AN INVESTIGATION INTO SOME ASPECTS OF
THE DEVELOPMENT OF CHILDREN'S THINKING ABOUT RELIGION

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PURPOSE OF THE STUDY

The purpose of this study is to examine the influence of the family on the development of the child's religious thinking. The study will examine the relationship between parental religious practice and measures of the child's religious attitude, religious practice and the development of formal religious conceptual thought.

Children whose parents are active church members become familiar with a number of fundamental religious concepts and live in a sphere of positive religious attitudes. Therefore it seems likely that children who go to church and Sunday School and whose parents go to church will reach a higher level of thought with respect to religious concepts than children who do not go to church or Sunday School and whose parents do not go to church. It is also expected that those children attending a school at which regular religious instruction is given will reach higher levels of religious thinking than those receiving a purely secular education. The aim of this study is to find the relationship between some sorts of religious behaviour, religious attitudes and concepts.
EVALUATION OF THE EDUCATIONAL AND RELIGIOUS IMPORTANCE OF THE STUDY

The development of intelligence now seems to be more dependent upon the child's experience rather than innate characteristics than was once thought. The educator can only work on experience and it is by a controlled altering of the child's experience that the educator aims to make changes in the child's thinking, understanding and knowledge in spite of limitations due to innate intellectual characteristics. Therefore to accept as final the supposed limits imposed by nature is to go against the ethos of the educative process. However Goldman¹, on the basis of his study of the child's thinking about religion claims that, children can understand very little of the Bible before adolescence and that teaching the Bible before adolescence hinders later development and so very little of the Bible should be taught before this period. It would appear therefore that Goldman over stresses the importance of the obstacles to the child's understanding and learning which are due to innate characteristics.

Two assumptions about intelligence dominated
thought on the topic for almost the first half of this century. They are that: "intelligence is fixed and immutable", and that, "the development of the individuals basic repertoire of responses and capacities is predetermined by his heredity... intelligence came to be defined as "inherited capacity." 2 p. 347

Research concentrated on normative studies and studies aimed at discovering the effects of different kinds of experience at different ages on the development of intellectual capacity were even discouraged. Activities designed to cultivate intellectual capacity in the young child were strongly discouraged. Development came to be thought of as two essentially distinct processes, maturation and learning, and it came to be accepted that behavioural development automatically follows anatomic maturation. 2 

Recent developments in neuropsychology have caused an emphasis to be placed on central processes and have led to the idea that adult intelligence varies with opportunities for perceptual experience. Intelligence has come to be conceived as; "a matter of a number of strategies for processing information that have been differentiated and have achieved the mobility which permits them to be available in a variety of situations." 2 p. 354.
Piaget's conception of intelligence supports this new understanding of intelligence. According to Piaget, the relationship between intelligence and experience is a matter of motivation; the more an infant sees and hears, the more he wants to see and hear. Empirical support for this principle comes from the retarding effects of the relatively unchanging stimulation in orphanages\(^2\). However it is impossible to give a general answer to the question of the relative importance of the variance in intelligence attributable to heredity and to environment. Also it is not known how much various procedures might increase the rate and the final level of intellectual development. The new conception of intelligence means that, "the assumption that intelligence is fixed and that its development is predetermined by the genes are no longer tenable" \(^2\) p.362.

Goldman's study\(^1\) is concerned only with the intellectual aspects of children's religion. He did not deal with other aspects such as emotion and committal. Therefore the whole of a child's religion is not covered by this study. On the basis of his investigation Goldman claims that, in the United Kingdom, Religious Education as given in the state schools is ineffective, and that the Bible is not a children's book and therefore should be no longer...
central in Religious Education which should be child centred with "life-themes". The "age placement of topics" theory is an educational development of the outmoded concept of intellectual development and yet it is this doctrine which seems to be what Goldman is advocating. Fleming\textsuperscript{3} says that, the theory of stages of growth is an over simplification of the intellectual development and that Goldman has used this theory to support his opinions about the teaching of the Bible to children. However the case is.

Hawkins makes various criticisms of Goldman's research and concludes that, "What Dr Goldman has in fact proved is that children can express very little of understanding of certain intellectual problems in Dr Goldman's version of certain Biblical stories, without help. He has not proved what the children can actually understand of the religious or even the intellectual aspects of the Bible itself, when they have had competent teaching based on it" \textsuperscript{4} p.15.

Goldman\textsuperscript{1} claims that, Bible teaching before adolescence hinders later religious development. He says that the main fault with the teachers of Religious Knowledge is that so many are either actually or at least in practice "fundamentalists". He means that, in some way they take the Bible literally. What Goldman seems to object to is that
they teach that in the miracles recorded in the Bible God changed the normal course of nature. Although Goldman says that, this type of teaching hinders religious development he has no real evidence to support his claim. He gives one case where a child occasionally went to a "Gospel Sect", a church where there is an emphasis on the Bible and then only for special services and he says that; "There is some evidence of fundamentalist teaching here which appears to limit insights".\(^1\) p. 217 However the case is really the opposite to what Goldman claims it to be because he mentions five children who attend "Gospel Sects" and who scored higher or much higher than was expected from their age and mental ability. In one case Goldman says, "despite fundamentalist background" one of the five had the highest score in all the tests, and another had nearly the highest. In all five cases of regular attendance at a church where Bible teaching is central the children did better than expected and only in one case of rare attendance the child's performance on the tests was worse than expected. The results show that, Bible teaching helped these children and did not, as Goldman claims, hinder them. Goldman's claim is contrary to the evidence and seems to be due to his own views on the subject. Therefore it seems that if children are taught the Bible from an
early age they will show better religious development; even when rated on Goldman's definition of "religious understanding".

Goldman also claimed that, his research had proved that children can understand very little of the Bible before adolescence. However it is well known that children can very easily misunderstand the Bible and that they can learn words without understanding their meaning and so, whatever content is being taught, those who teach must make sure that their teaching is on the level of the child's understanding. No one thinks that every part of the Bible is suitable for every child at every age. The problem is to decide what parts to deal with at what times and this problem is not solved by saying, as Goldman does, that very little of the Bible is suitable before adolescence.

A practice in keeping with the new conception of intelligence but opposite to what Goldman advocates is being applied by educationists in various subject areas in elementary education. Children are now taught science although it used to be thought that elementary school children were not ready for science and so they were taught Nature Study. Mathematical concepts once thought only suitable for the adolescent are now taught in the elementary school. The
teaching of a foreign language is often begun in the elementary school. Bruner\textsuperscript{5} says that, the basic concepts of science and the humanities can be grasped by children far earlier than has ever been thought possible.

Therefore when Goldman makes his two claims that children can understand very little of the Bible before adolescence, and that teaching of the Bible before adolescence hinders later development, he is at variance with his own research evidence. Goldman is also at variance with current understanding of the conceptual development of children on the basis of which Bruner believes that; "any subject can be taught effectively in some intellectually honest form to any child at any stage of development" \textsuperscript{5} p.33. Goldman has no ground on which to claim that religious education is the exception.

Therefore Goldman appears to have investigated the effect of intelligence on children's thinking about religion at the expense of other factors. I wish to balance this by studying the effect of home background and school while controlling for intelligence.
REVIEW OF RELEVANT STUDIES

Intellectual Development

Piaget postulates qualitative stages in the development of intellectual functioning: pre-operational thinking, thinking by concrete operations, and thinking by inter propositional formal operations. The sequence of stages is fixed but the age at which a given stage appears may vary considerably. Variables such as intelligence, previous experience, and the culture in which the child lives may affect the chronological age at which a particular stage of functioning is dominant in a particular child. Piaget points out that, stage must not be identified with age and that not all individuals achieve the final stages of development. "Adults will show adult thought only in those content areas in which they have been socialised." Piaget also says that, "the maturation of the nervous system can do no more than determine the totality of possibilities and impossibilities of a given stage. A particular social environment remains indispensable for the realisation of these possibilities. It follows that their realisation can be accelerated or retarded as a function of cultural and educational conditions. This is why the
growth of formal thinking... remains dependent on social as much and more than on neurological factors" 6 p.337.

Bruner says that, Piaget's description of the development of logical thinking is limited because of Piaget's notion of equilibrium which holds the whole system together. Bruner regards the concept of equilibrium as unnecessarily static and thinks that it explains so much as to be useless.

Piaget says that; "it is impossible to fill an adult role without conflicts and whereas the child looks for resolutions of his conflicts in present-day compensations (real or imaginary), the adolescent adds to these limited compensations the more general compensations of a motivation for change, or even specific planning for change" 6 p.339.

Bruner says that, here is the; "potential dynamism in Piaget's system, the respect in which it could be remarkably better than it is." Bruner says that; "the adolescent differs from the child not simply in that he uses a propositional calculus that deals with possibilities rather than merely with actualities, but rather that he is forced to deal with possibility by the nature of the tasks that he undertakes."

Therefore; "logical structures develop to support the new forms of commerce with the world" 8 p.369.
The child who is still in the concrete operational stage does not need to make decisions on the basis of possible outcomes of actions but when pressure is put on him to do so formal operations begin to appear in his thinking. Such formal operations never fully characterize his thinking. Children of "intellectually under-privileged families" tend to be not often challenged in terms of possibilities and so they do not develop "abstract gift."

Formal reasoning may not be as general as Piaget suggests. Lunzer\textsuperscript{9} points out that, the use of hypotheses or of complex arguments is dependent on a person’s familiarity with the particular material and varies from person to person at the same age and from situation to situation with the same person and is also considerably influenced by teaching. Although Piaget does not deny that schooling plays a part he stresses that it must not be exaggerated. Lunzer says that; "recent work has shown conclusively that effective mental functioning is overwhelmingly influenced by educational experience"\textsuperscript{9} p.64.

Peel\textsuperscript{10} reports that Lodwick tested Piaget’s theory of the development of children’s logical thinking, and that the research provided definite support for Piaget’s theory. The findings emphasize
the fact that the important aspect of Piaget's theory concerns the sequence of the phases and not the linking of the phases to particular age ranges. There was a wide range of logical maturity in the answers of each child. However Piaget's experiments and Lodwick's confirmation of his results do not answer the question whether the development of children's logical thinking is a result of maturation and readiness or is affected by experience and learning. Peel\textsuperscript{10} says that, recent studies suggest that experience and learning are important factors in promoting the development of children's logical thinking. On the basis of his own study of differences in the judgement of adolescent pupils involving large groups of pupils representing a wide range of intellectual capacity and achievement Peel says that; "it seems that the rise in maturity of answers is partly a function of chronological age and partly a function of intelligence"\textsuperscript{11} p.34.

The results of psychometric studies\textsuperscript{12} show that, no age group is homogeneous, that children's thinking is quantitatively but not qualitatively different from adult thinking, that even young children form all sorts of concepts and that they make discriminations, abstractions and generalisations which differ from their own later "thinking" not in kind but in
degree and that these differences in "thinking" are dependent on the range of their experience and not on the biologically determined "nature" of their mental processes.

Religion is not an easy subject for psychological investigation and not much work has been done in the psychology of religion. The reasons for this have been suggested by Alport and Argyle. Religious people tend to be afraid that psychology will be used to undermine their religious beliefs and consequently are often suspicious of such research. There is also the idea that religion cannot be analysed and cannot be measured in the quantitative way demanded by research methods. However, in spite of the imprecision of much of their data, psychological investigators can find out about some aspects of religious behaviour although, of course, they cannot decide on the truth or falsity of religious concepts.

Harms believes that the intellectual content of religion is only a small part of religious experience and so he has developed a non-verbal method of studying the child's religious understanding. He asked a large sample of children to imagine God and then draw what they imagined and write any
comments. On the basis of his study Harms postulated three stages of development; Stage 1 (3-6 years); the fairy tale stage; Stage 2 (7-12 years) the realistic stage and Stage 3 (12+ years) the individualistic stage.

Goldman notes that Loomba, a research worker in India, reports similar findings to those of Harms. However Allport tends to reject the concept of stages of development in religious thinking because children's religious experience is so varied.

Argyle says that studies show that, during the period six to ten children learn and accept without questioning the religious ideas of the social group to which they belong. He has reported that Bose found an increasingly accurate knowledge of the meaning of religious concepts during the period of eight to fifteen and that this was greater for the more intelligent children. Harms also found a high degree of acceptance of conventional ideas in the six to ten age group. Adolescence, says Argyle "is the age of religious awakening, during which time people either become converted or decide to abandon the faith of their childhood if they had one". Studies show that an intellectual interest in religious and cosmic questions appears
at about the age of twelve but with this intellectual interest comes doubt of what was accepted earlier. Daines\textsuperscript{17} reports that, Bradbury found that during early adolescence there is a large increase in doubt with respect to religion. He found that it appeared eighteen months earlier in girls than boys and he said that this was probably due to earlier maturation. During this period also there is a great deal of dissatisfaction with much religious instruction. Daines\textsuperscript{17} says that Rixon's, Hyde's, and his own study produced very similar findings. Argyle\textsuperscript{14} reports that, Maclean found that doubts began to appear at about the age of twelve to thirteen; and that, Hollingworth found that the beginning of intellectual interest and doubts occurred at a mental age of twelve so that the more intelligent children started questioning earlier.

An oversimplification of the problem of doubt can lead to the false conclusion that there is a direct causal relationship between intelligence and religious belief. It may be thought that greater intelligence is correlated with a disposition to skepticism. However the tendency towards skepticism and rejection of generally accepted authorities are rather common features of adolescence. Depending
upon its quality, intelligence helps or hinders the expression of any content. Therefore an intelligent adolescent may verbalize his religious doubts more freely than a less intelligent one, but this verbal facility does not necessarily imply that the intelligent one is more likely to experience doubts than the less intelligent one from a similar background.\(^18\)

The Elkinds\(^19\) who studied the religious experience of young adolescents say that, most of those who took part in the study regard personal religious experience as a significant part of their lives and yet they are poor Sunday School and Church attenders. This fact shows the value of James\(^20\) distinction between personal and institutional religion. Personal religion, the individual appreciation of the Divine, apparently is an important part of the adolescent's life, when institutional religion is losing its grip on his interest and participation.

**Sex**

Argyle has summarized the findings of investigations of religious behaviour with regard to sex differences. "Women are more religious than men on all criteria, particularly for private prayer, also for membership, attendance and attitudes, while differences in belief are small. This sex
difference varies between denominations, the minor sects having most women, followed by the major Protestant denominations; there are about as many men as women in Catholic and Orthodox bodies.\textsuperscript{14} p. 78. Glassey\textsuperscript{21} found that, girls showed more favourable attitudes to religion than did boys. As noted before, Bradbury found that, doubts about religion appeared eighteen months earlier in girls than boys.

Goldman\textsuperscript{1} found no significant difference between the sexes in their quality of thinking about religion. There was however a slight trend in favour of the boys even though the girls were more frequent church attenders and the boys had a slightly lower mean average I.Q. Argyle\textsuperscript{14} says that, studies showed that girls are more interested in religion than boys and therefore probably attain to higher conceptual levels of religious thinking. Goldman\textsuperscript{1} says that, the small size of his sample probably accounts for his findings being different from the studies Argyle summarized. Hyde\textsuperscript{22} found that girls showed more favourable attitudes to religion than boys. He also found that girls scored higher than boys on a religious concept test presumably showing that girls show greater insight into religious concepts than boys, as one would expect from Argyle.
Church Attendance

Investigations have been made of children's church attendance. Studies have found a slight decline of interest in the late teens. In America Horton\textsuperscript{14} found this decline of interest in the last year of High School; in England Moreton\textsuperscript{14} found a similar decline during the fifteen to nineteen age period. Hyde\textsuperscript{22} says that, in his sample of English children aged eleven to seventeen there was a decline in church attendance in the older age groups.

Conversion

Conversion phenomena were the main area of interest for earlier researchers and there is a correspondingly large bulk of literature. Most studies have found a peak of religious activity at fifteen and sixteen but cross sectional studies have found an increase in doubt early in adolescence followed by a decrease in church attendance. Argyle\textsuperscript{14} solves this seeming contradiction by suggesting that adolescence is not a time of greater religious activity but a time of decision. The longitudinal conversion studies only describe those who become religious and it is likely that those who become irreligious make their decision at the same time. These two opposing decisions are concealed in the averages of cross sectional studies.
Strong support for Argyle's view comes from Hyde's study of adolescent's religious attitudes. Hyde found that; "at no age is there any significant increase in attitude scores among the church going, despite the literature regarding age of conversion". Hyde says that, "the regularity with which positive attitudes are discarded by those in the non-church-going groups adds considerable substance to Argyle's description of adolescence as a time of religious decision. p.140.

Religious Concepts
Several studies have examined the child's ability to understand religious concepts. Hyde reports studies by Bradbury, McDowell, and Bose. Bradbury gives an account of the development of children's religious concepts. He found that, backward children may be still using "crudely anthropomorphic ideas" at fourteen years of age when most children have dispensed with "material concepts."

McDowell investigated the Roman Catholic child's ability to understand the conceptual significance of the terms used to describe God The Father in the Roman Catholic catechism. He found that, "erroneous or partial ideas" were not necessarily superseeded by more mature concepts with increasing age. There was a regular improvement in children's ability to
understand from childhood to adolescence, but the learning process seemed to stop in the upper grades. A similar finding comes from Bose whose study of more general religious terms showed that, although children had formed few erroneous ideas; "vagueness and confusion as to the meaning of cue words and phrases are outstanding characteristics of the responses made by children.... the junior children seemed to understand the terms as well as the seniors in the majority of cases." 22 P. 219. This unexpected finding of both McDowell and Bose seems to be explained by Hyde who found that; "a great measure of verbal recognition of orthodox ideas is normally achieved before secondary school age, and that these ideas are reinforced for only a minority of children, the minority most closely associated with the church" 22 P. 223.

Elkind 23 makes a crucial distinction between what he calls, "spontaneous religion", and "acquired religion." The child's spontaneous religion consists of all those ideas and beliefs that he constructs as he attempts to interpret religious terms and practices that are beyond his level of comprehension. For example, after hearing that God was everywhere a boy refused to sit in his favourite chair for fear of "sitting on God" and thus revealed his spontaneous
conception of God's omnipresence. The child's acquired religion comprises the many religious ideas and beliefs he acquires directly from adults either through imitation or instruction. A child's recitation of the standard definition of theological terms or of particular prayers would therefore reflect acquired rather than spontaneous religion.

Elkind says that, most of the research on religious development has concerned itself with acquired rather than with spontaneous religion. Studies of required religion are of value for assessing the degree to which children profit from religious education, but they do not reveal the full nature of religious development. The acquired religion revealed by these studies does not follow the same developmental course as spontaneous religion. Even young children can memorize definitions of religious terms and so it is not surprising that when children are tested on these definitions the younger children do about as well as the older children. However, if the understanding of these definitions were to be evaluated, it is likely that significant age differences would be found because the understandings would reflect the child's spontaneous and not his acquired ideas. Elkind says that, "only the child's spontaneous ideas follow
the sequence from the concrete to the abstract that we have come to expect in developmental studies of concept formation" 23 p.140.

A study based on an awareness of the problems of contamination of spontaneous religion by acquired religion was carried out by Lawrence24. In an attempt to find out what the child understood of religious concepts rather than what the child thought was right or appropriate; which would only reflect what he had acquired but not necessarily understood, the spontaneous questions of children were recorded. Since the aim was to examine the relationship between the understanding of religious concepts and a concrete level of operational thinking the pre-adolescent age group was studied.

Ross25 made an extensive study of the religious belief of youth and found that, in the majority of cases what was really involved in "belief" was much closer to "assent to." Most of the youth in Ross' sample accepted as true the idea of God as a superhuman person or power. But this, says Ross, is part of the American culture. "Only one in six possessed a conception of God in which he had both confidence and faith" 25 p.142. This ties in with Dawes22 finding, in England, of an overwhelming acceptance of the idea of God among adolescents.
When Ross's subjects were asked what God was like their responses involved the, "recall of rather vague childhood notions," which were, "rather blurred reproductions of conventional beliefs."\(^{25}\) p. 142.

Goldman\(^{1}\) points out that, the more intelligent child has more ability to draw on in religious as in other areas of living and it is to be expected that the more intelligent child will have more abstract concepts. However religious development is dependent upon many factors and so a child of lower intelligence may surpass a child of higher intelligence. Goldman gives this as the reason why the correlation between mental age and levels of thinking about religion is far from perfect. He says that, in some cases chronological age and the fact of wider experience appear to be a decisive factor. He suggests that other important factors may be Sunday School attendance, habits of private prayer and Bible reading, and the attitudes of the parents to religion.

**Religious Attitudes**

There is a close relationship between affective behaviour and the formation of concepts. The Gestalt psychologists have stressed the role of motivation in perception. We see what we wish to see and learn what we wish to learn. This selection
process operates in both the intellectual and the emotional areas. Emotions develop into attitudes. Goldman defines an attitude as; "an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individuals world." He defines a belief as; "an enduring organization of perceptions and cognitions about some aspects of the individuals world." Therefore; "belief is the cognitive embodiment of attitude." ¹ p.31

Religion is primarily a matter of belief and not an intellectual system and so the emotional aspect of religious thinking is very important. The amount both quantitatively and qualitatively of intellectual effort which a person expends on a subject will depend upon his level of interest in that subject. Allport²⁶ says that religion is a very personal matter and it has quite different meanings in different lives. It's functional significance may range from being a prop to support infantile and magical forms of thinking, to its support for a guiding and comprehensive view of life.

Remmers and Weltman²⁷ made a study of attitude interrelationships of youth, their parents and their teachers and found that, the degree of similarity depends upon the specific attitude. They say that,
the attitudes of younger adolescents resemble those of their parents more than do the attitudes of older adolescents. They found positive relationships among members of the same family with respect to attitude measured. There is a tendency for, mothers and fathers and daughters and sons to agree more closely than do parents and children. There is a more similar pattern of attitudes of parents and children than that of teachers and children, or teachers and parents.

Studies have shown the importance of home and parental influence in religious behavior. The attitude of parents to religion seems to be the important factor. Goldman reports investigations by Newcombe and Svehla, and Chesser. Newcombe and Svehla used Thurstone scales and found a (0.6) correlation between attitudes of children and their parents. Other studies have also examined the relationship between the parents attitudes to religion and the child's attitudes to religion. Argyle in summary says: "There can be no doubt that the attitudes of parents are among the most important factors in the formation of religious attitudes" 14 p.39. "... comparing the influence of the two parents a number of studies show the greater impact of the mother" 14 p.40.
Glassey\textsuperscript{21} investigated the attitudes of Grammar School pupils and their parents to Education, Religion and Sport. He found that, in general on all three subjects; "the child's attitude was more closely related to that of the mother than to that of the father" \textsuperscript{21} p.104. There was no correlation between the attitude of the girls towards religion with that of their mothers. Goldman\textsuperscript{1} reports that Wright in his study of sixth form Grammar School boys found that, the boy's religious beliefs were greatly influenced by their parents but the influence of the school was very small. Krech and Cruchfield\textsuperscript{28} report a study which found a (0.29) correlation between children's and their parent's attitude to God.

The family is important and exerts a strong influence but the child does not automatically take over the attitudes and beliefs from his parents. Whether or not the child develops the same belief and attitude as his parents will partly depend on the importance and meaning the particular belief has for the child himself\textsuperscript{28}.

Another important factor is the relationship between the parent and the child. Parental influence seems to vary with the parent-child relationship. Argyle\textsuperscript{14} reports several studies.
Woodward and Kitay both found that; "people who had a harmonious home life tended to have pro-religious attitudes" \(^1\) p.\(^4\)\(^0\). Newcombe's study of a girls' college found that, the students who identified themselves with their parents retained their parents' attitudes and were not affected by the influences at the college\(^1\)\(^1\) stated the children.

### Parental Influence

Some parents deliberately exert more religious influence on their children than others. Parental influence depends to some extent on the type of religious beliefs and attitudes which the parents have. Argyle\(^1\)\(^1\) says that, studies showed that conservative views seem to be handed down from parents to children to a greater extent than are more liberal views. Studies also show that when parents hold differing religious beliefs the children are not as religious as their parents.

Parental influence seems to also vary to some extent between different social groups. Daines\(^1\)\(^7\) reports that, Jones found that secondary school children tended to be more "religiously disposed" the lower their parents were on the social scale. However Goldman\(^1\) reports that, Hyde in his study of Birmingham secondary school children found that secondary modern pupils show lower interest than
secondary grammar pupils. Argyle reports that Newcombe and Svehla found rather higher correlations, between parents' and children's religious attitudes, for the working class subjects than the middle class subjects in their study. They suggest that parental influence acts indirectly by bringing church influence to bear upon the children.

This hypothesis of Newcomb and Svehla is supported by the findings of Ross' study of the religious belief of youth. Ross said that; "one of the important determinants of religious belief is the pressure parents place on children to attend Sunday School and church. The religious ideas of youth probably are developed by the Church, and, of course, supported by parents... It appears likely that the precise formulations of religion that youth have, are more often due to their childhood experience in Sunday School and church, and that the role of the parents at this point is a supportive one." 25 p.136.

Several British studies cast some doubt on Newcomb and Svehla's hypothesis that the Sunday School would be one of the main religious institutions to which parents introduce their children. Cauter and Downham found; "no difference at all between parents who did and did not go to Church in the proportion
sending their children to Sunday School" ¹⁴ p. ⁴³. Chesser found that; "about half the married women in his sample imposed their own church going habits on their children, the rest either sent the children more often than they went themselves (25%) or less often (16%)" ¹⁴ p. ⁴³. Gover ²⁹ found that, although the parents religious practices did affect whether the parents taught the children to pray they had little effect on whether the children were sent to Sunday School. Argyle ¹⁴ says that, Hyde ²² reports a survey of five hundred Free Church (i.e. non-conformist) Sunday Schools in Britain. It was found that, the younger the children joined the later they stayed although only fourteen percent of the members eventually joined the Church. "Family Churches" in which the Church and Sunday School are combined and where more parents attended, retained children for longer and more became members of the Church.

Ross ²⁵ in his study of the Religious belief of American youth found that almost all parents sent their children to Sunday School and Church. The actual influence of the home appears to be more moral than religious. "The influence of the home appears to be more in terms of interpreting in a practical way what "good" and "bad" means and far less in terms of interpreting religious concepts
and relating them to everyday behaviour.\textsuperscript{25} p.135.

**Education: School and Church**

Studies have been done to investigate the attitude of children to Religious Instruction. Garrity\textsuperscript{17} developed a scale of attitudes to Religious Instruction and found that Secondary Modern children showed a considerable degree of goodwill towards the subject. However he found that this goodwill tended to become indifference with increasing age throughout the secondary school years.

Loukes\textsuperscript{30} found that, senior secondary pupils were critical of religious instruction. The pupil said that, the subject was boring, not because of the content, but because of the authoritarian manner in which it was taught. Glassey\textsuperscript{21} in his study of Grammar School pupils found that, as the child becomes older and moves up the school his attitude towards religion becomes less favourable. But Goldman\textsuperscript{1} reports that, Wright found a serious and searching attitude towards religion among sixth form Grammar School boys. Bradshaw\textsuperscript{17} found a falling off of traditional beliefs with age. Kuhlen and Arnold\textsuperscript{31} surveyed over five hundred children grouped around the ages of twelve, fifteen, and eighteen. They found that, many specific traditional beliefs were discarded between twelve and eighteen. Beliefs
became more abstract and there was more toleration of the ideas of others.

Investigators have examined the effect of the various educational influences on religious development. It is very difficult to disentangle the effects of educational from other influences. Many studies of this area have been "before-and-after" comparisons and so any changes found could really be due to age. Another way of dealing with the problem is by making a comparison of people who have received different educations but the differences found are liable to be confused with those due to intelligence or social class.

In the case of Sunday Schools there are good correlations between attendance and subsequent religious activity but this could be due to parental influence. However in Woodward's study, reported by Argyle, later conservatism of belief correlated (0.43) with Sunday School attendance and only (0.39) with measures of parental religious activity.

In order to discover the effect of sectarian schooling better evidence than higher scores of sectarian school groups on measures of religiousness must be produced because these higher scores may only reflect differences in background rather than differences due to schooling. Comparisons are
needed between groups whose schools do differ but whose home and church backgrounds do not differ. Erickson\textsuperscript{32} conducted such a study and found that; "There was no evidence that the sectarian school subjects were more religious than the public school subjects when home and church backgrounds were controlled" \textsuperscript{32} p.27. Erickson says that results; "supported the inference that, though the church may be effective to some extent as a supplementary agency, religious attitudes are developed primarily through parent child interaction. The child's identification with the parent, the data suggests, is in important respects facilitated when a congenial relationship exists and hindered when the relationship is uncongenial.... The highest mean for "Subject Religiousness" ... occurs when "Parent Religiousness", "Parent-Subject Congeniality" and "Church Training" are all high" \textsuperscript{32} p.29. Erickson says that, the findings cannot be assumed to apply to sectarian schools in general but he says that; "it does seem significant, however, that a group of students, analyzed with respect to a number of aspects of religiousness, seem definitely to reflect three important background influences, (parent religiousness, parent-subject congeniality and church training) and to exhibit no effect of differential
schooling" 32 p.30.

Brown 33 says that, on the basis of his study of the structure of religious belief, that religious belief constitutes a predominantly cognitive activity, acquired and sustained by social influences and expressed in religious practices. Religious beliefs are acquired and maintained within a social context which supports and shapes them. He says that, it is church membership and attitudinal acceptance of the church rather than personality, a tendency to authoritarianism, that is related to the strength of religious belief. Brown bases this interpretation on his finding, that there is a single factor to which a variety of religious variables are related, and that this factor is functionally independent of personality measures.

Goldman found; "a positive relationship between attendance at church or Sunday School and the level of religious insight" 1 P.210. However the relationship was a very low one showing that only some of the regular attenders achieved high insights for their age. He compared, "insights into the Church", with frequency of church or Sunday School attendance and found a positive relationship showing that attendance may help many in their thinking about the Church.
Goldman also obtained measures of church or Sunday School attendance, private Bible reading and private prayer and found that, there was a slight tendency for those who have regular habits of church attendance, praying and Bible reading to have higher religious concepts than those who have irregular habits or none at all. The rather low positive relationship however is to be expected because it accounts for some children who read the Bible or pray but do not attend Church or Sunday School.

Goldman found some positive relationship between frequency of reading the Bible and level of insight achieved in religious thinking as applied to Bible stories. He also found a positive correlation showing some correspondence between frequency of Bible reading and insights into the nature and authorship of the Bible. Results showed that there was very little relationship between frequency of praying and insights into prayer.

Studies have shown that children's attitudes and thinking are greatly affected by their parents attitudes, thinking, and behaviour. Therefore it seems likely that parents' church attendance may appear to be the most vital factor in the development of children's religious thinking, although the real cause is more probably the parents' faith. It seems
reasonable that church attendance can be taken as a reliable measure of faith except in communities where there are strong social pressures to attend church.

Goldman⁴ says that "ability" may be "stimulated" by the motivation of a particular child. A child from a home where the family attends church, where private prayer and Bible reading is encouraged and where religion is discussed, will be more highly motivated than a child from a home which is indifferent to religion. In his investigation Goldman⁴ found that, although mental age is more important than chronological age there were many exceptions some quite remarkable. "Occasionally a dull child will score much more highly than a bright child of the same age and even surpass older children of greater ability" ¹ p. 209.

Goldman⁴ did not measure the parents' church attendance nor did he measure "intensity of support for religion" in any other way. However from the information which he gathered he could determine whether or not a parent attended church at all. Goldman took whether a parent attended church or not as an indication of, "parental support" for the child in religion and also as an indication of interest in religion in the home. He found that;
"those children who had some parental support achieved significantly higher religious insights than those who had not" 1 p.211. He also found that, the children who had, "parental support" had, "significantly higher" church concepts and "higher" prayer concepts than those children who had no "parental support". Goldman says that, on the basis of these results that; "in homes where at least one parent attends church there is a more positive attitude to thinking about religion, to the Church and to such related subjects as prayer, than in homes where neither of the parents attend church" 1 p.211.

Hyde22 found that, favourable attitudes to religion seem to be associated with children who go to Church. In his investigation of the religious attitudes and religious concepts of children between the ages of eleven and seventeen he found that, church-going children's attitude scores remained remarkably constant, and that children who do not attend church regularly show a regular decline in attitude scores. Hyde says that; "statistical tests show that the changes of attitude scores with age are not significant in the church-going group but highly significant in the non-church-going group" 22 p.139. Therefore religious attitudes are
associated with church-going.

But Hyde points out that, his study cannot say whether; "continued church attendance maintains favourable religious attitudes or whether on the other hand church attendance is the result of the motivation of a religious attitude" \(^{22} p.140\). However it seems that church-going does not necessarily maintain a religious attitude because studies show that many children who attend church in the early secondary school years, had stopped going within a few years.

Hyde also found that; "the results of the conceptual test of the image of God produced a developmental pattern almost identical with that of religious attitudes. Church-going groups maintained a fairly constant score in each age group... But the non-church-going groups showed a consistent decrease in score with increasing age." He says that, "children's willingness to identify themselves with orthodox statements is an attribute of attitude rather than of purely conceptual development. Without positive attitudes conceptual development does not take place, and with a decline in attitude there came also decreased willingness to endorse orthodox ideas, if not also a decreased insight into their meaning" \(^{22} p.222\). The results of Hyde's
General Religious concepts test show the same pattern. In the no-church background group there was little alteration of score with age. The Church-going groups showed a normal learning pattern.

High scores in such a verbal test as Hyde's may only indicate a high level of verbal ability. Hyde proves that this is not so by the clear distinction in test scores due to differences in religious behaviour. Hyde also checked his findings by a factorial analysis of all his test results. The analysis shows that; "without doubt a general religious factor accounts for almost half of the variance in all scores" p.225.

The following areas have been reviewed: intellectual development, age, sex, church attendance, conversion, religious concepts, religious attitudes, parental influence, school and church. These show that influences upon children's religious thinking, attitudes and behaviour are many and varied. Research in this area is consequently difficult because of the great number of factors to be controlled for.

Something of the true complexity of human life is shown by this area of research.
THE DEVELOPMENT OF THE TEST OF RELIGIOUS CONCEPTS AND
THE SCALE OF ATTITUDES TO RELIGION

Introduction

There is a basic difference between understanding religious concepts and merely recognising what one thinks is the correct idea. This problem of the difference between what Elkind calls, spontaneous religion and acquired religion was recognised at the outset of the study. The methods used in the development of the test result from an attempt to cope with this problem. However once the test is made and used the problem arises again in that children are again in the position of being able to merely recognise what they think is the accepted answer. It must however be understood that in this position the child is choosing between answers which are actual examples of children's levels of understanding of the particular concept. The child is now choosing a level of thinking and understanding and thereby revealing his own level, he is not merely accepting or rejecting adult orthodoxy.

One of the first questions which must be asked when dealing with children's thinking is, what level of thought is possible in the particular age period with which one is working? Piaget laid the
foundations for a conceptual framework for the understanding of the development of conceptual thought. Peel\textsuperscript{25} says that research provides definite support for Piaget's scheme of the development of logical thinking in children and adolescents. Goldman\textsuperscript{4} investigated the development of children's religious thinking from childhood to adolescence and shows that it follows the developmental pattern postulated by Piaget. Harms\textsuperscript{15}, Lawrence\textsuperscript{24} and Elkind\textsuperscript{23} have also studied children's thinking about religion and attempted to discover both how the child thinks about, and what he understands of religious concepts. These researchers have used methods designed to avoid merely obtaining the child's partial and confused understanding of orthodox adult ideas.

This study is an attempt to examine the effect of the parents' religion on the development of the child's thinking about religion. Although only a measure of parents religious activity has been obtained it was intended that selected parents would be interviewed with regards to religious attitudes. From previous studies it seems that religious attitudes are a major factor affecting religious thinking and so the attitude to religion scale is a very large part of this study. Far from being a simple study of the relationship between measures of children's thinking
and parents activity this study is an examination of the complex interrelationships between several factors. The main factors are; parent's religious behaviour, children's religion behaviour, children's religious thinking, and children's religious attitudes. Although one would like to be able to closely examine the central relationship on its own this is just not possible on account of many factors including the ones above and others such as school, home and church background. Since the study must encompass a wide range of variables while pursuing its central aim all these measured variables must be compared with each other. These wider findings will also be able to be compared with those of other similar studies and so may throw some further light on the wider aspects of children's religion.

The study was designed to answer the central question; that is it was designed to give information on the relationship between the amount of religious behaviour of parents and the development of children's thinking about religion. It was intended that, from a large number of children of the one age, five groups of children matched for intelligence would be selected on the basis of parents religious behaviour. The groups were to be: parent's "fully active", child "fully active"; parents "half active", child "fully
active"; parents "not active", child "not active"; parents "active", child "not active". The father's occupation was to be used as an index of socioeconomic status and this was to be controlled for also in the matching but the measures of intelligence from school records were to be the primary basis for matching. There were to be the same number of boys as girls in each group. There were to be the same number of children in each group if possible but it was realized that this was not likely to be achieved especially for the "parents "active", child "not active", group. It was hoped that there would be at least twenty children in each group. Twelve year old children and also fourteen year olds were to do the test. The two ages could then be compared for all the variables examined.

There are no suitable tests of religious thinking and so a test was constructed. The techniques and tools of the type used by Ross25 and Erickson32 seem likely to gather attitudes rather than concepts. They seem likely to measure recall of ideas heard but not necessarily understood, and so give some idea only of the child's acquired rather than his spontaneous religion. Goldman's 4 technique though of the desired type was considered but the amount of time involved in interviewing and the analysis and interpretation
of the findings was found to be prohibitive. The test is a compromise between interviewing technique of Goldman\(^1\) and the questionnaire type survey of Ross\(^25\) and many others.

The various types of schools giving different types of religious instruction and the Nelson System of Religion in Schools in New Zealand are further factors to be aware of in a study of this nature. It was planned to do this study in conjunction with the "Bible in Schools" programme but because questions about parents' religious behaviour were involved a letter and questionnaire for parents was developed. Parents were invited to cooperate by granting permission for their children to take part in the study and by completing the parents' questionnaire of religious practices.
SELECTION OF ITEMS FOR THE RELIGIOUS CONCEPT TEST

The test of the children's thinking and understanding of religious concepts was designed to investigate both the child's understanding of some general religious concept and also his "image" or concept of God. Teacher's Manuals and Student Work Books of the graded Sunday School lessons used in most protestant churches were examined. The following items were selected for investigation: Religion, The Church, The Bible, Prayer, Faith, Salvation, Grace, Sin, Redemption, Holiness, Love and After Death. Most of these items have been investigated by other researchers. Goldman included; The Church, The Bible, Prayer, Sin, Holiness and Love. Ross included; The Church, The Bible, Prayer, After Death, and Man. Hyde included; The Church, Faith and Grace. The Union College study included The Church, The Bible, and Prayer. Three items not found in any of the previous studies were included in the present study, they were Religion, Salvation and Redemption. "Religion" was included because it was a very general term and it was thought that it may perform in a similar way to the general term "God". "Salvation" and "Redemption" was included as examples of both technical terms and underlying concepts.
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Although the concepts to be investigated may appear to be too general it was thought that, because the final form of the test would involve a choice from a number of levels of understanding, that general religious concepts would be needed in order to gain these levels of understanding. Definitions given in the children's words were gathered from a wide range of twelve year old children. This was done in an attempt to ensure that the final form of the test would be understood both by twelve year old and fourteen year old children who would be doing the test. The religious concepts or rather the understanding of the religious concepts in the test would be twelve year old expressions of understanding. The range of intelligence and social background would help to ensure that a wide range of understanding and level of thinking would be obtained and so be able to be included in the final form of the test.

Definitions in the children's words were also obtained for the "image" or concept of God section of the test. Ross, Goldman, and the Union study, all included both God and Jesus Christ. Hyde included God, Jesus Christ and the Holy Spirit in his investigation of children's understanding of concepts of God. Since ideas of God are central
to any religious thinking this study attempts to investigate all three "parts" of the Godhead. The children were asked; "What is; God, Jesus Christ, the Holy Spirit?" The question; "What can; God, Jesus Christ, The Holy Spirit, do?" was asked in order to find out more about the particular "part" of the Godhead. The second is likely to give some insight into what the child thinks about the power or abilities of the "parts" of the Godhead.
SELECTION OF ITEMS FOR THE ATTITUDE SCALES

Attitudes, by the definitions of Smith, Bruner and White\textsuperscript{35}; Peake\textsuperscript{36}, Rosenberg\textsuperscript{37}, Green\textsuperscript{38}, and many others, have both affective and cognitive parts. These parts interact with each other and it is considered that cognitions about attitudenal objects are not meaningfully analyzable unless the affective factors are taken into account. The cognitive parts of an attitude are not separate from other cognitive units. Cognition is "structured" into meaningful wholes\textsuperscript{39, 40}. Krech and Crutchfield define attitude globally as, "an enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspects of the individual's world"\textsuperscript{28} p.152. They say that, "each of our perceptions does not lead a life of its own but is embedded in an organization of other perceptions - the whole making up a specific cognitive structure."\textsuperscript{28} p.108.

In spite of the fact that there are many definitions of attitude in contemporary social science there is some agreement as to the main aspects of attitudes. Attitudes are learned and explicit, that is they are inferred states of the person that are assumed to have been acquired in the same way that other learned activity is acquired. Attitudes predispose toward
an evaluative response and so they are referred to as "tendencies of approach or avoidance", or as "favourable or unfavourable." Attitudes can be placed on some bipolar continuum which has a neutral reference point which means that they have both direction and intensity and so can be measured. Hyde in his study of religious concepts and religious attitudes investigated children's attitudes to; God, The Bible, Religion, The Church, the local Church or the Church as known locally, and church going. These topics formed the basis of the present study of children's attitudes to religion. The child's attitude to Jesus Christ and the Holy Spirit was also studied because these two topics were to be included in the religious concept test and it was thought that if the children conceived of them as distinct entities they may have distinct attitudes towards them also. Ross asked his respondents if and why they went to church and if and why they prayed. These two topics were also included in this study. A general attitude towards prayer was included because this is a different aspect from why a child prays and a question on this topic would obtain responses from children who do not pray. The item Scripture lessons in school was included because most classes have this type of lesson each week. The item of private Bible
reading was included because Churches and Sunday Schools aim to promote private Bible reading.

A series of attitude scales was to be developed on various religious concepts and activities. An interview schedule was developed to be used with a small group of children in order to develop a suitable interview schedule for the exploratory interviews which would collect attitude statements to be used in the construction of the attitude scales. The following items were included: God, Jesus Christ, The Holy Spirit, Religion, The Bible, Bible in Schools lessons, Prayer, The Church, The Church as known locally, and Church going. The question was worded; "What is your attitude to ..........?"
PILOT STUDY

In order to get the feel of the interview procedure and to test the suitability of both the wording of the questions and the topics included in both sections of the study a pilot study was undertaken. However even before the pilot study was made a preliminary study involving a number of university students was undertaken. Five students, three male and two female were interviewed. The students included first, second and third year students. The religious attitudes questionnaire schedule was given first but it was found after only two interviews that there was a tendency for the subjects to give their conceptual ideas rather than their attitudes to the concepts. Therefore the concept questions were asked first followed by the attitude questions. This change in the order of presentation seemed to enable the three other subjects to first clarify their ideas in answering concept test questions and then give their attitudes more clearly since they had already clarified the concept in their minds.

Some students found the question; "What is God like?" misleading and so the question was changed to; "What is God?". The words, "What is", asks for a definition which a student can cope with but it may
prove to be too difficult for twelve year old children and, "What is God like?" may prove to be a more meaningful question. "Who is?" may be better than "What is?".

A total of sixteen twelve year old children were interviewed in the pilot study. They were contacted through church youth clubs and Sunday Schools because they were able to be contacted and because it was assumed that the parents would be agreeable to their children taking part. The children came from a variety of backgrounds and from both active and non-active church homes. About half of the interviews were done at the youth club and half at the child's home. In the first three interviews the concept questions were given before the attitude questions, and like the students in the preliminary pilot study the three twelve year olds were also a little confused. This confirmed the decision to change the order of presentation and ask the concept questions before the attitude questions and so this order was used for the rest of the interviews. In order to further help the twelve year old children to give their attitudes, and not a description of a concept, an explanation of attitudes was given (see Appendix A). The question was changed so that "What is your attitude to .....

became "What do you think about .....

.\n
After seven of the sixteen interviews had been completed the findings were reviewed and changes made to the interview schedule. The question, "What is God?" etc. was replaced by, "How would you describe...?". New topics, The Trinity, the difference between God and Jesus Christ, and the nature of man, were added. The questions were rearranged so that the easier questions were asked before the questions on God so that the subject would feel more at ease. The topics "redemption" and "salvation" were deleted because most of the children didn't know what they meant and the children from very active church homes showed very little understanding of them. The topic "grace" was also dropped after sixteen interviews. The topic "love" was replaced by "What does God think about man?". After an analysis the topics; sin, holiness, after death and man, were deleted because the children showed so little understanding of them.

The attitude questions on Jesus Christ and the Holy Spirit were deleted because they were confusing to the children. The question, "What do you think about churches?" seemed to divert the child from the church to the fact of there being several churches. The question about attitude to Bible in Schools
lessons was found to be redundant as the attitudes expressed were the same as attitudes to the Bible. In order to gather negative attitudes both those children who do and do not, go to church, pray and read the Bible, were asked about their attitudes. The "attitude to the local church" topic was deleted because most of the children just expressed general approval. The subjects were also asked about their religious behaviour. Of the sixteen children interviewed, seven girls and nine boys; sixteen attended church, fifteen attended Sunday School, twelve belonged to church youth clubs, thirteen had Bible in School lessons, nine prayed regularly and seven read the Bible regularly.
THE EXPLORATORY INTERVIEWS

The aim of the exploratory interviews is to use the interview schedule, (see Appendix B) developed in the pilot study, as an aid to gathering statements showing children's understanding of, and attitudes to, the selected items. It was intended to use the schedule in the form of a written questionnaire, (see Appendix C) but because of the probability that only short and stereotyped answers would be obtained a number of intensive tape recorded interviews were also carried out. The interview was semi-structured and its aim was to obtain more insight into the child's thinking and understanding and also to gather shades of attitude both positive and negative.

An intermediate school was chosen because of the large number of children of the one age was available and because of its wider coverage of ability and home background than even a number of primary schools. The particular school drew its pupils from the full-cross-section of the city. The Headmaster was fully informed of, what the study was about, what had been done so far, and what cooperation was requested of him. (See Appendix D) Complete anonymity was guaranteed of the school and the pupil's
answer to the questions. A letter including a note from the Headmaster was sent to parents explaining what was being done and asking for permission for their child to be interviewed or answer a written questionnaire (see Appendix E). The age range, twelve years to twelve years eleven months was chosen. A master list was made from the class lists but did not include the "special class" children. The school had a random distribution of ability in its classes and so the master list can be assumed to be random also. The Otis intelligence test score for each child was recorded. This test was conducted in the final year of the contributing school by qualified personnel.

A total of one hundred and ninety of the children took letters home to parents and ninety two per cent letters were returned. A very high proportion of the parents who returned the letters granted permission for their child to take part in the study. Eighty six per cent of those returned gave permission, that is seventy eight per cent of the total number of parents asked gave permission. Since it was planned to have about thirty interviews and one hundred written questionnaires every fourth child on the revised master list was selected for the interview sample. A total of thirty six
children, eighteen girls and eighteen boys comprised the sample, the sex distribution occurred by chance. The range of the Otis Intelligence test scores was from one hundred and forty-five to eighty-eight and the mean score was one hundred and twelve. The interviews were held at the school and were tape recorded and later transcribed. A written form of the schedule of questions was produced and one hundred and seven children completed the test. The mean intelligence test score of the group was one hundred and eighteen. A series of questions on religious behaviour was included in the written questionnaire.

All the children were asked whether they went to Sunday School and church, and whether they prayed and read the Bible. An analysis of the results shows that seventy per cent attend Sunday School, sixty-eight per cent attend church, fifty-eight per cent pray, and fifty-three per cent read the Bible. An analysis also shows that thirty-five per cent attend Sunday School, church, and pray and read the Bible, fifteen per cent attend Sunday School, church and pray but do not read the Bible, two children pray only, seven read the Bible only, and fourteen per cent do not attend Sunday School or church and do not pray or read the Bible.
THE CONSTRUCTION OF THE ATTITUDE SCALES

The statements from the pilot study interviews, the exploratory interviews and the written questionnaires were assembled in topics. Attitude statements from the answers to the concept questions were also included. Edwards\textsuperscript{42} informal criteria for the selection of attitude statements were used. Edwards\textsuperscript{42} says to avoid statements which; refer to the past or are factual, or irrelevant, statements capable of multiple interpretation or which all or none of the subjects are likely to agree with should not be included. Compound or complex sentence structures and double negatives should be avoided. Universals such as; all, always, none, never, should not be included and, only and just and words not likely to be understood by the children should not be used. Statements should be selected on the basis of the following criteria; the whole range of attitude should be covered, and the language should be simple, clear and direct. Sentences should be simple, contain only one complete thought and should be short, less than twenty words.

The method of equal appearing intervals, developed by Thurstone and Chave\textsuperscript{13} was used. The statements were typed onto separate pieces of paper and sorted
into topics. For example there were one hundred and twenty four answers to the question, "What do you think about the church?"; thirty five were factual statements and so were included in the concept section as answers to the question, "What is the church?". Thirty eight were attitudes to going to church and fifty one were attitudes to the church. In this way all the factual statements from the attitude question answers were included in the concept test statements and the attitude statements from the concept question answers were included in the attitude scale statements. Judges were asked to rate, all the statements on each topic, on a scale of degree of favourableness and unfavourableness of the attitude expressed. The scale was of eleven points with a central neutral point. The eight topics which were included were; The Church, going to church, prayer, praying, the Bible, reading the Bible, God and religion. There were fourteen judges; three university students, two Teachers' College students, two clerks, and seven teachers. Seven were males and seven were females, seven attended church and seven did not attend church. The judges were given written instructions (See Appendix F).
A score sheet was constructed by the pasting of a copy of each statement onto sheets of foolscap. The four hundred and fourteen statements were arranged in topic groups. When the sets of envelopes were returned by the judges, each envelope was scored in turn. Each statement slip was placed on top of the statement slip in the master score sheet, and the rating recorded. In this way each statement was rated fourteen times and so it had fourteen scores. By selecting statements on the basis of judge agreement, rather than by a statistical method, using median score and Q values, a more accurate rating of attitude, and therefore a better selection of statements would be able to be made. It was hoped that, by selecting those statements which at least half the judges agreed on, and the rest of the judges nearly agreed on; that a good coverage of the range of value would be achieved. However, it was found that at this level too many statements were rejected. Therefore statements were included which at least six judges agreed on, and twelve judges registered a score one point on the scale on either side of the six judges' score. The scales were poorly balanced although all the topics had a statement in the neutral position and at both ends of the scale, most of the statements were rated on the positive attitude side
of the scale. This means that each subscale, that is each topic has more positive than negative attitude statements. The imbalance results from the fact that children are reluctant to express negative attitudes to religion, and so few were collected. However negative attitudes could have been constructed and included with the statements collected from the interviews and questionnaires so that this imbalance did not occur to the degree in which it did.

Of the forty three attitude statements selected; one had twelve judges agree on its rating; two had ten judges agree; eleven had nine, fifteen had eight; eight had seven, and only six had six judges agree on its rating. This means that sixty eight per cent of the selected statements had ratings agreed on by eight or more of the judges, and eighty six per cent had ratings agreed on by seven of the fourteen judges. The average score, or scale value for each selected item was calculated. The selected statements were presented in a random order in the final form of the questionnaire so that the same scale value did not occur first in each topic or subscale (see Appendix H).
THE CONSTRUCTION OF THE CONCEPT TEST

A similar procedure to that used for the construction of the attitude scales was used in the building of the religious concept test. Statements were selected from the interviews and the questionnaires. Five qualified judges were chosen and asked to rate the statements on a five point scale of maturity of religious thought, or, level of understanding, of the concept (see Appendix G). The judges were all ordained men, and were chosen because of their academic qualifications, training, and involvement in Christian education. They were chosen because of their understanding of both the theological, and the educational factors in children's understanding of religious concepts. The five judges were; the Director of Christian Education of the Anglican Diocese; the Director of Christian Education of the Presbyterian Church; the Warden of the Methodist Deaconess Order, Training College; the Assistant General Secretary and Secretary of the Youth Committee of the National Council of Churches; and the University of Canterbury, National Council of Churches, Chaplain.

The same general procedure was adopted for the scoring of the concept statements, as was followed for the attitude statements. The three hundred and fifty
eight concept statements, were rated on a five point scale. Statements were chosen on the basis of judge agreement, the priority being: five, four and then three judges agreeing. There was an extra requirement that the three judge agreement must have the other two judges rate the statement, both on one side, or, one on each side of the score that the three judges agreed on. The three judge level of agreement was required in order that a reasonable range of levels of understanding was available for most of the items.

Of the fifty six concept statements selected; twenty three per cent had all five judges agree on the scale value, and forty six per cent had four of the five judges agree. This means that for seventy per cent of the statements, four or all five of the judges agreed on the rating of the level of understanding expressed in the statement. The mean score or scale value for each selected item was calculated. In cases where more than one statement qualified for inclusion, one of the statements was chosen at random. A random order of presentation of statements was used, and as in the exploratory interviews, the familiar topics were presented first, both in the attitude, and in the concept section of the final form of the test (See Appendix I).
THE RELIGIOUS BEHAVIOUR QUESTIONNAIRES

The following items were included in the parent's questionnaire; (see Appendix J), church attendance, use of prayer, Bible reading, and teaching their child to pray. The church attendance criteria were those from a study conducted by Mol. It was planned to compare the church attendance of the parents of this study with the much larger sample in Mol's study of church attendance in Christchurch. The children's religious behaviour questionnaire; (see Appendix K) included the following items; Sunday School or Bible Class attendance, Church attendance, use of prayer, and Bible reading.
STUDY NO. 1  FOURTEEN YEAR OLD CHILDREN

The first field study was carried out with fourteen year old fourth formers at a state co-educational high school. The fourth form children aged between fourteen and fifteen, were listed by name and given an envelope containing, a letter to parents, (see Appendix I) and two parents religious behaviour questionnaires (see Appendix J). The names of both the children and the parents were required so that they could be linked for comparison of the questionnaire results, and also so the intelligence test scores of the children could be used. The intelligence test which had been used was the Otis Higher Form A and this testing had been done by qualified personnel in the year before the children started high school.

A very small number of letters were returned. Eighty one letters were sent home but only thirty two, or thirty nine per cent, were returned, and eighteen parents gave permission. Four children who forgot to return the letter, had parents who gave permission. Twenty two parents, or twenty seven per cent of the total asked, gave permission for their child to take part in the study. Three children were absent on the day of the test and so only nineteen, eleven boys and eight girls completed the questionnaire. The low return may be accounted for by several factors. The
survey was done very close to the end of the school year and so the children were in a holiday mood. More important, however is the fact that the topic of religion is very personal and the questionnaire asked for the name of the parent.

The fourteen year old third formers of the same school were used as a control group. These children were asked to complete the questionnaire but not put their name on it. No parents' questionnaires were issued since the children's questionnaire was anonymous and so parents permission was not required. The study was done under very poor conditions. The children completed the questionnaires outside in the shade, on a summer day very near the end of the school year. As a result, half of the children did not complete the questionnaire properly, many questions were not answered. One hundred and fourteen children; thirty nine boys and fifty nine girls, and sixteen who did not state their sex, answered the questionnaire. But only fifty nine children; twenty boys, thirty four girls and five who did not state sex, completed, at least the first section, the concept test, of the questionnaire.

The religious behaviour questionnaire was scored and the highest possible score was taken as the criterion for the rating, "parent active" and or "child active", and all other scores are therefore
rated, "not active". On this basis all the children were placed in the, "parents not active, child not active." Because of the very low number of children and the results from the parents the original aim of the study was not able to be carried out. However, it was still possible to investigate the relationship between different sections of the questionnaire and between the different variables such as sex.

The relationships between the different parts of the test were found by use of correlations and partial correlations but this is discussed in the section on the test itself.
A private school where regular religious instruction is given was the second school used. The Rector was very interested in the study and included a letter to the parents (see Appendix M) in the envelope sent containing the letter to parents (see Appendix L) and two parents religious behaviour questionnaires, (see Appendix J). Seventy eight children, forty three boys and thirty-five girls, took an envelope home to their parents, and forty seven, or sixty per cent of the envelopes were returned. A good proportion of parents gave permission and answered the parents questionnaire. Twenty one; or fifty two per cent of the twelve year old children; and eighteen, or fifty seven per cent of the fourteen year old children, completed the questionnaire.

The effect of parents' religious behaviour upon children's religious concepts, attitudes, and behaviour was able to be examined because three of the four groups; "parents active, child active"; "parents active, child not active"; and "parents not active, child not active", were able to be assembled, but the group; "parents not active, child active", was abandoned because only two children came into this category. The other groups had fourteen, seven, and eleven children in them, respectively, and from
these children three groups matched for intelligence were obtained.

The Friedman Two-Way Analysis of Variance by Ranks was used because the scores obtained for everything other than intelligence were ordinal data. While the assumption of equal interval data could have been made from the ranks obtained, it was felt that it would be preferable not to impose this assumption on the data. Also the groups were too small for a more usual repeated measures one way analysis of variance to be used.

The number of subjects matched for intelligence was three. These were compared on concepts, attitudes and behaviour.

Concepts were not found to differ significantly from group to group. \( \chi^2 = .50, .94 < p < 1.0, \) using a two tailed test.)

Attitudes were compared and differences between the groups were again not significant. \( \chi^2 = .67, p = .94, \) using a two tailed test.)

Combined concept and attitude scores were compared and differences between the groups were also not significant. \( \chi^2 = 1.08, .57 < p < .74, \) using a two tailed test.)

By omitting the, "parent's active, child not active group", it was possible to match seven pairs
for intelligence between the, "parents active, child active", and "parents not active, child not active" groups. The Friedman Two Way Analysis of Variance by Ranks was no longer appropriate, there being only two groups and so the Wilcoxon Matched Pairs Signed-Ranks Test was used.

Concepts were not found to differ significantly between the groups. (T = 12. Critical value of T = 2, p = .05 using a two tailed test.)

Attitudes were not found to differ significantly between the groups. (T = 9. Critical value of T = 2, p = .05, using a two tailed test.)

Because so little of the data could be used in the matched groups analysis it was decided that an analysis of independent groups would be more efficient. The three groups; "parents active, child active"; "parents active, child not active"; and "parents not active, child not active"; were compared for concept, attitude, behaviour, I.Q, and socioeconomic class. The Kruskall-Wallis One-Way Analysis of Variance was used because the scores obtained from everything other than intelligence were ordinal data.

Concepts were compared and found to differ significantly from group to group. The, "parents active, child not active", group showed the highest level of concepts with a mean score of thirty; the
"parents active, child active" group had a mean score of twenty eight point six; and the "parents not active, child not active" group had a mean score of twenty eight point three. \( (\chi^2 = 5.09, .05 < p < .10, \text{ using a two tailed test.}) \) This was not as expected and no immediate explanation can be offered, but it should be borne in mind that while the differences were significant, they were not very large.

The groups were then compared for intelligence test scores. A parametric one way analysis of variance test could have been used but because it was necessary to use a non parametric equivalent of this for concept measures it was decided to use the same test to assist comparison. Intelligence test scores were found not to differ significantly from group to group. \( (\chi^2 = 1.67, .50 < p < .70, \text{ using a two tailed test.}) \) Therefore any differences found between the two groups cannot be attributed to the effects of intelligence.

Attitudes were compared and were not found to differ significantly from group to group. \( (\chi^2 = 1.67, .50 < p < .70, \text{ using a two tailed test.}) \)

Behaviour was compared and found to differ significantly from group to group. \( (\chi^2 = 26.05, .001 < p, \text{ using a two tailed test.}) \) This comparison was made to see that the groups, sorted on the basis
of behaviour were in fact significantly different.

Socioeconomic data was compared and found not to differ significantly from group to group. \(\chi^2 = 1.62, .30 < p < .50,\) using a two tailed test.)

Therefore the effect of the parents' activity and the child's activity does not affect religious attitudes as measured by this test but it does appear to exert some influence on children's level of religious concepts but the particular effectiveness of the; "parent active, child not active", combination is not known.

The relationship between the different parts of the test and between these and I.Q. were found by use of correlations. This is discussed in the section on the test itself.
The procedure for gathering the data was changed so that more parents would become involved. A code number system replaced the need for the parents and the children's names to appear on the questionnaire forms. A master list of twelve-year-olds at school A was made and the Otis Intelligence Test scores were recorded for each child. The children in School A were to be issued with numbered children's questionnaire and a numbered manilla envelope containing; a letter to parents, (see Appendix N) and a letter from the Chairman of the School Committee, (see Appendix O); and a numbered parent's questionnaire (see Appendix J). The code number on both the questionnaire and the envelope were to be recorded in appropriate columns by the child's name on the master list. All the children in school "A" were to answer the questionnaire and take the envelope home.

The Headmaster of School B was to send a letter to parents saying that he had given permission for the study to be carried out in the school but that the parents were to inform him if they wished that their child should not take part in the study. However, although the Headmaster at School B agreed to the
study being done he did not appear to be very happy with the fact that the topic was in the rather difficult area of study of religion. There has been some considerable friction created between the parents and some investigating body who has been studying emotionally disturbed children and the Headmaster naturally wanted to avoid further trouble. The Headmaster of School B contacted the local Education Board who informed him that no research projects were to be carried out in Board schools without their permission. Because of the time involved to try for permission and the low likelihood of success, studies three and four were not undertaken.

**THE BASIC DESIGN**

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<thead>
<tr>
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<th>State School</th>
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<th>Conservative School</th>
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<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
<td>Girls</td>
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<tr>
<td>12 yr.</td>
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<td>EMPTY</td>
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<td>14 yrs.</td>
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</table>

The empty cell in the basic design would have been filled by study three and four. The only schools at which twelve year olds as well as fourteen
year olds could be obtained in reasonable numbers (only a few highly intelligent twelve year olds are to be found in state high school) were private schools. Because it was far better to restrict the studies to schools of one denomination, school C, a girls' school, and D, a boys' school of the same protestant denomination were used. Thus the total design is shown in the following table.

<table>
<thead>
<tr>
<th></th>
<th>State School</th>
<th>Conservative School</th>
<th>Denominational School</th>
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<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
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<tr>
<td><strong>12 yr</strong></td>
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<tr>
<td><strong>14 yr</strong></td>
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This allows the additional factor of the effect of school to be investigated. Note that the denominational schools are much more liberal than the conservative school investigated in study 2.
STUDY 5. DENOMINATIONAL GIRLS' SCHOOL

All the children in all the classes which had twelve or fourteen year old children did the test. The testing conditions were therefore better than those of study one, and even better than study two where the selected children were withdrawn from their classes and completed the test in another classroom. The code number procedure was used (see Appendix P).

Because of the failure of Study three and four the whole programme schedule was upset so that the results of study five could not be included in the report.

STUDY 6. DENOMINATIONAL BOYS' SCHOOL

All the necessary arrangements have been made but because time ran out due to the upset over study three and four, study six was not carried out. The planned procedure was the same as study five (see Appendix P).
ANALYSIS OF THE TEST

(See Appendix Q for the Test as presented to the children)

The analysis of the test was carried out primarily on the control group, of fourteen year old third formers from the state co-educational high school of study one.

Concepts and attitudes were compared by means of the Kendall Rank Correlation Coefficient $r$, ($r = .17$, $p = .07$, using a two tailed test.)

Concepts and behaviour were compared and no significant relationship was found. ($r = .18$, $p = .26$, using a two tailed test.) When attitude was partialled out the relationship tended to become even more significant. ($r_{CB.A} = .16$. It is not possible to calculate the value of $p$ for Kendall Partial Rank Correlation Coefficient $r_{xy.z}$.)

Attitudes and behaviour were compared and no significant relationship was found. ($r = .10$, $p = .18$, using a two tailed test.) When concept was partialled out the lack of relationship was even more marked. ($r_{AB.C} = .08$.

The analysis of the test was also carried out using the data from the conservative private school of study two.

Concepts and attitudes were compared by means of.
The Kendall Rank Correlation Coefficient \( \tau \), and were not found to be significantly related. (\( \tau = .07, \quad p = .29 \), for a two tailed test.) IQ was partialled out and the lack of relationship was even more marked. (\( \tau = .03 \)). Behaviour was also partialled out and the lack of relationship was also more marked. (\( \tau_{CA.IQ} = .05 \)). Note that a significant relationship was found, as expected, in the results of study one. The school factor is likely to have caused this difference in the results.

Concepts and I.Q. were compared and, as expected, a significant relationship between them was found. (\( \tau = .17, \quad p = .09 \), for a two tailed test.) When behaviour was partialled out the relationship was even more marked. (\( \tau_{CB.IQ} = .18 \)). But when attitude was partialled out the relationship was less marked. (\( \tau_{CIQ.A} = .16 \)).

Concepts and behaviour were compared and no significant relationship was found. (\( \tau = .10, \quad p = .20 \), for a two tailed test.) When IQ was partialled out the lack of relationship was the same. When attitude was partialled out the lack of relationship was more marked (\( \tau_{CB.A} = .09 \)). This finding is similar to that of the analysis of the data of study one.

Attitudes and behaviour were compared and a very significant relationship was found. (\( \tau = .22, \quad p = .04 \),
for a two tailed test.) No difference in the relationship was observed when concepts and IQ were partialled out. Note that this result is different from the results of the analysis of the data from study one.

Attitudes and IQ were compared and a very significant relationship was found. ($r = .24, p = .04$ for a two tailed test.) No difference in the relationship was observed when concepts and behaviour were partialled out.

Behaviour and IQ were compared and no significant relationship was found. ($r = .05, p = .34$, for a two tailed test.) When concepts was partialled out the relationship was the same.
OTHER VARIABLES INVESTIGATED

The Third and Fourth form fourteen year olds of Study one were compared. The Mann-Whitney U Test\textsuperscript{45} was used. When large numbers are used z scores can be calculated using U. No significant difference was found between the concepts of the two groups. \((z = .19, \; p = .35\) for a two tailed test). Attitudes were compared and no significant difference was found between the groups. \((z = 1.30, \; p = .19\) for a two tailed test.) Behaviour was compared and a difference was found which was nearly significant. The fourth formers were more active in the religious activities measured; that is church attendance, Bible Class attendance, praying and Bible reading, \((z = 1.50, \; p = .13,\) for a two tailed test.)

These results are also measures of difference between those children whose parents gave permission for them to take part in the study, and thereby showing a favourable attitude to research into religious thinking and behaviour, and the control groups of children whose parent's permission was not asked for.

The various scores of the twelve year old boys and girls at the private school of Study two were compared for sex. The Mann-Whitney U Test was used. The boys and girls; concepts, attitudes, behaviour and I.Q were compared, and no significant difference
between the sexes was found.

The fourteen year old boys and girls at the same school were also compared for concepts, behaviour and I.Q. and no significant difference between the sexes was found. Attitudes were almost significantly different. The boys had more favourable attitudes than the girls. \(U = 14,\) critical value of \(U = 12,\) \(p = .10,\) for a two tailed test.

Because there was no significant difference between the sexes, the data from twelve and fourteen year olds questionnaires were combined. Concepts, behaviour and I.Q. were compared and significant differences were found between the two ages. Attitudes were almost significant. The fourteen year old children had more favourable attitudes than the twelve year old children. \(U = 93,\) Critical Value of \(U = 89,\) \(p = 1.0,\) for a two tailed test.

The state school children of Study one were compared with the children of the private school of Study two. The Mann-Whitney U test was used. Concepts were compared and no significant difference was found between the schools \(z = .44,\) \(p = .66,\) for a two tailed test. Attitudes were compared and no significant difference was found between the schools. \(z = .09,\) \(p = .93,\) for a two tailed test. Behaviour was compared and no significant difference was found
between the schools. \( z = .19, p = .85 \), for a two tailed test.)
DISCUSSION OF THE RESULTS

Intelligence is closely associated with positive religious attitudes and also with high levels of understanding of religious concepts. These findings are in line with Goldman's finding that, intelligence is the main factor affecting children's understanding of religious concepts. Other researchers\(^4\) have found regular improvement in children's understanding of religious concepts and this also indicates that intelligence may be one of the main factors. However, Hyde\(^2\) found an improvement in understanding with age only in children who attended church, and a regular decline in understanding with age was found in the children who did not attend church.

The twelve and fourteen year old children were compared. No significant differences between the two age groups were found when, concepts, attitudes, behaviour and I.Q. were compared.

No differences were found between the sexes in the twelve year old children when concepts, attitudes, behaviour, and I.Q. were compared. There were also no differences between the sexes of the fourteen year old children except that there was a slight difference in attitudes which was almost significant.
Most other researchers\textsuperscript{14} have found that girls are more active in religious activities, have more favourable attitudes to religion, and so, according to Hyde\textsuperscript{22}, probably have a higher level of understanding of religious concepts. But like Goldman's study, this study found no sex differences because it too was probably dealing with too small a sample of children.

The religious behaviour of the twelve and fourteen year old children were compared and no difference was found. The measure of religious behaviour was a combined measure of Church attendance, Sunday School or Bible Class attendance, use of prayer, and Bible reading. It may be that there was some difference in church attendance but this was not compared as a single item. Other studies\textsuperscript{14} have found a decline in church attendance in the late teens.

Higher levels of understanding of religious concepts were expected to be associated with positive religious attitudes. This was the case in the control group of fourteen year old children at the state secondary school. But, in the private school children the relationship between concepts and attitude was not significant. It seems likely that the attitude statements which the judges gave high
attitude scale values to may be theologically unacceptable to the children at the private school. These children would tend therefore to disagree with such statements and so not score the high points in the attitude test.

Positive religious attitudes were associated with high levels of understanding of religious concepts in the control group. In the private school group positive religious attitudes are closely related to religious behaviour, and high I.Q. Hyde reports similar findings, that is that, favourable attitudes are associated with church attendance; that attitudes of church going children remain constant but those of the non church going group decline with age.

Goldman showed that parental support, that is church attendance by at least one parent, was a very important factor in the development of the child's religious thinking. Goldman says that, those children who had parental support achieved, "significantly higher" insights into religious concepts, their church concepts were also "significantly higher", and their prayer concepts were higher, that is, higher than those children who did not have parental support.

The present study found a significant difference in level of religious thinking between the groups,
"parents active, child active", "parents active, child not active", and "parents not active, child not active." Children were "active" if they attended church, Sunday School or Bible Class "nearly always"; made use of prayer, "every day"; and read the Bible, "every day". Parents were "active", if they attended Church, "nearly always", made use of prayer "every day", read the Bible "every day", and taught their child to pray. "Not active", includes all other possible scores, only the highest possible score was taken as "active".

The "parents active, child not active", group of children had the lowest level of understanding. The highest levels of understanding were found in the children of the "parents active, child active" group, and also in the "parents not active, child not active" group. These results show that the children's religious behaviour may be a more important factor than parent's religious behaviour, in the development of the children's religious thinking. Golomt found that the children who were "active"; that is attended church, and Sunday School, prayed and read the Bible; had higher religious concepts than those who were not "active". He found a "rather low" positive correlation between religious concept level and measures of religious
The children from the state secondary school and the private school were compared for concepts, attitudes and behaviour. No significant difference between the schools was found. Other studies have found that private school children score higher on tests of religious knowledge. But Erickson found no difference due to sectarian schooling when home background was controlled for.
SUMMARY AND CONCLUSIONS

A schedule of questions on selected topics was developed and tried out in a pilot study, then refined and used as an interview schedule and a questionnaire. The atmosphere of children's religion was gained in the course of the interviews with the thirty five selected children. From the hundreds of attitude statements gathered, and using a judging and scoring procedure adapted from that originally developed by Thurstone, a series of attitude scales was developed. A new method was also devised for the development of a series of scales of levels of understanding of general religious concepts and concepts of God. Some of the aspects of the child's concept of God had not been investigated in previous studies. The test was given to a control group, a state secondary school group, and the pupils of a private school, and a full analysis was begun. Variables including: age, sex, socioeconomic class, I.Q., school and parents religious behaviour, were investigated. The relationship between religious concepts, attitudes, and behaviour and I.Q. were investigated.

Intelligence is probably the most important factor affecting the development of children's think-
ing about religion. High I.Q. is closely related to favourable religious attitudes. Intelligence is a far more important factor than age, sex, socioeconomic class, and private school.

Parents religious activity is also a very important factor in the development of the child's thinking about religion. The child's religious behaviour is probably as important, as parents religious behaviour. However, the relative importance of these two factors can not be clarified on the basis of this study.

This study is incomplete. A full analysis of the relationships between the items of the test, and the relationships between these items and parents religious behaviour needs to be made. If all the planned studies were completed some of the relationships discovered may have been found to be more significant. However, in spite of this limitation many variables and the relationships between them were examined and the general trends discovered. It may well be that more data would not necessarily have greatly changed these general trends and relationships discovered.
BIBLIOGRAPHY


EXPLANATION OF ATTITUDE

When we think about things, we know that we like some things and that we don't like other things. We may like something because we enjoy doing it, or because we can understand it, or because we can do it well. We may dislike something because we find it hard to do. There are many reasons why we like or dislike something. We may not always be able to say why we like or dislike something but we do know what we think about things. Now these likes and dislikes, which we all have, are called attitudes. When we say that we like something or that we enjoy it or that we don't like it we are expressing an or giving our attitude towards the thing.

I would like to know what you think about some things, that is what is your attitude to certain things. Here is one we can talk about: "What is your attitude to, or what do you think about watching T.V.?"
Appendix B

INTERVIEW SCHEDULE

Introduction to the Interview

I am from the university where people are studying all types of things and ideas. Some of the students study plants, rocks and animals. Others study music, art and plays. Some study how people think and what people think about things like time, space and religion. I am studying how children think about some religious questions, and this is why I have asked you to help me in this study. Some time ago I wrote to your parents and they said that you could help me.

I have some questions which I'd like you to answer for me. This is not an exam and there aren't any right or wrong answers. I just want to know what you think, you know, any ideas you might have. This is why I have the tape recorder here so that I don't have to write everything down.

First of all I'll ask you one or two questions about what you do before we get on to the questions I'm really interested in.

1. What is the number of your classroom?

2. Are you a boy or a girl?

3. When is your birthday?

4. What age are you now?

5. Do you go to Sunday School?

6. Do you go to Church?
Appendix B contd.

SECTION 1 Religious concepts

General Religious Concepts

1. What is the Church?
2. What is prayer?
3. What is the Bible?
4. What is faith?
5. What is "Religion"?

Concepts of God

6. How would you describe the Trinity?
7. How would you describe God?
8. What can God do?
9. What does God think about man?
10. How would you describe Jesus Christ?
11. What can Jesus Christ do?
12. How would you describe the difference between God and Jesus Christ?
13. How would you describe the Holy Spirit?
14. What can the Holy Spirit do?

SECTION 2 Religious attitudes

1. What do you think about the Church?
2. Do you go to Sunday School?
3. Do you go to Church? Yes. No.
4. (If answer was Yes:) Why do you go to Church?
5. (If answer was No:) What do you think about people going to Church?
6. What do you think about prayer?
7. Do you pray when you are on your own? Yes. No.
Appendix B contd.

8. (If answer was Yes:) Why do you pray?

9. (If answer was No:) What do you think about people praying?

10. What do you think about the Bible?

11. Do you read the Bible on your own at home? Yes. No.

12. (If answer was Yes:) Why do you read the Bible?

13. (If answer was No:) What do you think about people reading the Bible?

14. What do you think about God?

15. What do you think about "Religion"?
Appendix C

QUESTIONNAIRE

For many years now, people in the universities overseas and in New Zealand have been studying how children think. Some of these people have asked children questions about numbers in order to find out how they think about arithmetic. Others are studying how children think about time, space and religion.

At the University of Canterbury in Christchurch we are studying how children think about some religious ideas and this is why we are asking you to help us by answering some questions. This is not an exam or a test. There are no right or wrong answers. We want you to write down what you think. Don't worry if you can't say exactly what you mean, just say it as best you can. We do not want long answers but we do want you to answer all the questions, so don't spend a long time on each one.

We do not want to know your name but -

1. What is the number of your classroom? ...........


FROM I.

1. What is the Church?

2. What is prayer?

3. What is the Bible?
4. What is faith?

5. What is "Religion"?

6. How would you describe the Trinity?

7. How would you describe God?

8. What can God do?

9. What does God think about man?
10. How would you describe Jesus Christ?

11. What can Jesus Christ do?

12. How would you describe the difference between God and Jesus Christ?

13. How would you describe the Holy Spirit?

14. What can the Holy Spirit do?

15. Do you go to Sunday School? Yes. No.

16. What do you think about the Church?
17. Do you go to Church? Yes. No.

18. If your answer was Yes: Why do you go to Church?

19. If your answer was No: What do you think about people going to Church?

20. What do you think about prayer?

21. Do you pray when you are on your own? Yes. No.

22. If your answer was Yes: Why do you pray?

23. If your answer was No: What do you think about people praying?
24. What do you think about the Bible?

25. Do you read the Bible on your own at home? Yes. No.

26. If your answer was Yes: Why do you read the Bible?

27. If your answer was No: What do you think about people reading the Bible?

28. What do you think about God?

29. What do you think about "Religion"?

Thank you very much for helping me in my study by answering these questions.

A.C. Wildbore,
University of Canterbury.
Appendix D

INFORMATION FOR HEADMASTER

As part of the requirement for my Master's degree in education I am carrying out a piece of research in the field of children's thinking. The specific area which I am working in is that of children's religious concepts.

At present I am developing a series of tests of religious thinking to be used with selected groups of children at a later date. I have done some exploratory interviewing with twelve year old children in order to develop the questions which I plan to use at this present stage of the project.

The interview schedule and the questionnaire are a series of questions designed to obtain from the children statements and ideas, but not beliefs, which will throw some light on their understanding of religious concepts and the level of thought on which they operate.

My reason for approaching you is that I need a number of twelve year old children with a wide range of backgrounds and general ability. I should like to interview about thirty to forty children who would be a representative sample of twelve year olds; perhaps every sixth person on the roll of each class so that the sample would be a random one and cover the whole range. I plan to tape record these interviews. Each one would take about fifteen to twenty minutes. The interviews would be the first task and parents' consent would be needed in each case.

As well as the interviews I should like to have about one hundred to one hundred and twenty children write answers to a questionnaire on the same material. These children could be three complete classes chosen so that the whole range of ability is sampled. It may be that the written questionnaire could be done by the children during a Scripture period provided that the clergy who take the classes were agreeable. This should avoid the problem of obtaining parents' consent since the type of questions relating as they do to ideas rather than personal beliefs are legitimate questions that may be asked in the course of a Scripture lesson.

Neither the name of the school nor of any pupil will be recorded, identified or made public in any way.
Appendix E

LETTER TO PARENTS

Dear Parents,

As part of the work for my Masters degree I am doing a study of children's religious thinking. At present I am building a test of this and I need to interview some children and question others in order to get descriptions and ideas. As I am studying religious thinking I will not be asking questions about beliefs.

I am writing to ask you if you would help me in this study by giving me your permission to interview or question your child.

The interviews will be tape recorded and will last about fifteen to twenty minutes. The interviews will be held at school. The questions will require written answers and should not take more than thirty minutes.

The children will be asked a series of questions relating to religious thinking. There are no right or wrong answers and no marking of answers. Neither beliefs nor denominational ideas will be asked for and your child will not be embarrassed in any way. The name of the school and the name of your child will not be recorded, identified or made public in any way.

Would you please complete this form and send it back to the school tomorrow, Thursday, 24th November.

Name of child ................................

Permission granted.
Permission not granted.

Please cross out which does not apply.

Your signature ...........

Thank you for your cooperation,

Yours faithfully,

A.C. Wildbore
University of Canterbury
Appendix E contd.

Note from Headmaster:

I have discussed this matter with Mr. Wildbore and have offered him my co-operation. Parents need have no fear that this involves any kind of pressure on their children, and should, indeed, assure their children of this. The results, so far as the individual is concerned, will be entirely confidential and no record will be made of them even in this School. I hope you will see your way clear to help Mr. Wildbore.

Signed

Headmaster
Appendix F

INSTRUCTIONS TO ATTITUDE STATEMENT JUDGES

1. Lay the envelopes A-K, left to right on a table (or the floor). Make one line.

2. Choose a topic and get the pile of paper clips on that topic from the master envelope.

3. Rate each statement on the A-K scale of favourableness of attitude expressed.
   
   A most favourable
   
   K most unfavourable
   
   F neutral
   

4. Place each slip when rated by the envelope to which it belongs.

5. When you have completed a topic put the slips into a pile ready to go into the envelope.

6. When all the topics have been completed put the piles into the envelope. e.g. "A" piles into "A" envelope. Then put all the envelopes into the master envelope. Do not seal down any envelopes.

NB. Rate for favourableness and unfavourableness of the attitude expressed.

NB. You do not have to rate your agreement or disagreement or your attitude.

NB. Ask yourself; "is this attitude, favourable or unfavourable?" if so; "how much?"; "where does it belong on the scale?"
INSTRUCTIONS FOR JUDGES OF CONCEPT STATEMENTS

1. Lay the envelopes A-E left to right in one line.

2. Get the pile of statements on a topic.

3. Rate each statement on the A-E scale of understanding

   A - highest level of understanding

   E - lowest level of understanding

4. Place each slip when rated by the envelope to which it belongs.

5. When you have completed one topic, put the slips into the appropriate envelope.

6. When all the topics have been completed put the envelopes into the master envelope. Do not seal down any envelopes.
Appendix H

RELIGIOUS ATTITUDES SCALE

We would like to know what you think about each of the following statements. If you agree with it, circle "agree"; if you disagree, circle "disagree".

THE CHURCH

15. The Church is a good place where you can talk to God and thank Him. * Level of judge agreement/scale value
   8/2.3 AGREE/DISAGREE

16. The Church is a good thing. It gives people the opportunity to go and worship God on Sunday.
   7/3.1 AGREE/DISAGREE

17. The Church is quite a good organisation.
   9/5.6 AGREE/DISAGREE

18. The Church is a waste of time because people go to show off their clothes.
   6/9.5 AGREE/DISAGREE

19. The Church is terrible, it's boredom, nothing to it.
   9/10.5 AGREE/DISAGREE

GOING TO CHURCH

20. People who go to Church must be mad sitting around for about an hour.
   8/10.4 AGREE/DISAGREE

21. I go to Church because I love God.
   8/1.6 AGREE/DISAGREE

22. I go to Church because I believe in Jesus.
   8/2.2 AGREE/DISAGREE

23. I go to Church to ask God to help me with my problems.
   9/3.1 AGREE/DISAGREE

24. I go to Church to be a good Christian.
   9/3.4 AGREE/DISAGREE

25. People should go to Church
   7/5.1 AGREE/DISAGREE
Appendix H contd.

26. I go to Church because it doesn't do anyone any harm. 6/5.8 AGREE/DISAGREE

PRAYER

27. Prayer is a good thing in a way. 8/5.3 AGREE/DISAGREE

28. A prayer is really a lot of rubbish. 12/10.8 AGREE/DISAGREE

29. Prayer is very good because it helps you to communicate with God. 8/2.3 AGREE/DISAGREE

30. Prayer is very helpful because you can discuss your problems with God. 9/2.8 AGREE/DISAGREE

31. Prayer is good because it helps other people. 7/3.9 AGREE/DISAGREE

PRAYING

32. I pray to God to ask Him to look after other people. 8/2.8 AGREE/DISAGREE

33. I pray because it might help you. 8/4.8 AGREE/DISAGREE

34. Praying is a waste of time. 9/10.4 AGREE/DISAGREE

35. I pray because I love God. 9/1.6 AGREE/DISAGREE

36. I pray because I ask for guidance through the day. 9/2.3 AGREE/DISAGREE

THE BIBLE

37. The Bible is a book which will help you to learn more about God. 8/2.2 AGREE/DISAGREE

38. The Bible is good, you can learn things from it. 8/3.6 AGREE/DISAGREE
Appendix H contd.

39. The Bible is quite good to a certain extent. 8/5.6 AGREE/DISAGREE

40. The Bible is a lot of rubbish. (Constructed and so not judged) 10.5 AGREE/DISAGREE

41. The Bible is God's word. 7/1.4 AGREE/DISAGREE

READING THE BIBLE

42. I read the Bible to learn and find out things from it. 8/3.1 AGREE/DISAGREE

43. I read the Bible because it is very interesting. 9/4.4 AGREE/DISAGREE

44. I read the Bible if I want to look up something at home. 9/5.3 AGREE/DISAGREE

45. I read the Bible because I generally have nothing else to read. 8/6.5 AGREE/DISAGREE

46. People who read the Bible waste a few shillings on a lot of words. 10/10.4 AGREE/DISAGREE

47. I read the Bible so I can grow up in the knowledge of the Lord Jesus Christ. 7/1.6 AGREE/DISAGREE

48. I read the Bible because I learn from it about the Holy Spirit. 9/2.4 AGREE/DISAGREE

GOD

49. God is the perfect person 7/2.8 AGREE/DISAGREE

50. God is good in many ways. 8/4.1 AGREE/DISAGREE

51. God is a good man. 6/4.9 AGREE/DISAGREE

52. God is probably true. 6/6.2 AGREE/DISAGREE
Appendix H contd.

53. There is no such thing as God. 10/10.4 AGREE/DISAGREE

RELIGION

54. We should not have religion, it is only a waste of time. 8/10.3 AGREE/DISAGREE

55. There is only one God and God should be worshipped. 7/1.9 AGREE/DISAGREE

56. One of the main things in life is to help people and religion is doing this. 7/3.5 AGREE/DISAGREE

57. Religion is a sensible thing. 6/4.9 AGREE/DISAGREE

58. There is nothing wrong with religion. 6/5.8 AGREE/DISAGREE

59. Some rules that apply to Religion are a bit crazy. 7/7.9 AGREE/DISAGREE
RELIGIOUS CONCEPT TEST

Put a tick in the box next to the answer which you agree with most. Put only one tick for each question.

* No. of judgesSCALE VALUE  e.g. 5/1

GENERAL RELIGIOUS CONCEPTS

1. What is the Church?

The Church is God's family. When you are baptized you enter into the Church, you enter into God's family. The Church is where you go to worship God, ( ) where the family meets and worships Him. 5/1*

The Church is a group of people who believe in God and pray to Him. ( )

The Church is a place where Christians gather to learn more about God and Jesus. ( )

The Church is a meeting place for the community. It is a backbone for the community. ( )

The Church is a silent hollow-sounding place. ( ) 5/5

2. What is prayer?

Prayer is a way of thanking God for what he has given us. It is also a way of communicating with God. ( ) 4/1.8

Prayer is a message to God. ( ) 4/2.8

Prayer is a sort of poem said to God to forgive us. ( ) 5/4

Prayer is about God. ( ) 5/5

Prayer is a way of communicating with God. ( ) 3/1.4
3. What is the Bible?

The Bible is the book of Jesus' life. Jesus' followers wrote it. 4/3.6

The Bible is a book. 5/5

The Bible is an ancient book, written by many people, and is the story of the life of Jesus Christ, the New Testament, and the religious life before Jesus Christ, the Old Testament. 3/1.4

The Bible is God's book and it tells us what we should do. It tells us of the past and what will happen after we die. Lots of people wrote it. Part of it was written before Christ came on earth and part of it was written after He died. 3/1.6

The Bible is God's word to man. He tells us what we should do and how we should live, and how we should live with other people.

The Bible is the history of Jesus' life and of His disciples and the letters that they wrote to other people. 4/3.2

4. What is faith?

Faith is believing in God and Christ even though we can't see Him. 4/2.3

Faith is something that you believe in and you will not change your mind about. 3/4

Faith is the religion you believe in. 4/48

If you have faith in God, it means that you believe in Him, you trust Him, you have Him as a friend and you are certain that He will help you. 4/1.2

Faith is trusting someone. 4/1.8

5. What is Religion?

Religion is the worship of a god. 4/2.2
Appendix I

Religion is something to do with God. 3/44

Religion is what church you belong to. 4/48

Religion is a belief and a way of life. You should have both parts, because you have got to carry it out actively if you are going to be a sincere believer. 4/1.2

CONCEPT OF GOD

6. How would you describe the Trinity?

The Trinity is three in one. It is God the Father, God the Son and God the Holy Spirit. 4/1.2

The Trinity is three in one; God the Father, God the Son and God the Holy Spirit. 3/2.4

The Trinity is the Father, Son and Holy Ghost. 4/2.8

The Trinity is God's word to the people who worship him. 5/5

7. How would you describe God?

God is tall, thin with long hair and a beard. He would be kind, gentle and good. 5/5

God is a supernatural being, immaterial, and perfect in all ways. 3/1.4

God is a spirit who wants the companionship of man. 4/1.3

God is in all places. He answers prayer. Heals the sick. God is no shape. 4/3.2

God is a good influence on man. 5/4
8. What can God Do?

God can do everything. When Jesus was on earth he was able to walk on water and he could stop a storm. Jesus was on earth as a part of God.

God can save us from sins.

9. What does God think about man?

God thinks that all men are equal and He treats all men the same.

God thinks that man is evil.

God is part of man.

God loves everyone, no matter what race of people they are. He does not like it when we are sinful but He forgives.

God thinks that all men should have the same rights as any other person.

10. How would you describe Jesus Christ?

Jesus Christ is God

Jesus Christ is a christian. He used to go round teaching.

Jesus Christ was a man in white, long hair and a beard. He was partly God.

11. What can Jesus Christ do?

Jesus Christ can save us from our sins. He died on the cross for us.

Jesus Christ died on the cross to save us.
12. How would you describe the difference between God and Jesus Christ?

God is older and more powerful than Jesus Christ. ( )

God has never been seen and Jesus has been seen. ( )
God made the world. Jesus is God's son who came down to help people in the world.

God is a spirit but Jesus was a real man. ( )

13. How would you describe the Holy Spirit?

The Holy Spirit is a spirit that helps people. ( )

The Holy Spirit is a religion of some sort. ( )

The Holy Spirit is like God and Jesus Christ but it enters people when they become Christians and helps them in their daily life. ( )

The Holy Spirit is a part of God and Jesus. ( )

14. What can the Holy Spirit Do?

The Holy Spirit can help us, forgive us and answer prayers. ( )

The Holy Spirit can do nothing. ( )

The Holy Spirit helps and guides you to go the right way once you become a Christian. ( )
Appendix J

PARENTS' RELIGIOUS BEHAVIOUR QUESTIONNAIRE

CONFIDENTIAL

Name of child ........................................

permission granted
permission not granted

(Please cross out which does not apply)

Your signature .................................

Your name. Mr/Mrs .............................

Occupation .................................

If permission granted, would you each fill in this short questionnaire.

Do you attend church? ............ Never

........... Hardly ever (once or twice a year)

........... Occasionally (More than once a year but less than once a month)

........... Usually (Once a month but less than three times a month)

........... Nearly always, (Three times a month or more).

Do you make use of prayer?

........... Never

........... Sometimes

........... Every day

Do you read the Bible? ............ Never

........... Sometimes

........... Every day

Did you teach your child to pray? YES/NO
Appendix K

CHILDREN'S RELIGIOUS BEHAVIOUR QUESTIONNAIRE

Do you attend Sunday School or Bible Class?

............. Never.

............. Hardly ever. (Once or twice a year).

............. Occasionally (More than once a year but less than once a month)

............. Usually (Once a month but less than three times a month)

............. Nearly always (three times a month or more)

Do you attend Church?

............. Never

............. Hardly ever. (Once or twice a year)

............. Occasionally (More than once a year but less than once a month)

............. Usually (Once a month but less than three times a month)

............. Nearly always (three times a month or more)

Do you make use of prayer?

............. Never

............. Sometimes

............. Every day

Do you read the Bible?

............. Never

............. Sometimes

............. Every day

UNDERLINE WHAT YOU ARE:  BOY   GIRL.
Dear Parents,

As part of the work for my Master's degree I am doing a study of children's religious thinking. I have built a test using material gathered from children's written questionnaires and tape recorded interviews with a number of eleven to twelve year old children from other schools in Christchurch.

I am writing to you to ask if you would help me in this study by giving your permission for your child to do the test.

The test is a series of multiple choice questions relating to various aspects of religion. The children will not be embarrassed because in one section they need only choose an answer from a set of answers. In the other section all the children will be asked to do is to show whether they agree or disagree with the given statement by placing a cross in the appropriate box.

The children are quite familiar with this form of test, from their ordinary schoolwork, and so it will not cause any concern. The statements will be easily understood because they are taken from the tape-recorded interviews with children of the same age, and from answers to written questionnaires by children of the same age. The test will be done at school and will take only about fifteen minutes.

Denominational beliefs are not included. There are no right or wrong answers, and the results will be treated as confidential research material, and will, of course, not be made known to the children or the staff of the school. The results will not be recorded in the school, and your name, your child's name, and the identity of the school, will not be made public in any way.

I would be grateful if you would also complete the attached parent's questionnaire. There is one form for each parent.

Thank you for your help and co-operation. It is hoped that as a result of this research we may understand a little more about children's thinking about religion.

Yours faithfully,

A.G. Wildbore,
Graduate Student
Education Dept. University of Canterbury.
Dear Parent,

The enclosed circular from Mr A.C. Wildbore describes a research project which he has undertaken, and asks for your co-operation.

I am happy to commend this project to you, and I am sure you can have confidence that any information you give will be absolutely confidential to Mr Wildbore.

Your answers to the enclosed questionnaire should be placed in the envelope supplied, sealed, and returned to the school by Monday, 11th December at the latest. The envelopes will be handed, still sealed, to Mr Wildbore. No pupil will be asked to complete the questionnaire unless the permission of parents is given.

(Signed)
Rector
7/12/67
Appendix N

LETTER TO PARENTS, INTERMEDIATE SCHOOL, A

Dear Parents,

As part of the work for my Master's degree at the University of Canterbury, I am doing a study of children's religious thinking. I have constructed a questionnaire using material gathered from children's written responses and tape recorded interviews with a number of twelve year old children from other schools in Christchurch.

Through the courtesy of the Headmaster and staff, all the twelve year old pupils at the school have completed the questionnaire but the information I can gain from this procedure would be much more valuable if I could relate children's responses in the questionnaire to parents' religious practices. Although I do not wish to use any names so that individuals' responses remain anonymous, I have put a code number on both the Pupil's Questionnaire and the Parent's Questionnaire so that I can relate the two.

I would be grateful if you would be prepared to complete the Parent's Questionnaire. There is one form for each parent. Would you please assist by placing the completed forms in the envelope, which should be sealed and returned to me at the school by your child.

The results will be treated as strictly confidential research material, and will, of course, not be made known to the children or the staff of the school.

Thank you for your help and co-operation. It is hoped that as a result of this research we may understand a little more about children's thinking about religion.

Yours faithfully,

A.C. Wildbore,

Graduate Student
Education Department
University of Canterbury.
LETTER TO PARENTS. INTERMEDIATE SCHOOL A

Dear Parents,

I have given authority to Mr. Wildbore to conduct his questionnaire on the understanding that all replies will be treated as confidential and that names of parents or children do not appear on any paper.

Yours sincerely,

Signed,
Chairman,
School Committee.
Appendix P

INSTRUCTIONS FOR TEACHERS AT DENOMINATIONAL SCHOOLS

CHILDREN'S THINKING ABOUT RELIGION
(12 - 13 - 14 year old children)

Dear Teacher,

Through the courtesy and co-operation of the Rector, you have become involved in this piece of research in children's thinking about religion.

The project is being conducted at the Education Department of the University of Canterbury. The questionnaire has been developed from exploratory questionnaires and interviews with children, and in consultation with the Departments of Christian Education of the churches. Some other schools are also involved in the project.

Would you please follow the instructions carefully and make the children's instructions clear to them. Children and parents of twelve, thirteen and fourteen year old children are taking part in the project. Parents of boarders will not be involved, but boarders will do the children's questionnaire.

1. Make a list of pupils in the class.
2. Note "B" beside names of boarders. Do not issue boarders with envelope.
3. Note date of birth for each pupil.
4. Issue "day pupils" with - (the same code number if possible)
   (i) Children and Religion Questionnaire
   (ii) Manilla Envelope
        (Contains a letter to parents and parents' questionnaire)
5. Issue "boarders" with Children and Religion Questionnaire.
6. Note the code number of the questionnaire and the code number of the envelope for each pupil.
Appendix P contd.

- 2 -

7. Remind pupils to read and follow the instructions carefully and to answer all the questions.

8. Pupils do the Children and Religion Questionnaire.

9. Pupils take manilla envelope home to parents.

10. Pupils return envelope - sealed - to the Bursar's Office the following day.

Thank you for your help and co-operation. It is hoped that as a result of this research we may understand a little more about children's thinking about religion.

Yours faithfully,

A.C. Wildbore

Graduate Student
Education Department,
University of Canterbury.

2. GIST TO PLAY:

Prayer in pair or group

Explain the passage from the Bible

Prayer

3. NUTS & BIBLE:

The Nuts are attached to the back of each

Pupil writes it

The Nuts in the Bible

Explain the passage

Pupil writes it

(As before)
CHILDREN AND RELIGION QUESTIONNAIRE

IMPORTANT Please put a tick in the box next to the answer which you agree with most. Put only one tick for each question.

Please make sure that you answer ALL the questions.

1. WHAT IS THE CHURCH?

   The Church is God's family. When you are baptized you enter into the Church, you enter into God's family. The Church is where you go to worship God, where the family meets and worships Him.

   The Church is a group of people who believe in God and pray to Him.

   The Church is a place where Christians gather to learn more about God and Jesus.

   The Church is a meeting place for the community. It is a backbone for the community.

   The Church is a silent hollow-sounding place.

2. WHAT IS PRAYER?

   Prayer is a way of thanking God for what he has given us. It is also a way of communicating with God.

   Prayer is a message to God.

   Prayer is a sort of poem said to God to forgive us.

   Prayer is about God.

   Prayer is a way of communicating with God.

3. WHAT IS THE BIBLE?

   The Bible is the book of Jesus' life. Jesus' followers wrote it.

   The Bible is a book.

   The Bible is an ancient book, written by many people, and is the story of the life of Jesus Christ, the New Testament, and the religious life before Jesus Christ, the Old Testament.
Appendix Q contd.

The Bible is God's book and it tells us what we should do. It tells us of the past and what will happen after we die. Lots of people wrote it. Part of it was written before Christ came on earth and part of it was written after He died. The Bible is God's word to man. He tells us what we should do and how we should live, and how we should live with other people.

The Bible is the history of Jesus' life and of His disciples and the letters that they wrote to other people.

4. WHAT IS FAITH?

Faith is believing in God and Christ even though we can't see Him.

Faith is something that you believe in and you will not change your mind about.

Faith is the religion you believe in.

If you have faith in God, it means that you believe in Him, you trust Him, you have Him as a friend and you are certain that He will help you.

Faith is trusting someone.

5. WHAT IS RELIGION?

Religion is the worship of a god.

Religion is something to do with God.

Religion is what church you belong to.

Religion is a belief and a way of life. You should have both parts, because you have got to carry it out actively if you are going to be a sincere believer.

6. HOW WOULD YOU DESCRIBE THE TRINITY?

The Trinity is three in one. It is God the Father, God the Son and God the Holy Spirit. God some to us in those three ways.

The Trinity is three in one; God the Father, God the Son and God the Holy Spirit.
Appendix Q contd.

The Trinity is the Father, Son and Holy Ghost. ( )

The Trinity is God's word to the people who worship him. ( )

7. HOW WOULD YOU DESCRIBE GOD?

God is tall, thin with long hair and a beard. He would be kind, gentle and good. ( )

God is a supernatural being, immaterial, and perfect in all ways. ( )

God is a spirit who wants the companionship of man. ( )

God is in all places. He answers prayer. Heals the sick. God is no shape. ( )

God is a good influence on man. ( )

8. WHAT CAN GOD DO?

God can do everything. When Jesus was on earth he was able to walk on water and he could stop a storm. Jesus was on earth as part of God. ( )

God can save us from sins. ( )

9. WHAT DOES GOD THINK ABOUT MAN?

God thinks that all men are equal and He treats all men the same. ( )

God thinks that man is evil. ( )

God is part of man. ( )

God loves everyone, no matter what race of people they are. He does not like it when we are sinful but He forgives. ( )

God thinks that all men should have the same rights as any other person. ( )

10. HOW WOULD YOU DESCRIBE JESUS CHRIST?

Jesus Christ is God. ( )
Appendix D contd.

Jesus Christ is a Christian. He used to go round teaching.

Jesus Christ was a man in white, long hair and a beard. He was partly God.

11. WHAT CAN JESUS CHRIST DO?
Jesus Christ can save us from our sins. He died on the cross for us.

Jesus Christ died on the cross to save us.

Jesus Christ does a lot of things for you if you are good and believe in Him.

12. HOW WOULD YOU DESCRIBE THE DIFFERENCE BETWEEN GOD AND JESUS CHRIST?
God is older and more powerful than Jesus Christ.

God has never been seen and Jesus has been seen. God made the world. Jesus is God's son who came down to help people in the world.

God is a spirit but Jesus was a real man.

13. HOW WOULD YOU DESCRIBE THE HOLY SPIRIT?
The Holy Spirit is a spirit that helps people.

The Holy Spirit is a religion of some sort.

The Holy Spirit is like God and Jesus Christ but it enters people when they become Christians and helps them in their daily life.

The Holy Spirit is a part of God and Jesus.

14. WHAT CAN THE HOLY SPIRIT DO?
The Holy Spirit can help us, forgive us and answer prayers.

The Holy Spirit can do nothing.

The Holy Spirit helps and guides you to go the right way once you become a Christian.
Appendix Q contd.

IMPORTANT

We would like to know what you think about each of the following statements. If you agree with it, circle "agree"; if you disagree, circle "disagree".

Please make sure that you answer ALL the questions.

15. The Church is a good place where you can talk to God and thank Him. ARM/DISAGREE

16. The Church is a good thing. It gives people the opportunity to go and worship God on Sunday. ARM/DISAGREE

17. The Church is quite a good organisation. ARM/DISAGREE

18. The Church is a waste of time because people go to show off their clothes. ARM/DISAGREE

19. The Church is terrible, it's boredom nothing to it. ARM/DISAGREE

20. People who go to Church must be mad sitting around for about an hour. ARM/DISAGREE

21. I go to Church because I love God. ARM/DISAGREE

22. I go to Church because I believe in Jesus. ARM/DISAGREE

23. I go to Church to ask God to help me with my problems. ARM/DISAGREE

24. I go to Church to be a good Christian. ARM/DISAGREE

25. People should go to Church. ARM/DISAGREE

26. I go to Church because it doesn't do anyone any harm. ARM/DISAGREE

27. Prayer is a good thing in a way. ARM/DISAGREE

28. A prayer is really a lot of rubbish ARM/DISAGREE

29. Prayer is very good because it helps you to communicate with God. ARM/DISAGREE

30. Prayer is very helpful because you can discuss your problems with God. ARM/DISAGREE

31. Prayer is good because it helps other people. ARM/DISAGREE
<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
<th>Agree/Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>32.</td>
<td>I pray to God to ask Him to look after other people.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>33.</td>
<td>I pray because it might help you.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>34.</td>
<td>Praying is a waste of time.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>35.</td>
<td>I pray because I love God.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>36.</td>
<td>I pray because I ask for guidance through the day.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>37.</td>
<td>The Bible is a book which will help you to learn more about God.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>38.</td>
<td>The Bible is good, you can learn things from it.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>39.</td>
<td>The Bible is quite good to a certain extent.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>40.</td>
<td>The Bible is a lot of rubbish.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>41.</td>
<td>The Bible is God's word.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>42.</td>
<td>I read the Bible to learn and find out things from it.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>43.</td>
<td>I read the Bible because it is very interesting.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>44.</td>
<td>I read the Bible if I want to look up something at home.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>45.</td>
<td>I read the Bible because I generally have nothing else to read.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>46.</td>
<td>People who read the Bible waste a few shillings on a lot of words.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>47.</td>
<td>I read the Bible so I can grow up in the knowledge of the Lord Jesus Christ.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>48.</td>
<td>I read the Bible because I learn from it about the Holy Spirit.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>49.</td>
<td>God is the perfect person.</td>
<td>Agree/Disagree</td>
</tr>
<tr>
<td>50.</td>
<td>God is good in many ways.</td>
<td>Agree/Disagree</td>
</tr>
</tbody>
</table>
Appendix A contd.

51. God is a good man. AGREE/DISAGREE
52. God is probably true. AGREE/DISAGREE
53. There is no such thing as God. AGREE/DISAGREE
54. We should not have religion, it is only a waste of time. AGREE/DISAGREE
55. There is only one God and God should be worshipped. AGREE/DISAGREE
56. One of the main things in life is to help people and religion is doing this. AGREE/DISAGREE
57. Religion is a sensible thing. AGREE/DISAGREE
58. There is nothing wrong with religion. AGREE/DISAGREE
59. Some rules that apply to Religion are a bit crazy. AGREE/DISAGREE

60. Do you attend Sunday School or Bible Class?

....... Never

....... Hardly ever
       (Once or twice a year)

....... Occasionally
       (More than once a year but less than once a month)

....... Usually
       (Once a month but less than three times a month)

....... Nearly always
       (Three times a month or more)
Appendix 2 contd.

61. Do you attend Church? .......... Never
            .......... Hardly ever
            (Once or twice a year)
            .......... Occasionally
            (More than once a year, but less than once a month)
            .......... Usually
            (Once a month but less than three times a month)
            .......... Nearly always
            (Three times a month or more)

62. Do you make use of prayer?
            .......... Never
            .......... Sometimes
            .......... Every day

63. Do you read the Bible? .......... Never
            .......... Sometimes
            .......... Every day

64. Please underline what you are Day Pupil Boarder
65. Please underline what you are BOY GIRL

Please check to make sure that you have answered ALL the questions.

Thank you very much for helping us in this research project.

Education Department,
University of Canterbury.