experience (IEE) that the mediating contrivance of organizational commitment governs the whole integrated experience for all students who are actively engaged within the schooling system. Support here comes from local educational authorities, political and community representatives together with the law and governance of the educational sector.

Integrated education in Northern Ireland provides a useful context within which to explore the Contact Hypothesis because the main policy initiatives that have been pursued in order to transform the conflict have concentrated on making contact between Catholics and Protestants possible (see Cairns & Hewstone, 2002; Hewstone et al., 2005; Huges & Carnmichael, 1998; Niens et al. 2003). According to the Contact Hypothesis (Allport 1954) intergroup contact under supportive conditions leads to better relationships and fewer negative stereotypes. This hypothesis is favoured by the founders of integrated education in Northern Ireland who are committed to accommodating both cultural traditions (Dunn, 1998). The nature of the underlying mechanism of the Contact Hypothesis for this study is that friendship-to-group generalizations effects do hold, the issue is how or why being friends with an out-group members would affect group judgments' within an integrated educational setting.

The contribution of the Contact Hypothesis to the Integrated Enhancement Experience (IEE) model is that the four key conditions; equal status; common goals; intergroup cooperation and support of authorities can reduce negative assumptions and stereotypes and strengthen positive perceptions. It is these four conditions that build the foundations of the whole IEE model of integrated education and it was best to place Allports (1954) four features at the base of the model. Crandall & Schaller (1996) suggest that for the most part, Allports (1954) general model has been supported (see Brewer & Gaertner, 2001; Gaertner & Dovidio, 2000; Pettigrew, 1998; Pettigrew & Tropp, 2000). However by the mid-1980s the hypothesis was faced with a rather serious problem. Over thirty years of effort focused primarily on necessary conditions meant that Allport's (1954) short list had grown to the point where the list of provisions and qualifications for successful contact was so extensive that it threatened to undermine the hypothesis all together. Pettigrew (1986) pointed out that this large "grocery list" made it unlikely that any contact

situation could actually meet all the necessary requirements and threatened to render the theory unfalsifiable.

In addition Dixon, Durrheim & Tredoux (2005) argue that the productivity of the Contact Theory field has not, however, blinded commentators to its potential limitations, particularly limitations arising from the burgeoning list of optimal conditions. In his review, Stephan (1987) warned that boundary conditions for contact had become so baroque that the field “resembled a bag lady that is so encumbered by excess baggage she can hardly move” (P.17). Pettigrew (1986) likened such conditions to a laundry list, and in his more recent publications, he has distinguished between necessary and facilitating conditions for positive contact.

Pettigrew (1998) argued that the field requires greater conceptual parsimony and coherence but also that the proliferation of optimal conditions is in danger of rendering the contact hypothesis inapplicable to real world situations. Pettigrew (1998) proposed a rather simple, but elegant solution to the “grocery list” problem. He proposes that Allport’s initial four conditions should be considered essential conditions, while the list of additions should be facilitating rather than necessary conditions

7.2.2 Social Identity Theory (SIT) & Integrated Enhancement Experience (IEE)

Social Identity Theory (SIT) was first proposed by Tajfel (1978, 1979) and later by Tajfel and Turner (1979). It is a social-psychological theory that attempts to explain cognitions and behaviour with the help of group processes. SIT assumes that we show all kinds of “group” behaviour, such as solidarity, within our groups and discrimination against out-groups as part of social identity processes, with the aim of achieving positive self-esteem and self-enhancement (Abrams & Hogg, 1988).

SIT focuses on “the group in the individual” (Hogg & Abrams, 1988, p.3) and assumes that one part of the self-concept is defined by our belonging to social groups. According to Tajfel and Turner (1979), people categorize themselves and others as belonging to different social groups and evaluate these categorizations. Membership, alongside the value placed on it, is defined as

the social identity. To enhance their self-esteem, people want to develop a positive social identity. To do so, they show all kinds of different behaviour that might also be observed in the context of entertainment selection and reception.

This social categorization approach explains intergroup behaviour in terms of underlying cognitive representations. The theory rests on two basic premises: First, individuals organize their understanding of the social world on the basis of categorical distinctions that transform continuous variables into discrete classes: categorization has the effect of minimizing perceived differences within categories and accentuating inter-category differences (Tajfel, 1969, p.81). Secondly, since individual persons are themselves members of some social categories and not others, social categorization carries with it implicit in-group-out-group (we-they) distinctions; because of the self-relevance of social categories, the in-group-out-group classification is a superimposed category distinction with effective and emotional significance.

These two premises provide a framework for conceptualizing any social situation in which a particular in-group-out-group categorization is made salient. In effect, the theory posits a basic intergroup schema which can be directly connected to the Integrated Enhancement Experience (IEE) model stage 2 (see figure 54) with the following characteristics and features:

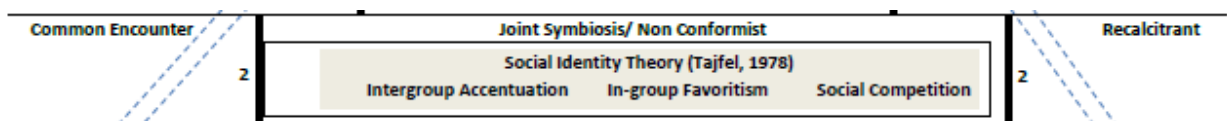


Figure 54: Social Identity Theory (SIT) & Integrated Enhancement Experience (IEE)

- (a) Assimilation within category boundaries and contrast between categories such that all members of the in-group are perceived to be more similar to the self than members of the out-group (the intergroup accentuation principle).
- (b) Positive affect (trust, liking) selectively generalized to fellow in-group members but not out-group members (the in-group favoritism principle): and

- (c) Intergroup social comparison associated with perceived negative interdependence between the in-group and the out-group (the social competition principle).

The affective and behavioural consequence of this schematic representation leads to intergroup situations characterized by preferential treatment of in-group members, mutual distrust and intergroup competition. Even in the absence of prior interaction or conflict, the presence of an arbitrary, salient in-group-out-group classification is apparently sufficient to activate the basic elements of the intergroup schema.

In this way SIT has also come to play a role in understanding the psychological dimensions of ethnic conflict, especially in Northern Ireland (Cairns, 1982; Cairns, Wilson, Gallagher & Trew, 1995; Trew & Benson, 1996; Whyte, 1990). Past research established that social categorization plays a key role in the maintenance of the conflict. It was shown that people in Northern Ireland categorize others according to religion using names, place of origin, or school attended as cues for categorization (Cairns, 1980). The majority of people in Northern Ireland identify with being Catholic or Protestant (Cairns & Mercer, 1984). Cairns and Mercer (1984) also suggested that the two communities were divided, with no social categories cross-cutting the religious division.

In group experiments, involving Catholics and Protestants, in-group identification was found to be related to in-group favoritism (Gallagher, 1982) and out-group discrimination (Gallagher, 1983). In their research about stereotypes in young Catholics and Protestants, Stringer and Cairns (1983) found that while “In-group attitudes for Protestants are as one would expect from a majority group and reveal clear-cut positive in-group evaluation.” (p. 245), Catholics evaluated their in-group negatively on specific dimensions, but overall, they rated their in-group as positively as the out-group. In sum, past research has shown that social identity theory helps to explain certain aspects of the conflict in Northern Ireland in relation to the minority group (Catholics) as well as the majority group (Protestants).

However, contemporary research regarding social identity has indicated that pupils from mixed and integrated schools reported ‘... significantly higher levels of contact with other group members both within and outside school than their segregated counterparts’ (Stringer et al., 2009,

p.252). Other research has similarly established that opportunities for contact in integrated or mixed settings were associated with higher numbers of inter-group friendships and willingness to mix with others (Al Ramiah et al., 2011; Hargie et al., 2008; Montgomery et al., 2003; Niens et al., 2003).

Attendance at an integrated school is considered important in shaping identity without a loss of community or social identity (Niens et al., 2003; Montgomery et al., 2003). Addressing the impact of integrated education on personal and social identities, Mc Glynn (2001, p.5) study of two cohorts of integrated past pupils highlighted the opportunities for pupils to ‘...explore self-perceptions in a tolerant environment that provides a wider and more complex choice of personal and group components than traditionally restrictive and mutually exclusive categories’. Mc Glynn’s (2001) study, for example, alluded to participants’ ‘super-ordinate integrated identity’, characterized by respect for diversity, broadmindedness, understanding and tolerance. Subsequent studies have similarly shown that pupils from integrated schools considered themselves to be more tolerant (Montgomery et al., 2003) to show greater sensitivity to religious categories somewhat earlier in their development than children attending other schools (Niens et al., 2012) and to exhibit a relatively high propensity towards forgiveness (Niens et al., 2003).

Collectively, the evidence suggest that pupils within integrated education ‘...have more consistent and meaningful patterns of contact with peers of the other religion both within and outside school and are arguably more likely in their adult life to adopt more accommodating approaches to social identity issues that have divided the two religious groups within Northern Ireland’ (Stringer et al., 2000, p.11). The application of SIT in integrated educational research is a developing field to explain selective exposure based on group membership, to understand the influence of integrated schooling on identity-related issues. However there are shortcomings, first, it seems crucial to find out more about the motivational variables in SIT. What drives students to choose in-group and out-group friendships due to their social categories – is it self-esteem, self-actualization, or self-knowledge? And what role does social identification play? In particular exposure to new religiously affiliated pupils, the motivational variable is under-researched in terms of theoretical and empirical implications.

7.2.3 Realistic Conflict Theory (RCT) & Integrated Enhancement Experience (IEE)

Realistic Conflict Theory (RCT) (Sherif, 1966) maintains that intergroup conflicts are rational “in the sense that groups do have incompatible goals and are in competition for scarce resources” (Campbell, 1965, p.287). Although this assumption of rationality pertains to the competing groups, it has been commonly extended to include the individual group members. Inferring that if it is rational for the groups to compete, it must be rational for the individual group members to do so. Researchers have often portrayed RCT as “essentially an economic theory” that presumes “that people are selfish and will try to maximize their own rewards” (Taylor & Moghaddam, 1987, p.34). Notwithstanding this; Gould (1999) states that “all group members benefit if groups act collectively in defence of its shared interests, but even moderately sensible members might hesitate before joining a possibly fatal fray” (p.359).

The central assertion of the RTC and the IEE is that the inherent tension between group interest and individual interest is a possible key to understanding intergroup conflict within an integrated educational setting. The issue of interest is typically not how groups overcome internal obstacles to collective action but rather why members of distinct social groups see their interests as conflicting in the first place. The transition from group interest to group action is often treated either implicitly as unproblematic, or explicitly as a function of response to conflict (Gould, 1999, p.356).

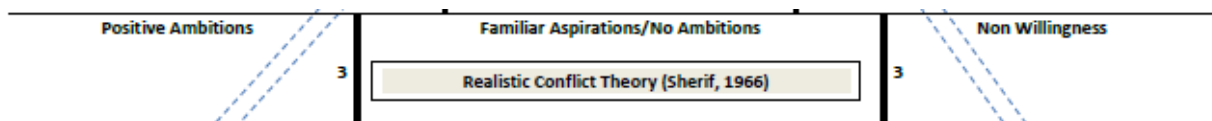


Figure 55: Realistic Conflict Theory (RCT) & Integrated Enhancement Experience

Within stage 3 of the Integrated Enhancement Experience (IEE) model (see figure 55) the tensions between the collective interests of the group and the interests of the individual members is unavoidable. It stems from the point that the benefits associated with the outcome of intergroup conflicts, for example in particular the Northern Ireland conflict include: territory, political power, status and pride. This can be viewed as public goods that are non-excludable to the members of the group, regardless of their contribution to their groups effort. Contribution to

the group entails a personal cost which can include time, physical effort and risk of injury which gives members an incentive to free ride on the contributions of others.

Pupils within the integrated schools need to mobilize individual contributions towards familiar aspirations. In spite of the incentive to take a free ride this will provide necessary powerful solidarity mechanisms within the competing groups of pupils, most notably Protestants and Catholics. Collective common goals and common group identity are emphasized, norms of group-based altruism or patriotism are fortified; punishment and rejection of defectors are increased; and the shared perception of the out-group is manipulated. Whereas the foremost function of these structural and motivational processes is to facilitate cooperation within the groups.

This identification with the in-group however has been given relatively little prominence in the RCT as a theoretical problem in its own right. The development of in-group identifications is seen in the RCT almost as an epiphenomenon of intergroup conflict. As treated by the RTC, these identifications are associated with certain patterns of intergroup relations, but the theory does not focus either upon the processes underlying the development and maintenance of group identity nor upon the possibly autonomous effects upon the in-group and intergroup behaviour of these subjective aspects of group membership.

The main empirical questions concern the conditions that determine the adoption of social behaviour nearing positive ambitions and non-willingness extremes of the familiar aspirations stage 3 of the Integrated Enhancement Experience Model. At one extreme is the positive ambitions interaction between two or more individuals that is fully determined by the individual's interpersonal relationships and individual characteristics, and not at all affected by various social groups or categories to which they respectively belong. The other extreme is the non-willingness of pupils to interact consisting of interactions between two or more individuals (or groups of individuals) which are fully determined by their respective memberships in various social groups or categories, and not at all affected by the inter-individual personal relationships between the people involved.

What is more the IEE model is not intended to replace the RCT model, but to supplement it in some respects that seem essential for an adequate social psychology of intergroup conflict, particularly as the understanding of the psychological aspects of social change cannot be achieved without an appropriate analysis of the social psychology of social conflict. The first and obvious question concerns intergroup conflict. It could be assumed, in accordance with the pupils' experience of the Northern Ireland troubles, that the more intense an intergroup conflict, the more likely it is that the individuals who are members of the opposing groups will behave toward each other as a function of their respective group memberships, rather than in terms of their individual characteristics or inter-individual relationships.

7.2.4 Social Verification Theory (SVT) & Integrated Enhancement Experience (IEE)

Self-Verification Theory (SVT) is a social psychological theory that focuses on people's desire to be known and understood by others. The key assumption is that once people develop firmly held beliefs about themselves, they come to prefer that others see them as they see themselves. Self-Verification Theory asserts that people are motivated to seek confirmation of their negative as well as positive views (Swann, 1983). The light side of the SVT is represented by various benefits including both direct (affecting the individual, him or herself) and indirect benefits (affecting the individual by influencing his or her relationships or environment). Self-verification, however, also has a threatening side for people whose self-views are negative (North & Swann, 2009, p.131).

SVT according to North & Swann (2009, p.132) starts with the assumption that once formed, self-views give people a powerful sense of coherence and a related ability to predict and control their worlds. Self-views serve these vitally important functions, people invest in maintaining them. They may for example, choose to interact with others who they see them as they see themselves (Swann, 1983). People presumably enact such self-verification strivings regardless of how negative the self-views may be. Specifically, just as individuals with positive self-views prefer to interact with people who see them positively, individuals with negative self-views prefer to interact with people who appraise them negatively (e.g., Hixon & Swann, 1993; Robinson & Smith-Lovin, 1992; Swann et al., 1990). For people with negative self-views, however, self-

verification also carries with it painful consequences, including the perpetuation of low self-esteem and depression (Jones, 1973).

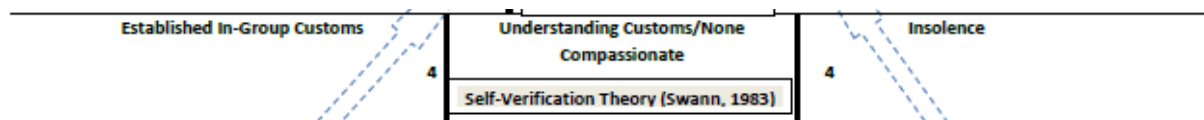


Figure 56: Social Verification Theory (SVT) and Integrated Enhancement Experience (IEE)

The link between Social Verification Theory (SVT) and Integrated Enhancement Experience (IEE) can be found in stage 4 mediating contrivance fostering psychological coherence at one extreme of established in-group customs and at the other extreme of insolence (see figure 56). The direct and indirect benefits of self-verification for pupils attending an integrated school at this stage can be viewed as positive within the established in group customs extreme. Within this stage the psychological coherence of pupils grows out of the perception that things are as they are expected to be.

Furthermore self-verification not only provides feelings of psychological coherence, it also lowers anxiety, improved health and may improve the quality of pupil's relationships. The primary benefit of the SVT within the IEE model is trust, which is the elevated level of predictability promoted by the self-verification process that not only fosters harmonious social interactions, but may also enhance trust. The necessity of predictability in establishing trust is especially apparent in the context of pupils within integrated schools where pupils come from segregated and divisive communities.

For these reasons, self-verification assists the IEE model. It provides psychological coherence, reduces anxiety, and is associated with better physical health. In addition it benefits pupils' relationships, because it facilitates predictability and smooth interactions, encourages individuals to prefer and seek friendships which seem honest, and bolsters friendship quality. Consequently, although the self-verification process is adaptive for most people most of the time, it may have a threatening side.

The tendency for self-verification processes to stabilize self-views can be problematic for people whose self-views are inappropriately negative (North & Swann, 2009). Through the self-verification process people with negative self-views surround themselves with others who see them in a negative light; this cycle perpetuates their negative self-views. This development can be linked to the insolence extreme of the mediating contrivance of understanding customs and being none compassionate towards others and established group norms. Some pupils' within an integrated educational setting may suffer from low self-esteem and depression, which may exaggerate their negative qualities or the negative implication of those qualities. Coupled with self-verification strivings, such pupils' may surround themselves with others who have similar, inappropriately negative assessment of themselves. In this way, pupils' negative self-views, may prevent them from realizing their true capabilities and from attaining happiness.

These self-verification strivings not only have direct repercussions for an individual/s with negative self-views, but they may also have indirect consequences. In particular, self-verification strivings may affect pupils' relationships and the environments they choose for themselves. Although fundamentally adaptive, self-verification processes have been subject to criticisms noting that the self-verification processes are relatively rare, manifesting themselves only among people with terribly negative self-views. Moreover, self-verification strivings are not limited to people with globally negative self-views; even people with high self-esteem seek negative evaluations about their flaws. Likewise even people with positive self-views appear to be uncomfortable with overly positive evaluations (Burke 1991; Crocker & Luhtanen, 1990; Turner et al, 1987).

7.2.5 Optimal Distinctiveness Theory (ODT) & Integrated Enhancement Experience (IEE)

Optimal Distinctiveness Theory (ODT) was developed to fill a gap in extant theories of Social Identity Theory (SIT) (Tajfel, 1981) which posits that individuals identify with social groups in order to increase their self-esteem by comparing their in-group with out-groups along comparison dimensions. Self-Categorization Theory (SCT) (Turner et al., 1987) was proposed as an extension to Social Identity Theory (SIT) which proposes the self-concept comprises of an

individual and collective self, which reflect different categories of identity. Both theories were based heavily on cognitive processes of categorization and perceptual accentuation.

This depiction provided an explanation for why and how specific social categorizations and in-group and out-group distinctions become salient but it lacked a driver for the process of identification with in-groups particularly for chronic, long-term identification (Leonardelli et al., 2010, p.64). Although the theory postulated that social identity salience had motivational consequences in the form of a striving for positive distinctiveness of the in-group (Tajfel & Turner, 1979), a motivational component was missing from the theory with respect to antecedents of social identity.

The Optimal Distinctiveness Theory (ODT) (Brewer, 1991) posits that human beings are characterized by two opposing needs that govern the relationship between the self-concept and membership in social groups. The first is a need for assimilation and inclusion, a desire for belonging that motivates immersion in social groups. The second is a need for differentiation from others that operates in opposition to the need for immersion. As group membership becomes more and more inclusive, the need for inclusion is satisfied but the need for differentiation is activated; notwithstanding this, as inclusiveness decreases, the differentiation need is reduced but the need for inclusion is activated.

The basic premise of the ODT is that the two identity needs (inclusion/assimilation and differentiation/distinctiveness) are independent and work in opposition to motivate group identification. More specifically, it is proposed that social identities are selected and activated to the extent that they help to achieve a balance between needs for inclusion and for differentiation in a given social context (Leonardelli, et al., 2010, p.68). Optimal identities are those that satisfy the need for inclusion within the in-group and simultaneously serve the need for differentiation through distinctions between the in-group and out-group (Brewer, 1991). The Optimal Distinctiveness Theory (ODT) is closely connected to the Integrated Enhancement Experience (IEE) within stage 5 Respective/None Respective Mediating Contrivance, which is essential to understanding the optimal distinctiveness within the model (see figure 57).

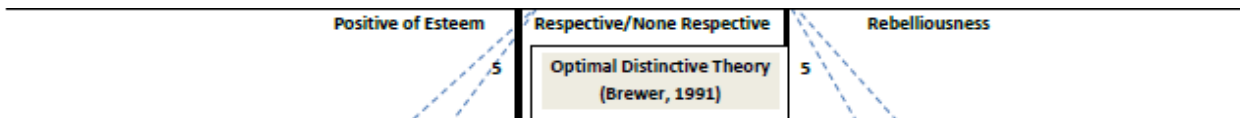


Figure 57: The Optimal Distinctiveness Theory (ODT) & Integrated Enhancement Experience (IEE)

First, optimal distinctiveness is context specific. Context affects both the activation of motives or needs and the relative distinctiveness of specific social categories. For example, in the context of an integrated school in Northern Ireland, group identity as a pupil is inclusive but not optimally distinctive. In this context, shared identity as a pupil is both sufficiently inclusive and differentiating. However, at an after school activity meeting, group identity as a pupil is both inclusive and distinctive, and any sub disciplinary group membership would be excessively differentiating.

Secondly, optimal distinctiveness is a dynamic equilibrium. Even within a given context, optimality is not necessarily fixed, because inclusion and differentiation motives are also subject to temporal influences and change over time. For example, when a pupil joins a new social group, inclusion and assimilation needs are likely to be particularly salient. At this stage, the new group member will be concerned that the in-group is sufficiently inclusive and broadly defined that s/he clearly falls within the group boundaries. Over time, however, when inclusion has sufficiently established, differentiation motives are more likely to be activated and the groups' members become more concerned that the in-group boundaries are defined so that the in-group can be clearly differentiated within its social context.

Thirdly, identity motives vary across situation, culture, and individuals. Asking “how ‘strong’ an individual’s inclusion motive is” is like asking how strong the individual’s hunger motivation is. Like any need or drive, inclusion and differentiation motives vary as a function of current levels of satiation or deprivation. However, individuals may differ in how sensitive they are to changes in levels of inclusiveness. For example pupils within an integrated school could react strongly to a slight loss of inclusiveness or slight expansion of group boundaries regarding in-group friendships, whereas others would be more tolerant of a range of in-group inclusiveness.

The Optimal Distinctiveness Theory stipulates that individuals are motivated by two fundamental and competing human needs, and that individuals can simultaneously meet these needs by identifying with moderately inclusive group memberships. Such group memberships meet the need for inclusion within the group and the need for inclusion within the group and the need for differentiation between groups. Additionally, although the needs are necessarily oppositional, the extent to which groups are able to meet group members' needs for inclusion and differentiation may actually be positively related when inclusion is met within and differentiation is met between groups.

7.2.6 Integrated Enhancement Experience (IEE) Theory Connection Summary

The integration of intergroup approaches to bias reduction as stated by the five main theoretical approaches (see figure 58) expressed within each stage of the Integrated Enhancement Experience (IEE) model should be seen as complementary and reciprocal, not competing and exclusive. This integrative approach responds to the fact that each theory connected to the IEE model can be effective under particular contact conditions, but it also has weaknesses and limitations, particularly with respect to generalization and to finding an intervention that works for both majority and minority groups.

Given the corrosive nature of many real-world conflicts and most notably the divisive and troubled communities in Northern Ireland, out-group liking is often unlikely for some; achieving other outcomes may be more realistic and as important, including increases in perceived out-group variability, out-group knowledge and perspective taking, and decreased intergroup anxiety.

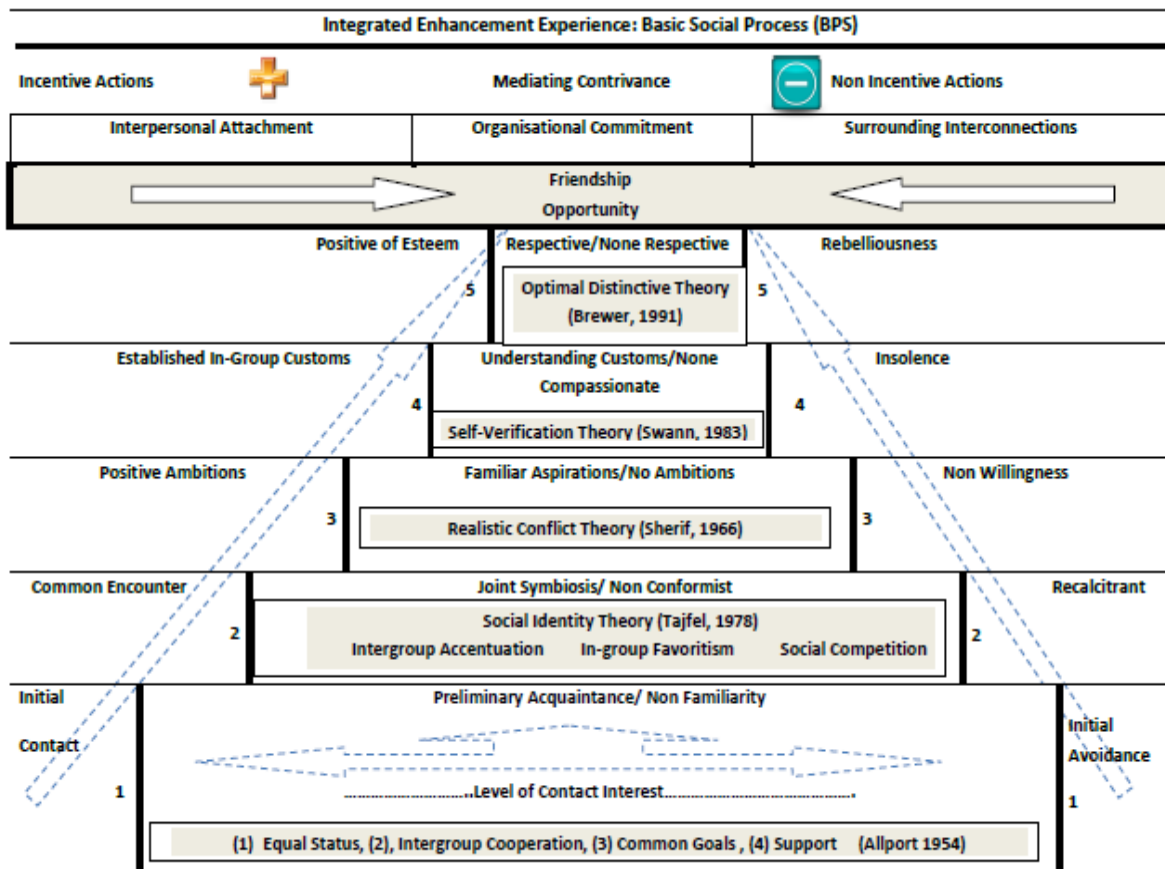


Figure 58: Integrated Enhancement Experience & Extant Theory

7.3 Intergroup Contact Effects in Integrated Schools in Northern Ireland

As the integrated school system appears to follow the most influential approach to understanding the effects of intergroup contact the ‘contact hypothesis’ (Allport, 1954). It is logical to review support for this briefly and also examine relevant Northern Ireland research suggesting intergroup contact effects. Four recent studies are of particular relevance to the current study.

Paolini et al (2004) conducted two surveys of university students and a general population sample, which suggested that both direct and indirect friendships with members of the other religious group in Northern Ireland lead to reduced prejudice towards the other group and perceptions of greater out-group variability. A year later Hewstone et al. (2005, p.295) conducted a retrospective study of university students to examine the opportunity for intergroup

contact amongst Northern Irish university students. The study reported that opportunities for cross group contact at university and secondary school were significant predictors of reduced in-group bias, but that friendships at primary school were not. Although the study relied on retrospective accounts, the authors admit that the results should be treated with caution.

Hayes, McAllister & Dowds (2007) examined the long term impact of segregated and integrated education on political identities and attitudes. Using a pooled sample of surveys conducted on the adult population in Northern Ireland between 1998 and 2003. Hayes, McAllister & Dowd's (2007 p.468) results suggested that attendance at a religiously integrated school, either one formally constituted as integrated, or a religious school incorporating a proportion from the opposite religion has long term benefits in promoting a less sectarian stance on national identity and constitutional preferences. The results supported recent research that as the numbers experiencing integrated schooling grow these individuals will have the potential to create a new common ground in Northern Ireland politics.

A more recent study by Stringer et al. (2009) examined the effects of integrated and segregated schooling on Northern Irish children's self-reported contact and friendship with members of the other denominational group in school and community settings. Stringer et al. (2009, p.239) study found that intergroup contact within and outside school was reported frequently in integrated schools, but only occasionally in segregated schools. The uses of modelling revealed that cross group contacts in school and outside school were both associated with less extreme political attitudes. Friendship quality with cross group members had no significant effects on political attitudes. Taken together these studies suggest that intergroup contact and cross-group friendships may be an effective means of improving intergroup relations in Northern Ireland and that similar effects may operate in integrated schools.

7.4 Research into the Effects of Integrated Education

Mc Glynn et al (2004) provide a useful recent review of research into integrated schools in Northern Ireland. They highlight 'the considerable methodological, logistic and ethical problems' that arise in carrying out research in schools, as well as the reluctance of schools to get

involved in comparative studies in what is a contentious political area (p.152). This is partially because integrated schools have been over researched, partially because longitudinal data is required but pupils are difficult to track over time. Moreover segregated schools are perhaps reluctant to participate in research about integrated versus segregated education. Past research can be divided up into four types including early research; quantitative; qualitative and international comparisons.

Early research was limited by the small number of schools in this developing sector. In 1981 Lagan College was the first integrated secondary school to be established for Catholic and Protestant boys and girls in Northern Ireland. After ten years it provided a unique opportunity to verify the integrated education hypothesis. The first major study was conducted by Irwin (1991) who analysed the friendship choices of Catholic and Protestant pupils at Lagan College, taking into consideration the effects of social class and sex on sectarian integration, and of primary school attended on social integration.

Irwin's (1991) study found that new students who came to the school from segregated primary schools had very few friends in the 'other' community. However, after five years at the school the children had slightly more friends in the 'other' community than in their own. Past pupils from the school were also found to maintain a significant percentage of friends in the 'other' community, in contrast to young adults of the same age at a mixed university. Whilst the evidence was limited in extent, the author's conclusions were that integrated secondary education could improve inter-community relations in Northern Ireland and that segregated schools added to the polarisation of society. This success in the establishment of positive intercommunity friendships was matched by an increase in the understanding and acceptance of the 'other's' politics and social identities (Irwin & Huges, 1991, p.3).

Later the first comparative study by Mc Clenahan et al. (1996) suggested that the relationship between school type and the development of attitudes is complex and affected by a number of socio- economic and physical factors. Thus it was suggested that Catholic and Protestant children in segregated schools develop 'relatively negative intergroup attitudes', whereas inter-group contact in the integrated schools 'under supportive conditions' was a central objective

(p.549). Later in an unpublished doctoral thesis, Mc Clenahan (1997) explored these issues further using both quantitative and qualitative methods to study the national/socio-political identities, friendship preference and cultural values of pupils in integrated schools. Again the findings indicated that simplistic patterns and explanations were of a limited value.

Later in a comparative study Maurice et al. (2000) compared 1,732 pupils from integrated and non-integrated schools and found that pupils in integrated schools reported higher levels of social contact with members of the 'other' community than children in segregated schools, and took a liberal position on mixed marriage and integrated education. They also found that pupils of mixed or integrated schools had higher levels of out of school contact with members of the 'other' community than children in segregated schools. It could be suggested that integrationist attitudes formed during this period persist long after the school experience, even cohabiting or marrying a partner.

As Hewstone et al (2005) point out these studies tended to focus on interpersonal outcomes and their findings while suggesting a positive association between contact and attitudes, are methodologically limited. Similar thought is shared by both Dunn et al (1997) and Trew (1986) who highlight the lack of research in this area.

Using a retrospective approach, quantitative and qualitative methodologies with a sample of past pupils of integrated schools McGlynn (2001) explored to what extent exposure to members of the out-group at school may influence perceptions of group membership and/or encourage the emergence of new or alternative forms of self-identification, such as an overarching 'integrated' identity that might incorporate traditional Catholic, Protestant and other identity forms. Generally the research indicated that although integrated education was seen as an important socializing factor by the former pupils, the influences of maturation and family was considered more important. Unsurprisingly, those former pupils who felt most influenced by integrated education were those who had least contact with the out-group prior to attending an integrated school.

McGlynn's (2001) research also showed, not unexpectedly, that opinions on the future of Northern Ireland were mixed, with fairly equal distribution of pessimists and optimists. On the issue of integrated education, however, a majority of the past pupils were strongly and vociferously in favour of an expansion to allow more children the same opportunity for an integrated education. Yet the popularity of the schools in conjunction with their capacity for challenging segregated educational structures in Northern Ireland tends to obscure the fact that clear evidence of their potential for improving intergroup relations is both limited and inconsistent.

7.5 Religious & Political Identities in Integrated Schools

Although research so far suggests the positive influence of integrated education on community attitudes, the evidence in relation to its impact on religious and political identities is less conclusive. Although McClenahan et al (1996) study of intergroup friendships within integrated and desegregated schools in Northern Ireland examined the friendship choices of two hundred twenty six 11-to 12 year old students 14-15 and one hundred fifty 14 to 15 year old students were examined. The study found that cross community friendships were increased by intergroup contact, but there was no evidence that any one type of school was more effective in this respect. In a later study by Mc Glynn (2003), a study of past pupils of integrated schools was carried out with a total of 159 former pupils from the two longest established integrated schools were traced.

Although the pupil sample was relatively small, this was the first time that the long term impact of integrated school experience had been explored (McGlynn, 2003, p. 14). The study found that the overwhelming majority (93 percent) of past pupils felt that integrated education had a significant positive impact on their lives, religious identity was unaffected and there was also little impact on political identity. In fact, in a small minority of cases, self-perceptions of religious and ethnic identity had been strengthened, rather than diminished as a result of integrated education.

In contrast Donnelly's (2008) comparative analysis of two primary schools in Northern Ireland compared the approach to promoting positive relationships between Catholics and Protestants in

two types of primary schools. Drawing on qualitative interviews with teachers, governors and parents in one transforming school and one grant maintained school, the study found that both schools tended not to refer or explore cultural difference and that this tendency to ‘minimize difference’ seemed to have the potential to silence school members who did wish to explore their own and other cultures. Donnelly (2008, p.197) argued that whilst this ‘antipathy’ is difficult to fully explain and requires further analysis. What is clear from the research is that the schools seemed to demand conformity to a type of mono identity but that this, in turn appeared to breed resistance amongst some who believed that they had to become something other than what they were in order to ‘fit’. There is a clear risk that cultural boundaries would be further embedded rather than dissolved, as individuals never felt able to relate to each other openly or on the basis of who they really were.

The research focused on the process of relationship building between Catholics and Protestants. It has shed light on what Connelly (2000, p.3) referred to as ‘the more micro, interpersonal processes and practices which help to sustain and reproduce racial and ethnic divisions. In exploring these ‘mundane details’ of managing inter-group encounters (Dixon et al., 2005). Donnelly’s (2008) findings have shown that, in contrast to the popular images of integrated schools as institutions which promote the fostering of mutual understanding between Protestants and Catholics, both schools exhibited evidence being of being rather repressed and sometimes tense, school communities, where individuals avoided issues and didn’t really engage in the types of inter-community dialogue that previous research on contact suggests will challenge fears, prejudices and suspicions of the ‘other’.

7.6 Parental Demand for Integrated Education

While physical segregation of Catholics and Protestants intensified over the period of the ‘troubles’ the situation regarding attitudes towards educating children together was more complex (McAleavey 2009 p.541). In an early study of attitudes to mixed education, Miller (1978) found that 77.4% of Protestants and 88.0% of Catholics expressed strong to moderate agreement with the statement ‘if a Catholic and a Protestant school in this area were to get together now and make a joint school for both religions, I would like my children to go to it’ (P.54). As Integrated

schools came into existence a study of parents' views of integration by Agnew et al., (1991) found that the majority of parents thought that integrated schools could be effective in terms of expressing religious and cultural diversity.

Similar thought is shared by, Dunn & Cairns (1992) in their survey of parental opinion in a random sample of parents in Northern Ireland. It highlighted that parents held a positive view about the whole concept of integrated education and likewise could, through an unbiased curriculum and environment, improve community relations. Miller et al., (1996) claims that 'the motivation underlying the integrated school movement is ideological, that is to promote mutual respects across the religious divide' (P.67). This view is supported in studies by Wilson and Dunn (1989) and Morgan et al., (1992), who found that the parental decision making process regarding integrated education was complex. The reasons that were cited as influencing parental choice including the educational motives, the child centered philosophy, a school's reputation, its geographic proximity or convenient location.

Morgan et al., (1992) suggests that those parents who decide on integrated education for their children have a range of different reasons for doing so. Some parents, however, wish for religious integration, while others wish for secular integration and others cite educational reasons such as child centered education. Similar thought can be found in a survey to assess the reasons underpinning parental choice in secondary schools, by Miller et al. (1996) who suggested that parents adopted practical and career orientated reasons, choosing 'academic achievement' and 'training for a good job' to be more important than reasons involving religion, social class and location.

Fraser and Morgan (1999) also note that 'the nature of the decision parents make for their children at the age of 11 is fundamentally different from one they made when the child was aged 4 or 5' (p.88). One study (Schubotz & Robinson, 2006), however, found in a survey of changing attitudes among 16 year olds, that respondents who attended planned integrated schools or participated in cross community projects were more likely to be supportive of religious mixing in the neighborhood, the workplace and schools. It has also been noted by Hayes et al. (2006) that

respondents who had attended an informally or formally integrated school were more likely to reject traditional allegiances than those who had attended a segregated school.

In a study carried out by the Northern Ireland Council for Integrated Education (Millward Brown, 2003) compared 1,018 individuals, selected using quota controls to be representative of the Northern Ireland population. The survey asked about the reasons for not sending children to an integrated school and found that over half (52%) the sample stated it was because there were none in the area. A further 3% stated that they would like to send their child to an integrated school but could not find a place and surprisingly 13% didn't know enough about integrated education. Later opinion polls showed that 84% of people in Northern Ireland believed integrated education was important to peace and reconciliation, and promoted a better future, (Millward Brown Ulster, 2008). In a more contemporary opinion poll the integrated schools movement has been bolstered by recent developments. An Ipos MORI Poll in March 2011, commissioned by the Integrated Education Fund, found that almost nine out of ten people surveyed were in favour of integrated education.

According to McAleavy et al. (2009) 'the level of support for integrated education, as expressed in opinion surveys, has to be subjected to analysis on the basis of understanding that, for parents, the main reason for choosing a school remains the academic and pastoral suitability in relation to the perceived needs of the pupil' (p.552). Preliminary studies have indicated that the decision making process employed by parents in the selection of integrated education differs from that used by parents selecting non-integrated schools, even when the issue of religion was removed from the decision making process. Parents choosing integrated schools appear, in the case of secondary schools, to prioritize both academic and pastoral aspects equally. This may suggest a different approach to education which goes beyond the specific issue of religious integration. In the light of the Shared Future (2005) and subsequent documents favouring a more collaborative and shared education, the decision making of parents may become more in favouring integrated education.

7.7 Parental Involvement in Integrated Education

The emergence of the integrated schools in 1981 has brought the role of parents into very sharp focus. This is interesting in its own right, but also because the topic is currently of wider interest. The conflict in Northern Ireland, and the opposing cultural aspirations, means that educational change which seeks to involve these issues must proceed with great care, and the views of parents are therefore thought to be of great importance (Dunn, 1991, p.186).

According to NICIE (2011) one of the core principles of integrated education is parental involvement which states: “The support and commitment of parents is a fundamental element of integrated education” and historically, parents have been central to the development of integrated schools. The integrated school therefore seeks to encourage and sustain effective parental involvement in the life and work of the school by:

- (a) Maintaining significant levels of parental representation on the board of governors (in accordance with legislative requirements and structures)
- (b) Creating a forum for parents which cultivates and focuses parental support for the school;
- (c) Establishing appropriate arrangements and procedures for individual and collective communication between parents and:
 - (i) The principal
 - (ii) Other members of teaching staff
 - (iii) The governing body and
- (d) Ensuring that parents are made fully aware of the school’s integrated ethos.

Previous research studies (Morgan et al., 1992; Agnew et al., 1992; Marriott, 1989; Dunn & Morgan, 1991; Morgan et al., 1993) have highlighted some of the issues and concerns related to parental involvement and their implications for integrated schools. Early research on the role parents can play in the actual educational work in integrated schools, for example by acting as teacher assistants showed that teachers would be prepared to extend their ‘sense of professionalism’ but this practice could also be seen as a threat to teacher autonomy. This liaison between the teachers and parents in an integrated schooling environment is emphasized by

Wright (1991) who suggests it could offer a need for joint responsibility of issues dealing with sectarianism.

In a later study Morgan et al., (1993) highlighted the difficulties of the teacher and parental relationship within the classroom. It found there are difficulties in creating an equal balance between the two, more so where parents who have been closely associated with the foundation of particular schools. Morgan et al., (1993) suggests that this boils down a parental definition of what 'involvement' actually means. For example is it the development of a one to one relationship with the classroom teacher or is it playing an active role in the board of Governors. Similarly Dunn & Morgan (1991) stress the need to 'refine' the role of parents in the integrated education system (P.186).

A recent report by Montgomery et al (2003) summarized the findings emerging from a research project on integrated education funded by the Nuffield Foundation over a ten year period from 1991 to 2001. Questionnaires were completed by 142 parents who were asked what they understood by the term 'parental involvement' and their responses reveal a broad range of interpretations. Some less specific forms of involvement included 'contributing to all aspects of the school community', 'working hand in hand with teachers' and providing teachers with full support' (p.13). Montgomery et al (2003) suggested that the interpretations of 'parental involvement' indicated that a pyramid of involvement exists with a majority of parents who felt that their parental involvement was encouraged in their children's school. A number of parents did suggest that they felt less appreciated than perhaps they had previously. Furthermore several parents said they only had contact with the teachers now if there was a 'discipline or work related problem'.

Although no other research of parental involvement research has been conducted to date, these studies identify gaps in the research into the role of parents and what role if any they actually play. It does highlight the point that although the integrated movement was a parent led initiative it could be argued that the parental involvement has become diluted as the integrated education sector has expanded. This clearly has potential pitfalls for any new integrated schools to be developed.

7.8 The Role of Teachers in Integrated Education

As part of a study on the roles of parents and teachers in integrated education, Morgan et al (1991) investigated the changing nature of teaching for those who taught in those schools and examined their motives for working in this sector. The study found that many of the teachers had many similar characteristics to those of teachers in denominational schools, but the teachers interviewed were much more aware of the need for sensitivity in relation to the different cultural traditions and for this to be reflected in the curriculum.

In a further study Morgan & Fraser (1995) on the role of teachers in integrated schools emphasized the complex nature of teaching, particularly with regard to Religious Education. They raised the question of the exclusion of the two main Churches from the Governing bodies of the integrated schools. Closely related to the studies of parents and teachers involvement in integrated education is the role of the head teacher/principals. The first study was conducted by Morgan et al (1992) who investigated the role of head teachers' relationships with parents, management and curriculum. The study found that all the head teachers interviewed experienced high levels of stress regarding negotiations with the Department of Education for Northern Ireland.

The experiences by Morgan et al (1992) also resonate with Johnson's (2001) research on teachers' perspectives of integrated education, where it was found that when interacting with pupils there was a tendency for teachers to 'steer clear of the issues, sensitivities, behaviours and positions that underpin conflict, cultural identity and the sectarian divide in the larger Northern Ireland society' (p.15). Although Johnson's research (2001) sought to explain the basis for this type of behaviour, attributing it to an imbalance in the ratio of Protestants and Catholics within the school, it was not until Donnelly (2004) explored teachers' methods of delivering ethos of tolerance, respect and mutual understanding in one integrated school in Northern Ireland. Drawing on interviews with 18 teachers in the school, the study found that most teachers made 'critical choices' which both reflect and reinforce a 'culture of avoidance' whereby politically or religiously contentious issues were avoided rather than explored. Although Donnelly (2004) suggests that teachers were well intentioned in making these choices, it was found that they had

the potential to create the conditions that maintain or even harden psychological boundaries between Catholic and Protestants rather than dilute them.

Donnelly (2004, p.12) concludes that the tendency to 'gloss over' contentious political or cultural differences is not something which is confined to teachers' behaviour in integrated schools, but is a pattern of interaction which has generally become accepted in Northern Ireland, where it is deemed 'socially gauche' to be completely open about one's political or cultural views in mixed religion company. This is comparable to Harris's (1986) study exploring the extent and nature of Protestant and Catholic interaction in a rural community in Northern Ireland. Harris (1986, p.25) found that when Catholics and Protestants met the greatest efforts were made to prevent any controversial topic from being discussed... views had to be watched if the company included people from both religious groups.'

Similarly researchers (Burton, 1979 & Liechty & Clegg 2001) have written of the unconscious series of checks that people in Northern Ireland go through when they meet a stranger to ascertain their political, religious and cultural allegiances. This information dictates the nature and direction of subsequent conversations and according to Liechty & Clegg (2001, p.3), has a 'rational basis in either helping people stay safe, or at least to minimize their possible exposure to danger'. Morrow (1990, p.186) indicates that 'a refusal to face up to the divisions in experience and life can exacerbate the problem'. One way in which the problem can be exacerbated is through the maintenance and intensification of psychological boundaries between Protestants and Catholics who work or are educated in close proximity to one another (Harris, 1986; Liechty and Clegg, 2001).

7.9 Teachers and the Curriculum in Integrated Schools

An area which has proved elusive in research terms has been defining the ways in which the classroom experience in integrated schools differs from that in controlled and maintained sectors. There have been few studies (Dunn et al. 1990; Morgan et al. 1994; Morgan & Frazer 1995) which have attempted to address this question. Mc Glynn (2003) explains that a range of methodological, ethical, professional and cost issues could explain the fact that there is a lack of

concrete evidence, and certainly extensive classroom based studies would face considerable difficulties, including access and disruption to pupils learning. The evidence which is available is mainly indirect in as it relies on discussions with teachers or documentation analysis.

The earliest study was by Dunn et al. (1990) who investigated the meaning of a multicultural curriculum in the new integrated schools. The findings showed that teachers were anxious to develop ways of enabling pupils to 'see the worth of other cultures'. This they believed, required a 'common core' curriculum in, say Religious Education or history, which the integrated schools would share with other schools, supported by added components incorporating dimensions specific to each denomination.

As part of a study on the roles of parents and teachers in integrated education, Morgan et al (1991) investigated the changing nature of teaching for those who taught in those schools and examined their motives for working in the sector. The study found that many of the teachers had many similar characteristics to those of teachers in denominational schools, although the teachers interviewed were much more aware of the need for sensitivity in relation to the different cultural traditions, and for this to be reflected in the curriculum. In a later study by Morgan & Frazer (1995) on the role of teachers in integrated schools, suggested that the nature of teaching was complex, particularly with regard to religious education. They raised a question about the exclusion of the two main Churches from the governing bodies of integrated schools.

Closely related to the studies of parents' and teachers' involvement in integrated education is the role of the head teacher/principals. The first ever study was conducted by Morgan et al. (1992A) who investigated the role of head teachers' relationship with parents, management and curriculum. Whilst it was acknowledged that all head teachers experience pressure from different quarters, Morgan et al. (1992A) study found that there were high levels of stress amongst the head teachers interviewed, partly due to the need for unfamiliar skills, such as working with the Department of Education for Northern Ireland (DENI), financial planning, fund raising and partly due to the extent of the workload associated with an 'important educational initiative' (p.216).

The views of head teachers in religiously segregated schools were also reported in a further paper by Morgan et al., (1992B) both on integrated education in general and on a number of specific issues, for example, on the claim that integrated schools were ‘a middle class phenomena’ and, therefore, ‘elitist’, and the question of what parents wanted from integrated schooling. The study found that head teachers held largely negative attitudes relating to the enrolment patterns in the integrated schools and to the nature of Government funding for them.

7.10 Integrated Education & International Comparative Studies

This section aims to place integrated education in Northern Ireland within a wider international context. Through a small selection of short case studies it is possible to draw on comparisons, differences and challenges that have been faced by other societies. Research has looked at experiences of Israel (Donnelly & Huges, 2006); Palestine (McGlynn & Bekerman, 2007); United Kingdom (Huges, 2010); United States (Hayes et al., 2009) and the Republic of Ireland (Coolahan et al., 2012).

7.10.1 Israel

Focusing on the process for building better community relations Donnelly & Huges (2006) compared the concept of mixed faith/cultural education in Northern Ireland and Israel. The two countries were deliberately selected as ‘comparators’ because although there are clear differences in the nature and intensity of the conflicts, there are some points of similarity. Both are conflicts of religion, culture and territory and, as Smootha (2002) argues, both Northern Ireland and Israel are characterized by a strong ethno-nationalism where the conflict has, in part centered on the different cultural, religious and political aspirations of the majority and minority populations (p.423).

Donnelly & Huges (2006) selected four primary schools, two integrated schools in Northern Ireland and two in Israel. Using a qualitative approach the authors conducted a total of 30 semi-structured interviews and observations. The interviews ranged across a series of common themes relating to perceptions of the school ethos and the process of building better inter-group relations.

Using a cross-national comparison according to Donnelly and Huges (2006, p.500) allowed for the identification and illumination of the similarities and differences in the observed characteristics of institutions, systems and practices, and assisted the search for explanations of these similarities and differences.

Donnelly & Huges' (2006) study found that the contact process was not value free or objective, but was determined by the prevailing cultural conditions in each school. The school culture reflected elements of the local culture in which they were located. Thus the open and direct patterns of dialogue, identified as a key cultural trait in Israel, were also an important and defining feature in the schools in Israel. Group differences were explicit and upfront and there was a clear emphasis on communicating, clarifying and refining school goals. Considerable importance was placed on creating and reflecting on the process that may further improve relations between the Jews and Arabs. Equally, the reticence and reserve which was identified as a defining cultural characteristic in Northern Ireland seemed to feed into a school environment where parents, staff and governors operated on the basis of implicit and assumed goals, rather than explicitly stated and shared objectives.

Donnelly & Huges (2006, p.513) argue that despite the widespread assumption that a collective definition of integrated education existed, when probed, the participants revealed that a wide variety of competing interpretations prevailed. Whilst individuals may have officially expressed a commitment to the objectives of integrated education, often what they were committed to departed either significantly from the official rhetoric of integrated education or from their colleagues' interpretation of an integrated school. Yet because differences were never discussed, relations were defined by ambiguity and often underpinned by latent tension. Donnelly & Huges (2006) concluded that schools' existing cultural norms act as an important mediating influences on the way that intergroup relationships are constructed and that attention needed to be paid to both the policy and the culture if contact initiatives were to be successful.

7.10.2 Palestine

McGlynn & Bekerman (2007) investigated the issues related to integration in education and specifically those related to the integration of ethnic/religious populations in conflict. Through the use of a qualitative case study approach to educating Catholic and Protestant children and Palestinian and Jewish children in two troubled societies, Northern Ireland and Israel, where children are normally kept segregated within the education system. Six integrated schools from Northern Ireland were selected and four from Israel, owing to their limited numbers.

A common interview schedule was employed in both Northern Ireland and Israel using intensive semi structured interviews. McGlynn & Bekerman (2007, p.696) found that regarding the contribution of integrated education to peace, the principals of the schools in both Northern Ireland and Israel were united in their conviction that the shared daily experience of learning in an integrated school broke down barriers, developed friendships and broadened the mind of the children in their care. Furthermore the principals saw their schools as impacting positively on the wider family circle and those parents demanded a good academic education for their children, with the community relations benefits sometimes coming as a secondary or even an irrelevant by product. The construct of principals is first and foremost to create a school with high academic standards. Parents in both jurisdictions fundamentally want the best education for their child and tend to focus on academic outcomes. It was found that principals in both Northern Ireland and Israel appeared to feel a tension between pressures to provide a good academic education and the obligation to provide an experience for their pupils that was ideologically distinct from other educational options.

In terms of managing difference in integrated schools, McGlynn & Bekerman (2007) found that principals in Northern Ireland tended to perceive integration in liberal multi-cultural terms with an emphasis on commonality, whereas the Israel principals appeared to share a more plural interpretation of integration. The Palestinian principals may have had higher expectations in terms of multiculturalism and a more equitable representation of the Palestinian case. McGlynn & Bekerman (2007) suggested that there appeared to be a greater variation in the emphasis on cultural difference across the much larger integrated sector in Northern Ireland than in the small

integrated sector in Israel. One reason for the variation in integrated education practice in Northern Ireland might be the location and context of the school and it is clear from the principals in Northern Ireland study that the schools are situated in areas of greatly varying degrees of local opposition/support and sectarian tension (p.698).

McGlynn & Bekerman (2007) argued that whilst there were striking similarities between integrated education in Northern Ireland and Israel, there were also clear differences around the management of pupil diversity. The integrated schools challenge our theoretical imagination for they compel us to consider specific individual experiences as well as individuals and their group affiliation. Whatever the varied interpretations of integrated education by the stakeholders, the children attending integrated schools in both Northern Ireland and Israel have opportunities that are not afforded to the majority of children in their respective contexts; they are able to go to school and interact daily with the 'other' (p.701).

7.10.3 United Kingdom

Huges (2011) refers to the discussion in England on separate schooling and intergroup relations referring to the riots in places such as Bradford in 2001, and how critics of faith schools refer to increased polarization between communities. Reports such as Cantle (2002) also referred to the polarization in communities such as Bradford, Oldham and Burnley and to separate education, communal and voluntary organizations, employment, places of worship and cultural activities. The Cantle Report (2002) referred to the need for schools to '... offer, at least 25%, of places to reflect the other cultures or ethnicities within the local area' (P.33). The report continued to stress the role the schools could play in challenging such 'parallel lives' through increased contacts between schools and other activities.

Similar thought is shared schools in the United Kingdom on the creation of joint church schools including Anglican and Catholic integration. O'Sullivan & Russell (2008) found in their case studies that the schools had managed to create an overarching Christian ethos which respected the difference between the Christian traditions, while also acknowledging similarities. They also state that joint schools need to establish a joint or agreed upon Christian ethos.

7.10.4 United States

Much research relating to the United States has concentrated on desegregated education and its impact on individuals. In the United States, school desegregation has been viewed as a possible route for improving intergroup relations, as indicated in the famous social science brief filed in the *Brown V Board of Education* (1954) case that laid the basis for school desegregation. The facts of the *Brown V Board of Education* was that Black Children were denied admission to public schools attended by white children under laws requiring or permitting segregation according to the races. The white and black schools approached equality in terms of buildings, curricula, qualifications, and teacher salaries. The plaintiffs alleged that segregation was unconstitutional under the Equal Protection Clause of the Fourteenth Amendment. It was found that the race-based segregation of children into “separate but equal” public schools violated the Equal Protection Clause of the Fourteenth Amendment and was found to be unconstitutional.

Thus since the case of *Brown V Board of Education*, a substantial amount of research has focused on the outcome of desegregation (Hayes et al. 2009; Frankenberg, 2007; Revilla, 2005; Zirkel’s & Cantor’s 2004). However, Gallagher (2007) makes an important point that despite the best efforts of the state, integration in the US has been hard to achieve and perhaps harder to maintain. Zirkel’s & Cantors (2004) state that rather than simply seeing integrated schools as meeting places and providing possibilities for contact, integrated schools have to ‘...encourage and arrange interaction in a variety of planful ways, from organizing campus dialogs to creating projects for students to work on together’ (p.11).

7.10.5 Republic of Ireland

In the Republic of Ireland, the majority of the country’s primary schools are owned or managed by churches, predominantly the Catholic Church, something ‘...unique among developed countries’ (Coolahan et al., 2012, p.1). It was not until the late 1970s-mid 1980s and the establishment of Educate Together that multi-denominational schools at primary level were established (Hyland, 1996). The first multi-denominational school was founded in 1978. These schools have their own Ethical Educational Curriculum (EEC) which replaces the daily half hour

of Religious Education which all other national primary schools must teach. They emphasize respect rather than toleration and apply a rights-based approach to education. While there are similarities to the integrated sector, such as a strong emphasis on parental and co-educational involvement, these schools are not integrated – rather, they are based on equality of treatment in the principle and practice of different belief systems.

In 2012 there were 58 multi-denominational schools under the co-ordination of Educate Together. In addition, the Irish Medium sector also offered denominational, inter-denominational and multi-denominational education, depending on the wishes of the parents. These schools, however, only account for some 4% of the total number of national schools (Coolahan, et al., 2012)

7.11 Integrated Education: Conflict Resolution & Social Cohesion

Past research efforts indicate that integrated education may impact positively on identity, out-group attitudes and forgiveness, with the potential to help rebuild the social cohesion fragmented by protracted conflict (McGlynn, 2001; Montgomery et al., 2003; Mc Glynn et al., 2004). There is evidence however, that sensitive issues around religion and identity are avoided in some integrated schools and that opportunities for prejudice reduction are missed (Donnelly, 2004; Mc Glynn & Bekerman, 2007). Montgomery et al. (2003) suggests three general ways in which integrated schools approach the concept of integration, namely passive, reactive and proactive. The risk of integration being perceived as an add-on, rather than as an integral part of schooling, could lead to less positive outcomes (p.12)

Mc Glynn et al (2004) summarized the findings of different studies regarding the impact of integrated education in Northern Ireland on social identity, intergroup attitudes and forgiveness and reconciliation. Mc Glynn et al (2004) proposed that integrated education in Northern Ireland impacts positively on identity, out-group attitudes, forgiveness and reconciliation, providing hope and encouragement for co-education strategies in other countries that have suffered from prolonged conflict. Furthermore Mc Glynn and colleagues suggest that integrated education holds great potential both for building social cohesion and for promoting forgiveness and

reconciliation. Although past research on integrated education has been positive Mc Glynn et al (2004, p.157) do point out that the research evidence on integrated education is disjointed and longitudinal research is urgently required in order to allow more definite conclusions about the casual effects of integrated education on social identities, attitudes and behaviors. On hearing this call, the most recent study Hayes & McAlister (2009) using Northern Ireland as case study on the role of education in conflict resolution examined the long term impact of segregated and integrated education on attitudes towards community relations and the level of contact between the Protestant and Catholic communities. The study found that individuals who had attended an integrated school were significantly more likely to have friends and neighbours from across the religious divide and that these friendship networks translated into a more optimistic view of future community relations. Hayes & McAlister (2009, p.437) suggest that the evidence from Northern Ireland when kinships networks were considered, showed this not to be the case and that the education system could be a source of both conflict and cohesion depending on the nature of the school system as well as the particular source of division to be addressed.

In a comparative analysis of two integrated primary schools in Northern Ireland Donnelly (2008) compared the approach to promoting positive relationships between Catholics and Protestants in two types of integrated primary school in Northern Ireland. Drawing on qualitative interviews with teachers, governors and parents in one transforming and one grant maintained integrated school, the study found that both schools tended not to refer to or explore cultural difference and that this tendency to 'minimize difference' seems to have the potential to silence school members who wished to explore their own and other cultures. Donnelly (2008, p.187) argues that such practices are likely to impede rather than facilitate the progress of good inter community relations.

Indeed, it is perhaps particularly notable that the experiences reported seem to resonate strongly with Liechty & Clegg's (2001) analysis of sectarianism, which has shown how the tendency to minimize difference during mixed community interaction can induce feelings of marginalization and exclusivity amongst those members who feel that important cultural distinctions remain between the communities. Liechty & Clegg's (2001, p.23) suggest that such practices are unlikely to allow the promotion of more positive relations; rather the rush towards commonality

and inclusion will feel presumptuous and imperialistic to those who feel that difference need to be openly acknowledged and recognized. Previous research demonstrates that not only are pupils in integrated schools drawn from both religious traditions as well as a variety of social backgrounds (Gallagher et al., 2003) but they attract children who had little or no contact with the 'other side' prior to an integrated education, suggesting that it is the school environment and not parental influence which promotes this more integrationist position (See McGlynn, 2003, pp.11-28).

The Office of the First Minister and Deputy First Minister (OFMDFM) shared future (2005), is the most recent strategy for improving community relations in Northern Ireland. While acknowledging the important contribution that both denominational and integrated schools can play in preparing children for their roles as adults in a shared society, also stresses as the education system and the further and higher education sectors move forward to meet the challenges of the next decades, both must play their role in helping shape policy and practice to promote greater sharing. Both need actively to prepare teachers and lecturers to educate children and young people for a shared society. While not all schools will be designated as integrated, all educational institutions should demonstrate their organizational commitment to a shared society.

The shared future initiative highlighted the need for denominational schools to engage across institutional boundaries and develop pro-actively opportunities for shared and inter-cultural education at all levels within society, or what is referred to as the promotion of integrated education in its widest sense. However the shared future document although supporting the need for more integrated education, does state "for some, integrated education is seen as a barometer of good relations between and within communities in Northern Ireland. However, a move towards greater sharing in education, as a whole is perhaps more important" ((OFMDFM), A shared future, 5005, p.25).

7.12 Chapter Conclusion

Researchers have expressed the urgent need to investigate the effects of integrated education, whilst acknowledging the considerable methodological, logistic and ethical problems that arise in carrying out research in schools. Schools are reluctant to get involved in a contentious political area and are reluctant to participate in research about integrated versus segregated education. As a result, the work to date has been sparse and fragmented (Mc Glynn, 2004; 2003; Hayes et al. 2007; Abbot et al. 1998).

Previous research into the relationship between integrated schools and relations between Protestants and Catholics in Northern Ireland is both limited and inconclusive (Mc Glynn, 2004, p.152). Much social science research on Integrated Education in Northern Ireland has focused on the Catholic-Protestant dichotomy (Dunn & Morgan, 1991; Irwin, 1991; Cairns, 1994; Byrne, 1997; Donnelly, 2004; Gallagher et al. 2003; Dixon et al. 2005). The application of social identity theory (Tajfel, 1978) has pointed to the extension of these group identities into the private self (Turner, 1991). The prevalence of the ethnic identities of Protestant and Catholic supports a common understanding that ethnic identity is monolithic, homogeneous and inherited in conjunction with national, cultural and political affiliations (Mc Glynn, 2003, p.20).

According to Mc Glynn (2007, p.272) various theoretical approaches have been applied to integrated education in Northern Ireland there include the use of intergroup contact (Allport, 1954) to promote intergroup acceptance and reduce prejudice and the saliency of difference in intergroup encounters (Hewstone, 1996; Pettigrew & Tropp, 2000). Whilst Huges & Donnelly (2007) demonstrate the avoidance of religious difference in some integrated schools, Mc Glynn (2007) questions whether constant reminders might actually reify difference, as social identification as 'Catholic' and 'Protestant' has been a defining feature of the Northern Irish conflict and intergroup boundaries are usually perceived as impermeable (Cairns, 1982; Breen & Hayes, 1996; Breen, 2000).

Social Identity Theory (Tajfel, 1978) and self-categorization theory (Turner, 1991) have also been applied to investigate integrated education and its impact on identity as the socialized part of

self (Mc Glynn, 2001). In addition, critical multicultural theory (Kincheloe & Steinberg, 1997; Mahalingham & Mc Carthy, 2000; Nieto, 2000; Sleeter, 2000), which proposes that a celebration of diversity divorced from a serious questioning of social inequality may be fraudulent and potentially harmful, has been applied to integrated education where practice was noted as plural rather than critical (Mc Glynn, 2003). Ideas about the management of diversity are particularly pertinent as the concept of the 'melting pot' (Glazer & Moynihan, 1963) concedes to that of 'salad bowl' (Esteve, 1992) whereby different cultural communities retain their distinctiveness.

Whilst it appears that the wider notion of multiculturalism or plurality is rarely discussed with reference to education in Northern Ireland, recourse to the international debate could be both influential and beneficial (Dunn & Morgan, 1991). Ideas about the management of diversity in educational settings seem particularly pertinent to integrated education in Northern Ireland. The idea that contact between people from different religious, cultural and racial backgrounds as exemplified in integrated schools in Northern Ireland will inevitably challenge negative stereotypes and promote inter group harmony is widely supported by social psychological literature, civil society and policy makers alike (Allport, 1954; Hewstone & Brown, 1986; Pettigrew, 1997; Connolly, 2000; Dixon et al. 2005).

It is this straightforward approach to community relationships in Northern Ireland that has made the Contact Hypothesis so attractive to educationalists (Gallagher, 2002; Connelly, 2000; Paolini et al., 2004; Pettigrew & Tropp, 2006) who have argued persuasively that pupils educated in a school which promotes inter-group contact are more likely to develop an understanding and acceptance of difference, which could not be fostered in schools which are segregated by faith or race (Levinson, 1999; Gallagher, 1995). The benefits of 'integrated' schooling it is suggested, lies in their capacity to create open contexts where intergroup dialogue and debate can flourish so that individuals can strengthen their own religion, philosophy or culture whilst also developing an appreciation of others through informed 'between group' dialogue. The consequence it is argued, is broad-mindedness and the ability to 'subject one's own view to criticism so as to learn from the other' (Levinson, 1999; Mc Glynn, 2003; Hayes et al. 2007).

The impact of integrated education has been well documented by many educational psychologists (Irwin, 1991; Mc Glynn, 2001; Stringer et al. 2000; Niens et al. 2003) who have all expressed the positive benefits of integrated education and have shown that the impact of contact on intergroup relations may not only vary significantly in terms of the nature of contact situation, but also in terms the societal status of the groups involved. Whilst the popularity of the integrated school is attributed to a range of factors (See Gallagher et al. 2003), it is essentially their capacity to provide a context where children from the Catholic and Protestant communities can learn together that seems to constitute their enduring appeal. Hence it is important that the integrated education sector within Northern Ireland strives to foster a context wherein Protestants and Catholics will dispel prejudices, overcome negative stereotypes and essentially each become more understanding of the other community.

Evidence does provide support for educating Protestants and Catholics together as a means of moderating attitudes and creating cross-community friendships in a divided society. Past research has been divided into three types: early research studies (Irwin, 1991; Mc Clenahan et al. 1995; Whyte; Morgan et al., 1992; Farren; 1995; Dunn, 1991). Qualitative studies (Mc Glynn, 2001; Abbot et al. 1997; Stringer, 2009; Schubotz & Robinson, 2006) and Quantitative studies (Hayes et al, 2006; Stringer, 2000; Mc Glynn, 2003; Ewart & Schubotz, 2004) all of whom propose that integrated education in Northern Ireland impacts positively on identity, out-group attitudes, forgiveness and reconciliation with a potential for building social cohesion within a post conflict society.

Whilst the growth of integrated education in Northern Ireland is remarkable, it has also generated tension and conflict (see Dunn & Morgan, 1999). Some analysts are more cautious in their assessment and have suggested that the concept of integrated education is often not well understood by those charged with delivering it, and that the values of teachers can constrain schools in their quest to address the issues related to the conflict and so promote mutual understanding (Donnelly, 2004; Gallagher et al. 2003). As Tomlinson & Benefield (2005) note many educational initiatives in Northern Ireland have experienced difficulties due to 'the wider societal avoidance of discussion about religion politics, sectarian and violence (p.25).

Montgomery et al. (2003) found that teachers in integrated schools maintained that no single model of integration unites Northern Ireland's integrated schools, but that all schools vary with regard to how actively they promote integration. Montgomery et al. (2003) continued to suggest that there were three different approaches found to integrated education in Northern Ireland including, passive, reactive and proactive which all ran the risk of integration being perceived as an add on, rather than as an integral part of schooling within Northern Ireland, which could lead to less positive outcomes.

Mc Glynn (2004) highlights this when she states that 'although there is as yet no evidence, the reality might be that schools either preferentially display one of these models or that all forms are present to a certain degree in each school' (p.92). She clarifies this idea by highlighting that such a lack of consensus on the ideal ethos of integrated schools may restrict the potential for young people and that integration of all schools in Northern Ireland should not be forced and that to do so might jeopardize the strength of an initiative arising directly from the needs of parents. Furthermore, Croombs (2002) has proposed that integrated schools may be more successful in nurturing Catholic attitudes to religion than Protestant ones, although this may in part be due to the greater diversity of Protestant denominations in Northern Ireland.

What is clear is that further research into the impact of integrated education is needed, along with the dissemination of its benefits. There is demonstrated demand for more school places in integrated schools (O'Connor, 2002; Morgan & Frazer, 1999; McAleavy, 2009; Schubotz & Robinson, 2006; Hayes et al. 2006) that must be responded to, if not by opening more integrated schools, then by the development of creative new modes of multicultural co-education in Northern Ireland. In this way, research and practice could complement each other, promoting further knowledge into inter-group conflict and contact enabling ways to reduce conflict.

Cross fertilization between present pragmatic perspectives and their better adaption to the need to account for individual behaviors in all their complex details and potential outcomes might be the way forward for educationalists in Northern Ireland and beyond, to assist integrated education in post/conflict society. Whilst the researcher reflects that education can reflect and support change,

by itself it cannot bring about what is truly needed; the political, economic and social structures of a divided society need to be addressed from both the top and bottom of the civil society.

While the research was not specifically designed to explore the contact hypothesis, it has touched upon the core conditions offered by Allport (1954), which is (a) equal status between the groups in the situations, (b) common goals, (c) no competition between the groups, and (d) authority sanction for the contact. This research thus builds upon these but models the viewpoints of pupils attending integrated schools using a Grounded Theory methodology which has never before been applied to research into integrated education in Northern Ireland. In this manner the findings from the literature review allow for the elaboration and expansion of these somewhat interconnected concepts and processes, allowing for a mutual understanding of relations within an integrated environment. This offers an understanding of the range of factors which may influence pupils' choice of contact between in-groups and out-groups in a post conflict society.

Chapter 8

Conclusion, Contributions, and Future Research

8.1 Introduction

This final chapter explores the findings of this research study and emphasises the implications for pupils socially constructing their shared educational experiences of integrated education in Northern Ireland. The chapter will continue to conclude that the study has answered its primary questions and objectives. The chapter will then proceed to provide an overview of the methodological contributions of the study to the chosen field of integrated education literature. In addition the theoretical contributions of the study will be discussed with reference to the implications arising from the research findings. And finally the limitations of the study will be highlighted and discussed with the recommendations for future research.

The main purpose of this research study was to develop an inductively derived substantive theory accounting for pupils' perspectives from attending an integrated school and to model their views by adopting a grounded theory research design. The study concluded in Chapter six with a theoretical formulation of the reality under study. The proposed findings of the research identified the new perceptiveness and comprehension of how pupils socially constructed their shared educational experiences within integrated schooling in Northern Ireland.

The findings revealed that friendship opportunity was a key component of making the pupils' experience of attending an integrated school an enjoyable and a unique experience, by feeling valued and supported in an educational setting. It was found that this helped the pupils to overcome stereotypical views and create friendships with new cultures and religions afforded by integrated educational and social environment. The findings continued to reveal that all pupils' having sectarian and racial prejudices are unable to achieve positive in-group and out-group friendships. The opportunity, both formally and informally, to overcome these attitudes and

behaviours towards each other was provided through workshops, assemblies and social activities. The findings did suggest that all pupils wanted to be seen as individuals and not to rise to the sectarian labels that identify communities in Northern Ireland. It was evidenced that all pupils did want more integrated education and profoundly advocated that their future children would be educated within an integrated school system.

The findings did expose the negative nature of attending an integrated school for a minority of pupils who, although being inclusively educated under the one roof with all traditions and cultures, found it hard to return to their respective divided communities with the whole integrated education ethos and philosophy. They would instead succumb to the unwritten rules of who goes where and when. However the overall research findings did support the whole concept of integrated education and the literature characterised integrated schools as providing a constitutional and structural safeguards to encourage joint ownership by the two main traditions in Northern Ireland; that is, an educational environment where Catholic and Protestant students come together in settings that promote mutual understanding, respect and cooperation, and provides opportunities for student exploration of personal and group identities in a non-threatening environment.

The findings of this study suggest that integrated education is an important instrument that strengthens community cohesion for pupils who have come from segregated communities and educational establishments. For the pupils themselves it has offered a lifelong opportunity to be able to embrace different cultures and traditions which will prepare the pupils for adulthood and working life. Assessment of the educational impact of integration is not without challenges; resistance from schools, parents, teachers and administrators, as well as lack of agreement on the identification of success indicators and interpretation of findings collectively highlight the problematic nature of analysis.

In Northern Ireland, a significant part of the policy discourses since the Peace Agreement is concerned with social policies that will address divisions within society and move toward 'a shared future'. The extent to which such social cohesion has been achieved is subject to some debate, which can be weakened by the increasing number of peace walls and segregated social

housing. Most arguably, the terminology of ‘a shared society’ is characterised by ambiguity, referring equally to agreement on living apart as well as ‘living together but differently’ and it is acknowledged that vestiges of the conflict continue to filter through to the day-to-day life of Northern Ireland.

It is concluded that integrated education in Northern Ireland can be a unique vehicle for change, namely an educational vehicle that does not go backwards but only forwards, left and right in its continuous development and expansion.

8.2 Methodological Contributions

Methodologically, this study is intended to make an original contribution to integrated education literature in which Grounded Theory has been used to explore pupils’ perspectives of a shared education in Northern Ireland. It has been argued that integrated education has become an accepted and formidable part of the education system which challenges the long-accepted unquestioned assumption of separating children according to religion.

Embracing the research design principles of grounded theory has helped to build a comprehensive understanding of the substantive area of pupil’s experiences of two integrated education schools in Northern Ireland. The methodological contribution stems from the point that to the researcher’s knowledge, that there has never been a grounded theory research design applied to understanding integrated education in Northern Ireland. Furthermore although there has been limited but inconclusive research about the benefits of integrated education, this study is proposed to be the most current study to date. Hence the approach purported to be inductive rather than deductive.

It is concluded that the study developed an account of a phenomenon, namely integrated education that identified the major constructs and categories in grounded theory terms, their relationships, and the context and process thus providing a substantive theory than was much more than a descriptive account.

8.3 Theoretical Contributions

Theoretically, the study contributed to the body of integrated and educational literature making visible and modelling the views of pupils' who are central to the continuation and development of integrated education in post-conflict Northern Ireland. The research modelled the perceptions of pupils participating in two integrated education schools in Northern Ireland, which it is argued is a key mechanism in reducing intergroup conflict and promoting positive in-group and out-group friendships. Several mediating categories and sub categories were discovered, linking the core category of friendship opportunity which was found to be the key to a pupil's integrated experience. The study served to model the views of pupils and adds considerable insight into the integrated education literature.

In Chapters six and seven a range of issues and experiences had been revealed by the participants and through the use of the constant comparative method allowed for the Integrated Enhanced Experience model to be developed, each with its own stages and mediating categories. The study identified core stages that pupils attending an integrated school would experience, all of which were reported and documented by the participants through data analysis. This included the notion of: initial contact of pupils; common encounters with pupils; positive ambitions pursued by pupils; established in-group customs with positive of esteem all leading to the common goal of friendship opportunity.

Throughout the analysis, the findings were established with the extant literature where available, to explore old and new theoretical frameworks regarding the Integrated Enhancement Experience core category. Although it has been suggested that research into pupil relations in integrated education in Northern Ireland has been sparse and fragmented, it is argued that this study fills a gap in the integrated educational research by modelling the views of pupils could be deemed as a contribution to new literature.

8.4 Implications of the Study

Glaser & Strauss (1967, p.261.) suggest that grounded theory should demonstrate fit with the field of its intended use, should be understandable by those who work in the area, be general enough that it can be flexible in application while allowing the user control over its use. Glaser (1978, p.3) speaks of the need for grounded theory to have fit with respect to the theory fitting the data and states that the theory must also work, in that it should possess explanatory and predictive power, therefore demonstrating relevance.

The findings of the current research highlighted a number of implications for the role of pupils within an integrated educational setting. First, the findings of this study have shown that the conflict in Northern Ireland, and the community divisions that underpin it, are impacting on children's social worlds. The general picture from the integrated pupils' point of view is that the majority of pupils have already been introduced to and are aware of cultural and political events that annually take place in the province from an early age. Moreover pupils expressed a negative opinion about identifying themselves with a particular community or by holding sectarian attitudes suggesting that religion was not part of their perception of self in an integrated school.

Beyond the immediate contact within the integrated school environment and family ties, it was found that the most significant source of influence for pupils' interaction with each other was the local community. The cultural events commemorated within these areas particularly with flags and symbols are bound to increase the awareness and attitudes of the pupils that live there. The schools alone cannot solve the divisions in Northern Ireland society. However the schools need to develop and foster an inclusive ethos based on the social and economic demographics of the particular catchment area. In troubled interface areas of Northern Ireland where integrated schools are based, it is argued that there should be a strong cross community outreach to build a positive and calm society where cultural awareness and respect is at the forefront.

Secondly, crucial to the success of an integrated school which the study findings have highlighted, is how well the school and their existing participants welcome those from different backgrounds and communities into the school environment and then successfully engage with the

pupils. It is important that right from the beginning that troubled sectarian factors are dealt with. This study has highlighted the importance of “Speak your Peace” days where pupils bring their own symbols and goods into schools which are not legal, alive or dangerous to identify themselves to their fellow pupils.

Thirdly, sustained cross community sharing and partnership is necessary to build greater trust and reconciliation between divided communities. An inclusive approach with the participation of representatives from all of the various local communities should be pursued. Extending access to integrated school places will provide opportunities for participation by communities who have not had the option of attending because of community divisions or fear of reprisals.

Fourthly, the use of the Integrated Enhancement Experience model could be applied to educational and cross community initiatives in areas that continue to experience considerable community division, segregation and conflict. They could be used as a valuable tool to support integrated education and to promote contact for longer term progress, rather than the use of piecemeal interaction initiatives.

Finally, the fifth implication of the study is to empower parental choice of school. This research shows that as far as pupils are concerned, the opportunity to meet and establish friendships is the primary benefit of integrated education. Pupils appreciated that they were given opportunities not afforded to others.

8.5 Limitations of the Research

Presenting an account which accurately describes pupils’ experiences of integrated education in Northern Ireland demands a local knowledge of cultural expressions, narratives and expressions. The researcher was fortunate that Northern Ireland was his home country and that he had a substantial experience of the province’s troubled past. Whilst it is difficult to be specific, the clearest example of the influence of his identity arose through his interviews. Some children were open about their religion, while others remained cautious, for fear of the interviewer having negative stereotypical opinions. The researcher does believe that had the participants had

knowledge of his religion they would have either encouraged more open debate or declined to elaborate on topics discussed. The researcher was very careful not to provide any subtleties that would have identified a particular religious group that one would have belonged to.

The need for adhering to strict methodological protocols meant that data collection and analysis necessarily took many hours. For example, a one hour interview took over seven hours to transcribe. However this thorough adherence to protocol meant that the researcher was satisfied with the quality of the evidence. Computer digital software was used where needed to speed up the process.

The researcher acknowledges that the study had been small scale and concentrated on pupils attending integrated education schools in Northern Ireland. Notwithstanding this, the research evidence from the two integrated schools suggests that integrated schooling has a significant and positive influence on the lives of those who experience it, most notably in terms of cross-community friendships and in reducing prejudiced attitudes. What also came across strongly from this research was that the two integrated schools provided an environment where pupils from a variety of community backgrounds could interact regularly, both formally and informally. The findings represent a small, but hopefully valuable contribution to a contentious and divisive issue.

8.6 Future Research Recommendations

The main value of this study should lie in the data based map of understanding pupils' perspectives of integrated education. From the outset the concept of integrated education seems to involve just Catholics and Protestants together, but a closer investigation reveals that it is for everyone regardless of religion, class or creed. Benefits of this study could also lie in the opportunity to connect the study to existing theoretical formulations, namely Allport's (1954) contact hypothesis. Overall, it is clear that intergroup contact through integrated education can provide an important element of understanding for eradicating prejudice within Northern Ireland's education system.

Perhaps most fundamentally, future research should focus on the difficulties all participants face within integrated education in Northern Ireland, by attempting to develop and sustain a system of education which reconciles principles of equity, long term educational needs of a whole society and the desire to involve and accommodate individuals and groups whose concerns focus on the more immediate and local issues which impinge directly on their lives. Future research should therefore take an ethnographic approach for an understanding of intergroup relations based on the quantity and quality of contact within the school environment. Furthermore, research should evaluate the effects and problems found in mixing children of different denominational religions within segregated and desegregated schools, and its implications for addressing social segregation on a local and international scale.

Additionally research into the effects of integrated education should explore the key issues of the impact of political violence on children and young people together with the wider social contexts on young people's experiences in times of conflict, and how integrated initiatives can promote reconciliation and forgiveness. Documenting the effects of the troubles on children and integrated education in Northern Ireland exemplifies the issues of undertaking methodological sound and ethical research. It is important that researchers consider the many ways that their research questions can be answered. Much of the previous research undertaken in Northern Ireland has relied heavily on traditional methods. The value in a variety of theoretical standpoints, methods, analyses, for example longitudinal research designs, qualitative methods and secondary data analyses is clearly evident in the current study. Children affected by political violence are a particularly vulnerable group and ethical treatment of child participants is a central concern. This issue exemplifies how such research can be undertaken.

Moreover, future research should examine the need for integrated education in Northern Ireland to blend the composite cultural identities of pupils' with care; to embrace minority as well as majority groups; to have greater awareness of modes of multicultural education; to embed discussions in the social justice and to develop new forms of critical intercultural learning. The history of the interaction between education and community relations in Northern Ireland can be described as complex and contentious. Whilst the growth and success of the integrated education

sector in Northern Ireland are to be welcomed, the difficulties of ‘mixing’ or ‘sharing’ regarding educational provision must not be underestimated.

Allport (1954, p.208) reminds us:

“There is no master key for eradicating prejudice. Rather, what we have at our disposal is a ring of keys, each of which opens one gate of understanding”

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Appendices

Appendix A: letter of Request

Appendix B: Information Sheet

Appendix C: Interviewing

Appendix D: Focus Groups

Appendix E: Pilot Focus Group

Appendix F: Observation

Appendix G: Informed Consent Form

Appendix H: Description of the Ulster School

Appendix I: Description of the Rock School

Appendix A

Letter of Request

John Mc Carron
Research Graduate School
College of Arts, Humanities and Education
Nottingham Trent University
Clifton Lane
Nottingham
NG11 8NS

Email: John.McCarron@ntu.ac.uk

Monday, 28 June 2010

Dear Sir/Madam

My name is John Mc Carron, I am a postgraduate researcher at the Nottingham Trent University, England. I am originally from Belfast and have moved to England to complete my PGCE in Business Studies which I had taught for two years and then got the opportunity to take up a PhD. I was awarded the “Vice Chancellors Scholarship” which is fully funded for my project.

The aim of my research is to construct a Grounded Theory explanation of pupil’s experiences of attending an integrated school. The study is not a comparative study rather one that aims to illuminate a pupil’s voice within one school. The intention of the study is to illuminate and explore interesting practice by considering the multiple perspectives of those individuals involved in the teaching and learning within an integrated school. The rationale of the study is to generate a substantive theory based upon pupil’s experiences and how this could be used to promote integrated education in Northern Ireland.

As schools in Northern Ireland respond to increasing cultural diversity and continue their contribution to the promotion of both community and good relations. It is important to further

identify and disseminate good practice that ensures the integration and inclusion of all pupils in Northern Irelands changing society with integrated education being the key model.

My research will be of a qualitative nature involving myself on being accepted, spending a month in an ICT classroom within an integrated school. My role will be of a non- participant observer where I will interview, observe and interact with pupils within the school. Following the ethical guidelines for educational research provided by the British Educational Research Association (BERA) and Nottingham Trent University School of Education research criteria, this study will operate within an ethic of respect for any persons involved directly or indirectly in the research regardless of sex, race and religion.

I am writing to ask for permission to come into your school to carry out research in the month of October 2010 and will provide references, Criminal Record Bureau (CRB) checks and identification. Should you wish not to take part; no further contact will be made. I look forward to hearing from you

Yours truly,

John Mc Carron BA, MSc, PGCE, PGDip

Appendix B

Information Sheet

Nottingham Trent University School of Education

Information Sheet for School Principal, Teachers & Pupils

Project title:

Education in Northern Ireland: a Grounded Theory of Intergroup Relations within Integrated Schools in Northern Ireland.

Name of Investigator:



John Mc Carron (BA, MSc, PGCE)
Post Graduate Researcher
Research Graduate School
College of Arts, Humanities and Education
Nottingham Trent University
Clifton Lane
Nottingham
NG11 8NS

Email: John.McCarron@ntu.ac.uk

Your school has been invited to take part in a research study. Before you decide whether to let your school take part it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and discuss it with the Governors and staff if you wish to. Ask me anything that is not clear or if you would like more information. Take the time to decide whether you wish your school to take part or not. If you decide that your school will participate then you may keep this leaflet. You will be given a copy of the signed consent form to keep.

Thank you for reading this. John Mc Carron

Background Information

Little is known about the impact of increasing cultural diversity and promoting positive intergroup relations within the classroom in integrated schools. Research attempting to examine the impact of integrated education for promoting cultural diversity has been positive; however research attempting to examine the impact of integrated education has faced considerable methodological and ethical problems due to integrated schools being over researched and the reluctance of schools to take part in research. This study aims to construct a grounded theory of intergroup relations within an integrated school setting.

What does the study involve?

If you agree to take part in this study, myself a qualified business studies/ICT teacher will come into the school and team teach, observe and interact with business studies pupils for one calendar month in October 2010. I would like some staff and pupils to be interviewed at school in more detail about their experiences of business studies and or other subjects in an integrated school. The interviews are to take place at school at a convenient time and will take about thirty minutes. I will write a report about the findings and I will make sure that no one will be able to tell who has taken part in the study from any results that I publish.

Why has your school been chosen?

Your school has been chosen as it promotes reconciliation and mutual understanding through educational excellence. Your school is a high performing school that delivers excellent examination results irrespective of religion, gender, race or social background. Furthermore, your school seeks to develop students to be mature, confident and independent young adults who value diversity and tolerance within the Carrickfergus Borough.

Does my school have to take part?

It is up to you to decide whether or not you want your school to take part. If you do decide to take part you should keep this information sheet and sign the consent form and return it to me

in the envelope as soon as possible. If you decide to take part you are still free to withdraw at any time and without giving a reason.

What are the benefits of taking part in the research?

The benefits are considerable, including a qualified business/ICT teacher who is willing to work for free in your school and can also cover lessons for absent teachers. The findings will contribute to the continuing research into integrated education in Northern Ireland and promote its benefits. In addition the ICT teaching practices within your school could become a benchmark for good practice for the multicultural and bilingual schools in England. Furthermore, I would be willing to contribute to any of the school's fund raising activities.

What are the possible disadvantages and risks of taking part?

Apart from your students and staff giving up their time I do not expect there to be any disadvantages to taking part.

What if anything goes wrong/who can I complain to?

In case you have a complaint about anything to do with the study, you can initially approach my Director of Studies David Needham, School of Education, Clifton Lane, Nottingham NG11 8NS. Phone: 0115 848 3081. Email: david.needham@ntu.ac.uk.

In the unlikely event that the participants suffer injury or damage to the schools property as a result of taking part in this research, the Nottingham Trent University does have an insurance policy to cover harm arising as a result of the defect in the design of the study.

Will the school taking part in this study be kept confidential?

All information which is collected about the school during the course of the research will be kept on a password protected database and is strictly confidential. Any information about the

school which leaves the research unit will have your name and address removed so that the school cannot be recognized from it.

What will happen to the results of the research?

The results of the study will be written up as a PhD thesis for the School of Education, Nottingham Trent University who has commissioned the study. The findings will also be presented in academic journals and at conferences. Your school will not be identified in any report or publication. I anticipate that the findings will be used to improve the integrated schooling experience for young people in Northern Ireland and beyond. If you would like a copy of the results please request this on acceptance of the research project.

Who is organizing and funding the research?

The research is being organized by me, John Mc Carron a postgraduate researcher, Dean of Education Dr. Gill Scott, Principal Business Studies Lecturer Dave Needham and Psychology Lecturer Dr. David Hindley all from the School of Education at the Nottingham Trent University. Funding for the research is from the Nottingham Trent University PhD Vice Chancellors Scholarship.

Who has reviewed the study?

This study has been reviewed and approved by the Nottingham Trent University College Degrees Committee held on the 15th June 2010. **Contact for Further Information:** Please contact John Mc Carron on John.mccarron@ntu.ac.uk, or telephone 07747090220 or alternatively

Research Graduate School
College of Arts, Humanities and Education
Nottingham Trent University
Clifton Lane
Nottingham
NG11 8NS

Thank you for taking part in the study.

Appendix C

Interviewing

Initially the interviews were conducted in the library; however the noise and activities of other classes using the library facilities proved to be too loud and would have had consequences for transcription. The degree of privacy and confidentiality was in question as teachers, staff and other pupils were moving around and I observed curious passers-by observing the interviews. The issue of the place of interviews was resolved by moving to the sixth form relaxation room. For the researcher this room was ideal, as it was a place where the students could relax and have refreshments sitting, on a comfortable sofa but at the same time allowing privacy as the room was to some extent sound proof and had a glass window looking into the sixth form centre study room which, had a full time support staff. Due to student's time table, it was only possible to interview for approximately an hour at a time as the pupils and staff had other work and tasks to complete for their studies. A table of pupil interviews is provided in (Table (1) Dates, Participants & Settings of Interviews, p.285)

All interviews were recorded for transcription and data analysis purposes only. All participants were reminded that they had the right to have the recorder turned off at any stage. This quiet room proved to be successful as when I listened to the interviews again there was little or no interference. However on one occasion, the fire bell went off and the interview was terminated immediately, on another interviewing in the staff room after lunch, the cleaner came in with the vacuum cleaner which did cause interference. It was only until the end of my tenancy at the school that I had discovered they actually had an interview room which was used for school and parenting discussions. It is proposed that my next placement that I will enquire if such a room exists and if possible to use it when it is not in use

Interview Schedule

About the Research:

My name is John Mc Carron; I am a PhD student at the Nottingham Trent University, England conducting research on the role of integrated education in Northern Ireland in promoting positive pupil intergroup relations within the school environment. I would appreciate your time on answering the following questions about your teaching role and

experience within an integrated school. This research will be conducted under the ethical guidelines for educational research provided by the British Educational Research Association (BERA).

Confidentiality

All information that is collected in this study will be treated confidentially. Please note that all interviews will be recorded for transcription purposes only and that no harm should come to the respondents as a result of participation in the research. You are guaranteed that neither you, or this school nor any of its personnel will be identified in any report of the results of the study. Participation in this interview is voluntary and you have the right to withdraw at any time.

Interview Questions

1. What is your position within the school?
2. What is your employment status within the school? (P.T. or F.T etc)?
3. How long have you worked at this school?
4. What is your overall opinion of the school?
5. What are your nationality, religious identity and political identity?
6. What does integrated education mean to you?
7. At this present moment are there any big issues with integrated education in Northern Ireland?
8. What is your opinion on the benefits of integrated education for past pupils being educated in a mixed environment?
9. Do you agree that integrated education makes a significant impact on their daily lives, if yes, how?
10. What do you think about the establishment, purpose and structure of integrated education?

11. Do you believe there is great demand for integrated education, not only in this area but Northern Ireland as a whole?
12. The question of who attends integrated schools can be extremely contentious, but who actually attends on the basis of not only religion but also socio economic background?
13. What does your school do in promoting respect for diversity and/or comfort in a plural environment?
14. How do you illustrate integration in practice?
15. Have you ever experienced conflicting situations between pupils of different denomination? If yes, what happened? How did you cope?
16. How do you try to minimize and or keep the peace within your position in the school?
17. What makes the integrated education curriculum unique from its counterparts?
18. What do you think about the following for integrated education: effectiveness, impact on community relations, community attitudes?
19. What do you think are the parent's reasons for choosing integrated schools?
20. Is there a lot of parental involvement in integrated schools? Is this good or a bad thing?
21. What do you think about the following: Effectiveness, impact on community relations, community attitudes?
22. Tell me about the demand, recruitment for further expansion, transformation?
23. What are your hopes for the future of integrated education in Northern Ireland?
24. Is there anything that I haven't asked about integrated education that would be worth pursuing or be of value to my study?

Thank you for time, John Mc Carron

The following table next shows the interview number, date, number of participants together with the setting and duration. The Interview number although alpha numeric was the number allocated by the researchers recording equipment.

Table (1) Dates, Participants and Settings of Interviews

Interview Number	Date	No of participants	Occupation of participants	Setting	Duration (Min/Sec)
SP0009	30/09/2010	1	Technician	Ulster	6.39
SP0010	30/09/2010	1	Teacher	Ulster	5.26
SP0011	30/09/2010	2	Teachers	Ulster	29.25
SP0012	05/10/2010	2	Admin Staff	Ulster	25.04
SP0014	06/10/2010	1	Care Taker	Ulster	17.54
SP0017	12/10/2010	1	Parent	Ulster	13.55
SP0024	22/10/2010	1	Head Teacher	Ulster	47.47
SP029	29/10/2010	1	Teacher	Ulster	11.36
SP030	29/10/2010	1	IT Technician	Ulster	13.07
SP031	29/10/2010	1	Teacher	Ulster	1.38
SP032	01/09/2011	1	Pupil	House	9.18
SP034	20/09/2011	2	Parents	House	40.51
SP034	20/09/2011	1	Governor	House	40.35
SP037	11/09/2011	1	Head Teacher	Rock	23.18
SP039	12/09/2011	1	Pupil	Rock	8.24
SP040	12/09/2011	1	Pupil	Rock	7.48
SP041	13/09/2011	1	Teacher	Rock	45.19
SP042	14/09/2011	1	Teacher	Rock	16.50
SP043	15/09/2011	2	Pupils	Rock	8.38
SP045	29/09/2011	1	Supervisor	Rock	12.47

Appendix D

Focus Groups

The Focus of the Focus Group:

As a main study the focus group was employed to offer information about inter-group processes, spontaneous feelings, reasons and explanations for attitude and behavior within an integrated school in Northern Ireland. The discussion in my pilot study focus groups included pupils' experience of integrated education. Initially the researcher provided the pupils with the topic of integrated education with which all the members of the group were familiar, then channelled the discussion onto the topic of sectarianism. During the focus group session participants were encouraged to discuss the topic amongst themselves. Overall, the focus group did not aim to analyse the group, but rather to provide a forum that facilitated group discussion, to brainstorm a variety of solutions and to establish a mechanism of opinion formation.

The Role and Qualities of the Moderator

Initially the role of the moderator is responsible for organizing the focus group session; for selecting the members and arranging the venue at a time and place when all group members can attend. The following responsibilities and qualities have been suggested by a series of authors including Denscombe (2007); Sarantakos, (2005); Kruegar & Cassey, (2009) all of whom suggest the following:

- Creating a comfortable atmosphere for the discussion;
- Introducing the stimulus;
- Keeping the discussion on track, focused around the topic;
- Encouraging participation from all members
- Ensuring there is no abuse or intimidation

In principle, the moderator helps the group rather than leads it (Denscombe (2007, p.179). The moderator's role will very much depend on factors such as the research topic, the nature of the group, and the underlying theoretical framework (Sarantakos, 2005, p.197).

Size, Timing & Location of Focus Groups:

Denscombe (2007) explains that when deciding the size of the focus group there might seem to be good grounds for believing that 'bigger is better' (p.180). Although in principle, larger groups might seem to have advantages in terms of representativeness of the data and convenience and economy. Kruegar & Cassey, (2009) suggest that the ideal size of a focus group for noncommercial topics is five to eight participants with small focus groups, or mini focus groups with four to six participants being easy to recruit and host. In contrast there are some practical considerations that will limit the size of the focus groups including: discussions within larger groups are more difficult to record; larger groups can inhibit contributions from less confident people; they may be difficult to schedule and cost more; larger groups can become unwieldy and hard to control (Denscombe 2007; Sarantakos, 2005; Kruegar & Cassey, 2009; Bryman, 2008).

Time & Location:

Typically, focus groups last about one to two hours Denscombe (2007, p.181). They tend to last longer than one to one interviews, mainly because there are more people involved and more opinions to be aired. Kruegar & Cassey (2009) suggest selecting dates, times and places that are convenient for the participants. Select meeting dates that don't conflict with popular activities or functions. Think about what time of day will work best for the type of people you are researching. Select locations that are easy to find and comfortable for all participants to relax and enjoy (p.75). The dates, times and settings of the focus groups can be seen next.

Table (2) Dates, Times and Settings of Focus Groups

Interview Number	Date	No of Participants	Occupation of Participants	Setting	Duration (Min/Sec)
SP001	27/09/2010	4	Students	Ulster	28.06
SP002	27/09/2010	3	Students	Ulster	11.51
SP003	29/09/2010	4	Students	Ulster	45.51
SP004	29/09/2010	4	Students	Ulster	27.52
SP005	29/09/2010	2	Students	Ulster	17.25
SP006	29/09/2010	3	Students	Ulster	30.43
SP007	29/09/2010	5	Students	Ulster	21.07
SP008	29/09/2010	4	Students	Ulster	28.41
SP013	06/09/2010	3	Teachers	Ulster	32.30
SP015	12/10/2010	3	Pupils	Ulster	36.55
SP016	12/10/2010	4	Teachers	Ulster	17.55
SP018	15/10/2010	3	Pupils	Ulster	13.36
SP019	18/10/2010	4	Pupils	Ulster	13.00
SP020	18/10/2010	5	Pupils	Ulster	22.04
SP021	18/10/2010	4	Pupils	Ulster	23.52
SP022	21/10/2010	5	Pupils	Ulster	18.44
SP025	25/10/2010	4	Pupils	Ulster	5.49
SP026	25/10/2010	3	Pupils	Ulster	5.04
SP026	25/10/2010	3	Pupils	Ulster	6.03
SP026	28/10/2010	3	Pupils	Ulster	5.19
SP036	10/10/2010	4	Pupils	Rock	12.14
SP037	11/10/2011	2	Pupils	Rock	13.54
SP044	12/10/2011	2	Pupils	Rock	11.53

Appendix E

Focus Groups Pilot Study

Focus Group with Pupils

Purpose:

Greetings everyone, my name is John Mc Carron, I am a PhD student at the Nottingham Trent University, England. You have been invited to take part in a focus group with several other pupils of your school. The purpose of the focus group is to gain a pupil's perspective on integrated education in Northern Ireland and how it promotes positive intergroup relations in a plural environment. The focus group is expected to last for one hour approximately, and is to be conducted in the school library at lunch time. This research will be conducted under the ethical guidelines for educational research provided by the British Educational Research Association (BERA).

Confidentiality:

All information that is collected in this study will be treated confidentiality. Please note that all interviews will be recorded for transcription purposes only and that no harm should come to the respondents as a result of your participation in the research. You are guaranteed that neither you, or this school nor any of its personnel will be identified in any report of the results of the study. Participation in this interview is voluntary and you have the right to withdraw at any time.

The Focus Group Itinerary:

The opening:

- Welcome, introductions and thanks to participants for taking part.
- A review of the purpose of the focus group interview
- The ground rules: everyone's ideas are important and everyone has an opportunity to speak. There are no right and wrong answers; even negative comments are welcome, under no circumstances will foul language be accepted. All comments are confidential and only summarized information will be communicated.

The interview questions:

1. Do you enjoy integrated education? If yes why, if no discuss?
2. What is good about pupil relations within the school?
3. What is bad about the school pupil relations within the school?
4. How do think positive pupil relations could be improved?
5. What does integrated education mean to you?
6. Do you think you have met friends here that you would otherwise had not you attended this school?
7. Have you ever experienced sectarian or racial tensions at this school?
8. Do nationality, religion and political identity play a big part in the culture of this school?
9. What are your hopes for the future of integrated education in Northern Ireland?
10. Is there anything that I haven't asked about integrated education that would be worth pursuing or be of value to this study?

The Wrap up Session:

At this point of the session participants will be asked to say one thing that they thought was very important for the future of integrated education in Northern Ireland. Participants will be thanked and I will explain once again what I intended to do with the information. Participants will be asked if they would like to take part in another focus group in the distant future.

Focus Group Summary:

At the end of the focus group it is the intention of the researcher to transcribe the interview and begin to analyze the data with the principle of grounded theory.

Pilot Study and Main Outcomes

Objective	Inquiry	Outcome
Why?	Why was the pilot study conducted?	To pilot the research topic To allow the researcher to familiarize with the staff and pupils and to gain any specific issues or problems that might need addressing throughout the study. To test the data collection techniques.
Who?	Who were the interviewees of the pilot study and why were they selected?	The main respondents were students from the Ulster School which included two males and two females.
Where?	Where were the focus group and the interviews of the pilot study conducted?	The focus group was conducted in the ICT classroom within the Ulster School which was suitable for recording.
When?	When was the pilot study conducted?	The pilot study was conducted on the 27/09/2010.
Which?	Which outcomes emerged from the study?	The key themes emerged from the pilot study were about: <ul style="list-style-type: none"> - Religion - Sectarianism - Bigotry - Respect - Friendship
What?	What limitations faced the researcher in the pilot study?	A difficulty was finding suitable times for students to attend the focus group. Constant disruptions with doors banging and building work being carried out

Appendix F

Observations

Observations

Observations within this study were negotiated with the teachers beforehand, having provided the researcher's information sheet detailing the aims and objectives for my research. Although some teachers refused to be observed, the wishes of the participants were granted and acknowledged. Notwithstanding this, some teachers were very keen and interested in the research and welcomed the researcher into their lessons. During all observations, his role was a non-participant observer and at no point did he interrupt or delay any learning for the students. His role was simply taking a back seat and noting down what was going on around him within the integrated lessons that he had the opportunity to join.

Observation Procedures:

Within the start of any observation it was best practice to ask the teacher to introduce the researcher to the chosen classes on who he was and what his intentions within the school were about. Generally the researcher was overwhelmed with the acceptance into the class settings by both the teachers and pupils. Once he had spoken a few words, using humour and expressing enthusiasm for the lessons that he was observing, he found it beneficial to slowly move to the back of the room as not to cause upset or distraction to the lessons.

Recording Procedures:

Generally, the researcher used the observation form for detailing events but at the same time relied to his own memory to recall events straight after the observations. At times it was difficult to scribe down details because of the whole social setting, for example in the whole school assemblies and in the lunch halls. Within these observations it was best practice to let the processes and events continue without interruption.

Ulster Observations (September/October 2011) & Rock Observations (October 2012)

Observation Number	Date	Participants	Setting	Subject/Area	Teacher/Staff
1	27/09/2010	Students	Ulster	ICT	MR. B
2	27/09/2010	Students	Ulster	English	Miss. C
3	29/09/2010	Students	Ulster	Break	Support
4	29/09/2010	Students	Ulster	Lunch	Lunch Staff
5	29/09/2010	Students	Ulster	Assembly	Head
6	1/10/2010	Students	Ulster	DT	Mr. S
7	1/10/2010	Teachers	Ulster	SEN	Mrs. R
9	4/10/2010	Students	Ulster	Sixth Form	Miss. K
10	4/10/2010	Students	Ulster	Art	Mr. J
11	11/10/2011	Teachers	Rock	Staff Room	Head
12	12/10/2011	Students	Rock	Assembly	Head
13	12/10/2011	Students	Rock	RE	Mr. C
14	13/10/2011	Students	Rock	Lunch	Lunch Staff
15	14/10/2011	Students	Rock	SEN	Mrs. F
16	14/10/2011	Students	Rock	Driveway	Duty Staff

The researcher was given particular free access at the Ulster school. He was able to carry out observations in a variety of settings, ranging from general lessons to school assemblies' right through to general observations during break and lunch times. At both schools the researcher used the observations to gain an insight into the daily day to day running of the schools regarding procedures and general routine.

The modified observation form used within the observations can be seen next. This was used as a useful observational gathering tool for detailing events, thoughts and processes within the observational events.

Although the observations did help with the data collection, it was found that the bulk of raw data and information came from the interviews and focus groups.

Date:	Time:	Subject:	
No. of Pupils:	Age Group:	Level:	
Focus of Observation:		Disruption:	
Additional Information:			
<hr/> <hr/> <hr/> <hr/>			
Descriptive Notes:		Reflective Notes:	Coding Information:
<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>		<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
Additional Comments:			Sketch of Classroom:
<hr/> <hr/>			
Emerging Themes:			
<hr/> <hr/>			

Appendix G

Informed Consent Form

Title of Investigation/Research: A Substantive Theory of Shared Education: a Grounded Theory Explanation of the Experiences of Students within an Integrated School

Name of Research Student: John Patrick Mc Carron, School of Education, Nottingham Trent University

Names & Role of Director of Studies/Supervisors: Dave Needham; Dr. Gill Scott & Dr. David Hindley

⇒ I have read the information sheet and the nature and the purpose of the research project have been explained to me. I understand and agree to take part.

⇒ I give permission to be interviewed and for those interviews to be recorded for transcription purposes only.

⇒ I give permission for the data obtained in the interview(s) or observation(s) to be used for research and publication in a thesis and relevant journals and/or conferences.

⇒ I understand that I may not directly benefit from taking part in the study and no incentives will be offered to potential participant(s) as an inducement to participate in the investigation

⇒ I understand that while information gained during the study may be published. I will not be identified and my personal information will remain confidential.

⇒ I understand that I can withdraw my consent to participate at any time and that the information I have provided will not be used in the study if I so do desire.

⇒ Confidential and Anonymous treatment of participant(s) data will be adhered too unless the participant(s) specifically and willingly waive the right.

Name of subject:

Signature:

Date:

I have explained the study to the participant(s) and consider that she/he understands fully what is involved.

Researcher's signature & date:.....

Appendix H

Description of the Ulster School

The history of the Ulster (name changed to protect the identity of participants) school began with the failed attempt to open an integrated school in East Antrim, in 1995. The school failed because of massive opposition from interested parties within the constituency. However, the steering group behind the Ulster integrated school refused to give up and started planning again for an integrated school in East Antrim.

A proposal for a new integrated school was lodged with the Department of Education in early 1997. The Department of Education refused the request and financial assistance. Under the guidance of a parent, the steering committee steadfastly refused to give up hope and decided to open the proposed new integrated school, independently, without financial assistance from the Department of Education.

The Northern Ireland Council for Integrated Education (NICIE) was approached in February 1997 for support. NICIE acted for the steering group. Their sister organisation, the Integrated Education Fund (IEF), obtained funding for the college for a period of three months only, with the promise that the IEF would fund raiser for the college to help maintain it throughout the first year.

The steering group, having secured guaranteed funding for three months went about enlisting the necessary 60 students (with 30% balance from the minority religion), and the recruitment of principal and staff. The school eventually opened on a disused hockey pitch, in a small hamlet village in East Antrim on the 1st September 1997, under the leadership of an experienced teacher and manager from Northern Ireland's first integrated school, Lagan College. The Ulster school consisted then of six teachers, second hand temporary accommodation, second hand furniture and equipment, but first class teachers. It also had its most valuable asset, 63 wonderful students and a religious balance.

A further development proposal was submitted to the Department of Education, but again was rejected. The Department did not feel that such a school in such an area was viable. The school had to survive on its own finances for another year before a new development proposal could be submitted.

With additional financial assistance from the IEF, the Ulster School did survive. Interest in this new integrated school from parents in the area was overwhelming. Yet another development proposal was submitted to try and obtain full government funding for the 1998/99 academic year and yet again the Department of Education turned the school down. The department was not convinced about the viability of an integrated college in an area where the minority religion represented only 9% of the population.

Once again, the college approached the IEF for financial assistance for 1998/99 and once again NICIE and IEF pledged their support. The school continued independently in 1998/99 with over 130 students and ten staff and, of course, more mobile accommodation. The religious balance was in line with the governments recommendations, yet the government of the day was not convinced. The IEF continued to fund the college from their meagre resources and the high quality education that was promised to the students was delivered by the staff.

The now customary development proposal was again presented to the Department of Education for the academic year 1999/2000. Given that the school had over 130 students, with over 600 students on its waiting lists for the incoming years, everyone at the school was confident that this would be its year.

To everyone's complete astonishment, the school was, for the seventh time, refused funding for the year 1999/2000. Not dismayed, and with morale high, the college again sought help from the IEF and its sponsors and, true to the sincere and genuine nature of that organisation, the school was assured that the IEF would 'go to the wall' before it would cease funding the college.

With the help of the American Ireland Fund and the European Peace Project, finance was found to allow it to continue in existence for yet another year. It was in this year that the school moved to its present site in East Antrim and necessitated the fact that suitable land could not be found in the sleepy hamlet village for the schools rapid expansion.

In 1999/2000 the school had 17 staff and 240 students enrolled, with religious balance, and more temporary accommodation. But the end of the terrible difficulties facing the Ulster's

school insecure future was in sight and with its eighth development proposal, submitted to the then new Secretary of State, Dr. Mo Mowlam in December 1999, the Department of Education finally capitulated and granted the Ulster Integrated School full funding effective from September 2000.

The initial journey was over and Ulster's integrated school finally joined the ranks as Northern Ireland's 44th fully funded integrated school.

During its time in the wilderness as an independently funded school, the Ulster school had to suffer three petrol bomb attacks and numerous sectarian incidents directed towards the students. It also experienced two arson attacks, one of which destroyed the library.

However, today the school sits proudly on the outskirts of Belfast in a custom designed, 21st century high tech buildings with an enrolment of 500 students. The Ulster integrated school can justifiably be proud of its achievements. It proved that they were right in suffering the three long years of hardship, and that the need for an integrated school in such a troubled area was not only needed but essential.

Today the college is oversubscribed yearly by 70%, i.e. 70% more students apply than has places to offer. The future of the college is now secured, thanks to all those who had stood by the school in its time of need. The story of the Ulster school and its hardship in the face of adverse difficulties will inspire and enthuse the pupils of the college and all those who look for a better future for Northern Ireland.

Appendix I

Description of the Rock School

The Rock (name changed to protect the identity of participants) was the second post primary integrated school to be established in Northern Ireland. Founded in 1985 by a group of Protestant and Catholic parents from North Belfast, it was funded originally by the major charities including Belfast Educational Trust for Integrated Education (BELTIE) and the fund raising efforts of parents. The vision of the founding parents was to create a strong, thriving school, forward looking and innovative, which would be a beacon of educational excellence.

On September 1st 1985 the Rock opened its doors to its first intake of students, all 17 of them. Parents, teachers and students joined together in what was to become an annual event, the opening assembly of the school year. A 2 week summer scheme held in a North Belfast Scout hut had already familiarized the students with each other and with teachers, so that the beginning was not as traumatic as it might have otherwise have been.

Some parents at the time had indicated a desire that their children in 2nd form in other schools should be able to come to The Rock, and a form 2 class quickly established a privileged group of 6 students. The Rock was established by three founding teachers, all of whom had moved from well equipped, fully resourced large schools to a building with no proper classrooms, very few resources, no natural light and no outdoor space for pupils to play which was very taxing on the abilities of the teachers.

In Halloween 1985, the primary school had moved to more permanent premises in what had been a primary school. The boards of Directors were kept busy raising money to pay wages and essential resources as well as by searching for permanent premises. Charities that helped essentially came from the Nuffield Foundation and the Rowntree Trust and Paul Getty Trust together the support from the Belfast Trust for Integrated Education (BELTIE) and local fund raising initiatives ensured the schools survival.

Meanwhile the work of education commenced with a very few teachers, who were given the responsibility of forming the foundations of a new school, including constructing a curriculum to serve the needs of the pupils in an atmosphere which reflected The Rocks primary aim of reconciliation and integration.

The Rock's philosophy was based on an optimistic view of humankind; the belief that each individual has the potential for positive growth. Self-esteem was seen as a prerequisite for such growth and for the development of mutual respect. The task of the founding teachers was to create an environment which would nurture the self-esteem of the individual and be conducive for development including academic, personal and social.

Symbolic of the personal approach to education, The Rock adopted the use of first names for staff and students. A class tutor system was also developed which encouraged strong links between parents, staff and students. Pupils were encouraged to be involved in school life through the formation of a student's council, by accepting responsibility for running a tuck shop and fund raising activities.

The Rock's personalized approach was established by using an open door to parents with a belief in their pupils' capacities to do well and with an insistence that they should participate in a varied, interesting curriculum and regular enrichment events. The Rock was meant to be friendly, open, encouraging, informal, welcoming and achieving.

The first year at this new primary school brought excitement and challenges. The Rock's numbers had increased over the year from 17 to 35. However, both teachers and pupils suffered from the inadequate resources, lack of space and lack of natural light. In the same year that The Rock was established in 1985, a girl's school had been closed, which was literally around the corner. This had been in sight of a series of sectarian murders and tensions during the troubles. After much discussion, negotiation and wrangling, the Department of Education Northern Ireland (DENI) instructed the Belfast Education Library Board (BELB) to sell it to The Rock.

The Rock moved into the new premises in September 1986 with 35 new form 1 students, a total student body of 70, together with 3 new full time staff, who all made a significant contribution to the schools development. By September 1987, The Rocks numbers had doubled again and the number of staff continued to increase. However, severe financial pressures remained. The school was now beginning its third year and was still not receiving a penny of support from the government. A concerted campaign began to win maintained status from the Department of Education. The Rock had proven its viability in the quality of

its provision, with evidence from general inspections and in the continuing growth of pupil numbers. The question at the time was would the government balance the need not to upset vested interests, being wary of the whole idea of integrated education, or would it have the confidence to grant The Rock recognition.

A series of meetings was held with the then Minister for Education Dr. Brian Mawhinney, together with a campaign of support was orchestrated with politicians and leaders in other fields who spoke on The Rock's behalf. On the 31st August 1988, Dr. Mawhinney visited The Rock and announced the granting of maintained status with a celebration by giving the pupils and staff the afternoon off.

The granting of maintained status for the school was significant both for The Rock and for Integrated Education. For The Rock, it marked the end of uncertainty and worrying about money and resources, for parents it validated their faith in The Rock. Most importantly it legitimized the position of integrated education. From 1981 to 1985 there had only been one integrated school – Lagan College. The granting of recognition to the Rock gave a spur to the integrated movement. The recognition of The Rock was followed by the Education Reform Order of 1988 which enshrined government support for integrated education.

To the general public The Rock is known as an integrated school succeeding in bringing the communities together in the divided area of North Belfast. Today, The Rock is a high performing school that delivers excellent examination results. Working in partnership with parents the school aims to promote personal achievement and the realization of each student's potential irrespective of religion, gender, race or social background. The Rock now has a student enrolment of 850 pupils and is heavily oversubscribed.