THE FUNCTION OF RELIGION AT ADOLESCENCE

IN ROMAN CATHOLIC GIRLS

by

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ABSTRACT

While there is no shortage of literature in the field of psychology of religion, much of this has been approached from a theoretical and often subjective point of view, rather than from an empirical or objective one. This is particularly true in the area of child development, where no long-term studies exist, despite the relevance of these to the religious formation of children.

The present study is based on the results of a religieux projective test for use with adolescent girls. Typical patterns of conflict and idealism emerge, especially within the family and social context, but the relation of religion is found to be an indirect one, in either their production or their resolution. Differences emerge according to the age and social background of the girls, most problems being found with both the older and the more intelligent younger ones, while an immature function of religion seems to be more found with the less able, pre-school-leaving group. The analysis of the results is related to the wider field of child development studies at all ages, and in particular to the aims and methodology of catechetics. It is argued that much of the failure to convey religious ideas effectively, as well as the tendency to produce religious conflict, has been due to a faulty understanding of
the basic psychology of the child, of his needs and learning processes at any given stage.

In the course of the study several criteria of "religious content" are explored, including some specific to the present work, but none are felt to be entirely satisfactory from either standpoint, religious or psychological. A hope is expressed that future studies will emerge that will be equally acceptable on each of these lines.
ACKNOWLEDGEMENTS

As one of the lecturers at Cavendish Square College, I would first like to express my gratitude to the authorities of the College and my fellow-colleagues for materially facilitating the experimental procedures and subsequent analyses of the data. Without the patient collaboration of the secretarial staff and individual students at each stage, this final report would never have been achieved. But even more valuable has been the encouragement that the study has received, especially from the Principal, whose sympathy and support have guided the work throughout.

A second mention must be made of the willing co-operation of the Headmistresses in whose schools the experimental study was carried out. I would like to thank them for their generous provision of subjects and background data at the time, and subsequently for their continued interest in the analysis, even after an interval of several years.

The most valuable aspect of the theoretical part of the study has been the willingness of audiences of teachers, students and parents to listen and to discuss, and even of editors to publish articles, at a stage when many of the basic ideas were still being formulated. To Fr. Godin of the Lumen Vitae Centre I am particularly grateful for his support and interest, and for the several other priests who have read the manuscripts at various stages and given me the courage of my convictions.
Finally, I must acknowledge my debt to Bedford College, first to the Librarians in tracing obscure books, and to the technicians in the Psychology Department for duplicating complicated tables and prints (and also to Mr. Curr of the Department of Education in Birmingham); but most of all to Dr. Monica Lawlor, whose "brain-child" it was in the first place, for the objective and good-humoured guidance she has provided at every stage.
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1. INTRODUCTION

The present study was undertaken in the hope of investigating what is increasingly recognised as a neglected area of psychological interest, namely the religious beliefs and practices of normal men and women and, in particular, how these develop in children. There have been many reasons for this neglect, an important one on the part of believers being reluctance to admit psychological investigation, however empirical, for fear of meeting an admittedly hostile Freudian interpretation. Yet, as Thouness has recently pointed out, in reference to Freud's "The Future of an Illusion" (1927)...

"Its attitude to religion was that of complete non-acceptance, although Freud did not claim that psychoanalysis (pp. 412 - 422) nor non-acceptance. To Freud religious doctrines were simply without rational foundation and he regarded it as the business of psychoanalysis to explain why, nevertheless, they are generally believed in..." (p. 211)

Other psychoanalytical writers such as Flugel (1945) have, in contrast to Freud, demonstrated the relevance of his theory to the study of religion, in that it investigates the basic psychological needs from which religion derives on the natural level - a point of view that has gradually been accepted by informed members of many denominations.

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systematic reference to religious norms in such standard handbooks on child development as Gesell (1946, 1956) or Carmichael (1954). A minor exception is Smith's contribution (1941) to Skinner and Harriman, with a valuable study in this country by Bowley and Townroe (1953) - but the experimental work reported is slight. Ilg and Ames (1955) devote a total of six pages to "The Deity", which is dealt with as a similar problem to that of "Santa Claus,... Death, Adoption (and) Divorce." The majority of other studies confine themselves to social and moral aspects of the problem, as set out in the British Journal of Educational Psychology (1957-60) or more recently in Niblett's edition (1965) of the University of London Institute of Education series of lectures. While these aspects are admittedly relevant, they are by no means the whole story and will be dealt with separately (Section E).

It was probably not until Allport (1950) published the results of his investigations into the religious behaviour of college students and others that the question became academically respectable and a framework within which to explore the empirical field became available. This in turn was followed by Clark (1958), one of Allport's own pupils, and in this country by Argyle (1958), whose comprehensive account of religious aspects of social psychology in Great Britain and the United States covers the half century or so since James' (1902) classic work appeared. Argyle is more reliable
perhaps as a source book than for some of the conclusions derived from statistical correlations of experimental variables, as both Godin (1959)\textsuperscript{1} and Thouless\textsuperscript{2} have observed. To quote from the latter source

"many of the conclusions reported in Argyle's book are uncertain because the direction of the conclusion may be determined by the way the data have been collected .... Sometimes there seems to be uncertainty as to the relevance of the statistics produced to the hypothesis which is stated to be under test ...." (p.xv)

This latter criticism illustrates one of the many difficulties with which the subject bristles perhaps more than any other aspect of empirical psychology; namely the acceptability not so much of any given data as of their interpretation, for the believing and non-believing psychologist. Yet an approach that is both professional (qua psychologist) and sympathetic (qua believer) is not only possible but essential in this field, and the last ten years have seen a spate of articles and even of whole journals devoted to this end. In the United States we can mention the annual Symposium (1957-59), organised by the Academy of Religion and Mental Science, to which Allport (1960) was a major contributor; in Brussels there is the Lumen Vitae centre which provides an international forum for psychologists and theologians concerned with the theory of religious formation and priests and teachers engaged in its practice, as well as a quarterly review of religious education.\textsuperscript{3}

\begin{itemize}
  \item 1. Review of book in Lumen Vitae 14, 327-8.
  \item 2. op.cit. (1961)
  \item 3. cf present study, p. 18
\end{itemize}
In this country, a major contribution has been made by the Department of Education at Birmingham University, the work of Robinson (1961), Hyde (1963) and Goldman (1963, 1964) being perhaps the best known. In the area of actual religious development, a major difficulty has arisen in the complicated factor of environmental differences, as illustrated by the specific creed and denomination among which the child grows up. In the task of assessing the fundamental basis of religious maturation, perhaps a helpful parallel can be found from cross-cultural studies of personality development. Earlier workers in the field of social anthropology such as Mead (1935) established that influences of family locality and social expectation were paramount in conditioning the type of personality produced. Yet the emphasis of later workers such as Linton (1947) or again Allport (1955) has been that, regardless of such variations as do occur, underlying patterns of similarity nevertheless emerge in all societies, illustrating what Kluckholn (1935) has called our "panhuman" characteristics. Maturation is a major factor not only in physical and intellectual aspects of development, or less markedly in the social and emotional, but also in religious development and it is here that the work of Piaget is of major importance. Godin has pointed out that, thanks to the work of Piaget and Gesell in

1. cf. The very useful bibliography in Goldman (1964 a) 152-155.
particular,

"we know that the child, above all the small child, does not need to be taught a religion to grow in a normal way up to a certain point, and become a "normal" child or adolescent. But that is because there is no child without religion, which to some, will appear paradoxical. The spontaneous development of the child, even brought up away from all organised religion, automatically gives rise to (1) a collection of artificial and anthropomorphic beliefs about the origin of things, animals and people, (2) a set of practices and spontaneous rites, which are an awkward attempt at liturgy and have a protective or magical meaning, (3) an attitude of effective participation in nature, which is endowed with intentions ... (more vindictive than benevolent) and also... the supposed omniscience or omnipotence of the parents ...." (p.18)

It is thus obvious that to limit religious development to a purely supernatural phenomenon is quite invalid, since Christians accept in theory at least that "grace builds on nature". Even in the light of Rahner's (1963) theory that for a redeemed and baptised child of God nature is already "graced", there must surely remain a rich store of information ready at hand in the norms of child development that can be fed into the current reorientation of catechetical methods among all denominations, and typified for Roman Catholics by the Lumen Vitae Centre. The recent numbers in particular of their Review of Religious Education devoted to religious psychology illustrate what empirical investigations have already been undertaken. Yet the major problem, as stated by Schumans, remains not one of knowing "whether to give a child religion or not, but rather whether to cultivate (and) encourage the evolution

1. Lumen Vitae (1957) Research in Religious Psychology: Speculative and Positive 12 (2)
   (1961) Adult and Child Before God: Thought and Research 16 (2)
   (1964) Psychology and Religious Experience 19 (2)
2. quoted by Godin (1957 a) (op.cit)
of his natural religion ... or whether to rid him of it and forbid is as soon as possible". (p.19)

The articles published in the above mentioned reviews, together with Argyle (1958) have been the main source of information provided in the following outline of religious development in children with particular reference to Roman Catholics, but orientated towards discovering what is common to all Christians, as well as what is specifically relevant to one denomination.
II THEORETICAL BACKGROUND

A. Child Development Outlines - Religious Behaviour

B. Religious Development - Experimental Findings

1. Introduction
2. Preschool Studies
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      i Basic Concepts
      ii Age of Reason and Training of Conscience
      iii Conscience and Responsibility
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II THEORETICAL BACKGROUND

A. Child Development Outlines - Religious Behaviour

In the field of child psychology perhaps more than in any aspect of psychology as a whole we can detect two distinct approaches, running parallel to each other or occasionally overlapping, but reflecting complementary, if not always complimentary, modes of orientation. On the one hand we find the purely descriptive evidence, on the other the theoretical, interpretative accounts.

Gesell's (1946, 1956) painstaking methodology, as representative of the first approach, has given us a detailed outline of individual development in many of its recordable facets within a framework of age-group norms and trends. The recurrent nightmares of a 5 to 6 year old, for example, are seen as merely a manifestation of a normal phenomenon for his or her age, to be equated with the enlarged tonsils of the same age-group: both will decrease within the next two years. Similarly Valentine (1956) reports, inter alia, that his "Normal Child" will reach a peak of nail-biting between the ages of 10 and 13, especially if he is a boy: a number of studies are quoted, such as one by Birch (1955) in this country, who found that 57% of boys were regular nail-biters between the ages of 10 - 12, as compared with those aged between 5 - 6 or 14 - 16, less than 40% of whom showed such behaviour and to a less intense degree. Such an approach can be a comfort to the anxious parent as well as a help in detecting the true as opposed to the apparent symptoms of emotional disturbance.
But it is markedly different in approach from that of a depth- 
psychologist, such as Susan Isaacs (1933), also quoted by Valentine, 
who would be more concerned with these behaviours as manifesta-
tions of the painful emergence of a Super Ego at the onset of the latency 
period in the case of the above-mentioned nightmares, or of the 
self-punishment involved in the frustration-aggression syndrome in 
the case of nail-biting boys. Such an investigator would also endea-
vour to indicate how, as parents or educators, we could diminish 
unnecessary external pressures in the child's environment so as to 
enable him to deal with his inner problems in a way that is less 
distressing both to himself and to those he is living with.

Erikson (1958) and Bowlby (1955-58)\(^1\) can perhaps be mentioned here 
as psychoanalytically orientated child psychologists who have 
explored the relevance of other, related, disciplines to the 
benefit of the subject as a whole.

In the following account the same division will be followed; 
first (B), we shall outline the empirical studies that have been 
made of children's religious development at different ages; this 
in turn will be followed by (C), a section relating the general develop-
ment theories to current methods of teaching religion, in the hope 
of highlighting some of the existing problematical areas, as well as 
the gaps that remain in our knowledge at present. Much of what we 
know of children's thought processes, for example, can be applied 
directly to the teaching of religion.

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\(^1\) See contributions to the W.H.O. Series, edited by TANNER, J.M. 
and INHELDER, B. (1955 - 60) *Discussions on Child Development, 
There will be a separate account (E) of the social and moral aspects of children's behaviour; Odier (1943) typifies some of the most useful work so far, especially in studies undertaken by continental workers.

B. Religious Development - Experimental Findings

1. Introduction

We have already noticed that, in comparison with the vast amount of material available in the field of child development, the factors of religious behaviour have been relatively little explored - or to extend the metaphor, the surface has scarcely been scratched. This certainly simplifies the present stage of this investigation, but also indicates that a beginning has at least been made. Many other studies doubtless exist that have not been made available to the general public, or at least have not come to the knowledge of the present writer. A synthesis of some of the existing material nevertheless highlights the many gaps in our present knowledge of what is certainly a highly complex process, internally as well as externally.

Most of the studies undertaken so far are concerned with limited aspects of particular age-groups. Since Allport's account (1950), (1963) covers the whole range, from pre-school via college undergraduate into the 'mature sentiment of middle age', it is in the context of his longitudinal framework that the individual studies will be discussed. (cf. Appendix A pp.312-315).
2. Pre-School Studies

The religious world of the pre-school child is, according to Allport, a purely social product; it is anthropomorphic, ego-centric and animistic, illustrating Piaget's approach to the thought processes of childhood but dominated by the Freudian image of an all-powerful Father figure. All workers agree that the years 3 to 5 are ones of pre-magical piety; Argyle classifies this as the age of fairy-tale beliefs, but marking the beginning of the period up to 10 years in which there is "considerable religious activity" (p.59). The relevance of these statements can be seen in a study by Harms (1944) carried out in the United States to investigate the ideas of God held by children of all ages, from pre-school to late adolescence, and as revealed by drawings they were asked to make.

In those drawn by a group of 800 children aged 3 to 6, God was variously portrayed, according to Goldman's résumé:

"as a king; as 'a Daddy of all children', living in a house resting on clouds, or made of clouds, or even in the form of an animal, floating in the sky with GOD written on it. All these pictures were commented on in fairy-tale language, and as fantasied experience. God is in the same category as dragons and giants - all are regarded as equally valid. God is only different in so far as he is greater and bigger, and held accordingly in greater awe by the children" (p.179)

Unfortunately for our purposes the author gives no background information about the children, apart from stating that they were from a variety of schools, private and public. We can only conclude

that these ideas represent those of pre-school children drawn from a cross-section of American families of mixed denominations, especially as they support the outlines quoted above.

However they contrast strongly with the results obtained in a similar study using children drawn from a predominantly Roman Catholic background. This was conducted by Mailhiaot¹ and consisted of a variety of tests, including drawings, with kindergarten children in Montreal. There were 320 children in this case, aged 3.11 to 5.4, from a cross-section of the French-Canadian families in the city. They were tested by their own teachers, 240 individually, as well as a further sample of 80 in groups of 8. When asked to make a drawing of God, most of the children hesitated; this was something they could not or would not do. Despite persuasion by their teachers a third refused to do this part of the test, while all were quite willing to draw Our Lord. 92% of those who did produce a drawing of God, repeated this for Our Lord. 86% began by drawing a cross, then when asked to make up a story about their picture, drew a baby. 78% of the little girls drew Our Lord as a girl; and 83% of all the drawings also included the child's parents who, as in paintings of the Primitive School, were often of the same shape and size, if not smaller than the child himself (49%).

A further test was to show the children printed pictures such as are usually given to children of this age, showing Christ as a baby,

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and at various ages, with or without one or both parents. 92% of the stories to pictures of Christ as a baby and as a child were religious in flavour; but when pictures were shown of the grown Christ, only 3% of the stories had a religious content. Variations in the order of presentation made no difference here. Stories made up about the Christ-child revealed him as a model or even superchild, the centre of loving admiration and service from his parents, but at the same time protecting and helping them (77%), often by his magical powers (64%). In 71% of the cases, Jesus was used as a family name, the parents being Mummy and Daddy Jesus.

This is in marked contrast with the results of the Harms' study mentioned above, with their evidence of Allport's theory of a predominantly father-centred fantasy. Mailhiot argues that "the Child" is a far more meaningful concept for young children to accept; he quotes as support that while 71% of his children were able to recite by heart such prayers as the 'Our Father' or the Trinitarian Prayers, pictures of the Blessed Trinity produced little or no religious themes. In contrast, 52% of them could tell the Christmas story (at the beginning of the school year before any Advent or Christmas teaching had begun) and 58% recognised the figure of Christ portrayed on a crucifix.

Equally revealing are the spontaneous prayers that these

1 "Glory be to the Father, and to the Son, and to the Holy Ghost....", or alternatively "In the Name of the Father, and of the Son, etc....".

2 The problem of the validity of any attempt to portray pictorially the first and third persons of the Trinity seems to have escaped the author in question.
children produced, the contents of which are in marked contrast with the formal prayers usually taught to children - an element confirmed by Argyle (1958) in reference to Kupky's earlier findings (1928). Two main themes emerged, requests and reprisals. Typical of the 'I want' type of prayer were 'Little Jesus, I am hungry, I want some sweets', 'I want a lot of chocolates' or 'I want a big, big, car, I want an aeroplane, then a big police car'; of the reprisal theme, 'Holy Child Jesus, I want Claire to be punished, so that she cries very much', or 'Dear Jesus, I want my little brother, Charles, to die. My little brother cries all night, Daddy and Mummy get no sleep' (p.284). Group prayer on the other hand merely gave rise to exhibitions of religious knowledge, with a markedly competitive element.

In a subsequent article by Ranwez1, Mailhiot's arguments for a child-centred approach are dismissed; though the reasons given are catechetical rather than experimental. Ranwez uses a similar criterion - children's own religious drawings - but avoids the trap of attempting to supply "pictures of the Blessed Trinity" to draw out religious associations. The value of his arguments are weakened, however, by the small size of his sample.

"About the interpretation of the results obtained by Father Mailhiot some counter-proofs might question the conclusion that Infantilisation of the idea of God is necessary for the mental structures of children of four and five. We think that is a consequence of a style of education that stresses the aspect of facility.

We have before us drawings done by ten children of four or five...on different religious subjects (I play in God's presence, God sees me, I pray to Him, etc.). We notice that not once is God represented as a child. His presence is often indicated merely by the attitude of the children playing or praying" (p.506)

Ranwez quotes in confirmation of this another experienced teacher of young children, Reverend Father Guéret, O.P.:

'I simply cannot understand how the writer (Father Mailhiot) draws his conclusions from his enquiry. To my mind, all that the test reveals is deficiency of home catechesis which has been misguided. I have just examined, one by one, some watercolours representing heaven. Over two years ago, I asked some small children of X to do them...I know that the population ranged from five to seven years of age, above that of the children in the above article. But I notice that our Lord is often represented as a crucifix. He is also often drawn as an adult. Even God is drawn as one. There is one picture in which God and our Lord are two grown-up people.' (p.506)

While we must delay a fuller discussion of these findings until later, it is clear that the last two writers have not done full justice to the experimental method of Mailhiot's study, and that here at least is a fruitful and obvious point for some more careful investigation of the problem at issue.

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1 i.e. "older than....." The style of the translation from the original French is not always clear.
3. Primary School Studies

With the onset of formal education marked changes occur in the social and emotional, as well as in the intellectual development of the child. Allport typifies the years 6 - 9 as those in which the social learning of religious attitudes occurs, adult example combining with the child's increasing experience of reality to correct and override previous infantile views. Argyle in turn emphasises the gradual conforming of the child to the "standard ideas of the group". (p.59)

We shall now examine the study undertaken in this country by Goldman, with children in County schools.

'Starting with the six year old and examining the child's thinking about religion up to the sixth form of grammar school. Twenty children from each year age group have been selected from differing schools, and church background, and within each year the IQ range is from about 75 to 140....' (p.185)

The procedure is based on a "Piaget type clinical interview" using "as a projection test"

'simple pen and ink drawings with as little details as possible showing a child entering a church with its parents, a child kneeling by its bed, and a child looking at a mutilated Bible ...' (p.185)

1. op.cit. (1958)
Differences emerged according to the age of the children, but the author warns that

'the progressions mentioned are not clear-cut and obvious .... The part played by intelligence seems to vary according to the nature of the question and cannot be understood until a statistical analysis has been made.' (p.199)

The following trends however, emerged. The 6 - 7 year olds saw God as Jesus, 'kind and gentle with white clothes' (p.187) or also as an old man; as with Mailhiot's children prayers still consisted of requests mainly for luxuries at this stage, or specific to this study, about their own illnesses. Prayers for other people appear at this stage even if at an ego-centric level, such as the following one for friends 'not to be naughty and hit their playmates' (p.189) 10% of these were however altruistic, mainly for old people or animals. Unanswered prayers were explained by the use of an incorrect formula in addressing God, or by the fact that the child had been naughty, especially 'too greedy or too much is asked for' (p.192).

Between 7 and 8, God was seen more as an old man, but with emphasis on his size; necessities such as shoes and clothes were now prayed for rather than luxuries; more prayers were for other people, including the needs of the sick and refugees. Prayers were also offered for forgiveness of the child's own naughtiness. There was a sharp increase in prayers for one's safety and also in thanksgiving; lack of faith was the main reason given to explain unanswered prayer,
while 'others see the prayers as not in accordance with God's will for the child' (p.192).

By 9 and 10, supernatural signs such as angels and haloes accompanied any mental picture of God; and it was as the Man Jesus in his public ministry of healing and talking to children that most of them envisaged him. This echoes the results of Harms (1944) second age group of 800 7-12 year olds, who portrayed God as the Father, accompanied by angels, or as a human figure in real life.

Goldman concludes:

'There appears from the limited evidence given to be some progression, during the Infant and Junior years from crude, anthropomorphic thinking about God to more advanced anthropomorphisms, from egocentric to more altruistic praying, from external physical evidence of the presence of God to the evidence of internal experience, from prayer as a magic formula yielding material rewards to prayer as a spiritual experience with a dependable deity... from the fear of God as due to a capricious nature to the awe of God as the numinous and the holy.... At all levels verbalism outstripped understanding in practically all the questions discussed with the children.' (p.198)

In the Roman Catholic field there is little directly comparable.

Gutasuskas\(^1\) reviews some of the more direct approaches as follows:-

'What does God do? In 1913, this question was asked of 75 children from ages 6 - 10 years. In 1924 the same question was repeated to 107 children from ages 6 - 12, some Protestant, some Catholic. Leuba questioned 175 American children. Both interrogators arrived at similar conclusions: God is first understood as Creator, Who governs the laws of nature, Who provides food and clothing' (p.7)

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Gutauskas followed this up by an enquiry among Lithuanian exiles in Western Germany. Anonymous questionnaires were given to over 800 pupils in a variety of schools, but the results quoted are confined to "130 pre-adolescent and young children from ages 9 - 13 years"; no reference is made to the remainder or to age group or sex differences within this group.

94% of these children prayed daily, 50% morning and night; 47% of these prayers were for parents, slightly less for their country (by which Lithuania is obviously not meant, as only 10% are shown as praying specifically for this by name); school success was next in rank, with 29%; 26% in fear or need; 16% for the dead and 12% for relations. 65% of the children used formal, memorised prayers; 8% preferred their own versions, and 26% used both kinds equally. Favourite devotions were as follows: 41% for Holy Mass, 38% for May Devotions, and a total of 55% for all devotions in which there was singing. The modal-frequency for reception of the Sacraments (Penance and Holy Eucharist being classed together) was every 3 or 4 weeks; 63% of the children came in this category.

A different approach was that used by Guittard (1953) in a long-term study of the spiritual development of 2,000 boys in a Parisian school. The main outline given by Argyle and Allport was again supported; the years 6 - 7 to 11 - 13 were those of imitative

1. Devotions held in honour of Our Lady during May, consisting in recitation of the Rosary, hymns, processions etc.,
faith; after the age of reason - a concept we shall examine in greater detail in the section devoted to moral development\(^1\) - there was evidence of a marked enrichment of the child's religious life. Family habits were assimilated easily, moral precepts, both positive and negative, as yet presented no difficulty, and there was a marked sense of confidence in God. The culminating point in these years was reached at the Solemn Communion held at about 11 or 12, a religious practice confined to France and remaining from the days before the present custom of First Communion at about 7 was introduced early in this century, and comparable perhaps as a spiritual landmark to confirmation in the Church of England, or Bar Mizah for a Jewish boy. Guittard found that while affective and cultural elements predominated at the beginning of this period, moral aspects gradually increased. The new atmosphere of secondary school at 11, whether as day boy or as boarder, usually acted as a stimulus to religious practice, and apart from the minority who had had precocious sexual experience, there was a predominant atmosphere of serenity and ease. The main virtues to be practised were piety, charity and obedience; actions to be avoided were impurity, lying, pride, laziness, greed etc.

As a challenge to this picture of confidence, sincerity and peace, we must also include here the findings of Godin and Sr. Marthe\(^2\) for a study of attitudes to reception and effects of the sacraments.

1 Section E pp. 139-142
2 GODIN, A and Sr. MARTHE (1960) 'Magic Mentality and Sacramental Life' Lumen Vitae 15, 277-296
in children from 8 to 14 years. The test was designed to investigate evidence of a "sacramental" as opposed to a "magic mentality", "sacramental mentality" being defined as

'\textit{the ability to distinguish between the effective sign, sacred gesture or consecrated matter, and the supernatural effect produced on the soul}' (p.285)

The following traits, in contrast, are characteristic of a "magic mentality":

(1) Relation of \textit{automatic causality} between the sacramental sign, materially effected, and the spiritual effect (example: sin forgiven without any contrition).

(2) Relation of causality between the sacrament received and certain \textit{wonderful effects} of a material order (example: Holy Communion giving protection against a car accident).

(3) Confusion between the sign and what is signified (example: the sacramental presence of God reduced or identified with the material presence of the host) (p.280)

90 children were tested, 30 from each of three age groups, 8-11-14, as well as "20 carefully selected adults (10 theologians and 10 religion teachers)". The method used was as follows:

'... the respondent was asked to choose which of three comparisons was right and wrong, which was the most correct, (and which the least good) to
explain this sacrament. He was then told three stories together with appropriate questions and subquestions... A system of scoring, giving points according to the prominence of magical mentality revealed in the various answers, was established' (p.282)

Regardless of differences of intelligence within each age-group, as revealed by the Progressive Matrices test, differences in 'Magic Mentality' were more connected with Chronological than with 'Mental age'. The maximum was of course at 8 years, with a very compact grouping of scores; the 11 year old group was the most widely dispersed, indicating a transitional stage to the adult standard, which half of the 14 year olds had already reached, but which showed no overlap at all with the 8 year old group. Godin points out that this specially selected adult group was hardly typical of adults as a whole; indeed 'it is certain that within many groups of ordinary Christian adults the results obtained would have been nearer the graph for 14 years'.(p.287)

A final method to be discussed is that of examining actual religious knowledge with the aim of discovering which concepts and facts have been accurately assimilated by the end of this primary stage of development and which have been distorted. Two main studies

1. The opening lines of the first 3 comparisons are as follows "The Sacrament of Penance is:--
   (1) like having a good clean-up. The soul is all covered with stains...
   (2) the same as when you have disobeyed your parents: you ask their forgiveness...
   (3) like being in the court of law before a very kind judge..." (p.283)
will be quoted, one by Sandron\(^1\) with over 1700 12 year olds (25% being girls) drawn from a variety of Belgian dioceses, and the second by Larivièrè\(^2\) with over 1,000 13 year olds in Montreal (equal numbers boys and girls). In both cases an objective test of catechetical knowledge was drawn up, using both True-False and Multiple Choice types of question. The method used is, of course, not ideal for such a question as religious belief, even with the more test-sophistication of North-American children. Larivièrè found that his results correlated highly with intelligence \((r = .54)\) and that the girls' answers were on the whole superior \((\bar{x} = 73.5\%,\ s.d.\ 2.98)\) to those of the boys \((\bar{x} = 71.0\%,\ s.d.\ 5.61)\) despite careful matching of the sexes for I.Q., socio-economic class, and even such factors as the religious order of the teachers and the time of day at which the test was administered. The repeat validity of the test in the same schools a year later (using the same age-groups rather than the same pupils) was 0.95, but the main advantage seems to lie with the teacher who can score the test in 2 minutes. Regardless of such criticism, the following conclusions are valuable to our investigation.

Sandron divides misconceptions in the religious knowledge of 12 year olds into 3 distinct categories:-


(a) **Subjects of which understanding has been hindered by the child's own mentality.** Children ... judge with reference to themselves, confuse the obligatory with the advisable, and do not sufficiently understand the idea of law or of things in themselves. For example, 48% of the boys said that we came into the world in order to study; 26% of the boys and 65% of the girls stated that our angel guardians ought to stop us sinning despite ourselves; 44% of the boys said that in order to be a Christian frequent communion was necessary.

(b) **Subjects having too technical a vocabulary ill understood by the child, and often memorised only ... excommunicated, perjury, apostasy, sacrilege, presumption, heretic, schismatic and even indulgences, infallible, grace and providence, are words which convey only fragmentary, often inexact, concepts.**

(c) **Finally, subjects beyond the understanding of a child of 12.**

It seems that a child of 12 is hardly able to grasp the theoretical meaning of that which is figure, prefigure, symbol; he does not grasp ideas such as the Church, relationships such as the Communion of Saints, nor of Providence ... questions concerning the Natures and Persons of Jesus Christ, grace, the mechanisms of indulgences, and certain theological

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**N.B.** In this as in several studies percentages quoted have been converted by the present writer; raw scores, often inadequately explained, are on the whole the level of presentation with which the investigators have been satisfied. Much more help could be given to the general reader by a more analysed presentation of findings.
explanations of the Redemption. (pp. 299-300)

Larivière's study in turn echoes many of these findings, but in this case tabulated in rank order of difficulty according to the percentages of children showing inaccurate knowledge of concepts, and also differentiated according to the sex of the child. He draws four similar conclusions from the major errors revealed.

1. **Truths over-emphasised by the teacher** and distorted in consequence, e.g. that the sacrifice of the Mass is offered to the Blessed Virgin on the feast of her Assumption.¹

2. **Concrete implications resulting from abstract concepts** only half-understood, e.g. that confession is the only means of forgiveness for a mortal sin.

3. **Information unaccompanied by moral formation** of the conscience, e.g. that to love one's neighbour all that is necessary is to refrain from wishing him harm.

4. **Dangers of verbalism**, as with formulas learnt by heart, but not necessarily understood. (pp. 136-9).

A third study is worth mentioning, for although based on a different method, that of individual interviews, comparable results were found. An American priest McDowell² questioned over 2,000 children aged 9 - 17 individually on the single concept of God the Father and his attributes, using standardized questions, he found that

1. A major Holy day in Canada: August 15th.

"many students were baffled by the technical terms used .... (terms which) occur frequently in the catechism, oral instructions, the Mass, sermons, prayers, and even in the written and oral vocabulary of the students..." (p.21)

The mean scores per group were 27% at 9 years, increasing most between 10 - 11 to 39%, and reaching a maximum at 14 years of 53%, a level still maintained at 17 years. This was true of both parts of the test, Definitions and Yes/No Questions, and at all ages the score on the former more abstract test was superior to the second more concrete and practical part. But while little or not change occurred in the mean score after the age of 14, the standard deviation did increase, indicating that while the brighter children were making progress, the less gifted were marking time or even regressing in their ability to handle abstract concepts, thus keeping the mean score for the group fairly level. McDowell makes a strong plea in favour of special, less abstract, teaching of religion for the less gifted children in our schools.

Equally important are the numbers of children of all ages who wrongly attach divine attributes to the souls in heaven, and especially to Our Lady (38% applied the term Almighty to her; 40% Ubiquity; and 65% Divinity) N.B. This latter error was also the chief one connected with Our Lady in Larivière's (1961) study.

Larivière's last point, the dangers of verbalism, is the main conclusion in common with Goldman¹, and is one more relevant perhaps

¹. present study p. 32
to the teaching of Roman Catholic doctrine with its heritage of highly evolved definitions and specialised vocabulary. The more enlightened teachers of today avoid the learning by heart of such matter as is contained in the catechism until the secondary level. But these findings are equally relevant to the teaching of the Bible with which non-Catholic R.I. in this country has been more concerned, but which is making a belated but energetic appearance in Roman Catholic teaching at all levels. In this context, the following transcript of a tape-recording of a spontaneous performance by a 6 year old girl, with an I.Q. of 133, from a 'good Infant School', and quoted by Goldman¹ is relevant:—

'She used a real Bible and hymn book, but invented all that follows. This is how she begins her version of morning assembly with all reverence, but a markedly 'religious voice':

"Let's get on with it. Good morning children ...Stop it, Sally Skittle. (She sings to tune: Let us with a gladsome mind)

"Praise 0 thank the Loved Lord, Praise thy children, praise 0 Lord. Heaven's sake, oh... praise the Lords of East place high. Amen."

Now we're going to read from the Bible -St.Luke's Gospel, No.74.

"Jesus said to his disciples, Follow me unto the sea of Galilee, and we shall go into the ship... (pause) boat. And, and we shall have peace, and go round. The disciples said, Yes, and as they went round the sea, everyone poked their noses out of the window they all followed. There was quite a big crowd, and Jesus said, Let us go and talk to them and they did so. Amen.

¹ op cit. (1963)
We are going to have a little prayer. Let us kneel, everyone.

"Thy art father, art that sang and save thy all night, and said until thee faithful, what ye faith unto me. I say unto you and you say unto me; The Holy Ghost and the medical workers."

Would you say after me please? "Thy deliberately faith I full, Faith against almighty worship God, And faith all unto you, Faith against thy holy prayer"

Now we will have the next bit of prayer, which is at the back of the Bible. Oh, here's some pictures at the back here ... Ah, here's the prayer..." (P.203-4)

This much has been given as it stands, not only to illustrate the truth of Goldman's conclusion, 'We have given her the words, but has she received 'The Word?' (p.204) but also to demonstrate the possibilities of using such media to gather convincing evidence such as this of the effects of overloading even intelligent youngsters with adult evolved forms of worship couched in archaic religious vocabulary.

4. Adolescence

a) Introduction

The adolescent stage of development is universally recognised as one of the most important, if the most puzzling of all, not only for the emerging adult, but for those who, having already achieved this status, are frequently unable to understand and help as they would wish. In the field of psychology there exists a highly controversial body of fact and theory, of conflicting evidence and interpretation -
reflecting perhaps the bewilderment felt within each adolescent at this stage as well as the highly differentiated course taken by each individual.

To simplify the present task it is posposed to confine the following account to evidence drawn from studies of development in Roman Catholics, but, as before, against a background of the main outline given by Allport and others. Similarly, as we have already noted the effect of sex-differences in the field of religious knowledge at pre-puberty and as the majority of workers on adolescence have found differential features for the data and their interpretation for each sex, our outline will now deal separately with the religious development of boys followed by that of girls, before attempting to review what is common to both sexes.

b) Adolescent Boys

One study by Gruber based on an analysis of 4,000 pages of private diaries of Catholic boys and girls in Germany, revealed 3 main stages of development in the years from 11 - 21 plus, covered by his subjects. Stage (a) covering the years 11 to 13 1/4 was one of exaltation and psychic expansion, with the emphasis in the early years on personal power for the boys, but gradually developing into intellectual problems by the age of 13; this already overlaps

1. present study p. 37.
2. GRUBER, A (1957) 'Differences in Religious Evolution of Adolescent Boys and Girls' Lumen Vitae (op.cit) 301-312.
3. N.B. Stages classified by present writer from given article c.f. Appendix A. Table 3. (p334 - 8)
with the end of Guittard's first stage in the study already referred to of Parisian boys; here the second stage covers the wider range of the years 12/14 to 15/17, the years which Argyle classes as those of conflict. For Guittard's boys this was mainly a stage of "physiological transformation, but with repercussions in the intellectual, moral and religious spheres." (p.444)

These last mentioned factors, "intellectual, moral and religious", overlap so frequently in the sources available that it becomes increasingly difficult to separate them. In most of the studies, the problem of sexual morality seems to predominate. During the early teens, for Guittard's boys, the chief "spiritual problem" was concerned with the practice of masturbation, though not all felt this was a matter of actual sin. Most of those concerned gained practical help from the practice of confession, with its allowance for a certain alternation of success and failure before sufficient self-control was attained; but Guittard criticises the primary motive of many of the boys for whom the effort entailed was, he felt, based on a self-orientated need of status achievement.

Fleege's study (1945) based on a "problèmemaire" given to 2,000 American boys during the years 1939-40 also reported many cases of problems concerning sexual morality; yet 47% of these boys felt they had received or were receiving insufficient explanation at home or school. What information or help they did receive often came too late; many of them had become "conscious of sex" by 12½ or even before 11, whereas formal instructions even in religion class, was not usually given until 15 or 16. As a result, 58% of these

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2 present study p.33 ff
boys had turned to books or magazines as their first source of information, 55% to companions, and in contrast only 25% had received this from parents and 15% from teachers.

An increasing problem with age, and reported by 49% of Fleege's group as a whole, were doubts about what the Church allowed or forbade on a date; while 24% felt that "petting and necking" were part of the routine, a further 27% were uncertain; and 9% felt this practice could be an occasion of sin. Guittard also found a similar problem for his Parisian boys - for whom a second crisis, in the heterosexual field, was precipitated about the years 15/16, under the influence of friendships formed out of school. The desire for conformity to a group ideal was more of a problem during the long summer holidays than during the term, and many boys reported that the ambivalent efforts towards self-control in this sphere had been undermined by the seeming indifference of a master or confessor. On the other hand, the influence of a mother or an understanding master or priest was usually felt as helpful to the boy at this stage, in attaining this as a genuine ideal worth living up to. Active acts of virtue at this stage in other spheres were usually negative in character, but there were frequent examples of charity, obedience and voluntary sacrifice. Gruber's analysis of diaries revealed similar trends; the years 14 to 17/18 being for him ones of "religious conflict", resulting in a "new orientation". (p.302)

1 op cit (1957)
Guittard's third stage began at 16/17, and was that of a personalised faith - a way of life that is reflective but lived out in practice; Gruber's stage (c) also began at 17 and continued until 21 or even 24; this was one of religious commitment, either positive or negative in effect, the beliefs of childhood being now fully accepted - or rejected outright. Guittard echoed this finding, but showed how certain boys fail completely to find their desired ideal, even outside the sphere of religion. But he also added that for one boy in three leaving school, religious practice was only a formal routine.

The main emphasis, however, of Guittard's analysis was on the differential types of religious development within each age-stage, and he classed his subjects not only into ages but also according to what he called 'types of religious spirit' (p. 83). He subsequently advocated pedagogic methods for dealing with the five distinct types he presented us with for his population as a whole. This approach will be criticised in the later section as the given "types" represent the author's personal assessments rather than orthodox psychological or even theological ones, and as such cannot be universally upheld.

**Type 1 - The Areligious** were aggressive and doctrinaire; originally imitative at the pre-puberty stage, they were overwhelmed by the onset of adolescence, suffered the critical reaction typical of their

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1. present study p. 90 ff
age-group and ended by rebelling against home and school alike. Contra-suggestible by nature, they would probably have made an opposite decision in a less heavily-laden atmosphere. While they were often the product of unfavourable home-backgrounds, these were not necessarily anti-religious in themselves.

Type 2 - The Indifferent were the most similar to the Areligious, but unlike them had failed to come to grips with their own inner dispositions. They were largely utilitarian in their attitude to religion, their faith allowing them to live according to reason and order provided only that it did not make too heavy demands on them. The religion imposed on them at school often disgusted them by its excesses, but their early passive acceptance helped them at the moral crisis at about 1½; it was at the second intellectual crisis at 16 that they tended to lapse, especially during the long summer holidays away from school restrictions.

Type 3 - The Traditionalists were faithful and docile in their acceptance of religious practice, as were the Indifferent in the earlier stages. At 1½ they were typically moral, though more from custom than from conviction. Together with the Indifferent they formed almost 50% of the school population, unless they could be orientated towards a more personal type of religion, since "they seek not so much the glory of God as His gifts". Guittard tells us "their religion is more centred on man than on God Himself..." (p. 459)
Type 4 - The Divided, fluctuated in numbers over the years, typifying the indecision more typical of their age. Between 13 - 16 about 50% were in this category, dropping to less than 20% at 17, but by 15 a certain number of these had become fixed in serious sin, and were classed with Type 2 - the Indifferent. The religion of these ambivalent types is summed up as "more moral than mystical" (a phrase that perhaps reveals the underlying value-judgements of the author) and as being more concerned with "personal salvation" than "union with God."

Type 5 - The Fervent, were in the minority at any age and varied little in number or behaviour from the age of 12 to 15, or even up to 19, despite the inevitable sexual conflict of puberty which they too underwent. They appeared more open in their faith, more "spiritually" and academically "gifted", and yet, perhaps as a consequence were more vulnerable and open to scruples and discouragement.

Guittard provides numerous direct quotations from the material supplied by his subjects, which cannot be quoted here; they would repay closer study elsewhere, and will be referred to in more detail in the discussion.

c) Adolescent Girls

One of the classic studies in this field was carried out in America by Knoebber Sr. M. Mildred (1937) in the early 1930s, applying a questionnaire method to 3,000 Catholic girls in 20 States, mainly between the ages of 14 - 17. In the social setting, interest in the opposite sex predominated between 13 - 15, though the majority were
not "going steady", and the function of "keeping company" was mainly one of associating with others of their own age; most of these girls had received sex instruction from their mothers (56%) or girl friends (23%), usually between the ages of 12-14, and while 72% of their topic of conversation were centred on "boys", only 12% was on sex. This contrasts with the Fleegle (1945) study already quoted, where more problems associated with sex were admitted, and less help forthcoming.

There is, however, no data for girls comparable to Guittard's longitudinal study of boys' religious development. Gruber's (1957) analysis, however, of private diaries included subjects of both sexes.

Moral problems again predominated for girls in their early teens, but in their case, masturbation was less frequently mentioned than for boys at the equivalent stage. In Kinsey's study, the "devout females" of the sample were reported as viewing this practice as less sinful than other areas of sexual behaviour, but were less active in this than those who felt no religious or moral objections to it as a practice. Yet according to this report, "after the female had once started masturbation her religious devotion usually ceased to have any particular influence on her..." (p.157).

Gruber's analysis of this stage (a), ending at 13/14, however, revealed a girl's moral problems as more affective than physical, while "a new sense of life

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2 op cit (1957)
urges the girl to escape from recollection and religious joys". Yet for both sexes he found evidence of "a double sensation of joy and fear, love and uneasiness before God... the result (of which) is often a painful feeling of guilt". (p.303) By stage (c), covering the years 14-17/18, the girls' struggles were at a more erotic level as expressed by "'flames' and friendships, in games and dancing, in desires and day-dreaming, in masculine behaviour". (p.305). "Heroism and effort", he continues, are involved in "the struggle between religion and morality" which for many of them, as with Guittard's boys, are identical concepts, and again as with the boys, many abandon the struggle. "Spiritual strength disappears, the soul gives up religion, and religious feeling grows cold" (p.305) The moral problems predominating at this stage were provoked by the existence of suffering and evil, bringing the girl at times to the brink of despair.

Personal moral experiences such as the sickness or death of members of one's family, challenged the "magic trust" of childhood, awakening "affective religious doubt". The motive "is soon forgotten, but the discomfort and doubt spread, ... and are transformed into intellectual doubts, especially into a religious torpour." (p.304)

The third stage, of commitment to or fixation in religious belief, was dealt with less adequately by Gruber, who did not differentiate between the sexes, presumably because by now there was less need to do so. A further study by Gileen was based on a questionnaire given

to German boys and girls of 17, and dealt with differences of moral conscience. 65 of his subjects were girls, and 45 boys, and all but 3 were Catholics. All the boys, but only 86% of the girls, claimed to have ever experienced a bad conscience; for the latter this was usually accompanied by a sense of guilt, but less so for boys - (84% to 62%). Remorse was more equally reported - (39% to 33% boys): girls however were more prone to sleepless nights, evasion, blushing etc., - (95% to 84%) yet were less moved to active repentance - (14% to 24%). An antecedent conscience was less felt by the girls - (20% to 53%), but the frequency of subsequent conscience was higher - (98% to 91%). The author explains the differences as follows:

"According to the replies, the affective side of the phenomenon of conscience is felt more keenly by girls and is therefore more distinct". (p.320)

While this finding confirmed that of Gruber's for this age-group, it also illustrates the limited range of enquiries into the religious behaviour of adolescent girls, the predominant theme being that of morality. The Lumen Vitae 1957 number has a section devoted to research topics in religion, but these are limited to two studies; one concerns Religious Vocational Concepts, as revealed by a survey carried out in a New York High School with 600 girls, and a second deals with the attitudes and opinions of 300 Belgian girls towards priests. The main finding of interest from these Catholic girls aged 14 - 20 was their choice of the following as the advice they would wish to

1 op. cit (1957)
give a priest in charge of young girls - "Do not be afraid to tell them home truths." (p.346) Some semi-projective types of question were also included in the latter study, answers to which revealed strong evidence of "an affective relationship with the priest" the frequency of which - 20% of the cases - "surprised the investigators." (pp.349-350)

Confirmation for this element was found in a study by Barret (1961) using a modified version of the Religious Projective Test drawn up by Godin and Coupez (1957) with which the main experiment of the present study is concerned. Barret investigated the correlation between her subjects' attitudes to God and religious figures such as priests and nuns, and parental or other authority figures. Her subjects were 126 Catholic girls in Belgium, with an age-range of 15.10 to 19.0 years; 52 were tested individually and a further 74 in groups, using the film slide version of the test. The latter approach produced statistically significant results, only when a set questionnaire was given to follow up the normal procedure of spontaneous expression; the following significant relationships then emerged:-

Level of Probability between .10 and .05

(i) Evocation of man as father figure, and moralising tone in the priest.

Level of Probability at .02

(ii) Death theme for the girl, and aggression towards the priest.
Level of Probability at less than .01

(iii) Positive solution of the boy-girl conflict, and secular theme with the priest.

(iv) Happy solution of the boy-girl conflict, and understanding by the priest.

(v) Reproach from the mother-figure, and reproach from the priest.

(vi) Scorn between girl and older woman, and harmony between the girl and the nun.

(vii) Scorn for girl from man or father figure, and need of self-justification by the girl to the priest.

Barret also found a strong sense of guilt as revealed by marked aggression towards authority figures, parental or divine, and a compensatory approach to religion deriving from disappointment caused by parental failings. This was particularly found in the girl’s relationship with the nun, in contrast to the hostility revealed towards her own mother.

Finally we would like to refer to a recent investigation carried out in Belgium, by Oger (1962). This study of the later-teens affords some interesting comparisons with the Gutauskas study of religious practice among pre-adolescent Lithuanian children which we have already quoted.¹ A class of thirty-one

¹ present study p.33
girls between the ages of 15 and 18 were given similar questionnaires to those used with the Lithuanian children, and similar trends emerged. 58% claimed to pray daily, 74% went to Sunday Mass, but only 24% frequented the sacraments at least once a month, with 48% attending every 3 or 4 months. Religion played a more compensatory role for these girls than for the younger group, prayer being resorted to mainly in times of sorrow, weariness and need, and only two cases -7% - in times of joy. The value of this study is, however, limited by the smallness of the numbers involved, and it cannot be directly compared with the Gutauskė's study with its markedly different conditions at home and at school. The findings do, however, lend support for the evidence on the previous page - also with Belgian girls - of the predominantly compensatory factor of the religion of adolescent girls, and confirms the specifically affective elements apparent in most of the studies quoted so far 1.

d) Adolescence - General Findings

We are now in a position to relate these findings among Roman Catholic adolescents to the general picture outlined by Argyle 2 based on data available from studies of other denominations. Leaving out the early teens, the years 15-18 are shown as those of decision, involving typically three main aspects:

a) a peak of conversions

b) resolution of early doubts and difficulties

and c) decrease in church attendance

1 cf Gruber, present study p.51
2 op cit (1958)
(a) Adolescent conversions are characterised by Argyle as follows:

"a morbid and unrealistic sense of sin and guilt... (which) ... suddenly changes to an ecstatic sense of peace and virtue..." (p.61)

He quotes a study by Clark (1929) drawing on the experiences of 2,000 people and giving a much earlier age of 12.8 as the mean age for this type of "conversion", and 12.0 as the modal age. A more recent study by McKeefery (1949)\(^1\) gives 15.0 as the modal age for girls and 16.0 for boys, which agrees with Billy Graham's figures of 15.0 for this country.\(^2\)

While no similar figures exist for Roman Catholics, Guittard (1953) and Gruber (1957) show the years 12 - 14 as those typified by troubled faith due to moral and intellectual problems, the former predominating for girls and the latter for boys. The crisis at 16 seems to be more a direct heterosexual one than the sense of guilt associated with newly aroused sexual instincts, which Pratt (1920) had found less vivid in Roman Catholic girls. Clark's analysis of the frequency of such conversion phenomena also reveals a different pattern for Roman Catholics: 6.7% of his non-Conformist subjects underwent a definite crisis, less so for Catholics; a further 27.2% responded to an emotional stimulus; but the majority in either case, 66.1%, and more for Catholics, underwent a more gradual type of conversion to a more consciously accepted way of life. These conversion phenomena thus seem far from typical in any denomination, and even less so for Roman Catholics.

(b) Doubts of early adolescence again figure only slightly in the studies we have examined, misconceptions due to premature learning of technical vocabulary being perhaps more a factor with Roman Catholics.

\(^1\) cf Argyle op.cit (1958) p.61
\(^2\) ibid. pp.53-55.
than genuine disbelief, though it is possible that a healthy querying of infantile or distorted concepts could be misinterpreted as such by an uninformed parent or teacher. We have also seen that for girls at least there is some evidence that later intellectual doubts often have an unresolved affective basis unrealised by the adolescent herself;¹ this may well apply equally to boys.

(c) Decline in Religious attendance: this would follow naturally as the consequences of the decision to abandon the religious belief of childhood, which Guittard placed at about 17, and which usually coincides with leaving school and embarking on full-time work or further professional training. This is also borne out in the fall-off of regular practice between Gutauskas's and Oger's studies,² though direct comparison of two such different groups needs substantiating by wider surveys. In post war years much concern has been felt in this country at the lapse-rate among Roman Catholics, especially for Secondary school leavers; a similar concern was being expressed in the early thirties, as can be seen in various articles in The Sower³ dating from then. It is however practically impossible to obtain reliable facts and figures while children are still in full-time Catholic education; nevertheless, this has been attempted with those who have left school when less pressures are put on the young people concerned in the process of questioning them.

¹ present study p.50
² present study p.33 (cf. p.54)
A joint census conducted by the U.C.W. and Newman Demographic Youth Survey in 1956 on 1,650 Catholics aged 15 - 24 in "London and large Provincial towns" provides some useful data, but is still to be fully analysed. A first publication in "New Life" (1958) shows the following pattern of Sunday Mass attendance: 67% males and 77% females claimed weekly attendance, but only 24% and 32% respectively spontaneously mentioned "Church" at the beginning of the interview when asked what they had done the previous Sunday. 13% (male) and 9% (female) claimed never to attend. The percentages for attendance were higher in the provincial towns (70% and 80%) than in London (58% and 70%), but dropped markedly with increasing age (i.e. 15 - 18, 71% and 82%; 19 - 20 69% and 73%; 21 - 22, 56% and 66%; rising again at 23 - 24, 58% and 73%); those receiving full-time education attended more frequently at 15 and 16 (84%) than those for whom full-time education had ceased (74%), but the situation was reversed by 23 and 24 (61% to 67%). When attendance was related to degree of religious education, the highest frequency was found for (i) those who had received both Catholic schooling and catechism classes out of school (86% for male and female); equal frequency for those receiving either (ii) only Catholic schooling or (iii) only catechism (75% average to 74%); and least of all for (iv), those who had received neither (25% average; 16% male; 36% female).

A comparable study at university level provides us with figures for undergraduate religious behaviour. Pilkington and Poppleton (1962/3) at Sheffield University found from results of a questionnaire in 1961 that while overall percentages for the various aspects of religious
activity investigated varied from 31% for "private daily prayer" to 74% for "some form of religious belief", Roman Catholics scored well over 80% for these and all other aspects, apart from "membership of student religious groups" for which they fell to 68%. This figure is still superior to that of the group as a whole, the average for which was only 16%. The size of the Roman Catholic sample here is only 28 or 6% of the whole group, and as yet no analysis has been made to relate this to sex or subject differences; women, Arts and Education students particularly scoring above average in the survey as a whole. However, the findings do agree with a model survey conducted in the United States in 1952, results of which are discussed by Thomas (1963). Here again adult Catholics, aged 18 and over, claimed Active Church Membership in 87% of the cases as compared with 73% for the national average; nor was there any evidence of the fall-off in any aspect investigated for any denomination, at any age-groups, found by Argyle in his survey of more isolated studies (1958).

Whatever the reasons for the superior rate of practice for the Sheffield group - and Guittard's finding of routine performance for one in three may well be relevant here - it appears that for those Roman Catholics remaining at school after 16 and especially up to university level there is less likelihood of lapsing than with those leaving earlier or with French boys. But whether this is a simple

1. present study p. 46
case of cause and effect, and in which direction this operates, is beyond the scope of the present study. Brothers has recently compared the findings of this study with those in other British Universities, and reports that in subsequent use of this questionnaire elsewhere, "a number of limitations have been revealed". (p.78 Note (32)). She concludes that "more research of a kind which goes beyond superficial reporting of religious belief and practice is urgently required at the present time." (p.81)

As far as the evidence available shows, the traditional features associated with the religious behaviour of adolescents have not been confirmed among Roman Catholics. This difference may be more apparent than real, however, in that the studies concerned have not investigated the features in question. Very few studies have been concerned with subjects from different denominations, and this only at the university level. The data available for the school years are far too partial and selective to draw any valid conclusions, but can at least form a basis for discussion.

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1 BROTHERS, J. B. (1964) "Religion in the British Universities - The findings of Some Recent Surveys." Archives de Sociologie des Religions.18, 71 - 82.
C. Religious Development - Discussion

1. Introduction

We shall now relate the experimental findings of the previous section to the data of child psychology, in order to assess the relevance of current catechetical method. The majority of development studies, as we have seen, are in the context of age-group norms; we should expect these to be equally applicable in the case of religious development. Harms (1944), for example, resumed the process as follows:

- **Stage 1** (3 - 6 years)  The fairy tale stage
- **Stage 2** (7 - 12 " )  The realistic stage
- **Stage 3** (12 and over )  The individual stage

This is a typical conclusion reached by many workers such as Argyle and Allport, with the latter always insisting on the highly differential course taken for any given individual; Goldman too was led by his own small-scale investigation to conclude

"that threefold structures such as Harms' are too simple to account for all the facts - a much more complex structure is needed to explain religious development." (p.199)

Goldman himself provides such a structure, divided into Verbal, Intellectual, Emotional, Moral and Aesthetic components, but with no direct reference to age-groups, although he is aware that

"implicit in our chart of religious concept or sentiment formation is the idea of a developmental series of stages." (p.175)

However, as it is in the context of age-groups that the more formal part of religious teaching takes place, it is on these that our discussion will be based, but always bearing in mind the validity of the objections raised.

1  op cit (1963)
2. Pre-School Development

Apart from physical data very little empirical evidence is available in any aspect of child development before the ages of 2 and 3 when language and intellectual progress race ahead. This is true of the studies we have already outlined, and in general psychology the findings of psycho-analytical theory stand almost alone. While we shall examine these in greater detail in the moral development section, we cannot omit here the relevance of early parental experiences to the formation, at this age, of enduring concepts of man and society which are basic to mature religious development.

Flugel, in particular, has shown

"the most fundamental contribution of psychoanalysis to this field, viz. that the attitude of man to his gods is determined to a large extent by displacement of his attitude towards his parents ..." (p.319)

The first controversial area that we have found is that of a Father-centred approach to initial religious teaching. However, this must be in the context of the initial experience of the child-parent relationship formed in the earliest years long before any formal teaching, even within the family setting, can begin, an experience which will inevitably affect this teaching for better or for worse.

But this experience is essentially a child-mother one to begin with, not the child-father relationship with God which is the ultimate objective of Christian formation. Bowlby (1951,1958) has demonstrated the need of a

1. Section II E. pp. 114 ff

single, constant, loving mother-figure in the early months of life, a need which has ramifications on the emotional, social, moral and intellectual traits of the future human adult; these findings have been paralleled by Harlow (1959) in his experiments with rhesus monkeys.

While the effects of maternal deprivation in children have subsequently been found by Kellmer Pringle (1960) to be less universal and less lasting than Bowlby predicted, the relevance of this basic mother-child relationship to religious development, as containing elements of all the above-mentioned traits, cannot be overestimated. Gruehn (1956) has based his Differential Religious Psychology on the psycho-analytical stages of normal personality development; Léonard (1957) in an article commenting on this, suggests Erikson's 1 scheme of eight epigenetic psychosocial stages, outlining the "gradual unfolding of the human personality through psychological crises" (p.169), as the ideal one for our present task. As this is also the context chosen by Loomis et al (1960) for the discussions of the Symposium already referred to, 2 we shall now outline this as a context in which to discuss our own data. 3

For Erikson the first 18 months cover the oral stage of Freudian theory, but with "sensory-tactile" components since shown to be of

2 present study p.16
3 cf. Chart, Appendix B. p. 316
relevance in Harlow's study. It is the stage of the crisis between
Trust and Mistrust, which
"persists and endangers every individual throughout life. But every individual can find it collectively annotated and as it were, stylised in one universal institution: religion. In every prayer, in every turning toward the supernatural or superhuman there is an attempt at re-establishing the sense of trustworthiness in relation to a god, to a fate or to history. In the first stage the infant receives, through the maternal persons, whatever 'faith in the species' is present in them. He learns to expect that people and institutions will know how to give and restore faith". (p.171)

Thus it seems that far from being a compensatory reaction of the disappointed child-father relationship, the genuine religious sentiment in its natural process has its roots in the experience of the love of, and gratification of a mother figure at this stage. Pruysers in the Loomis symposium, however, suggests that

"Instead of jumping from (Erikson's concept of 'basic trust') to religious faith of unspecified nature, why not take the intermediate step, based on James' distinction between the healthy and the sick soul, and say that if trust is present whatever faith may be the next step in the person's life will be the religion of the healthy rather than of the sick soul." (p.7)

The implications of this are obviously of value.

The predominantly mother-centred stage persists into the second of Erikson's stages, Early Childhood, which together with the first covers the first three years of life. This second stage "related to anality and to muscular development" (p.172) is that of Autonomy v Shame, Doubt, and results "in a sense that the child can master himself and his environment more than he needs to be mastered and to have things done for him." (p.172) Similarly,

"this whole stage is one in which the child learns to control himself in accordance with certain regulations demanded in his culture. If the regulations are transmitted in such a way that the child received a good impression of the self-control of those who are delegated to control him, he should end up with a sense that, all in all ... given regulations and rationale, one is able to regulate oneself more than being regulated." (p. 173)

Loomis also connects this stage with the development of the Super-Ego and Values, defining a concept of "good things" as those "that were approved of by the people who took care of me." (p.12) The child's first differentiated experiences with the father-figure come at this age, one that is directly relevant to moral development and to what Erikson calls "the life-long problem reflected in our laws and liberties." (p.174) But the child-mother relation is still the vital one, and for Gruehn, this stage, 18m - 3 yrs., marks the development of infantile prayers linked with the mother, a "Gottlösen Kind-Mutter Gebet," yet forming the basis of the new link to be made, directly with God. (p.384) Obviously this transition will depend to a great extent on the religious view of the mother concerned, more so than at any later stage. Empirical support for this theory can be found in two independent studies carried out to investigate the validity of Freud's interpretation, especially that of the need of an omnipotent Father figure, namely that

1 In LEONARD, A. (1957) "Notes on "Die Frömmigkeit der Gegenwart" by W. GRUEHN (1956) Lumen Vitae, op. cit., 233-243

"the derivation of religion from the infant's helplessness and the longing for a father roused by it seems to me incontrovertible, especially since this feeling is not simply prolonged from childhood days, but is permanently sustained by fear of the superior power of fate. I cannot think of a need in childhood as strong as the need for a father's protection...." (p.72)

Nelson and Jones adapted Stephenson's Q-sort technique to study the relationship between attitudes to God, Father, Jesus-Christ and Mother: correlations were calculated between the six possible combinations arising from the scores of 16 American adults, all Protestant, eight male and eight female. As expected, a significant correlation of \( r = 0.664 \) (p. < .01) was found between the scales God and Jesus Christ. In contrast, the comparison of God-Father was not significant, \( (r = 0.197) \) while the God-Mother correlation \( (r = 0.427) \) was also significant at the 1% level. In both these cases (God-Father, God-Mother) the correlation was higher for females, (the latter being 0.491 as cf. 0.363 for males.) In the correlation Father-Jesus Christ only the women's scores were significant \( (r = 0.543 \text{ as cf. } 0.118 \text{ for males}) \), but the mean group score was again significant, \( (r = 0.331) \). More equal correlations were found for the 2 sexes in the Mother-Jesus Christ relation, \( (\text{mean } r = 0.378) \). Marked inter-subject differences were found, indicating that within the sample differential parental experiences may well have been at work.

Nelson concluded that,

"the concept of God is always in a much stronger positive relation with the Mother image than with the Father image. In addition the relation God-Father has non-significant relations for all the sub-groups, except those who show little differentiation between positive and negative sentiments for both Father and Mother". (p.297)

Strunk (1959) used the same procedure, but with 40 subjects, (20 men and 20 women) age 19 - 27, studying for the pastoral ministry or religious education in the Protestant faith. While the previous results were in part confirmed there were marked divergencies. Again a strong correlation between God and Mother was found (r = .505) and between Jesus-Christ and Mother (r = .490); but so were those between God and Father (r = .453) and Jesus-Christ and Mother (r = .505).

Men subjects showed a higher correlation between God and Mother (r = .559) then God and Father (r = .464) while the women showed an opposite trend, God and Father (r = .442) being stronger than God and Mother (r = .411).

Godin and Hallez have criticised both these studies on statistical grounds, and found they could raise several of the figures quoted by using "the Fisher correction." In their own study they controlled such factors as "age and conjugal situation of the subjects, (and) whether their parents were deceased or living" (p.256). Their 70 subjects were 30 men (10 unmarried aged 17 - 19; 10 married men with families, aged 30 - 44; and 10 contemplative religious, aged 23 - 57), and 40 women (10 young girls, students or teachers, aged 20 - 28; 13 married women, with families, aged 30 - 39; 7 older women, 2 married, aged 40 - 50, and 10 teaching nuns, aged 24 - 42). The 60 original Nelson-Jones statements were used in translation, and confirmation was found for the previous studies on the following lines:

(a) Parental images play a variable but important part in the psychic conditions from which the psychological attitude to God develops.

(b) The conditioned link (correlations) appears stronger and more frequent with the maternal image among men, and the paternal image among women.

(c) This tends to fade out with age (and)

(d) ... is all the stronger when there is a more marked rejection or preference for one of the parents (either) towards the characteristics of the parent preferred, or seriously compromised by close relation with the unfavoured parent ..." (p.276-7)

Lest we should be tempted to attribute the findings of the first two studies to the influence of what Erikson (1950) has termed "Mommism" on contemporary American personality formation, we must also quote the findings of a further study by Siegman (1961) on two separate groups of students. The first group was composed of 85 first year students at Bar-Ilan University in Israel, 60 female to 25 male, mean age 23.6; the second of 79 male medical students at Maryland University, also first years, mean age 22.9 (representing roughly equal numbers of Protestants, Catholics and Jews). This time it was Osgood's Semantic Differential (1957) that was used and the three major factors of Evaluation, Potency and Activity were developed. Only the latter factor of Activity showed any correlation between God and Father, and this only for the U.S. group, despite the traditional associations of goodness and omnipotence with the Christian concept of God. However, when the subjects were divided into those with high and low religious
evaluation in their own lives ("High" scoring 7 and over, "Low" 4 and less, on a 10 point scale) significant levels did emerge on all three factors, but only for the low religious evaluation group (Evaluation and Potency at 1\% level of Probability; Activity, as on the God-Father assessment, at 5\% level). In contrast, subjects with high religious evaluation produced low or even negative correlations:

(Evaluation at -.19; Potency .00; Activity at .18.) Unfortunately no analysis was made of sex-differences here to compare with the previous studies where marked differences did emerge. Such techniques as this with further refinement can throw needed light on an important aspect of the matter at issue, namely the function of the child-mother relation in our attitude to God. We cannot from such scores as those quoted discover at which stage of the process such a link is formed, nor how it can be damaged or rectified at a subsequent stage, but the catechetical implications outlined by Godin\(^1\) are of value

"if Christian catechesis hopes to prepare the full development of Christian attitudes, it should signify the divine Paternity in some other way than by parental images (either paternal or maternal) ... To recognise this divine Paternity any parental image is bound to fall short (the maternal image as much as, if not more than, the paternal one..." ) (p.284)

We can now assess the relevance of Oraison's\(^2\) warning, a writer who as analyst and Roman Catholic priest is doubly aware of the dangers of such pre-rational maternal influences, if they become fixated, on the attitude of Catholics to the two Mother figures present

1. op.cit (1964)
"in connection with the Blessed Virgin or with a certain conception of the Church ... The excessive or dominant persistence of infantile emotional reactions gravely increases the likelihood of falsifying or contaminating the objective perception of this mystery in all its transcendance. In this situation the subject has plenty of chances of grasping imperfectly what we could call the 'theological dimension' of the Blessed Virgin, and of transforming her, unknown to himself, and in an implicit way, into a sort of protective spirit, the object of a cult that is more superstitious than anything else". (p.137)

Similarly

"emotional retardations have the curious but logical effect of limiting the concept of the Church to its human, temporal, and let us say, administrative aspects ... It is a collection of ecclesiastical and semi-ecclesiastical organisations, with rites, customs and rules" (p.140)

To avoid and correct both aspects of this distorted mother-image,

Oraison emphasises that

"the mother must do all she can to make it easy for the children to pass towards adult autonomy in relationship with her. They cannot be true [children of the Church] - or of the Blessed Virgin - "save to the extent that they no longer feel the emotional need to be children of a woman." (p.142)

This could be borne out again from cases of abnormal religious phenomena, even at the neurotic level. Dominian, has shown how doctrinal doubts or lack of devotion to the Blessed Virgin are frequently associated with the unresolved maternal problem of infancy.

"when (patients') own ambivalent and hostile feelings towards their own mothers became clearer, they have all spontaneously noticed a gradual change in their attitude and religious practice towards our Lady." (p.22)

Thus it can be argued that while genuine experiences of parental, and especially maternal, affection are basic to the growth of our concept of God, it is only so far as we have grown beyond the stage of infantile

dependence that we can fully approach Him, even on the supernatural level. To quote Oraison¹ again,

"one cannot really be a 'child' before God unless one is sufficiently adult before men." (p.168)

The majority of writers on religious formation begin at the next age group, the three or four year olds. This for Ranwez (1959) whom we have already met as the opponent of Mailhiot in the Father-centred controversy², is the age of an awakening under grace to an awareness of God via family prayers, reverential silence and singing. Tilmann³ similarly gives us an example of how this natural awakening can be accompanied by a direct religious formation of the child, for example

"at the age of three when the mother gives her first talk on God.... It may be an apple that gives rise to the first talk of God. The mother.....goes on to speak of the heavenly Father who made all things and from whom all things come... Let us thank him;; My God, I thank you for giving me this beautiful apple, I am longing to eat it."

"In this way the child already experiences the meaning of receiving and thanking. Soon, he will learn to ask and return thanks...The spiritual experiences and exercises of this age are an irreplaceable treasure for the whole life." (p.42)

There is however a danger here that prayer will be associated too closely with the wish fulfilment level diagnosed by Freud (1933), and remain at this infantile and vulnerable level at later stages.

A valuable piece of insight can be found in

2 present study pp. 28-29
Worden’s context is the prayer themes of the psalms. He draws our attention to the fact that

"Young children are notoriously slow to express their thanks, and the social convention of saying, 'thank you', whenever anything is given, has to be imposed on them by dint of constant correction and encouragement. It certainly does not come naturally! On the other hand, young children are most eager to tell others of what they have been given... Praise comes to them so much more naturally and spontaneously than thanks. It is only when the child's praise has been received with coldness, indifference, or even hostility, when in fact it has been labelled as boasting, something regarded as bad, that the child reluctantly abandons his practice of praising his benefactors, and becoming a wiser and more sophisticated person, he begins to murmur his thanks so much more readily". (p.52-3)

Worden’s aim is to make us see the relevance of this in the development of the religion of Judaism and of Christianity, but it is highly important to the religious experiences of children at this stage, and has obviously been underplayed in the past. At the same time it can help us to explore the psalms for short excerpts that children will readily "learn by heart".

The Father-centred approach is more appropriate to these years 3 to 4, which Erikson defines as the Play Age, of exploration of people and things but still within the context of the family circle. For Freud this was the genital stage, but Erikson sees this as one "Phallic-Ambulatory drive" (p.176), the intellectual aspects of the latter being included in the former, rather than a mere sublimation of it, although precipitated by the


2. op.cit (1950b).
"interest ... aroused by sensations in the genital organs, by a general awareness which is intensified by cultural ways of counterpointing the sexes at that age, and maybe by experiences of shame ... Psychosocially speaking, the main emphasis is now on motion towards goals, many of which for the child have to be play and fantasy goals." (p.177)

In this dual way the child gains an awareness of himself as an individual, distinct from but related to the other objects with which he comes into contact. It is here that respect for people and things has its origin, and is the stage at which a crisis of Initiative v Guilt is lived through:

"there is a great expansion and intensification of fantasy at this time, and also a great development of guilt in fantasies in which one has "approached" people or goals which belong to other people, or "approached" them in ways strictly reserved for other people. This is of course, an important aspect of what in psychoanalysis is called the Oedipus Complex..." (p.177)

A comparison can usefully be made here with the account given of this stage by Oraison\(^1\) which agrees with Erikson in the dual aspect of this stage.

The experience is one of acquiring a sense of "social reality as a boy or girl, as the case may be. The peak of his early childhood, this period is of basic importance. One could say that the majority of later difficulties in social and conjugal adjustment are rooted here." (p.72)

Oraison continues with an explanation of the identification that has already taken place with the parent of the opposite sex, "a natural relationship of a complementary kind, confused but nevertheless very deep seated". Now comes the crisis at which the

\(^1\) op.cit (1959).
"child is faced with the necessity of ....sharing....he now discovers the importance of the parent of the same sex as himself in relation to the other parent....His first reflex will be to refuse what he resents as a dramatic threat to deepest security....

But this very crisis provides

"....his first positive preparation for a later possibility of true love.....the Christian life is precisely love supernaturally enlarged in charity, in the framework of the community par excellence which is the Mystical Body of Christ". (pp.73-74)

However, this transition is not achieved without difficulty, and especially for the boy, as Erikson continues, in his

"relationship to the father with whom he already wishes to identify...... In fantasy the boy does all kinds of things as the father does them. This then becomes the soil for sinister and hidden guilt feelings, guilt feelings which must balance a secretly wild sense of unlimited initiative. This has eminently to do with the super-ego development." (pp. 172-178)

But at the same time, this third stage, as Léonard's article based on Gruehn shows, is

"one of pre-magical piety. The child's prayer becomes real and is based on conceptions related to his mental and affective development. A personal element enters this prayer, but is still entirely determined by the influence of his environment especially that of his mother. Prayer may also take the form of play....which it would be premature to stifle by transformation into what adults call a serious matter." (p.239)

The dangers of fixation at Erikson's "secretly wild sense of unlimited initiative" have been expressed in the previous section with Mailhiot's study of pre-school French-Canadian children's fantasies, and could doubtless be further illustrated from the casebooks of abnormal psychology. But an equal number of cases of religious paranoia, not only of the

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1 op. cit (1957)
crippling fear of a punitive Father-figure but also of less stringent but ever persistent scruples typified by the existence of elements of Jansenism even today, could doubtless be related to distortions arising at this stage and persisting unaffected by subsequent rational Father-child experiences.

This is important in assessing the trend in recent years of presenting the young child with its first teaching of God as the Father, in deliberate opposition to the previously practised presentation of Him as God made Man, and especially as an Infant. Mailhiot shows how support for this new development is based

"on apologetical arguments. According to its supporters, teachers should follow the method by which God revealed Himself to man. No one could understand the art of teaching better than He. He proceeded stage by stage, and only revealed Himself first as one God. Only gradually did He judge humanity ready to know Him as Trinity. Then He sent us His Son. Did He not point out in this way the path to be followed by teachers entrusted with the initiation of young minds to the mysteries of faith..." (p.279)

Mailhiot dismisses this approach, preferring that of St. Thomas, who showed how

"the Word was made Flesh, God became Man ... to make Himself accessible to men ... He shared our mortal condition to make Himself accessible to men in every situation, every stage, every age. If He became a Child, was it not in order to be accessible to children as well? Where children go wrong on account of their tender age and extremely simple modes of thought, is that in their stories, the condition of being a child, far from seeming to them the poorest and lowliest, is the best condition of all ..." (p.286-7)

1. Jansenism. An austere school of 17th century French spirituality, which developed a legalistic form of predestination, condemned by the Church; in particular it presented a view of God as harsh and accusing.

2. op. cit (1961).
To correct this, he adds a teachers' Commentary showing that

"when giving religious information, he must respect the modes of thought of these tiny children, by putting the incarnate God before them as a Child ... Their spiritual life will have an opportunity to develop if it can succeed in breaking away from its deep-rooted ego-centricity. Our Lord must become more than a mirror or a projection of their ideal self. He must become the Child both most like and most unlike themselves." (pp.287-8)

The problem remains, however, that such a concept of God is frequently abandoned by the independent adolescent as "kid's stuff". To avoid this possibility, we must consider Pohier's arguments which indicate that the infantile religion revealed by Mailhiot's study need not persist at later stages if handled carefully. He carefully examines relevant factors in Piaget's studies of ego-centricity in children, already referred to by Godin, but stressing that

"... childish mentality develops into a more adult form by getting rid of the ego-centric perspectives which characterise infantilism. This is a long and difficult task, spread over a period of years (according to Piaget from 5 - 6 to 10 and 12 years) but experience has shown that it is a necessary and possible development. It comprises two types of factors; outward factors as they could be called: the experience the child makes of two kinds of failures caused by these errors of outlook in his contact with things, and with people; and, one factor we could describe as internal, a key factor; the orientation towards reality. For the child truly seeks reality, even if he does so in a faulty way."(p.215)

This process is surely equally "necessary and possible" in religious formation, given adequate understanding of the mechanisms of maturation and grace. This task is one for the Junior School years, and in this light we shall tackle the next major stage of our investigation.


2. present study p. 18
Goldman also provides two valuable conclusions to his own work that are relevant here:

(a) "Since the sense of awe or feeling of the 'numinous' of the Infant child appears to be quite strong, this sense of mystery must be respected. While the God who cares and guides and is our friend is mediated through the life of Jesus, the 'otherness' of God must not be glossed over by intimate sentimentality.

(b) We have seen that anthropomorphic ideas of God are inevitable and natural in the child's development. These anthropomorphisms, can perhaps be refined and spiritualised by continuous focus upon Jesus, as an older and stronger man, rather than Jesus as the helpless babe of Bethlehem. This would seem to answer the need of the young child for a strong and dependable relationship as he experiences more and more the fallibility of parents." (p.202)

The danger is that the Childhood of Christ remains limited to His Infancy and does not develop into the fulness of the Sonship demonstrated by the actions of His public and risen life. It is as the Son, the Ascended Child now reigning at the right hand of the Father, that many adult Christians have failed to follow Christ. Studies such as Mailhiot's and Goldman's give us both sufficient cause for alarm, and the incentive to investigate the origin and development of religious concepts. Long-term studies exist such as that outlined by Navarra (1961) showing the two year process of questioning by one intelligent small boy and of answers given by his mother which was necessary before he had finally separated out the concepts of smoke, steam and mist. This study could be the basis for mothers of young children who are anxious to clarify our understanding of this process.

1. op.cit (1963)
Finally we must not omit a less controversial but equally relevant aspect of our insight into the psychological development at this stage, when the foundations of a healthy and even spiritual concept of sex can be laid. From 3 - 6 the child is naturally inquisitive in this sphere as part of his whole exploratory drive, and unless mishandled by over-anxious parents can develop an objective attitude that will persist during adolescence into adulthood. To quote Oraison again

"in this as in the previous problems, the emotional environment in which the child grows up has quite as much importance as anything he is told ... the point is that in the course of the first emotional stages of his life the child should enter into an instinctive and positive acceptance of his own sex: that he should not be afraid of it, and that he should not have any impression of being either overvalued or undervalued because of it". (p.148)

Similarly

"it is very clear from the start that (he must be told) nothing but the truth - as much of it as he asks for and is capable of receiving and understanding ... If "Santa Claus" and the "stork" are to be proscribed on the ground of mental health so much the more should they be excluded on the ground of Christian education." (p.148)

3. **Primary School Development**.

In the previous section we have interpreted the early stages of religious development mainly in the light of psycho-analytical theory. The relevance of this to our understanding of child development does not diminish during the latency stage covered by the Primary School years, but it is here that the contribution of Piaget in particular has made most impact on current educational method and can help us in assessing the material outlined in the previous section. But first we will return to Erikson whose Fourth Stage — The School Age — covers the whole latency period until Adolescence, and is typified by the conflict of Industry v Inferiority.

"It is the stage at which the child forgets most of his earlier experiences, 'forgets about' much of his relationship to his family and what he wants from them, can turn to tools, objects and work situations; he can learn with others to do competitive tasks and the tasks of finishing things." (p.179)

Two relevant points emerge here, especially for the 5 - 7 year-old. First the resolution of parental ambivalence, especially for boys in relation to their father, would make this stage rather than the previous one the ideal time for introducing and developing the reality of the Fatherhood of God. For children of both sexes, "My Daddy", becomes an object of pride and emulation, and boasting about his attributes is a frequent theme in conversation. The second relevant point is that of the social elements of the learning process which predominate during the first year or two at school. Adult example continues to be of importance here, but the 5 - 6 year is also

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capable of participating in small groups, and of having the experience of giving and sharing as well as getting. This social element has until fairly recently been neglected in our religious formation, especially in the preparation for the Sacraments of Confession and Communion, the ecclesial and corporate role of which is beginning to influence our adult approach to these sacraments and could well be initiated at this stage.

Equally relevant is Erikson's comment on the interdependence of home and school at this transitional age; in the sphere of religious training a continuity of approach between parents and school is essential, and in the present situation we can see a dual problem. Progressive parents, such as those who collaborated with Ranwez (1959) to produce a family-based guide to religious formation, or who are at least prepared to follow the types of religious formation with their children, do not always find continuity for this approach in the Infants' School. Similarly, many children, unlike those in Mailhiot's sample, arrive at school completely uninitiated in religious practice or knowledge, which presents special problems for even the progressive teacher. More parent-teacher associations are needed for mutual education and stimulation before we can feel genuinely optimistic about these highly important years of the child's religious development.

Erikson, however, does not differentiate between the marked intellectual development that occurs, especially between the age of
7 and puberty, and which is matched by equally marked social and emotional development. For this we will return to Piaget (1926-8), drawing on whom Gruehn\(^1\) outlines the 4-7 year old's mentality as one of "magical piety" (which) might be compared to that of "primitive peoples. At this age the child is by nature an animist. He endows things with a life like his own, ... His imagination ignores the impossible, and quite naturally peoples his world with angels and devils." (p.240)

Goldman\(^2\) comes to practical conclusions on the same lines:

> The major task of religious education in the Infant School is to fees the child's cruéd deity concepts and his attitudes towards God in such a way that he grows away from his crudities towards a fuller and more mature interpretation... it is probable that much of the material used with infants only tends to reinforce crudities rather than disperse them." (p.200)

Gruehn, however, typifies the child of this age-group as "naturally credulous, trusting, communicative..." (p.240) which would make this an ideal stage for correcting, in a school context, some of the infantile distortions as yet unverbalised. Allport (1950) specifies this as the time for the correction of infantile views.

Piaget's more recent contribution (1953) to the study of children's thinking and concept formation on the other hand is by no means universally upheld, nor is it without a certain looseness and lack of method. Hearnshaw (1959) sees this as necessary and perhaps salutary at our present stage of knowledge, but much of his data is applicable

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1 in Léomard, op. cit. (1957)
2 1963 (op.cit).
to the present phase of religious development at which the transition from pre-magical piety to a more rational religious behaviour should be made. The studies already outlined reveal quite clearly how frequently this transition has failed to occur; Larivière's and Sandron's objective tests of catechetical knowledge reveal a complete failure by 12 - 13 year-olds to have assimilated abstract terminology during the primary years, a process whose origins we saw admirably demonstrated in the distorted verbalism of Goldman's six-year-old. And yet Larivière was careful to select items that were judged by a panel of theologians and experienced teachers to be within the grasp of children of this age. Piaget's stages in the "Growth of Logical Thinking" (1953) are relevant here; despite the rapid increase of active vocabulary and intellectual functioning which workers such as Watts (1944) and McCarthy (1954) have outlined, the meaningfulness of such material remains at a "concrete level of operations". The child of 7 - 11, according to Piaget, can deal with the properties of the immediate object world, but a figurative or abstract interpretation of words and phrases does not appear until early adolescence; at the earlier stage, 3 - 6, thinking is at an even more primitive level, that of the representational stage, as Mailhiot's findings bear witness.

1. op.cit. (1961)
2. op.cit. (1957)
3. op.cit. (1963) present study pp. 41-42
4. present study pp. 26-28
We have already outlined Fohier's and Goldman's discussions\(^1\) of how this process should evolve naturally to a more adult way of thinking. Especially in the religious sphere there is a danger of conceptual distortions arising in the minds of children at this stage and which not only persist but serve to prevent a rational acceptance of the reality of the concept at the later, more appropriate stage. McDowell's study (1952) has given us some evidence of this. According to Nichols\(^2\) it is highly probable that the early adolescent rejection of religious beliefs arises from such childish misconceptions rather than in the actual unacceptability of the truths involved. At the same time there is the danger that other adolescents will keep their religious beliefs in a "water-tight compartment of the mind", never exposing it to the critical powers of their intellectual development in other spheres, for fear of "losing their faith". (p. 771)

Religious teaching during the years 6 - 9 for Roman Catholics are mainly concerned with preparation for the Sacraments of Confession and Communion, and Godin\(^3\) has shown the relevance of Piaget's studies of animism to the difficulties likely to arise at this stage, particularly from faulty teaching. Godin's "Psycho-Pedagogical Implications" are too long to be quoted at length, but he exacts a two-fold requirement:

"(a) Give a correct teaching of the sacramental doctrine, that is to say, within the authentic scriptural climate and the truth of the council definitions ..."

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1. present study pp. 75-76
3. op.cit.(1960) cf. present study pp. 34-35
(b) Transmit a sacramental mentality despite the more or less strong propensity to a magical mentality among the listeners."

"Without falling into abstract ritualism, which is hardly in keeping with these children's years and, in any case, with sacramental theology, these catechists will give up trying to obtain easy results; the stories of frightful happenings to sinners who refuse to go to confession and the fantastic ones of miraculously bleeding hosts. They will reject easy but doubtful imagery; stain-removers or dry-cleaning for the stains of conscience, as also sacred vitamins for anaemic souls. They will purify the artificial processes of sacral sentimentality; the psychological relief obtained by having told the priest everything, prior to the consoling visit to the divine prisoner of the tabernacle." (pp.293-4)

It is also worthwhile to quote Godin's own conclusion ...

"As psychologist and theologian, we have no sort of recipe (or 'magical' formula) to guarantee the transmission of a sacramental mentality to listeners who are still more or less penetrated with magical mentality. To bring the psychology of the listeners into contact with the revealed message remains the constructive task of religion teachers. We shall merely be happy to have helped them, by our research, to detect with more precision the existence of a magical mentality, typical in the elder children (but in no way exclusively theirs) to assess its strength and to obtain, we hope, its gradual elimination." (p.295)

Now that current catechetical method postpones the learning by heart of definitions until the first years of the secondary school, it would surely be a fertile meeting ground for theologians and experienced teachers prepared to experiment, to tackle the question of Junior School religious curriculum in the light of our present knowledge. The Teaching Church has always insisted that the baptised child has the right to become familiar at his own level with the whole range of revealed truth: for the early centuries this was carried out in the dual context of the family and the Liturgy, both of which are slowly regaining their rightful place in Christian education. We know the present form of doctrine has only come into being after a long and painful evolution;
the Catechism definition of a sacrament, for example, was only realised in the twelfth century; why should we impose it ready-made on the child at a premature stage of its own development? The child like the Church can form a living concept of what a sacrament is by living a full sacramental life long before it is capable of forming an abstract definition. Learning by heart need not disappear from our religion lessons, especially in the later Primary years when it comes so easily and gives a valuable sense of achievement.

Keeping in mind Goldman's warning that

"... it requires a mental age of at least 9 years before the simplest Biblical material can be understood at anything other than a crude and materialistic level ..."(p.200)

we should investigate how far bible stories and historical facts can be absorbed at this age, as Godin (1959) has done in applying Piaget's study of concepts of Time and History to the teaching of Sacred History.

This is an obvious field of experimental teaching, as is also the impact of a vernacular liturgy on children of Primary age; we have seen the distortion that can arise with Goldman's six-year-old, exposed to purely adult terminology, yet simplified versions of the Epistles and Gospels supplied in children's prayer books do not always satisfy the child when they do not tally with "what the Priest is saying.

We shall later discuss the validity of 7 years as the "age of reason", especially in the light of studies reviewed by Boehm which clearly show 9 years rather than 7 as the "crucial turning point towards

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1. op.cit. (1963)  
2. present study pp. 41-42  
greater maturity" (p.73) in conscience development. Lewis, in the context of children's difficulties over Confession, points out:

"When a child has learned that this or that thing he has done is naughty, he may be sorry for a short time. But it is not in his nature - or at all events it should not be - to brood over his misdeeds ... He has been forgiven and has said that he will try not to do it again. He is as certain of God's continued love and forgiveness as he is of his parents'. I have found that quite a number of young children cannot understand why they should have to bring the matter up again in confession. I have even heard them suppose that God had evidently not forgiven them after all ... There is another misapprehension which can have quite serious consequences ... he may come to think that contrition is only necessary in the confessional setting. But by the time the seven-to-eight-year-old child gets there, he has often forgotten the particular ways in which he has done wrong. Therefore his penitence is now a mere formality." (p.188-189)

Similarly difficulties arise in the instruction of children for the reverent reception of Holy Communion, especially in the fears some of them experience of biting and desecrating the sacred host. That these fears arise regardless of careful, and may be deepened by careless, instruction is explicable in the terms of Freudian oral-aggression, the mechanisms of which should be understood by those responsible for instructing children of this age. A variety of psychometric techniques are available for exploring these and other problematical issues; projective tests of all kinds as outlined by Henry (1960) might well be used here.

These are only a few random suggestions thrown out in the hope of stimulating more competent workers to tackle this neglected area of experimental investigation, working on the hypothesis made by Bruner.  

"that any subject can be taught effectively in some intellectually honest form to any child at any stage of development... No evidence exists to contradict it. Considerable evidence is being amassed that supports it... Nor need we wait for all the research findings to be in before proceeding, for a skilful teacher can also be experimenting by attempting to teach what seems to be intuitively right for children of different ages, correcting as he goes." (p.53)

Teachers of young children usually feel more satisfaction with the effects of religious instruction than their colleagues grappling with the problems of adolescents. Yet we cannot overlook the fact that these very problems may only be unresolved ones remaining from the Primary stage. It is probably in these formative years before puberty, when we pride ourselves that our religious teaching is "so easy" and so successful, that we have already begun to fail.

4. Adolescence.

a) Introduction.

At this stage we shall return to our outline of psychoanalytical theory, in order to assess its relevance to the empirical data of the previous section. We shall not only continue Erikson's stages but also draw upon Anna Freud, who has thrown much light on the mechanisms of adolescent behaviour, mechanisms which are undoubtedly relevant to our subject. However, in the lengthy bibliographies of works such as that of Guittard, both Anna and Sigmund Freud are conspicuous by their absence.

3. op.cit.(1953).
Anna Freud shows how the increase of instinctual energy at physical puberty results in the typical adolescent behaviour of unruliness, voracious hunger, and even delinquency. This regression to infantile oral and anal interests undermines the previously established reaction formations, but now the process is complicated by the added element of an often rigid Super-Ego. The adolescent thus has recourse to all the defence mechanisms of the infancy and latency periods, such as repression, displacement, denial, reversal; phobias and hysterical symptoms may develop, and obsessional thought and behaviour patterns emerge. An apparent improvement in the eyes of the adult occurs when behaviour progresses to the genital level - genital behaviour being more socially tolerated, especially from males. Yet this improvement is often deceptive; earlier anxieties and defence mechanisms tend to reappear, resulting in two new distinct phases of development, the ascetic and intellectual - or rather "pseudo ascetic" and "pseudo-intellectual" - equally typical of the teens, and interpreted here as extreme forms of sublimation of sexual instincts. This pseudo-ascetism overflows in opposition to "the most ordinary physical needs" (p.168) such as food and sleep; but since no compromise or substitute formations develop, the reaction that frequently follows is a swing in the opposite extreme of indulgence in all spheres. The pseudo-intellectualisation process develops from the pre-puberty preoccupation with concrete, tangible objects and facts, into an almost insatiable desire to discuss, to thrash things out, to argue. It is this drive
(rather than an overt homosexual attraction) that often leads to the formation of particular friendships. Adults are often surprised by the mature and expressive content of diaries and essays at this stage; Anna Freud refers to the

"wide and unfettered sweep of their thoughts ... the degree of empathy and understanding manifested ... their apparent superiority to more mature thinkers ... and even wisdom which they display in their handling of the most difficult problems." (p.175)

But equally revealing is the failure of such insight and idealism to be carried over into actual behaviour. The adolescent's basic "preoccupation (is) with his own personality", (p.175) rather than the reshaping of the world as such for

"the abstract intellectual discussions and speculations in which young people delight are not genuine attempts at solving the tasks set by reality". (p.177)

Erikson's account of Adolescence, Stage Five, has a different emphasis from Anna Freud's and is both more precise and more complex. As before, there is a dual biological and emotional content in the developmental crisis, again in a social context, which is now typified by the conflict between Identity and Identity Diffusion.

"In puberty and adolescence all samenesses and continuities relied on earlier are questioned again, because of a rapidity of bodily growth which equals that of early childhood, and because of the entirely new addition of physical genital maturity..." (p.227)

At the same time adolescents are

"now primarily concerned with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how to connect the roles and skills cultivated

earlier with the occupational prototypes of the day ... It is primarily the inability to settle on an occupational identity which disturbs young people ..." (p.228)

Where Anna Freud diagnoses the motivation behind the formation of "particular friendships", Erikson throws interesting light on the process of hero-worship and "falling in love", (Erikson's own quotation marks,)

the latter being

"by no means entirely or even primarily a sexual matter except where the mores demand it ..." (p.228)

The function of this drive is the need to achieve a unified sense of identity, earlier attempts at which may cause a temporary stage of over-identification

"to the point of apparent complete loss of identity, with the heroes of cliques and crowds." (p.228)

Similarly, at the "falling in love" stage, "many a youth would rather converse and settle matters of mutual identification, than embrace." (p.228)

Physical intimacy with the opposite sex is the task to be achieved by the young adult of Stage VI rather than by the adolescent who is still in search of his own personal identity. Erikson's 1 description of adolescents who

"may either be crushed by sexual experience,s avoid them altogether, or sometimes try, as it were, to crash through to genitality, without success," (p.186)

echoes the previous remarks of Anna Freud 2 on the failure of genital behaviour to liberate the adolescent from his basic and necessary preoccupation with self. Finally 3 he points out that while in more

1. op.cit. (1958b)
2. present study p. 87
3. op.cit. (1950)
primitive societies

"puberty rites and confirmation help to integrate and to affirm the new identity,"

our Western society is suffering from

"the deep need of youth to redefine its identity in an industrialised world." (pp.218-219)

We must now examine our experimental data to see how much is explicable by these natural mechanisms and how far the religious instruction of this and earlier stages merely contributes to, or actually helps in the resolution of, the developmental problems of our adolescents. As in the previous section we shall deal first with the boys' data, then with that of the girls - even though neither of the above quoted authors have stressed inter-sex differences.

b. Adolescent Boys.

Guittard's study, as we have seen, makes little attempt to examine the underlying mechanisms of his boys' reaction to religion; this type of analysis of data belongs to the first approach differentiated at the beginning of this study, namely the purely descriptive approach. Yet Guittard has been sufficiently objective in the presentation of his data to enable us to view as perhaps less disturbing some of the violent "areligious" manifestations, while being less satisfied with the "fervent", and more aware of the predicament of the "divided". Guittard's problem was to attempt to classify data from 2,000 boys covering in some cases up to seven years' development. Harms (1944) with 4,000 adolescents, could find no classifying system beyond that of three major groups:

1. present study. p. 46
Group A covering the conventional and conservative, without any evidence of originality in religious fantasy; Group B show more originality using abstract, symbolic forms, witnessing to deep emotional experience, while Group C can best be defined as "Jungian". Guittard seems to have fallen into the opposite pitfall of imposing a complex classification system upon his data which he then proceeds to call "psychological types." Initially this typology was based on three groups within his boys, the "vicultural", "non-vicultural" and the "divided" (pp.466-7) derived from Pascal's three types of men (ie. the reasonable, happy men who, having found God, serve Him; the reasonable but unhappy man, who, though having failed to find Him, still seek; and finally the mad and unhappy men who live without either seeking or having found Him.) However, as Guittard’s last group, the "divided", was by no means as homogenous as the two extremes and contained the largest number of the sample, it was further subdivided into three subgroups with the two additional types, the "indifferent" and the "traditionalist".

Guittard finds confirmation for this typology in the classical work of such psychologists as Klages, Foerster, Adler and Jung, and even claims a correspondence with Kretschmer’s Body Types...

"each of the five types we have distinguished corresponds more or less to an organic temperament predisposed to a particular form of religious behaviour." (p.450)

No empirical evidence is offered in support of the latter claim, one difficult to substantiate by the very nature of the enquiry, which was carried out mainly by correspondence, and implemented by personal confidences, diaries etc.
But the main criticism we would wish to make, one basic to our whole enquiry, is of the definition the author supplies as to the nature of "religion". (p.27) He is content to accept the one given by Clark¹ as the "conscious attitude of the individual to the Divine Being to whom he attributes the ultimate control of his destiny." (p.23)

This is not the place to enlarge upon the controversial aspects of the role of faith v good works, but it is suggested that a definition of religion such as the following may be more helpful to adolescents at this critical stage of their development, as well as to those attempting to guide them. It is the one given by St. James in his Epistle (I, 27)

"Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world." (Revised Standard Version)

In the light of this definition, which is probably more specific to Christianity than "religion" in general, we may be able to view more objectively the phase reached by the so-called "Traditionalists" - who after all compose one third to two thirds of the whole group - the phase at which their religion seems more concerned with the good of man and society than the glory of God and His love. Contemporary theology is tending to stress more and more our inalienable ties and duties in respect to our fellow-men, within and without the body of the Church and may form a stepping stone by which these adolescent Christians can more readily achieve their full adult status before God and man.

Before leaving this study we would like also to examine the two extreme types - the "Areligious" and the "Fervent". Many of the former seem anti-rather than a-religious - a religious trait more typical of French anti-clericalism than our own British indifferentism, and can be partly understood by the mechanisms of adolescent rejection of all authority figures. Recurrent themes are those of blaming parents for having raised their children as Christians, and especially of the excesses imposed by school. Compulsory attendance at Mass, daily or on specified days, is frequently mentioned, an added complaint being the complete incomprehensibility of the service. Active opposition was engendered in some to the extent of victimising those who voluntarily attended Mass or of tempting intending communicants with sweets to break their fast in the small hours of the morning. Since the war years when this study was undertaken, France herself has taken the lead in promoting active and meaningful participation in the liturgy of the Mass, so that few children or adults today could claim to be unaware of its purpose and meaning. Compulsory attendance at services remains a controversial issue - parents presumably select a Catholic boarding school not only for religious instruction but also for the opportunities to participate fully in such services. Very few schools or even universities leave attendance at classes or lectures at a purely optional level, so why should religious services be considered less important? Yet it remains true that the Church only exacts attendance at Mass on Sundays and Holydays of Obligation, and that compulsory attendance in addition to this is unreasonable and unnecessary. An equally weighty argument is the need,
especially at adolescence, to provide opportunities for voluntary acts of virtue as the only sure way of promoting a genuine mature acceptance. But as yet we have no empirical evidence as to the effects after leaving school of voluntary compulsory attendance and it is suggested that this would be a most useful field of investigation.

It is not suggested that our outline of the mechanisms of adolescent revolt alone explain or clarify the behaviour of such "a-religious" types, but only that the problem could be investigated more objectively. Similarly we are somewhat doubtful of the validity of some of "servent" examples quoted while not ruling out the possibility of genuine "fervour" at this or any age. But the 12 year-old whose spiritual diary, recorded during his preparation for Solemn Communion is quoted in full, is obviously still at what Godin¹, terms 'the model altar boy stage' (p.280) typical of pre-puberty. Having heard of the preparation made by St. Thérèse of Lisieux during the three months before her own First Communion, the boy in question analysed the number of prayers, acts or sacrifices this must have meant per day, and set himself 10 resolutions which he was to keep during the remaining three weeks before his own. He then totalled the numbers he himself had accomplished each day, outdistancing his own original level of aspiration and concluding triumphantly

"Et j'ai battu la petite Sainte Thérèse de L'Enfant Jésus." (pp.320-322)

¹. op.cit (1960)
The culmination of such spiritual fervour in this case was a vocation to the priesthood accepted and fulfilled by the subject, 26 years old at the time of the enquiry. Yet while most of the "fervent" claimed to have heard such a call, only the minority actually answered it - which again throws doubt on the durability of such "fervent" types of experience, and suggests that attempts to provoke and value such a reaction may even be harmful in the long run.

Guittard concludes with a laudable attempt to apply his findings to the task of guiding adolescents at this stage. While giving specific suggestions for the handling of each type, he emphasises the need for a more individual and tolerant approach, aimed at bringing each one finally to the stage of rational adult who has achieved spiritual equilibrium via reason. Already by 16 or 17, or even earlier the adolescent is

"religious not because he ought, but because he wants to be. This is why the inopportune intervention by adults should be avoided and should become less necessary as personal convictions are formed. To flourish and develop, a young man's religion should synthesise his personal experience of life and grow with him, rather than being constantly imposed from outside." (p.448)

This, at least, is something to have achieved, especially in the more authoritarian setting of a French "collège", and Guittard has, indirectly, given us more than one piece of evidence to follow up. In particular we would like to refer to the comments he makes on the origins of the five "types" when he points out that

"from their first arrival at college, they instinctively group themselves together and subsequently travel at a uniform pace, faster or slower." (p.448)
With our present insight into the formation and function of groups this aspect, too, need not remain at the level of a mystery but can be applied to a more successful handling of the undoubted problems involved in this central aspect of personality development.

c. Adolescent Girls.

Much of what has been said of the psychological mechanisms underlying the religious behaviour of adolescent boys is equally applicable to girls, and will not be repeated here. Very little direct evidence is available, as we have seen, but what there is only emphasises the divergent interests and hence problems of the adolescent girl as compared with the opposite sex. From early childhood the girl has been more interested in people, in their opinions about herself, and in their own personal reactions. At adolescence this takes on a more affective tone as illustrated by Gruber's diaries (1957) which are probably more reliable than Gilen's questionnaires (1957) in detecting the truly subjective feelings of the adolescent girl. She needs especial help in attaining an objective assessment of herself and in objectifying the escapist daydreams to which she is particularly prone.

Religious guilt is a relevant question to raise here, especially as this is less violently and less frequently experienced by Roman Catholics, according to available sources.
Pratt held that the struggles of Catholic girls are directed towards the elimination of specific faults, newly developed since puberty perhaps, but still in the context of their training in examination of conscience and confession. In comparison with their non-Catholic contemporaries, he claims that they are spared "torments of a vague 'sinfulness' - they recognise perfectly well their own imperfections and they struggle constantly for moral improvement, but both the shortcomings which they realise and the goal which they seek are perfectly definite things." (p.114)

This finding echoes that of Guittard's on the helpful role provided by the sacrament of confession for boys at this stage. However, much of the absence of sexual awareness and subsequent sense of guilt may be more apparent than real with the adolescent girl. Kinsey's (1953) data confirm the findings of the studies already reviewed, and show that masturbation, in particular, is a distinctly different practice for women than for men, both quantitatively and qualitatively. The incidence for the women in his sample increased, rather than decreased, after the physical changes of adolescence and even after the age of 40, but was never more than 20% for any

2. present study p.44
3. present study p.49
given age-group; the cumulative frequency was 62%, but only 20% of this had been reached by the age of fifteen, (by which age over 90% of the men had been involved). A good proportion of the females in this sample (28%) claimed not to know that such a practice was possible; even among those who were practising it, some were unaware of the moral or even sexual nature of the practice. Many of the sample had discovered the practice out of curiosity, either as a result of instruction (acquired verbally or from printed sources) or simply to relieve a physical irritation. The techniques used by women also differed; in particular, a minority of women were capable of rousing themselves by fantasy alone.

In other areas of sexual behaviour, such as arousal by external stimuli, Kinsey showed that a woman’s reactions are less marked; nevertheless, once sexual activity has been experienced, her needs and problems are as real and intense as those of a man. The main problem seems to be one of vocabulary, and communication of information in general; the more open approach to matters concerned with sexuality in recent years enables much guilt-producing material to be discussed more objectively than in the past, thus clarifying the problem as a whole.

Much insight into the handling of such problems, not only for priests and confessors dealing with the adolescent girl but also for members of an older generation among her own sex, can be gained from Hemming (1960)
who analysed 3,000 letters written to the correspondence column of a girls' magazine, a service which was used far more than the corresponding one available for boys. As with Guittard, Hemming found that a dual adjustment had to be made - physical and social, especially in the early adolescent stage of 12 - 15; after a crisis at 15, due to a peak of difficulties, a period of more stability followed on the whole, though these later years are those that mark increase in drunkenness, attempted suicides, sexual delinquency, etc., among the post-war generation. Hemming's main thesis is that Society gets the adolescents it has created; echoing an article in 1957 he shows how contemporary society is failing to help the adolescent adjustment to adult values, particularly by failing to place any consistent set of standards before them in theory, or worse still, in practice. He outlines special areas in which the girl - though much of this is equally applicable to the boy - needs particular help which is not universally available. Under the area of school come such difficulties as adjusting to a new approach involved in transfer to a Secondary school, with the dread especially of sarcasm at the frequent fall-off of performance; physical awkwardness making P.E. the dreaded lesson after the age of 13 especially for the girl who is, or at least feels she is, over or under-developed in comparison with the others in her class; new responsibilities such as form captain or school prefect, and the embarrassing effects of "crushes" for both their subject and their object; finally the mounting pressure of homework, on top of
long journeys to and from school, preventing the girl from participating in the out-of-school activities which attract her increasingly at this age. All these combine to make Hemming insist on the need, less of advice columns, but of a system of counselling within the school community, and a greater awareness by all concerned of the underlying needs of so many adolescents at home and school alike.

In the religious context this is equally applicable to the relationships of the adolescent girl with priests, who must often be mystified by the emotional and behaviour problems she displays either face to face or in the confessional. Not only are her ambivalent feelings towards her own parents, especially towards her father, projected and generalised on to him who bears the spiritual title of Father, but the revival of the Oedipus conflict must also effect their relationship as noted by Barret. Further as an "alter Christus", the priest stands as a direct representative of Christ himself with whom the adolescent, of either sex, is endeavouring to promote a personal relationship. And yet the necessary "psychological weaning" process outlined by Havighurst (1953) by which the adolescent severs the ties of infantile dependence on the home, only to achieve a more mature relationship with his or her parents, does not mean a complete break with them either as a means or as an end. Hemming's letters showed a real felt need of help from parents, lack of communication with them being the main obstacle, even in homes where a good parent-child relationship was otherwise present. Teachers and priests alike could

1. present study. p. 52
well profit from studying the following six areas which Hemming outlines as obstacles preventing adequate guidance within the context of the home:-

(1) **Ignorance of the greater sensitivity** of the adolescent girl's inner feelings - making teasing, and especially sarcasm and public ridicule well-nigh unbearable.¹

(2) **Denial of the powers of self-determination** now developing in the girl but needing practice and guidance.

(3) **Undervaluing the role of outside friendships**, the very sporadic nature of which helps the natural elimination of undesirable ones.

(4) **Disregard of status issues** such as pocket-money, dress, bed-time, etc., parents' views often clashing (not always unwisely) with what "the other girls do."

(5) **Too little appreciation** at an age when narcissism revives, driving the adolescent to seek - and thus outgrow the need of - outside approval.

(6) **Parents' fear of sexual misbehaviour** especially in view of the publicly acknowledged flaunting of the moral code; the contemporary adolescent girl has much wider access to knowledge of the practices of birth-control, divorce, homosexuality etc., An affirmative, objective knowledge of the facts constantly publicised by the mass media - of information and entertainment alike - plus a reliance on the girl's self-respect and ability to use her freedom rather than abuse it, are even more essential today to meet this problem. It is factors such as loneliness, overcriticism, enhancing the general level of insecurity, that will drive the adolescent to the opposite extreme, especially if the necessary degree of freedom is denied.

But the adolescent girl's life is not only one of "problems" which the psychological literature has perhaps tended to overemphasise. A recent study of the aims and aspirations of school-leavers by Veness (1962) can also be helpful in guiding the idealism of teenagers, without imposing aims irrelevant to any particular age-group. One small finding of this study can illustrate its application to our present study; at all ages, marriage and a family were, not surprisingly, the future

¹ cf. Gaskell's finding - present study p.133.
envisaged by teenage girls in a variety of schools in this country. But up to about 15, this was viewed in terms of a house to manage and children to care for. The husband's role was purely a wage-earning one, and apart from assisting at the wedding ceremony (the predominant theme at all ages) he usually disappeared from the scene after the birth of the second or third child, leaving the widow to enjoy the role of creating and maintaining "a gracious way of living". It was only the 15 - 18 age group who had realised the personal relationship with a husband as the main concern of married life - a finding that is relevant to our teaching not only of the sacrament of matrimony but also of the function of a religious vocation.

d. General Findings

We have already discussed in its context\(^1\) the divergent picture offered by our own studies of adolescent religious behaviour with the general outline offered by Argyle; a knowledge of adolescent mechanisms however is relevant to the most controversial issue involved - that of religious doubt. This has become generally accepted as a "normal" phenomenon, as defined by the frequency of its occurrence, but we are now in a position to ask whether such a quantitatively "normal" phenomenon is basically essential or even "normal" at the qualitative level. Goldman\(^2\) as a result of his own research, concluded that ...

\(^1\) present study p. 59

\(^2\) GOLDMAN, R.J. (1964a) "Researches in Religious Thinking" Educational Research 6, 139-155.
"Adolescence is the time for decision, not necessarily in an evangelical sense, but in terms of an intellectual choice. Where negative attitudes develop, poor concepts tend to form and religious thinking may regress" (p.152)

Our study of the end-products of primary religious education led us to suggest\(^1\) that such a crisis of doubt is the result of mishandling at the pre-adolescent stage, rather than essential to true Christian maturity as such. The adult stage should be within the reach of all by a healthy shedding of infantile and junior misconceptions and the attainment of a critical and personal acceptance of the full teaching of the Church, rather than ending in a complete rejection of all she stands for.

Nicholls\(^2\) has analysed the crisis of faith at adolescence by comparing Piaget's findings (1959) with Newman's "Development of Christian Doctrine" (1890); he shows how the latter's analysis foreshadowed the former's more technical categories of "assimilation" and "accommodation".

"Adolescence is a major period of accommodation, in which even the most basic structures of the mind and the most deeply held beliefs are apt to be called in question and often overthrown, as the new way of thinking gathers momentum... Religious beliefs, too, though often most deeply involved with social and emotional attitudes, are not exempt from adolescent questioning .... The usual approach to this from their teachers is through the metaphysical arguments for the existence of God. But it should be noticed that the type of thinking characteristic of adolescence is hypothetico-deductive, empirical, scientific. Against this background the five ways may prove effective for a time, but may cause trouble later when the difference between metaphysical and scientific evidence is realised..." (p.771).

1. present study p. 55-56
2. op. cit. (1965)
Somerville (1960) has also pointed out that for many boys of average ability, this policy of presenting St. Thomas’s five ways for proving the existence of God, has only resulted in providing arguments for His non-existence, the intellectual approach proving too stiff a task for them.

This new orientation to the truths and mysteries of the faith has a dual basis, both intellectual and emotional. While not denying the "pseudo" elements underlying much adolescent doubt, O'Doherty (1959) feels that religious teaching should be aimed at a more mature formation of the intellect by means of full dogmatic theology, rather than watered-down truths or apologetical "proofs". As with Nichols¹ he is obviously concerned

"with the more able boys and girls who may be expected to continue their education in one form or another to the age of eighteen" (p.768).

O'Doherty continues that the main need at this stage is for true propositions rather than pious exhortations, and stresses two points needing careful handling:

(1) The difficulty of precising for an adolescent "doubter" exactly what is a true "act of faith"; this does not, and cannot, mean rational proof without any sense of mystery or possibility of progress into a deeper understanding of the doctrine concerned.

(2) The personal awareness of guilt already too vividly felt in the adolescent’s own conflicts; too much playing on Sin and Hell is more likely to produce a merely emotional conversion, soon to be abandoned (cf. James Joyce’s "Portrait of the Artist as a Young Man.")

¹ op cit (1965)
This preoccupation with guilt is usually associated with the practice of masturbation, concerning which much of the moral teaching given to young adolescents in the past has been both insensitive and too dogmatic. Kinsey\(^1\) has shown that the practice is less frequently found among girls, yet even so he can claim "there is no other type of sexual activity that has worried so many women". (p.170) The connection between incidence of masturbation at adolescence and later religious "devotion" already referred to\(^2\) may lie in the direction of abandonment of religious practice by those most concerned with this practice. In any case, the present-day teaching of moral theologians is more sympathetic, influenced by both psychoanalytical and statistical approaches to the problem. Gleason\(^3\) for example admits that the practice is statistically "normal", but refutes the idea that it is "essential" to the attaining of healthy maturity; nevertheless an adolescent's masturbation must be judged "according to his present structure of personality and psychological maturity. The Church does not judge children as men, and the adolescent is still half child" (p.225)

Similarly Suenens\(^4\) writes "without in any way minimising the objective seriousness (of this practice) we should nevertheless take pains to help young people to recognise and distinguish clearly between its objective aspect, which presupposes complete

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1. op. cit. (1953)
2. present study p. 49-50
knowledge and complete liberty, and its subjective aspect, which will depend on a complex of factors which he must know if he is to free himself". (p.79)

As with the Church's teaching on conjugal morality,

"we have no right to demand that men obey ... without, at the same time, doing everything we can to make obedience possible, without straining all our energies to make the way clear..." (p.150)

which we can only do by understanding the basic sexual drives and reflexes involved in this central aspect of our own lives.

The difficulties of masturbation at early adolescence soon give way to those of social behaviour with the opposite sex. These are more likely to be handled objectively if the young person has been helped at the earlier stage; though this may be the first time that a girl is faced with the clear possibility of serious sin. Craison's¹ suggestion is that the study of the Old Testament prophets at the time of the Captivity and Exile is "a primordial spiritual treasure" (p.161) capable of meeting the combined intellectual and moral needs of adolescents at this stage of their religious development, and one that is common to all levels of ability. Their major need is to accept objectively their own sinful membership of a sinful Church, for much of their charge of hypocrisy in adults is prompted by a defensive denial of their own weakness. This sense of sin is a communal as well as an individual concept, and should underlie our teaching of the Mass and the Sacraments as the Church's chief legacy in helping us to face and accept this weakness

¹. op. cit. (1959)
"through Christ our Lord". Oraison urges that we should avoid a merely legalistic ritualism to help the adolescents with this acceptance. In contrast:

"Why is not the religious teaching of adolescents and young people ... based on a methodical and profound study of Jeremia's, of Isaias and of Ezechiel? For, like the Jewish people in the monarchical period of their history, the adolescent and the young man come up against failure, and suffer because they do not understand. And like the adolescent deceived in his idealistic hopes, the Jewish people saw themselves conquered, stunned, sorrowful in the anguish and grief of their deportation to Babylon between the years 587 and 538 before our Christian era. In these sombre years as during the following centuries, in the midst of struggles, invasions, before their powerlessness to build the temporal and religious kingdom they knew to have been promised them, the faithful core of the chosen people reflected upon and sought to understand the meaning of this suffering" (p.161).

Oraison himself traces an admirable parallel between the evolution of a human personality and that of the Chosen Race which would well repay study not only by those concerned with adolescents but by educators at all levels.

"For a human being, the drama of his own destiny is comparable at all points to this drama of the Jewish community which through the course of the centuries learned laboriously to transcend the illusion of time... How better could he learn all this than by following, age after age, the history of the people of God? How could educators and parents help him better than by the inspiration of God's own "educational method"? Briefly, this is but a matter of living up to the requirements of a love that is real" (p.163).

Finally, we must refer to the question of the achievement of

1. op. cit.(1959).
a "personal religion" which Somerville (1960) and others hold out as the main task of adolescence. Guittard (1953) appears to view this as a personal commitment by the adolescent himself, whereas Somerville stresses the need to come to an awareness of the person of God Himself - a triune awareness; of the Person of the Father with the distinct personalities of the Son and of the Holy Ghost. We have argued in our discussion of the earliest stages of religious development that the role of good parent-child relationship is basic to the development of the concept of God as Father and of man as his child. This remains even more true at adolescence, an objective acceptance of the limitations of one's own parents being involved in the acceptance of the natural limitations of our Mother the Church and also of individual priests and nuns, before their supernatural and spiritual role can be differentiated and accepted. We have already in existence in our sacramental system a means par excellence which could give adolescent Christians an excellent opportunity for identifying personally with the Church at large - namely Confirmation. We have already seen from Erikson that such a rite serves an integrating function in the lives of the younger members of a society - only as at present administered, it usually comes too early, before the child has had any experience of his own weaknesses

1. present study p. 63
2. present study p. 90
or of his own opportunities of dedication to Christ. At the same
time, it is not until the adolescent has achieved a unified concept
of himself as a person that the true "personal" role of his own
religious life can evolve. It may well be, however, that the study
of the interpersonal nature of the Trinity, both within the Divine
persons and towards man, can assist this essential adolescent process
of achieving a sense of one's own religious "identity" within the
community of the Church.

D. Conclusion

On the whole, it is not rash to say that Roman Catholicism
has figured in the psychological literature as the arch-type of
Flugel's¹ concept of ...

"religion in its cruder forms (which) alongside its
beneficent functions ... can exercise a severe,
crippling and inhibiting effect on the human mind,
by fostering irrational anxiety and guilt, and by
hampering the free play of the intellect ... " (p.330)

In defence, "Nowlan (1957) has shown how this has arisen both from
inadequate sampling of subjects and from a failure to understand
the terminological implications of certain test items for Catholics.
He also shows from studies by Allport and others, that when
"fervent" Catholics, or those in full-time education, are tested,
they show none of the high prejudice or "closed mind" of the
stereotype produced by earlier studies in the United States in

¹. op.cit. (1945)
colleges of mixed denominations.

The picture in this country is not much clearer, but it is hardly an encouraging one. Lawlor's outline of the "typical Catholic student" for instance is a subjective one, the personal experience of a number of informed contributors, but echoes much of Fligel's conclusion quoted above. She acknowledges that

"at their best, Catholic students have a certain breadth of grasp and creativity which has often been washed out of those from ordinary Grammar Schools....(p.27)

yet feels that the majority have not only been poorly taught at the intellectual level, but have been even more handicapped at the religious level, by "a comparative lack of commitment". This is manifested both by a lack of self-discipline and organisation, the result of an over-authoritarian system of "training", and more pathetically, by

"a negative morality, which is at once too demanding and too arbitrarily fixed for them to accept it fully...." (p.33)

The accusation is a grave one and needs to be examined.

1 LAWLOR, M. M. (1964) 'The Catholic Undergraduate' in COULSON, J. (ed) Theology and the University, London; Darton, Longman & Todd.
The concept of morality to be examined in the following Section E is a complex one. As few of the workers in the field of moral development have been concerned with religious aspects of this development, this enables us to treat the data in a separate section. Nevertheless, as we have seen, moral issues have arisen within the studies of religious development proper, particularly at adolescence, when problems of sexual morality have been shown to affect religious experience, directly and indirectly.

This one area has possibly been stressed to the point of exaggeration, tending to mask any specifically "religious" development at this stage, in the eyes of the experimenters as much as in those of the adolescents themselves. Sexual behaviour undoubtedly is an important feature of adolescence, but only one; studies of human development from infancy to maturity have enabled us to view adolescent sexuality in its correct perspective, quantitatively and qualitatively. At the same time, this is only one aspect of moral behaviour; it is to the wider issue of moral development that we now turn, in order to complete the present theoretical part of the study.
E. Supplement on Moral Development

1. Introduction.

In the previous section we drew attention to the existence of a number of accounts of moral or character development in children. Since the publication of the British Journal of Educational Psychology Symposium (1957-60), renewed interest in the field can be seen in the work of McCord and McCord (1960), Bronfenbrenner (1962), Hoffman (1926), Boehm & Nass (1962), and in this country Argyle & Delin (1963). Taking the original investigations of Freud & Piaget as their starting point, the studies reviewed by the more recent contributors have largely, but not wholly, supported their findings.

Questions of morality, conscience and guilt remain complex ones to investigate, simply because of the basic problem of definition. We find the same terms in use concurrently with a wide range of meanings, in the fields of psychoanalysis, philosophy and ethics, civil law and moral theology alike. Consequently much mutual misunderstanding and even hostility have arisen within these disciplines, with an ensuing lack of appreciation, and more seriously, of practical application in areas of human behaviour where the findings of psychologists are especially needed. But this situation is rapidly changing and a more positive stage of "rapprochement" has been reached. In the field of religion and psychology, Zilboorg (1953) felt that

1. present study p.15
this "rapprochement" had begun from each direction, as shown by the
interest of continental psychoanalysts (such as Odier (1943) in
Switzerland) in the question of moral consciousness, and the detailed
study by moral theologians of the actual findings of Freud, assessed
as distinct from his avowed atheistic sallies. Yet Zilboorg was
only too aware that the task of synthesis remains a difficult one
on both sides. We can see some of this difficulty if we consult
Drever who defines "conscience" as follows:

"an individual's system of accepted moral principles, or
principles of conduct, or alternatively, and usually, the
functioning of such a system with reference to an act,
contemplated or performed, which threatens violation of
principles, involving emotional as well as intellectual
factors; the "super-ego" of Freud is an attempt at a
psychological account and explanation of its origin, nature,
development and functioning". (p.48)

This definition covers the main fields mentioned above, the theological
one alone being excepted. A similar pattern is found with "guilt",
defined as a purely affective phenomenon, or a

"sense of wrong-doing, as an emotional attitude, generally
involving emotional conflict, arising out of real or
imagined contravention of moral or social standards, in
act or thought" (p.111)

Whiting & Child echo this by their definition of guilt as "painful
feelings of self blame, self criticism or remorse which result from
deVIation (real or imaginary) from proper behaviour." (p.219)


2. WHITING, J.W. & CHILD, I. (1953) Child Training and Personality:
   A Cross Cultural Study. New Haven; Yale U.P.
Again such a definition does not necessarily apply to the theological or even the legal concept of guilt, where, as O'Doherty (1963) shows, the important factor is a 'state' rather than a 'sense' of guilt. Small wonder that little practical application has been made within these two fields particularly.

Before proceeding further, it will be as well to clarify which are the main areas involved, even at the risk of over simplification, and with little prospect of "rapprochement". Four separate areas seem to emerge:

1) The psychoanalytical field, which is the primary influence chronologically - both for the individual and for the studies to be reviewed.

2) Socialisation studies, of cross-cultural and learning theory workers alike, and including developmental studies.

3) The rational/philosophical/legal field, reflecting some influence from the preceding areas.

4) The theological approach, which while "primary" within the historical field has until recently remained but little affected by the preceding areas.

2. Specific Areas of Study.

a) Psychoanalytical studies of Conscience and Guilt.

i Freud. The basic theories of Freud are frequently criticised by other psychologists as being over simple and limited. The McCords (1960), for instance, feel that conscience has a much more complex functioning with DOMINIAN op. cit (1963)
than one of moral anxiety resulting from fear of parental retribution: other relevant factors such as fears of punishment or disapproval, loss of love etc., need to be distinguished, especially in the context of a normal rather than a neurotic sense of guilt. Secondly, the McCords, together with many others, such as Allport (1963) feel that overdue stress is laid on early childhood experiences, to the neglect of later socialising or rational influences. The criticisms are valid, and have been verified in the course of subsequent, more empirical studies, but how far are they justified in the context of Freud's own writings? Here we can trace the evolution of the final theory via a lengthy and complicated process of modification of earlier insightful observations, admittedly within the sphere of his own consulting room. Freud's final theory of conscience was only definitively stated shortly before his death and published in 1940\(^1\). The super-ego was then established as emerging fully at the onset of the latency period, and defined in now often quoted terms as "the heir to the Oedipus Complex" (p.78) and only possible in consequence of the long period of infantile dependence preceding it. But Freud also established that in this process, all previous stages of development (within the child as within his own theory) are taken over and fixed. It is also here that Freud himself used indiscriminately and synonymously the terms super-ego (Uberich), ego-ideal (Ich Ideal), and ideal-ego (Ideal Ich), which in his

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N.B. Dates given here refer to the publication of the original German papers, and not the English translations - unless otherwise indicated.
earlier writings he had distinguished more carefully. It is this final equation of super-ego with conscience which has subsequently been adopted by his followers, and indeed criticised by others.

This was not the situation in his earlier works, as we shall endeavour to illustrate. One of the earliest accounts of the "Two principles of mental functioning" (1911) describes what can be regarded as a rudimentary moral choice on the part of the infant in the abandonment of the Pleasure Pain Principle for the Reality one. This is essentially an ego-function rather than a sexual one; this latter function is not even concerned in the frustration and conflict involved. Freud amplified this in 1915\(^1\), when he again showed that it is the ego-instincts that become converted into fantasy, and are thus kept in check by

"forces of conscience which forbid the person to gain the long-hoped-for enjoyment from the fortunate change in reality." (p.115)

He had already shown the previous year\(^2\) how this element of "conscience" arose as "an embodiment first of parental criticism, and subsequently of that of society" (p.135), and in more detail how this rudimentary conscience is complicated by the development of an Ego-Ideal. "Conscience" here equated with the "special institution in the mind which performs the task of seeing that narcissistic gratification is secured from the ego-ideal, and ... constantly watches the real ego and measures it by that standard ideal... That which prompted

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2. "On Narcissism" (1914) in RICKMAN op.cit. (1953)
the person to form an ego-ideal ... was the influence of parental criticism (conveyed to him by the medium of the voice) reinforced, as time went on, by those, who trained and taught the child and by all the other persons in his environment." (p.134)

Originally this was discussed in the context of paranoid delusions but applied here to the normal person. It is worth noting however that later workers in the field of learning theory have extended and modified, rather than introduced, the concept of the subsequent role of socialisation processes.

At this stage he first drew attention to two phenomena of conscience to be developed more fully in "The Ego and the Id", a work that is widely acknowledged as the major one in the field. In 1915 he referred to the type of person, occurring particularly at puberty, who is a "criminal from a sense of guilt, committing such acts as thefts, fraud and even arson" and forcing Freud to the surprising conclusion that such deeds are done precisely because they are forbidden, and because by carrying them out the doer enjoys a sense of mental relief. He suffered from an oppressive sense of guilt, of which he did not know the origin, and after he had committed a misdeed the oppression was mitigated. The sense of guilt was at least in some way accounted for." (p.116)

In 1923, the second phenomenon of motivated illness was more fully expounded, with a similar explanation:

1. op cit. (1915)
2. "The Ego and the Id" (1923) in RICKMAN op cit (1953)
"... we are dealing with what may be called a "moral" factor, a sense of guilt, which is finding atonement in the illness and is refusing to give up the penalty of the suffering ... as far as the patient is concerned this sense of guilt is dumb, it does not tell him he is guilty, but simply feels ill ..." (p.267)

But while each of these phenomena is associated with "unconscious guilt" (p.232) there are two cases of abnormal conscience specified in which the sense of guilt is only too conscious i.e. obsessional neurosis and melancholia. It is also in this work that we find one of Freud's few definitions of "conscious guilt" which arises from the "tensions between the ego and the ego-ideal and is the expression of a condemnation of the ego pronounced by its criticising function" (p.267). But the distinction, while present, is not sufficiently clarified or developed.

By 1929, Freud's interest was centred mainly on the function of the super-ego, with fear of detection being the adult's chief motivation and replacing the original infantile fear of loss of parental love. Social influences were here outlined in more detail and a parallel process traced for social groups to that of individuals. A sense of guilt together with the need of punishment were stated as essential to the emergence and continuance of any social structure, and arose from the inevitable conflict between the strict super-ego and its subordinate ego. Yet even here Freud did not wholly equate the super-ego function with morality proper, but saw this as the function of the ego. The super-ego was concerned more with a hyper-morality equalling the id in the strength of its attacks.
Finally as we have seen, came the 1940 focus on the emergence of the super-ego at the resolution of the Oedipus conflict, as the predominant factor involved. But this can only be assessed in terms of previous stages, within which we find little support for the McCords' criticism of either oversimplicity or lack of allowance for subsequent socialisation influences; we have however seen that the distinction between the normal and the abnormal, and between conscious and unconscious guilt has not been adequately developed, distinctions that Zilboorg (1956) sees as the crux of the controversy between psychoanalysts and moral theologians in particular.


Subsequent Workers. Flugel (1945) has shown how Freud's first pupils themselves traced back the origins of a sense of anxiety and guilt to the cannibalism of the earlier oral stages, but with particular emphasis by Abraham and Ferenczi on the experiences of the anal stage. More recently one of their own pupils, Melanie Klein, has in turn emphasised the role of aggression in the formation of the super-ego, rather than the sexual elements of the Oedipus stage. The process outlined by Klein is by no means a simple one and goes back to the earliest experiences at the breast; the whole range of defence mechanisms begin here, with projection originally on to objects rather than persons, alternating with introjection on to a cruel parent figure. The process is lengthy, and complicated by the slow extension of the child's grasp of reality.

1 op. cit (1940) cf. present study p.115
Two particularly complicating factors are the extreme view taken of the parent as either wholly good or wholly bad - often divorced into two separate persons; and secondly the complete helplessness of the child in face of his own passions, intensified by his unawareness of his own inability to carry out any of his destructive urges. Bowlby\(^1\) has subsequently shown the connection between the earliest mother-child relations at the oral stage and later social behaviour, particularly in the deprived child who has had no experience of Winnicott's concept of "the healthy capacity for feeling guilt" (p.110). This capacity results from the successful resolution of maternal ambivalence, an experience of which many a subsequent delinquent has been "deprived" so that as Bowlby points out elsewhere \(^2\) "they identify only with their greedy, hostile and cruel feelings, and deny the existence in themselves of any kindly feelings". (p.207) Erikson\(^3\) also traces experiences of pre-guilt to this oral stage, typified by the Trust v Mistrust conflict when the constantly frustrated child at the breast is overwhelmed by an ontogenetic source of the sense of evil in his own "state of impotent rage" producing "a basic mistrust which combines a sense of mistrustfulness and of untrustworthiness". (p.170)


2 In Erikson, E. H. op. cit (1958b)

3 ib id.
Similarly at the second stage of Autonomy v. Shame, Doubt, Erikson links the development of emotional self-control with the fundamental physical experiences of the anal stage. These are important since it is here that the earliest moral efforts can be observed as the child endeavours - or refuses - to comply with parental expectations, and also learns to associate good and bad with clean and dirty. A comparable crisis arises at the third of Erikson's stages, that of Initiative v. Guilt, the genital stage of Freudian theory at which the super-ego finally emerges. It is here that the final breakdown of conscience development occurs, especially in "the so-called psychopathic delinquent" (p.205); for rather than never having experienced a 'sense of guilt', such a delinquent (by this stage) has lost 'all trust that any show of guilt would get him anywhere ...

this is related to what we call super-ego development, quite obviously, because it is the super-ego which will tell you that goal you may still go after or even fantasy about, or what intentions and acts will call forth inner signals of guilt'. (pp.205-206)

Résumé. While post-Freudian psychoanalysts have extended and developed the original insights of Freud himself, they have in the process corrected two errors or mistaken emphases in his theory. First of all while the child's earliest experiences of anxiety and guilt have not been under-rated, Erikson points out "my psychoanalytical colleagues will agree that for a long time we have called too many things guilt which are pre-guilt". (p.178) But the second divergence is a more

1. cf. present study p. 63
2. cf. present study p. 72
important one, namely the function of parental influence; far from imposing a set of frustrating restrictions upon their helpless offspring, adults are now seen as essentially protective figures. According to Winnicott¹

"... the infant's and the small child's innate moral code has a quality so fierce, so crude and so crippling. Your adult moral code is necessary because it humanises what for the child is subhuman." (p.106)

Parents can best facilitate and ensure "the arrival of morality in the child by the natural developmental processes that good care facilitate". (p.104). This "good care" is vital not only during the preschool years with which psychoanalytical theory is most associated, but especially during adolescence. The development of a workable and consistent set of moral standards is one of the major concerns of this age group, and will be discussed in more detail in the following sections, for as Eppel² has said

"... it is a matter for regret that in most of the standard textbooks on 'Adolescence' the weakest sections are those devoted to morals and ideals". (p.121)

Cross Cultural and Learning Theory Studies.

The Comparative Approach. While Freud did not deny the role of society in shaping, continuing and extending the function of conscience as originating from early parental experiences, it was left to workers in other fields to investigate this more empirically.


Crosscultural workers such as Mead (1935) or Kluckholn (1935) have studied specific patterns of mores within a wide range of communities, while learning theorists—often in combination with psychoanalysts, such as Miller and Dollard (1941)—have offered explanations of how such patterns develop. Whiting & Child have reviewed the studies that have arisen especially in post-war years as follows:

"the behaviourist attack on this problem has focussed attention primarily on what we call the fear of punishment. A child who breaks a cultural rule, if his transgression is known to his elders, is punished in some way. As a result of such experiences he learns to anticipate similar punishment whenever he breaks a cultural rule. The transgression of a rule thus brings to a child one or both of two unpleasant consequences: punishment by his elders, and fearful anticipation of such punishment. Finally by further consequences of the learning process, the fear comes earlier ..... If the child moves away from temptation ...., or decisively makes a response in accordance with the general rule, he no longer has occasion to fear punishment. Thus conformity with cultural rules is rewarded by the reduction of fear of punishment ..." (pp.224-225).

Whiting and Child applied these findings to the study of the development of guilt, relating cultural variations in the strength of guilt feelings to the specific child training procedures within each culture. A "Cultural Index of Guilt" was drawn up, based on "self-recrimination, as a response to illness", or "the extent to which a person who gets sick blames himself..." (p.227). The main conclusion that emerged, even in the primitive societies studied where such a reaction is more marked - or at least more overt - than in our own more sophisticated one, was,

1. op.cit.(1953)
"that guilt does not appear to be entirely explicable as a simple consequence of degree of socialisation anxiety ... yet there is a general thread of consistency ... which offers some definite support for the interpretation of guilt as a consequence of identification especially ... if the parents' direct expression of approval is partially withdrawn at a time when the child is strongly driven to obtain that approval ..." (p.317).

As to their more specific findings, more support was found for Freud's theory of fixation within oral, dependence and aggressive systems than for the anal and sexual. In particular, "unrealistic fears of other persons, and of spirits" were found to be "associated primarily with anxiety about aggression" (pp.317-3) and explained as functioning through the defence mechanisms of projection and/or displacement. Hoffman (1962) also confirms the validity of psychoanalytically-oriented studies among the wide range of those reviewed and in particular shows that the child who is disciplined by withdrawal of love is more likely to develop internalised moral values than one accustomed to fear of punishment. Wolfenstein (1950) and Bronfenbrenner (1962) show how this former theory is the basic one in contemporary Soviet character training.

Argyle & Delin¹ have reviewed some of the recent work, investigating other "critical variables" than Hoffman's factor of Warmth of Relation with Parents, such as Sex, Social Class, Constitutional factors and Strictness, and conclude that "there are laws of socialisation, but that they are of restricted scope". (p.3). They thus explain why correlations between related variables

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1. ARGYLE, M. & DELIN P., 1963 "Non-General Laws of Socialisation" (roneoed)
have been lower than those predicted by relevant theories, and argue that "what look like universal but weak empirical laws represented by correlations of .1 or .2, may really be very strong relationships which apply only to a minority of subjects" (p.3). They have themselves devised a "method of artificial correlation" (p.11) to isolate these "minority scores" and subjected them to "an inverted cluster analysis" (p.12). They also outline a study on these lines, with "predictions ... about the expected future progress of the members of each type" of a group of 120 Borstal boys, the results of which are still to be published. In this way the authors hope to reconcile the approach of "writers of manuals on child rearing...(who)... issue prescriptions which are supposed to apply to all" and those "psychologists of a more clinical or psychoanalytical orientation...(who)... suppose that the sequence of events for each child is more or less unique". (pp.2-3)

It is interesting to compare the findings of Argyle & Delin with those of the McCords (1960) who distinguished four distinct "orientations" of conscience, from which six specific "types of conscience" develop.

The four orientations are given as Hedonistic, Authority-oriented, Other-directed and Integral anxiety; the resultant types of conscience are given as Authoritarian conformist, Integral-authoritarian conformist, Other directed conformist, Integral conformist, Hedonistic conformist and Hedonistic deviant. But here again the development of a causal theory for each of these "end-product" types remains for the future;
a "moral decisions test" has been drawn up to distinguish between the "types" in question, and to investigate their particular values.

A further - and crucial problem - is that of the need to distinguish between specific culture bound "mores" and more universal moral concepts; the Editor of the 1957-60 symposium felt compelled to comment on Hemming's introductory article: "It should be noted that "moral" should not be taken to mean 'conforming to the moral standards conventional in our own society,' but more broadly as referring to the 'internalised controls' or 'values' that guide people's conduct". (p.77). Such issues have clouded some of the investigations now to be discussed under the heading of ii) Developmental Studies but are perhaps equally relevant to the present aspect of i) Comparative Approach. Hartshorne & May (1928-30) for example claimed to be investigating "moral knowledge" but equated this with such factors as etiquette, or knowledge of books and music, all of which were subsumed under the one heading "general culture". Even in more recent studies such as Argyle & Robinson (1962)'s Survey of Moral Attitudes, "worry" and "guilt" are equated, and measured by reaction to such items as Untidiness, Not Washing, Boasting or Not Being Punctual, as well as Cheating, Not telling the Truth and Causing Suffering. Allport (1955) points out that in the early stages of the moral learning process rules of personal safety

and hygiene, common courtesy and fundamental honesty are acquired by identical processes, but insufficient information is available about how and when each of these finally - if ever - emerge as separate concepts. He also shows how while specific parental or cultural norms of training can be, and often are, rejected outright, adults usually develop moral codes of their own without any fear of external sanctions. We shall now turn to the existing developmental studies, to see how far they go towards providing this needed information.

ii) Developmental Studies. While Piaget's (1932) classic work in the field together with that of Hartshorne & May (1928-30) have been the basic starting point for subsequent studies, a recent article by Johnson (1962) has brought to light earlier studies dating as far back as 1894\(^{1}\). The Schallenberger study in particular is worth referring to because of the large samples of children involved; a) 2,000 American children (7-16) were asked for written views on the rights and wrongs of punishment; b) a further sample of over 3,000 American children (6-16) were asked to comment in writing on the story of a little girl who tried out a new box of paints on the "parlor chairs" and c) a further sample of English children (8-14) repeated study b).

His main findings were as follows: while physical punishment predominated in study b) for younger children, restitutions increased with age until finally, verbal explanations were offered. The English sample c) were found to be

\(^{1}\) eg. BARNES, Earl. (1894) "Punishment as Seen by Children" Ped. Sem. 3, 325-345. Also SCHALLENBERGER, M. (1894) "Children's Rights" Ped. Sem. 3, 87-96
more mature in their earlier rejection of punitive solutions but did not differ at later ages. Schallenberger found that the major change in assessment came at the age of about 12 years, and the main difference lay in the tendency of younger children to judge actions by results, while older children referred more to the motive. This finding was confirmed by Piaget and in innumerable other studies of specific aspects, as we shall proceed to outline.

Swainson (1949) and others have however stressed that age norms as such are unreliable since factors such as sex, intelligence, socio-economic class and religious training produce differential results. Bernstein (1960) has shown that distinct language system exists in the lower working-class as opposed to the middle-class groups. He suggests that this effects not only their performance on verbal intelligence tests but also their concepts of responsibility and guilt, and consequently (1964) their likelihood of benefitting from the traditional verbal, inter-personal methods of psychotherapy. Boehm & Nass (1962) however, argue from experimental findings that such differences are minimal; in a Piaget type study based on individual questioning of groups of American children, Boehm could find few significant differences. While there was a universal change in performance about 9.01 "gifted" children reached the distinction between intention and outcome earlier but working-class children showed earlier peer reciprocity and adult independence than middle-class children (1962b);
Roman Catholic children in parochial schools (1962c), regardless of class or intelligence, scored higher at an earlier age than public school children, but contrary to expectation they failed to score lower on independence of adult authority. Bearing such factors in mind a developmental sequence can be drawn up, as with the earlier work on religious development proper, within which to assess both age-trends and individual differences. Again Allport's outline will be the context within which to assess other specific studies.

(A) Pre-School Moral Development. De Greef (1958) follows the psycho-analytical stages for the pre-school child, and stresses that the natural moral evolution from the oral stage onwards is a "defence" morality, and not "moral" as usually understood. Allport (1955) also feels that the child of 18 months experiences a complex of emotional states from which he may suffer but with no true understanding or integrated system of conscience. Swainson (1949) feels that the innate impulses of the child are spontaneous and positive, developing later into genuine altruism, and that Freudian defensive reactions are secondary to this. However the empirical evidence at this stage is, perhaps, not surprisingly, sparse. Piaget's (1932) study of the changing attitudes of children to the rules for playing marbles showed children of 2-5 at what he called the "ego-centric" stage, which had a dual aspect of simple imitation side by side with a purely individual use of "rules". "Lying" was also seen as a natural

2. cf. present study p. 114 ff
and universal tendency for children of this age, bound up with their "egocentrism". Sister Mary (1936) in a study of the moral development of over 1,000 children from 2.0 to 7.0 (of whom 57% were Roman Catholics) felt that by 3 years most children had a "certain sense" of right and wrong, but judged solely by the reactions of adults; the greatest increase in this age group studied occurred between 3-5, and by 5 years the power of judging between "right and wrong" was much clearer but still infantile.

(B) Pre-Adolescent Stage. While a certain basis for moral judgements has begun to develop in the pre-school years, the child is still adult-centred and somewhat confused. Sr. Mary found a slowing down in development between 5-6, and even regression on some concepts such as "goodness", a finding echoed by Gesell (1946) in the social and emotional fields in general. Swainson found her 5 - 7 year old group markedly disappointed at not receiving any clues from her as Experimenter, while 45% of them chose "fighting" as the solution to most problems. "Lying" for Piaget's children at this age was seen as a mistake (e.g. 2+2 = 5) and known to be wrong because punishable. "Subjective" judgements of responsibility predominated up to 7 years for the story about the "broken cups", but an "objective" sense did not begin to appear until after 9 years. Sister Mary's 7 year olds could take some initiative for "owning up", while by 8-9, Ilg. & Ames (1955) found children only too ready to do so. 73% of Piaget's 7-8 year olds believed in "imminent justice", as opposed to 54% at 9-10; "lying" as a normal practice had disappeared for 8-9 year olds.
Nevertheless, the "naughtiness" of a lie was judged by most of the 8 year olds to be a factor of "length" of story plus the unbelief of adults, and it was not until 10-11 that a lie was seen as an intentional falsehood and wrong because it misled others. It was only at 11 that a predominantly "objective" sense of responsibility operated, based usually upon the child's personal experience of a similar situation. Certain younger children in the Piaget study had reached a "theoretically" subjective level but were often unable to apply it in practice. Those who could do so at the younger age had usually a practical instance of it in their own experience to go by. Swainson emphasises the same point, that children develop an abstract universally applicable concept of morality by experiencing practical instances of isolated examples of rules, and not vice versa. It is also clear that not until 10 years at least can children distinguish between the consequences of an act and the motivation responsible for it. Ilg & Ames also show how not before this age can most children independently do right and avoid wrong, even though they can at much earlier ages distinguish between these as alternatives. This evidence all serves to throw serious doubts on the concept of 7 years as "the age of reason". In actual fact Swainson found the greatest inconsistency between precept and practical solution between the ages of 7-8. Nor is the morality of the 10 year old fully formed; Swainson found this an age of Black v White judgements, while 54% of Piaget's 9-10 group still believed in "imminent justice".

1. present study p. 84
(c) **Puberty and Adolescence.** Much of what has already been discussed in the Religious Development sections is relevant to the present theme and will not be repeated here. With the onset of physical adolescence, morality becomes equated with sexual behaviour; interests and ideals become specific to each sex, boys being more concerned with abstract, intellectual problems, while girls are more involved with their personal, affective aspects. But the ultimate resolution of this stage produces an insight and objectivity that were not present at the beginning of this stage, the one usually associated with secondary education. Within this stage, development is both the most fluctuating and the most marked of all.

Swainson observed a critical change mainly at an intellectual level between 11 and 12, which confirms that already found by Schallenberger in 1894. Piaget's 12 year olds had reached the stage of codification of their rules for marbles, and only 34% now believed in imminent justice. By 14 Swainson's group were more seriously involved, often against apparent great odds, in the struggle towards the good, and a considerable number of the 12-14 year olds stressed their faults at the expense of their good points. The 13-14 year olds admitted a marked "liking to do wrong", with an equally marked emphasis on the need for efficient supervision and punishment. By 14 and over, a synthesis had been achieved and punishments were now resented, corporal punishment being particularly dreaded by boys and sarcasm by girls. A similar study carried out by Gaskell

1 present study p.127

"in Scotland, where the educational and social traditions differ in many respects from those in England & Wales" (p.12), confirmed that girls are "more embarrassed by public disgrace" (p.22). At all ages girls chose more "hard punishments for reasons of conscience" (p.18) than boys, whose maximum frequency at 14 (36%) equalled the minimum for girls at 9 (37%), the 14 year old girls scoring 50%.

A final study to be referred to concerns a moral reasoning test by Dowd (1948) with 500 Roman Catholic girls in America aged 13.7-17.8. A pragmatic sense of morality was most typical of the youngest groups, fluctuating during the years 14-16 and at its weakest by 17-18 when ethical solutions predominated. Emotional elements were also more marked in the younger groups but decreased with age, while social factors tended to blur issues however for the older girls. The typical adolescent needs of independence, self-determination and social approval were influential here, but the most important factor was given as the approval of worthwhile friends. The main problem was one of obedience - chiefly to parents, and less markedly, to the Church. The chief task and need of this age group - in contrast to the pre-adolescent is to develop a unified and universal system of morality. Havighurst and Taba concluded from their study of 16 year olds in a mid-western town that "the teaching of right and wrong is done with reference to isolated concrete acts of behaviour; relatively little

1. cf. present study p. 101
effort is made to help young people generalize from these situations or help them to develop a coherent moral philosophy. The development of a personal and rational code, when it does take place, grows out of accidents of personal make up and patterns of adjustment ... The ability to apply moral beliefs to an increasing range of conflicting life situations is quite undeveloped at the age of sixteen". (p. 95)

iii) Conclusion. The studies outlined here do not provide much information about Allport's stages of differentiation the varying concepts of "moral maturity", but do give a consistent outline in terms of the child's intellectual, social and emotional development at any given stage. While the development of moral standards is now established as a "normal" process, for the present our conclusion must be that of Hemming.

"The task of psychologists in relation to moral development would appear to be a dual one: to study the process of moral development as precisely as possible, and to clarify confused ideas of current psychological knowledge about human growth and behaviour" (p. 87)

Two areas in which such "confused ideas" might be expected to persist are the legal and theological ones, since it is in their context that concepts of responsibility and guilt have practical consequences for the child concerned and for the community as a whole. It is with these that the remaining sections are concerned.

1. present study p. 127
2. op.cit. (1957)
c) The Rational/Philosophical/Legal Approach.

i) Basic Concepts. The traditional rational, philosophical approach to these questions has been based on the concept of an inborn conscience, and of a self-evident natural moral law. Cicero is frequently quoted for his formulation of conscience as follows in "Pro Milone:"

"It is not a written law, but innate ... which we are not taught, but for which we are made; in which we are not instructed, but with which we are imbued..." (p.53)

Nowell-Smith has summed up the concept of a universal moral law as "a few fundamental rules of conduct that have never changed and probably never will." (p.17). Even a practising psychoanalyst such as Hadfield felt that this natural law is simply "the enunciation of the higher laws of biology" (p.120), while Bowlby writes:

"there is in human beings the germ of an innate morality which, if given the opportunity to grow, provides in the child's personality the emotional foundations of moral behaviour." (p.121)

What psychoanalysis has especially shown is the relevance of parental influences in the early years for the subsequent functioning of a normal rational conscience. At the same time Freud's own writings can throw light on the early stages of the development of the two so-called self-evident truths, namely that good is to be done and evil avoided, and that a thing cannot be and not be at the same time.

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4. op.cit. (1958)
For the helpless neo-nate or even the infant, the one self-evident criterion of "good" is whatever brings physical and/or emotional comfort, and it is only when the pursuit of this runs contrary to parental approval that the elementary Pleasure-Pain Principle is abandoned. It is from this rudimentary moral, or pre-moral, choice that crude concepts of good and evil begin to emerge, to be extended, as we have seen, at the anal stage. Similarly, in one of Freud's rare pieces of entertaining writing (1926) we have a delightful account of the dawning realisation by the child that "out of sight" is not necessarily "out of mind", with the game of "peep-bo" providing the necessary practice in accepting the second of these "self-evident truths".

Contemporary Approach. The relevance of psychoanalysis to the traditionally philosophical field of morality is now generally accepted, even if viewed as a "paradox". Peters, for example, argues as follows:—

"given that it is desirable to develop people who conduct themselves rationally and intelligently and with a fair degree of spontaneity, the brute facts of child development reveal that at the most formative years of a child's development he is incapable of this form of life and impervious to the proper manner of passing it on.." (p.54)

This problem was, as he shows, realised by Aristotle (Nicomachean Ethics Book 2) and remains as a challenge for educators of all kinds, namely to discover

1. present study p. 116
2. present study p. 121
"how the necessary habits of behaviour and the deep-rooted assumptions of the literature of various forms of good activities can be acquired in such a way which does not stultify the development of a rational code or the mastery of the 'language' of activities at a later stage." (pp. 55-6)

iii Practical Applications. The application of the findings of studies in this field such as those previously reviewed have had an impact in the legal field. Giles\(^1\) refers to the case of "Oliver Twist" in the early nineteenth century, since when "there has been a complete revolution in our methods of dealing with juvenile delinquents; (yet) the strange thing is that of all the mitigations of our social changes in general and a savage criminal code in particular, these innovations have come in for the most persistent derision." (p. 11).

One important "mitigation" was the raising in 1933 of the age of criminal responsibility\(^2\) to 8 years, till then the traditional "age of reason"; this has recently been followed to its logical conclusion by the recommendation of the Ingleby Report (1960) that this should now be raised to 12 years\(^3\), in the light of findings that before this age children cannot be expected to act independently of their immediate environment, especially if this is itself a delinquent one.

This is one instance of the positive application of the psychology of moral development to an outside field; on the whole, however, the 'psychologist' comes in for more jocular abuse in Giles' book than for praise, though he has more respect for the 'psychiatrist'. But in the end he has to admit that the legal profession

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2. Children & Young Persons Act (1933) Section 50.
3. The 1963 Amendment to this Act (Chapter 37, Section 16(1)) fixed the age at 10 years.
"are indebted to the psychologist in dealing with children generally because in so many ways he has enlarged the field of our compassion". (p.95).

d) The Theological Approach.

(i) Basic Concepts. The teaching of moral theologians has echoed that of the rational philosophers in the concept of an innate conscience and existence of a universal natural moral law. For the Christian however, such arguments are based not only on reason, but have been confirmed by revelation. Hormann for example, follows up the reference to Cicero by the well-known text of St. Paul concerning the Gentiles, whose behaviour shows "that what the law requires is written on their hearts". (Rom.2.15) He concludes that "there is then a natural law written in the hearts of men and known by them through their conscience" (p.54). Yet he admits that "the content of the natural law is not given to man in a fully developed form from the beginning but must be developed as he progresses in other forms of knowledge". (p.55); and similarly that "conscience is indeed innate, not as fully developed, but only as a disposition which must be gradually formed and shaped". (p.83). This has been echoed by Clark as follows: "while the capacity for having a conscience may be God given, the specific content of the individual's conscience is always learned". (p.91)

1. op.cit (1961)
2. present study p. 135
"formation of conscience" that those responsible for religious training have been concerned, and for Roman Catholics this has centred on the preparation of children for First Confession. The present practice is to link this sacrament with the reception of First Communion, which since the decree "Quam Singulari" of Pope Pius X in 1910 has been allowed to children of about 7 years - the then accepted "age of reason" or "age of discretion". But as Jungmann (1959) has shown in his historical review of the present situation all that is canonically required of the child is that he should be able to "discern the body of the Lord", received in Holy Communion, from ordinary unconsecrated bread. Even if, as Godin has shown, there are strong "magical" elements involved in the child's understanding of this sacrament, correct teaching suitable for the given age-group together with the actual graces received should serve to assist the normal development to the more "sacramental" concept of the older child. There is no obligation at this, or any age, for confession of sin to precede the reception of Holy Communion, unless the recipient is guilty of unremitted mortal sin (Canon 901). Full personal responsibility for the grave matter involved in such sin can hardly be expected of a child of 6 or 7: there is an undoubted maturing of conscience at this age, but still at an infantile level. As has been stated in

a recent article

"although children may be able early on to distinguish between good and evil, their consciences are of a heteronomous kind, and are not sufficiently developed in early school years to enable them to make a private confession". (p.341)

According to St. Thomas Aquinas the "age of reason" is reached at the onset of puberty, which he states as occurring between 10½-13 years for girls, or 12-14 years for boys, a view that has been confirmed by the findings of contemporary psychological and physiological studies. The "venial" sins of which the child is capable in the intervening years can be remitted quite adequately by the other sacramentals of the Church's practice and liturgy, especially by Holy Mass and Communion, which have too frequently been prescribed as the reward, rather than the means, for advancing in Christian behaviour.

Meanwhile the child's developing conscience need not be neglected, even in the formal context of the liturgy. The above quoted article refers to the current practice in a Dutch diocese of allowing First Communion at the usual age of 6-7 followed by a gradual "initiation into the sacrament of penance...to take place in stages which should correspond with the spiritual development of the children. Preparation in school begins in the year following their First Communion. In this third year non-sacramental confession services are held. In the fourth year the children are to make various group confessions. Only after that age are confession of sin and absolution to be made on an individual basis. This is the beginning of sacramental confession.

1 First Communion before Confession", The Herder Correspondence, December 1964, 341-342.

2 cf. Summa Theologica 2a, 2ae, 139, sc.

Only in their fifth school year are regular confessions to be introduced". (p.341).

The emphasis however is laid on parental responsibility for preparation for the sacraments, only assisted by the school system, which has so often taken over completely from the home. Such a scheme allows also for individual treatment of any "special cases", and while still experimental has the support and interest of a growing number of priests. As those concerned with hearing confessions, priests are only too aware that for many young children - and even adults - confession entails a mere repetition of acts suggested by teacher or prayer book, bearing little meaningful relation to the reality of penance. At adolescence, particularly for girls, this may change to an embarrassing ordeal to be avoided as far as possible. The origins of each of these travesties of the purpose of the sacrament lies not only in the psychology of each particular age group, but chiefly in the premature imposition of the concept of responsibility on children between the ages of 6-9, leading eventually to the state deplored by Lawlor (1964) among the most intelligent at least.¹ Yet while 7 years is too early an age for confession it would be unwise to delay the whole preparation for reception of the sacrament until the onset of physical puberty with its specific emotional problems, thus equating sin and guilt solely with sexuality. Pratt's (1920) study showed clearly the beneficial effects on Catholic girls of having had previous experience of confession and absolution² before the more subjective, affective stage of adolescent guilt becomes a problem.

1. present study p. 110
2. present study p. 97
At the same time, it is true that such difficulties are not in line with the current view of Christian morality and repentance, seen as an interpersonal relationship rather than merely a legalistic system. It is not only age-group norms that are relevant here, or even the wide range of individual differences especially at puberty. We must allow equally for the specific difficulties of the lower social classes, who, as Bernstein (1964) has shown, are particularly deficient in the verbal skills involved in traditional techniques of psychotherapy - and we may add, of sacramental confession. Nichols (1965) has shown the relevance of this to the moral training of children from these social groups, who after all form a majority within the Church in this country and especially in the "lapse-rate". Together with these insights into the specific needs of age-groups and social sub-groups, the new theology through the medium of the revised liturgy should contribute to produce a distinctly different "end-product" of Christian education than the "stereotype" of past experimental work.¹

(iii) Conscience and Responsibility. In the wider field of responsibility and guilt we have seen the impact of psychological findings on moral teaching particularly at adolescence.² We can also distinguish further between the pre-moral conscience of the pre-latency period, and the parallel but distinct process of the mature rational conscience; while each of these is in turn distinct in its function

1. Present study p. 109-110
2. Present study p. 105-106
from the super-ego proper, it is accepted that frequently they
overlap at the affective level. As Weigel\(^1\) has shown, super-ego
and "conscience"

"are closely and tightly interwoven when the intellect makes
its practical judgement ... moral theology gives us the
content of conscience, but it does not give us the content
of the super-ego ... the two together must be used in the
guidance of the concrete human person". (p.53)

At the same time we must assess the importance of Rahner's\(^2\) warning
of the consequences of the individual's responsibility to "obey his
own conscience", for a purely "situation ethics" brings its own
problems.

"It is right that the Christian conscience be mature ... but
this maturity ... is not an emancipation from and casting
off of the universal norms preached by the Gospel and the
Church by appealing to a unique situation and one's own
conscience ... When a man has once realised (and in this
age of psychoanalysis one would expect this realisation to
be widespread; unfortunately it is not) how easily and in
what refined ways he can deceive himself; how quickly what
is desired by him appears also justified to him; how hidden
and distorted the final standards are by which he in fact
judges and values things, how "obvious" something can seem
to us when it is in fact a very dubious and problematical
case, then he will be more careful in his approach to a
"good conscience". (p.101).

(iv)

Résumé. As in the previous section on Religious Development proper,
we have seen that many of the findings of psychoanalysis in particular
and child development studies in general are highly relevant to the
question of "moral development". In each case, the primary factor
involved chronologically and basically, for better or for worse,

1. in Hagmaier & Gleason, op.cit (1959)
is parental influence. Oraison (1959) insists on the need for greater enlightenment of parents in the principles of mental health, as well as their need for self-knowledge; only in this way can children be successfully helped in the slow and lengthy process from infancy to late adolescence which we now realise is necessary before they reach a genuine "age of reason".

During school years, the emotional development of children comes increasingly under the guidance of teachers; perhaps the greatest need at this stage is for closer collaboration and sharing of aims and values, by home and school, in order that a consistent and meaningful set of moral criteria may be given to the child. The traditional legal and religious attitudes to moral responsibility and guilt in children at this age are gradually adapting themselves to the findings of experimental psychologists; but as yet many parents and teachers are ill-prepared in this sphere.

The least satisfactory state of our present approach, however, was found at the adolescent stage; sexual problems, as we saw, largely predominated in the studies available, to the exclusion of other important aspects of both religious and moral development. This was particularly found in our examination of studies of adolescent girls, the specific area of interest underlying the whole of the present study. Further experimental work was therefore undertaken to see how far the studies so far available were representative of the wider attitudes and problems of adolescent girls, and particularly of Roman Catholic girls in this country. This will be described in the remainder of the report.

1 present study pp.110-111.
A. Introduction

1. Aim of Survey

2. Previous Work Using L.V.R.P.P.
   a) The Test
      (i) The Pictures
      (ii) Scoring
   b) Preliminary Study (Godin)
   c) Group Study (Robinson)
   d) Results

B. The Present Survey

1. Background Data
   a) Experimenter
   b) Subjects

2. Procedure
   a) Preliminary
   b) During the Test
   c) Control Experiment.

3. Results - observations during the test.
   a) General Reaction
   b) Individual Pictures
   c) Discussion of Reaction to test.
4. Results - quantitative scoring (R/G).

a) Interscorer Agreement

(i) Control study

(ii) Findings

(iii) Discussion

(iv) Conclusion

b) Final scores.

5. Findings and interpretation.

a) Agreement with previous studies

b) Differences from previous studies

c) Interpretation

d) Conclusion

One study reviewed in Section II of this report\(^1\) seemed to offer a more fruitful approach. Darrell (1961) had used the Lukan Vita Religious Projective Pictures drawn up by Gedin (1957b) to explore the religious and secular attitudes of adolescent girls in Belgium, and had found certain significant relationships. The analysis however remained at a purely statistical level, and was limited to late adolescent girls from a similar educational and social background; no attempt was made to discuss the subjective content of the girls' answers. This
III  THE LUMEN VITAE RELIGIOUS PROJECTIVE PICTURES
(L.V.R.P.P.) - A STUDY OF RELIGIOUS ATTITUDES
OF ROMAN CATHOLIC GIRLS.

A. INTRODUCTION

I. Aim of the Survey.

In the light of the inadequate range of studies of religious development among Roman Catholic subjects, and especially adolescent girls, it was decided to conduct a wider survey using a different technique from those already reviewed. Techniques used so far have included straight questionnaires, analyses of drawings and diaries, etc. but none of these has attempted to relate religious attitudes and problems to the everyday life of the adolescent. In particular we have little evidence of the relationship of religious conflict to that in the wider secular field, nor how far this is affected by differences in the age, intelligence and social background of the children involved.

One study reviewed in Section II of this report\(^1\) seemed to offer a more fruitful approach; Barrett (1961) had used the Lumen Vitae Religious Projective Pictures drawn up by Godin (1957b) to compare the religious and secular attitudes of adolescent girls in Belgium, and had found certain significant relationships. The analysis however remained at a purely statistical level, and was limited to late adolescents from a similar educational and social background; no attempt was made to discuss the subjective content of the girls' answers. This

\(^1\) Present study pp. 53-54.
was also true of a study by Robinson (1961), using the Godin test with English training college students, and which was similarly concerned simply with the quantitative content of the answers. Nevertheless the projective method used in this test seemed to offer possibilities of obtaining qualitative as well as quantitative information about some of the problematical areas of religious development; consequently it was decided to give the test to a representative sample of Roman Catholic girls in this country.

The original L.V.R.P.P. test of Godin is described in 2a) below, together with the results of the previous studies that have been published so far. The background of the present survey is next outlined (Part B) for purposes of comparison with the existing studies. In addition, a control experiment is described, the aim of which was to test whether the presence of a religious sister as experimenter affected the children's answers in comparison with those given to a secular experimenter; finally, an account is given of a further control study, to cross-validate the scoring of the test by two independent scorers. No other comparable data has so far been published for the test on these lines.
The results discussed in the remainder of Part II are limited to the original criteria of religious content drawn up by Godin (R/G) and to which previous studies had been limited. Subsequently, further criteria of religious content in relation to the problems (R/P) arising in the children's answers, and to the religious themes analysed, (R/T), were drawn up by the present writer, in an attempt to assess a wider function of religion as revealed by the replies of her subjects. These are described separately in Section IV of the report. Finally, two further methods of analysis were attempted, using a separate sample of older subjects, in order to compare the answers of non-catholic students with a group of young religious sisters. As the background of these subjects and the analysis used were completely distinct from those of the main sample, the accounts of this part of the survey will be presented separately in the final section of the report (Section V).

2. Previous Work using L.V.R.P.P.

a) The Test
   i. The Pictures. The original version of the test was drawn up by a Belgian priest, André Godin, S.J. It consisted of twelve black and white photographs, $7\frac{1}{4}$" x $10\frac{3}{4}$", taken from

---

ciné-films, and chosen to portray "typical situations and relationships in human existence and Christian life" (p.261) Two series of pictures were included: Series I, the Secular Series (Pictures I - VII), deals with "situations and relationships which are in themselves non-religious". (p.261) Examples from this series are Picture I - a girl alone in a wood, or VI - a girl with an elderly person. The remaining five pictures (VIII - XII) formed the Religious Series proper, Series II which deals with "a context, objects or people which are materially religious" (p.262). Examples of this series are X - a young couple standing by a large cross; or XII - a young woman talking to a priest. (Full details are given in Appendix C. (p.318), prints of the pictures pp.399-400). All the pictures include a young girl or woman.

ii) Scoring. The following scoring method was used. For the Secular Series (I-VII) any "religious themes evoked (either spontaneously or in reply to specific questions)" (p.265) were counted. For the Religious Series (VIII - XII), however, a more rigorous criterion was used.

"The simple mention of a religious material element...is not taken into account...We therefore call a formal religious association that where, before the examiner put any question, the spontaneous evocation went distinctly further than the religious indication materially present on the picture." (p.267)

N.B. No reference was made here to the "secularisation" type of reply found in Robinson's later study^1, in which the religious picture is

deprived completely of any religious content (p.247). Picture XII alone (34% of which fell into this category) was singled out by Godin.

b) Preliminary Study (Godin)¹

The test was first presented to a group of fifty Belgian girls aged 15-21, with both mean and median age at 18 years. All were Roman Catholic, from middle-class backgrounds, in full-time education at Catholic schools or colleges. Murray's T.A.T. method was used for administering the test, which was given individually by a young woman "slightly older" (p.265) than the subjects themselves. Specific questions were used for each picture to bring out any possible religious content, and for this reason the author warned that it would not be a suitable test to be administered in this form by a priest or nun. A final series of questions was used to find which picture the subject found the most striking, and also if any of them had reminded her of any films she had seen recently.

c) Group Study (Robinson)²

The second investigator, Miss Margaret Robinson, had used the test as one of a larger battery with English Training College students. 135 students (all but four of whom were women) from four different colleges in the Birmingham area were used, their ages ranging from 18 - 42, with the majority under 22, and their mean age being 19 years, 9 months. 53 of these students were Roman Catholics, the remainder being from Anglican, Free Church and non-denominational colleges. The new feature of this survey was the use of Film slides projected on to a screen, to enable a large group of students to be tested at

¹ op. cit (1957b)
² op. cit (1961)
a time. Preliminary instructions were similar to those used in the original Godin study, but translated into English. The intermediary specific questions could not of course be used in the group version. Two final questions were asked, to find out which had been the most impressive picture, and what the subjects really felt about the test. The pictures were projected in turn, each for 2 - 4 minutes, depending upon the reaction of the students. After 30 seconds in the dark, the picture was left exposed in semi-darkness to enable the students to write out their stories. Replies were all anonymous, pseudonyms being used for comparison with the other tests in the battery.

d) Results

Robinson found very similar rates of Religious scores to those in the Godin study, the Bravais-Pearson correlation being 0.79 for the whole sample, and 0.80 for the R.C. group. This latter group produced higher scores, on both the Religious Series proper with its specifically Catholic content, and on the Secular series. The differences were significant at the 1% level between the R.C. and each of the other denominational groups, and also between the Free Church and Anglican groups, the former scoring higher, but only at the 5% level of significance. The English students also agreed with the Belgian group in finding Picture V (solitary figure on a bench) the most impressive. But in contrast the English students produced a wide range of the "secularisation" type of answer than in the Belgian study where only Picture XII was concerned. ¹

¹ cf present study pp.150-151
Robinson concluded that these "Lumen Vitae test answers had many side issues, such as the conflict between the adolescent and the outside world ... It would be interesting to pursue these by the use of this series of pictures as an ordinary projection test for adolescents." (p. 256). It was this aspect that the present survey was intended to explore.

B. Present Survey.

1. Background Data.

a) The Experimenter.

The Tests were administered by a lecturer in Psychology at a postgraduate college of the University of London Institute of Education who was also a member of the teaching congregation of religious sisters responsible for both the college and the schools in which the survey was carried out.

b) The Subjects. (cf. Appendix D)

The test was given to 260 girls drawn from seven schools in three different parts of the country (73% from day schools in a predominantly Catholic area of semi-rural Lancashire - mainly Secondary, but including 19% from a Grammar School; a further 18% from two London day schools - one Secondary (7%) and one Independent (11%); the remaining 8% were from an Independent Boarding School in Kent (but only 4% of these were themselves boarders.)

Their ages ranged from 11 years 4 months to 17 years 2 months, with the majority between 12 years and 14 years; the mean age was 13 years.
Their I.Q. scores ranged from 80 to 140 and over; these scores were supplied by Headmistresses and are included here as a rough indication of the group range of ability. They were derived from a variety of sources (i.e. 11 plus entrance, Moray House, Simplex, Raven's Progressive Matrices etc.,) and were supplied for whole groups rather than individuals. The headmistresses also supplied information about parental occupations, based on the Hall-Jones (1950) scale of Social-Class. In a few cases, details were not available for all the children concerned, as was also true of IQ scores. In each case, this has been indicated with the full details supplied (pp. 319-21 Appendix D) and group scores have been assessed on a proportionate basis from those available. The actual age groups were chosen by the Headmistress concerned, and in each case whole class groups were tested, apart from one case when the hockey team were absent, and in the control experiment where part of the older group had gone swimming. This latter group was tested in June 1962, but the majority of the survey was carried out between November 1961 and February 1962.

2. Procedure.

a) Preliminary.

It was left to the discretion of the headmistress what preliminary explanation should be given to the children concerned. In most cases the Experimenter was a stranger to them; she had taught in two of the schools at an earlier date, though not to any of these
actual subjects. She was known to the children in the school attached to the London college, as she had supervised the administration of intelligence tests the previous year by college students. However she had asked that the word "test" should not be used to the children, and especially the word "Psychology", but one group had obviously been told that it was a piece of research as one child mentioned this in her comment. One other group had been given no explanation at all, but to equalise the effect of this a standard introductory speech had been prepared, to be followed as far as possible on each occasion. This can be found in Appendix E. (p. 325).

It was based on those used in the previous surveys, but adapted for the sake of a younger age-group, with the aim of putting them at their ease with the Experimenter.

Where possible the projector was set up and paper distributed before the children entered the room. In some cases the headmistress was present to introduce the Experimenter, in others the children helped to arrange the room. But the formal part of the experiment only began when all was ready, and no member of staff present other than the Experimenter. Projection conditions varied considerably from school to school, and proved the least satisfactory part of the experiment, but as these were the usual conditions for projecting, the children may have been less affected than the Experimenter. In most cases they were quite used to seeing filmstrips as part of their usual lessons, and were in their usual classrooms.
b) During the Test.

The Experimenter began with the standard introduction, projected the first picture, and after 30 seconds said: "Now go ahead and write." She then noted the time, and the reaction of the class, if any, on a specially prepared sheet. If necessary she herself switched on the lights, or drew the curtains according to the blackout conditions in the room. After two or three minutes she would give a warning "30 seconds left", and after this period projected the next picture, calling out its number. If there was a second class to follow and a time-table to be adhered to, the time was adjusted accordingly, otherwise the children were allowed to finish at their own rate. After the tenth picture, the Experimenter gave a warning "2 more to go" and while the children were finishing the final story, she would draw back the curtains to ventilate the room, switch on more lights etc., adding, "Now before you begin to discuss this with your friends, there are one or two details I would like to have from you. First of all, How old are you? etc."

(NB, Appendix E, p. 326)

The experimenter then thanked the children for co-operating with her, and either collected the papers herself or let the children put them in the envelope themselves as they left the room depending on how quickly they needed to be at their next lesson. In all cases there was no contact between the group who had just done the test and those who were to follow. In the London school
attached to the college there was a gap of three months, including the Christmas vacation, between the first session with the older group and the second with the younger ones plus any of the older set who had been absent or were new to the school. In all other cases, the groups followed immediately after each other.

c) The Control Experiment will be explained here, as the results have been included with the main sample. (N.B. Table 1, School 11, Appendix G, p.330) The aim of this part of the experiment was to discover what effect the presence of the main Experimenter, as a member of the Religious Order concerned, would have in comparison with a Secular Experimenter. It had been hoped to have a split-half sample of two consecutive age-groups within one school, each experimenter carrying out the test separately. However, on the actual day, due to timetable difficulties this proved impracticable. The main Experimenter's sample consisted of only eleven subjects, aged 12-14, and the Secular Experimenter's of ten subjects, aged 12-15, half of these being from the same school class as the first sample, and half from an older class.

Neither group in this sample had been forewarned of the experiment, nor were they as accustomed as the children in the larger sample to using filmstrips as part of the normal classroom procedure. In their case the experiment was carried out in the laboratory, rather than in the normal classroom, but these conditions were equal for both groups.
The Main Experimenter carried out the test with the first group, while the second Experimenter, who had not actually carried out the test before, remained present at the back of the room. Apart from helping to draw back the curtains each time, she took no further part in the administration of the test for this group. When the first group of children had left the room, the main Experimenter left the second one to greet the incoming group, and was not seen by them at all. There was no contact between the two groups meanwhile.

The second Experimenter was a fellow member of the London College staff, also a female (who was frankly sceptical of the purpose and value of such tests). Both were unknown to the children, except for two of the first group who recognised the Main Experimenter from their Junior School days when she had spent one year as member of the Senior School staff. As this had been three years earlier, and she had never actually taught them, the effect of this was probably minimal.

Results of this experiment are given separately in Table 1 on the following page and have been included with the main sample, jointly for the one school. They show no quantitative difference at this level, either for the Total R Scores,\(^1\) for the separate Series I and II. Their choices of "The Most Striking Picture" again show no marked difference.

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1 Total R\(^*\) scores from "simple religious references" in Series I, and "formal religious references" from Series II of Pictures.
(a) Frequency of Religious Replies per Subject (Raw Scores)

<table>
<thead>
<tr>
<th>Secular Series (I) Pictures I-VII</th>
<th>N.</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>Z.R.I I-VII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious E</td>
<td>11</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Secular E</td>
<td>10</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>8</td>
</tr>
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</table>

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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious E</td>
<td>11</td>
<td>9</td>
<td>5</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>33</td>
<td>39</td>
</tr>
<tr>
<td>Secular E</td>
<td>10</td>
<td>8</td>
<td>7</td>
<td>5</td>
<td>7</td>
<td>4</td>
<td>31</td>
<td>39</td>
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</tbody>
</table>

(b) Most Striking Picture

<table>
<thead>
<tr>
<th>N.</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
<th>XI</th>
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<td>2</td>
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<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>Secular E</td>
<td>10</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>10</td>
</tr>
</tbody>
</table>

Table 1 CONTROL EXPERIMENT

Comparison of Scores with Two Separate Experiments for one School Group.
3. Results - Observations during the Test

(a) General reaction

The attitude of different groups to the test situation varied greatly. Some became restless as the time went on, others became more absorbed and wrote more. The total time taken ranged from 50 minutes to 1 hour 20 minutes, depending largely on the timetable of the day and the actual responsiveness of the class. Writing time per picture varied from 2½ to 5 minutes, with an average of 3.3 minutes, to which time must be added the extra seconds taken by some children who began to write in the dark, before the main lights were switched on.

On the whole the children seemed to enjoy the test, if only for its novelty in the classroom setting. The promise of anonymity delighted most of them and comments made in writing, to the Experimenter afterwards, or to other members of the staff, were on the whole favourable. Several of the older girls in the Independent schools wanted to know what it was all in aid of, and it was this age-group, especially the more sophisticated ones, who most freely expressed their suspicion and disapproval.

(b) Reaction to individual pictures (cf. Plates 1 & 2 p. 410-411)

I. Solitude in the Forest. This picture provoked a mystified reaction. The children were obviously puzzled by the ambiguity of the picture, and despite the preliminary warning, in 3 or 4 cases children called out "What's she got in her arms?" or
"It's a lady with something in her hands".

II. Girl with older man. This provoked amusement from two groups, and in other cases there was some whispering, or even calling out from one persistent offender (5th year Independent, London) "Is this an old film?" This type of reaction disappeared in most groups as the children began to see what they had to do, especially as they were reminded by the Experimenter that this was not what she had asked for.

III. Girl with Parents. Only the three London groups reacted to this picture and in each of the two Independent groups a child actually asked "What film does it come from?" or "I've seen that film".

IV. Family reaction to Visitor. This was generally received in silence.

V. Solitary Figure - Abandonment in contrast produced a general buzz or wave of bewilderment. "I can't see", "What is it?" etc., while one group just stared blankly, unable to begin writing for some time.

VI. Girl with Elderly Person. This picture was the least clear of all, and as each of the earlier groups had asked if it could be focussed better, the Experimenter explained to later groups that this was the clearest it would come.

VII. Woman's Face. A whole range of reactions was evoked by this picture, including the usual buzz of surprise. Ugh! Are they
tears? etc., But the Experimenter noticed that one child directly in front of her, who up to now had written one or two lines only, began to sit up and write much longer stories at this point.

VIII. Two girls praying. Two of the London groups began to write in the dark here, but the Northern groups were more amused, or giggled, and some became more restless at this stage.

IX. Nun at the bedside. The vocal child of the London group woke up again here and called out "Is the nun the same one as before?". Another child in a London group came up to the Experimenter to ask her confidentially "Can you put whatever you think?".

X. Young couple and the Cross. was received with some giggles, or exclamations of surprise etc., Two groups however began writing in the dark, while one of the Control group asked how much longer this was going on.

XI. Priest at Deathbed. No comments were heard, but one child got up to ask "Is that meant to be a priest?"

XII. Young girl with priest. This was received with amusement or even delight by the Northern Secondary Moderns, one group actually turning round to the Experimenter, as if to see if she really meant it. "Humphrey Bogart" was gasped out in many cases, almost as a reflex reaction. Again one child asked, this time aloud, "Is it meant to be a priest, please?"
(c) Discussion - Reaction to the Test.

The difficulties involved in administering the group version of this test under such conditions were less of a problem to the Experimenter as a teacher than as an experimental psychologist. From her previous experience in a variety of schools she had realised that strict control of variables, while perhaps experimentally desirable, would not always be practicable if natural class-room conditions were to be maintained. As has been shown, it was not always possible to prevent vocal reactions from the children, and while any flagrant inter-communication was checked as soon as possible, it would be difficult to estimate how much inter-subject influence there was. Children who habitually call out in class are soon ignored by their class-mates and probably had more effect in this case on the Experimenter than on the other subjects.

Other disturbing influences beyond the Experimenter's control included a B.B.C. Schools Broadcast on the other side of a thin partition; the appearance of two window-cleaners on ladders who set to work outside; as well as the usual children coming in late, bells ringing for change of lessons etc. In these cases, the Experimenter was reassured by an account by Lilburn (1962) of an experiment showing that such factors have little, if any, effect on the performance of children in school, as tested on a variety of routine classroom activities.

It might be relevant here to discuss the effect of the length
of the test on the performance of the children. We have seen that a number of them became restless as the test went on, and even those who seemed thoroughly absorbed began to rest their cramped hands in the brief intervals of not writing. To allow longer intervals would have lengthened the whole session, and might well have induced more restlessness, and would not have been advisable under the blackout conditions. Shortening the test, especially for the younger children, would have been a possible alternative, and some of the more perplexing pictures eliminated. Picture I proved a poor introduction to the series, while II with its more concrete and familiar situation would have been preferable. Picture XII, one of the crucial situations of the series, unfortunately suffered from the recognition of the male star. Typical answers to this were limited to the following: "Humphrey Bogart, dressed as a priest, talking to a girl." Subsequently the Experimenter learned that a shorter version had been drawn up, using 6 pictures only, and replacing XII by another picture. It was this version used by Barrett (1961).¹

A last difficulty relevant at this stage was that of the quality of the image projected. Godin himself had originally taken care to choose pictures which had a high standard of "dynamic, affective and artistic quality...while being careful to maintain the ambiguous and ambivalent element inherent to the method", (p.261). The artistic element obviously suffered in the filmstrip version used

¹ present study pp. 52-53.
here, but as the film "projection" deteriorated, the psychological "projection" possibly improved. Regardless of the varying conditions prevailing for different groups tested, there was a remarkable uniformity in the themes that did emerge in the children's stories.

4. Results: Quantitative Scoring (R/G)

a) Interscorer Agreement.

i) Control Study.

Scores were calculated by the Main Experimenter to compare with the frequencies reported in the previously published articles. Doubtful cases were referred to the Supervisor, and were found to occur mainly in Series II (Formal v Material Religious Scores). As a further check, a third person was called upon to give an independent assessment of "religious content" working from the criteria published by Godin (1957b). This control scorer was a Roman Catholic priest with postgraduate qualifications in Psychology, and as such was able to understand both the religious terminology and the need for experimental rigour.

Complete sets of stories from each tenth child (i.e. 26 subjects) were scored independently by the control scorer; his scores were then compared with those of the main experimenter, using a $2 \times 2$ $\chi^2$ table, to test as a null hypothesis (i.e. that there was no significant agreement between the two sets of scores). Of the possible 312 stories for scoring, 3 had been omitted by the subjects, leaving a total of 309 scores for comparison.
2(a) **Total R* scores for 26 subjects**  
*(less omissions)*

<table>
<thead>
<tr>
<th>MAIN EXPERIMENTER</th>
<th>R*</th>
<th>S</th>
<th>Σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONTROL</td>
<td>75</td>
<td>7</td>
<td>82</td>
</tr>
<tr>
<td>SCORER</td>
<td>15</td>
<td>212</td>
<td>227</td>
</tr>
<tr>
<td><strong>Σ</strong></td>
<td>90</td>
<td>219</td>
<td>309</td>
</tr>
</tbody>
</table>

KEY:  
R* = Formal religious  
S = Secularisations (ie not qualifying for R*)

2(b) **Total R* scores for whole series**  
*(items so scored by one or both scorers)*

<table>
<thead>
<tr>
<th>MAIN EXPERIMENTER</th>
<th>R*</th>
<th>S</th>
<th>Σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONTROL</td>
<td>75</td>
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<tr>
<td>SCORER</td>
<td>15</td>
<td>51</td>
<td>66</td>
</tr>
<tr>
<td><strong>Σ</strong></td>
<td>90</td>
<td>58</td>
<td>148</td>
</tr>
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</table>

\[\chi^2 = 74.4; \ p < .001\]

2(c) **Material R scores v Secularisation** *(Series II only)*

<table>
<thead>
<tr>
<th>MAIN EXPERIMENTER</th>
<th>R</th>
<th>S</th>
<th>Σ</th>
</tr>
</thead>
<tbody>
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<td>CONTROL</td>
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<td>1</td>
<td>19</td>
</tr>
<tr>
<td>SCORER</td>
<td>11</td>
<td>16</td>
<td>27</td>
</tr>
<tr>
<td><strong>Σ</strong></td>
<td>29</td>
<td>17</td>
<td>46</td>
</tr>
</tbody>
</table>

\[\chi^2 = 13.85; \ p < .001\]

**TABLE 2**

COMPARISON OF RELIGIOUS SCORES (R/G) BY TWO INDEPENDENT SCORERS.
ii) Findings. Table 2(a) on p.166 gives the frequencies of agreement between the two scorers for Total $R^*$ scores (i.e. all religious references from Series I, plus Formal religious references from Series II). Stories not qualifying for $R^*$ are here tabled as $S$ Scores (i.e. Secularisations, or non-religious references from the whole series, plus Material Religious references from Series II).

As this latter category of $S$ scores predominated, the 161 items in Series I which neither experimenter had scored $R$ were deducted, leaving a more balanced distribution (Table 2b). A $\chi^2$ score could now be validly calculated, and the null hypothesis was rejected ($p < .01$).

A further table of frequencies (Table 2c) was drawn up to test the measure of agreement on Series II between the remaining non-$R^*$ categories (Material $R$ v Secularisations.). There was more discrepancy here, the control scorer tending to have used a stricter criterion of "religious" content (cf. Discussion), but again the null hypothesis was rejected. ($p < .01$).

A fresh examination was made of the items over which the scorers had disagreed, and a new assessment made, as set out below:

**Category A.** Main Experimenter's scores retained

**Category B.** Control Scorer's scores retained

**Category C.** Doubts felt about original criteria

<table>
<thead>
<tr>
<th>Category</th>
<th>$N$</th>
<th>Final assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>7</td>
<td>(plus 14 from C)</td>
</tr>
<tr>
<td>B</td>
<td>10</td>
<td>(plus 3 from C)</td>
</tr>
<tr>
<td>C</td>
<td>17</td>
<td>(14 to A, 3 to B)</td>
</tr>
<tr>
<td>$\sum$</td>
<td>34</td>
<td></td>
</tr>
</tbody>
</table>

$34$
iii Discussion. Relevant quotations and final decisions are given in Appendix E, p. 327.

Category A. The main Experimenter’s scores were retained in 7 out of 34 cases (together with a further 14 out of 17 for Category C). All these items were scored as non-religious by the control scorer. The 3 cases from Series I, (i.e. praying, church, bible), while only of the “material religious” category, nevertheless qualified at this level. All four cases from Series II were not at the necessary “formal religious” R level, but references such as “convent”, “cross”, “priest” (2) could not be counted as secularisations. These were scored as simple R.

Category E. The control Experimenter’s scores were retained in 10 of the disputed cases (together with the remaining 3 for Category C). The chief area of disagreement was for Picture XII, where the main Experimenter had been less strict over the criterion of “counselling”, accepting this as a “formal” role of the priest. The stricter criterion used by the control scorer was accepted, though it was noticed that a number of children with high R scores on the rest of the series did not score for this picture, their stories showing the priest in the “material” counselling role.

In contrast some of the lowest scores on the earlier series qualified for “formal” R scores here, their stories having a more “sacramental” content. The significance of this finding will be discussed in the context of the analysis of themes (R/T Section IV pp. 224 - 226).
A similar comment was made by the control scorer (private communication). "There were .... some interesting sequences, as for example in records 111, 221 and 241, where R and R* responses came at the beginning of the second series, and then, for whatever reason, the candidate seemed to switch off the religious responses".

**Category C. Doubts about the original criteria** were felt in a further 17 cases, the main Experimenter’s original scores being retained in 14 of these. The chief discrepancy occurred with **Series II**, but as this was usually at the level of material R scores ($R$) v Secularisations ($S$), the final total would not have been seriously affected by this, since only formal R* scores were counted with this Series. One of the main factors came with Picture X, any reference to the cross as a grave being accepted by the main Experimenter as a material religious reference, rather than a secularisation. The control scorer commented explicitly on this point, "it hardly seemed fair to rate a merely descriptive allusion to a "cross" for example, as a religious response". This may well be a valid cultural difference for this country, where crosses are more common in graveyards than in wayside shrines. A second discrepancy came with Picture IX over the question of the simple use of the title "Sister" (241) or "Mother" (61). The main Experimenter, herself a nun in a congregation usually addressed as "Mother", was familiar with both as an everyday way of being addressed, and had accepted it as a "simple R" reference. The control scorer had obviously taken it as a secularisation, referring
to the child's own mother, or a nurse. Interestingly
enough, he had accepted the simple title of "Father"
(in XII (41) Category B) as materially religious, being
himself a priest and accustomed to being so addressed.
A third discrepancy arose in connection with Picture VIII
over whether the reference "saying their rosary" counted
as a simple or a formal religious reference, the latter
being finally adopted.
iv. Conclusion. The high level of agreement reached
between the scorers indicates a good level of reliability
for this test. With closer co-operation, an even stricter
level of criteria could doubtless be achieved and specifi-
cally cultural differences allowed for. In particular,
the relationship between high and low scores in each of the
2 Series needs further exploration, and will be referred to
again in Section IV of this report (R/T: p.276).

b) Final Scores
The scores for the whole sample were now drawn up and compared
with the previous studies. These are presented in tabular
form in Tables 2-8 (pp.171-5). Details of specific scores
are given in the Appendix H (pp. 332-335)
<table>
<thead>
<tr>
<th>Experimenters</th>
<th>Subjects</th>
<th>N</th>
<th>Age Range</th>
<th>Mean Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) Present writer (1966)</td>
<td>School Girls (R.C)</td>
<td>260</td>
<td>11.4 - 17.2</td>
<td>13.2</td>
</tr>
<tr>
<td>ii) Godin &amp; Goupez (1957)</td>
<td>School and College (R.C)</td>
<td>50</td>
<td>16.0 - 20.0</td>
<td>18.0</td>
</tr>
<tr>
<td>III) Robinson (R.C.) (1961)</td>
<td>College</td>
<td>53</td>
<td>- -</td>
<td>-</td>
</tr>
<tr>
<td>iv) Robinson (whole group)</td>
<td>&quot;</td>
<td>135</td>
<td>18.0 - 42.0</td>
<td>19.9</td>
</tr>
</tbody>
</table>

**TABLE 3.** COMPARISON WITH PREVIOUS STUDIES

a) Key to Groups
<table>
<thead>
<tr>
<th>Groups (see Key p.171)</th>
<th>SECULAR SERIES I (I - VII)</th>
<th>RELIGIOUS SERIES II (VIII - XII)</th>
<th>Score per Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I</td>
<td>II</td>
<td>III</td>
</tr>
<tr>
<td>i)</td>
<td>10</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>ii)</td>
<td>4</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>iii)</td>
<td>8</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>iv)</td>
<td>4</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>

**CORRELATION (whole series)**

- Godin (ii) and Robinson (R.C.)(iii) \( r = .80 \)
- (ii) and present study (i) \( r = .83 \)
- Robinson (R.C.)(iii) and present study (i) \( r = .84 \)

**t test of means**

- Present survey (i) and Robinson (R.C)(iii) \( t = 2.51; \ p < .02 \)

**TABLE 4. COMPARISON WITH PREVIOUS STUDIES (contd)**

**b) Religious Scores per Picture (Percentages)**
<table>
<thead>
<tr>
<th>Per Picture</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
<th>XI</th>
<th>XII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Groups:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i) present study</td>
<td>1</td>
<td>1</td>
<td>24</td>
<td>17</td>
<td>32</td>
</tr>
<tr>
<td>ii) Godin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>iv) Robinson</td>
<td>1</td>
<td>0</td>
<td>19</td>
<td>11</td>
<td>39</td>
</tr>
</tbody>
</table>

Correlation between present study i) and Robinson iv): $r = 0.94$

**TABLE 5. COMPARISON WITH PREVIOUS STUDIES (Contd)**

**c) Secularizations on Religious Series**
(Percentage of Sample)
### TABLE 6. COMPARISON WITH PREVIOUS STUDIES (contd)

<table>
<thead>
<tr>
<th>Groups</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
<th>XI</th>
<th>XII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survey</td>
<td>rank</td>
<td>5</td>
<td>6</td>
<td>4</td>
<td>7</td>
<td>2</td>
<td>11</td>
<td>12</td>
<td>8</td>
<td>1</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Godin</td>
<td>rank</td>
<td>2.5</td>
<td>-</td>
<td>-</td>
<td>31</td>
<td>-</td>
<td>10</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>24</td>
<td>-</td>
</tr>
<tr>
<td>Robinson</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(R.C)</td>
<td>rank</td>
<td>11.5</td>
<td>8.5</td>
<td>8.5</td>
<td>8.5</td>
<td>1</td>
<td>8.5</td>
<td>2</td>
<td>5</td>
<td>3.5</td>
<td>3.5</td>
<td>3.5</td>
</tr>
<tr>
<td>Robinson</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Whole) rank</td>
<td>6</td>
<td>10</td>
<td>8</td>
<td>11.5</td>
<td>1</td>
<td>9</td>
<td>3.5</td>
<td>7</td>
<td>3.5</td>
<td>2</td>
<td>5</td>
<td>11.5</td>
</tr>
</tbody>
</table>

**Rank Correlation.** Present Survey (i) and Robinson (R.C) (iii) \( r = 0.155 \) m.s.
| Maximum = 12 | 12 | 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | 0 |
|--------------|----|----|----|---|---|---|---|---|---|---|---|---|---|---|
| **Distribution of Score per Subject** |    |    |    |   |   |   |   |   |   |   |   |   |   |   |
| **Present Survey (i)** | - | 0.4 | - | 0.4 | 2 | 6 | 8 | 19 | 24 | 18 | 16 | 5 | 2 |   |
| **Robinson (R.C) (iii)** | - | - | - | - | 4 | 9 | 9 | 21 | 18 | 17 | 21 | 2 |   |   |
| **Robinson (All)** | - | - | - | - | 1.5 | 4 | 4.5 | 12 | 19 | 25 | 23 | 10 |   |   |

**TABLE 7.** COMPARISON WITH PREVIOUS STUDIES (Contd)

e) Frequency of Score per Subject (Percentage of sample)

<table>
<thead>
<tr>
<th>Approval</th>
<th>Disapproval</th>
<th>Mixed or Unsure</th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>39</td>
<td>30</td>
</tr>
<tr>
<td>iv.</td>
<td>41</td>
<td>24</td>
</tr>
</tbody>
</table>

**TABLE 8.** COMPARISON WITH PREVIOUS STUDY (Robinson '61)

f) Opinion of Test (Percentage of Sample)
5. Findings and Interpretation

(a) Agreement with Previous Studies.

The following items compared closely with the previous studies:

i) Frequency of Religious Replies per Picture (Table 4)

Using the Bravais-Pearson correlation, Robinson found $r$ of .80 with Godin for her R.C. sample. The present study correlated as follows:

- With Godin $r = 0.83$
- With Robinson $r = 0.84$

ii) Frequency of Secularisations on the Religious Series (Table 5)

No details are given for Godin's sample, nor for the R.C.s of Robinson's. The following correlation was found for the present study:

- With Robinson (whole group) $r = 0.94$

iii) Stated opinion of the Test. (Table 8.)

The present group agreed closely with Robinson's.

(b) Differences from previous studies.

Differences were found for the following items:

i) Mean Religious score per Subject (Table 4)

The present group scored significantly higher than the R.C.s of Robinson's sample, a t-test of means giving $t=2.51$, $p<.02$.

A t-test could not be carried out for the Godin group, no s.d. being given, though his average score of 3.66 is midway between the other two R.C. groups.
ii) Frequency of Religious Scores per Subject (Table 7)

There were more subjects scoring higher frequencies of Religious replies than in the Robinson group. The modal group score was also higher, at 4, (as of 2 for Robinson's main group and the bimodal score of 4 and 1 for her R.C. sample).

iii) Choice of the Most Impressive Picture (Table 6)

There was less agreement on this item and low correlations of choices were found, using the Rank Correlation formula. None of these was significant.

(c) Interpretation of Findings.

The higher rate of Religious scores for the present age-group than for the older subjects of earlier studies confirms the finding of Argyle (1958) that the years 12-15 see the peak of religious interest and activity, before declining at 17 plus 1. The specific interest of religion for girls has also been demonstrated by two independent workers, using different techniques. West (1962) working in collaboration with Veness (1962) found that in references to the outside world, girls produced 62% of religious themes as compared with 17% for the boys. Similarly Adams (1964) studying problems of American adolescents, found references to religion at all ages (11-19) for girls, but only rarely so for boys. These findings confirm the validity of the spontaneous nature of the Religious items, especially to the Secular Series of Pictures. These themes cannot be attributed

1. present study pp. 55
solely to the religious atmosphere in the schools run by nuns, nor to the presence of one of them as the Experimenter. This possibility was examined more formally in the Control experiment, and as we have seen, no differences attributable to the presence of a nun were found, even in the choice of the most striking picture. In neither case was Picture IX (the one with the nun present) chosen in first place, even though it was for the main sample as a whole.¹

Godin's original suggestion (1957b) that the threshold value of each picture was not sufficiently varied is again borne out for the present group. Godin had hoped for increasing frequencies of Religious Associations, around 20%, 30% and 40% successively for the Secular Series, but in no case (apart from VII) has a rate of 20% or over been reached.² A different trend however appears in the Religious Series. In each of the previous studies, religious scores decreased with each successive picture, so that they could be ranked 1.2.3.4.5. in each case (ii-iv). This sequence did not hold for the present group (i) for whom the rank order would be 1.3.5.2.4, indicating perhaps that while the overall scores correlated closely, there was a difference in the relative meaningfulness of the religious situations for the younger age-group. Pictures XI and XII showed a marked difference with Robinson's scores (iii and iv) due possibly to the age factors already discussed. They are closer to the original Godin

1. Table 1. p. 174
2. Table 4. p. 172
scores (ii) with a slightly younger age-group than Robinson. The only picture on the Secular series to show a marked difference in Religious scores is VI, which received none for the Belgian group (ii) as compared with 17% for the present group (i) and 19% and 13% for Robinson's R.C. and whole group respectively (iii and iv). This looks as if it may be a national difference, but it could also be a factor of the medium used. Godin's description of picture VI mentions a Religious painting on the wall. This does not appear at all clearly in the group version of the test, but it may have been effective at a quasi-subliminal level more so than when perceptually evident as in the individually administered version.

A final difference calling for comment is the choice of the most impressive picture (Table 6). The figures for the present group (i) show a much more even distribution of choices, only 17% being allotted to the first choice (IX - Nun at Bedside). This may have been affected by the fact that some of the children made more than one choice, but the final total was only 271 for 260 subjects. The R.C. sample of Robinson's group (iii) gave a similar percentage (16%) for this picture, but it was only joint-third in rank of preference. So far the first choice had in each case gone to V - Abandonment, with between 20-30% preferences, and while only 13% of the present group chose this picture, it was second in rank order. The least popular picture for the present group was VII - with 1%. Many comments were made in the stories on the heavy make-up, especially the eyebrows,
so a fashion factor may have been operating here. Second lowest was VI - the elderly person with the girl, with 3% choices, though this was not echoed by the content of the stories, which reflected sympathy and respect for the older generation. Almost as low, with 4% was X - the young couple at the cross - in contrast with the older groups, for whom it scored between 16-24%.

(d) Conclusion.

While differences emerged with the scores attributable to age and/or denominational differences, the high correlation of total scores with the previous studies demonstrates the reliability of the test as it stands, even with younger subjects and using the group version of the test with a religious sister as Experimenter. The chief doubt about the test is concerned with the question of validity, especially over the scoring criteria for "religious content" R/G - as initially drawn up by Godin. The remaining sections of this report deal with attempts to provide a more qualitative criterion of "religious content" and to assess the relevance of this to the problems contained within the children's stories.

1 present study pp. 150-151.
IV. L.V.R.P.P. (Contd) – QUALITATIVE ASSESSMENT OF DATA

A. Problems Emerging from Subjects' Replies

1. Introduction

2. Problems Area Emerging
   a) Main Areas
   b) Subsections of Main Areas

3. Scoring of Problems
   a) Score per child
   b) Score per School Group
   c) Religious Content of Problems (R/P)

   a) Original Hypotheses (I and II)
      i) Main Areas
      ii) Subsections
   b) Reworded Hypotheses.

5. Findings
   a) Introduction
   b) Trends Within Problem Areas.
      i) Area I – (Meaning of Life)
      ii) Area II – (Family Relations)
      iii) Area III – (Outside World)
      iv) Area IV – (Vocational Problems)
   c) Trends Within School Groups
   d) Trends Within Type of School
6. Discussion
   a) Possible influence of Test Content on Problems
   b) Comparison with earlier studies
   c) Conclusion

B. Religious Content of Replies (R/P and R/T)
   1. Religious Content of Problems (R/P)
      a) Findings
      b) Résumé
   2. Religious Content of Themes (R/T)
      a) Classification
      b) Findings
      c) Analysis of Data (R/T)
         i) Themes
         ii) School Groups
   3. Quantitative Analysis - Résumé (R/P and R/T)
   4. Qualitative Analysis of Themes (R/T)
      a) Introduction
      b) Role of Priest (7)
         i) Previous Studies
         ii) Present Data
         iii) Predictions
         iv) Findings
         v) Résumé
c) Prayer Themes (3 and 4)
   (i) Introduction
   (ii) Findings
   (iii) Résumé

d) Death/Eternity (5)
   (i) Introduction
   (ii) Findings
   (iii) Résumé

e) Truth of Faith (1)
   (i) Introduction
   (ii) Findings
   (iii) Résumé

f) Religious Vocation (9)
   (i) Introduction
   (ii) Findings
   (iii) Résumé

g) Guilt/Redemption (6)
   (i) Introduction
   (ii) Findings
   (iii) Résumé

h) Role of the Nun (8)
   (i) Introduction
   (ii) Findings
   (iii) Résumé

i) Way of Life (2)
   (i) Introduction
   (ii) Findings
   (iii) Résumé
C. Discussion (R/P and R/T)

1. Theoretical Background

2. Evidence from Present Study

(a) Relation of Religious Experience to Adolescent Turmoil

(i) Religious content of Problems (R/P)

(ii) " " " Themes (R/T)

(b) Extrinsic v. Intrinsic Religious Values.

3. Conclusion.
IV. L. V. R. P. P. (Contd)

QUALITATIVE ASSESSMENT OF DATA.

A. Problems Emerging from Subjects' Replies.

1. Introduction

Section III of this report is concerned with the quantitative analysis of R scores found in the subjects' stories, based on the original Godin criteria (1957). The next step was to analyse the qualitative content of the problems revealed, together with the type of religious content.

An initial attempt was made to classify the stories according to the nine basic areas of problems provided by Kiell, illustrating the chronological sequence of adolescent adjustment in the following areas:

(1) Physical Development
(2) Developing Equilibrium (organisation of self)
(3) Getting Along Socially
(4) Meaning of Sex (heterosexual relations)
(5) Family Relations
(6) Cultural Conflicts
(7) Learning
(8) Choosing a Career
(9) Becoming an Adult

A trial analysis was made with these headings for fifty-two

subjects drawn from three different schools, but did not prove workable. A new set of categories was drawn up derived from the actual content of the stories involved and while some of the original Kiell headings were retained, most were reworded and others rejected altogether. This formed a working basis for the remaining stories of the sample.

2. Problem Areas Emerging

a) Main Areas

Four main areas of problem, each with three or four subsections, emerged as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Meaning of Life - Self Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>Family Relationships</td>
</tr>
<tr>
<td>III</td>
<td>Contact with the Outside World</td>
</tr>
<tr>
<td>IV</td>
<td>Vocational Questions</td>
</tr>
</tbody>
</table>

Subsequently the writer found confirmation for these main areas in a work by Kuhlen in which four similar "areas of adjustment" are outlined (p.237). These will be referred to later in the Discussion.

b) Subsections of Main Areas

Within the above four problem areas, the headings of the subsections were:

1. Meaning of Life - Self Identity
   (a) Optimism/Pessimism
   (b) Role of Suffering, Death - to Self.


2. Present study, pp. 206-211
(c) Conduct and Morality - self-responsibility
(d) Questions of Faith - religious commitment

II Family Relations
(e) Dependence of child on parents
(f) Internal relations: problems within the family
(g) External threats - to family as a whole.

III Contact with the Outside World.
(h) Contact with others
(i) Threats to and from others.
(j) Peergroup relations
(k) Heterosexual relations.

IV. Vocational Questions
(l) Learning problems
(m) Choice of career
(n) Marriage
(o) Woman's role as Wife and Mother

As the remaining stories were sorted, specific subgroups within each of the subsections emerged, details of which can be found with the results on Appendix I. Table 3 (pp. 332-344). In addition, subsection II (f) of Family Relations (i.e. Internal problems) proved sufficiently large to be broken down into further subsidiary sections. Examples are supplied in Appendix H. (pp.332-5). Figures 1 - 2 (pp.189-190) give the frequencies of problems per child for the major categories scored, while Figure 3 (p.191) shows the frequencies within Area II(f).
3. Scoring of Problems

a) Score per child

Each story was scored under one heading only (i.e. Sub-group or Sub-section of Main Problem Area) even when two or most distinct themes emerged. In these cases the first mentioned or dominant theme only was scored, so that the final frequencies represent the minimum number of problems arising in the stories, based on a maximum of 12 per child (1 per picture).

b) Score per School group.

Each child's score was next classified according to the following six school groups, representing the main divisions of age, intelligence or social class range within the main group. (c.f. Appendix D. Table 2, p. 320 for full details)

<table>
<thead>
<tr>
<th>Group</th>
<th>Description</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>2nd Year Secondary</td>
<td>63</td>
</tr>
<tr>
<td>&quot;</td>
<td>2nd Year Grammar</td>
<td>51</td>
</tr>
<tr>
<td>&quot;</td>
<td>3rd/4th Year Secondary</td>
<td>78</td>
</tr>
<tr>
<td>&quot;</td>
<td>3rd/4th Year Independent</td>
<td>38</td>
</tr>
<tr>
<td>&quot;</td>
<td>5th Year Independent</td>
<td>12</td>
</tr>
<tr>
<td>&quot;</td>
<td>5th/6th Year Secondary</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td></td>
<td>260</td>
</tr>
</tbody>
</table>

It was decided to keep Groups E and F separate, despite the small numbers of subjects, because of their different social background, and to provide a valid comparison for each of the younger Groups.

Raw scores per school group were converted to a basis of 100 by dividing by the total number of children in the group; the resulting
TOTAL PROBLEMS PER CHILD (N = 260)

FIGURE 1. MEAN FREQUENCY OF PROBLEMS SCORED FOR MAIN PROBLEM AREAS (MAXIMUM = 12)
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>0-50</th>
<th>1-00</th>
<th>1-50</th>
<th>2-00</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td></td>
<td></td>
<td></td>
<td>a) Optimism/Pessimism</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>b) Role of suffering/death to self</td>
</tr>
<tr>
<td>MEANING OF LIFE</td>
<td></td>
<td></td>
<td></td>
<td>c) Conduct &amp; morality</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>d) Question of faith</td>
</tr>
<tr>
<td>II</td>
<td></td>
<td></td>
<td></td>
<td>e) Dependence on Parents</td>
</tr>
<tr>
<td>FAMILY RELATIONS</td>
<td></td>
<td></td>
<td></td>
<td>f) Internal Family problems</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>g) External threats</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>h) Contact with others</td>
</tr>
<tr>
<td>OUTSIDE WORLD</td>
<td></td>
<td></td>
<td></td>
<td>i) Threats to &amp; from others</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>j) Peergroup relations</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>k) Heterosexual relations</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>l) Learning problems</td>
</tr>
<tr>
<td>VOCATIONAL</td>
<td></td>
<td></td>
<td></td>
<td>m) Choice of career</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>n) Marriage</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>o) Role as wife and mother</td>
</tr>
</tbody>
</table>

Total problems per child (n = 260)

Figure 2. Mean frequency of problems within
FIGURE 3. MEAN FREQUENCY OF PROBLEMS WITHIN AREA II (f) (INTERNAL THREATS WITHIN FAMILY).
figure does not provide a percentage as usually understood, but the mean frequency per child, out of a possible maximum for any problem area of 12 per child (c.f. Appendix I. Tables 1-3 pp.336-344).

c) Religious Content of Problems (R/P)

Items of specifically religious interest were noted, and analysed according to the role these played within the given problem. i.e. Positive (helping to accept or solve problem) Negative (precipitating or complicating the problem) or Doubtful (failing to help, or irrelevant).

Examples are given: (Appendix H. Section 6, pp. 333-335).

Histograms were drawn to illustrate the changes in frequencies of both problem and religious content within each of the six school groups (Appendix J.pps.345-69).

4. Statistical Analysis of Problem Areas

a) Original Hypotheses

Two separate null hypotheses were drawn up to test the distribution of the four major problem areas with the six groups of children, using a $\chi^2$ test (cf. Appendix K - Table 1).

Hypothesis I. "that for any group of children, any one area of problem is as likely to occur as any other of the three remaining," was based on the formula $e = \frac{\text{Total per group}}{4}$ for any cell of four in a group.

with $\chi^2 = 3$.

Hypothesis II. "that within any one problem area, any group of children is indistinguishable from each of the five others" was based
on the formula \( e = \frac{\text{Total per Area} \times \text{Number in Group}}{260} \) for any cell of six in a problem area.

With \( \gamma = 5 \).

i) **Main Areas.** For each direction of testing, Hypothesis I (down the table) and Hypothesis II (across the table) a significant difference was found for the sample as a whole at \(< 1\%\). (Appendix K, Table 2 p.372). Within the separate areas, significant differences were also found at varying levels, both for individual sums of columns (Hypothesis I) and of rows (Hypothesis II) (Appendix K, Tables 3 and 4 p.372-3). The hypotheses were thus rejected.

An inspection was also made of any individual cells which reached a significant level for \( \gamma = 1 \) (cf Appendix K-Table 1) on the lines suggested by Snedecor, (1946).

The direction and degree of difference from \( e \) was indicated as follows, and as used in all Tables of subsequent pages of the report.

<table>
<thead>
<tr>
<th>Row/Column Totals</th>
<th>Individual Cells (( \gamma = 1 ))</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level of Significance</td>
<td>Above expectancy</td>
</tr>
<tr>
<td>( 0.1% )</td>
<td>+++ (very high)</td>
</tr>
<tr>
<td>( 1% )</td>
<td>++ (high)</td>
</tr>
<tr>
<td>( 5% )</td>
<td>+ (fairly high)</td>
</tr>
</tbody>
</table>

ii) **Subsections of Main Areas** A further analysis was made of each hypothesis for the fifteen subsections within the four main areas (i.e. Ia - IVo) and also for the subsidiary sections of II\( f \) (Family Relations). The null hypothesis being again rejected in the
majority of cases (Appendix K. Tables 5-7 pp374-6), the specific subgroups of the subsidiary sections (i.e. Ia(1) Ia(2) etc.) were tested. Because of the relative smallness of frequencies that were involved the testing was only possible at this level for Hypothesis II (Appendix K. Table 8 (pp.377-8))
b) Reworded Hypotheses.
As both null hypotheses had thus largely been rejected, they were reworded as follows:

**Hypothesis I** (Differences within Problems)
That for each of the following groups of children, the specified problems occur more or less frequently, as indicated, than any of the remaining problems.

**Hypothesis II** (Differences within Groups)
That each of the following problems occurs more or less frequently in the specified groups of children, as indicated, than for any of the remaining groups of the sample.

5. **Findings**
a) Introduction
The findings arising from the statistical analysis of the data supplied in Appendix K (p.370) are complicated; their detailed analysis has consequently been relegated to a further Appendix L (379-393). In the following résumé, the findings will be discussed in the context of the two reworded hypotheses given above, i.e. trends within problem areas, (Hypothesis I) and trends within school groups (Hypothesis II).
b) Trends within Problem Areas (cf. Tables 2 & 3, Appendix K)

i) Area I (Meaning of Life). On the whole the more philosophical, reflective type of problem classified under this heading appears infrequently in comparison with those in other areas; they do, however, seem to increase in frequency with age. For the two younger groups, specifically religious questions: I(d), are important; the second year grammar school children are more concerned with social relations with priests: (d)3(a), than with any other religious questions while the third and fourth year secondary children make frequent references to visions; (d)2(d).

The stories of the older group of secondary pupils also reflect problems dealing with priests, but in their case, these are more frequently related to sexual attraction; (d)3(b), than with the social relationshipss of the younger group. This older group is also concerned with the experience of being rejected by authority; c(4); yet their stories more frequently contain the resolution of grave problems: a(3); in particular they show a more christian sense of acceptance of suffering and death; b(I).

In contrast the older girls in the independent schools produce more themes of despair and withdrawal from life; a(I).

ii) Area II (Family Relations) The most frequently occurring problem area at all ages, as reflected by the stories, is that of relationships within the girls' own families; the two youngest groups especially produce many problems connected with their mothers: f(2).

The girls from independent schools have the highest proportion of the theme of leaving home: fI(a), perhaps not unexpectedly, as some of this group were at a boarding school; the older girls in the
day school, reflect the theme of the return of an absent father: \( f(3)d \), and even more markedly the death of adult relatives: \( f(4)(a) \), whereas the thirteen and fourteen year olds in secondary schools show very little of this latter theme. The twelve year olds in the grammar school have marked frequencies of such themes as external threats to the family: \( II(g) \), particularly in the context of war and persecution:\( (g)(1) \), crime and violence:\( (g)(2) \), and less markedly, sickness and death:\( (g)(4) \). War as a theme is also frequently mentioned by the oldest secondary school group, with the older independent school girls more concerned with a range of miscellaneous threats. (The frequencies in this area reflect the proportion of problems as a whole - each of the \( \text{last three mentioned groups also have} \) the highest frequencies of problems of the total group: \( \text{i.e. the twelve year olds in grammar schools and the fifteen to sixteen year olds in both independent and secondary schools: in comparison the lowest scores in the test as a whole, thirteen to fourteen year olds in secondary schools, also scored low in this area of threats and violence).
the thirteen and fourteen year olds at secondary schools who formulate this need most; (even though they have the lowest score for problems in the test as a whole); while at the same time they produce few stories showing help being accepted. The older groups, however, each produce more instances of help being supplied, whether this is accepted or rejected: (h) (2 and 3). Relations with the opposite sex: (K), figure only slightly in the stories of the younger girls, with the grammar school group in particular reflecting very little conflict in this area; conflict with the opposite sex is more frequently mentioned by both groups in the independent schools, the older ones particularly showing the girl as dominant: (K)(3).

iv) Area IV (Vocational Problems): The fourth area to be analysed, that of vocational problems, occurs infrequently at all ages; nevertheless, learning problems; IV(1), predominate for the grammar school girls, particularly shown in obstacles to be overcome (such as Latin and Maths homework!); L(2). (The only two references to the 11+ examination came from this group, both from the A stream (I.Q.125 - 140+) two years after their own (-successful-) experience of this; four out of the eight references to examinations as a whole, also came from this more gifted group.) Choosing a career; m(1), occurs more frequently as a theme for the youngest group of girls from secondary schools; this decreases for the thirteen - fourteen year olds, who also refer less often to school achievement: L(1); for their contemporaries in the independent schools, however, achievement is a frequently recurring theme. References to their future role as
wives and mothers: (0), increase with age, and also occur most frequently for the older independent school girls, especially in the context of the sickness or death of the husband: (0)(i).

c) Trends Within School Groups (cf. Tables 2 & 4 Appendix K)

The older girls refer more frequently to the following problem areas: external threats to the family as a whole, as well as greater tension arising within the family, especially with siblings and older relatives; there are more social problems portrayed arising from conflicts met outside the family circle, especially from friends at school, boyfriends and even priests; the problems of a wife and mother occur more frequently, as do general questions of self-responsibility, objective morality and the whole purpose of life. But perhaps the pervading problem for the older girls is the one of authority, particularly as expressed in a sense of rejection, leading even to thoughts of despair and suicide.

The younger girls refer more frequently to their overall dependence on the family, and their own physical danger from threats by outsiders; suffering and death are seen as a problem involving themselves, and career problems, especially as shown in success at school, also loom large. In the religious sphere, this is the age when references to miracles and visions predominate.
(d) Trends within Type of School (cf. Figures 4-6, pp. 200-202)

An examination was next made of the incidence of each of these main problem areas to compare Secondary pupils at each age-group with their contemporaries in either Grammar (2nd Year) or Independent (3rd and 4th, and 5th Year) Schools. As illustrated by Figures 4 and 5 this revealed that on the test as a whole, and in the four main problem areas, the two younger Secondary Groups produced consistently fewer problems than their Grammar/Independent School contemporaries. This might be explained by the very nature of the test, these children being less fluent in verbal expression, especially in writing. But this explanation does not cover the marked rise in the number of problems produced by the eldest Secondary Group for the total score (Figure 4), and also in Areas I and II (Figure 5).

Nor do these figures bear out the theory quoted in the recent Newsom Report¹ that Secondary School children come face to face with the problems of life at an earlier stage than the Grammar School children. Even within the "Spiritual and Moral" field to which the statement refers, the frequencies of problems in the separate Sub-sections of Area I, Meaning of Life do not offer any support (Figure 6). On the specifically moral and doctrinal areas (I c) and (I d) there is little or no difference until the 5th or 6th Year. At this stage, especially in (I c) (Figure 6) (Conduct, Morality) there is again a marked increase in problems for the Secondary School Group, in their last year at school.

Admittedly, the numbers of each of the 5th & 6th Year groups are

Relation of age and type of school to frequency of problems.

Figure 4: Total problems per school group.
FIGURE 5. MAIN PROBLEM AREAS I - IV.
RELATION OF AGE AND TYPE OF SCHOOL TO FREQUENCY OF PROBLEM

of Appendix I Table I p.
FIGURE 6. SUBSECTIONS OF AREA I (MEANING OF LIFE)

RELATION OF AGE AND TYPE OF SCHOOL TO FREQUENCY OF PROBLEM
the smallest of the whole sample, and these differences might not persist if larger numbers had been available for testing at this level. It would also have been interesting to have had further Grammar School groups to compare with the Independent Schools, instead of having to combine their scores, but these are roughly comparable in both home and school background, and more relevantly in the length of time they are likely to continue at school. But at least the statistical analysis of the data compensates for the smallness of the subgroups, and lends support to Newsom's plea (para 18) that "there is surely something of an anomaly in the fact that whereas a five year secondary course is regarded as an essential minimum ... for our ablest children in the grammar schools ... less is demanded for the large majority of children ..." with whom his Report is concerned.

6. Discussion

a) Possible influence of Test content on Problems. The first concern of the experimenter was to assess the validity of these findings in the light of the existing literature in the field. Since Frank (1939) first defined both the term and function of "projection tests", many more have been designed as Henry (1960) has shown, to reveal and assess specific personality traits or features, of both individuals and groups. The L.V.R.P.P., on which this present study was based, was specially designed to elicit religious attitudes and associations

1. Present study p. 150
rather than "personality" traits, and in addition, the present analysis has remained at the surface level. "Problems" have been assessed according to the overt direction taken by the "projection" mechanism, rather than as an indication of their underlying cause and function. In any case, Arnold (1962) has argued that stories written to such tests as the T.A.T. reflect "preoccupations" rather than fantasies, and the present concern was to validate, in the light of the existing literature of adolescent psychology, the "preoccupations" revealed in "the problem areas" emerging in the present study.

It soon became evident that the overall frequency of problems involved was not related to the actual sequence as initially drawn up, shaped by the emerging content of the stories. Area I was drawn mainly from Picture I, Areas II and III from Pictures II to IV etc., But the actual rank order of Problem Areas according to size was II, III, I and IV (cf. Appendix I Table 1 p. 336 ). This finding pointed to the influence of the picture content of the test, which is discussed in the analysis of Religious Themes emerging (pp.224 24 24 24). The extent of the influence of specific films or Television Programmes with which the children may have associated the stories they wrote was examined, and found to be negligible. Table 9 on the following page shows that any title was associated with a wide range of pictures, and vice versa. (Picture XII being a marked exception cf. p. 162 ). A
### TABLE 9. FILM AND TELEVISION REFERENCES MADE BY CHILDREN (QUESTION c)

#### a) FILMS

<table>
<thead>
<tr>
<th>Title</th>
<th>All Refs</th>
<th>Individual Pictures</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I II III IV V VI VII VIII IX X XI XII</td>
<td>Total Refs (Tot.Pictures)</td>
</tr>
<tr>
<td>i) 2 or more per picture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bells of St. Marys</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Song of Bernadette</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nun's Story</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heidi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Our Lady of Fatima</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Singer not the Song</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conspiracy of Hearts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whistle down the Wind</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii) Various Titles</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13 0 3 3 1 1 0 1 0 1 1 0 1</td>
<td>12 (10)</td>
</tr>
<tr>
<td>iii) Unnamed References</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*(including name of film star)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>16 5 6 11 1 2 0 0 0 5 2 1 40*</td>
<td>73 (9)</td>
</tr>
</tbody>
</table>

#### b) TELEVISION

<table>
<thead>
<tr>
<th>Title</th>
<th>All Refs</th>
<th>Individual Pictures</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I II III IV V VI VII VIII IX X XI XII</td>
<td></td>
</tr>
<tr>
<td>i) Specified Titles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii) Unnamed References</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0 0 2 0 0 0 0 0 0 0 0 0 2</td>
<td>4 (2)</td>
</tr>
</tbody>
</table>

| Total TV References:          |          |                     |
|                               | 0 1 5 1 3 0 2 0 0 0 2 0 2 | 16 (7) |
further analysis of the data to assess the influence of the picture stimulus more accurately was obviously beyond the scope of the present study, and in any case would only affect the difference in frequency between the problem areas; the differences between school groups would, on the whole, be less affected by such external variables, and as such are probably of more value.

b) Comparison with earlier studies. Even at the level of problem areas confirmation of the present findings can be found from a variety of sources. Kuhlen outlines four almost identical "areas of adjustment" (p. 237) as given in Table 10 on the following page (p. 207). These "areas of adjustment" can be related to the present data, as well as those quoted in Section II of the present study.

Area II Family Relations was the most frequent problem for the present subjects. Knoebber (1937) had found little evidence of conflict in the pre-war home setting, which 93% of the girls reported as happy; 74% felt that their mother understood them, and 55% chose her as their most intimate confidant. Yet the author detected a defensive element here, loyalty to the home being a striking theme. Kuhlen in contrast confirms the finding of the present study: "in parent-adolescent friction, studies consistently indicate that girls have more conflicts with their parents than do boys" (p. 565). Adams also confirms this in a more recent study with 4,000 American subjects 10-19, who were asked to state

1 op. cit. (1952)
2 ADAMS, J. F. (1964) "Adolescent Problems as a Function of Age and Sex" J. Genet. Psychol. 104. June
<table>
<thead>
<tr>
<th>Present Areas</th>
<th>Kuhlen's Areas</th>
<th>(Detailed Discussion)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Meaning of Life</td>
<td>Adolescent Ideology</td>
<td>Ch. 9 (+ Ch. 8) *</td>
</tr>
<tr>
<td>II Family Relations</td>
<td>Home Relations</td>
<td>Ch. 12.</td>
</tr>
<tr>
<td>III Outside World</td>
<td>Social Development and Adjustment</td>
<td>Ch. 7 (+ Ch. 10) **</td>
</tr>
<tr>
<td>IV Vocational</td>
<td>Vocational Plans</td>
<td>Ch. 11 (+ Ch.10) ***</td>
</tr>
</tbody>
</table>

N.B. **Area I.** also covered Kuhlen's Ch. 8 'Adolescent Adjustment to Organised Society, Civic Competence, Delinquency" (Cf Ic - Conduct and Morality - Self Responsibility).*

Areas **III and IV** also covered aspects of Ch.10, i.e. "Educational Development & Adjustment to School" (cf IV (1) - Learning Problems***; III(j) - Peer group Relations**).

**TABLE 10. RELATION OF PROBLEM AREAS OF PRESENT STUDY TO KUHLEN'S AREAS (1952)**
"the biggest personal problem which may be causing you some difficulty." (p.208). 22% of the girls gave "Family Problems" i.e. relations with either or both parents or with siblings, as their major problem, as compared with only 10% of the boys. Adams also found that girls, "while exceeding boys in mention of problems that involved both parents, frequently mentioned difficulties that involved only one parent (usually the mother)." (p.212)¹. These findings have been quoted in detail since they echo closely those of the present study, in which subsection f (b) Relations with Mother was significantly above average in Area II, Family Relations, itself the major problem area emerging. Further confirmation for this finding in this country can be found in Hemming's work (1960) and again in Gibberd (1964), both writers stressing a breakdown of communication between mother and daughter, rather than mutual hostility or rejection, as the major element of the problem.

Area III Outside World was the second most frequent problem area of the present study and one in which Kuhlen's finding that "it is repeatedly evident that the social interests of adolescence are essentially sex-social interests" (p.290) was illustrated (cf also I(d)(5) - Relations with the Priest for Group F).² IIIK 'Heterosexual relations' however, was not a significantly large item for the two Independent Groups, D and E. Even in the 'co-ed' atmosphere of

¹ Present writer's underlining.
² Group F: 5th and 6th year secondary (cf. p. 195.)
Kuhlen's studies, relations with the opposite sex 'represent only a part of the total picture' (p.297). III (Peer Group)

Relations with one's own sex, which for Kuhlen were more important, were however significantly low for the present group. Adams also found 'Interpersonal' problems more marked for girls (19% - as cf. 22% for Family) and less so for boys (12%); problems in this area were also less concerned with outsiders than with members of the opposite sex: (III K), and, less markedly after 13 or 14, with one's own peers; (III). This again contrasts with the present group, for whom external threats predominated in this area, especially for the younger group, while the older group were more concerned with their peers. But even here, the problem was usually one of parental interference than difficulties with the friends themselves.

Area I. Meaning of Life - or Kuhlen's "Adolescent Ideology" - plays a vital role at this stage. Allport - echoing Anna Freud has emphasised, however, that "religious sentiment" as such is not always "a unifying philosophy of life." (p.300). It may often provide an "extrinsic or self-serving as opposed to an intrinsic, other-centred value" (p.33). Yet for Kuhlen "both religion and philosophy of life serve an integrating function; they are attempts to relate in a meaningful way the many diverse elements of life, its present purposes, its ultimate implications." (p.439). Insofar as religion

2 op. cit (1937)
3 ALLPORT, G. W. (1960) "Religion and Adolescents" in LOOMIS (ed) op. cit.
presented a "problem" to the present group, to doctrinal questions, (including visions) were more the concern of the younger children, with the older ones more aware, of social and moral conflicts arising from their religious faith. This will be illustrated in more detail in the analysis of Religious Themes.1 As for "philosophy of life", Kuhlen concluded "there is little evidence available...Although not consistent, anecdotal evidence suggests a fair amount of concern with such issues in the teens."

(p.456). In the present study the incidence of the following personal and affective problems confirms Gruber's finding (1957) that these are more the preoccupation of girls at this stage:2 Ib Suffering and Death to Self; Ic Rejection by Authority; IIg: (1 & 2) War, Persecution, Crime, Violence; IIIn (1, 2 & 3): Felt need of help etc. Even so the whole area is not very pronounced, as Adams also found in the following low frequencies recorded:

Maturity 2% boys, 3% girls; Emotion 2%-4%; Ethical 1%-2%;
Health 2%-4%; but again it can be noticed that the incidence is higher for girls.

Area IV Vocational, was the minor problem in the present study, apart from the second year Grammar group, with the highest intelligence, who scored high on IV 1: Learning problems. They alone mentioned the 11+ selection examination3 and also confirmed Kuhlen's finding that Latin and Maths (but not his third subject - History) provided a major source of difficulty at high school level.

1. present study p.254
2. present study p.50
3. Appendix J. Figure 21, p.340
Knoebber's girls had in contrast shown that the choice of future career was the major problem, beginning with 10% for 'freshmen' and rising to 21% for 'seniors', and this increase with age was also found in the present study. More recently in America Adams found school work the major problem for both sexes - 23% for girls and 35% for boys - a finding that is novel and in contrast with "earlier studies (where) the female has been consistently more concerned than the male with academic problems" (p.210). However, even for Adams, this did not stand out significantly for girls in comparison with the two other major problems, mean scores for these being Family (22%) and Interpersonal (19%) though each of these frequencies is higher as we have seen for girls than for boys. A changing emphasis within the American pattern is possibly responsible for this new trend, as well as for the contrast with the situation in this country.

c) Conclusion.

On the whole, the existing work in the field of adolescent psychology confirms the four main problem areas established in the foregoing analysis, and especially the differences specific to girls. The fact that the present subjects were British, Roman Catholics, in single sex denominational schools, did not noticeably alter their basic problems, nor indeed their need for adult sympathy and guidance.

We shall now turn to the second level of analysis, that of the

function of religion in handling these problems, as revealed by the data provided by this test.

B. Religious Content of Replies.

1. Religious Content of Problems. (R/P)

a) Findings

Having established the major and minor problem areas, an inspection was next made of the total number of religious references within any problem area, and the proportionate frequency with which they occur. Raw scores are provided in Appendix M, Tables 1 & 2, and the results of the detailed $X^2$ analysis of the data in Tables 3 - 6. The main results for the whole sample are presented overleaf in Table 11 (p.213) and compared with the significant differences already obtained for Problem Areas.

For the sample as a whole, there is an inverse relationship between the frequency of problems and that of religious content; high values of one factor being low or non-significant (i.e. average) for the other. On Hypothesis I, (Differences Within Problems) the predominant problem for the group as a whole, Area II (Family Relations) was very low for religious content while the two low areas IV and I (Vocational Problems and Meaning of Life) were each high or very high for religious content. Area III (Outside World) was significant for neither factor.

For Hypothesis II however (Differences Within School Groups) this inverse relationship was not present when the frequency of problems was compared with the amount of religious content: only one School Group (A - 2nd Year Secondary) scored significantly for religious content of problems; the remainder being non-significant.
### Relationship Between Frequency of Problems and Proportion of Religious Content

<table>
<thead>
<tr>
<th>Whole Group Scores</th>
<th>Size of Problem</th>
<th>Religious Content (R/P) per Problem</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency (out of 12)</td>
<td>( \chi^2 )</td>
</tr>
<tr>
<td><strong>(A) Main Problem Areas</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hypothesis I (Between Problems)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>(Meaning of Life)</strong></td>
<td>Area I</td>
<td>1.99</td>
</tr>
<tr>
<td><strong>(Family Relations)</strong></td>
<td>Area II</td>
<td>3.33</td>
</tr>
<tr>
<td><strong>(Outside World)</strong></td>
<td>Area III</td>
<td>2.11</td>
</tr>
<tr>
<td><strong>(Vocational)</strong></td>
<td>Area IV</td>
<td>1.57</td>
</tr>
<tr>
<td><strong>(B) Total Problems</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hypothesis II (Between Groups)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>(2nd Year Secondary)</strong> N=63</td>
<td>A</td>
<td>8.63</td>
</tr>
<tr>
<td><strong>(2nd Year Grammar)</strong> N=51</td>
<td>B</td>
<td>10.29</td>
</tr>
<tr>
<td><strong>(3-4th Year Secondary)</strong> N=78</td>
<td>C</td>
<td>7.79</td>
</tr>
<tr>
<td><strong>(5-4th Year Independent)</strong> N=38</td>
<td>D</td>
<td>9.10</td>
</tr>
<tr>
<td><strong>(5th Year Independent)</strong> N=12</td>
<td>E</td>
<td>10.58</td>
</tr>
<tr>
<td><strong>(5-6th Year Secondary)</strong> N=18</td>
<td>F</td>
<td>10.72</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>.260</td>
</tr>
</tbody>
</table>

**Key**

- \( \chi^2 \) Levels: Totals*** 0.1% Individual Cells
- **Probability:** 1.0% 5.0%
- ++ very high --- very low
- ++ high -- low
- + fairly high - fairly low
- ns neither high nor low

**Table II**

| Relationship between Frequency of Problems and Proportion of Religious Content | 213 |
This same relationship held when the analysis was applied to individual school groups for Hypothesis I, and was echoed to a lesser extent for Hypothesis II; this latter analysis revealed fewer significant areas on either factor, with none of these "overlapping" (i.e. reaching significant level on both problems and religious content). The relationship also held even for the specific subgroups of Problem Areas; Section I(d) by definition being an obvious exception (i.e. the content of this problem area was Questions of Faith); but even here, the "overlap" of factors only occurred for Group A, none of the other groups scoring significantly for this as a problem. All groups, however, scored high or very high for this on religious content — Group E alone not being differentiated. For the remaining subsections of problem areas only Group C reversed the usual pattern, being fairly high in the frequency of III(h) Contact with Others, for problem content, and at the same time high on religious content. There was one "overlapping" finding on Hypothesis II; I (a) Optimism/Pessimism for Group A, but again according to the established pattern low on problems, and fairly high on religious content.

b) Résumé.

It appears from these findings that the function of religion as revealed by this test was not directly related to the problems emerging. Religion was not found as a significant factor in either producing or solving the major problems — either of which function

1. cf. present study p. 222
2. Differences Between School Groups
3. 2nd Year Secondary.
might have been argued if the relationship had been direct. It was, on the contrary, significantly absent from the major problem area II (Family Relations) and slightly less so for the second largest area of occurrence III (Outside World). In other words, outgoing, social and interpersonal relationships, the major concern of adolescents, were only slightly related to Religion for the present subjects. It is with the more inner-directed, individualistic aspects such as Area I (Meaning of Life) and IV (Vocational) that religion was most concerned.

The relevance of this to general adolescent psychology and the religious training of children will be taken up in more detail in the Main Discussion. (p. 272 ff)

Reference has already been made (p. 192) to the classification into the Positive v Negative or Doubtful role of religion within the problems. The attempt to test their distribution in the high and low problem areas was unsuccessful, since the frequencies concerned were too slight. Consequently, the remaining stories discarded at the earlier "problem" stage of the analysis were examined, and a new analysis of the role of religion in the whole sample of stories was undertaken as now explained.

2. Religious Content of Themes (R/T).

a) Classification.

For purposes of this wider classification, the previously established problem areas with their subgroups were discarded. A fresh analysis was made, according to the following nine major themes that appeared...
when "the function of religion" was taken as the framework for
classification:

<table>
<thead>
<tr>
<th>Major Theme</th>
<th>Subdivisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) TRUTH OF FAITH</td>
<td>I Conversions</td>
</tr>
<tr>
<td></td>
<td>II Martyrdom, Persecution</td>
</tr>
<tr>
<td></td>
<td>III Miracles, Visions</td>
</tr>
<tr>
<td>2) WAY OF LIFE</td>
<td></td>
</tr>
<tr>
<td>3) PRAYER - OTHER DIRECTED</td>
<td>I Praise, Thanks (God-centred)</td>
</tr>
<tr>
<td></td>
<td>II Needs of Others</td>
</tr>
<tr>
<td></td>
<td>III Sickness of Others</td>
</tr>
<tr>
<td></td>
<td>IV Family Needs.</td>
</tr>
<tr>
<td>4) PRAYER - SELF DIRECTED</td>
<td>I &quot;Special Intention&quot; (unless</td>
</tr>
<tr>
<td></td>
<td>specified as (3) )</td>
</tr>
<tr>
<td></td>
<td>II Need or Sorrow</td>
</tr>
<tr>
<td></td>
<td>III Sickness, Death</td>
</tr>
<tr>
<td></td>
<td>IV Bereavement</td>
</tr>
<tr>
<td></td>
<td>V Career</td>
</tr>
<tr>
<td></td>
<td>VI Self-centred</td>
</tr>
<tr>
<td>5) DEATH - ETERNITY</td>
<td></td>
</tr>
<tr>
<td>6) GUILT - REDEMPTION</td>
<td>I Personal Guilt/Forgiveness</td>
</tr>
<tr>
<td></td>
<td>II Redemption, Passion of Christ</td>
</tr>
<tr>
<td>7) ROLE OF PRIEST</td>
<td></td>
</tr>
<tr>
<td>8) ROLE OF NUN</td>
<td></td>
</tr>
<tr>
<td>9) RELIGIOUS VOCATION</td>
<td></td>
</tr>
</tbody>
</table>

b) Findings.

The expectation that this new classification would produce more
religious items was, surprisingly enough, not upheld. In comparison
with the frequencies revealed by the initial Godin Scoring (R/G), the
number of items that could be classified under the Major themes (R/T)
was still small. There proved to be a number of simple references
to religion at the quantitative level (R/G) that could not be
classified under the more rigorous criterion of "function of religion" (R/T)
The frequencies at each level have been related to specific school groups as shown overleaf. (Table 12)

As can be seen the overall increase of items from Classification R/P to R/T was minimal, while the frequency actually dropped for Group E (2.83 to 2.34). The fact that a "religious element" was present in a problem situation (R/P) did not necessarily mean that it could be adequately classified under the stricter criterion of Classification R/T even when this had been enlarged to include non-problem items. The frequencies contrasted even more markedly when compared with those on the original Godin scoring described in Section III of the report, especially for Group C (3rd/4th Year Secondary). While this group had been third in rank on the Godin scoring, they dropped to sixth place for each of the subsequent classifications. This is a second aspect in which the "religious element" of Group C differs from the other five groups of the sample. Further, when scores are combined for each year group (regardless of type of school) it is the 3rd/4th years which are lowest on qualitative classifications R/P and R/T, as they were on actual problems regardless of religion.

c) Analysis of Data (R/T).

The raw scores for frequencies of Main Themes and their subdivisions are given in Appendix N, Table 1 (p.400-1) The analysis of proportions of positive content within each theme is given in Table 4. (p.404-5)

1. Cf. present study p. 214
**FREQUENCY OF "RELIGIOUS SCORES" ON THREE SEPARATE CRITERIA**
**OF "RELIGIOUS CONTENT"**

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>SCHOOL GROUPS</th>
<th>260</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Mean Score Per Child</td>
<td>A 63 B 51 C 78 D 38 E 12 F 18</td>
<td></td>
</tr>
<tr>
<td>GODIN’S CRITERIA</td>
<td>4.44 4.47 3.60 3.48 3.16 3.45 3.94</td>
<td></td>
</tr>
<tr>
<td>CLASSIFICATION R/P (Problems)</td>
<td>3.20 3.61 2.02 2.53 2.83 2.84 2.78</td>
<td></td>
</tr>
<tr>
<td>CLASSIFICATION R/T (Themes)</td>
<td>3.21 3.62 2.09 2.50 2.34 2.84 2.82</td>
<td></td>
</tr>
</tbody>
</table>

| b) RANK | 2 1 3 4 6 5 |
| R/G     | 2 1 6 5 4 3 |
| R/P     | 2 1 6 4 5 3 |
| R/T     |            |

| c) COMBINED RANK PER SCHOOL YEAR | 2nd Year | 3-4th Year | 5-6th Year |
| R/G | 1.5 | 3.5 | 5.5 |
| R/P | 1.5 | 5.5 | 3.5 |
| R/T | 1.5 | 5.0 | 4.0 |

**TABLE 12**
Frequencies of "Religious Scores" per School Group.

Key to School Groups

A 2nd Year Secondary  D 3rd and 4th Independent  
B 2nd Year Grammar  E 5th Year Independent  
C 3rd and 4th Secondary  F 5th - 6th Secondary
A $\chi^2$ analysis of each of these tables was carried out (Table 3 p.392, Table 5 p.395) using each of the previous hypotheses (I between Themes and II Between School Groups). For three of the four aspects thus investigated (Hypothesis II on Positive content, being the exception) the null hypothesis was again rejected at well below the 1%. level of probability (cf Table 13 on following page). This again enabled the hypotheses to be restated as positive ones.

i) Themes.
The predominant theme (R/T) was (7) Role of Priest (there were of course two pictures portraying a priest, XI and XII). Of the two prayer themes, only (4) Self-directed Prayer was very high, but each Prayer theme had a high positive content, (3) and (4).

For four of the remaining themes a similar pattern was found as in Classification R/T, high areas on one factor being low or non-significant on the other (i.e. (2), (3), (7) and (8)). For Prayer Themes (3) and (4), whether for one's self or others, the positive element was significantly high.

ii) School Groups.
Only two school groups appeared as significant on Hypothesis II, Group B (2 G.S.) being very high for total religious content, and C. (3rd/4th year Secondary) very low. (Note: This finding incidentally echoes the actual proportion found for total problems—but not for their religious content). This contrast between Groups B and C is repeated at the level of themes and of their subdivisions on Hypothesis I; Group C was one of the three groups
### Table 13

Relationship Between Religious Themes (R/T) and Positive Content of Themes.

<table>
<thead>
<tr>
<th>HYPOTHESIS I (Between Themes)</th>
<th>%</th>
<th>$\chi^2$</th>
<th>%</th>
<th>$\chi^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Truth of Faith</td>
<td>24</td>
<td>4.87$^-$</td>
<td>34</td>
<td>13.50$^{--}$</td>
</tr>
<tr>
<td>(2) Way of Life</td>
<td>15</td>
<td>21.50$^{--}$</td>
<td>80</td>
<td>0.23$^{ns}$</td>
</tr>
<tr>
<td>(3) Prayer, Other-Directed</td>
<td>38</td>
<td>3.10$^{ns}$</td>
<td>100</td>
<td>9.00$^{++}$</td>
</tr>
<tr>
<td>(4) Pray$^{Self}$-Directed</td>
<td>50</td>
<td>26.80$^{+++}$</td>
<td>87</td>
<td>7.23$^{++}$</td>
</tr>
<tr>
<td>(5) Death - Eternity</td>
<td>26</td>
<td>2.39$^{ns}$</td>
<td>78</td>
<td>0.31$^{ns}$</td>
</tr>
<tr>
<td>(6) Guilt - Redemption</td>
<td>23</td>
<td>5.31$^{-}$</td>
<td>43</td>
<td>8.20$^{--}$</td>
</tr>
<tr>
<td>(7) Role of Priest</td>
<td>61</td>
<td>72.30$^{+++}$</td>
<td>69</td>
<td>1.10$^{ns}$</td>
</tr>
<tr>
<td>(8) Role of Nun</td>
<td>22</td>
<td>7.60$^{-}$</td>
<td>100</td>
<td>5.11$^{+}$</td>
</tr>
<tr>
<td>(9) Religious Vocation</td>
<td>24</td>
<td>4.87$^{-$}</td>
<td>48</td>
<td>5.56$^{-}$</td>
</tr>
<tr>
<td><strong>x</strong></td>
<td>31</td>
<td>148.73$^{**}$</td>
<td><strong>74</strong></td>
<td>250.24$^{**}$</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HYPOTHESIS II (Between Groups Frequency)</th>
<th>%</th>
<th>$\chi^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>A (2 Secondary)</td>
<td>3.21</td>
<td>3.52$^{ns}$</td>
</tr>
<tr>
<td>B (2 Grammar)</td>
<td>3.82</td>
<td>11.70$^{+++}$</td>
</tr>
<tr>
<td>C (3/4 Secondary)</td>
<td>2.09</td>
<td>15.20$^{--}$</td>
</tr>
<tr>
<td>D (3/4 Independent)</td>
<td>2.53</td>
<td>1.13$^{ns}$</td>
</tr>
<tr>
<td>E (5 Independent)</td>
<td>2.53</td>
<td>1.06$^{ns}$</td>
</tr>
<tr>
<td>F (5/6 Secondary)</td>
<td>2.83</td>
<td>0.00$^{ns}$</td>
</tr>
<tr>
<td><strong>x</strong></td>
<td>2.83</td>
<td>32.61$^{***}$</td>
</tr>
</tbody>
</table>

![220](image)
with very high proportions among themes for (4) Self-directed Prayer while B were non-significant; C are also fairly low on this comparison for (9) Religious Vocation, while B are fairly low for (8) Role of Nun.

Returning to Hypothesis II, Group C were fairly high for subdivision II of theme (4) - Self directed Prayer in time of Need or Sorrow, again in contrast to Group B. who scored fairly low in this aspect.

Other areas that emerged as significantly different between school groups on total religious content were as follows:

GROUP A: (as whole table)
(2 Sec.)
(9) Religious Vocation (fairly high)

GROUP B: (Very High on whole table)
(2 O.C.)
(7) Role of Priest (very high)
(5) Death/Eternity (fairly high)
(6) I. Personal Guilt/Forgiveness (fairly high)

In contrast
(4) II. Prayer for Self in Need or Sorrow (fairly low)

GROUP C: (very low on whole table)
(3-4 Sec.)
(7) Role of Priest (low)
(9) Religious Vocation (fairly low)
(1) II. Martyrdom, Persecution (fairly low)

In contrast
(4) II. Prayer for Self in Need or Sorrow (fairly high)

GROUP D: (3-4 Ind.)
(1) II. Martyrdom, Persecution (fairly high)
(4) IV. Bereavement (fairly high)
(3) IV. Prayer for Family (fairly low)

N.B. Groups E & F (5th & 6th Years) showed no significant differences.
3. Quantitive analysis.

Résumé (R/P and R/T).

Before we illustrate these themes by actual quotations it can be concluded from the foregoing findings that for this sample of Roman Catholic girls:-

(i) The major problems occurring at adolescence are neither provoked by, nor associated with, religious factors, whether intellectual or moral.

(ii) Religious associations are not found to any major extent in the solution of the problems that do occur.

(iii) Religious associations predominate in an ego-centred, mainly personal context, rather than in that of other people or events.

(iv) Variations associated with age, intelligence and/or social background affect both the type and the frequency of problems encountered by adolescent girls, and also the function of religion in general.

This last point can be best illustrated by reference to the two groups that have differentiated themselves on a number of aspects, in significant contrast not only with the sample as a whole but also with each other. These are Group B (2nd Year Grammar, aged 11.11 - 13.6, I.Q. 120 - 140+) and Group C (3rd and 4th Year Secondary, aged 12.6 - 14.11, I.Q. 74 - 114) The three major areas of contrast can be set out in Table 14 on the following page.
<table>
<thead>
<tr>
<th>Item 1</th>
<th>Rank Frequency (out of 6)</th>
<th>Group B. (2nd Yr. G.S)</th>
<th>Group C. (3-4 Yr. Sec.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>R/G (Godin Criterion)</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>R/P (Religious content of Problems)</td>
<td>1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>R/T (Religious Themes)</td>
<td>1</td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item 2. Frequency of Problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Problems</td>
</tr>
<tr>
<td>High</td>
</tr>
<tr>
<td>c.f. III h. Contact with Others</td>
</tr>
<tr>
<td>(1) Felt need of help</td>
</tr>
<tr>
<td>(2) Help accepted</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item 3. Religious Content (R/P) of Problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>ns</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item 4. Religious Themes (R/T)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very High</td>
</tr>
<tr>
<td>Positive Content</td>
</tr>
<tr>
<td>Except for 4II (Prayer for Self in Need or Sorrow) Fairly Low</td>
</tr>
</tbody>
</table>

TABLE 14. Significant Differences on Specific Items Between Groups B and C.
The findings seem to indicate that the higher the frequency of "religious" content and the more uniformly it is found on any criterion (as with Group B), the less likely it seems to be concerned predominantly with self-oriented needs (III (h) - Problems; (4) II-R/T); conversely the lower the frequency of this "religious" content, and the more unevenly it appears on various criteria (as with Group C), the more likely it is that self-oriented needs will predominate. The implications of this for general religious psychology, and for adolescence particularly, are of interest, and will be developed more fully in the more Qualitative Analysis of Themes that follows. 1

4. Qualitative Analysis of Themes (R/T).

a) Introduction.

In the following pages the religious content of the subjects' answers will be discussed in detail, in the order of frequency shown in Table 15 on the following page. Theme No. 7 as the largest in frequency will be discussed in greater detail. The remaining themes will be included in the final discussion (pp. 266-7).

b) Theme No.7 - Role of Priest.

i) Previous Studies.

The predominant theme as we have noted was No. 7 Role of Priest, which had a mean frequency of 61% (including 43% positive). A discrepancy was noted in the Discussion of the experimental findings in Section III of the Report over Godin's (1957b) original distinction between "formal" and "material" religious replies, particularly in

1. Present study p. 274-6

2 pp. 168-169
Order of Frequency

(a) Theme 7. Role of Priest
(b) Themes 3 & 4. Prayer Themes
   4. Prayer for Self
   3. Prayer for Others
(c) Theme 5. Death, Eternity
(d) Theme 1. Truth of Faith
(e) Theme 9. Religious Vocation
(f) Theme 6. Guilt, Redemption.
(g) Theme 8. Role of Nun
(h) Theme 2. Way of Life

<table>
<thead>
<tr>
<th>% Frequency</th>
<th>Proportion of Positive Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>61+++</td>
<td>69</td>
</tr>
<tr>
<td>50+++</td>
<td>87+++</td>
</tr>
<tr>
<td>38</td>
<td>100+++</td>
</tr>
<tr>
<td>26</td>
<td>78</td>
</tr>
<tr>
<td>24</td>
<td>34</td>
</tr>
<tr>
<td>24</td>
<td>48</td>
</tr>
<tr>
<td>23</td>
<td>43</td>
</tr>
<tr>
<td>22</td>
<td>100+</td>
</tr>
<tr>
<td>15</td>
<td>80</td>
</tr>
<tr>
<td>31</td>
<td>74</td>
</tr>
</tbody>
</table>

TABLE 15. QUALITATIVE ANALYSIS OF THEMES (R/T) ACCORDING TO ORDER OF FREQUENCY OF MAIN THEMES ARISING.
connection with Pictures XI and XII (in which a priest figured).
We noted that many children with consistently "formal" religious
scores for the earlier pictures did not so qualify for Picture XII,
their answers showing the priest in a counselling or social situation,
rather than the specifically spiritual or sacramental one specified in
the scoring criteria. It was suggested that this could be a national
difference, a view supported by a sociological study by Ward of the
role of the priest in a Roman Catholic parish in Liverpool.

Ward, however, established that the priest's role in "the parish
of St. Catherine would appear to differ from many Catholic parishes on
the continent of Europe" (p. 65). Godin elsewhere however classifies
this as simply an educational or social class factor, the upper and
intellectual classes (typified by men such as Claudel or Mauriac)
specifying the function of the priest as that of Mediator, bringing
to men the Word and the Bread of God. In a study from which he
quotes, carried out on a cross section of French adults, 30%
specified that the chief function of the priest was "to speak of
God to men" while 25% preferred "administering the Sacraments and
celebrating Mass" (pp. 48-49). The tendency to see the priest as
"a family friend" or "a saint in our midst" is classified as a less
mature concept, more typical of the middle and working classes, and
one that Godin would score as a "material" religious element (pp. 50-51).

Admittedly St. Catherine's was a mainly working-class parish,-
but the greater degree of regular "visiting" which "appeared to be
a most important factor ... enabled the people to become familiar

   of Religion. Liverpool U.P.
2. GODIN, A. (1965) Le Dieu des Parents et des Enfants. Tournai:
   Castermann.
with the priests of the parish" (77% replies), and provided "an opportunity to discuss things (both parochial and personal) with the priests" (42%) (p.46) When asked "which do you consider the three most important of the various duties of a priest in a parish", 50% of Ward's parishioners began with the Mass and the Sacraments, but others also added this as an afterthought, their answers showing that they had taken this for granted as predominant even over the other activities given. Of the remaining activities, 64% were "visiting parishioners and mingling with them", 42% "assisting the sick and dying", 15% as "always there to help" and 12% "running things". A further 20% emphasised the priest's "own spiritual life and private prayers" (pp.56-57). It is clear that while the "material" choices of these working-class parishioners echo those of Godin's groups for middle or lower classes, they do not necessarily cancel out the specifically spiritual and sacramental concept as can be seen by consulting Table 16 on the following page. Ward provides a list of "domestic and personal problems" on which the priest could be consulted, yet emphasises that "the role of the priest appeared to be primarily that of a person who was interested and would listen to the story and talk about the problem, although his contribution might be more related to supernatural truths than to a practical solution to the difficulty." (pp.52-53)

A second feature established by Ward was the role played by the parochial school in promoting the bond between priest and parishioners during their school years, a feature subsequently investigated by

---

1. e.g. "handicapped children, rents ... children's futures, marital problems ... difficult children ..."
<table>
<thead>
<tr>
<th>ROLE OF PRIEST</th>
<th>Ward's %</th>
<th>Present Study</th>
<th>A+C</th>
<th>B</th>
<th>D+E</th>
<th>F</th>
<th>Lancs A,B,C</th>
<th>South D,E,F</th>
<th>Sec. A,C,F</th>
<th>Ind+ GS B,D,E,F</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. VISITING &amp; MIXING</td>
<td>64%</td>
<td>6% (BadNews)</td>
<td>11</td>
<td>2</td>
<td>0</td>
<td>7</td>
<td>6</td>
<td>3</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>II. MASS &amp; SACRAMENTS</td>
<td>50%</td>
<td>53%</td>
<td>51</td>
<td>56</td>
<td>59</td>
<td>43</td>
<td>53</td>
<td>52</td>
<td>49</td>
<td>27</td>
</tr>
<tr>
<td>(a) Baptism *(Inc.Instruction)</td>
<td>12</td>
<td>17</td>
<td>6</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>3</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>(b) Confession etc. *(Return of lapsed)</td>
<td>13</td>
<td>11</td>
<td>10</td>
<td>27</td>
<td>14</td>
<td>10</td>
<td>22</td>
<td>12</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>(c) Marriage *(Inc.Instruction)</td>
<td>14</td>
<td>16</td>
<td>10</td>
<td>23</td>
<td>7</td>
<td>13</td>
<td>17</td>
<td>14</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>(d) Last Sacraments *(Inc.Instructions a + b)</td>
<td>14</td>
<td>6</td>
<td>25</td>
<td>5</td>
<td>22</td>
<td>15</td>
<td>11</td>
<td>9</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>III. SICK AND DYING</td>
<td>42%</td>
<td>Death Bed</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Total inc. Last Sacraments (IIId)</td>
<td>18</td>
<td>11</td>
<td>29</td>
<td>5</td>
<td>22</td>
<td>20</td>
<td>11</td>
<td>13</td>
<td>23</td>
</tr>
<tr>
<td>IV. HELPING</td>
<td>15%</td>
<td>38%</td>
<td>33</td>
<td>38</td>
<td>41</td>
<td>50</td>
<td>35</td>
<td>44</td>
<td>36</td>
<td>39</td>
</tr>
<tr>
<td>(a) Material help for orphaned child</td>
<td>6</td>
<td>6</td>
<td>7</td>
<td>5</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>7</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>(b) Advising etc. *(Negative element)</td>
<td>28</td>
<td>24</td>
<td>29</td>
<td>56</td>
<td>43</td>
<td>24</td>
<td>39</td>
<td>27</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>(c) Various *(Spiritual)</td>
<td>4</td>
<td>3</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>3</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>ACTUAL FREQUENCY PER GROUP</td>
<td>160</td>
<td>63</td>
<td>61</td>
<td>22</td>
<td>14</td>
<td>124</td>
<td>56</td>
<td>77</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>(N. of Group)</td>
<td>260</td>
<td>141</td>
<td>51</td>
<td>50</td>
<td>18</td>
<td>192</td>
<td>68</td>
<td>159</td>
<td>101</td>
<td></td>
</tr>
</tbody>
</table>

Note: ☞Significantly high at 5.0% on $\chi^2$ test.

TABLE 16. Theme No. 7 R/T. Role of Priest - Frequency Table.
Comparison between Ward (1961) and Present Study.
The main finding of the latter study was the loss of contact with the parish priest for those children who moved to a non-parochial Grammar School even when this was a Catholic one. Grammar School students became more critical of individual priests, while still retaining their respect for the priesthood in general, and not reflecting any of the anticlericalism more associated with continental Catholicism.

ii) Present data. (cf. Table 16, p. 83)

The present data were inspected for illustrative examples of any of these controversial issues. The frequencies involved would inevitably be small, yet it was hoped that their analysis would enable a comparison to be made for frequency of references to the above-mentioned themes. This comparison could be made both for the sample as a whole, and specifically for School Groups A, B and C, which were drawn from an adjacent area of Lancashire to that of Ward's Liverpool study, and one in which the Catholic tradition was equally strong.

The children in the Secondary Groups A, and C, were drawn from three local parochial schools while most of the Grammar Group B, had formerly been at the same parochial primary schools, the remainder having been at the independent primary school attached to the Convent Grammar School. The remaining Groups, D, E, F, drawn from less Catholic areas of the South would act as controls to this Northern group. For the purposes of this comparison, frequencies will be given for the following 4 areas, and based on the activities listed by Ward:

1. also carried out in Liverpool
Groups A, C.  Lancashire Secondary (Parochial)
Group B  Lancashire Grammar (Non-parochial)
Groups D, E.  Southern Independent (Non-parochial)
Group F.  Southern Secondary (Inter-parochial)

School Groups of Present Study as presented in Table 16, p. 83

iii) Predictions

For purposes of discussion the following predictions were made:

(1) That the Lancashire (parochial) groups would be more familiar with the priest in an informal "visiting" capacity than the Southern groups.

(2) That the Grammar and Independent (non-parochial) groups would in contrast have a more sacramental or spiritual, rather than social, concept of the priest's function.

(3) That the Grammar and Independent groups would be more critical of the priest as an individual, as reflected by the negative content of their stories.

The context in which the data of the two surveys were collected is, of course, not strictly comparable; Ward allowed each of his Liverpool respondents three activities to offer, while the present data have only been assessed for the major theme concerned, and are largely confined to stories from the two pictures XI and XII actually portraying a priest, not all of which produced data that could be assessed. Of the total of 61% themes that emerge for Theme (7), the majority (39%) were produced to Picture XII, 15% to XI, 3% to VIII, 1% for VI and IX, and 0.4% (i.e. 1 story) each for II, III, V, and VII. A total of nine Pictures was thus covered for this theme.

1 This frequency of 61% was obtained by the same calculation already used for Frequency of Problems; overall frequency per child out of a possible maximum of 12 (i.e. one per story).
iv. Findings.

I. VISITING AND MIXING WITH THE PEOPLE.

While this was the most frequent activity chosen by Ward's Liverpool Group (mentioned by 64% of the parishioners), it figured as a major theme in only 6% of the references to a priest in the present study, and particularly so for Groups A + C (11%). But even though these children from Lancashire parochial schools were expected to approximate more closely to the Liverpool pattern than the remaining groups (prediction (1)), the difference in frequency was not significant at the 5% level. The predicted trend (2) continued for the Lancashire Grammar School group, for only 2% of whom was this a theme, and also for the combined Secondary (Parochial) - (10%) as opposed to the Independent (Non-Parochial) - (1%) but here the frequencies were too small for significant differences to emerge.

One common finding however emerged for all groups concerned, in that the purpose of the visit by the priest was associated predominantly with the breaking of "bad news", usually of a husband's death, as the following extracts will show.

In addition, the type of problem already outlined under the original Classification (R/P) has been given after each quotation (cf. pp. 339-344) (Roman Numerals refer to the Picture; Arabic Numerals to the Child).

XII 53 (Group B). "The priest has come to tell her of her husband's death or capture. He looks like he does not want to tell her and she is urging him on". (IV o(1))

XII. 8 (Group F). "The priest has to tell the sad news of one of his parishioners. He had to tell her that her husband was drowned at sea". (IV o(1))
XII.94 (Group A). "The priest has just anointed the woman's husband in the street, and has just come to tell the man's wife what has happened". IV o(l).

Other stories could be quoted in which the priest is shown coming to the home, for example, to visit the sick and dying, or to give advice and help. However, these items have been classified under their relevant major theme, and will be discussed in this context.

II. MASS AND SACRAMENTS figured in 50% of the Liverpool replies, and always in first place. The frequency for the present study was 53%.

MASS. There were no specific themes in the present study concerning Mass as the major activity of the priest, as this did not figure directly in the actual pictures. Indirect references such as the following did occur, but have been analysed under a separate theme:

260 XII (Group D)

"You are in the place of God on earth here when you celebrate Mass and forgive sins..." I d (2) (Theme (6) Guilt/Redemption) (Cf.260 XI below)

23 XII (Group E)

"...The girl has caught the priest in the vestry while he is preparing for Mass. So he is hoping that she will be quick as he does not want to say Mass late". III h(4) Theme (7) Function of Priest.

SACRAMENTS figured in contrast in 53% of the references evenly distributed between the following 4 Sacraments: 14% each for Matrimony and the Last Sacraments, 13% for Confession, and 12% for Baptism. Instruction in the Faith was a feature of both Baptism and Matrimony, totalling 4% of the whole, and was significantly higher for the Lancashire Secondary ($X^2 = 4.9, p= < .05$).

This was absent for both Lancashire Grammar and Southern Secondary Groups.
(a) BAPTISM. 12% (3% Instruction) - usually of adult converts, and often leading to a religious vocation.

64 XII (Group B)

"A convert priest is surprised one afternoon when his sister whom he has not seen since she was a child and who he thought to be dead (sic). He is delighted when she says she has come to receive instruction because she wants to enter a convent".  \[I d \ (1)\]

95 XII (Group A)

"A girl that lived near us was not a Roman Catholic and she did so want to be, so I took her to our Parish Priest and said that this girl would like to become a Catholic and that she had been studying about it so the priest said he would give her instructions and after a week or two I went to the church with her because she ...."  \[I d \ (1)\]

(b) CONFESSION 13% (3% return of lapsed)

260 XI (Group D) cf. 260 XII above

"She was at the confessional confessing her sins to God. The priest was only a representative of God and had the power to forgive sins." (originally this was a story about a girl speaking to her lover behind bars in prison - then crossed out).  \[I c \ (1)\]

220 XII (Group C)

"The woman has killed another man. And one of her friends doesn't tell the police but sends for a priest ... afterwards she admits it. The priest hears her confession and forgives her. And the police fine her £300 only as it was in self defence".  \[I c \ (1)\]

(c) MATRIMONY. 14% (including 1% Instruction)

102 X (Group A)

"There was a young couple who had no parents and wanted to get married but they were not old enough so everyday they went to the cross on top of the big hill and prayed. One day a Catholic priest came to the cross and they asked him would he marry them, he said 'If I do you will have to go to another country straight away' so they were married and they went straight to another country and lived happily ever after. They went to church every Sunday".  \[IV n \ (1)\]
90 XII (Group A).

"One day a lady wanted to get married and was not a Catholic but the man she wanted to marry was one. She did not know what to do so she went to see the priest and told him everything and then in 8 weeks time she was a Catholic and married in a year and was very happy". IV n (2)

258 XII (Group D)

"A woman, perhaps about to be married, goes to the priest seeking his advice on the subject. She and the priest are old friends and he knows her very well, and is thus able to give her sound and good advice". IV n (1)

(d) LAST SACRAMENTS. 14% (25% Group B: p = < .05)

64 IX (Group B)

"This is a girl who has left the Church and she knows that she has not long to live and she wants a priest to give her the last sacraments and receive her back into the Church". I c (2)

1 XI (Group F)

"The priest has been fetched by a little girl for her mother who is dying. The priest comes with the necessary things and gives the mother Extreme Unction while the little girl looks mournfully on. But after receiving the Sacrament of Extreme Unction the mother becomes better and recovers completely and is better than she ever was before". II f (2)(a)

As can be seen from the above quotations, many subsidiary themes could have been analysed in addition to the major ones here being discussed, and there was a considerable amount of overlapping, not only in the Sacramental field, but in the other activities involved.

On the whole, the sacramental function revealed here is a purely administrative one, particularly so for Matrimony, in which preliminary advice seems the main function (of 258 XII above). It is only in the stories concerned with Penance (e.g. 260 XI, XII above) that a theological dimension appears. If the emphasis of the story was predominantly on the theological aspect of religious belief, the
themes were classified under (5) Death/Eternity or (6) Guilt/
Redemption, rather than the function of the priest per se. One
final quotation is given to round off the picture, no fewer than
4 sacraments being referred to:

44 IX (Group B).

"Philiss has just been in a car crash and as there was nobody
about except a nun, she took her into a nearby convent.
Several days passed and the doctor came each day. He said,
'it is a waste of time taking her to hospital, she will be
leaving us presently; she has a collapsed lung, God bless her
soul'. The nun is Sister Barbara and she was once a convert.
Before Philiss had this accident she was a Methodist. She
is now a Catholic. The priest baptised her and gave her
Holy Communion, Penance and Extreme Unction all on the same
day. The day before she died". I d (1)

III. ASSISTING THE SICK AND DYING figured in 42% of the Liverpool
replies, but even when the specific references to Last Sacraments
(qv) were included the total frequency for the present group was
only 18%; again the Lancashire Grammar Group B had a significantly
higher frequency here of 29%. The 4% references to "sick visiting"
(as opposed to the sacramental function), was only found in the
Lancashire Groups, and more frequently under theme Role of Nun (qv.)

59 IX (Group B)

"Joan has only a short time to live, the nun watches over her
as she utters a few words. The priest will arrive soon". I b (5)

80 XI (Group A)

"Mary's mother was dying. She was not a Catholic but the
priest was asked to come one night. Just as a priest came
into the room she died saying 'God and I are friends, Pastor'.
II f (2)(a)

306 XI (Group C)

The priest is at the dying man's bedside and the girl is
praying that he wouldn't die". III i (4)
IV. HELPING. This was the only function of the priest which figured more frequently in the present study (38%) than in the Liverpool one (15%) and contrary to expectation was not found more frequently in either the combined Lancashire or the combined Secondary groups; the differences were not significant, but were in the opposite direction to the one expected; (44% Southern to 35% Lancashire; 39% Grammar & Independent to 36% Secondary).

(a) MATERIAL ASSISTANCE appeared in 6% of the stories, usually in connection with the child orphaned by the death of a parent in picture XI, this was uniformly found in all groups.

109 V (Group A)

"Unice was a very unhappy girl and she had no home to go to and no mother or Father and had very little clothes to wear she wandered from street to street ... one day she past (sic) a church and asked a priest ifould he help hgx and he said yes she slept on a bench crying with happiness (sic)". II e (3)(b)

5 XI (Group F)

"The Slums. She was looked after by her mother - who was very old and tired from overwork. Now the mother is dead. The child who does not understand has been and fetched a priest. But - too late! The child is taken into care of the priest who sees she is well looked after and brought up with a clean mind". II e (3)

21 XI (Group D)

This is an orphanage run by a priest and one of the children is unhappy and tries to run away". II e (3)

(b) ADVISING, COUNSELLING appeared in 28% of the cases, but with a negative or doubtful element in 18% of these. Both total references and negative elements were highest for Group F (Southern Secondary)
but not significantly so (43% total; 29% negative). "Getting married", as we have seen in the Sacramental references, was a frequent occasion for contacting the priest, but "personal and domestic" problems such as the following also appeared on the lines of those occurring in Ward's list (p. 227, present study).

18 XII (Group F)

"A young woman having a very serious talk with the priest about her life, may be she is fed up with life but needs someone to have a heart to heart talk to so she decides to go to the priest. He gives her advice and she finds life is not so bad after all". II h (2)

49 XII (Group B)

"Persuading a girl to return to her parents was a job the priest did not like. He found the girl to be very nice and a good Christian but after an argument she ran away. The priest tried to tell her that her Mother was very sad but she said she was never going back. After a few weeks the girl's own Mother visited her and during this time the girl had become very lonely. She therefore returned home with her Mother". II f (1)(a)

135 XII (Group A)

"Teresa was in trouble so she went to a priest. The trouble was that her husband Tom had walked out on her leaving her to look after their three children. Later news arrived that her husband had been killed in a motor accident. Teresa was asking the priest what she must do". III h (4)

Negative

201 XII (Group C)

"In this picture I would say that there is a woman who wants to tell the priest something but is frightened and the priest is not so pleased". III h (4)

250 XII (Group D)

Beth was a beautiful woman but too holy to be liked by anybody. She dressed nicely and had beautiful posture but she was always in church and talking to the priest who was sometimes angry when Beth talked about God and he couldn't answer some of her bright and perfectly correct remarks. However, one day Beth would devote her whole life to God and serve Him". I d (5)(a)
(c) VARIOUS items concerned more specifically religious matters such as visions or a religious vocation, and these 4% occurred only in the Lancashire groups.

105 VI (Group A)
"There was once a young girl and she had seen a vision so she went to the bishop and asked him if it was her imagination. She said she had never done anything wrong before except stand on a butterfly by accident. Then she said it was a man he was tall but he had cuts in hands and feet and the Bishop declared that she had seen God". I d (2)(d)

50 XII (Group B)
"The lady in the picture asks the priest for advice because she wants to be a nun and she thinks that she has a vocation. The priest thinks otherwise and advises her not to become a nun. She does not see his point of view and he is trying to explain it to her". IV m (2)

V. Résumé
None of the three predictions stated on p. 230 was upheld, the frequencies of specified items being too low for significant values to be reached. But the following are of interest as trends:

Prediction (1)
(1) Informal "visiting" was, as predicted, more a feature of the Lancashire groups, but usually in the content of bringing bad news. This was particularly marked in the Secondary Groups.

(2) In contrast, the Southern Groups saw the priest in a helping or counselling role, usually for their material and domestic problems, but for this they usually went to the priest rather than vice-versa. This again was most marked for the Secondary Groups.
Prediction (2)

(1) The Lancashire Grammar School Group (non-parochial) as predicted, had a more sacramental concept of the priest's function, especially in connection with the Last Sacraments, but this was not true of the Southern non-parochial Groups.

(2) The Lancashire Grammar School Group, as predicted, also had the highest frequency for seeking help from the priest on spiritual rather than domestic problems. In contrast this element was also found in the Lancashire parochial Groups, and not in the Southern Groups, parochial or otherwise.

Prediction (3)

(1) There was no evidence that the non-parochial Groups were more critical of the priest, as measured by negative content, for either 2nd Year Grammar or 3-5 Year Independent.

This echoes the finding which had already been established for Classification $R/F$, i.e. no significant differences emerging from the size of positive v negative content between Groups. At the level of negative elements in counselling situations, we noted that it was the Southern Secondary (inter-parochial) group who had the highest negative element, while the Lancashire Grammar Groups scored lower than their opposite numbers in parochial Groups.

1 present study p220.
No difference had thus emerged in this respect by the 2nd Year after leaving the parochial school setting, but was possibly a factor by the 5th or 6th Year—though there is no adequate control group to compare with, and frequencies as we have seen are small.

It was realised that larger frequencies in this area would have emerged if all references to the functions of the priest had been analysed in subsidiary aspects of the remaining major themes, rather than limiting the scores to one theme per story. This would also hold true of all other themes (R/T) as well as the problem analysis (R/P). As this was not specifically relevant to the present study it was not pursued in any further detail at this stage.

A more comprehensive method of scoring all possible aspects of the religious content of the stories will however be described in Section V of the present study, for a smaller sub-sample of subjects.

An analysis of the remaining themes of the main sample of stories now follows, though not in such detail as the role of the priest, which was the major theme to emerge.
C. Prayer Themes

i) Introduction.
The combined frequency of the two Prayer Themes (3) and (4) was 87%, superior to that of No.7, already discussed. However, when subdivided into Other-Directed (3) and Self-Directed (4), the latter produced the second largest frequency of 50%. Two pictures were largely responsible for the stories concerned; VII (the intermediate picture chosen to introduce the Religious Series proper, and already suggested by Godin as more suitable for this latter series because of the high frequencies evoked of religious content) and VIII. But 10 pictures in all were covered, producing the largest range of the sample. (21% for VIII; 19% for VII; 2% each for I, V and IX; 1% or less for II, III, VI, X and XI).

Theme (3) Other-directed Prayer had a smaller frequency of 38%, and covered fewer pictures, 7 in all; (23% for VIII; 11% for VII; 2% for V; 1% or less for I, III, VI and XI). For purposes of quotation and discussion, however, themes (3) and (4) have been combined, as the level of analysis frequently overlaps.

ii) Findings.

(i) EXTERNAL CONDITIONS FOR PRAYER. There were 10 references (4% of all prayer themes) to the required behaviour expected during prayer, especially when this had not been fulfilled:

105 VIII (Group A)
"I sat next to another girl one day in Church, but instead of praying she was twiddling her thumbs (sic) about and fidgeting and I said to her if you can't keep count with your hail mary's, here lend my rosary".

132 VIII (Group C)
"In a very old church two girls praying to our Lady. They are saying the rosary. They have not hats on their heads..."
(II) INTERNAL CONDITIONS FOR PRAYER.  This figured more frequently
(in 17% of all references to prayer):-

159 VIII (Group A)

"This looks like two young girls who are praying very hard for something. They are in church and look very reverent, and they mean what they are saying".  III h (i)

6 VIII (Group F)

"The girls have been told of something that they have to do. It is very hard and needs a lot of courage. So they go to Church to pray for the grace and power to do this thing. If they really have meaning in their prayers God will give them the power they ask for".  III h (l)

182 VIII (Group C)

"These are the faces of two young children they are praying for something very hard, perhaps one of the family is ill or perhaps it is for the love of God. He seems to be with them because a smile is creeping on their faces".  II g (4)

240 VIII (Group D) (Boarding School)

"She must get her mind off the so much disliked person next to her and get her mind on to the Holy Sacrifice of the Mass. She prayed hard that God would give her grace to like this person just a little better, or to send her away to a different part of the country so that she wasn't inclined to make nasty cutting remarks to her".  III j (l)

(III) METHODS OF PRAYER.

(I) The Rosary figured frequently (one of the children in Picture VIII was shown holding rosary beads in her hands):-

199 VIII (Group C).

"Everyday my friend and I go to church and say the Rosary for poor people and sick people too and we get a special blessing from Our Lord."  III i (4)

78 VIII (Group B)

"As Janet knelt praying with the rosary-beads slipping through her fingers she thought of the beautiful, sad and painful mysteries Jesus undertook for us".  III i (3)(a)
On several occasions the rosary was the material cause of an introduction to the Catholic faith:

82 VIII (Group A)

"Here are two children who are saying their Rosary in church. They are praying to our Lord with all their heart. They learnt to say the rosary in a very strange way. A few years ago their mother was dying and they had to fetch a doctor. One of them went on her bike and on the way back with the doctor she found a rosary. She did not know what it was but the doctor was a Catholic and taught them how to say it. So they prayed to our Lord and their mother got better.

(2) Prayer in One's "Own Words" also figured as follows:

65 VIII (Group B)

"Two girls in church both praying, one saying the rosary and offering it up for intentions. The other just praying to God in her own words, telling him all her joys and sorrows, hopes and wishes. Who is to chose between them? Both ways of praying are as good".

In some cases the actual words used were given, as the whole content of the story; the second one quoted being most revealing:

66 VII (Group B)

"Please Lord, help me. I need your prayers - I am expecting my brother home from Canada next week. I will be glad to see him except for the fact that he is so cruel to the kiddies. They are only young and he treats them as if they were dogs."

229 VIII (Group B)

"Dear God, give me warmth and joy and love and cakes and a warm bed; and good clothes; and a good looking boy who I can show off to my friends; and make me pretty, and let me be able to see the films on Friday; and lots of money, and flowers, and everything. P.S. And a puppy for my birthday. P.P.S. THANK YOU"

(subject's own underlinings)

IV. REGULARITY OF PRAYER was often mentioned; in some cases a special effort was specified:
16 VIII (Group F)

"To (sic) girls who are praying to our Lady for something for them ... or they might be praying to her just because it was the month of our Lady or making a Novena for the feast of the Immaculate Conception ... " III h (1)

260 VIII (Group D)

"O God, God, help them, the children there pleaded God for His ever loving help. They were in the school chapel on a summer afternoon and were praying for the people listed on the intentions on the bench. It was 'Quarante Ore' and the two were having their turn to watch and pray by the Blessed Sacrament which was exposed". III i (4)

But in more cases prayer was indicated as a regular practice:-

15 VIII (Group F)

"These two Hungarian girls are contented with life. They live an ordinary life with their mother, father, sisters and brother. They visit the Church each morning, as this they say makes the day begin well. The one on the left is rather more thoughtful in her contentment. She thinks of the persecuted Catholics in Communist countries and she prays that the Communists may never penetrate her country. While the other prays for patience with her brother and sisters". II f (4)(c)

76 VIII (Group B)

"There are two girls, praying in church ... Someone near and dear to them has died or fallen ill. They could just be paying a visit to the Blessed Sacrament..." II g (4)

The place of prayer was not necessarily confined to church:-

94 I (Group A)

"As I was walking through the woods I leaned against a tree because I was tired and cold ... then to comfort myself I started to pray to God so I would find my home..." III h (1)

107 VII (Group A)

"A young girl about 19 has been followed all the way from the pictures when she turns round to see who it was a man came toward her with a knife, so the girl joined her hands together and began to say a prayer so that God would keep her safe from coming to any harm". III i (1)
V. **FULFILMENT OF PRAYER** was expected confidently in 8% of the cases, such as the following (cf. 6 VIII above)

245 VIII (Group D)

"... Friends of theirs are taking an exam which will decide the rest of their lives. The girls pray that whatever their friends want to happen will happen. They have been told that whatever you ask of God he will give it to you". III i (4)(a)

14 VIII (Group F)

"Oh, please answer our prayers'. All seems to have been forgotten, trouble has set in and the girls are praying for a renewal of faith and of hope. It will be alright in the end, it must be ..."

III h (1)

61 VIII (Group B)

"The other is praying for her sick brother that she loves so much. The doctor says he will die, but Mary has faith in God". II f (4)(a)

Prayers were shown as answered in a further 9% of the cases, often in the context of family needs, and especially for the recovery of the mother (4%):

84 XI (Group A)

"Please come and see my mother, I asked the doctor. She is very ill and she will die. The doctor said, I can't do anything for her. So we started a Novena to St. Therese, 6 days later St. Therese came out of the picture and gave her some white flowers which cured her". II f (2)(a)

1 VIII (Group F)

"Two young girls are saying their rosary for something they want desperately. They are not well off but they want to be able to buy the large family at home a large Christmas present for it will mean such a lot to them. When they go home their mother is there with a young man who tells them he is their great uncle's solicitor. Their great uncle has just died and left £3,000 to them and their family". II g (3)

42 VIII (Group B)

"Two girls from both wealthy families are close friends but their families are not good friends. The girls realised that the best thing to do is go to Church, and say their rosary for the two girls were not allowed to meet at home. Soon their families realised the pointlessness of the feud and became friends". III j (2)
In comparison, only 4% saw their prayers as not answered, 1% of these showing a positive acceptance of God's will:

39 III (Group B)

"Pauline was blind. She lived in the Alps ... Everyday she went down the mountain to the hospital with her father but always she came back not able to see the beautiful white mountain and the plants and trees that grew on it. Every night this family prayed together that Pauline would regain her sight but that was never to be and Pauline knew it. So she decided to make the best of her life and now she is teaching at a school for the blind".

69 VII (Group B)

"A woman praying to God for a miracle to happen. She has never been very religious but now she prays night and day for the recovery of her child who is dying and does not know it. The woman prays that if she is not cured, then God must give her the courage to bear up and to make her only child's life as happy as possible..."
(d) **DEATH/ETERNITY.**

i) **Introduction.** Theme No. 5 had the fourth largest frequency among the themes, with 26% references; 15% were drawn from Picture IX (the Nun at the girl's bedside), i.e. attitudes to death to self (cf. Analysis of Problems, Area I (b)); a further 7% were in connection with Picture XI, death to others, usually parents (Area II (f)) (2(a), 3(a), 4(a)). Each of the remaining pictures in the Religious Series (including the intermediate Picture VII) drew at least 1% for this theme.

**N.B.** No further frequencies for subdivisions of the themes will be quoted from this point, as the incidence is too slight. But the following quotations are offered for illustration of stories produced (tabulated frequencies can be found p. 225).

ii) **Findings.**

(I) **DEATH FEARED, QUERIED**

70 IX (Group B)

"Clara is dying. She has heard about God, but does not know him - she sweats, she thinks hard, then sends for a priest, no priest is at hand, but there is a nun ... Clara weeps then realises she must believe ... she lives, and became a nun - Sister Clare!"

I b (3)

208 IX (Group C).

"The girl is very sick with fever and there is a nun beside her bed praying that she will get better, and not die, because she is a pretty young thing". I b (2)

224 IX (Group E)

"Will she live? All prayers are needed for this girl who may never recover from the terrible thing that has happened to her. A nun anxiously kneels in prayer at her bed, wondering if it will ever come." I b (2)
(II) DEATH, REGRETTED, BUT ACCEPTED

214 XI (Group C)

"This picture is about a little girl about ten years who is looking over at her mother, who is dying ... She has no sins and if she dies she go to God in heaven and the little girl is very sad her mum's dying".  

251 IX (Group D)

"A nun is in the picture and she is looking down at a girl in bed very sorrowfully. The girl is lying very still and seems to be dying, she also seems to be at peace with herself and not at all afraid of her future. The nun seems to be sorry for the young girl who is to die so soon - from a material point of view but from a spiritual point of view she is happy that the girl is at peace, both with God and herself.

(III) DEATH POSITIVELY ACCEPTED

5 IX (Group F)

"Although this girl had had a terrible disease and knows she is going to die - she is happy. This is because she is not only loved by her family but she is loved by God. She is in the grace of God because the priest has just left after giving her Confession and Holy Communion. The nun is silently waiting - and praying. She has a happy death".

13 VII (Group F)

"A mother who is leaning over and praying beside the bed of someone she loves dearly, perhaps her child, or her husband. She is praying and asking God to take her to heaven".

252 VII (Group D)

"She looked down on the severe face of her mother ... she couldn't however believe deep down that her own mother the only person she had left in the world, was dead. She must be in heaven now, she thought. She was so good she could be nowhere else."
iii) Résumé. Attitudes to death revealed in the stories showed a genuine realisation of the human tragedy involved, both for the person facing death and for the relatives left behind, but nevertheless there was evidence of a firm belief in the theological dimension of death, and especially of the efficacy of prayer and the Last Sacraments.

(e) TRUTH OF FAITH

i) Introduction. Equally with No. (9), THEME NO. (1) TRUTH OF FAITH received 24% references, and was comparable to I(d) in the main analysis of problems; 10 out of the 12 pictures were covered (9% for X; 4% for XII; 3% for III; 2% or less for I, II, IV, V, VII, VIII and XL)

ii) Findings.

1. CONVERSIONS/LOSS OF FAITH was the most frequent aspect, occurring in half the cases.

(a) FAITH ABANDONED, QUERIED

235 XI (Group D)

"A convent. The priest trying to convince the girl that God does exist and that because she is an orphan and prayed for her mother to come back, it doesn't mean that God doesn't listen to her prayers and therefore HE does not exist, but the girl holds on to her own idea". I d (2)

65 XII (Group B)

"The man and woman in this picture are quarreling about something - there is a crucifix on the wall so one would think it was about religion - Perhaps the woman wants to give her religion up". III k (4)(a)
(b) **FAILURE OF CONVERSION**

**245 XII (Group D)**

"Fr. Young works on conversions. One of his cases was quite
difficult ... just before she was received into the Church
she decided not to be made a Catholic. Her friends were
laughing at her and Fr. Young had to in a l c e  her understand
she must ignore them".

**183 XII (Group C)**

"This is a scene from a film. The man wants the woman to
turn a Catholic but she won't - she is determined to stay a
pagan".

**33 X (Group B)**

"The couple in the picture are in love but the girl is Christian
and the man is not ... The cross keeps reminding that Christ
died for her so that she could go to heaven. But now, her
conscience tells her you are throwing away the chance to get
there. The man pleads with her to marry him and he says that
he will become a Christian if she does. But she knows that
he does not believe what Christ has taught".

(c) **REASONS FOR CONVERSION**

(1) **Marriage**

**51 X (Group B)**

"The girl's mother has just died, and her father is dead. Her
mother did not want the girl to marry the boy as he is not a
Catholic. But now her parents are dead and he is asking her
to marry him and she agrees to. He sees in her eyes a faith
to her parents and he decided to become a Catholic himself".

(2) **Deathbed**

**197 XII (Group C)**

"In this picture I can see two parents whose son is dying. He
wants to become a Catholic. Neither of the parents are and
they are talking it over".

(3) **Crucifix**

**91 X (Group A)**

"This man who asks his wife if she will come a ride with him,
she said 'yes'. So they got some sandwiches and packed them
up and went off in their car. They came to a Crucifix stuck in the hill and wondered what it was doing there and the lady said it was the Crucifix of Our Lord and it was, they were not Catholics, but they became Catholics! " I d (1)

5 X (Group F)
"The girl at one time was a disbeliever of Christianity. The boy is explaining to her about the Cross. 'It was such as this that Our Lord died on'. But the girl is afraid. At last she realises that all the boy has said is true". I d (1)

II. MARTYRDOM/PERSECUTION was the least frequent aspect within this theme.

(a) Early Christians

74 VII (Group B)
"This is one of the few christians which there were after Our Lord's death. She is just hearing Mass when the soldiers march in and are just about to take her prisoner". I d(2)(a)

(b) Penal Times (+ some historical inconsistency)

84 IV (Group A)
"You are my prisoners, if you don't come with me you will be shot. That is all we heard by soldiers coming to take us prisoner. We were imprisoned for being Catholic and it was the time of persecution. We were not shot, we were fed to the lions instead". II g (1)

(c) Individual plight

238 V (Group D)
"There is a poor little girl, she has a very cruel master who makes her do all the work. She was a very good Catholic but never let her master know, one day he catches her praying, he hates Catholics so he gives her a beating and sends her to a horrid room and there she has to stay with no food."

III i (3)(d)

(d) Love of Christ

33 II (Group B)
"They family in the picture are being persecuted for their faith. They are sorrowfully telling their daughter that they may be killed because of their love for Christ. They tell her to bear her cross, and rejoice because she has the one, true, faith". II g (1)
III. MIRACLES, VISIONS were the second most frequent aspect here, often being associated with Lourdes or Fatima (a re-issue of the film "The Song of Bernadette" for the centenary year of the apparitions a few years previously may have been a factor here).

105 III (Group A)

"St. Bernadette had just come home from the Grotto and her sisters had told St. Bernadette's mother about her seeing Our Lady and her mother and father were asking questions about it. They knew St. Bernadette was good and kind but they couldn't believe that she had seen a wonderful lady from heaven until one day a miracle happened and everyone believed her then".  1 d (2)(d)

43 IV (Group B)

"The old widower together with his two children have been separated from their mother. The Germans have taken her to work as a slave ... Suddenly they see a vision as if the crucifix on the wall had come to life. Our Lord tells them not to fear, he shall/thy holy mother, but they must pray very hard".  II f (2)(a)

In some cases the Bernadette or Vision theme was continued for two or more of the stories, in which connection the following full-length quotation of one complete series is given. The child concerned was No.46, 12 years, 5 months, A Stream Grammar School; and her original spontaneous heading (not asked for) of "St. Bernadette" was later crossed out, presumably as the sequence of pictures forced her to alter some of the actual details.

1. "This girl is praying to a grotto in some part of the world. This grotto is underneath a tree which is split down the middle. It is in a forest or a wood and it is probably in winter as the trees are bare, and there were no flowers about. The little girl looks English and she is wearing a long dress" (No problem)
2. "The little girl has returned home, but on her way she meets a man, dressed in a mackintosh, who asks her questions about where she has been. She does not answer but gazes up at the sky as though she has seen a vision. The man tries to force her to answer but still she looks up into the sky."

III i (3)

3. "Then she arrives home and cannot move her head and she stays looking at the sky. Her mother and father ask her where she has been but she cannot reply as she has been struck dumb and all she does is to gaze into the sky. Her mother and father do not realise she has had a vision."

II i (1)(d)

4. "Then she goes to her friends house and tells them she has seen a vision, the children just stare, but their father really believes her and tells her to go again and to take them with her. The children, however, just stare at her, but they do not believe that she has had a vision, but that she is playing a joke on them. However, she just stares up at the sky and.."

II f (4)(b)

5. "Then she runs out and goes to the wood again, but no vision appears, so she sits down on a seat and cries because now nobody will believe that she ever saw one. So she sits down on a seat and soon a storm brews up, but she still cries and prays for another vision when someone else is there to be a witness."

III h (i)

6. "She goes to tell the priest about her vision, and the priest asks her what she said, the girl replies, 'She told me she was the Immaculate Conception, and that if I want to be saved from the trouble which would cover the earth, I must say the rosary every day. She also wants a church built over the spot where she came to me(. The priest knew that she must have seen a vision to be able to say such things about Our Lady."

I d (2)(d)

7. "Again she goes to the grotto, and prays all day, gazing at the place where Our Lady had stood and there she said her rosary. She took her brother and sister but they had not, did not, understand what she meant. All they knew was that their sister had had a vision of a beautiful lady dressed in pure white, and with lovely long hair. The girl prayed her hardest that the others would believe her, as it was a sin to lie about Our Lady."

I d (2)(d)

8. "Every morning she went to church and to Mass before she went to school and she said her rosary and asked Our Lady to appear again to her. Her family did not believe her, only the priest believed her."

I d (2)(d)
9. "She grew up and when she was about 22, she became very ill because of her not eating anything and fasting. When she lay on her bed, with a nun beside her she still kept on praying and saying her rosary, but she was very weak and had to stop kneeling down to pray and say her rosary lying in her bed".

10. "Then she got better and one day she asked her brother to take her to a large cross which stood upon a hill near where she lived. Although she was still quite weak, she arrived at the cross and knelt in prayer, hoping that God would take her up to heaven as he did his Son upon the Cross. Still she prayed but it was growing dark and it was time for them to go home".

11. "Then, she married and had a daughter, but soon, she became ill again and the priest had to come and give her Extreme Uection".

12. "Then, when she has died and her daughter is grown up, she goes to the priest and tells him about her having seen a vision when she was out with her mother and she was told that her mother was soon to die and that God would reward her for what she had done, and so that is why she was so glad to die. Then when everyone knew that there had been a witness to a second vision of this girl they built a church and erected a special monument to Our Lady on the spot where she appeared and also a statue of the girl at her feet".

**iii) Resume.** On the whole, the younger children saw their Faith as something a convert would be privileged to share, and often leading to a religious vocation, while the older ones saw it more as bringing conflict on both social and sexual issues. Marriage to a Catholic partner was the predominant factor, but the validity of this was often quéried, and the need of genuine "faith" or inner conviction was stressed. The younger children were more concerned with the extraordinary aspects of their life as Catholics involving both visions and persecution.
(f) RELIGIOUS VOCATION (9)

i) Introduction. Theme No,9 also received a frequency of 24%
covering 9 out of 12 pictures, and echoed many of the above points
(half involving a negative element); most of these were concerned
with a nun's vocation, and reflected the following aspects:

ii) Findings.

(I) WAY OF LIFE.

182 IX (Group C)
"The girl in bed is a nun because she is so happy ... She is miles
away as if speaking to God himself, the other nun has a slight smile
on her face because when they know God is with one of them, they are very
happy because they love God". I b (2)

250 VII (Group D)
"Joan has just entered a convent and it is tiring life for her, always
the same routine every day. Still, she is a holy girl and at night
she thinks of what she gave up for her Saviour. All the boy friends
who took her out, because of her beauty and kindness. But she is
glad to get away from them all to be with her own dear God and
rejoices that her mother who was so holy brought up in the faith.

(II) AN HONOUR, TO BE PRAYED FOR.

41 VIII (Group B)
"Two girls were in a church praying earnestly because they thought they
had vocations and were thanking Our Lady. It was what they had always
wanted and they had got it. One of them was determined to be a
Carmelite nun and the other wasn't so sure but she wanted to join an
order of charity". IV m (1)

168 VIII (Group A)
"The girls were knelt in prayer. They were praying that God would help
them to be a novice then to become a nun". IV m (1)
(III) INFLUENCES AT WORK.

(1) MOTHER'S CHOICE.

60 IX (Group B)

"Mrs. Jennings sent for M.M. Jerome who had once nursed her daughter to health in the very same hospital. Mrs. Jennings said would you take care of my daughter for me. She is old enough to be a nun - and then she died". IV m (1)

(2) NUN'S TEACHING, EXAMPLE.

114 III (Group A)

"The girl had been to school and has just come home she said, "Mum the sister at school has been talking to us about being a nun so I said I will like to be a nun so I come home and told you and dad. We are very poor and how much it would mean to us if you left us, so I would like to be a nun. I am doing lessons all day then I can be a nun". IV m (2)

234 IX (Group B)

"A woman, she is ill and is wondering if she wants to be a nun. Of course you see she is very pretty and can't make up her mind. The nun is watching her and is teaching her to get her interested in being a nun. The place is a nun's cell!" IV m (1)

(3) REMORSE/GRATITUDE

100 VII (Group A)

"She had tried to kill the child and she cried then she thought of praying to God to help her. She prayed and all of a sudden she was full of grace from God. She wanted to be a nun she went straight away to the nearest convent". I c (2)

40 IX (Group B)

"I know I'm still rather weak from my illness, but I've decided to become a nun. The way in which you have cared for me, comforted me, prayed for me. I think you're all wonderful and please may I have the honour of becoming a nun," said widow Wilkins. She was a very young widow with no children and to help her get rid of her grief she had been sent to a convent. Now she wants to become a nun". IV m (1)
"My mind was made up and no one could change it. I was determined to become a nun and even although my parents forbade it I considered it beyond their power to stop God’s calling. By the end of my interview the priest was convinced that I had a true vocation and suggested I should visit the cardinal for a dispensation.”

"She had just given birth to a baby and was feeling very ill. She was going to be a nun but the nuns said she was not able to be a nun seeing she had done malence (sic) with a boy”.

"The picture is of a woman who is going to become a nun and the priest is visiting her before he goes. And he is making sure she wants to do this, because she has never been a very good Catholic. But he can’t stop her and she goes”.

"I think this picture shows a girl who wanted to become a nun even entered this convent, but a love affair she had brought her out of the convent. Now she wants to return she tells the Reverend Mother how foolish she’s been and how sorry she is.”

"This girl wanted to become a nun but after she had taken her vows she changed her mind and so that nobody would know she threw herself over a cliff. She was later found still alive and she was taken back to the convent where she died”.

Similar aspects were found for themes concerned with the PRIEST’S VOCATION but were less frequent:-

"The boy wants to be a priest, he is very eager and is determined to succeed however much it costs him. The only thing he dreaded was telling his devoted sister. He tells her and she takes it well. She doesn’t mind as long as he will be happy. He turns out to be a wonderful priest, loved by all.”
"The child is going to meet her uncle who is a priest and she thinks that now he is ordained he will be different and will not understand her. Her uncle thinks that she will regard him differently and not confide in him, and he is going to try and convince her that he is the same uncle even though he is a priest. And she will try to understand this."

"I have a vocation and duty to perform the priest would say to the woman. How did he get tangled up in such an unfortunate affair, he refused and willingly gave up love when he took the vows to serve God ... Now comes the climax. The parting, him to his duties, her to the world. They will never forget but there is no other way. After all, would happiness come if they decided to go the other way?"

iii) Résumé. As with the previous theme - Truth of Faith - a Religious Vocation was seen as both a privilege and an honour to be prayed for, but also leading to conflict with one's family and in sexual relations. The emphasis was usually on the inner awareness of a call from God, leading to union with him and service of one's fellowmen.

(g) GUILT/REDEMPTION (6)

i) Introduction Theme No. 6 occurred with a frequency of 23% (10% being doubtful or negative).

ii) Findings.

I. PERSONAL GUILT/FORGIVENESS figured in 14% of the cases (5% negative) as illustrated by the following:
(a) Anxiety.

51 IX (Group B)
"She is in prison for committing a crime and she is praying to
God for forgiveness with the help of a sister. The thought of
hurting God has made her ill."

243 X (Group D)
"... The girl is hesitant to go on, but the boy is urging her.
The Cross reminds them of their sins and if they go past it, they
will meet their doom."

(b) Repentance, Sorrow.

59 VII (Group B).
"Jean prays for forgiveness because of something she had done. Her
face is pale, but asking pardon means her soul is strong."

149 VIII (Group A)
"Here are two children in church, praying for their sins and what
they have done, and are saying they're sorry ..."

25 VIII (Group B)
"The girl kneels in church saying her rosary was she going to ask
God for forgiveness or for wanting something."

(c) Confession and Relief.

196 VIII (Group C)
"It reminds me of the children asking God to forgive their sins
before they go in to confessions."

75 VIII (Group B)
"The girls in the picture have just been to Confession and are
thanking God for forgiving them their sins."

68 IX (Group B)
"Ann Marie Burns had been a sinner all her 18 years of life - Just
when her life was ready to depart from her she had been to
Confession. She was sorry! ... From then on she began to recover..."
II. SIN/REDEMPTION. 9% (5% negative)

(a) PASSION OF CHRIST - HISTORICAL.

(1) Instruction.

109 X (Group A)

"There was once a young girl who had no parents, as she had no
caring parent Joseph looked after her ... she never went to school nor
learnt anything about religion, but Joseph used to teach her
prayers ... he kept mentioning about Jesus and what he did for
the world and that he died on the cross for us and then Joseph
showed her the cross that he died on". II e (3)

227 X (Group D)

"They are on a honeymoon. This cross is the cross where one of
the men with Jesus was tied. The man was showing his wife the
beautiful country God made. The pale and gaudy colours and
that Christ himself died there. She is a convert and he is
trying to teach her the religion but he wants her to know the
religion in pleasure not in distaste." I d (1)

(2) Emotional Reaction.

43 X (Group B)

"Tom and Mary had gone on a pilgrimage to Calvary so that they
might have a great indulgence, but at the sight of the Cross,
which is a sort of milestone where our Lord had dropped it
thrice, Mary shudders at the thought of God suffering and does
not want to continue."

178 X (Group C)

"These people look like they have come to visit the place where
Christ died. The boy looks like he has been telling the girl
about it and she seems afraid, he is also trying to comfort her".

(b) PASSION OF CHRIST - DOCTRINAL

259 X (Group D)

"The girl and boy stood in the shadow of the Cross, remembering
how once our Lord had died for their redemption upon a Cross
such as this. Then the boy turned and took the girl by the
arm and they walked off, thinking". I d (2)
"The woman in the picture doesn't love Our Lord and the man takes her up the mountain and shows her that our Lord carried His cross up the mountain and that he died on the Cross to save sinners."  

(c) FOLLOWING OF CHRIST ETC.

"There was once a young man who had been imprisoned in a German camp. He had tried many times to escape, but always been found again, at last he succeeded. He went to the hill to hide, when he was walking along, he came to a wayside shrine, looking up at the cross. He thought, (Our Lord went through all this, but did he try to escape? No, he didn't', so instead of going on hiding, he travelled the open road, saying if he was caught, he would bear it for the love of God ..."

"These people have climbed many miles up a very high mountain with the man carrying a wooden crucifix on his back. At last they have got to the top of the hill, and erected the crucifix. This they have done for a penance and to show God that they love him."

"Take up your cross and follow me"

iii) Résumé. These excerpts reflect a dual awareness of this doctrine of faith, i.e. the personal involvement and the doctrinal consequences both for Christ in his redemptive suffering, and for the sinner faced with the acceptance of sin and guilt.
ROLE OF THE NUN (8)

i) Introduction. This theme received 22% references, all of these being positive. Theme No. 9 (Religious Vocation) has already shown some of the attitudes of the children to her Way of Life and its special graces and difficulties, but the following quotations illustrate their view of her particular role, in contrast with that outlined for the Priest in No. 7. Apart from one story to Picture III, these themes were all associated with Picture IX.

ii) Findings.

(I) HELPING, COMFORTING.

144 IX (Group C)
"A nun is visiting a sick person's house. The nun is helping the girl. The girl looks a good girl. The girl has nobody in the world". III e (1)(a)

230 IX (Group D)
"After a storm a girl is found wet and sick, the nuns of the convent took her in, and look after her." III h (2)

8 IX (Group F)
"A nun comforting a child after the child has had a nightmare. The sister has told the child that she will stay with her and the child smiles with relief." II e (3)

(II) ADVISING, ENCOURAGING

122 IX (Group A)
"Someone who needs a nun's advice, or someone who is very sick and the nun is praying at the bedside". III h (1)

36 IX (Group B)
"... Gerda does not feel too well and the sister from her school comes and tells her that she and all the other nuns will pray for her while she is in England and hopes that her headache will soon be better. The sister tells her that life is one long struggle". I b (2)
(III) TEACHING, INSTRUCTING.

85 IX (Group A)
"There was once a very ill girl. She was not a Catholic and nobody could do anything for her, so the nun looked after her. The nun taught her about God. Even though she was so very ill she wanted to become a Catholic. A priest came and anointed her and ... in a month she was back on her feet and wanted to be a nun."

39 IX (Group B)
"A poor girl who had no parents ... While she was sick in bed a nun came to visit her although she was not a Catholic. She told the girl about God and that if she had faith in Him she would go to heaven. The girl did pray and when she died she was happy and the nun hoped she had gone to heaven."

iii) Resume. These stories show that the nun's role is seen as a combination of the spiritual and corporal works of mercy, visiting the sick and nursing them, guiding and comforting, instructing in the faith, but above all praying for the physical and spiritual well-being of those who turn to her for help.

(i) WAY OF LIFE (2)

i) Introduction. This theme frequently overlapped with the other themes, and consequently scored lowest of all (15% - only 8% positive). However it covered a range of 10 pictures 4% for VI, 3% for X; 8% each for VIII and XI; 1% or less for I-V; VII)

ii) Findings

I. PRAYER (cf. Themes (3) & (4)) - emphasis more on external context of practice.
122 I (Group C)
"A girl waiting for someone probably her boy friend, and praying to God".  III k (1)

100 VIII (Group A)
"Mary had been naughty and her mummy told her to go to church that afternoon instead of going to the party. She went slowly to church thinking it wasn't fair ... said her prayers, then she went home she found out she could go to the party after all ..."  I c (1)

80 VIII (Group A)
"Rose was a very holy little girl. She had a grandmother who had a beautiful pearl rosary. She tried ever so hard to get it but she didn't. But one day her grandmother died. They all went to the reading of the will and it said -

AND TO MY GRANDDAUGHTER - I MARGARET ROSE WINSOR I GIVE MY PEARL ROSARY

She got very excited and the minute she got it she ran to church and prayed with it."  I d (2)(a)

(II) MASS & COMMUNION

36 VIII (Group B)
"Next morning Gerda and her friend go to Mass. Gerda is very sorry to leave her friend behind, but promises her she will soon come back to Switzerland".  III j (4)

102 VIII (Group A)
"Audrey and Betty went to church every Friday and Sunday but they only went to communion on Sunday. Once a fortnight they would go on Friday but every time they went they said their rosary and when they grew up they became sisters of the Society of the Holy Child Jesus ..."  IV m (1)

(III) BIBLE READING was a common theme, found chiefly with Picture VI.

68 VI Group B)
"Every night after her daily studies she would read a chapter of the Bible to her blind grandfather."  IX 1 (a)(2)
VI (Group C)
"The girl looks as if she is learning something out of the scriptures and the father is seeing if she knows it. Next I think she will become a nun".  

(IV) PILGRIMAGES - usually associated with Picture X (and combined with a proposal of marriage)

X (Group 3)
"..All the people in the village were good Christians. On top of the hill there was a crucifix and to the top of this hill the young ones would walk and perhaps if they were in love the boy would ask his girl to marry him up there."  

X (Group A)
"They went to Jerusalem to see the crucifix that our Lord died on they said their prayers and all of a sudden Tony turned to her and asked if she would marry him ..."  

(e) SAINTS & HOLY PICTURES received a few references such as:

I (Group C)
"The girl looks like Mary Magdaline (sic) to me, it may be her hair and the way in which she is dressed that makes me think that .."  

V (Group C)
"A little child is crying in front of his favourite picture of Jesus, which somebody has just torn with a knife";  

(V) SOCIAL SYSTEM - sometimes producing conflict:

II (Group D)
"A beautiful young girl faced a handsome young man ... they met after Mass on Sundays, at some social occasions..."  

XII (Group F)
"A husband and wife after spending an evening somewhere, having an argument. The man is a parson or a minister who has got other things to think of beside his enjoyment".
"Her husband was trying to blackmail her to divorce him. She did not want to for she was a catholic. He lost his temper and murdered her. He was caught and hanged".

iii) Résumé These stories reflect the external context of the children's religion which is usually a Social one (relatives, friends). It appears as a cause of conflict as frequently as a means of achievement or source of support, as the following overall résumé shows.

j) ANALYSIS OF THEMES – RÉSUMÉ.

i) Conflict (i.e. problem-producing situations, judged by low rate of positive context; or alternatively ones in which religion failed to provide a solution).

Theme (1) - Truth of Faith (34% positive: very low) and to a less marked extent Theme (9) - Religious Vocation (48% positive: fairly low) revealed the main causes of conflict as family opposition, and relations with the opposite sex, i.e. interpersonal relations.

Theme (6) - Guilt/Redemption (43% positive: low) was seen usually as personal guilt and forgiveness in the context of sacramental confession (46% positive), and less so for the historical and doctrinal consequences of salvation (38%). This echoes the finding of Pratt (1920) already referred to, in which the practice of confession was shown as lessening the impact of guilt at adolescence for Roman Catholic girls. Each of the three conflict themes (1), (6), (9) was, in fact, significantly low in frequency in relation to the remaining

1 present study p.97
themes. In contrast, the "solution themes" usually had a high frequency both as themes and for positive content, but the relationship was not altogether direct.

ii) Solutions. (i.e. resort to religious practice or professional religious "figures" to provide a solution; judged by high rate of positive content)

Themes (3) and (4) - Prayer were both high for positive content, and especially so for (5) Other Directed Prayer (100%) which figured less frequently as a theme (non-significant). (4) Self Directed Prayer was very high as a theme, but with less positive content (87%)

The same pattern appeared with the two "authority figure" themes; Theme (7) - Role of Priest being very high as a theme, but non-significant for positive content (69%) - i.e. providing some elements of the "conflict" situation. In contrast Theme (8) Role of Nun was fairly low as a theme, but higher for positive content (100%). The presence of two pictures in the test portraying a priest probably accounts, as we have seen, for the larger frequency (61% to 22%) of this as a theme, while the higher positive content of the Nun Theme echoes the finding of Barrett (1961) that for adolescent girls, the nun provides a compensatory figure for maternal failings (N.B. very high as a problem area II f (2) for the present study), in contrast to the priest on whom the ambivalent feelings towards the father figure are projected. Regional and educational factors were also found to

1. Present study p. 219
2. Present study p. 52-53
be relevant in forming the children's views of the role of the priest.

C. Discussion: (R/P and R/T)

1. Theoretical Background.

The underlying mechanisms of adolescent development have been well defined and documented in the existing literature, and their relevance to "religious behaviour" in particular has been explored. Recent workers, such as Hemming (1960) or Kuhlen (1952), have followed Mead (1935) et al in stressing the role of social influences over the type and severity of adolescent needs and conflicts. Nevertheless, as Allport has repeated, the precipitating conflict at early adolescence is "over sexual needs" and is one that "becomes acute ... the solitude, suffering, and storm and stress of adolescence (in Western culture) are well known. Sometimes the conflicts lead to suicide, more often into religion, and in religion the youth may find solutions that will endure, or on the contrary, intensify his anguish" (p.126). Present writer's underlining). This dual function of religion, which has been illustrated in the previous section, remains one that needs further clarification and empirical verification. As Allport had earlier stated, "our overall research problem is to study the extent to which the adolescent's religion both reflects and controls his mode of handling conflict ..." (p.32).

1. Present study - Section II
2. op.cit (1963)
3. op.cit (1960)
Accepting the validity of the Mead approach to adolescent problems, we should expect one important factor here to be that of the presence or absence of denominational upbringing, the escape "into religion" being more significant for those adolescents who have had little or none provided by their particular social setting. Similarly, within any given denomination, differences should emerge according to the type and quality of both formal instruction and informal atmosphere (the sort of religion that is 'taught' as opposed to what is 'caught'). We have already seen\(^1\) that Pratt (1920) found less anxiety and guilt in Roman Catholic girls than in a comparable group of Free Church subjects, and that "emotional conversion", as a means of dealing with this at adolescence is also less found with Catholics.\(^2\) Yet within this denomination, individual case studies have figured markedly for those whose religious training has precipitated a psychological or neurotic concept of guilt. This dual finding is echoed by Nowland\(^3\) (1957) that "fervent" catholics, or those in full-time Catholic education do not emerge as highly prejudiced, for example, as those who are not practising or are in non-Catholic colleges.\(^3\) The evidence remains slight, however, particularly at adolescence, and serves more to indicate needed lines of research than a final conclusion.

One of the areas of research suggested by Allport\(^4\) (1960) as one we need to investigate is the following "... with which aspects

\(^{1}\) Present study p. 97
\(^{2}\) Present study p. 55
\(^{3}\) Present study p. 109-110
\(^{4}\), op. cit (1960)
of adolescent turmoil is religious experience most closely related:
feelings of inferiority, breaking away from parents, illness and
bereavement, sexual guilt, planning for one's future, aesthetic
experience?" (p. 32). He also stresses that a mere index of
"religious experience" is insufficient, and that in addition "we
badly need an instrument, for use in adolescence and later years, that
will enable us to distinguish two entirely different types of
religious sentiment,"
(p. 33), namely, the "extrinsic, self-serving"
and the "intrinsic, outward-centred" values. The analysis of the
foregoing data enables us to attempt an answer to Allport's first
query although unfortunately it does not provide an exact parallel
to the aspects he specifies.

2. Evidence from Present Study.

a) Relation of Religious Experience to Adolescent Turmoil.

i) Religious Content of Problems: (R/P) did not offer a close
parallel to Allport's categories.

Areas I and IV, under which "feelings of inferiority",
"illness and bereavement", and "planning for one's future" might be
included, were in fact significantly high areas for Religious
Content. But within these areas, the comparable subsections were
usually low or non-significant; e.g. I (a) Optimism/Pessimism (as
cf. feelings of inferiority) was significantly low; N.B. III (h)
Contact with others, in contrast did have a very high religious content,
but within an area itself non-significant for religion). "Illness and bereavement" also covered two separate problem areas, I(b) Suffering, Death to Self (non-significant in a high religious area), and subsection (a) Death, Separation in Area II(f) Internal threats to Family) again non-significant for religion.

"Planning for one's future", as covered by IV(c) Career, was the only subsection to show very high for religious content in an area itself fairly high on this factor, and usually this was a question of a Religious Vocation. Difficulties associated with Learning and Marriage were either very low or non-significant for Religious Content.

"Breaking away from Parents" was a feature of Area II, which was very low for religion as an area, while its subsections (including separation, failure of communication, etc.) were all non-significant for religion.

"Sexual guilt" as a feature of I (c) Conduct, Morality, was non-significant for religion, or as covered by III (k), Heterosexual relations, very low in an area non-significant for religious content. "Aesthetic experiences", as being non-problematical, did not figure in the present analysis.

In contrast to those areas outlined by Allport, the following emerged as "closely associated" with religion, I(d) Questions of Faith (Doctrinal Problems, Conversions etc.) and as we have seen III(h) Contact with Others, and IV (m) Career. In the latter two areas especially, the association was usually one of solution rather
than of cause, as was borne out by the second level of analysis (R/T).

ii) Religious Content of Themes (R/T) This level of analysis offered in some cases a more direct parallel with Allport's suggestions, e.g. "Breaking away from parents" was a factor associated with both Conversion (1) I, and Religious Vocation (9) but neither of these was itself significant as a theme. "Illness and Bereavement" were factors of both theme (5) Prayer for Others and (4) Prayer for Self, and 4(IV) Bereavement was fairly high for Group D (3/4 year Independent). "Feelings of inferiority" may have been found in (5(II - Prayer in Need or Sorrow, which was fairly low for Group B (2 year G.S) while fairly high for Group C (3/4 year Sec.).
Theme (6) Guilt/Redemption, was fairly low as a theme, but fairly high in contrast for Group B (2 year G.S) - "sexual guilt" being a possible factor here.

b) Extrinsic v Intrinsic Religious Values

Allport's second plea for "an instrument ... that will enable us to distinguish" (p.33) the Extrinsic v Intrinsic religious sentiment can perhaps be met more adequately by the foregoing findings.

According to Allport's own findings the shift from the more infantile self-serving extrinsic sentiment to the more mature outward-centred intrinsic value occurs at about 15 years for girls and a year later for boys (p.39). Kleinberg in the same discussion distinguishes between two types of sentiment, even within the former stage, namely Extrinsic A - in which God plays predominantly a protective role and

1 op. cit. (1960)
Extrinsic B - in which religion has more of a social value (p.35-36).

Some evidence for the latter function with adolescent boys was provided in Guittard's study (1953) of Parisian boys, especially of the Traditionalist type\(^1\) whereas the present study highlighted differences mainly between School Groups B and C (pp. 226-228).

Here Allport's concept of extrinsic and intrinsic is a helpful one, and can be illustrated as follows: "Religion for the younger, but more intelligent, Group B was found to predominate at all levels of analysis (R/G, R/P, R/T,) in contrast to the older, group C of more average intelligence, whose religious score on R/G fell markedly when the more rigorous functional criteria, R/P or especially R/T were applied.\(^2\) This implies a more superficial function of religion, less attached to actual reality. Similarly in the analysis R/T there was a very high frequency of Theme (4) (II. Prayer for Self in Need or Sorrow) for Group C, for whom Religious Themes as a whole remained very low. Group B in contrast scored very high on religious themes, as a whole, but fairly low on (4) II. Religion for Group C had a low threshold value, apart from self-oriented needs - i.e. Allport's extrinsic, infantile level. While Group B showed less of this infantile function, it cannot be claimed that they had fully reached Allport's concept of an intrinsic religious sentiment, since they were not differentiated from the sample as a whole who reflected a more inner-directed, personal religion.

\(^1\) Present study p. 47
\(^2\) Present study p. 222
rather than the outgoing values of Allport's definition.

Goldman's work (1965) provides us with some norms for Junior school children's attitudes to "petitionary prayer", while an Australian study on the function of prayer for girls aged 12-17 investigates beliefs in the "causal efficacy of petitionary prayer; this too confirms that while at all ages subjects believed strongly in the 'rightness' of such prayer older children showed consistent movement away from responses asserting high causal efficacy" (p. 309). It was also found that "among the denominational groups, the Roman Catholics have the greatest percentage believing in the effectiveness of prayer (except for) items involving personal prayers). Thus it appears to be the circumstances of prayer, rather than its object that is believed to be important in determining causal efficacy." (pp. 307-8)

This finding was echoed in the present study in which prayers for one's own personal needs R/T (4), were shown as less effective (87% positive) than prayers for others R/T (5), - (100% positive), even though the former category appeared more frequently in the study as a whole (50% to 38%). But the present study also suggested that it is possibly an intelligence factor as well as an age one. The previous school and parish background of Groups B and C had been almost identical up to the age of eleven, when Group B passed into the Grammar School. It is suggested that children in the middle and less gifted intelligence groups would profit more from teaching on what Thouless & Brown call prayer of "communication".

rather than "modification" (p.298) The predominance of petitionary prayer for one's personal needs in this older group of Catholic girls shortly to leave school is not only contrary to the usual trends for both age and denomination but is possibly an important factor in the loss of religion in the post-school years for this section of the population. Recent work on teaching adolescents has concentrated on other functions of prayers other than simply "petitionary prayer", in the attempt to widen and enrich the whole concept, but the attitudes of a good proportion of the present subjects indicate that more help needs to be given in this area. Obviously the difficulties begin much earlier, as Goldman's work (1965) shows, but we also need to investigate how best to help adolescents to grow beyond spiritual "fixations" remaining from an earlier stage.

3. Conclusion.

While there was close support from the existing literature for the main findings of the problem analysis in this study, this was less true for the religious content, whether of problems (R/P) or replies as a whole (R/T). However, this is due mainly to the lack of objective work in this field in comparison with the rest of adolescent psychology as a whole, and partly to the necessarily subjective element in religion itself and for both subject and experimenter. It should not prove impossible to provide objective methods of study that would be acceptable to both the religious

1 Present study p.70
believer and the psychologist. For example, the discrepancy already referred to\(^1\) between high and low scorers in the two parts of the same test, even when assessed according to the original Godin criteria (R/G), needs a closer examination; similarly the continued divergent trends in the scores of Groups B and C, on all criteria used in the present analysis\(^2\) would repay further investigation on different lines.

But in addition we need a fresh attempt to redefine the whole function of religion, this being the whole purpose of the present study. Consequently two further criteria for scoring the religious content of the answers to the Godin test were explored, as will now be outlined in **Section V**.

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\(^1\) p.170

\(^2\) p.223
V. APPLICATION OF FINER CRITERIA FOR ASSESSMENT OF "RELIGIOUS CONTENT"

A. **Introduction**
   1. Object of Further Study
   2. Subjects
   3. Procedure.

B. **Arnold's "Motivation Index" - R/M**
   1. Scoring
   2. Findings
   3. Discussion

C. **Glock's "Dimensions of Religiosity" R/D**
   1. Scoring
   2. Findings
   3. Qualitative Analysis of Content
   4. Resumé

D. **Conclusion**
V. APPLICATION OF FINER CRITERIA
FOR ASSESSMENT OF "RELIGIOUS CONTENT"

A. Introduction

1. Object of Further Study.

We have previously referred to the significant measure of agreement reached by two independent scorers using the original data\(^1\). While this confirmed the reliability of these criteria, based on the simple presence or absence of religious references, dissatisfaction was still felt at the validity of this as a qualitative measure. This dissatisfaction was confirmed by the finding that school Group C of the main sample dropped markedly in rank from 3rd (R/G) to 6th (R/P, R/T) when a more qualitative measure was used.\(^2\) In order to refine this initial measure, the present experimenter had already attempted to assess the role of Positive v. Negative, Doubtful religious content, in the stories, but without success.\(^3\)

A second investigation was therefore planned using two further groups of subjects drawn from different religious backgrounds, and whose replies were to be subjected to a more rigorous analysis. In addition to the Godin scoring (R/G) a further attempt was made to establish a more adequate criterion that would differentiate more satisfactorily between the two groups.

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1 Section III p. 170
2 Section IV pp.217
3 Section IV pp.215
2. Subjects.

Each group consisted of 10 young women, chosen for their supposedly 'High' v 'Low' religious backgrounds. Group I - 'High' were 10 religious sisters belonging to the same teaching congregation as the experimenter, 8 of whom were living in a separate scholasticate at some distance from the main college; the remaining 2 were members of the same community as the experimenter. All 10 were still under temporary vows, and were at various stages of their training for teaching, their future work in the Congregation; their ages ranged from 21y.7m. to 27y.4m. (x 24y.9m; s.d. 22.7m). Group II were members of a non-catholic training college, temporarily housed in the main college for the current year, but following their own college course in the suburbs. As a group they were educationally comparable to Group I, and on the whole were younger; their ages ranged from 20y.5m. to 22y.11m. (x 21y.4m; s.d. 9y.7m.). This age difference was significant at the 1% level on t test of means and s.d. (t = 5.36).

3. Procedure.

The main experimenter administered the L.V.R.P.P. test as already outlined. Each Group was tested separately during February 1964. Group I were tested in two sessions, one with the set of

1 Section III, pp. 155-156
scholastics, and a second session for the two community sisters. Group II (and the two community sisters of Group I) reacted in a very similar way to the children in the main sample. They began to write fairly quickly, taking 3-4 minutes per picture, and finished the whole test within the hour. Group I (main 8) reacted in a markedly different way; they responded only slowly or even reluctantly and seemed puzzled by the whole procedure. Picture IX in particular (the Nun at the Bedside) seemed repugnant to them, and several turned round challengingly to the Experimenter. Their time spent on each picture was from 5-8 minutes, with over an hour and a half for the whole test (as cf under an hour for the remaining subjects, and for the larger sample of the main experiment).

B. Arnold's "Motivation Index" - R/M

1. Scoring

The stories were first scored according to a method based on Magda Arnold's work, which provides a motivation score for Murray's T.A.T., ranging from +2/-2; this can also be converted into a 5-point scale (5-1). Of special interest were the religious items provided in the examples from which it was hoped to develop a new scoring system for the present test (R/M - i.e. Religious Motivation)

Copies of the stories were made and sent to a control scorer (post-graduate student nun, assisted by her supervisor, both R.C.)

in a separate Department of Psychology. References to scoring criteria were given from the original publications i.e. Godin (1957b) Robinson (1961) and Arnold (1962). The control scorer also had a set of the original Godin photographs and was aware of the aim to differentiate between the two groups concerned. To make this a 'blind analysis' the order of presentation of subjects was randomised, and the control scorer had no clue, apart from internal evidence, as to which subjects belonged to which group.¹

2. Findings

Meanwhile the main experimenter had scored the tests herself and found that contrary to expectation, the stories of the 'Low' Group were as full of "religious" content as the 'High' Group I. (cf. Table 17 R/G on following page) when scored on the Godin criteria (R/G). 'Imports' and 'Motivation' scores were also calculated for the whole sequence of pictures, and a religious score (R/M) calculated for any items which had been accepted as R (Formal and Material alike)² on the Godin scale. Again, no significant difference emerged for the two groups, (Table 17, p.282) on the 5 point scale. The control scorer, working 'blind' was more successful in differentiating between groups (Table 18, p.283) on the Godin criteria (R/G) but even so failed to reach a significant level of significance; on the Arnold criteria (R/M) the difference was less marked.

¹ cf Details given on p. 292
² Present study p.150
<table>
<thead>
<tr>
<th></th>
<th>TOTAL (R)</th>
<th>TOTAL (R+)</th>
<th>R/G</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I &quot;HIGH&quot;</td>
<td>6</td>
<td>28</td>
<td>34</td>
</tr>
<tr>
<td>(n = 10)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GROUP II &quot;LOW&quot;</td>
<td>7</td>
<td>27 (including 2 ( \alpha + R ))</td>
<td>34</td>
</tr>
<tr>
<td>(n = 10)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

N.B. No test of significance applied.

<table>
<thead>
<tr>
<th></th>
<th>R/M</th>
<th>( \bar{x} )</th>
<th>s.d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GROUP I &quot;HIGH&quot;</td>
<td>157</td>
<td>15.7</td>
<td>6.23</td>
</tr>
<tr>
<td>(n = 10)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GROUP II &quot;LOW&quot;</td>
<td>135</td>
<td>13.5</td>
<td>7.77</td>
</tr>
<tr>
<td>(n = 10)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\( t = 0.70 \) (not significant for \( \nu = 18 \))

<p>| | | | |</p>
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<th></th>
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</thead>
</table>

**TABLE 17.** COMPARISON OF SCORES ON TWO SEPARATE CRITERIA FOR "HIGH" v. "LOW" RELIGIOUS GROUPS.

a. MAIN EXPERIMENTER:
1) **GODIN R CONTENT** (Maximum 12 per subject)  

<table>
<thead>
<tr>
<th>GROUP I &quot;HIGH&quot;</th>
<th>TOTAL (R) (Series I)</th>
<th>TOTAL (R) (Series II)</th>
<th>R/G</th>
</tr>
</thead>
<tbody>
<tr>
<td>n = 10</td>
<td>6</td>
<td>27</td>
<td>33</td>
</tr>
<tr>
<td>GROUP II &quot;LOW&quot;</td>
<td>3</td>
<td>21</td>
<td>24</td>
</tr>
</tbody>
</table>

I $\bar{x}$ = 3.3 s.d. 1.77  
II $\bar{x}$ = 2.4 s.d. 1.08  

$t = 1.41$ (ns; $p > .05$ for $v = 18$)

2) **ARNOLD R CONTENT** (5 point scale) (R/M)  

<table>
<thead>
<tr>
<th>GROUP I &quot;HIGH&quot; (n $\neq$ 10)</th>
<th>R/M</th>
<th>$\bar{x}$</th>
<th>s.d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>172</td>
<td>17.2</td>
<td>6.01</td>
<td></td>
</tr>
<tr>
<td>GROUP II &quot;LOW&quot; (n = 10)</td>
<td>164</td>
<td>16.4</td>
<td>5.89</td>
</tr>
</tbody>
</table>

$t = 0.30$ (ns; $p > .05$ for $v = 18$)

**TABLE 18. COMPARISON OF SCORES ON TWO SEPARATE CRITERIA FOR "HIGH" AND "LOW" RELIGIOUS GROUPS.**

b) **Control Scorer**
In view of this failure of either scorer to differentiate between the groups, and the possibility that this might be due to their inexpertise with the Arnold criteria, contact was made with Dr. Arnold herself, who expressed interest in the problem and kindly agreed to score the stories of 5 subjects from each experimental group. To equate as far as possible the previously noted age difference, the 5 youngest from Group I and the 5 oldest from Group II were selected. Copies of their stories were sent off, again with no indication as to which subject belonged to which group. Details of age and group were sent separately in a sealed envelope. But this time, even more contrary to expectation the 'Low' Group II scored higher, both on a) the whole sequence and b) Religious Items only (R/M), though these differences were not significant for either category. (See Table 19, following page).

3. Discussion

The chief factor to emerge early in the analysis concerned the validity of the original sampling, especially as regards the so-called "Low" Religious Group. The experimenter had understood at the beginning of the year that none of the members of the visiting college were Roman Catholics. In fact on reading the information supplied at the end of the test, she found that one subject (temporarily resident for the current period of teaching practice only) was in fact a practising Roman Catholic and a second one had
## TABLE 19. ARNOLD'S SCORING OF FIVE SUBJECTS FROM EACH OF "HIGH" AND "LOW" RELIGIOUS GROUPS

<table>
<thead>
<tr>
<th>SUBJECT No.</th>
<th>5 POINT SCALE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(a) Whole Sequence</td>
</tr>
<tr>
<td>GROUP I</td>
<td></td>
</tr>
<tr>
<td>HIGH</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>21</td>
</tr>
<tr>
<td>8</td>
<td>32</td>
</tr>
<tr>
<td>9</td>
<td>41</td>
</tr>
<tr>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>20</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Σ = 158</td>
</tr>
<tr>
<td></td>
<td>X = 31.6, sd. 15.26</td>
</tr>
<tr>
<td>GROUP II</td>
<td></td>
</tr>
<tr>
<td>LOW</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>52</td>
</tr>
<tr>
<td>3</td>
<td>33</td>
</tr>
<tr>
<td>4</td>
<td>52</td>
</tr>
<tr>
<td>16</td>
<td>30</td>
</tr>
<tr>
<td>18</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Σ = 197</td>
</tr>
<tr>
<td></td>
<td>X = 35.4, sd. 12.57</td>
</tr>
</tbody>
</table>

t test (I v II)  

- a) t = 0.61 ns.  
- b) t = 0.50 ns.
been brought up "vaguely Roman Catholic" - but now claimed to be neither believing nor practising. Of the remaining 8 subjects, 7 were found to be practising Church of England, while the remaining one was a practising Methodist.

In the light of this subsequent evidence, 'High' v 'Low' "Catholicism" might have been a better name for the Groups than the original term of "High" or "Low" Religious. Nevertheless, this term was retained in the light of Dr. Arnold's own reaction to the finding, reported to her by the main experimenter:

"When the stories are formulated into a sequence analysis and scored according to my method, there should be a difference between girls from a "high" and a "low" religious background, on the assumption that the former will have incorporated their Christian principles into their motivation attitudes....." ¹

This is similar to the view Arnold had expressed in her original description of the scoring technique², namely that

"positively motivated story tellers reveal a preference for altruistic, ethical, rational religious values, as opposed to material, expedient, irrational values; that they are optimistic and willing to back up their optimism with constructive action, and finally that they have an active personal relationship to God". (p.103)

To return to the present study, it was predicted that "professional religious", with a committed religious vocation, would show a positive motivation in their whole story sequence, as well as in the specifically religious items selected by Godin. However, the numbers of subjects in both groups are undoubtedly

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¹ Private communication
² op. cit (1962)
small, and it remains an open question whether such a small sample can provide a valid criterion of "high" v "low" achievement comparable with that of the business men, college students and servicemen from whose T.A.T. stories the original import scoring was derived. The stories were all written anonymously, and no attempt was made to assess how far their religious superiors felt about the actual 'achievement' of the religious sisters concerned. Arnold describes some exploratory work on these lines in connection with religious vocations by Quinn, comparing both superiors' estimates and those of fellow religious with the T.A.T. sequence analysis. The correlation for the former comparison was $0.61 \pm 0.10$ and for the latter $0.59 \pm 0.10$.

A further factor that emerged during the actual testing was the "resistance" shown by the scholasticate group, especially as measured by their longer reaction time. They were obviously "censoring" heavily their first spontaneous reaction and in particular, any too obvious "religious" element. Unlike the main sample, they knew that the experimenter was a psychologist testing them for her own research purposes, and were on the whole on the defensive. When they had handed in their stories, the experimenter played through the film strip again, and discussed the type of themes that had come up in the school children's stories. When an example of religious content was given from the early

1 ibid Note to p.211
2 ibid ch.13
"secular series" several of the scholastics admitted, "Oh, I was going to put that, but I didn't want to seem too religious". This reluctance to express spontaneous religious associations on their part may throw some light on the failure of any differences to emerge on the Godin criterion of scoring (N/G). This interpretation was confirmed by the following comments from Dr. Arnold:

"From my experience I would say that 'religious content' in stories about T.A.T. or other near religious pictures indicates religious pre-occupation rather than faith or devotion....Let me assure you that sheer 'religious content' (i.e. when religious pictures are shown) does not indicate the extent to which religious precepts and principles have been assimilated and will be demonstrated in action.... Lack of such content in stories about non-religious pictures does not mean that the storyteller is not religious - he may merely be blessed with Anglo-Saxon reticence".¹

This factor of national reticence was not, however, specific to the group of young religious sisters; nevertheless, their reluctance to "seem too religious" was peculiar to them as a group; a further relevant factor to be considered is that the scholastic group in question were less accustomed than the children of the main sample or the secular students in the present study to watching ordinary films or television programmes. They were also significantly older as a group. Their fantasy life as a result may, or may not, have been as readily open to stimulation by this method as their control group - but it was obvious that their degree of religious

¹ Private communication
commitment and training was not the only factor on which these two groups differed, and that the failure of differentiation is not solely attributable to this "religious status" factor.

A final suggestion of Dr. Arnold's\(^1\) would be worth following up, namely to take two groups of "committed" religious and non-religious activities e.g. "Legion of Mary" and "Beatniks" - or perhaps "Young Communists" -, and from a sufficiently large sample of each draw up examples of the \(+2/-2\) range of scores, as was done in the early stages of the original Arnold study. In the light of these results, an attempt could be made to score the original 260 subjects' stories, and to relate their results to both the original Godin score \((R/G)\) and to the religious content of problems and themes already outlined \((R/P\) and \(R/T)\).

A further possibility would be to develop the application of "import analysis" to the question of religious vocations. Quinn had already explored the use of this diagnosis of T.A.T. imports for what Arnold herself\(^2\) calls the most difficult task, that of finding an accurate measure of "promise for religious life." (p.188) Here, as in the present study, the difficulty was found in the consequences of anonymity promised to the 45 young men scholastics involved in the study. Four of these subsequently volunteered to identify their tests, and were submitted to an additional clinical interview. Of these four,

\(^1\) Private communication.

\(^2\) op. cit (1962)
two were correctly diagnosed by the T.A.T. alone, the other two being more correctly assessed by their superiors and peers. Arnold is confident that, even the two cases where the scoring was misleading, a clinical evaluation would have corrected the mistaken impression immediately (p.194). But again, such a project lies beyond the scope of the present study.

c. Glock's "Dimensions of Religiosity" R/D

1. Scoring

A final attempt was made to differentiate these same two groups using a scale put forward by Glock¹. Realising the problem facing 'the student of the individual and his religion' when faced with the formidable task of deciding how to conceptualise the phenomenon of religion and how to distinguish people in terms of their religious orientation ... (s - 98) Glock has outlined what he calls the "core dimensions of religiosity" of which he lists five i.e. "the experiential, the ritualistic, the ideological, the intellectual, and the consequential" (s-98,99).

The stories of the 20 subjects were re-examined for items or themes that could be analysed according to these five "core dimensions" and their sub-groups, based on the definitions and examples supplied by Glock. In view of the smallness of the groups and of the complexity of the task, it was here decided to classify each story under as many of the aspects as were found to be relevant,

rather than limiting each story to its one dominant factor. In this way it was hoped that any major differences would not be masked by the smallness of the sample. Full details are given in Appendix O. (p. 407)

2. Findings.
Again, as with the R/M scoring by Dr. Arnold for the 5 subjects from each group, the "Low" group produced a higher total score than the "High" group (Table 20 a), p. 296; however, this was not a significant difference, especially when a further category of "Religious Vocation" was added for items involved that could not be analysed under any of these set out by Glock. Yet despite the quantitative similarity of the distribution, the following qualitative differences emerged, even within the dimensions themselves, suggesting the validity of this approach to the problem of "Religious Content".

3. Qualitative Analysis of Content - (R/D)
In the following pages excerpts are given from subjects' stories to illustrate the actual content of the "religious dimensions". Subjects' numbers are given in the Arabic system, stories in the Roman (for details of pictures cf. Appendix C, p. 318)

Group I. "High" Religious (n = 10)
Subjects: 2, 6, 8, 9, 11, 13, 14, 15, 17, 20.

Group II. "Low" Religious (n = 10)
1, 3, 4, 5, 7, 10, 12, 16, 18, 19.

NB. When comparisons are made between groups, figures are given first for Group I, and then for Group II.
### a) TOTAL SCORES

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group I (High)</th>
<th>Group II (Low)</th>
<th>( \bar{x} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Belief</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Religious Practice</td>
<td>19</td>
<td>19</td>
<td>38</td>
</tr>
<tr>
<td>Religious Feeling</td>
<td>14</td>
<td>12</td>
<td>26</td>
</tr>
<tr>
<td>Religious Knowledge</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Religious Effects</td>
<td>11</td>
<td>21</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>44</td>
<td>57</td>
<td>101</td>
</tr>
<tr>
<td>( \bar{x} = 4.4 )</td>
<td>( \bar{x} = 5.7 )</td>
<td>( \bar{x} = 5.05 )</td>
<td></td>
</tr>
</tbody>
</table>

### b) SCORES FOR ADDED CATEGORY OF "RELIGIOUS LIFE"

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group I</th>
<th>Group II</th>
<th>( \bar{x} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role of Priest</td>
<td>15</td>
<td>11</td>
<td>26</td>
</tr>
<tr>
<td>Role of Nun</td>
<td>10</td>
<td>8</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>19</td>
<td>44</td>
</tr>
<tr>
<td>( \bar{x} = 2.5 )</td>
<td>( \bar{x} = 1.9 )</td>
<td>( \bar{x} = 2.2 )</td>
<td></td>
</tr>
</tbody>
</table>

### c) COMBINED SCORES a) + b)

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Group I</th>
<th>Group II</th>
<th>( \bar{x} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glock I - V</td>
<td>44</td>
<td>57</td>
<td>101</td>
</tr>
<tr>
<td>Religious Life</td>
<td>25</td>
<td>19</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>69</td>
<td>76</td>
<td>145</td>
</tr>
<tr>
<td>( \bar{x} = 6.9 )</td>
<td>( \bar{x} = 7.6 )</td>
<td>( \bar{x} = 7.25 )</td>
<td></td>
</tr>
</tbody>
</table>

**TABLE 20.** Scores on Glock's 5 "Dimensions of Religiosity" R/D.

(For Details see Appendix 0 p.407.)
Dimension I. RELIGIOUS BELIEFS (Ideological) only appeared for Group II ("Low") and was limited to the aspect of 2) Purposive Beliefs. (3 references)

  e.g. 1, X (Group II) "The Passion Play was over now, but the cross was left on the hill to remind all that it was empty. John took Mary up to the hill and talked to her hoping to make her realise that she could not waste this human sacrifice, she must believe....".

  cf. 1, XII (same subject) "...she had responded to the call of God, and she knew that the natives who called her mother every day were her own and God's children".

Dimension II. RELIGIOUS PRACTICE (Ritualistic) was the highest total group, (2nd highest for Group II) and evenly found in each Group (19 each).

1) Frequency of Acts appears the least of the subgroups:

  Group I referred usually to spontaneous but regular acts of prayer:

  Group II to regular organised services.

  e.g. 15, VIII (Group I) "Two friends...enjoy a day's holiday together. They come to a Catholic Church and go inside to say a prayer and look at it....."

  cf. 3, VIII (Group II) "Ann and Margaret need to go to Sunday school every week at the Parish Church..."

2) Variations in Practice (content of prayer) had the highest frequency in this section: again being found more in Group II (6 to 11), and usually implied in a more indirect way than for Group I.

  6, VII (Group I) "she stands in terror as he comes forward holding a gun...She prays silently that they will arrive in time to save her".

  Also, 6, VIII (same subject) "...they are both praying for a special intention, one that her mother will get better soon, and the other that her mother and father will be reunited....."
cf. 7, IX (Group II) "When Betty was told her first child had died, she did not want to go on living... When (the nun) left, Betty felt that all the prayers of the Convent would help her"....

Also, 7, XI (same subject) "...perhaps this had been so that he could decide to enter the life of a monk... she suggested that he go and ask God".

3) Meaning of Ritual Acts was more evenly distributed (8 to 6) but for Group I was at a more symbolic level, as elicited by the cross in Picture X, while Group II were more concerned with organised services (as in II, 1 above), usually elicited by Picture VIII (2 girls in Church).

Symbols (Group I only). a) Material level.

2X "...a large cross which marks the spot where hundreds of lives have been lost in the war...";
6X "...It is a Catholic country and therefore wooden crosses... are to be seen dotted about the countryside....."

b) Spiritual level.

8X "The wooden cross... was the subject of Jack's religion... whenever he wanted to think or make any important decision he returned there. He was close to his crucified maker..."

20X "...When the girl saw the cross, it reminded her forcibly of her religion, which she had not been practising for some time. She was a Catholic. The cross was so stark there... After a big struggle the girl at last came back; she hadn't really been happy for a long time".

Services. (Group II only).

1 VI "...she was reading to him from the psalms which she knew well from her school and Sunday school days.......

cf. i X (same subject) "...Next Easter a new Christian wedding took place and a new Christian family had its beginning".
They kneel and pray... A voice, the parson's, the service has begun. They listen and try to follow but much of it is too difficult for them...

Dimension III: RELIGIOUS FEELING (Experiential) was again found equally in the two Groups (14 to 12).

1) Concern, Purpose in Life was only found in Group I, and evoked by the problem of suffering and death (6 references).

6 IX "...The girl has been ill for some time and is now beginning to lose heart....The girl tells the nun all that is troubling her and as a result of confiding in someone and receiving words of comfort from the sister she is able to accept her suffering with a brave heart".

N.B. All 3 examples in this category were of a "counselling" rather than a "spiritual" nature. (R/G)(cf. Section III.p.168)

2) Cognition, Subjective Awareness was found more in Group II (5 to 8) but again with qualitative differences: Group I's stories dealt with a practical level of sympathy, prayer, or repentance, while Group II showed an affective sense of peace, personal vocation or supernatural powers.

Group I

Personal sympathy (from priest or nun)

8 XI "Slowly Father Burn crossed the room. She looked so poor in the bare room.... together they knelt and prayed for his soul. Father promised her that she would not be left alone".

Appeal of Prayer

8 VIII "An earthquake had brought destruction to thousands of homes. Clare's first reaction was to rush into Church... Strange, thought Clare's friend, she never thought of praying for people. Maybe it would be different now".
Repentance

9 IX "...she had become hard - now - was it too late to repent? She would make up for the past. Yes, she knew she was dying - all her money must go to the poor".

Group II

Sense of Peace

3 V "Examination time was coming...he wanted desperately to think and the only place he could think of was the Church. So, there he went - in the beautiful quiet - and found peace".

Supernatural powers

5 VII "This woman believes she has supernatural powers, similar to those of a medium or clairvoyant...." (cf. Group I, 20 III - concerned with validity of apparitions at Fatima).

3) Trust, Faith was found again more in Group II (2 to 4) but of these 4, 2 were negative.

Group I

6 VIII "...After their prayer they go back to school.... feeling that there is someone to whom they can turn in their troubles and also will help them to cope with the situation...."

Group II

Positive 4 VII "Her little boy had been ill for a long time...only she knew what it was like, sitting by the side of his bed, hoping, saying a prayer that he would recover...."

Negative 19 VIII "...In actual fact the bird died while they were at church but the children had been so convinced that God would make it better that parents had hidden the truth from them rather than destroy their faith."
Dimension IV RELIGIOUS KNOWLEDGE (Intellectual). Again this was found only with Group II with the following two references:

Subgroup 2, Other Faiths

5 XII "The woman had decided to marry a Roman Catholic and automatically decided to adopt his religion. She visits a priest... he advises her that she must give the matter more serious thought and he will instruct her in the Roman Catholic faith before she makes a final decision".

Subgroup 4, Scripture

I VI "...She was reading to him from the psalms which she knew well from her school and Sunday school days...."

Dimension V RELIGIOUS EFFECTS (Consequential) was again more found in Group II (11 to 21) especially in the Receiving v the Giving dichotomy outlined by Glock, (2 to 16) and usually as answered prayers (1 to 10)

RECEIVING 1) Immediately

Answered prayer. (cf. Dimensions II 2) III 3) above).

Group I

9 VIII "These two girls are praying together for the nearest girl's mother. She is dangerously ill and at this very moment in the operating theatre... one can almost see the next picture - of joy as the doctor comes from the hospital saying, "all is well........"

Group II

17 VIII "A wedding.... they pray so hard that she will be happy. They ask God to teach them how to love the man who has taken her from them. When twins are born next Spring the girls return to church and thank God who has given them love and understanding".
Peace of Mind

Group I

14 VIII "...their group has decided at the last meeting to say extra prayers for the Church behind the Iron Curtain...Next time they will certainly appear at the meeting with a clean conscience in this regard."

Group II

3 XII "...She was in trouble and needed someone to lean on....Fortunately it was Father Joseph who was there....He was able to comfort her and give her guidance...."

RECEIVING 2) In future - No reference in either group.

GIVING 3) Responsibility in its negative dimension of avoidance of conflict was evenly found (2 to 3) and limited to marriage and sexual problems.

Group I

6 XII "The young woman is telling the priest that she has decided to go ahead with the plans for her marriage to a non-Catholic who refuses to be married in the Catholic Church....She tells the priest that the Church has no sympathy where love is concerned. the young couple are involved in a serious car accident...the young girl is killed outright".

Group II

16 XII "The priest has fallen in love with the beautiful wife of one of his parishioners...They commit adultery and he is discovered and has to leave the Church....He eventually dies an alcoholic's death...."

GIVING 4) Responsibility, in its positive dimension of acceptance of conflict was more found in Group I (7 to 2).
Group I

2, VII "This woman had had a baby who is misshapen and... will therefore be an imbecile... she is looking at it... with a certain reverence as it is her child and God given. She takes it home eventually and is devoted to it....."

Group II

19, XII "Before becoming a priest, the man had known and been in love with the woman... He is tempted by the remembrance of his former love for her, but he withstands her scheming..."

ADDED DIMENSION - RELIGIOUS LIFE was more found in Group I (25 to 19) and echoed the main sample's stories revealed by the Analysis of Themes (Section IV pp 255-8). Group I had higher frequencies for the spiritual, moral role of the priest (8 to 3) but Group II had higher frequencies for this aspect in the role of the nun (2 to 5)

Group I saw the nun more in the temporal role of counselling, or nursing (8 to 3) and their replies contained the only two references to the nun as rejecting or negative.

No further quotations are given of those aspects as they add nothing new to the picture already given in the Analysis of Themes.

4. Résumé

Despite the failure of either of these two further approaches to differentiate quantitatively between the so-called "High" v "Low" religious groups, Glock's analysis revealed the following differences at the qualitative level:

Group I, "High" religious (Roman Catholic religious sisters) echoed the previously established aspects of the themes already outlined in the larger sample of younger Roman Catholic girls:
a) prayer was shown more in the context of a spontaneous and personal communication with God than in that of organised services;

b) religion offered a challenge and source of conflict, which could be either accepted or rejected;

c) the figure of the nun was less romanticised as shown by the more objective and critical realisation of her human limits.

GROUP II. "Low religious" (students at Non-Catholic College) echoed some of the aspects found among the younger, secondary school, Group C of the main sample, with more emphasis on the "receiving" dimension of religion. In contrast to Group I:

a) prayer was shown mainly in the context of organised religious services;

b) prayer had a more affective tone, and answers were expected; consequently there was evidence of disappointment and loss of faith;

c) the figure of the nun was more romanticised: her role was seen as one of guiding and comforting on both the spiritual and material level.

In contrast the "role of the priest" remained for both groups at Godin's less mature level,\(^1\) i.e. for Group I the priest was predominantly a figure who provided help, and this was as much in evidence for material and human needs as it was at the spiritual level;

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\(^1\) cf. present study, p. 226.
Group II also saw the priest as providing guidance, sympathy and support, but at the same level as that given by the nun. His sacramental role was little in evidence for either group.

D. Conclusion

Glock's own conclusion to his outline of the five "dimensions" that have been explained above, was that:

"we need to build more adequate measures of religion within and between dimensions. We cannot assume a priori, as previous research has tended to do, either that the dimensions are unilateral or that a single indicator will be sufficient to distinguish religious orientations within a dimension". (s-108)

As the existing data were analysed, the present experimenter became well aware of this need; many of the items involved in the analysis were in fact being "forced" to fit Glock's criteria. As a result of the nature of this particular test, an added dimension of "religious life" had to be added, one more specific to Catholicism. But at least a working basis did materialise.

Glock had also suggested the "real challenge probably lies in the cross-cultural study of religious commitment" (s-108); the present findings suggest "cross-denominational" as one important variable at work. In particular, Arnold's approach, using adequately sampled "high" v "low" groups within a given denomination, as well as with subjects of no denominational affiliation, should throw up further aspects to be investigated more thoroughly.
Despite the limitations of the present study, it is suggested that the two new criteria investigated, Arnold's and Glock's, could well provide a basis for a further refinement of the techniques of religious assessment. In the process of the Glock analysis, confirmation was found for a variety of aspects of religious development already established, both in the existing literature and in the present study. But the field still remains open for further investigation and verification, and we are still at the state of exploring the tools.

The main preoccupation of these girls at all ages was personal relationships with their own families, and most of all with their mother. This finding was supported by evidence drawn from a wide range of studies using other techniques, both in this country and in the United States, and was not specific to the present survey. It is suggested that by isolating the religious aspects of adolescent development from that of the total pattern, psychologists have placed an undue emphasis on religious conflict as a normal or even necessary phenomenon at this age, especially for those children who have grown up in a genuine religious atmosphere at home and in school.
VI CONCLUSIONS

The evidence emerging from the present data is complex, especially when the individual subgroups of subjects are assessed separately, both within the main sample of adolescent girls (n=260: Sections III and IV), and in the further control study of young women (n=20: Section V).

For the main section of Roman Catholic adolescent girls, the most striking finding was the comparatively small role played by religion in their ordinary lives, or even in their major problems, as evidenced by the stories elicited by the picture test. Religious doubts and difficulties, and even questions of sexual morality, figured only slightly and varied in frequency and intensity according to the age and social background of the girls in question.

The main preoccupation of these girls at all ages was personal relationships with their own families, and most of all with their mother. This finding was supported by evidence drawn from a wide range of studies using other techniques, both in this country and in the United States, and was not specific to the present survey. It is suggested that by isolating the religious aspects of adolescent development from that of the total pattern, psychologists have placed a mistaken emphasis on religious conflict as a normal or even necessary phenomenon at this age, especially for those children who have grown up in a genuine religious atmosphere, at home and at school.
At the same time, it is true that for the majority of catholic teachers, one main factor in our misunderstanding of adolescent religious difficulties in the past has been our unawareness of their basic psychological needs and problems. The religious data outlined in Section II of this report showed that these were certainly years of genuine conflict in both intellectual and moral areas, but that this was largely due to a new clash of loyalties. Religious values and practices were obviously being reassessed in the light of the child's growing intellectual powers and of his realisation of the different values of the world outside. But these are not specifically "religious" problems at all; rather they are simply an essential stage in the development of the mature adult. The problems of this age group are real enough, but they are by no means confined to Roman Catholics, to Western society, or to the 20th century. Plato and Aristotle, to say nothing of Shakespeare, have depicted or deplored the insolence, irreverence and immorality of the teenager, and problems of this order will undoubtedly remain, even when our religious teaching system has adapted itself to the psychological needs of the child, needs of which we are becoming increasingly aware. The committed teacher of religion has a whole treasury to offer our children, if only we could recognise and tap the riches of this critical stage of human development, a stage which, like the "will of God" is often viewed by adults as something
to be endured with resignation rather than positively accepted
and embraced with enthusiasm.

Nevertheless the religious data of the present study echo
much of the evidence already available in the general literature
of religious development (Section II) and in particular some more
recent findings specific to Roman Catholics, as assessed by Lawlor
(1965). Lawlor's findings are based on a wider survey than the
present one, and cover a more comprehensive range; her survey
was carried out in this country by a team of catholic psychologists
of which the present writer was a member.

The main finding common to both studies was the predominantly
"other-worldly", inner-directed function of religion for the catholic
group, with little of what might be termed a more concrete, inter-
personal engagement in the realities of everyday life. This aspect
of traditional catholicism has been commented on in the discussion¹,
but in Lawlor's survey was found to be more typical of, and acceptable
to, the brighter children of those tested, and was particularly marked
for student-teachers in training. It was only those children of more
average ability, to whose plight Newsom (1963) has recently drawn our
attention, who were moved to rebel against this as a "status quo" and who
expressed a need for a more corporate and "down-to-earth" religion. This
was echoed in the present study by the divergent concept of religion
evident among the Secondary School Group C, who reflected quite distinct
religious attitudes and needs from those of the more able Grammar School
Group².

¹ pp. 273-4
² pp. 219-221
Neither situation, whether of disengagement or of rejection, is a healthy one; "disengagement", in particular, fails to provide a genuine reflection of the incarnational basis of Christianity. Nor must we feel it is here to stay. Since the present survey was begun in 1961, and even more so since the background studies reviewed in Section II were undertaken, the climate in catholic schools has altered considerably. Educational methods and aims have become more progressive and child-centred, especially at the level of the primary school. Religious teaching in particular has progressed considerably, while the spirit of "aggiornamento", precipitated by John XXIII and shaped by Vatican II, can only serve to give a fresh impetus to the catechetical reform already well under way. The more pastoral role of the liturgy in particular, shaped by biblical theology, will correct the previous over-emphasis on the presentation of religion in abstract, dogmatic forms.

The task for the future remains the psychological one of presenting the Word of God and the teaching of his Church at the level best suited to the emotional and intellectual stages reached by any given group of children or adults. Jungmann has given a lead in stating that our teaching "must be of a kind that is adapted to the mental capacity of the children and yet does not falsify the deposit of the faith......" (p.222).
to Various Age Levels" is sound, this cannot be said of all the actual practical suggestions he sets forward, such as the following: "For the small child who can grasp the idea of guilt only by a mental picture of loss, this idea must be made more concrete: the stained garment of the soul: the Heavenly Father who will no longer love such a child as he did before...." (pp. 311-312: Note 53)

Such "concrete" illustrations in fact may well be the root cause of many distortions that persist in the later beliefs of adults, and as such have been rejected by workers such as Godin with his greater insight into the psychological consequences of such faulty teaching of young children.

But it is not only the teacher in the classroom who has been guilty in this respect; many of the studies already quoted have shown that experimenters themselves may well have fallen into the same trap. For a priest of the calibre of Mailhiot to present young children with "a picture of the Blessed Trinity", is almost as naive as Goldman's (1964) asking children of the same age, what "picture" of God was in their minds when they knelt down to pray. The literal, concrete level of the responses in each case is bound to be reflection of the limited ability of children at this age both to interpret and to convey fundamental concepts of religion.

It is suggested that there is a dual need; for deeper

1 Present study p.83
2 op cit (1961)
theological formation on the part of teachers and pedagogical training on the part of priests, together with a greater willingness from both to accept the findings of child psychologists. There already exists a large body of general psychological data that teachers can apply directly to the task of religious education. There are welcome signs that this development is already taking place: meanwhile psychologists working in the field of religious development must evaluate more critically the techniques that have been used in the past, many of which may actually have in the process damaged a religious sense that is necessarily infantile and immature.

In the field of secular education, Bruner has recognised that formulating the content of education poses a task for experts in a cross-section of related disciplines;

"Designing curricula in a way that reflects the basic structure of a field of knowledge requires the most fundamental understanding of that field .... the experience of the past several years has shown that scholars and scientists, working in conjunction with experienced teachers and students of child development, can prepare curricula of the sort we have been considering......." (p.32)

The 1963 Australian Catechism for Secondary Grades is a major advance on these lines, but our most urgent task is to explore the religious needs of younger children. Only then will parents and

1 op. cit (1961) cf. present study p.85-86.
teachers truly begin to "prepare the way of the Lord", with all the skills and insights, labour and love, that are theirs by vocation.

In Section II of this report we concluded that much of what goes wrong in our teaching is due to our awareness of the "natural" element in much of a child's religion, especially in the earliest years. It was suggested that only in so far as the person concerned has grown beyond the natural basis of his religious development and the needs that underlay it, will he be free to accept the demands of "supernatural" religion as revealed by God. His "natural" religious experience will have been the means by which this has been shaped, but in the process the natural level will inevitably be challenged and even reversed.

We have already discussed the incompleteness of Clark's definition (1929) of "religion"; the following one by James is very similar, namely:

"the feelings, acts, and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine." (p. 50)

Christianity is, of course, a "religion", and as such contains elements of the above definition. But it is not motivated solely or even primarily by man's quest for a relationship with God - rather it is the attempt of man to respond to a relationship initiated by God himself, first by calling one nation as his

---

1 Present Study p. 69-70
2 Present Study p. 92
chosen people, but most of all by entering into human history in the incarnation, death and resurrection of Christ.¹

Clark (1958) has set us a challenge in the "Ten Criteria of Mature Religion" that he, as one of Allport's followers in the field of psychology of religion, would like to see further explored. Briefly they may be listed as follows:-

Is religion primary; is it fresh; self-critical and free from magic; is it meaningfully dynamic, integrating and socially effective; does it demonstrate humility; is it growing and creative? The relevance of these criteria to our aim of producing both genuine religion and genuine maturity is plain. As educators, our chief aim should be to provide what Oraison² pleads for, namely:

"a religious education that is really consistent with the receptive potentialities of the child and with the Word of God....(and which)....ought to be an essential factor in developing psychological balance". (p.170)

¹ Hebrews I v.1-4
² op. cit. (1959)
<table>
<thead>
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<th>Page No.</th>
<th>APPENDICES</th>
</tr>
</thead>
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<td>317</td>
<td>C L.V.R.P.P. Details of Pictures</td>
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<td>H L.V.R.P.P. - Examples of Problem Content</td>
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<td>I Frequencies of Problem Content - per school</td>
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<td>345</td>
<td>J Tabular Presentation of Data in I</td>
</tr>
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<td>370</td>
<td>K Statistical Analysis of Problem Frequencies and Areas.</td>
</tr>
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<td>379</td>
<td>L Analysis of Trends within Problem Areas and School Groups</td>
</tr>
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<td>394</td>
<td>M Religious Content of Problems (R/P)</td>
</tr>
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<td>N Religious Themes (R/T)</td>
</tr>
<tr>
<td>407</td>
<td>O Frequencies for Subgroups of Glock's 5 dimensions (R/D)</td>
</tr>
<tr>
<td>408</td>
<td>P Key to Main Categories and Abbreviations</td>
</tr>
<tr>
<td>Ages</td>
<td>ALLPORT</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>Pre-School</td>
<td>Purely Social</td>
</tr>
<tr>
<td>2</td>
<td>Ego-centric</td>
</tr>
<tr>
<td>3</td>
<td>God as</td>
</tr>
<tr>
<td>4</td>
<td>Father figure</td>
</tr>
<tr>
<td>PRIMARY</td>
<td>Social learning of attitudes</td>
</tr>
<tr>
<td>6</td>
<td>Adult example plus correction of infantile views</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Self-centred group</td>
</tr>
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<td>10</td>
<td>Frustrations</td>
</tr>
<tr>
<td>SECONDARY</td>
<td>Intolerance of out-groups</td>
</tr>
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<td>12</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Rebellion v. Parents' views</td>
</tr>
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<td>14</td>
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</tr>
<tr>
<td>15</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Conversions</td>
</tr>
<tr>
<td>17</td>
<td>(earlier for girls)</td>
</tr>
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<td>18</td>
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</table>

**APPENDIX A.** Religious Development Outlines.

**TABLE 1.** Theoretical Data.
<table>
<thead>
<tr>
<th>Ages</th>
<th>HARMS (US)</th>
<th>GOLDMAN (G.B) 6-10 Drawings, stories etc., (n=20 per Group)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-School 2</td>
<td>Children's drawings of God (3-18)</td>
<td>God as Jesus; prayers for luxuries need for correct formula</td>
</tr>
<tr>
<td>3</td>
<td>Grotesque Father/Animal figure in sky</td>
<td>7-8 God as old man; prayers for necessities dependent on God's will.</td>
</tr>
<tr>
<td>4</td>
<td>Fairy Tale Stage 3-6 (N=800)</td>
<td>8-9 Supernatural signs for God; altruistic prayers.</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>9-10 God again as Jesus, healing, teaching.</td>
</tr>
<tr>
<td>Primary 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>God as Father, with angels, saints or as Human Figure in real life.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Realistic Stage 7-12 (N=800)</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Wide range of belief and practice</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Individualistic Stage 12+ (N=4000)</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX A. Religious Development Outlines (Contd)

TABLE 2. General Data.

PILKINGTON (N=456) University

- Daily Prayer: 31%
- Active Church Members: 40%
- Some form of religious beliefs: 74%
<table>
<thead>
<tr>
<th>Ages</th>
<th>SOURCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>MAILHEZ (French Canadian) 4-6 (N=240)</td>
</tr>
<tr>
<td>4</td>
<td>Pre-School God drawn as Baby or on Crucifix. Best seen as Noked Child (of same sex) loving centre for parents; magical powers.</td>
</tr>
<tr>
<td>5</td>
<td>Prayers -ego-centric; requests/reprisals. Collective prayers -display of knowledge</td>
</tr>
<tr>
<td>7</td>
<td>Primary GUITTARD (N=2000) 7-18 (Parisian schoolboys)</td>
</tr>
<tr>
<td>8</td>
<td>a) Cultural,affective elements; confidence in God (7-8)</td>
</tr>
<tr>
<td>9-10</td>
<td>b) Informative Faith Moral Aspects predominate (9-10)</td>
</tr>
<tr>
<td>11</td>
<td>a) Reaction caused by physical changes - at intellectual, moral religious level</td>
</tr>
<tr>
<td>11-12</td>
<td>Troubled Faith 11/13-16</td>
</tr>
<tr>
<td>13</td>
<td>Secondary b) Crisis at 15/16 influence of peer group. Virtues often at negative level.</td>
</tr>
<tr>
<td>14</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX A. Religious Development Outlines (cont'd) 

Table 3. Roman Catholic Data. (3-15) 

| 11-21 | GRUBER (Germany) (6000 pages of diaries) |
|       | Girls-affective conflict Boys-personal power |
|       | a) Exalstation & psychic expansion (11-13/14) |
|       | Girls - moral problems Boys - intellectual problems |
|       | GUTAUSKAS (N=130) 2-13 (Lithuanian exiles) |
|       | Daily Prayer 9% Regular Sacraments (3/4 weeks) 65% |
|       | Content of Prayers: Parents 47% School success 29% Fear or need 26% |

(Continued overleaf...)

<table>
<thead>
<tr>
<th>Ages</th>
<th>III 16-19 Personalised Faith Christo-centric &quot;way of life&quot; (sometimes outside faith of childhood)</th>
<th>SOURCE</th>
<th>CGER (N=31) (Belgian girls 15/18)</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td></td>
<td>GRUBER (Germany)</td>
<td>Daily prayer 58%</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>Girls * erotic struggles</td>
<td>Sunday Mass 74%</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>Boys * sexual conflict</td>
<td>Regular Sacraments (3/4 wks) 24%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b) Religious conflict with new orientation (14/17-18)</td>
<td>(3/4 months) 43%</td>
</tr>
<tr>
<td>20+</td>
<td></td>
<td>c) Resolution, fixation 17/18-21)</td>
<td>PILKINGTON (N=28)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Daily prayer 89%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Active Church members 86%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Religious belief 89%</td>
</tr>
</tbody>
</table>

**APPENDIX A. Religious Development Outlines (contd)**

**Table 3.** Roman Catholic Data. (16-18)
<table>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I Infant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II Early Child</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III Play Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV School Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V Adolescence</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI Young Adult</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII Adult</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII Nature Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**APPENDIX B. Erikson's Eight Epigenetic Stages (1950)**
APPENDIX C.

L.V.R.P.P. Details of Pictures

I. Situation of solitude in nature: a wood, a sunlit clearing seen through an oval intersection of tree trunks. In the centre, leaning against a tree, a young girl.

II. Relationship between two people (standing in close-up); to the left, a young girl in profile, in the light, raises her eyes to a middle-aged man, in outdoor clothes, whose features, seen full-face, are slightly in the shade.

III. Relationship between three people (family group): a man and woman, poorly dressed, concentrate their attention on a little girl with long pigtails. The woman, who is sitting down, holds the child's face between her hands, whilst the man, leaning towards them, holds them both by the shoulders.

IV. Relationship between three people: (the father, a basket-maker, and two children, probably brother and sister - the latter sewing the boy's sleeve) with something or someone strongly attracting their attention on the side of the viewer, outside the visual field.

V. Situation of abandonment: at the foot of a dark, crumbling wall, which covers three quarters of the picture, a human silhouette is curled up on a bench.

VI Relationship between two female characters (sitting in a richly furnished room with a religious picture): in the presence of an old lady who is looking at her attentively, a young girl, seen

1. Quoted from GODIN (1957b) pp.261-263.
Actual Prints (reduced size) given in Plates 1 & 2 (pp. 410-411)
in profile, is holding a large book.

VII. Close-up of a woman's face (strongly lit on black background): a mass of hair thrown back, neck, with fingers touching, lightly crossed, a face with a particularly ambiguous look: sorrow? fear? anxiety? prayer?

VIII. Situation of prayer: two young girls are kneeling on a bench in an oratory. Both hold a rosary entwined round their fingers, but in their eyes have rather contrasting expressions.

IX. Situation of sickness: a young woman, in bed, long hair on the pillow, with a nun at the bedside.

X. Relationship: a young man grasps a young girl's arm (seen from behind) on the top of a hill where a cross is seen against a stormy sky.

XI. Relationship with the priest (I) in connection with death: in a poorly-furnished room a little girl is looking at someone stretched out on the bed, eyes closed, while a young priest can be seen, standing, through the open door of the room.

XII. Relationship with the priest (II) in connection with life: a young woman, seen in profile, looks at a priest in a room soberly furnished, with a crucifix occupying the centre of the wall.
### APPENDIX D. Background Data of Subjects (cf. Figures 1-3 pp 322-4)

#### Table 1. Whole Group

<table>
<thead>
<tr>
<th></th>
<th>N = 260</th>
<th>%</th>
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<tbody>
<tr>
<td><strong>a) AGES</strong></td>
<td></td>
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</tr>
<tr>
<td>11.00-11.11</td>
<td>39</td>
<td>13-14</td>
</tr>
<tr>
<td>12.00-12.11</td>
<td>34</td>
<td>13-14</td>
</tr>
<tr>
<td>13.00-13.11</td>
<td>34</td>
<td>13-14</td>
</tr>
<tr>
<td>14.00-14.11</td>
<td>27</td>
<td>over 14</td>
</tr>
<tr>
<td>15.00-15.11</td>
<td>27</td>
<td>over 14</td>
</tr>
<tr>
<td>16.00-16.11</td>
<td>27</td>
<td>over 14</td>
</tr>
<tr>
<td>17.00-17.11</td>
<td>27</td>
<td>over 14</td>
</tr>
<tr>
<td><strong>b) IQ</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>79-89</td>
<td>34</td>
<td>below 100</td>
</tr>
<tr>
<td>100-119</td>
<td>40</td>
<td>100-119</td>
</tr>
<tr>
<td>120-139</td>
<td>22</td>
<td>120+</td>
</tr>
<tr>
<td>140+</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td><strong>c) SOCIAL GLASS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>11</td>
<td>lower</td>
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<td>VI</td>
<td>17</td>
<td>lower</td>
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<td>V</td>
<td>26</td>
<td>middle</td>
</tr>
<tr>
<td>IV</td>
<td>18</td>
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<td>III</td>
<td>8</td>
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</tr>
<tr>
<td>II</td>
<td>14</td>
<td>upper</td>
</tr>
<tr>
<td>I</td>
<td>6</td>
<td>upper</td>
</tr>
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</table>

100%
<table>
<thead>
<tr>
<th>SCHOOL GROUP</th>
<th>AREA</th>
<th>L.E.A. etc.</th>
<th>N</th>
<th>AGE RANGE</th>
<th>MEAN AGE</th>
<th>SCHOOL NUMBER</th>
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<tbody>
<tr>
<td>2nd year (A)</td>
<td>LANCS</td>
<td>Voluntary</td>
<td>38</td>
<td>12.0 - 13.4</td>
<td>12.9</td>
<td>6</td>
</tr>
<tr>
<td>Secondary</td>
<td>(Preston)</td>
<td>Voluntary</td>
<td>25</td>
<td>11.4 - 13.9</td>
<td>12.5</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>63</td>
<td>11.4 - 13.9</td>
<td>12.7</td>
<td></td>
</tr>
<tr>
<td>2nd year (B)</td>
<td>LANCS</td>
<td>D.G. (A stream)</td>
<td>22</td>
<td>11.11-13.4</td>
<td>12.8</td>
<td>4</td>
</tr>
<tr>
<td>Grammar</td>
<td>(Preston)</td>
<td>D.G. (B stream)</td>
<td>29</td>
<td>12.2 -13.6</td>
<td>12.10</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>51</td>
<td>11.11-13.6</td>
<td>12.9</td>
<td></td>
</tr>
<tr>
<td>3rd/4th Yr (C)</td>
<td>LANCS</td>
<td>Voluntary</td>
<td>31</td>
<td>13.10-14.4</td>
<td>14.0</td>
<td>7</td>
</tr>
<tr>
<td>Secondary</td>
<td>(Preston)</td>
<td>Voluntary</td>
<td>23</td>
<td>13.8 -14.11</td>
<td>14.2</td>
<td>9</td>
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<td>24</td>
<td>12.6 -14.4</td>
<td>13.4</td>
<td>10</td>
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<td></td>
<td>78</td>
<td>12.6 -14.11</td>
<td>13.10</td>
<td></td>
</tr>
<tr>
<td>3rd/4th Yr (D)</td>
<td>LONDON</td>
<td>Day</td>
<td>17</td>
<td>12.2 -13.7</td>
<td>13.0</td>
<td>2</td>
</tr>
<tr>
<td>Year In-</td>
<td>KENT</td>
<td>Boarding/Day</td>
<td>21</td>
<td>12.9-14.4</td>
<td>13.4</td>
<td>11</td>
</tr>
<tr>
<td>dependent</td>
<td></td>
<td></td>
<td>38</td>
<td>12.2-14.4</td>
<td>13.3</td>
<td></td>
</tr>
<tr>
<td>5th Year (E)</td>
<td>LONDON</td>
<td>Day</td>
<td>12</td>
<td>14.1 -15.11</td>
<td>14.10</td>
<td>3</td>
</tr>
<tr>
<td>Independent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5th/6th Year (F)</td>
<td>LONDON</td>
<td>L.C.C.</td>
<td>18</td>
<td>15.5 -17.2</td>
<td>16.2</td>
<td>1</td>
</tr>
<tr>
<td>Secondary</td>
<td></td>
<td></td>
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Total 260 11.4 -17.2 13.3

APPENDIX D. Background Data of Subjects (Contd)

Table 2. Individual Schools a) Ages by Type of School.
<table>
<thead>
<tr>
<th>School Group</th>
<th>N</th>
<th>IQ Range</th>
<th>Mean IQ</th>
<th>* Source of IQ</th>
<th>Social Class</th>
<th>Range</th>
<th>Modal Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A)</td>
<td>38</td>
<td>77-115</td>
<td>95</td>
<td>Scaled on 32/38 11+ scores</td>
<td>IV-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>73-114</td>
<td>94</td>
<td>11+ scores for whole group (Moray House)</td>
<td>III-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td></td>
<td>63</td>
<td>73-115</td>
<td>95</td>
<td></td>
<td>III-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>(B)</td>
<td>22</td>
<td>125-140+</td>
<td>132</td>
<td>11+ scores for whole group</td>
<td>II-V</td>
<td>II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>120-131</td>
<td>125</td>
<td>11+ scores for whole group (Moray House)</td>
<td>I-VI</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td></td>
<td>51</td>
<td>120-140+</td>
<td>128+</td>
<td></td>
<td>I-VI</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>(C)</td>
<td>31</td>
<td>79-112</td>
<td>97</td>
<td>Scaled on 22/31 11+ scores</td>
<td>III-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>74-110</td>
<td>96</td>
<td>Scaled on 20/23 11+ scores</td>
<td>IV-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>81-114</td>
<td>98</td>
<td>Scaled on 17/24 11+ scores (Moray House)</td>
<td>IV-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td></td>
<td>78</td>
<td>74-114</td>
<td>97</td>
<td></td>
<td>III-VII</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>(D)</td>
<td>17</td>
<td>100-130+</td>
<td>116</td>
<td>P.M. percentiles, scaled to IQ</td>
<td>I-III</td>
<td>II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>95-118</td>
<td>104</td>
<td>Scaled on 12/21 entrance tests (Simplex)</td>
<td>I-III</td>
<td>II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>95-130+</td>
<td>110</td>
<td></td>
<td>I-III</td>
<td>II</td>
<td></td>
</tr>
<tr>
<td>(E)</td>
<td>12</td>
<td>90-130+</td>
<td>114</td>
<td>P.M. percentiles, scaled to IQ</td>
<td>I-III</td>
<td>II</td>
<td></td>
</tr>
<tr>
<td>(F)</td>
<td>18</td>
<td>86-110+</td>
<td>97+</td>
<td>Scaled on 4/18 11+ scores (NFER)</td>
<td>V-VII</td>
<td>VI</td>
<td></td>
</tr>
</tbody>
</table>

* Estimated from figures supplied by Headmistress.

APPENDIX D. Background Data of Subjects (contd)

Table 2. Individual Schools (contd) b) IQ by Type of School.

c) Social Class by Type of School.
Figure 1. Age Distribution of Main Sample

Appendix D (Cont'd)
Figure 2

1.8. Distribution of main sample.

APPENDIX D (control)

Distribution of whole sample.
Figure 3. Social class distribution of main sample.
APPENDIX E. L.V.R.P.P.

a) Preliminary Instructions

This morning (afternoon) I am going to show you a series of twelve pictures, one by one. I want you to use your imagination and (1) make up a story about what is happening in the picture, what has just happened, and how it will all end. Just let your imagination go, and write as far as possible everything that comes into your mind. Obviously there are no right or wrong answers, and no-one else will know what you have written — unless you tell them yourself afterwards. You needn't put your name on the paper unless you want to, and no-one in the school will read them except myself. So it doesn't matter about good handwriting (as long as I can read it) or spelling properly — and you can just cross-out anything if you change your mind.

I will show each picture for 30 seconds in the dark, then you will have 3 or 4 minutes in which to write your story. Don't worry if you don't write as much as anyone else — or if you want to go on after some of the others have finished. We'll try to wait until everyone has written what they want to say.

(2) Write down in the margin the number of the picture as I call it out each time, and try to leave 3 or 4 lines before beginning the next one. Now, are there any questions you would like to ask, as I don't want any talking or comments aloud during the test? (Pause)
If you do want to ask anything from now on, just put up your hand.

N.B. Sections underlined above (1) and (2) were repeated for the first 2 or 3 pictures as necessary.

b) Subsidiary Questions (Asked after test).

(1) How old are you? When was your last birthday?

(2) Which picture did you find the most impressive and why?
   (alternatively: Which picture did you like the most?)

(3) Did any of the pictures remind you of any films or television programmes you have seen recently? If so, can you name them?

(4) Have you any private comments to make? What did you really think of the test?

(5) Are you a Roman Catholic?
### APPENDIX F.

**COMPARISON OF R/G SCORING BY TWO INDEPENDENT SCORERS**

Extracts from subjects' stories. (Roman Numbers for stories: Arabic for Subjects)

<table>
<thead>
<tr>
<th>CATEGORY A.</th>
<th>Retain Main Experimenter's Score</th>
<th>Original Scores*</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Main E.</td>
</tr>
<tr>
<td><strong>Series I</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. 121.</td>
<td>young girl waiting for her boyfriend and <strong>praying</strong> he will come safely...</td>
<td>R S</td>
</tr>
<tr>
<td>V. 11</td>
<td>girl run into church for safety...</td>
<td>R S</td>
</tr>
<tr>
<td>VI. 161</td>
<td>woman reading a book, perhaps <strong>a Bible</strong>...</td>
<td>R S</td>
</tr>
<tr>
<td><strong>Series II</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IX. 221</td>
<td>a girl found tramping endlessly, now rests secure and <strong>safe in a convent</strong>...</td>
<td>R S</td>
</tr>
<tr>
<td>X. 151</td>
<td>at the top of the hill there is a <strong>cross</strong>...</td>
<td>R S</td>
</tr>
<tr>
<td>XI. 131</td>
<td>Someone is ill ... <strong>a priest</strong> is in the doorway...</td>
<td>R S</td>
</tr>
<tr>
<td>XI. 161</td>
<td>Mummie's dying ... the priest has arrived with his book...</td>
<td>R S</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CATEGORY B.</th>
<th>Retain Control Experimenter's Score</th>
<th>Original Scores*</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Main E.</td>
</tr>
<tr>
<td><strong>Series I</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. 241</td>
<td>(Erroneous score, no religious content)</td>
<td>R S</td>
</tr>
<tr>
<td>III. 131</td>
<td>(Erroneous score, for III 132)</td>
<td>R S</td>
</tr>
<tr>
<td>VII. 91</td>
<td>a woman has nowhere to go ... she knocked at a door ... they didn't refuse...</td>
<td>R S</td>
</tr>
<tr>
<td>VII. 111</td>
<td>saying her prayers for something (she) has wanted all her live (sic)</td>
<td>S R</td>
</tr>
<tr>
<td><strong>Series II</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X. 41</td>
<td>&quot;Why did she have to die? &quot;You should be happy for your Mother...&quot;</td>
<td>R S</td>
</tr>
</tbody>
</table>

* scores underlined were finally accepted.

**RELIGIOUS CONTENT (R/G) - INTERSCORER AGREEMENT.**
<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>Original Scores*</th>
</tr>
</thead>
<tbody>
<tr>
<td>XII. 1.</td>
<td>The woman has told the priest something which the priest tries to tell her (ls?) wrong. The woman scorns him and says she does not believe him ....</td>
</tr>
</tbody>
</table>
| XII. 41           | "Well, it's my husband ... I think he's going mad ...."  
|                   | "Such as?" asked Father  
|                   | " .... I hate him ...."  |
| XII. 151          | The next picture is Dirk Bogarde as a priest, talking to a girl ......  |
| XII. 171          | The priest is looking at the girl as though she has done something wrong ... there is a crucifix on the wall.  |
| XII. 201          | ..... woman wants to tell the priest something but is frightened and the priest is not too pleased ......  |

**CATEGORY C. Doubt as to relevance of original Criteria. (N.B. Scores underlined are those finally accepted).**

**Series I**

| III. 41           | "What's the matter with her?" "She might have seen an apparition ... take her to the hermitess....  |
| III 181           | A little girl who has to go to prison (lit.pisuhn?) for her sin and the little girl runs away from home ....  |

**Series II**

| VIII. 131         | ..... kneeling in church, saying their rosary  |
| VIII. 181         | (cf.III.181 above - almost illiterate) Tow grals in choeroc sange the Boshera and saeh God Biing to you my friend.  |

**RELIGIOUS CONTENT (R/G):**  
**INTERSCORER AGREEMENT.**

* scores underlined were finally accepted.
<table>
<thead>
<tr>
<th>Original Scores*</th>
<th>Main E.</th>
<th>Control E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIII. 201.</td>
<td></td>
<td>R*</td>
</tr>
<tr>
<td>IX. 61</td>
<td>R</td>
<td>S</td>
</tr>
<tr>
<td>cf.IX.241</td>
<td></td>
<td>R</td>
</tr>
<tr>
<td>IX. 121.</td>
<td>R*</td>
<td>R*</td>
</tr>
<tr>
<td>X. 21.</td>
<td>R*</td>
<td>R</td>
</tr>
<tr>
<td>X. 61.</td>
<td>R</td>
<td>S</td>
</tr>
<tr>
<td>X. 71.</td>
<td>R</td>
<td>S</td>
</tr>
<tr>
<td>X 111</td>
<td>R</td>
<td>S</td>
</tr>
<tr>
<td>X 141</td>
<td>R</td>
<td>S</td>
</tr>
<tr>
<td>X 161</td>
<td>R</td>
<td>R*</td>
</tr>
<tr>
<td>X 171</td>
<td>R*</td>
<td>S</td>
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<tr>
<td>X 211</td>
<td>R</td>
<td>S</td>
</tr>
<tr>
<td>X 231</td>
<td>R</td>
<td>R*</td>
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</table>

NB.* Those underlined were finally accepted.

* scores underlined were finally accepted

RELIGIOUS CONTENT (R/G) - INTERSCORER AGREEMENT.
<table>
<thead>
<tr>
<th>INDIVIDUAL SCHOOL (AND GROUP)</th>
<th>N</th>
<th>SERIES I</th>
<th>SERIES II</th>
<th>R</th>
<th>R*</th>
<th>R/G</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>I II III IV V VI VII VIII IX X XI XII</td>
<td>Series Test x s.d.</td>
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<td></td>
<td></td>
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<tr>
<td>1 (F)</td>
<td>18</td>
<td>0 0 0 0 0 2 0 6</td>
<td>17 6 3 17 12</td>
<td>8 55 63 3.5 1.11</td>
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</tr>
<tr>
<td>2 (D)</td>
<td>17</td>
<td>0 0 0 0 0 2 0 13</td>
<td>16 4 4 11 5</td>
<td>15 40 55 3.3 1.17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 (E)</td>
<td>12</td>
<td>0 0 0 0 0 1 0 5</td>
<td>12 5 2 8</td>
<td>6 32 38 3.2 1.17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 (B)</td>
<td>22</td>
<td>2 1 6 2 6 3 9</td>
<td>22 17 8 16 14</td>
<td>29 77 106 4.8 1.09</td>
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<tr>
<td>5 (B)</td>
<td>29</td>
<td>2 0 1 0 3 7 13</td>
<td>26 21 12 17 20</td>
<td>26 96 122 4.2 1.45</td>
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<tr>
<td>6 (A)</td>
<td>38</td>
<td>9 5 9 5 6 9 24</td>
<td>32 32 28 32 17</td>
<td>67 131 198 5.2 1.63</td>
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<tr>
<td>7 (C)</td>
<td>31</td>
<td>5 1 4 0 6 7 24</td>
<td>21 10 13 19 6</td>
<td>47 69 116 3.7 1.55</td>
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<td>8 (A)</td>
<td>25</td>
<td>3 2 4 0 1 4 9</td>
<td>16 17 11 10 5</td>
<td>23 59 82 3.3 1.60</td>
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<td>9 (C)</td>
<td>23</td>
<td>2 1 1 0 1 4 13</td>
<td>16 14 10 12 7</td>
<td>22 59 81 3.5 1.83</td>
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<td>10 (C)</td>
<td>24</td>
<td>0 0 1 0 2 6 7</td>
<td>20 15 9 15 9</td>
<td>16 68 84 3.5 1.33</td>
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<td>11 (D)</td>
<td>21</td>
<td>3 1 1 0 1 4 b3</td>
<td>17 12 12 13 10</td>
<td>13 64 77 3.6 1.86</td>
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<tr>
<td></td>
<td>260</td>
<td>26 11 7 31 44 126</td>
<td>215 153 112 167 113</td>
<td>272 750 1022 3.93 1.64</td>
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<tr>
<td></td>
<td>%</td>
<td>10 4 10 3 12 17 48</td>
<td>82 59 43 64 44</td>
<td>105 288 393</td>
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</tr>
</tbody>
</table>

* N.B. Full Details of School per Group given in Appendix D.

APPENDIX G. L.V.R.F.P. - Individual Schools (in order of Testing)

TABLE 1. Raw Scores(R/G)
### Table 3

#### PICTURES (SERIES II)

<table>
<thead>
<tr>
<th>SCHOOL N</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
<th>XI</th>
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<td>11</td>
<td>23</td>
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<td>6</td>
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<td>3</td>
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</table>

#### Frequencies per Subject

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<td></td>
<td>9</td>
<td>6</td>
<td>2</td>
<td>3</td>
<td>1</td>
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</tbody>
</table>

#### Total per School

<p>| | | | | | |</p>
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<tr>
<th></th>
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<th></th>
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<tr>
<td></td>
<td>119</td>
<td>89</td>
<td>25</td>
<td>7</td>
<td>1</td>
</tr>
</tbody>
</table>

#### Total for all Schools

|   | 260 | 3   | 2   | 62  | 44  | 195 |

### Table 2

**Secularisation Scores on Series II**

- Per Picture
- Per Subject
APPENDIX II. L.V.R.F.P. EXAMPLES OF PROBLEMS (actual spellings)

KEY:
Roman Numbers (I-XII) refer to Pictures
Arabic Numbers (1-260) refer to Subjects
School Groups (A-F) as given p 188.
Problem Areas (I-IV) as given p 186-7.

a) NON-RELIGIOUS CONTENT

GROUP A; 159 II: Area IIf 3)a: RELATIONS WITH FATHER (SEPARATION)
I think it is a picture of a young girl and her father. The young girl seems to be saying goodbye. Her father looks like a business man, out of the city. He looks very kind and gentle.

GROUP B: 47 I: Area IVo 4): ROLE AS WIFE, MOTHER (FAMILY)
The lady has been going for a walk in the woods and is resting against a tree. She is taking a short cut to the village. She is taking her little baby along with her, for the fresh air. When she gets to the village she will get the groceries, and return through the woods to her little cottage, where her little girl will be anxiously waiting for her tea.

GROUP C. 114 V: Area Ia 2) OPTIMISM/PESSIMISM (PERSISTENT)
It is a girl sitting down on a settee crying about some that as upset her. She has come from a poor family.

GROUP D. 227 XI: Area IIIf 4)c): SIBLINGS (CONFLICT)
This girl has just got up from bed. She is ang (deleted) sad because it is not a sunny day. Her brother is in a dressing gown and trying to
look old and bossy. He is the head prefect in his school. He is asking her to hurry up and change. She is stubborn.

**GROUP E. 36 IX: Area Ib 2) SUFFERING, DEATH (TO SELF) UNRESOLVED**

A girl is sick in bed while a nun watches over her with a loving look in her eye's. she girl seems mentally disturbed.

**GROUP F: 4 VII: Area IVm 3)a): CAREER, (SUCCESS)**

This woman had been practicing her part in a play all week but never seemed to get one part quite right. After spending a whole day rehearsing the one part of one scene, the producer was almost giving up hope. It was decided that everyone should stop for five minutes and have a cup of tea. When the got back to the stage everything seemed to go smoothly and at last the leading woman managed to get her head at just the right angle with just the right expression.

**b) RELIGIOUS CONTENT**

**GROUP A: 90 VIII: Area IIe 3): DEPENDENCE OF CHILD ON PARENTS (EMOTIONAL NEED)**

One day two orphans was in church and began to pray that they would some day have a mother and father they said all thier rosary and three years after they got a mother and father who was kind and gently to them ever since they have gone to church and thanked God they got a mother a Father.
GROUP B: 43 IV: Area IIIf 2)a): RELATIONS WITH MOTHER (SEPARATION)
The old widower together with his two children have been separated from their mother. The Germans have taken her to work as a slave in their German occupied country. The Germans have wrecked their home. Suddenly they see a vision, as if the crucifix on the wall had come to life. Our Lord tells them not to fear he shall save their holy mother but they must pray hard.

GROUP C: 218 III: Area IIIf 1)b) GENERAL RELATION WITH HOME (PARENTS v CHILD)
One night a girl named Anne returned home late he mother and father were very worried, when she got in they wanted to know she had been she wouldn't tell them Her father said if you wont tell me I will take you to the priest. So after a while she told them that she had been to a boys house and that she did not want to come home

GROUP D: 245 VI: Area IV l 1): LEARNING PROBLEMS (ACHIEVEMENT)
This girl has just learnt to read and she goes to her grandfathers place every week to read the Bible to him. He listens to her never saying a word and then when she finished he looked at her proudly. After reading to him she starts to teach him to read but she is unsuccessful.

GROUP E: 23 XII. Area IIIb 4) CONTACT WITH OTHERS (HELP DENIED)
The woman is asking the priest for some advice on some personal problem, about which the priest looks rather disapprovingly at her. He is trying to think up an answer for her. The girl seems to be
rather worried and anxious. The girl has caught the priest in the vestry while he is preparing for mass. So he is hoping that she will be quick as he does not want to say mass late.

GROUP F: 5 X: Area Id i): QUESTIONS OF FAITH (CONVERSIONS)
The girl at one time was a disbeliever of Christianity. The boy is explaining to her about the cross. 'It was one such as this that Our Lord died on'. But the girl is afraid. At last she realises all that the boy has said is true.
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Meaning of Life</td>
<td>I</td>
<td>123 (1.95)</td>
<td>116 (2.27)</td>
<td>128 (1.51)</td>
<td>78 (1.95)</td>
<td>28 (2.33)</td>
<td>50 (2.78)</td>
<td>519 (1.99)</td>
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<tr>
<td>Family Relations</td>
<td>II</td>
<td>218 (3.46)</td>
<td>205 (4.02)</td>
<td>211 (2.70)</td>
<td>129 (3.39)</td>
<td>37 (3.08)</td>
<td>65 (3.61)</td>
<td>865 (3.33)</td>
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<tr>
<td>Outside World</td>
<td>III</td>
<td>106 (1.68)</td>
<td>102 (2.00)</td>
<td>171 (2.19)</td>
<td>82 (2.16)</td>
<td>38 (3.17)</td>
<td>52 (2.89)</td>
<td>551 (2.11)</td>
</tr>
<tr>
<td>Vocational</td>
<td>IV</td>
<td>97 (1.54)</td>
<td>102 (2.00)</td>
<td>98 (1.26)</td>
<td>61 (1.61)</td>
<td>24 (2.00)</td>
<td>26 (1.44)</td>
<td>408 (1.57)</td>
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<tr>
<td>I - IV</td>
<td></td>
<td>544 (8.63)</td>
<td>525 (10.39)</td>
<td>608 (7.79)</td>
<td>346 (9.10)</td>
<td>127 (10.58)</td>
<td>193 (10.72)</td>
<td>2343 (9.01)</td>
</tr>
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</table>

RAW SCORES (MEAN SCORE PER CHILD IN BRACKETS)  
N.B. Maximum per child = 12.00

TABLE 1. MAIN PROBLEM AREAS  I - IV.

APPENDIX I  
Frequencies of Problem Content per School Group.
<table>
<thead>
<tr>
<th>N (A=65)</th>
<th>C (N=78)</th>
<th>D (N=38)</th>
<th>E (N=12)</th>
<th>F (N=1)</th>
<th>Total 260</th>
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<tbody>
<tr>
<td>A (N=51)</td>
<td>B (N=51)</td>
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<td>121 (46)</td>
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<td>12 (N=5)</td>
<td>12 (N=5)</td>
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<td></td>
<td>12 (N=5)</td>
<td>121 (46)</td>
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<tr>
<td>1 (a)</td>
<td>49 (78)</td>
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<td>9 (N=7)</td>
<td>12 (100)</td>
</tr>
<tr>
<td>49 (78)</td>
<td></td>
<td></td>
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<td>9 (N=7)</td>
<td>12 (100)</td>
</tr>
<tr>
<td>49 (78)</td>
<td>38 (75)</td>
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<td></td>
<td>15 (72)</td>
<td>12 (100)</td>
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<tr>
<td>38 (75)</td>
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<td></td>
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<td>12 (100)</td>
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<tr>
<td>49 (78)</td>
<td>38 (75)</td>
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<td>15 (72)</td>
<td>12 (100)</td>
</tr>
<tr>
<td>49 (78)</td>
<td>38 (75)</td>
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<td></td>
<td>15 (72)</td>
<td>12 (100)</td>
</tr>
<tr>
<td>41 (65)</td>
<td>3% (67)</td>
<td></td>
<td></td>
<td>2 (17)</td>
<td>125 (47)</td>
</tr>
<tr>
<td>41 (65)</td>
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<td></td>
<td></td>
<td>2 (17)</td>
<td>125 (47)</td>
</tr>
<tr>
<td>41 (65)</td>
<td>3% (67)</td>
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<td></td>
<td>2 (17)</td>
<td>125 (47)</td>
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</table>

**RAW SCORES PER GROUP**

(Percentages * in brackets)

For details of Subsections, see Table 3.

For Note on Percentages - See Table 2 (overleaf)

**TABLE 2. Subsections + of Main Problem Areas (continued overleaf)**

**APPENDIX I.**
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>N</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>260</th>
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<tbody>
<tr>
<td>III (h)</td>
<td>18</td>
<td>21</td>
<td>54</td>
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<td>24</td>
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<td></td>
<td>63</td>
<td>49</td>
<td>71</td>
<td>28</td>
<td>8</td>
<td>9</td>
<td>228</td>
<td>88</td>
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<tr>
<td>(i)</td>
<td></td>
<td>10</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>17</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td>(j)</td>
<td></td>
<td>24</td>
<td>22</td>
<td>44</td>
<td>31</td>
<td>16</td>
<td>150</td>
<td>58</td>
</tr>
<tr>
<td>(k)</td>
<td></td>
<td>30</td>
<td>30</td>
<td>33</td>
<td>20</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV (l)</td>
<td>18</td>
<td>30</td>
<td>28</td>
<td>17</td>
<td>4</td>
<td>8</td>
<td>105</td>
<td>40</td>
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<tr>
<td>(m)</td>
<td>23</td>
<td>20</td>
<td>14</td>
<td>9</td>
<td>3</td>
<td>6</td>
<td>75</td>
<td>29</td>
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<tr>
<td>(n)</td>
<td>26</td>
<td>22</td>
<td>23</td>
<td>15</td>
<td>5</td>
<td>1</td>
<td>93</td>
<td>36</td>
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<tr>
<td>(o)</td>
<td>30</td>
<td>30</td>
<td>33</td>
<td>20</td>
<td>12</td>
<td>15</td>
<td>135</td>
<td>52</td>
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</table>

+ N.B. Percentages = Mean proportion of one whole problem, per subsection of Main Area.

\* Percentages = Mean Frequency per Area out of possible total of 12.

\[ . . . (179) \text{on Table 2} = (1.79) \text{on Table 1} \]

\[ (80) \text{on Table 2} = (0.80) \text{on Table 1} \]

**APPENDIX I. Table 2 (contd)** Subsections of Main Problem Areas.
<table>
<thead>
<tr>
<th>TYPE OF PROBLEM</th>
<th>MEANING OF LIFE (AREA I)</th>
<th>RAW FREQUENCIES (+ PERCENTAGES OF ONE WHOLE PROBLEM)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>A  63  B  51  C  78  D  38  E  12  F  18</td>
<td>Σ260</td>
</tr>
<tr>
<td><strong>I (a) Optimism/Pessimism</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Despair, Withdrawal</td>
<td>2 (3)  2 (4)  3 (4)  3 (8)  4 (33)  2 (11)</td>
<td>16 (6)</td>
</tr>
<tr>
<td>(2) Less Grave, Persistent</td>
<td>3 (5)  9 (18)  18 (23)  9 (23)  3 (25)  6 (33)</td>
<td>48 (19)</td>
</tr>
<tr>
<td>(3) Grave, but resolved</td>
<td>1 (2)  5 (10)  3 (4)  2 (5)  1 (8)  6 (33)</td>
<td>16 (6)</td>
</tr>
<tr>
<td>(4) Thinking things out, dreaming</td>
<td>6 (10)  3 (6)  15 (19)  8 (21)  4 (33)  3 (17)</td>
<td>41 (15)</td>
</tr>
<tr>
<td><strong>I (b) Suffering/Death (to Self)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Christian acceptance</td>
<td>2 (3)  3 (6)  4 (5)  5 (13)  1 (8)  8 (44)</td>
<td>23 (9)</td>
</tr>
<tr>
<td>(2) Queried, unresolved</td>
<td>8 (13)  4 (10)  8 (10)  3 (8)  3 (25)  1 (6)</td>
<td>28 (11)</td>
</tr>
<tr>
<td>(3) Recovery, actual/foreseen</td>
<td>9 (14)  7 (14)  2 (3)  6 (16)  1 (8)  1 (6)</td>
<td>26 (10)</td>
</tr>
<tr>
<td>(4) Death - positive acceptance</td>
<td>25 (39)  17 (34)  20 (25)  9 (23)  2 (17)  3 (17)</td>
<td>76 (27)</td>
</tr>
<tr>
<td>(5) Death - queried, feared</td>
<td>5 (8)  6 (11)  10 (13)  4 (10)  2 (17)  0 (0)</td>
<td>27 (10)</td>
</tr>
<tr>
<td><strong>I (c) Conduct/Morality</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Self-responsibility</strong></td>
<td></td>
<td></td>
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<tr>
<td>(1) Punishment accepted</td>
<td>2 (3)  1 (2)  1 (1)  3 (8)  1 (8)  2 (11)</td>
<td>10 (4)</td>
</tr>
<tr>
<td>(2) Repentance</td>
<td>9 (14)  14 (26)  9 (11)  5 (13)  1 (8)  5 (28)</td>
<td>43 (15)</td>
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<tr>
<td>(3) Authority rejected</td>
<td>5 (8)  9 (18)  6 (8)  4 (10)  2 (17)  4 (22)</td>
<td>30 (11)</td>
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<tr>
<td>(4) Rejection by Authority</td>
<td>5 (8)  1 (2)  2 (3)  0 (0)  1 (8)  3 (17)</td>
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(Continued overleaf)

APPENDIX I. TABLE 3. Specific Sub-groups of Problem Areas. AREA I
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<th>MEANING OF LIFE (contd)</th>
<th>A 63</th>
<th>B 51</th>
<th>C 78</th>
<th>D 38</th>
<th>E 12</th>
<th>F 18</th>
<th>Σ 260</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I (d) Questions of Faith</strong></td>
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<tr>
<td>(1) Conversions</td>
<td>14 (24)</td>
<td>11 (22)</td>
<td>8 (10)</td>
<td>4 (10)</td>
<td>1 (8)</td>
<td>1 (6)</td>
<td>39 (15)</td>
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<tr>
<td>(2) Doctrinal problems</td>
<td>19 (30)</td>
<td>13 (25)</td>
<td>14 (18)</td>
<td>7 (18)</td>
<td>1 (8)</td>
<td>2 (11)</td>
<td>46 (22)</td>
</tr>
<tr>
<td>((a) Instruction, practice</td>
<td>4 (6)</td>
<td>2 (4)</td>
<td>4 (5)</td>
<td>0 (0)</td>
<td>0 (0)</td>
<td>1 (6)</td>
<td>11 (4)</td>
</tr>
<tr>
<td>((b) Existence of God, Passion</td>
<td>7 (11)</td>
<td>7 (14)</td>
<td>6 (8)</td>
<td>4 (10)</td>
<td>1 (8)</td>
<td>0 (0)</td>
<td>25 (10)</td>
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<tr>
<td>((c) Sin, Death</td>
<td>1 (1)</td>
<td>1 (2)</td>
<td>2 (3)</td>
<td>3 (8)</td>
<td>0 (0)</td>
<td>1 (6)</td>
<td>8 (3)</td>
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<td>((d) Visions</td>
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<td>0 (0)</td>
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<td>12 (5)</td>
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<tr>
<td><strong>(3) Relations with Priest</strong></td>
<td>8 (13)</td>
<td>10 (20)</td>
<td>5 (6)</td>
<td>2 (5)</td>
<td>0 (0)</td>
<td>3 (17)</td>
<td>27 (10)</td>
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<tr>
<td>(a) Social</td>
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<td>9 (18)</td>
<td>4 (5)</td>
<td>2 (5)</td>
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<td>1 (6)</td>
<td>19 (7)</td>
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<tr>
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<td>1 (2)</td>
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<td>0 (0)</td>
<td>2 (11)</td>
<td>8 (3)</td>
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APPENDIX I. Table 3 (Contd) Specific Subgroups of Problem Areas. Area I. (Contd)
<table>
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<th>AREA II. FAMILY RELATIONS</th>
<th>A 63</th>
<th>B 51</th>
<th>C 78</th>
<th>D 38</th>
<th>E 12</th>
<th>F 18</th>
<th>≥ 260</th>
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<td>II. (e) Dependence of Child</td>
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<td>(1) Role of Parents (Physical)</td>
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<td>(a) In Sickness (</td>
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<td>(b) Loss of Parents (</td>
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<td>(2) Role of Parents (Emotional)</td>
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<td>(f) Internal Threats within Family</td>
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<td>(a) Running away, Separation</td>
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<td>(b) Mother v Child, family</td>
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<td>(c) Child, family v mother</td>
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<td>(d) Return of Missing Mother</td>
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APPENDIX I. TABLE 3 (contd) SPECIFIC SUBGROUPS OF PROBLEM AREAS AREA II (contd overleaf...)

341
<table>
<thead>
<tr>
<th>AREA II - FAMILY RELATIONS (contd)</th>
<th>A 63</th>
<th>B 51</th>
<th>C 78</th>
<th>D 38</th>
<th>E 12</th>
<th>F 18</th>
<th>Σ 260</th>
</tr>
</thead>
<tbody>
<tr>
<td>II (3) Relations with Father</td>
<td></td>
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<tr>
<td>(a) Death, separation</td>
<td>15 (24)</td>
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<td>9 (24)</td>
<td>1 (8)</td>
<td>4 (22)</td>
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<td>3 (5)</td>
<td>2 (4)</td>
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<td>0 (0)</td>
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<td>(c) Child, family v Father</td>
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<td>6 (16)</td>
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<td>33 (13)</td>
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<tr>
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<td>(4) Siblings, Adult Relations,</td>
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<td>10 (26)</td>
<td>2 (17)</td>
<td>8 (44)</td>
<td>52 (20)</td>
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<td>4 (10)</td>
<td>2 (17)</td>
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<td>11 (4)</td>
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<tr>
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<td>6 (10)</td>
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<td>0 (0)</td>
<td>0 (0)</td>
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<td>0 (0)</td>
<td>0 (0)</td>
<td>0 (0)</td>
<td>2 (1)</td>
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<tr>
<td>(C) Conflict</td>
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<td>1 (1)</td>
<td>5 (13)</td>
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<td>14 (6)</td>
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<tr>
<td>(g) External Threats to Family</td>
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<td>21 (41)</td>
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<td>7 (18)</td>
<td>3 (25)</td>
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<td>55 (21)</td>
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<td>15 (29)</td>
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<td>5 (13)</td>
<td>1 (8)</td>
<td>1 (6)</td>
<td>31 (12)</td>
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<tr>
<td>(3) Poverty</td>
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<td>14 (27)</td>
<td>4 (5)</td>
<td>3 (8)</td>
<td>2 (17)</td>
<td>2 (11)</td>
<td>40 (15)</td>
</tr>
<tr>
<td>(4) Sickness, death</td>
<td>16 (26)</td>
<td>20 (39)</td>
<td>13 (16)</td>
<td>5 (13)</td>
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<td>(5) Various</td>
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<td>5 (10)</td>
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<td>4 (33)</td>
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</table>

APPENDIX I TABLE 3 (Contd) SPECIFIC SUBGROUPS OF PROBLEM AREAS. AREA II (Contd)
### AREA III - OUTSIDE WORLD

<table>
<thead>
<tr>
<th>AREA III</th>
<th>OUTSIDE WORLD</th>
<th>A 63</th>
<th>B 51</th>
<th>C 78</th>
<th>D 38</th>
<th>E 12</th>
<th>F 18</th>
<th>260</th>
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<tbody>
<tr>
<td><strong>III (h) Contact with Others</strong></td>
<td></td>
<td></td>
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<tr>
<td>(1) Felt need of help</td>
<td>13 (21)</td>
<td>16 (31)</td>
<td>47 (60)</td>
<td>10 (26)</td>
<td>8 (67)</td>
<td>7 (39)</td>
<td>101 (39)</td>
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<tr>
<td>(2) Supplied &amp; accepted</td>
<td>4 (6)</td>
<td>5 (10)</td>
<td>4 (5)</td>
<td>9 (23)</td>
<td>2 (17)</td>
<td>2 (13)</td>
<td>37 (14)</td>
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<tr>
<td>(3) Supplied &amp; rejected</td>
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<td>0 (0)</td>
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<td>2 (11)</td>
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<tr>
<td>(4) Denied</td>
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<td>0 (0)</td>
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<td>0 (0)</td>
<td>1 (8)</td>
<td>2 (11)</td>
<td>6 (2)</td>
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</tr>
<tr>
<td><strong>(i) Threat to/from Others</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Violence, Accidents</td>
<td>15 (24)</td>
<td>7 (14)</td>
<td>7 (9)</td>
<td>6 (16)</td>
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<td>(2) Kidnapping, Assault</td>
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<td>18 (33)</td>
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<td>0 (0)</td>
<td>53 (21)</td>
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<td>(3) Ghosts, horror, shock</td>
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<td>3 (6)</td>
<td>14 (18)</td>
<td>1 (3)</td>
<td>3 (25)</td>
<td>2 (11)</td>
<td>29 (11)</td>
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<tr>
<td>(4) Blame, threatening questions</td>
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<td>11 (14)</td>
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<tr>
<td>(5) Threats to Others</td>
<td>21 (34)</td>
<td>15 (29)</td>
<td>24 (30)</td>
<td>11 (29)</td>
<td>2 (17)</td>
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<td>(a) Humans</td>
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<td>11 (22)</td>
<td>19 (24)</td>
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<td><strong>(j) Peergroup Relations</strong></td>
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<tr>
<td>(1) Girl in dependent role</td>
<td>4 (6)</td>
<td>4 (8)</td>
<td>9 (10)</td>
<td>2 (5)</td>
<td>2 (17)</td>
<td>1 (6)</td>
<td>21 (8)</td>
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<tr>
<td>(2) Boy comforting, helping</td>
<td>6 (10)</td>
<td>6 (12)</td>
<td>5 (6)</td>
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<td>(3) Girl in dominant role</td>
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<td>4 (8)</td>
<td>2 (3)</td>
<td>2 (5)</td>
<td>5 (41)</td>
<td>2 (11)</td>
<td>16 (6)</td>
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<td>(4) Conflict</td>
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<td>7 (39)</td>
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APPENDIX I. Table 3 (contd) Specific Subgroups of Problem Areas. Area III
<table>
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<tr>
<th>AREA IV</th>
<th>VOCATIONAL PROBLEMS</th>
<th>A 65</th>
<th>B 51</th>
<th>C 78</th>
<th>D 38</th>
<th>E 12</th>
<th>F 18</th>
<th>260</th>
</tr>
</thead>
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<td>IV. (1) Learning</td>
<td>(1) Achievement</td>
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<td>5 (10)</td>
<td>3 (4)</td>
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<td>1 (8)</td>
<td>4 (22)</td>
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<tr>
<td></td>
<td>(2) Obstacles</td>
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<td>23 (29)</td>
<td>7 (19)</td>
<td>2 (17)</td>
<td>4 (22)</td>
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</tr>
<tr>
<td></td>
<td>(3) Examinations</td>
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<tr>
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<td>(b) 11+</td>
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<td>0 (0)</td>
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<td>(2) Opposition</td>
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<td>1 (8)</td>
<td>3 (17)</td>
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<tr>
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<td>3 (6)</td>
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<td>1 (3)</td>
<td>1 (8)</td>
<td>2 (11)</td>
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<td>(c) Poverty</td>
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<td>0 (0)</td>
<td>1 (6)</td>
<td>5 (2)</td>
</tr>
<tr>
<td></td>
<td>(3) Success in Doubt</td>
<td>3 (4)</td>
<td>2 (4)</td>
<td>4 (6)</td>
<td>2 (5)</td>
<td>2 (17)</td>
<td>2 (11)</td>
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<tr>
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<td>0 (0)</td>
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<td>2 (5)</td>
<td>1 (8)</td>
<td>2 (11)</td>
<td>8 (3)</td>
</tr>
<tr>
<td></td>
<td>(b) Failure, Doubt</td>
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<td>2 (4)</td>
<td>2 (3)</td>
<td>0 (0)</td>
<td>1 (8)</td>
<td>0 (0)</td>
<td>7 (3)</td>
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<td>(n) Marriage</td>
<td>(1) Choice of Partner</td>
<td>13 (21)</td>
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<td>10 (26)</td>
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<td>2 (11)</td>
<td>48 (18)</td>
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<td>(2) Religious differences</td>
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<td>7 (14)</td>
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<td>1 (3)</td>
<td>1 (8)</td>
<td>0 (0)</td>
<td>16 (6)</td>
</tr>
<tr>
<td></td>
<td>(3) Family opposition</td>
<td>9 (14)</td>
<td>9 (18)</td>
<td>7 (9)</td>
<td>4 (11)</td>
<td>0 (0)</td>
<td>0 (0)</td>
<td>29 (11)</td>
</tr>
<tr>
<td>(o) Woman as Wife, Mother</td>
<td>(1) Loss, illness of husband</td>
<td>10 (16)</td>
<td>9 (10)</td>
<td>4 (6)</td>
<td>3 (8)</td>
<td>7 (58)</td>
<td>2 (11)</td>
<td>35 (14)</td>
</tr>
<tr>
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<td>(2) Conflicts with husband</td>
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<td>5 (10)</td>
<td>8 (10)</td>
<td>5 (13)</td>
<td>1 (8)</td>
<td>2 (11)</td>
<td>26 (10)</td>
</tr>
<tr>
<td></td>
<td>(3) Maternal sorrows/joys</td>
<td>2 (3)</td>
<td>4 (8)</td>
<td>12 (15)</td>
<td>2 (5)</td>
<td>0 (0)</td>
<td>3 (17)</td>
<td>23 (9)</td>
</tr>
<tr>
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<td>(4) Whole Family</td>
<td>13 (20)</td>
<td>12 (24)</td>
<td>9 (11)</td>
<td>10 (26)</td>
<td>4 (33)</td>
<td>3 (17)</td>
<td>51 (19)</td>
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APPENDIX I. TABLE 3 (contd) SPECIFIC SUBGROUPS OF PROBLEM AREAS AREA IV.
### Key to School Groups

<table>
<thead>
<tr>
<th>School Group</th>
<th>Type of School</th>
<th>N</th>
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<tbody>
<tr>
<td>A (2S)</td>
<td>2nd Year Secondary</td>
<td>63</td>
</tr>
<tr>
<td>B (2G)</td>
<td>2nd Year Grammar</td>
<td>51</td>
</tr>
<tr>
<td>C (3/4S)</td>
<td>3rd/4th Year Secondary</td>
<td>78</td>
</tr>
<tr>
<td>D (3/4I)</td>
<td>3rd/4th Year Independent</td>
<td>38</td>
</tr>
<tr>
<td>E (5I)</td>
<td>5th Year Independent</td>
<td>12</td>
</tr>
<tr>
<td>F (5/6S)</td>
<td>5th/6th Year Secondary</td>
<td>18</td>
</tr>
</tbody>
</table>

**Total Problems**: 260

### KEY TO FIGURES

- **Total Religious i.e. Content**
- **Negative or Doubtful**
- **Positive**

---

APPENDIX J. L.V.R.P.P. Per School Group

Frequency of Problems

**Table 1.**
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group.

Figure 1: Total Problems per Child - Whole Series

(Maximum = 12)
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group.

Figure 2: Frequency per Main Problem Area.
APPENDIX J. L.V.R.P.P. Frequency of Problems per School Group. 
Figure 3: Frequency Within Area I - Meaning of Life.
APPENDIX J  L.V.R.P.P.  Frequency of Problems per School Group.

Figure 4: Frequency Within Area II - Family Relations.
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group.
Figure 51  Frequency within Area IIIf) - Internal Relations.
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group.

Figure 61  Frequency within Area III - Outside World.
APPENDIX J  L.V.R.P.P.  Frequency of Problems per School Group.

Figure 7:  Frequency within Area IV - Vocational Questions.
APPENDIX J  L.V.R.P.P.  Frequency of Problems per School Group.
Figure 8:  Frequency within Subgroup la) - Optimism/Pessimism.
APPENDIX J. L.V.R.P.P. Frequency of Problems per School Group.

Figure 9: Frequency within Subgroup Ib) - Suffering/Death (to self
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group.

Figure 10: Frequency within Subgroup Ic) - Conduct/Morality

(Self Responsibility)
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group
Figure 11: Frequency within Subgroup Id) - Questions of Faith

Mean frequency out of twelve stories.
APPENDIX J. L.V.R.P.P. Frequency of Problems per School Group

Figure 12: Frequency within Subgroup II(e) - Dependence of Child
APPENDIX J

L.V.R.P.P.  Frequency of Problems per School Group
Figure 13: Frequency within Subgroup III 1) - General Relations with Home.
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group

Figure 14: Frequency within Subgroup IIIF 2) - Relations with Mother
APPENDIX J  L.V.R.P.P.  Frequency of Problems per School Group

Figure 15: Frequency within Subgroup IIIf 3) – Relations with Father
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group

<table>
<thead>
<tr>
<th>Frequency within Subgroup IIIf 4) - Other Members of Family</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Grandparents, Adult Relatives</strong></td>
</tr>
<tr>
<td>2S</td>
</tr>
<tr>
<td>2G</td>
</tr>
<tr>
<td>3/4S</td>
</tr>
<tr>
<td>3/4I</td>
</tr>
<tr>
<td>5I</td>
</tr>
<tr>
<td>5/6S</td>
</tr>
<tr>
<td><strong>TOTAL PROBLEMS</strong></td>
</tr>
<tr>
<td><strong>NIL</strong></td>
</tr>
<tr>
<td><strong>Death, Injury, and Separation</strong></td>
</tr>
<tr>
<td><strong>NIL</strong></td>
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<tr>
<td><strong>Conflict</strong></td>
</tr>
<tr>
<td><strong>NIL</strong></td>
</tr>
<tr>
<td><strong>Reunion</strong></td>
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<tr>
<td><strong>NIL</strong></td>
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</table>

Figure 16: Frequency of Problems per School Group

KEY

Religious
content

0 0.1 0.2 0.3 0.4
APPENDIX J

L.V.R.P.P. Frequency of Problems per School Group.

Figure 17: Frequency within Subgroup IIg) - External Threats to Family.
APPENDIX J. L.V.R.P.P. Frequency of Problems per School Group.

Figure 18: Frequency within Subgroup IIIh) - Contact with Others.
APPENDIX J  L.V.R.P.P. Frequency of Problems per School Group.

Figure 19: Frequency within Subgroup IIII) - Threats to and from Others
APPENDIX J

L.V.R.P.P. Frequency of Problems per School Group

Figure 20: Frequency within Subgroup IIIj) - Peer group Relations, and IIIk) - Heterosexual Relations
APPENDIX J  L.V.R.P.P.  Frequency of Problems per School Group.
Figure 21:  Frequency within Subgroup IV 1) - Learning Problems.
APPENDIX J  L.V.R.P.P.  Frequency of Problems per School Group.
Figure 22: Frequency within Subgroup IV m) - Career.
### Frequency of Problems per School Group

**Figure 23:** Frequency within Subgroup IV n) - Marriage.

<table>
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<tr>
<td>3/4S</td>
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<td>5I</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>5/6S</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

**Key:**
- #: Religious Content
- #: Total Problems

1) **Choice of Partner**

2) **Religious Obstacles**

3) **Family Opposition**
### Frequency of Problems per School Group

**Figure 24:** Frequency within Subgroup IV a) - Wife and Mother.

<table>
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<th>School</th>
<th>0.10</th>
<th>0.20</th>
<th>0.30</th>
<th>0.40</th>
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<tr>
<td>5/6S</td>
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</tbody>
</table>

**1) ILLNESS, DEATH, DESERTION OF HUSBAND**

**2) CONFLICT WITH HUSBAND**

**3) MATERNAL SORROWS AND JOYS**

**4) CHILDREN, FAMILY AS WHOLE**

**KEY**

- Religious Content

---

**Appendix J, L.V.R.P.P.**
APPENDIX K. Statistical Analysis of Problems. Table 1

NOTE ON USE OF \( \chi^2 \) ANALYSIS

The data given in Appendix I were treated as follows:-

a) Levels of significance were calculated (as explained pp/92-3) using the formula

\[ \chi^2 = \frac{(o-e)^2}{e} \]

with \( \chi = 3 \) for Hypothesis I (down the table) and \( \chi = 5 \) for Hypothesis II (across the table).

b) Individual Cells were tested at \( = 1 \), for any rows or columns the sum totals of which had reached a significant level (cf. explanation pp/196-7).

c) Direction of difference \( O = (E < ) \) was indicated by the use of + or - sign (e.g. 5.90+)

d) Degrees of difference by the number of such signs (e.g. 9.55++)

i.e. Row/Column Totals v. Individual Cells

<table>
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<tr>
<th>Significance Level</th>
<th>Interpretation</th>
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<tbody>
<tr>
<td>0.1% *** = +++</td>
<td>(Very High) or (Very Low)</td>
</tr>
<tr>
<td>1.0% ** = ++</td>
<td>(High) or (Low)</td>
</tr>
<tr>
<td>5.0% * = +</td>
<td>(Fairly High) or (Fairly Low)</td>
</tr>
</tbody>
</table>

N.S. n.s. = no significant level of \( \chi^2 \) reached.
HYPOTHESIS I (Within Problem Areas)

<table>
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<th>$\chi^2$</th>
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</thead>
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<tr>
<td>I</td>
<td>7.65**</td>
</tr>
<tr>
<td>II</td>
<td>133.0+++</td>
</tr>
<tr>
<td>III</td>
<td>2.08 ns</td>
</tr>
<tr>
<td>IV</td>
<td>54.0***</td>
</tr>
</tbody>
</table>

\[ \sum \chi^2 = 196.73^{++} \quad (\nu = 3) \]

HYPOTHESIS II (Within School Groups)

<table>
<thead>
<tr>
<th>School Group</th>
<th>$\chi^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>0.9 ns</td>
</tr>
<tr>
<td>B</td>
<td>9.5+++</td>
</tr>
<tr>
<td>C</td>
<td>12.5+++</td>
</tr>
<tr>
<td>D</td>
<td>0.05 ns</td>
</tr>
<tr>
<td>E</td>
<td>3.35 ns</td>
</tr>
<tr>
<td>F</td>
<td>5.9+</td>
</tr>
</tbody>
</table>

\[ \sum \chi^2 = 32.20^{***} \quad (\nu = 5) \]

APPENDIX K. Statistical Analysis of Problems (Contd)

TABLE 2. Main $\chi^2$ Analysis Hypotheses I and II.
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>0.76</td>
<td>1.4</td>
<td>3.76 ns</td>
<td>1.80</td>
<td>0.43</td>
<td>0.06</td>
</tr>
<tr>
<td>II</td>
<td>37.98***</td>
<td>44.0***</td>
<td>22.99***</td>
<td>20.86***</td>
<td>0.89</td>
<td>5.85*</td>
</tr>
<tr>
<td>III</td>
<td>6.60--</td>
<td>5.94--</td>
<td>2.65</td>
<td>0.23</td>
<td>1.25</td>
<td>0.29</td>
</tr>
<tr>
<td>IV</td>
<td>11.12---</td>
<td>5.94--</td>
<td>19.12---</td>
<td>7.51--</td>
<td>1.87</td>
<td>11.2---</td>
</tr>
</tbody>
</table>

**X² (v=3)**

|           | 56.46*** | 57.28*** | 48.0*** | 30.40*** | 4.44 ns | 17.40*** |

**X² = 213.98*** (v = 18)**

APPENDIX K. Table 3. Statistical Analysis of Problems (Contd)

Hypothesis I. Differences within Problem Areas - per School Group.
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>A 63</th>
<th>B 51</th>
<th>C 78</th>
<th>D 38</th>
<th>E 12</th>
<th>F 18</th>
<th>$\sum \chi^2(\nu=5)$</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>0.46</td>
<td>2.07</td>
<td>8.91</td>
<td>0.34</td>
<td>0.74</td>
<td>5.65</td>
<td>18.15 * *</td>
</tr>
<tr>
<td>II</td>
<td>0.32</td>
<td>7.29</td>
<td>9.51</td>
<td>0.05</td>
<td>2.25</td>
<td>0.41</td>
<td>19.83 * *</td>
</tr>
<tr>
<td>III</td>
<td>5.44</td>
<td>0.29</td>
<td>0.25</td>
<td>0.41</td>
<td>6.38</td>
<td>5.16</td>
<td>17.93 * *</td>
</tr>
<tr>
<td>IV</td>
<td>0.39</td>
<td>5.98</td>
<td>4.9</td>
<td>0.32</td>
<td>1.55</td>
<td>0.19</td>
<td>13.30 *</td>
</tr>
</tbody>
</table>

$$\sum \chi^2 = 69.21^{***} \ (\nu = 20)$$

**APPENDIX K. TABLE 4** Hypothesis II Differences within School Groups per Main Problem Area.
<table>
<thead>
<tr>
<th>PROBLEM AREA /</th>
<th>SCHOOL GROUPS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
</tr>
<tr>
<td>I (a)</td>
<td>11.70</td>
</tr>
<tr>
<td>(b)</td>
<td>10.40</td>
</tr>
<tr>
<td>(c)</td>
<td>3.90-</td>
</tr>
<tr>
<td>(d)</td>
<td>3.90+</td>
</tr>
<tr>
<td>II (e)</td>
<td>3.98-</td>
</tr>
<tr>
<td>(f)</td>
<td>22.70+++</td>
</tr>
<tr>
<td>(g)</td>
<td>7.90--</td>
</tr>
<tr>
<td>(h)</td>
<td>3.67 n.s.</td>
</tr>
<tr>
<td>(i)</td>
<td>8.43++</td>
</tr>
<tr>
<td>(j)</td>
<td>6.40-</td>
</tr>
<tr>
<td>(k)</td>
<td></td>
</tr>
<tr>
<td>III (l)</td>
<td></td>
</tr>
<tr>
<td>(m)</td>
<td></td>
</tr>
<tr>
<td>(n)</td>
<td></td>
</tr>
<tr>
<td>(o)</td>
<td>24.80-</td>
</tr>
<tr>
<td>(p)</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX K. \( \chi^2 \) tables continued. (Significant values only).

**TABLE 5.** Hypothesis I (Contd) Differences within Subsections of Problem Areas per School Group.
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>SCHOOL GROUPS</th>
<th>Whole Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(m)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(o)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4.50⁻</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6.00⁺</td>
<td></td>
</tr>
<tr>
<td></td>
<td>n.s.</td>
<td>7.15⁻</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10.68⁺⁺</td>
</tr>
</tbody>
</table>

**TABLE 5.** (Contd) Differences within subsections of Problem Areas per School Group.

**APPENDIX K.**

<table>
<thead>
<tr>
<th>I (a)</th>
<th>n.s.</th>
<th>II (f) (1) n.s.</th>
<th>III (h) n.s.</th>
<th>IV (1) n.s.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b)</td>
<td>21.60+++</td>
<td>(2) 14.33+++</td>
<td>(i) 58.70+++</td>
<td>(m) 7.15⁻</td>
</tr>
<tr>
<td>(c)</td>
<td>8.28⁻</td>
<td>(3) n.s.</td>
<td>(j) 92.53⁻</td>
<td></td>
</tr>
<tr>
<td>(d)</td>
<td>n.s.</td>
<td>(4) 34.11⁻</td>
<td>(k) n.s.</td>
<td></td>
</tr>
<tr>
<td>II (e)</td>
<td>42.84⁻</td>
<td></td>
<td>(n) n.s.</td>
<td></td>
</tr>
<tr>
<td>(f)</td>
<td>99.89+++</td>
<td></td>
<td>(o) 10.68+++</td>
<td></td>
</tr>
<tr>
<td>(g)</td>
<td>18.13⁻</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**APPENDIX K. Table 6.** Hypothesis I. Subsections of Main Problem Areas - Whole Sample (ν = 1)
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>(5df)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I a</td>
<td>9.30&lt;--</td>
<td></td>
<td>4.10&lt;--</td>
<td></td>
<td>9.80&lt;--</td>
<td></td>
<td>10.10&lt;--</td>
</tr>
<tr>
<td>c d</td>
<td>4.39+</td>
<td>5.20+</td>
<td>5.20+</td>
<td>5.20+</td>
<td>5.20+</td>
<td>5.20+</td>
<td>5.20+</td>
</tr>
<tr>
<td>II e g f (1)</td>
<td></td>
<td></td>
<td>4.50&lt;--</td>
<td>3.90&lt;--</td>
<td></td>
<td></td>
<td>3.90&lt;--</td>
</tr>
<tr>
<td>(4)</td>
<td></td>
<td></td>
<td>25.59+++</td>
<td>11.86&lt;--</td>
<td>3.37 ns</td>
<td></td>
<td>3.37 ns</td>
</tr>
<tr>
<td>III h j k</td>
<td>9.00&lt;--</td>
<td></td>
<td>4.50&lt;--</td>
<td></td>
<td></td>
<td>11.55+++</td>
<td></td>
</tr>
<tr>
<td>IV l o</td>
<td>4.52+</td>
<td></td>
<td></td>
<td></td>
<td>6.00+</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX K. TABLE 7. Hypothesis II (Contd) Differences within School Groups per Subsection of Problem Areas.
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>$\chi^2$ (v = 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (a) (1)</td>
<td>0.78</td>
<td>0.33</td>
<td>1.56</td>
<td>0.21</td>
<td>15.50⁺⁺⁺</td>
<td>1.00</td>
<td>19.28**</td>
</tr>
<tr>
<td>(2)</td>
<td>5.60⁻</td>
<td>0.00</td>
<td>0.55</td>
<td>0.96</td>
<td>0.29</td>
<td>2.21</td>
<td>9.61</td>
</tr>
<tr>
<td>(3)</td>
<td>1.98</td>
<td>1.33</td>
<td>1.55</td>
<td>0.04</td>
<td>0.01</td>
<td>25.0⁺⁺⁺</td>
<td>29.91***</td>
</tr>
<tr>
<td>I (b) (1)</td>
<td>1.48</td>
<td>1.1</td>
<td>1.7</td>
<td>1.33</td>
<td>0.00</td>
<td>31.10⁺⁺⁺</td>
<td>37.0***</td>
</tr>
<tr>
<td>(3)</td>
<td>1.16</td>
<td>0.71</td>
<td>4.31⁻</td>
<td>1.27</td>
<td>0.01</td>
<td>0.36</td>
<td>6.82</td>
</tr>
<tr>
<td>I (c) (4)</td>
<td>1.52</td>
<td>0.82</td>
<td>0.72</td>
<td>1.70</td>
<td>0.34</td>
<td>5.75⁺</td>
<td>10.85</td>
</tr>
<tr>
<td>I (d) (2)</td>
<td>25.6⁺⁺⁺</td>
<td>0.29</td>
<td>1.59</td>
<td>1.61</td>
<td>0.49</td>
<td>0.84</td>
<td>30.22***</td>
</tr>
<tr>
<td>(3)</td>
<td>0.46</td>
<td>4.72⁺</td>
<td>1.85</td>
<td>0.85</td>
<td>1.20</td>
<td>0.80</td>
<td>9.88</td>
</tr>
<tr>
<td>cf (3) (a)</td>
<td>0.08</td>
<td>7.12⁺⁺</td>
<td>1.28</td>
<td>0.23</td>
<td>0.89</td>
<td>0.07</td>
<td>9.67</td>
</tr>
<tr>
<td>(3) (b)</td>
<td>2.32</td>
<td>0.16</td>
<td>0.72</td>
<td>1.06</td>
<td>0.45</td>
<td>4.70⁺</td>
<td>9.41</td>
</tr>
<tr>
<td>II (f) (1)</td>
<td>0.54</td>
<td>0.83</td>
<td>0.23</td>
<td>3.83⁺</td>
<td>0.15</td>
<td>3.61</td>
<td>9.19</td>
</tr>
<tr>
<td>(f) (3) (d)</td>
<td>0.05</td>
<td>0.50</td>
<td>3.00</td>
<td>1.83</td>
<td>5.50⁺</td>
<td>0.70</td>
<td>11.58⁺⁺⁺</td>
</tr>
<tr>
<td>(f) (4) (a)</td>
<td>0.46</td>
<td>0.06</td>
<td>5.06⁻</td>
<td>0.75</td>
<td>0.70</td>
<td>18.20⁺⁺⁺</td>
<td>25.23***</td>
</tr>
<tr>
<td>II (g) (1)</td>
<td>2.12</td>
<td>9.93⁺⁺⁺</td>
<td>6.60⁻</td>
<td>0.13</td>
<td>0.03</td>
<td>10.10⁺⁺⁺</td>
<td>28.91***</td>
</tr>
<tr>
<td>(g) (2)</td>
<td>0.5</td>
<td>12.60⁺⁺⁺</td>
<td>3.68</td>
<td>0.15</td>
<td>0.07</td>
<td>0.55</td>
<td>17.57⁺⁺⁺</td>
</tr>
<tr>
<td>(g) (3)</td>
<td>2.8</td>
<td>3.47</td>
<td>5.64⁻</td>
<td>1.35</td>
<td>0.02</td>
<td>0.23</td>
<td>13.51⁺⁺⁺</td>
</tr>
<tr>
<td>(g) (4)</td>
<td>0.21</td>
<td>6.09⁺</td>
<td>1.84</td>
<td>1.51</td>
<td>0.63</td>
<td>1.10</td>
<td>11.38⁺⁺⁺</td>
</tr>
<tr>
<td>(5)</td>
<td>0.52</td>
<td>0.05</td>
<td>0.02</td>
<td>1.15</td>
<td>5.50⁺</td>
<td>2.02</td>
<td>9.26</td>
</tr>
</tbody>
</table>

APPENDIX K. Hypothesis II Contd) TABLE 8 Differences within School Groups per Specific Subgroup of Problem Areas. N.B. Hypothesis I - no significant differences.
<table>
<thead>
<tr>
<th>PROBLEM AREA</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>$\sum^2 (v = 5)$</th>
</tr>
</thead>
<tbody>
<tr>
<td>III (h) (1)</td>
<td>6.59</td>
<td>0.89</td>
<td>7.45</td>
<td>1.78</td>
<td>2.16</td>
<td>0.00</td>
<td>18.87**</td>
</tr>
<tr>
<td>(2)</td>
<td>2.77</td>
<td>0.73</td>
<td>4.63</td>
<td>2.40</td>
<td>0.05</td>
<td>41.60+++</td>
<td></td>
</tr>
<tr>
<td>(3)</td>
<td>0.82</td>
<td>2.00</td>
<td>0.00</td>
<td>1.50</td>
<td>5.50+</td>
<td>15.60++</td>
<td></td>
</tr>
<tr>
<td>III (i) (1)</td>
<td>5.14+</td>
<td>0.00</td>
<td>2.89</td>
<td>0.16</td>
<td>0.23</td>
<td>0.82</td>
<td>9.24</td>
</tr>
<tr>
<td>(2)</td>
<td>0.92</td>
<td>5.96+</td>
<td>0.17</td>
<td>1.72</td>
<td>2.40</td>
<td>3.60</td>
<td>14.77*</td>
</tr>
<tr>
<td>(k) (3)</td>
<td>2.16</td>
<td>0.26</td>
<td>1.63</td>
<td>0.03</td>
<td>26.4+++</td>
<td>0.74</td>
<td>31.22***</td>
</tr>
<tr>
<td>(k) (4)</td>
<td>2.12</td>
<td>4.7--</td>
<td>0.5</td>
<td>5.8++</td>
<td>2.46</td>
<td>0.20</td>
<td>15.78**</td>
</tr>
<tr>
<td>IV (1) (1)</td>
<td>0.01</td>
<td>0.13</td>
<td>4.00-</td>
<td>7.10+</td>
<td>0.10</td>
<td>1.80</td>
<td>19.22**</td>
</tr>
<tr>
<td>(2)</td>
<td>2.25</td>
<td>6.45+</td>
<td>0.20</td>
<td>0.75</td>
<td>0.40</td>
<td>0.07</td>
<td>10.12</td>
</tr>
<tr>
<td>(m) (1)</td>
<td>7.10++</td>
<td>0.39</td>
<td>4.87-</td>
<td>0.06</td>
<td>1.72</td>
<td>0.98</td>
<td>15.12**</td>
</tr>
<tr>
<td>(o) (1)</td>
<td>0.12</td>
<td>0.96</td>
<td>2.95</td>
<td>0.68</td>
<td>18.7+++</td>
<td>0.03</td>
<td>23.44***</td>
</tr>
</tbody>
</table>

**APPENDIX K.** Table 8 (Contd) Differences within School Groups per Specific Subgroup of Problem Areas.
Hypothesis I  (Differences Within Problems)

i.e. That for a given group of children, the specified problems occur more or less frequently, as indicated, than any of the remaining problems.

Hypothesis II  (Differences Within Groups)

i.e. That a given problem occurs more or less frequently within a specified group of children, as indicated than for any of the remaining groups of the sample.

**Group A**  2nd Year Secondary

**Group B**  2nd Year Grammar

**Group C**  3rd - 4th Year Secondary

**Group D**  3rd - 4th Year Independent

**Group E**  5th Year Independent

**Group F**  5th - 6th Year Secondary
a) **Emphasis on Problems.** (cf Tables 2 and 3)  

Appendix K. (pp 377-2)

i) **Main Areas of Problem**

**Area II (Family Relations)** was the predominant problem for the whole sample and appeared as Very High (Table 2). This was also very high (Table 3) for the four younger groups A - D (2nd Year Secondary and 2nd Year Grammar; 3rd-4th Year Secondary and Independent) and Fairly high for F (5th-6th Year Secondary). Within School groups, however, (Table 4) it was very low for Group C, (3rd - 4th Secondary) in comparison with Group B (high) while for the remaining 5 groups it did not differentiate.

**Area I. Meaning of Life.** was low within problems (Table 2) for the whole group, and yet this area predominated among school groups for F (5th-6th Secondary) scoring fairly high (Table 4) while Group C still scored low here.

**Area IV. Vocational Problems.** was very low among problems for the sample as a whole and varied from very low (A and C), low (D and F) to fairly low (B) (Table 3). However, it predominated among school
groups for this latter group (2nd Year Grammar) scoring fairly high in comparison with fairly low for C (3rd-4th Year Secondary) (Table 4)

Area III Outside World, was not significantly different among problems (Table 2) for the sample as a whole, but was fairly low for the two younger groups, A and B (2nd Year Secondary and Grammar). Within school groups it appeared as fairly high for Groups E and F. (5th Year Independent and 5th-6th Year Secondary) and fairly low for A. (Table 4)

Subsections and Subgroups of Problem Areas. (Tables 5 and 6 contd)

Area I. Meaning of Life. Low in comparison with other areas.

Subsection Ib, Suffering and Death (to Self) predominated among problems in this area, scoring very high for the whole sample, high for A (2nd Year Secondary) and fairly high for C and D (3rd-4th Year Secondary and Independent). Among school groups however, there were no differences for this problem as a whole, until broken down into sub-groups when F (5th-6th Year Secondary) scored very high on sub-group (1) Christian Acceptance of Suffering, Death; while C (3rd-4th Year Secondary) were fairly low for sub-group (3) Recovery (actual or foreseen).

Subsection Id Questions of Faith was fairly high among problems for A (2nd Year Secondary). It was also fairly high for A and B (2nd Year Secondary and Grammar) among school groups. Within the area Group A was particularly high for the subsection (2) d Visions, and Group B for (3) Relations with the Priest, with (3a) Social, Moral aspects of this problem scoring high; in comparison Group F (5th-6th Year...
Secondary) predominated among other groups for subsection 3 (b), Sexual Attraction in relations with the Priest which scored fairly high.

Subsection I (a) Optimism/Pessimism scored very low as a problem for Group A. This group also scored low in comparison with other groups, especially with the two older groups E and F, for whom it was high. Within the sub-groups of problems, the two older groups scored high, E very high in comparison with other groups on (1) Despair, Withdrawal and F on (3) Grave but Resolved, while the younger group A scored fairly low for subgroup (a) Less grave but persistent problems.

Lowest of all among the problems in this area was I(c) Conduct and Morality, scoring low for the group as a whole, and fairly low for A and C (2nd and 3rd-4th Year Secondary). But within the school groups it predominated for the eldest group F, who were high for the subsection as a whole and fairly high for subgroup (4) Rejection By Authority.

AREA II Family Relations (very high in comparison with other areas)

II(f) Internal threats was the largest subsection for this area scoring very high for sample as a whole, and for A, C, D with B and F scoring fairly high. Of the 4 Subsidiary Sections concerned, (2) Relations with Mother predominated as very high among problems for the whole sample, and also for the two younger groups A and B - scoring high. There were no significant differences within school groups
in this subsidiary section apart from Group E (5th Year Independent) for whom 2(d) Return of Missing Mother was fairly low.

Subsidiary Section (1) General Relations with Home and Family was non-significant except that Group D (3rd and 4th Year Independent) scored fairly high on sub group (1) (a) Running Away, Separation, as compared with other school groups.

Sub-Section (3) Relations with Father did not predominate at any level as a problem, but (3) (d) Reunion with Father was fairly high for Group E (5th Year Independent) compared with other groups.

Sub-Section (4) Siblings, Adult Relatives scored consistently low as a problem, very low for the sample as a whole and for Group C (3rd and 4th Year Secondary) low for B (2nd Year Grammar) and fairly low for A and D (2nd Year Secondary and 3rd and 4th Year Independent). Among school groups it scored fairly low for C and fairly high for F. (3rd/4th Year and 5th/6th Year Secondary) and predominantly in sub-section (4)a Adults, fairly low for C but very high for F.

II (e) Dependence Upon Parents was low among problems at all levels, very low for the group as a whole, and for C low, for B fairly low and for A and D.

II (g) External Threats to Family was very low among problems in the area for the whole sample, also for C and low for A and D. However, it figures very high in comparison with other groups for B (2nd Year Secondary) and in contrast very low for C and fairly low for D (3rd/4th Year Secondary and Independent). When broken down into subsections
however, the following differences between school groups appeared:

Subsection (g) (1) War, Persecution was high for B and F (2nd Year Grammar and 5th/6th Year Secondary) but low for C (3rd/4th Secondary)

(g) (2) Crime and Violence was also very high for B with (g) (4) Sickness, Death fairly high for B (2nd Year Grammar). (g) (3) Poverty was fairly low for C (3rd/4th Year Secondary) with (g) (5) Miscellaneous Threats fairly high for E (5th Year Independent).

AREA III Outside World (not significantly different among Areas)

Subsection III (i) Threats to and from Others figured as the predominant problem in this area, being very high for the sample as a whole, and also for the 3 younger Groups A, B and C. There were no significant differences within this area as a whole for the different school groups, though A (2nd Year Secondary) scored fairly high on i (1) Violence, Accidents and B (2nd Year Grammar) on i (2) Kidnapping, Assault - again predominantly among the younger groups.

Sub-section III (h) Contact with Others was not significant among problems in this area, but scored high for Group F (5th/6th Year Secondary) and fairly so for C (3rd/4th Year Secondary). Among school groups however, it figured as very high for F and low for A (2nd Year Secondary). This latter pattern was repeated among school groups for the subsidiary sections, Group F scoring very high in h (2) Help supplied and Accepted and also high in the contrasting aspect h (3 and 4) Help denied or rejected in which Group E also scored fairly high. Group C as above, scored high on h (1) Felt Need of Help, but fairly low on h(1), Help supplied and accepted while Group A scored fairly low on h (1),
Subsection III (j) Peergroup Relations was very low among problems for the sample as a whole, and also for Groups A, C, D, with B scoring low and E fairly low. But among school groups it figured as high for F (5th/6th Year Secondary), fairly high for B (2nd Year Grammar) and fairly low for C (3rd/4th Year Secondary).

Subsection III (k) Heterosexual Relations was not significantly different for the group as a whole, but figured fairly high for D and E (3rd/4th and 5th Year Independent). Within the school groups Group E also figured as very high, especially in subsidiary group K(3) Girl as Dominant: Group D scored high in subsidiary group K(4) Conflict, while B (2nd Year Grammar) scored low here, in comparison with other groups.

AREA IV. Vocational Problems (very low in comparison with other Areas).

The only subsection differentiating markedly among problems in this area was IV(o) Role as Wife and Mother which scored high for the whole sample with Group E (5th Year Independent) scoring fairly high. This group also scored fairly high here among other groups, especially for subsidiary group o(1) Loss, illness of husband, for which they scored very high.

Subsection IV (m) Career Problems was low among other problems in this area, but did not differentiate within groups, apart from Subsidiary group m(1) Decision Making, where A (2nd Year Secondary) scored as high, with C (3rd/4th Year Secondary) as fairly low.
Subsection IV (L) Learning Problems showed the following differences between school groups only: Group B (2nd Year Grammar) were fairly high in Learning Problems as a whole, and in subsidiary group L(2) Persistence of obstacles, while Group D (3rd/4th Year Independent) scored high in L(1) Achievement over Obstacles, with C (3rd/4th Year Secondary) fairly low.

Subsection IV (n) Marriage did not differentiate in either of the aspects under examination.
b) Emphasis on School Groups \textsuperscript{10} and \textsuperscript{11} \textsuperscript{c.f. Tables 2 and 4)

i. Resume: The predominant problem area for the sample as a whole, as measured by Hypothesis I was Area II, Family Relations, very high in comparison with other problem areas (Table 2). Area I, Meaning of Life was fairly low, and Area IV, Vocational Problems very low, while Area III, Outside World was not differentiated. In contrast, of the two predominant groups on Hypothesis II, F (5th/6th Secondary) and B (2nd Year Grammar) the former group was high in Areas I and III and the latter in Areas II and IV. (Table 4).

In other words, while Area II predominated at all ages, I and IV varied more according to age and intelligence, though the interaction of these factors will be discussed more fully later on. The following more detailed analysis was undertaken to trace the specific direction of this variation.

ii. Main Areas of Problem (per School Group)

(A) 2nd Year SECONDARY. As with the whole sample, Area II Family Relations predominated as a problem, and Area IV Vocational was very low. Areas I and III differed slightly from the general pattern, I Meaning of Life being non-significant and III Outside World dropping to low. In comparison with other groups, however, none of these areas were differentiated.

(B) 2nd Year GRAMMAR. The same pattern of problems held for this Group as for (A), but Area IV rose only to fairly low. In comparison with other groups, Area IV was also significantly high.
(C) 3rd/4th Year SECONDARY repeated the pattern for the sample as a whole in relation to problems. But, in comparison with other groups, Area II Family Relations now appeared as low - though it was still very high in comparison with other problems for this school group. (D) 3rd/4th Year INDEPENDENT again differed little from the sample as a whole, Area I being non-significant, and Area IV low. Nor was there any differentiation among problem areas in comparison with other groups. (E) 5th Year INDEPENDENT showed no differentiation among problem areas, in contrast with the sample as a whole and each of the other groups, doubtless because of the small size of the group. In comparison with other groups, there was only a slight differentiation in Area III Outside World, which scored as fairly high. (F) 5th/6th Year SECONDARY repeated the pattern of the sample as a whole but at a less significant level, Area II scoring as fairly high in comparison with very high for the group as a whole.

iii. Subsections and Specific Subgroups.

Group (A) 2nd Year SECONDARY. Within Area I (Meaning of Life), Subsection I(b) Suffering, Death (to Self) was high as a problem for this group but did not predominate in comparison with other groups. Subsection I(d) Questions of Faith was high as a problem and also scored fairly high in comparison with other groups. Subsidiary Section 2(d) Visions in particular scoring very high. I(c) Conduct and Morality with fairly low scores, and (a) Optimism/Pessimism, very low.
were significantly different among problems; the latter area was also low in comparison with the other groups.

Within Area II (Family Relations) subsection (f) Internal Threats scored very high and predominated as a problem, with subsidiary area (2) Relations with Mother scoring high. Area (4) Siblings, Adult Relatives was fairly low as were subsidiary area (e) and (g). Dependence upon Parents (low) and External Threats fairly low.

Within Area III (Outside World) subsection (l) Threats to/from Others was very high in comparison with other problems, and subgroup (1) of this area, Violence, Accidents also appeared as fairly high in comparison with other groups, although the subsection as a whole was not significantly different. Subsection (j) Peergroup Relations was low in comparison with other problems, and so was (h) Contact with Others, in comparison with other groups.

Within Area IV (Vocational) there were no significantly high problems in either direction examined.

Group (B) 2nd Year GRAMMAR Within Area I (Meaning of Life) there were no significantly high subsections among problems but within the groups the following emerged:

I (d) Questions of Faith was fairly high, especially subgroups (5) Relations with Priest (fairly high) and (3)(a) Social, Moral Problems (high).

Within Area II (Family Relations) II (e) Dependence upon Parents was low in comparison with other problems and II (f) (2) Relations with Mother was high as a problem. Subsection II (g) External Threats was
very high in comparison with other groups, with specific subgroups
(2) Crime, Violence very high; (1) War, Persecution high and (4)
Sickness, Death fairly high.

Within Area III (Outside World) III (i) Threats to/from Others
was very high in comparison with other problems; it was not different
in comparison with other groups however, except for specific subgroup
(2) Kidnapping, Assault which was fairly high in comparison with
other problems. III (j) Peergroup Relations was low in comparison
with other problems, but fairly high in comparison with other groups
at this age.

III (k) Heterosexual Relations did not differ significantly within
either groups or problems, but subgroup (4) Conflict was low in
comparison with other groups.

Within Area IV there was no differentiation within problems, but
IV L. Learning was fairly high within groups, especially subgroup (2)
Obstacles.

Group (C) 3rd/4th SECONDARY. Within Area I subsection (b)
Suffering and Death (to Self) was fairly high among problems, but
among groups subsidiary area b (3) Recovery, Actual or Foreseen scored
fairly low. I(c) Conduct, Morality figured fairly low among problems
and was also fairly low in comparison with other groups.

Within Area I, subsection (f) Internal threats to Family predominated
as elsewhere, with subgroup (f) (4) Siblings, Adult Relatives very low
as a problem, and subsidiary group 4 (a) Death of Adults fairly low
in comparison with other school groups.

Subsections II(e) and II(g) Dependence upon Parents and External Threats to Family were both very low in relation to other school groups, with specific subgroups (g) (1) War, Persecution as low and (3) Poverty fairly low.

In Area III (i) Threats to and From Others was very high among problems; within the latter subsection, subgroup h (1) Felt need of help was high in relation to other school groups, with h (2) Help accepted fairly low. Subsection III (j) Peergroup Relations was again low, very low in relation to problems and fairly low in relation to groups.

Subsection IV (m) Career was fairly low in Area IV, Vocational Problems, but subgroups IV (1) (1) and (2) Achievement and Obstacles (among Learning Problems) and (m) (1) Decision Making (among Career problems) were each fairly low.

Group (D) 3rd/4th Year INDEPENDENT. There was very little differentiation.

Within Area I only I(b) Suffering, Death (to Self) showing as fairly high among problems. #II (f) Internal Threats to Family predominated among problems in Area II, f (4) Siblings, Adults, being fairly low, while in comparison with other groups Section f (1) (a) Running away, Separation was fairly high. Again in relation to problems Sections II (e) Dependence upon Parents and (g) External Threats to Family were fairly low and low respectively, the latter also being fairly low in relation
to other groups. Area III (k) Heterosexual Relations figured as fairly high in Area III among problems with subsidiary group k (4) Conflict as high among groups. Peergroup Relations III (j) again was very low among other problems in this area.

Area IV. Vocational again showed no differences, except for subsidiary group (1) Achievement of IV (1) Learning Problems, which showed high among other school groups.

Group (E) 5th Year INDEPENDENT showed no differences among problems in Areas I and II, but I(a) Optimism/Pessimism almost reached a significant level as fairly high ($z=3.60$) among problems, and was high in relation to other groups, with subgroup (1) Despair, Withdrawal being very high. In Area II f3 (d) Return of Missing Father scored fairly high, and this group was also high in (5) Miscellaneous Threats of IX (g). External Threats to Family.

In Outside World, Area III. Subsidiary Section (h) (3 and 4)

Felt need of Help - Rejected or denied was fairly high among groups; subsection (k) Heterosexual Relations scored fairly high among problems, and very high among school groups especially subgroup g (3) with The Girl as Dominant.

3 In Area IV subsection (o) Role as Wife and Mother was fairly high among problems, and also very high among school groups in subsidiary section (1) Loss, Illness of Husband.

Group (F) 5th/6th Year SECONDARY. While there were no significant differences among problems in Area I within school groups I (a)

Optimism/Pessimism was high, with subgroup (3) Grave, but Resolved very high;
subgroup (1) of I(b) **Christian Acceptance of Suffering, Death (to Self)** was also very high. I(c) **Conduct, Morality** was high, with subsidiary section (4), **Rejection by Authority** fairly high.

Subsection I(d) **Questions of Faith** was not significantly different; except for subsidiary section (3)(b) **Sexual Attraction** fairly high as an aspect of (3) **Relations with the Priest**.

In Area II, Subsection (f) **Internal threats to Family** was only fairly high in relation to other problems, with subsidiary section 4 (a) **Death of Adult Relatives** as very high in comparison with other groups within subgroup II (f) (4) which was itself fairly high.

**War Persecution** subsection (1) of II(g) **External Threats** was also high in relation to other groups.

**Contact with Others**, Subsection (h) of Area III, predominated in each direction, high for problems, and very high for groups.

The subsidiary sections of this aspect (2) and (3 and 4) were in turn very high and high, though partially in opposition to each other, i.e. h (2) **Help supplied and accepted** and 'h (3 and 4) **Help denied or rejected**. III (j) **Peergroup relations** was also high for this group in relation to others, but there were no differences within Area IV in either direction.
<table>
<thead>
<tr>
<th>PROBLEM AREAS</th>
<th>SCHOOL GROUPS (N)</th>
<th>Percentage Scores</th>
<th>Total (260)</th>
</tr>
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<tr>
<td></td>
<td>A (63)</td>
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<td></td>
</tr>
<tr>
<td>I Meanings of Life</td>
<td>B (51)</td>
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<tr>
<td></td>
<td>C (78)</td>
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<td>D (38)</td>
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<td>E (12)</td>
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<td></td>
<td>F (18)</td>
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<td>II Family Relations</td>
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<td>III Outside World</td>
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<td>(260)</td>
</tr>
<tr>
<td>IV Vocational</td>
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<td>(260)</td>
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</table>

APPENDIX M. Religious Content of Problems (R/F)

**TABLE 1.** Proportions of Religious Scores per Problem - Main Areas (Percentages)
<table>
<thead>
<tr>
<th>GROUPS</th>
<th>A (63)</th>
<th>B (51)</th>
<th>C (78)</th>
<th>D (38)</th>
<th>E (12)</th>
<th>F (18)</th>
<th>I</th>
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<td>I a.</td>
<td>3/12</td>
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<td>3/39</td>
<td>1/22</td>
<td>2/12</td>
<td>1/17</td>
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<td>b.</td>
<td>26/49</td>
<td>23/38</td>
<td>16/44</td>
<td>11/27</td>
<td>5/9</td>
<td>4/13</td>
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<td>c.</td>
<td>10/21</td>
<td>11/25</td>
<td>4/18</td>
<td>4/12</td>
<td>2/5</td>
<td>6/14</td>
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<td>d.</td>
<td>41/41</td>
<td>34/34</td>
<td>27/27</td>
<td>13/13</td>
<td>2/2</td>
<td>6/6</td>
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<tr>
<td>Σ I</td>
<td>80/123</td>
<td>68/116</td>
<td>50/128</td>
<td>29/74</td>
<td>11/28</td>
<td>17/50</td>
<td>255/519</td>
<td>49</td>
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</table>

| II e.  |        |        |        |        |        |        |    |     |
| f. (1) | 5/26   | 2/23   | 2/44   | 3/27   | 2/5    | 2/6    | 28/191 | 15  |
| (2)    | 9/44   | 9/32   | 10/43  | 5/21   | 1/4    | 0/11   | 34/155 | 22  |
| (3)    | 3/29   | 3/21   | 6/39   | 3/21   | 0/3    | 1/7    | 16/120 | 13  |
| (4)    | 5/14   | 5/12   | 1/6    | 2/10   | 0/2    | 1/8    | 14/52  | 27  |
| f.     | 22/113 | 19/88  | 19/132 | 13/79  | 3/14   | 4/32   | 78/45  | 17  |
| %      | (19)   | (22)   | (14)   | (16)   | (21)   | (13)   | (17)   |     |
| g.     | 11/49  | 7/47   | 4/37   | 2/22   | 2/14   | 9/14   | 35/183 | 19  |
| Σ II   | 42/218 | 35/205 | 25/211 | 21/129 | 5/37   | 15/65  | 143/665 | 17  |
| %      | (20)   | (17)   | (12)   | (16)   | (15)   | (23)   |         |     |

* N.B. Actual scores given equal the number of problems with a Religious Content over the total number of problems per school group in any given area.

Percentages (in brackets) equal the Propoerations given for Main Problem Areas in Table 1.

APPENDIX M. (R/P) Table 2. PROPORTIONS OF RELIGIOUS SCORES PER PROBLEM - Subsections of Problem Areas. (Raw Data)
<table>
<thead>
<tr>
<th>GROUPS</th>
<th>A (63)</th>
<th>B (51)</th>
<th>C (78)</th>
<th>D (38)</th>
<th>E (12)</th>
<th>F (18)</th>
<th>*260</th>
<th>%</th>
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<tr>
<td>III h.</td>
<td>13/18</td>
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<td>34/54</td>
<td>15/19</td>
<td>7/12</td>
<td>12/24</td>
<td>95/148</td>
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<td>3/8</td>
<td>5/9</td>
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<td>j</td>
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<td>0/6</td>
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<td>k</td>
<td>2/24</td>
<td>3/22</td>
<td>11/44</td>
<td>6/31</td>
<td>1/16</td>
<td>1/13</td>
<td>24/150</td>
<td>16</td>
</tr>
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<td>Σ III</td>
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<td>34/102</td>
<td>62/171</td>
<td>28/82</td>
<td>13/38</td>
<td>18/52</td>
<td>189/551</td>
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<tr>
<td>%</td>
<td>(32)</td>
<td>(33)</td>
<td>(36)</td>
<td>(34)</td>
<td>(34)</td>
<td>(35)</td>
<td>(34)</td>
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<tr>
<td>IV l</td>
<td>1/18</td>
<td>5/30</td>
<td>5/28</td>
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<td>12</td>
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<td>(21)</td>
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<td>%</td>
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APPENDIX M. Table 2 (Contd)
### APPENDIX M. (R/P) TABLE 3 $\chi^2$ Analysis of Table 1.

(Main Areas per whole sample)

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<th>HYPOTHESIS I</th>
<th>Area I</th>
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<td>(Between Problems)</td>
<td></td>
<td>43.90***</td>
</tr>
<tr>
<td>Area II</td>
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<td>Area III</td>
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<td>Area IV</td>
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<td>$\sum \chi^2$</td>
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<td>117.47*** (v = 3)</td>
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<th>HYPOTHESIS II. (Between Groups)</th>
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<td>Group B-F</td>
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### Table 4 (R/P) Main Areas

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<th>(Between Problems)</th>
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<td>B</td>
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**Hypothesis II** (Between Groups)

I A (only) 7.60++

### Table 5 (R/P) Subsections

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**Appendix M (R/P) $\chi^2$ analysis (contd) (Significant values only)**

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<td>Subsections of Problem Areas, per whole sample. (Table 2)</td>
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|            | C | 3.60 n.s. | (sig. at 3.84)
|            | D | 3.78 n.s. |
| (m)        | B | 4.65*   |
|            | C | 8.90++  |

**HYPOTHESIS II** (Between Groups)
| AREA I (a) | A | 5.90+   |
| AREA II (g) | F | 24.50+++ |

**TABLE 6. APPENDIX M (R/P)**

χ² Analysis of Table 2 (contd)
## Table 1

**Religious Themes**

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<td>195 (3.82)</td>
<td>163 (2.09)</td>
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APPENDIX N.  TABLE 1 (Contd)
### Whole Sample (Significant Values Only)

#### Hypothesis I (Between Themes)

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#### Hypothesis II (Between Groups)

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### Appendix N. (R/T Contd)

**Table 2. Analysis of Table 1.**

(Whole Sample)
## Per School Group (Significant Values only)

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<td>Major Themes (5)</td>
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<td>(F) 3.87^-</td>
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<td>(C) 4.94^-</td>
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**APPENDIX N. RELIGIOUS THEMES R/T (Contd) TABLE 3.**

$\chi^2$ ANALYSIS OF TABLE 1. (Per School Group)
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<td>21/62 (34)</td>
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<td>11/31 (35)</td>
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<td>11/11 7/7 5/5 0/0 2/2 4/4</td>
<td>29/29 (100)</td>
<td></td>
</tr>
<tr>
<td>(4) ξ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>29/31 (94) 18/20 (90) 37/40 (93) 14/19 (74) 8/9 (89) 8/10 (80)</td>
<td>112/129 (87)</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>7/7 4/4 12/14 5/5 1/1 2/2</td>
<td>31/33 (94)</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>10/10 1/2 21/21 2/3 3/3 3/4</td>
<td>40/43 (93)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6/6 2/2 0/1 0/1 1/2 0/0</td>
<td>9/12 (75)</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX N. TABLE 4. Proportion of Positive Religious Content (R/T)
<table>
<thead>
<tr>
<th>THEMES</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>12</th>
<th>F</th>
<th>18</th>
<th>260</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV</td>
<td>3/5</td>
<td>4/4</td>
<td>1/1</td>
<td>3/6</td>
<td>1/1</td>
<td>2/3</td>
<td></td>
<td></td>
<td>14/20 (70)</td>
</tr>
<tr>
<td>V</td>
<td>3/3</td>
<td>6/7</td>
<td>3/3</td>
<td>3/3</td>
<td>1/1</td>
<td>1/1</td>
<td></td>
<td></td>
<td>17/18 (94)</td>
</tr>
<tr>
<td>VI</td>
<td>0/0</td>
<td>1/1</td>
<td>0/0</td>
<td>1/1</td>
<td>1/1</td>
<td>0/0</td>
<td></td>
<td></td>
<td>3/3 (100)</td>
</tr>
<tr>
<td>(5) ε</td>
<td>17/19 (90)</td>
<td>16/21 (76)</td>
<td>8/12 (67)</td>
<td>9/11 (82)</td>
<td>1/2 (50)</td>
<td>3/3 (100)</td>
<td></td>
<td>53/68 (78)</td>
<td></td>
</tr>
<tr>
<td>(6) ε</td>
<td>9/16 (56)</td>
<td>9/18 (50)</td>
<td>4/13 (31)</td>
<td>3/7 (43)</td>
<td>1/3 (33)</td>
<td>0/4 (0)</td>
<td></td>
<td>26/61 (43)</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>5/7</td>
<td>7/14</td>
<td>3/7</td>
<td>1/3</td>
<td>1/2</td>
<td>0/4</td>
<td></td>
<td>17/37 (46)</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>4/9</td>
<td>2/4</td>
<td>1/6</td>
<td>2/4</td>
<td>0/1</td>
<td>0/0</td>
<td></td>
<td>9/4 (38)</td>
<td></td>
</tr>
<tr>
<td>(7) ε</td>
<td>28/34 (83)</td>
<td>39/61 (64)</td>
<td>17/29 (59)</td>
<td>12/19 (68)</td>
<td>3/3 (100)</td>
<td>9/14 (64)</td>
<td></td>
<td>109/159 (69)</td>
<td></td>
</tr>
<tr>
<td>(8) ε</td>
<td>17/17 (100)</td>
<td>9/9 (100)</td>
<td>15/15 (100)</td>
<td>9/9 (100)</td>
<td>4/4 (100)</td>
<td>3/3 (100)</td>
<td></td>
<td>57/57 (100)</td>
<td></td>
</tr>
<tr>
<td>(9) ε</td>
<td>14/25 (56)</td>
<td>8/16 (50)</td>
<td>2/9 (22)</td>
<td>4/6 (67)</td>
<td>1/2 (50)</td>
<td>1/4 (25)</td>
<td></td>
<td>50/62 (48)</td>
<td></td>
</tr>
<tr>
<td>Σ 1–9</td>
<td>161/203 (79)</td>
<td>136/195 (70)</td>
<td>119/</td>
<td>164 (73)</td>
<td>69/96 (72)</td>
<td>22/38 (79)</td>
<td>36/51 (71)</td>
<td>543/736 (74)</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX N. TABLE 4 (Continued) Proportion of Positive Religious Content (T/T)
### PROPORTIONS OF POSITIVE CONTENT IN RELIGIOUS THEMES

#### (b) HYPOTHESIS I (WHOLE GROUP)

<table>
<thead>
<tr>
<th>THEME</th>
<th>Proportion</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Truth of Faith</td>
<td>13.50</td>
<td></td>
</tr>
<tr>
<td>(2) Way of Life</td>
<td>n.s.</td>
<td></td>
</tr>
<tr>
<td>(3) Prayer - Others</td>
<td>9.00 +</td>
<td></td>
</tr>
<tr>
<td>(4) Prayer - Self</td>
<td>7.23 +</td>
<td></td>
</tr>
<tr>
<td>(5) Death - Eternity</td>
<td>n.s.</td>
<td></td>
</tr>
<tr>
<td>(6) Guilt - Forgiveness</td>
<td>8.20 +</td>
<td></td>
</tr>
<tr>
<td>(7) Role of Priest</td>
<td>n.s.</td>
<td></td>
</tr>
<tr>
<td>(8) Role of Nun</td>
<td>5.11 +</td>
<td></td>
</tr>
<tr>
<td>(9) Religious Vocation</td>
<td>5.56 -</td>
<td></td>
</tr>
</tbody>
</table>

**NB. HYPOTHESIS II n.s.**

**INDIVIDUAL GROUPS n.s.**

#### APPENDIX N. TABLE 5.

\[ \chi^2 \] Analysis of Table 4  
(Significant Areas only)
### RELIGIOUS BELIEF (Ideological)

<table>
<thead>
<tr>
<th></th>
<th>GROUP I High (n=10)</th>
<th>GROUP II Low (n=10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Warranting Beliefs:</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2) Purposive Beliefs:</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>3) Ethical Beliefs:</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

### RELIGIOUS PRACTICE (Ritualistic)

<table>
<thead>
<tr>
<th></th>
<th>GROUP II (n=19)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Frequency of Acts:</td>
<td>4</td>
</tr>
<tr>
<td>2) Variations in practice (content of prayer)</td>
<td>11</td>
</tr>
<tr>
<td>3) Meaning of ritual acts:</td>
<td>6</td>
</tr>
</tbody>
</table>

### RELIGIOUS FEELING (Experiential)

<table>
<thead>
<tr>
<th></th>
<th>GROUP III (n=14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Concern, Purpose in Life</td>
<td>6</td>
</tr>
<tr>
<td>2) Cognition, Awareness (Subjective)</td>
<td>8</td>
</tr>
<tr>
<td>3) Trust, Faith</td>
<td>4</td>
</tr>
</tbody>
</table>

### RELIGIOUS KNOWLEDGE (Intellectual)

<table>
<thead>
<tr>
<th></th>
<th>GROUP IV (n=2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Own faith</td>
<td>0</td>
</tr>
<tr>
<td>2) Other faiths</td>
<td>1</td>
</tr>
<tr>
<td>3) Secular knowledge</td>
<td>0</td>
</tr>
<tr>
<td>4) Scripture</td>
<td>1</td>
</tr>
</tbody>
</table>

### RELIGIOUS EFFECTS (Consequential)

<table>
<thead>
<tr>
<th></th>
<th>GROUP V (n=16)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Immediately</td>
<td></td>
</tr>
<tr>
<td>Peace of mind</td>
<td>1</td>
</tr>
<tr>
<td>Answer to prayer</td>
<td>1</td>
</tr>
<tr>
<td>Material reward</td>
<td>0</td>
</tr>
<tr>
<td>2) In future &quot;Produced&quot;</td>
<td></td>
</tr>
<tr>
<td>3) Responsibility</td>
<td></td>
</tr>
<tr>
<td>Not resisting,Avoiding conflict</td>
<td>2</td>
</tr>
<tr>
<td>Accepting, withstanding conflict</td>
<td>7</td>
</tr>
<tr>
<td>RECEIVING (1 &amp; 2)</td>
<td>16</td>
</tr>
<tr>
<td>GIVING (3 &amp; 4)</td>
<td>5</td>
</tr>
<tr>
<td>2) Not resisting</td>
<td>2</td>
</tr>
<tr>
<td>4) Accepting</td>
<td>2</td>
</tr>
<tr>
<td>RECEIVING (1 &amp; 2)</td>
<td>16</td>
</tr>
<tr>
<td>GIVING (3 &amp; 4)</td>
<td>5</td>
</tr>
</tbody>
</table>

### RELIGIOUS LIFE (additional category)

<table>
<thead>
<tr>
<th></th>
<th>GROUP VI (n=19)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) ROLE OF PRIEST</td>
<td></td>
</tr>
<tr>
<td>1) Spiritual, Moral</td>
<td>8</td>
</tr>
<tr>
<td>2) Temporal, Counselling</td>
<td>7</td>
</tr>
<tr>
<td>3) Sexual relationship</td>
<td>2</td>
</tr>
<tr>
<td>b) ROLE OF NUN</td>
<td></td>
</tr>
<tr>
<td>1) Spiritual</td>
<td>2</td>
</tr>
<tr>
<td>2) Temporal, counselling, nursing etc.,</td>
<td>3</td>
</tr>
</tbody>
</table>

**APPENDIX O. Control Study.** Frequencies for Sub-groups of Glick's 5 Dimensions + "RELIGIOUS LIFE" CATEGORY.
1) L.V.R.P.P. Lumen Vitae Religious Projective Pictures

2) School Groups (A-F) Subjects of Main Sample.

3) Areas (I - IV) - Main Problem Areas Arising.
   I a - IV o - Subsections of Main Areas
   I a 1) IV o 4) - Specific subgroups of Subsections.

4) Religious Content
   R/G Godin criteria - Content of Stories
   R/P Religious content of Problem Areas
   R/T Religious Themes of Stories
   R/M Religious Motivation Score ) Control Study only
   R/D Religious Dimensions

5) Levels of Probability - $\chi^2$ analysis of single cells
   + Fairly high )
   ++ High ) Differences from
   +++ Very high ) expected frequency
   - Fairly low ) $\sqrt[n]{V} = 1$
   -- Low )
   --- Very Low )

APPENDIX P. Key to Main Categories and Abbreviations used in course of the Report.
PLATES

Photocopies of pictures used in original Lumen Vitae Religious Projective Pictures Test (Reduced Size)

Plate 1 L.V.R.P.P. Pictures I - VI

Plate 2 L.V.R.P.P. Pictures VII-XII
Pictures I - VI (reduced size)
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