

AN EXPERIMENTAL STUDY OF PERCEPTION AND  
COMPREHENSION IN RELATION TO RELIGIOUS  
AFFILIATION

by

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ABSTRACT

This experimental study was based on the assumption that perception is a process involving the stimulus, the situation, and the past and present experience of the perceiver. Many variables influence the selectivity of the perceptual processes, and among these is the religious background and experience of the perceiver. To study the effect of religious experience on perceptual processes, two types of religious affiliation were chosen, namely Roman Catholicism and Methodism. The subjects were female undergraduate students of Bedford College, selected by their membership of the respective denominational societies in college, and unaware beforehand of the nature of the experiment. Four tests were devised, which varied in the complexity of the stimulus, the degree of social involvement, and the degree of comprehension. The tests consisted of a visual task with representational drawings used as a tachistoscopic test, a sentence-completion, a story to be recalled and interpreted, and a series of social situations based on the Sargent Insight Test. The Allport-Vernon Scale of Values was given as a standard test of interests. 42 subjects took part, 20 Roman Catholic, and 22 Methodist.

Subjects were tested individually in one session of approximately 1½ hours, after which the purpose of the experiment was explained to them. The results of the study are more in qualitative than in quantitative terms, since the analysis of the data was not generally suitable for statistical analysis. The tests tended to show different facets of the perceptual process but an overall interpretation was possible which

suggests that certain beliefs and characteristics of the denominations are reflected in the perceptual processes of the members. The authoritarian structure of Roman Catholicism and the emphasis upon the individual in Methodism are the major factors which can be related to perceptual differences between the groups.

PREFACE

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The study of perception has been one of the foremost concerns of psychologists in recent years. The main problem lies in its relationship with other fields of study, since the trend in latter years has been one of widening boundaries and definitions. The scope of perceptual experiments has spread beyond the limits of the psycho-physical methods of Wundt and Titchener, through the interactive forces of the Gestalt psychologists, to the motivational states of Bruner, Postman and others. This more inclusive view of perception demands equally strict control of variables, but shows an increased understanding of the complexity of the process. It also demands that we look at other factors in the individual which may be related to his perception. The study of religion in psychology is a largely neglected one, but it would seem to be highly relevant when we are faced with the problem of isolating motivational factors. The study of values, interests and attitudes in psychology has received considerable attention and here we need also to include the religious values, with all their consequent relationship to thought, perception, overt behaviour etc.

This experiment is an attempt to bring the study of religion into the field of perception and to try and isolate a further set of variables which may throw light on the nature of perceptual processes. Its purpose was primarily to see whether religious background and present affiliation with a Church had any influence on the perceptual processes of the individual: also to see whether the organisation and beliefs of the denomination affected the selection and interpretations of perceptual

material. As perception is a complex process covering a wide range of stimuli and degrees of comprehension the study attempted to isolate stimuli which were primarily dependent on visual perception. Within this field it sought to estimate the influence of religious affiliation on different perceptual tasks, and by this it hoped to show that the relationship between perception, comprehension and religious affiliation was operative in a wide range of situations, which to some extent, would represent situations outside the laboratory.

The first chapter is concerned with the relevant literature both in the field of perception and in the study of religion as a psychological factor; and then follows in the latter four chapters an account of this experiment, the results, and the possible interpretations that may be placed upon them.

Prior acknowledgement is due to my supervisor, Dr. D.W. Forrest, for his guidance, and his real interest: to Professor D.W. Harding, the staff and students of the Psychology Department of Bedford College who helped me in so many ways: and finally to the subjects whose willing co-operation was a real source of encouragement.

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## CHAPTER 1

REVIEW OF RELEVANT LITERATURE

In the short history of psychology as an experimental science there have been many revisions of theory and consequent changes in emphasis. This is particularly true of the study of perception and recent reviews of the subject have found it satisfying to trace the origin of present-day theories. (Allport, 1955; Bevan, 1958)

Bevan maintains that the evolution of perception has followed a spiral rather than a linear course, and that ideas have returned in different forms. Certainly we can see, however, that the main change has been one of increasing complexity and an increasing recognition of all the factors involved. The definition and study of perception has shifted from the essence of perception to the process itself. Without considering earlier theories in detail it can be seen that generally they regarded perception as a passive process by which material was translated from being external to the organism to its use in overt responses. In this view the process of perception was rather ignored for the study of stimulus input and overt response, with emphasis on the use of psychophysical methods. Recent theorists would maintain that motivation (which also has stimulus properties) and past stimulation are important factors. This view of perception makes it a complex interactive mechanism.

Since perception has been one of the major interests in psychology in the last 10-20 years it would be impossible to review all the experimental or theoretical work that has been done. The work of Helson

on adaptation level, Gibson, Attneave on information theory are modern developments of the psycho-physical methods. For physiological models of perception we must look to Hebb, Werner and Wapner, and the IRM theory of Lorenz and Tinbergen. In this study we are more concerned with a third set of theories - those which have developed a functionalist approach. Brunswik has a theory of probabilistic functionalism in which the cues facilitating perception are weighed against one another, and the final perception will be a compromise based on the laws of probability. This is an interesting theory but is descriptive rather than explanatory. Ames and Cantril maintain that perception is one aspect of an active transaction between the organism and the environment, and is therefore a product of learning. The most relevant work is that of Bruner, Postman and others who have evolved a motivational or directive-state theory. It is an attempt to explain perception by hypothesis strength and frequency and the expectancy of confirming hypotheses from past experience. Bruner and others have said that it is impossible to explain perceptual selectivity from a "limited span of attention" and that ultimately we are concerned to relate differences in individuals to differences in perception. (Bruner, Postman and McGinnies - 1948)

To study this they have performed many experiments on the relation of values, needs, past experience, to differences in perception and perceptual selectivity. (Bruner, Postman and McGinnies, 1948; Bruner and Postman, 1948b) From these experiments they developed a considerable number of theoretical concepts - perceptual defense, sensitisation, accentuation, fixation, types of responses, all within the framework of hypothesis theory. These have proved invaluable for motivational

studies of perception because they provide some kind of measurement for comparing personality and perceptual variables. The theory tends to be more satisfactory at the molar rather than the molecular internal level (Allport, 1955) Bruner and Postman recognise that their theory tends to be descriptive rather than explanatory. The main criticism of the theory is lack of validatory experiments either by the authors themselves or by other experimenters using similar conditions. Luchins believes that the results obtained by Bruner and Postman are over-simplified, that their categories of response, etc., are too artificial, and that it is difficult to generalise from these experiments to normal situations. (Luchins, 1950) It is relevant to mention here one experiment which tried to reproduce the conditions of an experiment by Bruner and Postman on the effect of personal values on perception. In this second experiment the authors found that the accentuation hypothesis of Bruner and Postman was over-simplified and that other factors, such as the difficulty of the task, need to be taken into account. (Klein, Schlesinger and Meister, 1951)

It was probably a reaction against the strict methods of the psychophysical experimenters that helped to widen the scope of perception. No experimental psychologist would deny the advantages of controlled variables and the restriction of perception within the laboratory situation to make it accessible for study. Yet many have also recognised the danger of experiments that are too artificial and which allow little room for generalisation outside the laboratory. (Luchins, 1950) Vernon has pointed out the dangers of trying to reduce perceptual situations to a series of stimuli, and she questions our knowledge of the relationship of

types of stimuli to the tasks in which they are used and the setting of the experiment. (Vernon, 1952) As Wayne Dánnis has said - (Blake and Ramsey, 1951: ch. 6) "We assume that the general citizen's perception of the world is affected by his church, his vocation, his party, his lodge, and his newspaper, but we have not taken the trouble to study these influences".

This of course is typical of the approach made by Bruner and others who say that all perception is to some extent social. (Bruner and Postman, 1948) They stress the need for a comprehensive theory of perception which would take account of the following factors - a description of the physical stimulus and the environmental conditions associated with the arousal of experience, a delineation of the role of the organism in perception, and a description of the structure and characteristics of the percept. This approach to perception has been carried even further by the attempt of some psychologists to integrate the study of perception into the total field of personality. Examples of this may be found in the following books - "Perception: an approach to Personality" (Blake and Ramsey, 1951) and "Personality through Perception" (Lewis, Witkin et al., 1954). While these studies are interesting, they tend to be confusing and it would seem that the reaction against psycho-physical methods and theory has almost swung too far in the opposite direction. We do need theories of social perception, but how far can we say that these different types of perception rest on a continuum of perceptual experiences? Allport has raised the problem of these complex stimulus situations and whether, in fact, we need two or more definitions of perception to explain these phenomena. (Allport, 1955)

A major problem in comparing these different types of perception is in the lack of operational terms and definitions. (Bevan, 1958)

Arising from the nativist-empiricist controversy on the origin of perception we find many experiments on the role of past experience in perception. Here, of course the work of Bruner and others is relevant. Postman and Leytham working on hypothesis theory found that past confirmation through experience is important in perceptual selectivity (Postman and Leytham, 1951) Henle, in an interesting experiment, also showed that perceptions are built out of past experience with identical or similar material or situations. (Henle, 1942) Hilgard (1951) discusses the role of learning in perception. While admitting that some factors are innate, eg. sensory acuity, he believes that Tinbergen's concept of IRMs is inadequate, and that experiments on constancy and recovery of sight in adults, show the importance of the learned factor in perception.

The concept of "set" is not a new one in the history of psychology, even though its name and importance may have changed. Gibson explains its origins in the Wurzburg school where Ach found that determining tendencies need to be distinguished from associative strength, even though they may be related. (Gibson, 1941) At that time, to quote Gibson, a "set" was "Something which selected from among the various possible associations or reactions of the moment, that one which was congruent with the task". Although never entirely neglected, the concept of set has gained new importance through the directive-state theories of perception. Recent experiments have shown many of the characteristics of "set" and Allport maintains that these tend to be



also characteristic of perceptual processes as such. (Allport, 1955)

Gibson and Vernon have described in their own work how sets may be constructed with or without explicit instructions, how they may be temporary or permanent, and how problems of communication may mean that a set imposed by the experimenter is not adopted by the subject. (Gibson, 1941; Vernon, 1952)

Experiments on set have been made by Bruner and Postman. In particular they have shown how single sets mean more "efficient" perception than multiple sets, although they recognise the complex interaction that must take place when more than one set is operative. (Bruner and Postman, 1949)

These studies of set are useful, but psychologists still find it difficult to give explanations rather than descriptions. In the article mentioned above, Bruner and Postman point out that the concept of set has many dimensions, and that single sets are artificial creations of the laboratory, since in normal situations the sets will be exceedingly complex. These theories derived from studies of visual perception have been partially confirmed by other experiments, such as that of Talland (1958) on auditory perception. He felt, however, that the Bruner-Postman work was too simplified to be adequate, and that we have not yet tackled the problems of how a set is established for any one individual, and the boundaries within which selective effects of set operate.

It has been a fault of psychology that for many years it has neglected the problem of meaning, almost taking the original view of Titchener that meaning is not relevant to science. Higginson made an evaluation of the use of meaning because he felt that the present neglect of the topic was inconsistent with the principles of description and explanation, and that

it made methodological procedure inadequate. (Higginson, 1937)

Bartlett realised that all aspects of a situation must be taken into account and he showed that differences in meaning between individuals could in fact be problems of communication. (Bartlett, 1932)

We also owe a debt to Bartlett in his use of "meaningful" material in psychological experiments to replace the emphasis on so-called "nonsense syllables". Experimental studies of meaning have been carried out (see Mosier, 1941; Noble, 1937), but as Allport (1955) has pointed out, it is difficult to isolate meaning from language and this would seem to be essential for an adequate study. An intensive study of meaning has been made by Osgood and others, with both an evaluation of theories of meaning and a practical attempt at measurement. (Osgood, Suci and Tannenbaum, 1957) This is an experiment relevant to perception, and they have evolved some interesting theories, eg. the principle of congruity. They do not seem to escape the danger, however, of relating meaning purely to verbalised language and communication.

From the study of meaning we can now turn to a brief survey of the relevant literature on the Allport-Vernon Scale of Value, which has proved a useful tool for psychology both in its original and revised forms. Reviews have been written which show that it has been applied to a wide range of problems. (Cantril and Allport, 1933; Duffy, 1940) Woolbert (quoted in Allport and Cantril, 1933) made an interesting study on how far newspaper items selected by people corresponded with their predominant interests as measured by the Allport-Vernon scale. He found a high positive correlation between the group scores on the A/V and the

recognition of relevant items, and a high negative correlation between the group scores and items which were passed over in the newspaper. The exact magnitude of these relationships is questionable but the direction of the correlations show the effect of readers' interests on their perusal of the daily newspapers.

Several other studies have shown that ideal figures, leadership figures and ideas of self-fulfilment are modelled to a certain degree on the subject's own interests. Most studies show fairly consistent results, for instance, on the differences between sexes where men tend to be more theoretical, economical and political, and women more aesthetic, social and religious. Recently the Allport-Vernon scale has been used in the study of perception to discover the relationship between personal values and perceptual processes. (eg., Bruner, Postman and McGinnies, 1948) Certain problems of validity are raised by the scale, since the exact meaning of the values is not easy to define and it is difficult therefore to compare these values with other test-material. To assess these problems and to make some attempt to analyse what the test really measures factor analysis has been used in several studies. Brogden (1952) tried to extract factors to see whether the items measured the primary traits on the original scale of values. He found eleven first-order factors of which four, the social, aesthetic, anti-religious and theoretical resembled those in the original test. The economical and political values were combined in the fifth factor. He also found that the religious items were particularly directed at an evaluation of religious institutions and were related to conventional Christianity rather than to personal faith or specific religious observance.

As the present study was concerned with religious affiliation some assessment must be made of the literature relevant to this topic. Sociological and psychological studies of religion will be discussed below, including the problems of measurement and experimental technique and the psychological aspect of theological concepts. Finally the denominational differences will be assessed as they can be drawn from the relevant theological, sociological and psychological literature.

In the study of religion as a social and psychological factor little work has been done since William James (1903). This intensive study, the data for which were taken largely from personal documents, showed how different religions were related to different personalities, in that they helped to determine the individual's total outlook on life. James examined the processes of conversion and the characteristics of saintliness and mysticism. In many ways this book is too descriptive and subjective but it is a worthy attempt to examine a field of human experience which has not received the attention it deserves. Since that time it seems that psychologists have been too much aware of the problems involved in any scientific examination of religious experience which attempts to analyse it and to compare it with other psychological facts. While this has also been true to some degree in many fields of psychology, it seems to have been a stumbling-block in the study of the psychology of religion. The problems of definition and of generalisation have been raised by the few studies that have been attempted, but the problems still remain inadequately observed, eg., Woodruff (1945).

Writers since James have been aware of the need to distinguish personal and institutional religion. Such a distinction must be clarified

before any definition can be attempted. James emphasised the personal aspect of religion, as it affected man in a state of solitude, and man's relationship to his own concept of divinity. Allport (1950) has also seen the need to make this distinction, and like James he adopts a personal emphasis. His definition is as follows:

"A man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own person, by finding the supreme context in which he rightly belongs." (Allport, 1950 p.142)

Oates (1951) who comments on this distinction has said that religion must also be seen as a matter of relationships, in which the institutional elements will appear, i.e., between men, and between man and God.

Measuring religious belief often proves to be the major obstacle in making any psychological or sociological study of religion. Argyle (1958) has given a good analysis of these problems and has outlined the usual indices. These include church membership, frequency of church attendance, saying of prayers, attitudes to religion and contribution to church funds (more relevant in the United States than in this country). But each of these is inadequate and, as Argyle has pointed out, when we have designed an ordinal scale of measurement we can say little or nothing about the distance between the ranks of the scale.

Despite the difficulties of measurement psychologists have felt the need to study religion in a scientific way. They have James' interest in objective analysis, but they have attempted to control their studies more carefully. Argyle (1958) believes that the results of religious studies can be relevant to religious practices. Such studies can

elucidate the conditions under which people become "religious", the influence of religion on other dimensions of behaviour and the empirical laws governing religious behaviour which may help to explain certain phenominon. In the latter category Argyle mentions the change of religious observance with age, and the ratio of men and women found in membership of religious groups. Most studies of religion have concentrated on attitudes, values, etc., and have often used the Allport-Vernon scale of values. Two such studies (Sappenfield, 1942; Woodruff, 1945) show certain differences in attitude between denominations, but also emphasise the complexity and diversity of the factors involved.

Sappenfield studied the attitudes of Jewish, Protestant and Roman Catholic students to war and communism, birth-control, conservatism and radicalism. On the latter scale he found that the Roman Catholics were most conservative, the Jews most liberal and the Protestants were intermediate. The subjects rated themselves on these scales and also they gave a rating for the other two religious groups represented. Woodruff's study was designed to see what could be learned about the effective values of young people in relation to their religious background. The twelve groups of subjects represented different denominations, and also different regions of the United States. Using the Allport-Vernon scale he found that religion was the most variable value, and that those with high religious values relate it to other aspects of life. Woodruff concludes that although the religious factor may be important it must be considered in relation to all other types of experience. He also pointed out that differences within denominations may be as great or greater, than differences between denominations, and that generalisations about

denominations must be made with this in mind. Welford (1946) made a deliberate attempt at an experimental study of prayer: he was concerned less with the results of the actual study than with the attempt to show that religion was a field available for such experiments. In this respect he found that familiarity of the material, and subjective rating were difficult to control, and this throws light on the problems raised by these projects.

The experimental evidence, although small in amount is interesting because some attempt is made to control the variables involved. The literature to which we now turn presents more descriptive data on the relationship of religion to other factors such as age, social background, environment and personality types. Argyle (1958) analyses various sociological factors which show how education, sex, etc., are related to religious differences. For example he finds that in the 16-30 age group religious activity generally declines and that a college education may exert pressure either for or against religious beliefs and practices. Argyle also brings personality factors into this discussion, as he mentions the role of authoritarianism in religious practices, since this trait is higher in religious than in non-religious people, and especially so for religious conservatives such as the Roman Catholics. He finds a higher rate of suicide among Protestants (originally discovered by Durkheim) who tend to be more intropunitive and have guilt feelings which are difficult to absolve.

Dunlap (1946) points out the need to study the function of desire in religion, how it has become incorporated in religious customs, such as the use of amulets for protection and baptism for purification. These customs

have evolved into elaborate ritual, and Dunlap believes that we should make some attempt to study their original form and purpose. More recently Oates (1957) has said that the laws of personality that operate through defence mechanisms are also important in the spiritual development of the individual. This is a rather general analysis since he cannot provide specific evidence, and it would be difficult to isolate these mechanisms. However, it is relevant to note that mechanisms such as identification and sublimation obviously play an important role in the determination of spiritual characteristics. On a wider plane we find the distinction made by James (1903) between the "sick soul" and the "healthy minded-soul". In this analysis he related the influence of religion to the total personality structure. The "sick soul" is said to be overcome by a sense of sin, and is concerned with a world that is predominantly evil. The "healthy-minded soul" recognises sin for what it is and regards it as something external and irrational which must be removed, and it regards the goodness of man and creation as basic to its belief in positive living. These attitudes will be reflected in all aspects of the personality.

In a study of anal characteristics Beloff (1957) makes an incidental reference to cultural differences between Catholicism and Protestantism. Early toilet training of children is related to the values of the parents and Beloff gives two quotations which emphasise the close affiliation between Protestantism and a concern with order, cleanliness and sobriety. On a wider historical basis the relationship between religion and economic development has been the source of many theories and R.H. Tawney (who introduced such a theory in 1922) and Max Weber (writing in 1930) are but



two of the sociologists and historians who have seen an apparent connection between the Protestant virtues of industry and orderliness and the development of capitalism as it is found in Western Europe. These analyses are interesting but are not directly relevant to this study except in that they show the wide diversity of attempts to relate religion to other variables.

From the rather general topics discussed in the preceding paragraph we may turn to specific concepts which have been analysed. It would appear that psychologists have largely neglected concepts such as sin and guilt and the need to find their origin and their psychological determinants. The work of William James has already been discussed and more recent work is rather limited both in its amount and in its scope. Thouless (1928) shows how a problem lies in the distinction between realising a sense of guilt and preventing it from becoming a morbid obsession. He believes that the Roman Catholics overcome this by the use of confession. He also discusses the place of worship in the different denominations, for instance the lack of external tangible objects in Protestant worship. These ideas are interesting, but there is a need to go more intensively into the phenomenon of guilt as such. Allport (1950) has made an analysis of intention, which he believes to be important in the study of religion, particularly as it is related to other aspects of experience. The concept of intention is a vital part of Catholic doctrine, and Allport has examined the means by which it is included in Catholic ritual and practice. Catholicism analyses the grades of intention, such as the actual, virtual, habitual and interpretative. Allport believes that individuals may be characterised by one of these grades of intention and

that it will therefore be useful in assessing the relationship of the individual to his future, to his desires and to how they may be achieved.

The authors mentioned above have attempted to study theological concepts in a psychological way. They do tend to deal with these problems in a piece-meal fashion which is unsatisfactory. More material seems to be available in books which have a sociological orientation. Dunlap (1946) discusses at length the nature of religious symbolism and the concept of sin, with a division between original sin and that committed consciously. The practice of confession is mentioned, with its efficacy in helping individuals to forget their sins and make a new and positive approach to life. Oates (1957) makes an interesting, although over-simplified, classification of stages of religious maturity in Christianity, and how the relationship of individual desires, group structure, moral codes and altruism change with the stage of maturity attained by the group.

These discussions are useful but tend to be of peripheral interest, and for direct discussion of issues which must be primarily theological we have to turn to denominational sources. In a symposium edited by Todd (1956) the Roman Catholic ideas on morality are clearly put forward. Here the Church teaching is given and it is related in an extremely practical way to everyday experience in international affairs, teaching the young, attitudes to sex and the responsibilities of authorship. It is to denominational sources that we must also turn for any discussion of Church organisation, doctrine and practice. Godwin (1951) explains the development of Methodism in the history of revivalist groups, while Baker (1947) attempts to give an overall picture of Methodism. For the Roman

Catholic point of view there is plenty of literature provided by the Church itself. Adams (1934) has written a more detailed statement of Catholic beliefs and their historical origin.

Denominational sources tend to concentrate, quite understandably on their own viewpoint, and it is therefore difficult to find literature which directly compares Protestantism and Catholicism (in their widest meaning) and which is not propaganda for either group. Some comparisons are obviously made as can be seen from the literature reviewed above, but these tend to be detailed and unrelated to major theological differences. Argyle (1958) attempts to show the different characteristics of the two groups as he discusses factors influencing religious behaviour. The following characteristics are summarised from his book. Protestants emphasise private worship, and the need for redemption; they are intropunitive and susceptible to guilt feelings but are not authoritarian; they have high suicide rates but low delinquency rates; there are more women than men in church membership and adolescent conversions are common although gradual. Roman Catholics accept the whole range of traditional belief, are susceptible to social pressure and emphasise public worship; their concept of God is as a projection of the super-ego, and there is a compulsion to attend church; the distribution of the sexes in church membership is approximately equal and adolescent conversions are rare. This summary gives some indication of the scope of Argyle's investigations, and there is a need for further analyses of this kind.

As a contribution to the literature on the relationship of psychology and religion the present study attempts to give descriptive data on the differences between Methodism and Roman Catholicism which are reflected

in perceptual processes. At the end of Chapter 4 profiles will be found of the "average" Methodist and Roman Catholic as they appear from the literature discussed above. These can be compared with similar profiles of typical Methodist and Roman Catholic students as they appear from the results of the present study. It is hoped that the results will elucidate the relevant facts and theories discussed in this chapter; also that some estimation may be made of the problems of investigating religious behaviour in experimental conditions. It will also be interesting to note the type and amount of data that are obtained from such a study which is designed explicitly to investigate these phenomena. As can be seen from the present chapter the relevant material is inadequate both in quantity and quality and it needs to be carefully sifted from the theological, sociological, or psychological context in which it may be found.

## CHAPTER 2

DESIGN OF THE EXPERIMENT

It was felt that some attempt should be made to obtain a representative sample of perceptual situations, so that the relationship between the perception, comprehension and religious affiliation could be seen in connection with a larger selection of stimuli, than would be possible with one test alone. The tests designed could be classified according to certain criteria, which while not entirely satisfactory as representing levels of perception, do give some indication of the difference between the tests. All the tests were primarily concerned with visual perception. A further description of the design of each test follows this more general account. The choice of subjects, who represented two denominations of the Christian Church, is also described below.

The tests were varied in complexity. At its simplest level the stimulus was a representational outline drawing of a familiar object; secondly a stimulus word was presented in the form of a sentence completion test so that words could be studied in an appropriate context; thirdly a prose passage was given which was a more complex form of verbal stimuli in that it was logical combination of words which would demand comprehension of the words both individually and as they were associated in the passage; fourthly a series of social situations was presented where the subject received stimuli from the actual content and from its associations in past

experience and where she had to participate actively in giving a solution based on her comprehension and experience of the situation.

The tests also varied in the degree of comprehension demanded from the subject. The drawings representing household and religious objects had to be recognised as such from their representation on the slide and this might be related to the comprehension of symbols at a fairly simple level; in reacting to the sentence completion the subject had to comprehend the meaning of the word, and fit it into an appropriate context; with the prose passage the subject had to assimilate the passage for recall ~~and further~~, and interpret it in order to answer questions asked by the experimenter; in the social situation the subject had to understand the meaning of the situation, give it an appropriate context in relation to her own experience and then give her advice on the situation.

The tests were finally varied in the degree of social involvement imposed by the stimuli upon the subject. The drawings were associated with inanimate objects and only indirectly through symbolism with people and ideas; the sentence completion involved concepts, which were also indirectly concerned with people and abstract ideas, especially in the process of communication; the prose passage was quite definitely a story about people, although the characters were removed from reality and it obviously belonged to a primitive culture; the social situation represented the highest level of social involvement as the subject was presented with descriptions of familiar types of people and situation and in giving advice she had to relate herself to them.

In discussing the validity of these criteria and the levels represented by them it is difficult to say how far they are representative of all perceptual situations. Obviously it would be impossible to get a true representative sample and the tasks chosen must be those which can be studied effectively under controlled conditions. The more complex the task, of course, the more difficult this becomes and Allport has questioned whether we can say that such complex tasks as for example the Rorschach test are perceptual. (Allport, 1955). All the criteria that have been applied here are but a sample of all the possible criteria, but they do provide some measure of how far the tests may be compared with one another and generalised to situations outside the laboratory. We cannot say that the levels represented by the tests within the criteria are equidistant from each other and it is indeed difficult to classify the tests or give an objective measurement of the differences between them.

The choice of the tests rests on the assumption that these are differences which must be taken into account. They represent some of the wide range of differences between perceptual tasks outside the laboratory, although there the complexity of human perceptual activity would make the isolation of any particular element difficult. It is relevant therefore to look at the generalisations which may be made from these tests, and the ways in which they may be considered to be representative of situations outside the controlled framework of the laboratory. A fuller account of the problem of generalisation of results will be found in Chapter 5 in Discussion of Results. Here we are concerned with the separate tests. The drawings of the first test may be

comparable with simple visual material, both direct and symbolic, with which we are continually confronted, particularly perhaps in the sphere of advertising. The sentence completion test is more related to the communication of ideas and the problems of comprehension that are inherent in this. The story presents the subject with unfamiliar material in a relatively familiar form, and this may be compared with any prose passages which the individual must interpret according to his own experience, eg, newspaper articles etc. The Social Situation test represents the kind of social situation with which every individual is at one time or another confronted and to which he must give a response either in action or opinion.

The analysis of each test will be explained either in the description of the design of the test given below or in Chapter 4. In most cases the analysis could not be designed until the data had been collected, and most of the analysis is of a classificatory nature. The following statistical measures were used to test the significance of differences between groups etc:-

1.  $\chi^2$ : mainly 2 x 2 contingency tables; also 3 x 2 tables.
2. T-test to assess the difference between means.
3. An approximate calculation was made to test the difference between proportions so that this might be applied to the raw results without any further calculation. The maximum possible S.E. was calculated on the basis of the two groups having equal numbers of 21 in each. From this the necessary difference for significance



was calculated.

p - .05: difference must exceed 6.5

p - .01: difference must exceed 8.5.

These differences are rounded to .5 to give fairly wide range for error, since the group totals did not always equal 42 (ie, the total number of subjects). This analysis is inevitably rather crude, but it did give some measure of variation between the groups. This S.E. was used in the analysis of tests 2, 3 and 4 where the classification showed differences between the religious groups, but where it was felt unnecessary to do separate calculations. For example it was used in the classification of the answers to the questions of test 3 where the Methodists and R. Catholics tended to group together under two separate categories.

The design of the separate tests will now be described, and the tests will be referred to as follows -

- Test 1 Visual test
- Test 2 Sentence Completion
- Test 3 Story
- Test 4 Social Situation.

TEST 1

This was designed to represent the simplest level of visual perception, but it was difficult to control the associative strength of the stimuli. The purpose of the test was to see whether the religious groups reacted differently to symbolic material which could have religious significance. There was no definite hypothesis concerning these differences, but it was thought that religious denominations would vary in their attitude to, and their use of, symbolism. From relevant experiments it was deduced that the values related to religious affiliation would be reflected in the perception of symbolic material. Bruner and Postman have shown that value leads to the perceptual accentuation of symbolic material, but the relationship between the two factors is extremely complex and must be related to the material, subjects etc. (Bruner and Postman, 1948b).

Ten objects were chosen which could have religious significance - bell, book, candle, chalice, church, cross, crown, music, sword, star. It was difficult to find these objects, and it was impossible to equate them in their degree of religious significance. Some objects, eg., the cross and the church, seem to be predominantly religious in significance, while the significance of others, eg., the book and the music seems to be very ambiguous. All the objects were familiar to the subjects. Ten household objects were then chosen to pair with the ten religious objects - bed, chair, coathanger, key, lamp, saucepan, scissors, spoon, table, vase. The choice of these ten HOs was based more on their

ability to be matched with the ROs than on their intrinsic significance. Once again, although not equated in size, shape, or meaning, they were all familiar to the subjects. Ten pairs of objects were chosen so that the test would not be too fatiguing. Two pairs of sample objects were also chosen at random, which were in no way connected with any of the test pairs - bucket and castle, bottle and house.

Each of the pairs of objects was drawn on white paper, with black ink in 7 inch squares. The objects were represented by outlines with very little detail. On each drawing the objects were placed at right angles to each other, and at 45 degrees from the vertical, so that the top of the object either faced the top left or top right corner of the square. For copies of these drawings see Appendix I. This made the objects equally biased for the subject, that is the subject could not favour the horizontal over the vertical or vice versa. These drawings were then filmed and made into 35mm slides. To avoid any bias that the subject might see one direction before another, eg., the top left rather than the top right, it was decided to reverse some of the slides for each subject. This was done simply by reversing the slide in the projector, except with the "music & saucepan" where a separate slide had to be made with the objects pointing in the other direction.

All the slides were arranged in alphabetical order according to the name of the RO on the slide. Then for each subject, by use of random numbers, 5 ROs pointed to the top left of the slide, and 5 to the top right. Also the total order of slides was randomised for each subject to cancel out any consistent practice effect. This arrangement is best

illustrated by an example.

Subject 1 saw the slides in the following order, and the slides where the RO pointed to the top left corner are underlined:

1 10 7 2 8 3 5 9 4 6.

As these randomisations were worked out beforehand it was easy to arrange the slides in the correct order and position for each subject. Before describing how the slides were projected it is relevant to discuss some of the problems raised. The objects each filled a certain part of the square, with no relation to their proper size. The only object of "real size" was the pair of scissors. The objects also varied in shape, and one might be more dominant because of this, eg., the vase occupied a larger area than the cross. Extra detail on some figures also has to be taken into account, eg. the book and music had lines other than outlines. It also seemed that certain objects might be more familiar at any angle, eg. the sword is not necessarily seen with the hilt uppermost, but a bed would be more difficult to recognise at other angles. All these points emphasise the differences between objects and slides, but in fact, it would be almost impossible to eradicate some of these under any controlled conditions. As it happened the subjects' estimation of the more difficult slides did not seem to accord with that expected by the experimenter.

Full details of the experimental situation and of the projection of the slides will be found in Appendix VI. It is sufficient to say here that the exposure was constant at 1/100th second for all trials and subjects. It was felt that this speed was neither below threshold for the majority of people, nor too easy, and a constant speed was more

suitable in this experiment than finding thresholds for each subject. In fact the exposure may have been too slow and greater differences might have been obtained between groups at 1/150 or 1/200 second. A fast speed and this method of projection were used since the conditions of perception must be abnormal to some degree to accentuate the differences. This may mean greater difficulty in generalising from the result of the test, but control of variables is necessary for any experimental study. Other constant factors of projection were the brightness of the screen and the room, the distance of the screen from the projector and from the subject. This arrangement is explained in Appendix VI.

A full account of the instructions will be found in Chapter 3 in procedure, but it is relevant to mention here that the instructions were designed to impose a set on the subject for seeing ROs and HOs. The order of these in the instructions was randomised to prevent consistent perception of one type of object. It was thought necessary to try and impose a set, since this controlled the range of answers to some degree, and thus made it easier to analyse and compare the responses of the subjects. For a discussion of the problem of set see Chapter 1 on the relevant literature.

Also in the instructions the subject was told that she might ask to see the slide again. The limit imposed was three trials for any one slide. E did not give a second or third trial unless requested to do so by S. This placed the responsibility of making the decision on the subject rather than on the experimenter. It also prevented S from feeling that she had given a wrong answer because E showed her the slide

again. It did, however, pose the problem that some subjects usually asked for a second or third trial while others would not go beyond the first trial.

After the projection of the slides the subject was shown the original drawings and was asked to identify the religious object in each pair. This acted as a check on the choice of religious objects. Very good agreement was shown by the subjects; only 3 subjects gave different answers (all Roman Catholic). Two subjects identified the key instead of the bell, and one subject gave the spoon instead of the book. Other variations in the description of the objects are given in Chapter 4 on Results.

The analysis of this test was mainly concentrated on the subject's immediate perception: the following list shows the broad categories of analysis -

1. Trial at which objects were reported correctly.
2. First type of object identified on each slide.
3. Significance ascribed to the first object identified.
4. Number and type of objects omitted.
5. Effect of the set on the responses.
6. Descriptive data.

The descriptive data were analysed to find the variation in the responses given. More might have been done with the responses given on the second or third trials, and how far the subjects changed their responses in these later trials if time had permitted such further analysis.

TEST 2

As explained earlier the sentence completion test gives a good indication of the meaning and application of words as they are perceived. The purpose of the test was to discover any differences in meaning ascribed to the words which could be related to differences in religious experience. The sentence completion is a fairly standardised test and it allows a wide range of opinion in a controlled situation.

Much research has been done on the form and analysis of the sentence completion test and Sacks and Levy (1950) summarise the history of the relevant research. It was used originally by Tendler in 1930 to bring out emotive responses as an alternative to the word association test. Lorge and Thorndike related sentence completion responses to personal traits in 1941, and in 1946 Rohde and Shor developed it as a clinical measure. The form and analysis of the test vary considerably according to its purpose and many experiments have been designed to find suitable techniques. Stein in 1947 attempted to find the differences in response between sentences which were personal and those which were impersonal. Rotter and Willerman, also in 1947, claimed that their test showed high validity as an evaluative technique, and that it showed potentialities for measuring attitudes with freedom of response and an objective scoring system. Sacks who devised a test about the same time emphasised the relationship between the items and selected these so that certain areas such as family and interpersonal relationships could be studied intensively. Interpretation could then be given of

each area with a separate rating for the degree of disturbance shown by the subject.

The quantity of research on the sentence completion test in recent years has justified its claim that it can be adapted for many different purposes. It was believed in the present study that if differences in meaning existed between the religious groups, these would appear whenever the subjects perceived these words, and that the differences would be most apparent when the stimulus situation was left open for the subject to complete. It was hoped that the subject's responses would be based on her religious experience without her being aware that the words had any direct contact with religion.

To avoid any direct religious context, words were chosen from the Shorter Oxford Dictionary which seemed to present possible areas of difference, but which could be of wide application. This selection had to be rather arbitrary, and frequency or difficulty in meaning could not be taken into account. 40 words were finally selected, with little overlap in meaning although in some cases words were deliberately chosen to facilitate the comparisons, for example, luck, omens, fortune and superstition. Generally the words were related to moral and social issues, in the widest sense, although it is difficult to give any exact classification. The type of words chosen can be seen from the following examples - responsibility, ceremony, man, prejudice, morality, chastity etc. The beginnings of sentences which incorporated these words were designed to make the sentences neutral in value judgment, approximately equal in length and in the type of sentence. Sentences which would



provoke a definition were avoided, eg., "Abstinence is . . .". Definitions of words are too often merely stereotyped social responses, which have little personal relevance for the subject. While avoiding this extreme, it was also necessary to avoid the other extreme of making the sentence too personal. In personality tests such a personal response is sought, eg., the Rotter Sentence Completion test (designed in 1947). In this experiment both personal and social elements were needed, but with a greater emphasis perhaps on the latter. The sentence beginnings were therefore impersonal, that is, they did not relate to any person or groups of persons, and the subject was free to give a personal response if she so desired. By controlling these factors the subject was free to make her own value judgments and to give any religious application to the sentence. A copy of the sentences given to the subjects will be found in Appendix II.

It is relevant to mention here some of the problems raised by the test. The sentences obviously varied in difficulty since the sentence beginnings were deliberately different and word frequency was not controlled. One of the most unfamiliar words was "licence". Some of the sentence beginnings were not as good as others, and due to an error in duplication two were the same, i.e., nos. 34 & 35. No. 7 - "It is difficult to condone . . ." was obviously too negative a statement, and No. 26 - "Humanism as a belief . . ." was misread by several subjects as "Humanism is a belief . . .".

The full procedure will be found in Chapter 3; the sentences were randomised and then duplicated on a form which was the same for all subjects.

The instructions were printed on the form and were designed to encourage spontaneity of thought without carelessness, as the subject was allowed to return to any omitted and was assured that there were no right or wrong answers.

The results of this test were extremely difficult to assess in quantitative terms. The usual means of analysis for a sentence completion test, eg., verb adjective quotients, length of completed sentences, and need analysis are more suitable for personality study where individual rather than group variables are sought. The following classification was evolved from a small pilot study on students of psychology. Some degree of passivity/activity might also have been assessed. The main problem lay in establishing criteria for these categories, so that the experimenter could make reliable judgments, and so that the same criteria might be applied by other people. This analysis rests mainly on the subject's manner of approach to the word stimulus, rather than the content of the completed sentences. The categories are best illustrated by examples from the results.

1. General or specific: a sentence had to refer to some object, person, event, or be qualified in some way to be specific.

eg. General - "To seek a fortune . . . is adventurous."

Specific - "To seek a fortune . . . leads many people  
out to Africa."

2. Impersonal or personal: a sentence had to refer to the subject herself or to any other person or group of persons specifically, to be placed in the personal category.

eg. Impersonal - "With tradition . . . many impracticable conventions have grown up."

Personal - "With tradition . . . Nelson's words are safe."

3. The value-judgment: the subject could give the word no value, a positive evaluation, or a negative evaluation. (Difficulty was occasionally experienced in classifying under these headings.)

eg. No value - "A belief in luck . . . is associated with the Irish."

Positive - "A belief in luck . . . makes life more pleasant."

Negative - "A belief in luck . . . is erroneous."

4. Religious content in the sentences: this was defined as any reference to any divine power, the church or any of its ordinances.

This is best illustrated by examples.

"Many relics . . . have been found of the Saints."

"By means of a hierarchy . . . the Church has unity."

"The relationship of man to . . . God is infinite."

Each sentence was classified on each of the four categories, and a quantitative measure could therefore be obtained for each subject and thus for the two groups which showed the number of sentences completed and how they were divided in each category. It is difficult to say how far these categories are mutually exclusive. Nos. 3 & 4 seem quite independent of the others, but 1 and 2 are linked only in that a personal response will generally be a specific one, for instance, the example given above for the personal category.

Some attempt was also made to combine the words into areas based partly on the idea of Sacks in his Sentence Completion test (Sacks and

Levy 1950) which isolates particular attitudes in areas such as home, family, friends, etc. In this study the words were divided into 14 areas with a maximum of 5 words in one area; some words could only be treated individually, eg., prejudice. For full list see Appendix II. However, it was found that the words could not be grouped satisfactorily in this way because they were not close enough in meaning to be truly comparable and that it added nothing to the results of the test.

The main analysis was concerned with the descriptive content of the sentences, which was classified for each sentence so that some comparison might be made. The range of the content varied greatly between the sentences and this analysis is bound to be qualitative rather quantitative. But it did provide some way of measuring the differences in emphasis and meaning ascribed to the word.

TEST 3

The story was used to test the effect of religious differences on complex material which although relatively familiar in form was unfamiliar in content. It was hoped that some estimation could be made of how far religious ideas would be projected on to such material both in recall and interpretation. Bartlett (1932) found that his subjects transformed unfamiliar material in recall by making it more familiar, that is, by rationalising those elements which were culturally abnormal, and omitting those elements that could not be fitted into any appropriate frame of reference. He also found that social pressures were very important in determining the direction of these transformations. Some further evidence comes from an interesting cross-cultural experiment by Nadel (1937). He gave two African tribes some story and picture material to recall, containing unfamiliar material. Nadel found that the differences in recall which emerged could be related to differences in tribal background, eg., one tribe which stresses logical cohesion and rational elements places greater emphasis on realism in their art and religion.

The story used for this experiment came from a book of myths and fables of the South African Bushmen (Markowitz, see Appendix III), written in English, yet preserving as far as possible their idiom and the traditional way of recounting these stories. It was of approximately 350 words and was used without alteration. A copy of this will be found in Appendix III. It was thought that religious ideas might be projected on to this story because while not explicitly religious, it

deals with a moral issue, ie., man's mortality, which has its counterpart in Christian theology and tradition. This analogy could not be applied too rigidly, but the parallel was sufficient to allow comparison without making the purpose of the test explicit. It was fortunate that the story had no definite cultural context and that the style and language were unfamiliar enough to attract the subject's attention.

The Subject read the story (see Chapter 3) and was asked for two recalls, one immediately and one after a filled interval in which the Subject was doing tests 2 and 4. S was not aware that she would have to give a second recall. From the results obtained it was obvious that the story was not difficult enough to give any major differences between the subjects on the accuracy of reproduction.

To measure the correctness of recall the story was divided into sections, and each section was assigned a score. For example, the first paragraph was assigned three marks for the three ideas -

- a) the moon does not die altogether when it dies,
- b) it keeps its backbone, becomes round,
- c) waxes and returns to life again.

A full list of the sections and the scores will be found in Appendix III. This analysis gave a score for each subject both for each section and for the whole story. These sections also grouped together into areas, so that the subjects' emphasis on any part or characteristic of the story could be shown, eg., the area on the moon's omnipotence over the people consisted of sections 1 and 6. (Section 1 being the first paragraph and Section 6 consisting of the sentence where the moon speaks to the

child and tells him what to do) In fact there were very few differences in the area scores, but this was due to the fact that the story was not difficult enough.

Following the second recall, S was allowed to read the story again and was then asked nine questions verbally by E and wrote down her own answers. These questions were designed to bring out the analogy with Christian ideas and to make S interpret the story in the light of those ideas. This part of the test was more successful than the recall, and it is interesting to note from it how perception and interpretation are linked. The questions asked by E are given in full in Appendix III. These questions dealt with elements of the original story which could be related to Christian ideas:-

No. 5 - "What do you think of the moon's action in making the people suffer because of the child's disobedience?"

In the story this related to the moon's punishment of the "people" because the hare-child had disobeyed the moon; in the Christian parallel this may be related to the punishment on mankind after Adam's fall from grace in the garden of Eden. These questions, of course, could only be a sample of all the possible ideas, but it was felt that these were the most relevant issues without over emphasising the analogy between the story itself and the Christian myth. In all the questions the onus of interpretation was placed on the subject as each contained the words - "What do you think . . ."

Apart from this quantitative measure of recall it was difficult to assess other differences. It might have been possible to analyse how far the subjects retained the style and phraseology of the story as

Bartlett did in his own experiments, but time did not permit this.

I did, however, make note of any interesting deviations in the recalls which the subjects had introduced into the story. These will be found in Appendix X.

The answers to the questions were analysed purely on their content and a classification was designed to bring out any differences. Once again this is a qualitative rather than a quantitative measure but it did give interesting material on the differences in ideas and interpretations between the religious groups.



TEST 4

The Social Situation, as explained above, is the most complex of the tests, and perhaps the furthest away from "pure" perceptual processes. But it is perceptual, in that the subject must read the verbal situation and then interpret and give advice according to her own experience, values, etc. It was designed to bring out any possible differences in experience of and attitude to certain social problems and situations, and to see how far these differences were related to the religious affiliation of the subject. Weingarten (1949) made a study of projection in perception and concluded that projection does occur when we consider other people's problems, and that the individual selects and organises his perceptions according to his experience and then imposes on other people his own related feelings and emotions.

The test was based mainly on Helen Sargent's Insight Test. (Sargent, 1953) The situations used were, however, mostly original. It would be impossible to make a truly representative sample of all social situations; these ten were chosen because differences might occur but they were not questions concerned only with religious values. For a full list of the situations see Appendix IV, but the situations chosen ranged from architecture to war, suicide, church attendance, literary freedom, marriage, etc. Variety was sought to interest the subject, and to reduce the possible religious bias also to see whether religious affiliation affected a wide range of social contexts. The number of situations was restricted to ten because of the time factor. The subject was allowed as much time as she liked and with more situations the test

would have been too tiring. The subjects wrote their own answers for each situation.

The people mentioned in the situations were very barely described and were different for each situation. Also the situations were deliberately left open with no judgment given. These factors placed the responsibility of interpretation upon the subject. The same question was asked after each situation - "What would you advise him (her, them) to do?" This called for a personal decision from the subject, but since this was "advice" rather than direct action by oneself, as in - "What would you do?" some projection would take place.

It is obvious that the situations cannot be equated in difficulty or social importance but it seemed that a wide range of situations would be better for the purpose of the test.

The full instructions are given in Chapter 3. The situations were randomised and given in the same order to each subject. The instructions, which were printed on the form, urged the subject to think carefully but to be fairly concise. It is interesting to note the interpretation of this statement, since the time taken for the whole test ranged from 9 to 65 minutes.

The analysis was also adapted from Sargent although considerably modified. It was felt unnecessary in this case to do a detailed analysis of feeling or emotional involvement. (See Sargent, 1953) The analysis used here concentrated on the manner of approach to the problem, and made some estimation of how far the subject gave a solution to the problem. Examples from the raw results will best illustrate how each of the responses was assigned to one of the following categories. It was necessary to

establish some criteria for these categories to obtain reliable judgments.

1. S (Solution) where the subject gave a definite solution to the problem - eg. "The girl should take the job. One cannot stay in one's own group all the time and it will be good experience for later on, when she will want to settle down. A young girl should see life while she is still young" (No. 2 on job abroad)
2. I (Intellectualization) where the subject tends to "intellectualise" the problem and gives both sides of the issue without coming to a definite conclusion - eg. "The whole situation depends on the circumstances of the young man. If he has family attachments, it might be better for him to stay where he is. His capabilities as a soldier must also be taken into consideration. If he has the qualities of leadership, then he would probably be far more use as a soldier than in an administrative capacity" (No. 1 - war)
3. E (Evasion) where the subject evades the problem before her in some way and does not attempt to cope with it - eg. "It is, I think possible to emphasise social problems without being realistic to the point of crudity. He should go on in the way he has been writing, but with, perhaps, less crudity which, to me, serves no useful purpose" (No. 7 on literary freedom)

This analysis provides a quantitative measure, so that the categories can be compared between the groups and between the different situations. A more complex analysis might have yielded more information, but one is

then faced with the problem of creating a reliable classification. This was very much subjective analysis, but this is unavoidable, and E did apply the criteria described above as rigidly as possible. The most useful results were obtained from the content of the answers given. It was often difficult to condense all the data and inevitably some of the detail must be lost in this way. But this classification did show some of the differences between groups which might be related to religious affiliation.

ALLPORT-VERNON TEST

The Allport-Vernon test, a Scale of Values (1951 - Revised Edition) was also given to all the subjects to complete in their own time. This provided a standardised measure of the values and gives comparative data. Its practical value in this research lay in the fact that it is a standardised test, not connected with the design of this particular experiment.

### Selection of Subjects

It was decided to test the relationship of perception and religious affiliation by investigating two religious groups where there were known differences, but also a basis for comparison. Two denominations within the Christian Church seemed the most suitable for this purpose. To facilitate contact with subjects, and to ensure some control of the experiment it was decided to use religious groups within Bedford College. The Church Society, Methodist Society and the Roman Catholic Society were the largest denominational groups, but it seemed that the two latter provided the greater contrasts.

The choice of Bedford students meant that the following factors were controlled either completely or to a fairly satisfactory degree:

- a) sex - all the subjects were female
- b) age - most undergraduates come within the range of 18-23 years
- c) educational level - all undergraduate students
- d) social background - most Bedford students come from "middle class" homes
- e) college background - tends to be fairly homogeneous in a college of this size, although no check was made of the subjects' department.

It was decided to define religious affiliation in terms of membership of the denominational societies in college. It has been pointed out by Argyle (1956) that none of the indices of religious behaviour are really adequate: in this case society membership implies a certain interest in religious matters and a practical concern with the

belief and ritual of the Church with which they are affiliated. Although these societies generally attract the keenest members of the denominations in the student-body there could be no adequate control of the personal faith of the subjects. The Allport-Vernon scale of values did at least show the relationship of the religious value to other values.

The Methodist and the R. Catholic Societies were approached in the summer term 1958, by contact with the society secretaries. The purpose of the experiment was explained to them, and they provided lists of society members who would still be in college in the Michaelmas term 1958, ie., the present first- and second-year students. The secretaries were asked not to discuss the experiment with anyone and this request they seem to have respected. During the summer term a letter was sent out to all the members named; this letter asked for the co-operation of the student in an experiment on perception in the Michaelmas term and it requested secrecy. For copy of letter see Appendix V. This letter was sent to 18 R. Catholics, including 6 nuns, and 29 Methodists. In answer to this letter, the following replies were received before the end of the term:

R. Catholic: 8 agreed to help. No reply from the nuns.

Methodist: 18 agreed to help. 1 refused, because of work.

At the beginning of the Michaelmas term a further letter was sent out to the same students, excluding the 1 who refused and the 6 nuns. It seemed that the nuns provided too distinct a group to be included in the experiment. Also the names of some more Roman Catholic students were provided by the society secretary. All these were now second or

third year students. The letter again asked for co-operation and provided a time-table so that the subject could give her free-times. For copy of letter see Appendix V. This letter was sent to 17 R. Catholics and 28 Methodists. Replies to this letter came very quickly so that the experiment was started soon after the beginning of the term. Replies came from:

R. Catholic: 9 agreed to help.

Methodist: 18 agreed to help. 2 refused, because of work.

It is interesting to note that people who replied to the first letter did not necessarily reply to the second and vice versa. For statistical purposes it was necessary to have a reasonable number in each group, and it was decided to try and make each group up to 20 subjects. To complete the groups, the society secretaries provided the names of first year students who had attended society meetings early in the term. To these people a separate explanatory letter was sent -

R. Catholic: 15 letters. 11 students agreed to help.

Methodist: 10 letters. 4 agreed to help.

Two people replied without giving their names and several replied after the testing had been finished. Owing to pressure of time these subjects could not be used and it was also felt that it would be more difficult to conceal the purpose of the experiment when a considerable number in each denominational society had already taken part. Only 1 subject had to be left out of the experiment when it was found out that she knew the purpose of the experiment beforehand (fortunately before she had been tested). As far as could be ascertained the subjects



maintained secrecy as requested. It was felt that a knowledge of the purpose of the experiment would create a pre-supposition in the subject as to what response was expected of her. This would, of course, bias the results.

The testing of each subject is explained fully in Chapter 3. It is relevant to mention here that the subjects were very co-operative and that they seemed to be very interested in the research both during and after the testing. It was also fortunate that the subjects were generally punctual and that only 3 did not come at the arranged time. These 3 did come, however, when a second time was arranged. It was extremely gratifying to find subjects so helpful, especially those who had been apprehensive when they could not be told any details of the purpose of the experiment.

## CHAPTER 3

DESCRIPTION OF THE PROCEDURE

In this chapter, a description will be given of the procedure for each subject, with the order of testing, instructions etc. It was impossible to try out this procedure on any Methodist or Roman Catholic students, and the small pilot-study consisted of students from the Department of Psychology. But this did show that the procedure as such was fairly adequate for the purposes of the experiment. A discussion of the problems that arose will follow the description of the procedure.

The subjects were given a choice of times allowing about  $1\frac{1}{2}$  hours for the testing of each subject. The times taken by individual subjects showed considerable variation, from 1 hour 5 minutes to  $2\frac{1}{2}$  hours. All the testing was completed in a period of five weeks during the Michaelmas term.

A full description and diagram of the experimental conditions will be found in Appendix VI. It is sufficient to say here that the experiment was carried out in two small adjoining rooms, which were quiet and which were not disturbed by the activities of the department. S stayed in the smaller room the whole time and E remained in the adjoining room with the door left open. The projector was in E's room and S saw the slides through the screen which is part of the wall dividing the two rooms. E came into S's room to give and take the test material. The tests were

given in the following order -

1. Test 3: with first recall of story.
2. Test 2: sentence completion.
3. Test 4: social situation.
4. Test 3: second recall and questions.
5. Test 1: visual test.

The interval was necessary between the first and second recalls of the story, and the visual test had to be given last because the test material was specifically religious and it was felt that if given before any other test it would make S more aware of the purpose of the experiment.

When S arrived she was taken into the smaller room and asked to sit down at the table. The following introductory explanation was then given by E:

I am going to give you four tests, and I will explain each one as I give it to you. Please ask if anything is not clear. I shall be timing you, but it is not to hurry you, only for my own interest. I shall be in the other room all the time, so would you please tell me when you have finished each test. Finally I don't know what your writing is like, but I have to read it afterwards.

E then gave S the story to read with these instructions:

Would you please read with through once at your normal speed of reading.

When S reported that she had read the story, E took the story away,

and gave S the instructions for the recall:

Now will you write down what you can remember of the story as accurately as possible. Tell me when you have finished, but I will give you ten minutes if necessary.

Then S wrote down what she could recall, and this was timed by E. E then gave her the sentence completion form, and took the recall of the story. Instructions given:

Would you please read these instructions through, to see if they are quite clear.

The S/C instructions were printed on the form:

Will you please complete the following sentences, making them grammatically complete. Work straight through, and give a spontaneous response. If you do omit any, please return to them and circle the number. Work carefully and quickly - but there is no time limit and there are no right or wrong answers.

S filled in the form and this was timed by E. S. was then given the social situation test form, and was asked to read the printed instructions as above. Printed instructions for the social situation test:

Below you will find a number of social situations briefly described. You are then asked to give your advice on each situation. There are no right or wrong answers, and you are left to interpret both the situation and the personalities involved. You have time to think out your true opinion, but be fairly concise in your written answer. Work from No. 1 to No. 10 but you may omit and return to any if necessary.

S wrote her own answers for this and was also timed by E. When S had finished E gave her the following instructions for the second recall of the story:

Would you please try and write down again as much as possible of the story that you read earlier. Once again you will have ten minutes if necessary.

This recall was also timed by E. S was then given the story to read with the same instructions as above for the first reading. For the questions E came into the same room as S; instructions given:

Would you please write down the answers to the following questions. You are free to write as much or as little as you like.

E asked the questions verbally and S wrote down her own answers after each one. Following this E turned out the light in the S's room to allow for dark-adaptation. The door between the two rooms was still left open. S moved to sit opposite the screen and was told to look at the square which had been drawn on the screen, on to which the slides would be projected. In the centre of this square was an "x" which the subject was asked to fixate. After a couple of minutes E came into the room to give the instructions for the visual test:

I am going to show you two sample slides to get you accustomed to them. On each slide there are two outline drawings of familiar objects, and I want you to try and identify these as soon as they are flashed on to the screen. Do say immediately what you have seen, and make a guess if you are not sure. You

may see the slide again if you wish.

E then showed the two sample slides, and encouraged S to report what she had seen. As the connecting door was open it was quite easy to hear what S said after each slide. Following these, E then gave S the instructions for the ten test slides:

I am now going to show you a series of ten slides, similar to those you have just seen, with two objects on each slide. One will be (an object of religious significance) and one will be (a common household object). Try to identify them, but do say immediately what you have seen. I shall leave it to you to ask if you wish to see the slide again, and if you do not ask I shall presume that you are ready for the next slide. Is that clear?

The order of the instructions in brackets was randomised for each subject. (See design of visual test in Chapter 2.) The procedure was then repeated for the ten test slides, and E wrote down the responses given by S. S was allowed three trials for each slide if she so wished. Following this S was told that she had finished and was asked to come into E's room. S was given the drawings from which the slides were taken and told:

Would you please look at these drawings, from which the slides were taken, and tell me on each one, which you think is the object of religious significance.

E then asked for her age, department and year in college, and her religious background. This was a good point of introduction for the

explanation of the purposes of the experiment. S was asked not to discuss the experiment with other people, even though she might find that some of her friends had also been subjects. S was then given a copy of the Allport-Vernon Scale of Values, and was asked to complete it, score it and return it to E in her own time. S was also told not to look at the scoring sheet before she had done the test as this might give her some idea of the values that were being assessed. S was thanked for her co-operation and assured that she would not be needed again. Most S's expressed their interest in the experiment. Subjects did not see one another in the department when they came to be tested.

Some of the problems that arise from procedure will be fully discussed in Chapter 5 in the discussion of the results, eg., dark-adaptation, problem of religious set, etc. Fatigue did not seem to affect the subjects, and the majority expressed their interest in all the tests. Possible sources of fatigue (especially for E) were the artificial light and the occasional noise from building operations near the department. Neither of these factors could be eradicated but they do not seem to have had any significant effect. It was unfortunate that no pilot-study could be carried out, but the instructions and the total procedure seem to have been fairly satisfactory. The experimental conditions were good both for S and E, since the subject could work undisturbed and without being watched, and in her own room E was occupied with the scoring and analysis while the subject was working.

CHAPTER 4

ANALYSIS AND INTERPRETATION OF RESULTS

The analysis of each test is given separately followed immediately by the interpretation of the results of that test.



GENERAL ANALYSIS OF SUBJECTS ETC.

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1. Time taken by Subjects on the Tests

The time taken on the Story was analysed. The means for each recall was shown in Table 1: the first recall was tested by means of a t-test to see if there was any significant difference between the groups, but there was none. From observation therefore it seemed unlikely that there would be any significant difference between the religious groups on the second recall.

	Methodist	R. Catholic
1st Recall	6.9 min.	7.6 m.
2nd Recall	6.2 m.	6.2 m.

TABLE 1: Mean time taken on story recalls.

The time taken on the Sentence-Completion was analysed. The means are shown in Table 11: the difference between the groups was so small from observation, that no test of significance was applied to them.

	Methodist	R. Catholic
Mean	21.6 min.	20.8 min.

TABLE 11: Mean time taken on sentence-completion.

The time taken on the Social Situation was also analysed. The means are shown in Table 111 with the result of the t-test and the degree of significance.

	Methodist	R. Catholic	T-Score	Sig.
Mean in min.	35.1	30.3	1.28	.25-.10

TABLE III: Mean time taken on Social Situation.

2. Analysis of the subjects who took part in the experiment shows certain variations in religious background, year and department in college, and age which are given in Tables IV, V, VI and VII. The full distribution of the subjects' departments in college will be found in Appendix VII(a).

	Methodist	R. Catholic
Not member of the Church	1	1
Recent member	7	2
Family	14	17

TABLE IV: Religious background of Subjects.

	Methodist	R. Catholic
1st year	4	12
2nd year	11	3
3rd year	7	5
Mean for group	2.13	1.65

TABLE V: Subjects' year in college.

	Methodist	R. Catholic
18 years	3	7
19 years	7	4
20 years	10	5
21 years	1	3
24 years	1	0
26 years	0	1
Mean for group	19.63	19.55

TABLE VI: Age of Subjects.

	Methodist	R. Catholic
Predom. Arts	3	10
Predom. Science	11	4
Others	8	6

The "Others" group includes geography, sociology, psychology, which can be either Science or Arts.

TABLE VII: Subjects' department in college.

### 3. Results of the Allport-Vernon Scale of Values

Table VIII gives the totals on each of the values for both groups, with the mean score, the T-scores and the significance of the differences. The distribution of the scores for each group will be found in Appendix VII(b). 40 subjects returned their A/V scales: 21 Methodists, 19 R. Catholics.

	Methodist	R. Catholic	T-Score	Sig.
Theoretical				
Total	849	750		
Mean	40.43	39.47	.43	-
Economic				
Total	606	585		
Mean	28.86	30.79	.99	-
Aesthetic				
Total	850	902		
Mean	40.48	47.47	2.54	.02-.01
Social				
Total	933	730		
Mean	44.43	38.42	3.73	.001
Political				
Total	693	695		
Mean	33.0	36.58	2.31	.05-.02
Religious				
Total	1100	878		
Mean	50.0	46.21	2.06	.05-.02

TABLE VIII: Total and mean scores for each group on the values of the Allport-Vernon Scale.

General Interpretation of Subjects, etc.

1. Only significant difference on the time taken on the Social Situation test were difficult to interpret. It may be that the Ms do not have decided views on these subjects and have to take more time in making a personal decision, whereas the RCs have more well-defined views.

2. Family background: It was expected that the majority of RCs would be from RC families. It must also be noticed that among the Ms the "recent members" had mainly been brought up in Free Church families of other denominations, a variation which would not of course be possible among the RCs.

More RCs were younger in age and from the 1st year in college because there was an insufficient number of subjects from the 2nd and 3rd years in college. Fewer 1st year M students were needed, as sample was completed more easily.

Department:- Ms predominantly science: emphasis on order on objective fact, and perhaps a distrust of affective, diffuse subjects.

RCs predominantly arts: interest in the artistic, emotive aspects of life, in subjects connected with people.

The Churches here represented place different emphasis on the arts, the development of knowledge, and the recognised fields of study.

3. The Allport-Vernon Scale of Values: significant differences between the groups.

RCs more aesthetic:

Interest in art, form and ceremony both in religious and secular fields. This suggests an interest in people for what they create

and their type, rather than an interest in them as individuals.

Ms more social:

This shows an interest in people as ends rather than means, and an ability to feel for them and an interest in their well-being, especially of a philanthropic form. Social work is well written into the history of Methodism.

RCs more political:

This implies an emphasis on power which in this context might be seen in the hierarchical structure of the Church and the emphasis on authority, with the manipulation of people within the structure.

Ms more religious:

This implies an attempt to bring everything within the scope of religious belief and practice in a private, meditative way rather than through outward form.

TEST 1VISUAL TEST: ANALYSIS

1. An analysis was made of the trial at which the object was seen correctly, if at all. The maximum number of trials for each slide was three.

$\chi^2$  applied to differences in both RO and HO between the groups, as shown in Tables IX and X. This analysis was made for all the objects where there seemed to be possible significant differences. The only significant result obtained is the one shown in Table X for Object 3b - the chair. The complete distribution of responses for each trial relating to Tables IX-XIII will be found in Appendix VIII(a).

No. 1 Bell	Not seen	Correct at 1st trial	
No. of Meth. S's	1	21	16
No. of RC S's	5	14	16
	6	35	32

$\chi^2 - 2.33$  Not significant

TABLE IX: Chi square for trial at which religious object was reported correctly.

No. 3 Chair	Not seen	Correct at 1st trial	
No. of Meth. S's	6	10	16
No. of RC S's	12	4	16
	18	14	32

$\chi^2 - 3.174$  Sig. .10-.05

TABLE X: Chi square for trial at which household object was reported correctly.

2. Within each religious group I compared the two objects (RO & HO) on each slide, to see if either object was seen correctly at an earlier trial.

$\chi^2$  was applied to those pairs where the observable differences seemed large enough to warrant statistical analysis. None of the differences was significant in the R. Catholic group.

eg. For the Roman Catholic group.

	Not seen correctly	Correct at 1st trial	
Object 1a - bell	5	14	19
Object 1b - key	9	6	15
	14	20	34

$\chi^2 - 2.659$  Not significant

TABLE XI: Chi square for Roman Catholic group between each pair of objects.

This analysis was repeated for the Methodist group. The following results were significant:

No. 1 - bell, key	$\chi^2 - 8.62$	sig. .005-.001
No. 3 - candle, chair	$\chi^2 - 9.82$	sig. .005-.001
No. 7 - crown, scissors	$\chi^2 - 3.19$	sig. .10-.05

1 - Bell reported correctly in earlier trial.

3 - Chair reported correctly in earlier trial.

7 - Scissors reported correctly in earlier trial.

TABLE XII: Chi square for Methodist group between each pair of objects.

3. In each religious group an analysis was made of those objects which were seen most readily (and reported correctly) at the 1st trial. Table XIII shows which these were for each religious group, the type of object (ie RO or HO) and the number of subjects reporting it

correctly at the 1st trial.

Methodist				Roman Catholic			
RO		HO		RO		HO	
Bell	21	Scissors	19	Bell	14	Scissors	12
Book	12	Hanger	14	Crown	9	Vase	9
Star	12	Spoon	12	Music	9	Hanger	9
Crown	11	Chair	10	Book	7	Bed	7
Sword	8	Vase	10	Star	6	Spoon	6
Church	7	Key	9	Chalice	4	Key	6
Cross	7	Bed	8	Church	4	Chair	4
Music	7	Lamp	7	Sword	4	Lamp	4
Chalice	4	Table	3	Candle	3	Table	2
Candle	2	Saucepan	2	Cross	3	Saucepan	2

TABLE XIII: Number of objects reported correctly at first trial.

A similar analysis was also made of the objects which were not reported correctly at all, and Table XIV shows the order, and frequency, according to type of object and religious group.

Methodist				Roman Catholic			
RO		HO		RO		HO	
Candle	20	Saucepan	19	Candle	16	Table	17
Chalice	17	Table	16	Chalice	14	Saucepan	15
Church	14	Lamp	13	Church	14	Chair	12
Music	14	Bed	10	Sword	13	Lamp	12
Sword	12	Key	9	Cross	13	Bed	10
Cross	11	Spoon	8	Music	9	Key	9
Crown	7	Vase	8	Book	8	Vase	9
Book	6	Hanger	7	Crown	6	Hanger	8
Star	5	Chair	6	Star	6	Spoon	6
Bell	1	Scissors	2	Bell	5	Scissors	4

TABLE XIV: Number of objects not reported correctly at all.

4. An analysis was made of the first type of object (ie HO or RO) on each slide reported by the subject, also whether this report was correct or incorrect. Table IV shows the total number of RO and HO seen first by each group, also the mean number. From observation it



could be seen that these figures were too close to warrant any statistical testing for significant differences. Full statistical data for Tables XV to XIX inclusive will be found in Appendix VIII (b).

	Methodist		Roman Catholic	
	Total	Mean	Total	Mean
Religious O.	117	5.3	102	5.1
Household O.	95	4.3	93	4.6

TABLE XV: Totals and means for the number of each type of object (ie HO or RO) reported first.

$\chi^2$  was applied to the Correct and Incorrect Scores for each type of object, to see if the difference between the groups was significant, as shown in Tables XVI and XVII.

	Methodist	Roman Catholic	
No. correct	74	59	133
No. incorrect	43	43	86
	117	102	219

$\chi^2$  - less than one. Not significant.

TABLE XVI: Chi square for correct and incorrect scores when religious object was reported first.

	Methodist	Roman Catholic	
No. correct	70	56	126
No. incorrect	25	37	62
	95	93	188

$\chi^2$  - 3.27. Sig. .10-.05.

TABLE XVII: Chi square for correct and incorrect scores when household object was reported first.

Within each religious group, it seemed from observation that there would be differences of significant magnitude, between the totals of RO and HO

reported first. The results of a T-test are shown in Table XVIII.

	RO mean	HO mean	T-score	Sig.
Methodist	5.3	4.3	5.55	.001
R. Catholic	5.1	4.6	.609	-

TABLE XVIII: T-score on means for the type of object reported first, for each group.

Religious Objects Reported First.

		Methodist	R. Catholic
Correct	Total	74	59
	Mean	3.4	2.9
Incorrect	total	43	43
	Mean	2.0	2.1

Household Objects Reported First.

		Methodist	R. Catholic
Correct	Total	70	56
	Mean	3.2	2.8
Incorrect	Total	25	37
	Mean	1.3	1.8

TABLE XIX: Totals and means for correct and incorrect scores for each type of object reported first.

5. Of the first objects reported which were incorrect, an analysis was made of the significance given to the incorrect object, ie whether the subject reported it as another religious object, a household object, or not specifically stated.

For each type of object, ie Religious Object or Household Object on the slides, a 3 x 2 table was prepared as shown in Table XX.

Results: For Religious Object: no sig. diff.

For Household Object: no sig. diff.

Both groups tended to identify RO as "not stated" and HO as another household object. For full data on the significance ascribed to incorrect reports see Appendix VIII (c).

	Not stated	Religious	Household
Methodist	x	x	x
R. Catholic	x	x	x

TABLE XX: Analysis of significance ascribed to incorrect reports.

6. An analysis was made of the number and type of the objects omitted by the subjects in the two religious groups. Differences seem too small to test for significance, as shown in Table XXI.

	Methodist	R. Catholic
Religious O. Total	33	30
Mean	1.5	1.5
Household O. Total	27	33
Mean	1.2	1.6

TABLE XXI: Totals and means of the number and type of objects omitted by each group.

7. It seemed relevant to see how far the instructions given by E affected the Subject's reaction to the slides. As the order of instructions was randomised the following analysis was made. By means of a  $X^2$  analysis an estimation could be made of the degree to which either religious group had followed the instructions given, in reporting the first object perceived. Eg. for each subject the number of objects reported first which corresponded to the type of object given first in

the instructions.

Same form of  $X^2$  applied to both religious and household objects, which were given first in the instructions, against the number of subjects who reported them first, as shown in Table XXII.

Results: Religious Object given first: No sig. difference.

Household Object given first: No sig. difference.

A similar form of  $X^2$  analysis was used to compare the differences between the types of objects for each group -

Results: Methodist No sig. difference.

R. Catholic No sig. difference.

For full statistical data see Appendix VIII (d).

	Methodist	R. Catholic
Score of 5 or below	x	x
Score of above 5	x	x
(x represents number of subjects)		

TABLE XXII: Chi square for the type of object reported first against the order of instructions given to the subject.

8. An analysis was made of the number of subjects in each religious group, who perceived two objects on each or any of the slides. From this the total and average number of pairs reported by each group could be calculated, as shown in Table XXIII. The differences between these means did not seem large enough to justify any test of significance.

	Total No. of Pairs	Mean No. of Pairs
Methodist	167	7.59
R. Catholic	140	7.0

TABLE XXIII: Totals and means in each group for the number of pairs of objects reported by subjects.

9. In comparing the descriptions given of the objects there seems to be general agreement between the groups and wide variation in both groups. Full lists of the descriptions given will be found in Appendix VIII (e).

Only significant differences:

Methodists saw Bell more correctly - sig. at .05.

Methodists saw Chair more correctly - sig. at .05.

Descriptive comparisons: (of incorrect perceptions)

Key: more Methodists saw it as a household object.

Vase: more Methodists saw it as a container of some kind.

Candle: more Methodists saw it as an instrument.

Church: more Catholics saw it as something household.

There was plenty of variation on the objects described. Many did not fit in at all with the instructions given. Many references were given by both groups to musical instruments and household tools, such as hammer etc.

Objects which obviously do not fit in with the instructions given to the subjects.

Candle: test-tube (RC), petrol-pump (RC)

Chalice: fish (RC)

Church: rocket (M)

Cross: test-tube (RC)

Music: car (M)

Star: leaf (M)

Bed: Tannoy/microphone loudspeaker (M)

Coathanger: Boomerang (RC)

Table: cowshed (RC)

Most variation on the chalice and the saucepan.

10. The Subjects' identification of the Religious Object on each slide agreed remarkably well with the object designated as religious by E.

The following were the only exceptions -

S.10 (RC) Identified the key instead of the bell

S.21 (RC) " " " " " " " "

S.30 (RC) Identified the spoon instead of the book.

It was also interesting to note the variations in the way the objects were identified, ie., where the naming differed from that given by E.

Methodists: 9 named the chalice differently -

cup, goblet, wine glass, communion cup, and communion glass.

1 named the cross as a crucifix.

2 named the book differently - hymn book, bible.

R. Catholics: 3 named chalice differently - cup, glass.

3 " book " - bible, prayer book.

3 " the cross as a crucifix.

1 named the sword as a dagger for sacrifice.

TEST 1Visual Test Interpretation

1. No significant difference between the religious groups on the trial at which the object was reported correctly. Only a small difference between the groups on the "chair" where more Ms saw it correctly at the first trial. It is difficult to give any interpretation of this.
2. There were no differences for the RCs between the objects on each slide as to the trial at which the object was seen correctly.

For the Ms there were significant differences on the following slides -

Bell and key, candle and chair, crown and scissors.

It is difficult to explain why the Ms should find the bell more easy to identify. The relative difficulty of the candle and the crown may be due to the fact that these are not familiar religious symbols to the Ms.

3. The following objects were favoured in both of these analyses, i.e., they were seen more readily and more correctly at earlier trials.

By the Ms -

Book - the prayer book or more particularly the Bible may be more familiar concepts for the Ms . . . . also the idea and insistence upon the "Word of God".

Bell - difficult to assign meaning to this.

Star - also difficult to explain. These two would not seem to be particularly familiar symbols for Ms.

Sword - a familiar Protestant symbol - generally symbolic of the Bible.

By the RCs -

Music - this may be explained by the fact that more emphasis is placed on music and singing of the liturgy in the Roman Catholic Church.

It is difficult to assign significance or meaning to the various household objects and the familiarity and the speed in which they were seen correctly.

4. There were no differences between the groups on whether the RO or HO was seen first. The only differences occurred between correct and incorrect on the HO - the Ms saw more correct than the RCs, this may be because the Ms were more prepared for the slides and took more notice of the set imposed by E. The Ms saw more of the ROs before the HO on the individual slides, which suggests that they were more ready to respond and select. This tends to confirm the above result. Is it possible that Ms can assimilate a double-set and that the RCs find it more difficult to tolerate the ambiguity imposed by a double set, or could it be that Ms must have no doubts and no compromise, but must go one way or the other when faced with a choice situation.

5 and 6 show no significant differences between the religious groups.

7. There are no significant differences between the groups, which shows that the arrangement of instructions did not have any consistent effect on the responses given and their order.

8. No significant difference between groups. There is only a slight tendency for the Ms to give more pairs of objects. This may fit in with their respect for order and their greater need to assimilate the double-set.

9. It is difficult to give any interpretation of the descriptive data. In some cases unfamiliarity with the concept that is behind the slide may provide the explanation, eg., the RCs may be unfamiliar with the concept of the local Church, although this would seem unlikely. They may place more emphasis on the Church as an institution. The Ms may be unfamiliar with the concept of a candle.



10. Differences are difficult to interpret, but this is incidental to the main test; certain variations could be expected, eg., RCs naming cross as crucifix.

General results from the test

1. Ease of perception and correctness of the report seem to depend largely on the familiarity of the object, although this is sometimes difficult to isolate.
2. The groups seem to react differently to the double-set imposed: Roman Catholics reported more objects which bore no relation to the instructions given by E, and the Methodists reported one type of object consistently before the other type, to a highly significant degree. It is difficult to interpret this: it may be that in a given choice situation the Methodists feel more compulsion to take one direction, whereas the Roman Catholics are not accustomed to "double-sets" and when given one will not turn consistently in any one direction.

TEST 2Sentence Completion Analysis

1. Each sentence was scored for each of the four categories devised: general/specific: impersonal/personal: no value/positive/negative Value: religious content. The group totals were then calculated for each category as shown in Table XXIV; with means given in Table XXV. The highest possible score in each category would be 880 for the Methodists (40 sentences/22 subjects) and 800 for the Catholics (40 sentences/20 subjects). The above results do not always equal these totals because of the omission of some sentences by subjects. The group distributions on each of the 4 categories will be found in Appendix IX (a).

	Methodist	R. Catholic
General	615	500
Specific	264	284
Impersonal	824	774
Personal	14	11
No value	557	544
Positive	174	137
Negative	122	103
Religious	33	25

TABLE XXIV: Totals in each category for each group.

	Methodist	R. Catholic	T.score	Sig.
General	27.9	25.0	Less than 1	
Specific	12.0	14.2	1.11	-
Impersonal	37.4	38.7	1.9.	.10-.05
Personal	10.6	.5	Less than 1	-
No value	24.8	27.2	1.73	.10-.05
Positive	7.9	6.8	1.18	.25-.10
Negative	5.5	5.1	Less than 1	-

	Methodist	R.Catholic	T.score	Sig.
Religious	1.5	1.25	-	-

TABLE XXV: Mean scores in each category for each group with significance figures.

2. Using the same four categories the totals were calculated for each sentence of the form, and comparisons were made between the groups. Also in each religious group absolute scores were compared and any sentence with a score of over 15 was felt to be of some interest (although not statistically significant).

In some categories there were no words which had a score of this magnitude and in these cases the highest scores were extracted. The scores on each sentence will be found in Appendix IX (b).

In the General category: sentences with over 15, in both religious groups: belief, duty, desire shame.

Methodist group: over 15 -  
Abstinence, obedience, fete, man, emotion, judgment, conscience,  
licence, omens, ceremony, chastity, superstition, luck.

R. Catholic group: over 15 -  
Freedom, sensual.

In the Specific category there were no over 15 scores in either group.  
Highest scores:

Methodist group:  
Censorship (15), condone (12), legends (12), ideal (10).

R. Catholic group:  
legends (15), hierarchy (15), adoration (12), relics (12), censorship (11),  
law (11); with 10 each - man, stage, reason individual, chastity.

In the Impersonal category nearly all the scores were near the maximum, ie. either 20 or 22. The following are therefore the lowest scores in this category for each group.

Methodist group:  
Man (14), licence (17), dissent (17), adoration (18)

R.Catholic group:  
Man (16), dissent (18), extempore (18), licence (18), chastity (18)  
tradition (18).

In the Personal category there were no over 15 scores in either group.  
Highest scores:

Methodist group:  
Man (7), ideal (5), adoration (2).

R. Catholic group:  
Man (2).

In the No-value category the following words received over 15 scores in both groups:  
Obedience, judgment, conscience, belief, state, marriage, shame, chastity, responsibility.

Methodist group:  
Emotion, adoration, reason, individual, fortune, abstinence.

R. Catholic group:  
Freedom, relics, desire, hierarchy, symbols.

In the positive-value category:

Methodist group:  
Fete, censorship.

R. Catholic group:  
Duty.

In the negative-value category there were no over 15 scores in either group.  
Highest scores.

Methodist group:  
Omens (11), prejudice (10), luck (13).

R. Catholic group:  
Omens (11).

In the religious category there were no over 15 scores in either group:  
highest scores:

Methodist group:  
Man (8), adoration (6), ideal (5).

R. Catholic group:  
Adoration (5), hierarchy (5).

3. Comparisons were also made for each sentence between the groups on each category, and an arbitrary selection was made of those where the difference was more than 5. Table XXVI shows the sentence word, the category showing the difference, the actual difference, in scores, and

its stat. sig. if any. (Based on the largest possible difference for significance; see description of analysis in Chapter 2)

Man	General	M-16. RC-8	8	.05-.01
Extempore	"	M-18. RC-11	7	.05-.01
Relic	"	M-14. RC-8	6	.10-.05
Hierarchy	"	M-13. RC-5	8	.05-.01
Chastity	"	M-16. RC-8	8	.05-.01
Hierarchy	Specific	M-6. RC-15	9	.05-.01
Fortune	o-value	M-19. RC-13	6	.10-.05
Adoration	"	M-16. RC-10	6	.10-.05
Ceremony	"	M-11. RC-5	6	.10-.05
Ceremony	Positive	M-6. RC-12	6	.10-.05
Censorship	"	M-17. RC-11	6	.10-.05
Fete	"	M-20. RC-14	6	.10-.05
Luck	Negative	M-13. RC-4	9	.05-.01

TABLE XXVI: Differences in scores, and their significance for words where differences were more than 5.

4. The sentences returned to by subjects were also analysed. In the following instances 5 or more subjects returned to these sentences: for full list of sentences returned to see Appendix IX (c).

Methodist group:  
dissent, licence

R. Catholic group:  
licence.

The total number of sentences returned to by each group was also compared statistically by means of a  $\chi^2$  analysis given in Table XXVII which shows that Methodists returned to a significantly greater number of sentences.

	RC	M	
Words returned to	43	71	114
Completed immediately	757	809	1566
	800	880	1680

$\chi^2 - 5.39.$  Sig. .025-.01

TABLE XXVII: Chi square for the number of sentences returned to by each group.

5. The sentences omitted completely by subjects were analysed. There is only one instance where more than 5 subjects omitted the same sentence - full list of words omitted see Appendix IX (d).

Methodist group:  
dissent

Words omitted only by Methodist group:  
freedom, sensual, legends, reason, humanism, hierarchy, shame, chastity

Words omitted only by Catholic group:  
abstinence, conscience, responsibility

Words omitted by both groups:  
dissent, condone, man, adoration, licence, tradition.

The total number of sentences omitted by each group were also compared statistically, by means of a  $X^2$  analysis, given in Table XXVIII.

	RC	M	
Omitted sentences	16	27	43
Completed	784	853	1637
	800	880	1680

$X^2$  - 1.5. Difference not significant.

TABLE XXVIII: Chi square for number of sentences omitted by each group.

6. The content of the sentences was classified and then compared between the two groups. The differences analysed are given below in fairly general terms. There was close agreement between the judgments of J.P. and D.W.F. on the nature of the differences. Judgments were also obtained from a Roman Catholic and a Methodist on the expected differences on these sentences. They were not aware of the results when they completed the forms, and the agreement is fairly close; although it is of course difficult to eradicate the personal element from these judgments.

Agreement is shown by the use of initials - MML for RC, DAR for M.

The detailed classification will be found in Appendic IX (e).

1. The quest for freedom . . .  
M. see this as a fundamental thing, relevant to all men.  
RC. see this as a more hopeless quest that the individual must fight for himself.                   DAR
2. Abstinance involves . . .  
M. emphasis on self-control, discipline, and refraining.  
RC. emphasis on self-denial, particular reference to Fridays.  
  MML & DAR
3. Obedience entails . . .  
Approximately equal on submission to authority  
M. emphasis on personal sacrifice.  
Slight RC emphasis on the qualities involved.           MML & DAR
4. A degree of dissent . . .  
M. a good thing, reaction to authority.  
RC. likely to occur, rather negative view of it.       MML & DAR
5. A fete is an occasion for . . .  
General agreement on enjoyment, slight M emphasis on its purpose of money raising, and slight unpleasantness.   MML & DAR
6. That which is sensual . . .  
Agreement on harmful aspects.  
M. emphasis on its distinction from the spiritual.  
RC. majority give a physiological interpretation or definition.  
  MML & DAR
7. It is difficult to condone . . .  
Wide scatter of opinion in both groups.
8. The relationship of man to . . .  
M. emphasis on God and religion (personal relationship)  
RC. slight emphasis on other people.           MML
9. Emotion usually . . .  
M. emphasis on action, crisis, loss of self-control.  
RC - more ambivalence, depth of feeling, more passive.   DAR
10. A sense of adoration . . .  
Very similar, equal on religious references: wide scatter of opinion.
11. Judgment comes . . .  
M. emphasis on the wicked, judgment coming unexpectedly and on the last day.  
RC. more reference to judgment after death.       MML & DAR

12. Conscience guides us . . .  
 M. it is valuable in difficulties, but they are cautious of its value.  
 RC. more involuntary guide decreeing moral choices. MML
13. Legends are . . .  
 M. as interesting historical stories.  
 RC. historical aspect, see possible falsities, but value them for lessons they teach. MML & DAR
14. When speech is extempore . . .  
 M. spontaneity etc. of extempore speech emphasised.  
 RC. extempore speech has interest, but they are more aware of the difficulties. MML
15. Belief must be . . .  
 Wide scatter of opinion.  
 M. emphasis on faith, strength of belief and without doubt.  
 RC. more room for individual variation, with its basis in reason. MML & DAR
16. The State has authority . . .  
 M. State has authority over citizens, but this is not ultimate and depends on the individuals.  
 RC. power is only temporal. MML & DAR
17. Licence is the . . .  
 M. freedom of action also a limiting force.  
 RC. permission or special concession, may be worst kind of liberty. MML
18. Reason has . . .  
 Wide scatter of opinion.  
 M. limited value, more limited approach.  
 RC. related to wider sphere, man, God, animals.
19. Man's ideal should . . .  
 M. higher reach, emphasis on God and Christ, its importance to man; more emphasis on objective ideal.  
 RC. emphasis on perfection, related more to the individual and what he should achieve. MML & DAR
20. Omens can . . .  
 M. tendency either to disregard them or give them some credence.  
 RC. definitely stress harmful aspects. MML & DAR
21. Without a sense of duty . . .  
 M. it is necessary for social living.  
 RC. as an integral part of man. DAR
22. Participaten in ceremony . . .  
 M. mixed opinions, emphasise group activity.  
 RC. religious activity, emotional experience. MML & DAR



23. Morality imposes restrictions . . .  
 M. restrictions necessary, imposed on the individual.  
 RC. more emphasis on social behaviour.
24. Many relics have . . .  
 M. historical value, little else. Sig. diff. at .05 on this.  
 RC. religious emphasis, their survival and influence.
25. Desire can be . . .  
 M. more emphasis on its controllable nature - sig. diff. at .05.  
 Driving force to action.  
 RC. more emphasis on results, probably bad.  
 Agreement on its uncontrollability - splitting the groups.
26. Humanism as a belief . . .  
 Wide scatter of opinion: more RC seem to think it had and  
 unsatisfying. MML & DAR
27. Without censorship . . .  
 Wide scatter of reference.  
 M. more concerned with corruption of society.  
 RC. emphasis on films, also that perfection and freedom become  
 impossible with censorship. MML
28. The basis of marriage . . .  
 General agreement. Only references to home and family come from RC.
29. Law is designed . . .  
 General agreement. M. emphasis on peace and freedom.
30. The place of the individual . . .  
 M. emphasis on intrinsic value, individual adjustment.  
 RC. emphasis on society and the relationship to the individual  
 MML & DAR
31. By means of a hierarchy . . .  
 M. emphasis on order, otherwise divided opinion.  
 RC. more emphasis on its place in the Church and society.  
 MML
32. A feeling of shame . . .  
 M. related to conscience and humiliation.  
 RC. more emphasis on the deeds causing the sense of shame, and  
 its realisation. DAR
33. To seek a fortune . . .  
 M. they see it as a common aim in men.  
 RC. more emphasis on the qualities needed.  
 Otherwise general agreement on whether it is a good or bad thing.
34. Chastity implies . . .  
 More scatter in Methodist opinion.  
 RC. emphasis on self-control, and the qualities associated with  
 chastity, eg., holiness, purity, etc. MML & DAR

35. Responsibility implies . . .  
M. emphasis on consciousness of duty.  
RC. strong emphasis on carrying out duties given. MML
36. A feeling of prejudice . . .  
M. more emphasis on it as a bad irrational thing.  
RC. more feeling that it is a natural thing, more particular references.
37. In this modern age superstition . . .  
Agreement that it still persists.  
M. emphasis on its being out of date.  
RC. emphasis that it has been ridiculed by modern ideas.
38. Symbols are . . .  
M. see these as a means of expression, helpful to a certain degree.  
RC. emphasis on hidden religious significance. MML & DAR
39. With tradition . . .  
Wide scatter of opinion over the two groups, slightly more  
Methodist emphasis on all that it endows and the link with the past.
40. A belief in luck . . .  
M. emphasis on it as a useless thing.  
RC. emphasise slightly that it is general in occurrence, of value  
and helpful to the individual. MML

TEST 2Sentence Completion: Interpretation

## 1. There are significant differences.

RCs more impersonal - perhaps because they have less need to become too deeply involved with other people; they do not have such direct contact with people as people.

RCs more non-value - they may feel unprepared to give judgments unless they are absolutely sure of their opinions, they may not give value-judgments.

Ms more pos. value - when they give judgments the emphasis is on positive thinking and attitudes. They may feel more need to adopt a certain position when they have reached their own conclusions.

## 2. It is difficult to interpret these high scores.

General

The M words seem to be those which would have little meaning for them in the sense that no direct idea is laid down for them, and that they are therefore puzzled in their own minds and cannot find any appropriate context in which to fit them. The exception to this would seem to be fete, which is a familiar idea, but which may arouse conflicting opinions.

The RC words: freedom could be explained as above in that there is not the same context in which to fit the word; sensual may be a matter of conflict in that while the RC Church states its opinions on such matters, the word has acquired a colloquial meaning which conflicts.

Specific

M words: censorship, condone, and legends seem to fit into definite contexts for these subjects, and with which they are familiar. The word ideal would seem to be affected by their emphasis on the personal achievement, both in religious and secular matters. RC words: here again the words seem to have a context, the first four seemingly connected directly with religious observance, and the latter two with the authority of church or state.

Impersonal

Both groups place lowest emphasis on man - thus making it more personal. Licence and adoration are presumable "unfamiliar" to the Ms, but this does not explain dissent. It may be that they are not sure of the place of this idea. RC - dissent and extempore may be unfamiliar. Difficult to explain the other three which would seem to be familiar concepts. It might be, also with dissent in M group that these ideas are taken for granted.

Personal

Ms - man and ideal represent the personal element in the Methodist tradition. Adoration is also related to people. Both groups find a personal meaning for man related to people rather than objects - largely religious influence.

Non-value

M group - it might be suggested that these are words which are either unfamiliar in context, or which arouse conflict of some kind, or that, perhaps they are taken for granted. One or more of these reasons might be the explanation. It would be difficult, however, to assign the words to these categories on this evidence alone.

Pos. value

M. Fete is a familiarly accepted thing in the M. Church, being very much a community effort. Censorship seems to be approved of because it protects the public interest - the social interest being prominent here.

RC. Duty is a concept that is emphasised to the RC right from childhood.

Neg. value

Both groups are against omens: this is definitely laid down in the RC catechism and the M. church is against gambling which also appears in the negative attitude to luck here. Tolerance in their religion and interest in people may explain their neg. attitude to prejudice.

Religious

Both groups place religious emphasis on adoration.

M. Man and ideal are very much part of their personal concept of religion.

RC. The context is obviously that of the church to a Catholic.

3. The explanations here would be similar to those given above, but here the differences between the groups on certain words are emphasised. The most striking seem to be those where the two religions place entirely different emphasis to a significant degree -

On hierarchy: the Ms are general and the RCs specific, both to significant degrees which shows the influence of the structure of the Church.

On ceremony: the Ms give no value, and the RCs are positive in their evaluation, showing the place of ceremony in the respective groups.

4. Both groups seem unsure of the word licence, since this was returned to most frequently. The Ms would seem to be unsure of the word dissent.

Also the Ms returned to a greater number of sentences, which may be due to ambivalent attitudes and an inability to have definite views on these topics.

5. Difficult to say why certain words were omitted but the reasons given for No. 2 section would seem to apply, ie., unfamiliarity, conflict aroused, taken for granted. Also in many cases these words were only omitted by one subject so that it is difficult to place much significance upon them.

6. 1. Ms have had to fight for their freedom.

RCs see freedom in a different light. They accept the fact that freedom will be difficult to attain and the responsibility is rather placed on the individual to make the best of the matter, rather than being a matter of social policy.

2. Ms - personal discipline must be imposed, it cannot come from an external source.

RCs - self-denial is for a higher good, and is necessarily imposed by the Church.

3. Ms - once again the personal emphasis.

RCs - more affective aspects perhaps - does this derive from old monastic concept of obedience?

4. Ms - natural in a church which encourages this to a certain degree.

RCs - admit individual variation, but have little place for it.

5. Ms - usually have fetes for a specific purpose, and they mean a lot of work!

6. Ms - have always been a little wary of the things of this world, while the RC seeks to integrate them into religion, but now the colloquial meaning is beginning to cause confusion.

7. No real differences between the groups.

8. Ms - the personal relationship is the most important.

RCs - emphasis upon the community of man as a philosophical idea.

9. Ms - essentially active probably because they are unsure of the power of emotion, and feel it to be destructive of personality.

RCs - emphasis upon feeling and experience, but unsure of its range, which they recognise as possibly destructive.

10. No real differences between the groups.

11. It is the sinful who will receive punishment, and it can only come unexpectedly, when Christ chooses to come again.

RCs - two kinds of judgment; after death and the ultimate one.

12. Ms - seems to be the personal factor entering again, because the M knows that his own will may be stronger than his conscience.

RCs - more external authority, which in fact is largely dictated by the decrees of the Church.

13. RCs - stress the value of relics, because they place such emphasis on the lives of saints etc. in their devotional lives.

14. Ms - this is encouraged in both clergy and laymen.

RCs - difficulties outweigh the advantages of their own liturgical, ritualistic worship.

15. Ms - belief and faith equated since both depend on personal conviction.

RCs - it must be reasoned, appeal to the whole man, who is then "free" to adapt it to his own level.

16. Similar attitude to state authority, but the Ms place the responsibility on the individual, which the RCs stress the temporal against the spiritual, because they have long been used to this dichotomy.

17. Difficult to interpret, but the RCs definitely take a negative view on this, since it does not fit easily into their authoritarian structure.

18. RCs find it easier to see a wider concept of reason because the Church lays definite emphasis on reason eg. "reaching the age of reason".

19. Ms - they have an external standard which is Christ, and which they must strive to follow.

RCs - have more relative standard which tells them to go so far as they are able in understanding and conduct. It always makes allowances for the "weaker brethren".

20. Ms - obviously ambivalent in that they have no definite rule except their Christian standards to interpret.

RC attitude laid down in catechism as negative.

21. This is impressed on the individual from an early age in the RC while the M acquires this more as part of his cultural heritage.

22. Ms - mixed opinions expected in a church which is not sure of its type of ceremony and its significance, but the RCs have the definite religious emphasis, a place of emotional feeling and display.

23. Ms - more individual emphasis, they can interpret it for themselves  
RCs - more likely to be imposed for the good of the community.

24. Obvious religious significance from the RCs, while the Ms fit them into their historical context.



25. Both agreed that it can be uncontrollable, but the Ms see the active side, while the RCs are more passive and look at the results which will probably be bad.

26. Humanism definitely set apart from Catholicism.

27. Ms - concerned with the good of society, control may be necessary for humanitarian reasons.

It would seem to be the "artistic" element coming out in the RCs, who resent interference into artistic liberty.

28. RC - much more emphasis on the home as the prime purpose of marriage.

29. Pacifist element seems to be represented here, also the desire freedom which is characteristic of Ms.

30. Ms - the personal element in that the M stresses the need of the individual to account for himself, while the RC always sees the individual within the framework of the community which is represented by the Church.

31. Ms not sure, because of the unfamiliarity, but RCs put it in the context of the Church and also extend it to society since they are accustomed to this organisation.

32. Ms - individual concern with conscience and the personal feeling.  
RCs - the external deeds important, and the need to recognise it - presumably for confessional purposes.

33. Once again the RCs emphasise the affective aspects.

34. RC emphasis upon qualities.

35. Ms - personal consciousness of duty, responsibility laid upon the individual.

RCs - the individual must submit and obey and carry out what is given, rather passive feeling.

36. Ms - toleration, feeling for people does not encourage ideas of prejudice: positive teaching emphasised.

RCs - authoritarian, exclusive background perhaps tends to make them less tolerant.

37. Fairly general agreement that it is out of date, religious teaching against it.

38. Ms - the outlook tends to be scientific, using symbols as tools of expression.

RCs - the hidden, esoteric outlook, with the particular religious references, especially as an aid to worship.

39. Ms - link with the past: very much aware of historic heritage, story of the Wesleys, etc.

40. Ms - luck generally condemned by the Church.

RCs - used by the Church as a means of raising funds, even though theoretically it may be condemned.

General characteristics which emerge from this test about the two groups.

These are ideas which appear more than once in this interpretation, and which can be analysed from the general content.

#### Methodist

Personal element very strong: in achievement, ideals, discipline, responsibility, variation will ultimately depend on the individual conscience for which the person alone is responsible. There is a wider range of opinion among the Methodists as might be expected, but they do also tend to express themselves in fairly clear terms.

Strong social feeling, responsibility for the community and the social good. The inference does seem to be that they are still concerned with the individuals who comprise the community rather than with the community as a community.

They seem to be active in their approach to these ideas, and do not stress the affective aspects. This would seem to fit in with their order, which is not rigid, but which does not allow so much overt emotional expression.

#### Roman Catholic

The authoritative structure in which they are accustomed seems to influence their total outlook, and consequently we find an emphasis on the hierarchy, and a feeling of prejudice. Despite the above there seems to be an attitude of relativity, which leaves the individual to find her own level. This may be due to the fact that the individual feels little personal responsibility for her own actions or beliefs, but that she just adapts them to existing circumstances. This may fit in with the general passive attitude which seems to be characteristic, which presumably results from the authority of the Church.

There is considerable emphasis on the emotions, and the affective experiences, especially in worship. There is an obvious ability to integrate emotional experience easily into all aspects of life.

The Roman Catholic Church seeks to unite all things within its doctrine and therefore tends to regard things as neither intrinsically good or bad, eg. the emotions, reason. Their value depends upon how they are used.

There is considerable emphasis on the community as the community, which presumably arises from the strong influence of the Church upon the lives of its members.

In studying these data certain factors seem to emerge which govern the way in which the words are perceived and the type of response that is given -

1. The familiarity of the concept from past experience, and how far it can be fitted into a known category or context.
2. How far it produces negative or positive associations.
3. How far it produces a conflict situation for the individual.
4. How far the concept has been formulated by the individual himself, is part of cultural training or specific training, or how far it has been imposed upon him.
5. How far the concept has been assimilated and reduced to a sub-conscious or even unconscious level.

TEST 3Story: Analysis

1. Using the analysis previously designed the totals for items remembered on each recall were calculated, and the differences between religious groups compared. Table XXIX shows the group totals, the means, and the significance figures, for each recall. The complete distribution of group totals will be found in Appendix X (a).

	Methodist	R. Catholic	T-score	Sig.
1st recall				
Total	322	333		
Mean	14.6	15.7	.529	-
2nd recall				
Total	300	318		
Mean	13.6	15.9	1.14	-

TABLE XXIX: Group totals and means scores for each recall.

2. Rank correlation was used to get some indication of the way in which the recalls and the groups resembled each other. Table XXX shows the results of these correlations: firstly between the recalls for each religious group, and secondly between the religious groups for each recall. All the results are positive.

On 1st & 2nd Recall:	Methodists: $r = .76$
	R.Catholics: $r = .9$
On religious groups:	1st Recall: No difference.
	2nd Recall: $r = .78$

TABLE XXX: Correlation of scores on recalls and groups.

3. In considering the separate parts of the story more closely I calculated the number of subjects in each religious group who had omitted the various sections of the story. In Table XXXI are shown the major

differences between the religious groups on both recalls. The distribution for number of subjects omitting each section will be found in Appendix X (b). Between the recalls for each religious group there were no great differences in the number of subjects omitting each section of the story.

The least omissions were as follows: (number of Subjects in brackets)

Methodist: 1st recall no. 5 (2), no. 8 (5), no 10g (5), nos. 6,7 (6)  
2nd recall no. 5 (2), no. 10g (4), Nos. 7,8 (5) no. 1 (6)

R.Catholic: 1st recall no. 8 (2), nos. 6, 7, 10g (4), nos. 5, 10f (5)  
2nd recall nos. 6, 7, 8, (3), nos. 1, 3, 5, 10g (5)

Recall	Story section	No. omitting this	Sig.
1st	3	M-10. RC-3	.05
	10c	M-14. RC-6	.05
	10f	M-11. RC-5	.05
2nd	3	M-12. RC-5	.05
	4	M-13. RC-7	
	10c	M-16. RC-7	.05

TABLE XXXI: Major differences between groups on sections omitted, and significance of differences.

4. Using the above classification, and dividing the story into areas with similar ideas, some indication could be gained of the differences between the religious groups. Table XXXII shows the total score gained in each area by each religious group and the mean score. T-tests were applied to test the differences between the religious groups, in each area, and for each recall. Only one of these approached any level of significance.

Area 5. Second Recall. T-score - 1.194. Sig. .25-.10

Differences for each religious group between the recalls are negligible by observation, and too small for significance tests.

Area	1st Recall		2nd Recall	
	Meth.	R.C.	Meth.	R.C.
1. Total	59	57	53	59
Mean	2.6	2.9	2.6	2.9
2. Total	34	40	31	31
Mean	1.5	1.8	1.5	1.5
3. Total	69	69	72	69
Mean	3.3	3.4	3.5	3.4
4. Total	46	40	42	39
Mean	2.1	2.0	1.9	1.9
5. Total	73	91	79	88
Mean	3.7	4.1	3.6	4.4
6. Total	34	34	34	36
Mean	1.5	1.7	1.5	1.5

TABLE XXXII: Total and mean scores in each area for each recall and for the two groups.

5.  $\chi^2$  analysis was used to test the differences between the religious groups in the inclusion of the title of the story in their recalls. The results are given in Tables XXXIII and XXXIV

	Methodist	R. Catholic	
Title omitted	13	16	29
Title given	9	4	13
	22	20	42

$\chi^2 - 1.32$  No sig.diff.

TABLE XXXIII: Chi square on the omission of the title by each group on the first recall.

	Methodist	R. Catholic	
Title omitted	12	16	28
Title given	10	4	14
	22	20	42

$\chi^2 - 3.016$  Sig. .10-.05

TABLE XXXIV: Chi square on the omission of the title by each group on the second recall.

6. The answers given to the questions were classified: there was considerable variation in both groups. The following comparisons are based on this classification. This necessarily excludes the richness of the actual answers given, and the range of the answers. The complete classification will be found in Appendix X (c).

1. What would you say was the moral of the story?  
General scatter of opinion, but definite Catholic emphasis on submission to authority. Methodists show slight emphasis on the results of disbelief. There is also more variation in their answers.
2. Why do you think the child contradicted the moon and doubted that his mother would return?  
General agreement that the child felt deserted by its mother. Methodists emphasise that the child could only base its belief on its experience ie. that its mother was dead.  
4 Catholics but no Methodists mentioned the fact that even a Mother's love could not overcome death.
3. What do you think was the people's idea of death before the moon's curse?  
Fairly wide scatter of opinion in both groups.  
Methodist emphasis on a temporary rest before returning; many of the answers were similar in idea, but different in wording.
4. What do you think of the moon's action in punishing the child?  
General agreement between groups that the punishment was too severe and unreasonable. There was more variation in Methodist opinion. Methodists emphasise the lack of self-control and the flash of temper exhibited by the moon.  
Catholics emphasise fact that the punishment did not fit the crime.
5. What do you think of the moon's action in making the people suffer because of the child's disobedience.  
General agreement that the child was not representative of the people. Methodists emphasise the unjust action by the moon.  
2 Catholics stress the parallel with the Christian story.
6. What do you think happened to the people after death, when the moon had cursed them?  
Definite emphasis by the Catholics on complete destruction after death, with no survival . . . Sig. .05.  
5 Methodists and no Catholics mention life after death.  
1 Methodist introduced idea of Christian judgment in heaven.
7. What part, do you think did the moon play in these people's lives?  
Close agreement between the groups that the moon played the part of God. Wider range of opinion among the Methodists. Slight emphasis among the Catholics on the moon as an object of fear, authority and judgment.



8. Why do you think the hare was introduced into the story?  
General agreement between the groups on the following explanations - explanation of the hare-lip, and the parallel with man'd dejected state after the fall.  
1 Catholic mentioned the idea of a scapegoat.
9. Does the story remind you of any other story or event?  
Majority in each group mention parallel with the story of Genesis, but more Catholics mentioned this. More references to other sources from the Methodists: also more Methodists were unable to identify the story.

*deviations*

7. Interesting/in the recalls of the story were also noted.

More Methodists introduced unusual elements into the story. The complete list of these deviations will be found in Appendix X (d).

TEST 3Story Interpretation

1. There were no significant differences between the religious groups in either recall and the story was obviously not difficult enough to produce any real changes.
2. RCs seem to show better powers of recall, even though the differences are small. Is this because they are more used to rote learning and the recall of such material?
3. These interpretations are very tentative since it is impossible to place too much emphasis on these minor details.

## 1st recall

- 3c - do the RCs wish to escape the responsibility of sin, and be relieved of the guilt?
- 10c - does this link with the fact that they relate this more to the Biblical story than do the Ms, ie, the serpent as vermin, etc.
- 10f - RC emphasis on punishment?

## 2nd recall

The first two are the same as in the first recall.

- 4 - difficult to explain identification with humanity.

## Parts remembered most clearly -

Methodists remembered the experience of the child crying for his mother, the aggression of the moon, and the punishment given.

RCs remembered the moon's authority, the aggression and the punishment.

Interesting difference between the first two items, with the RC stress on authority and the M on that of the individual experience.

4. In the only significant difference, the RCs had the higher score.

This was in area 5 which dealt with the punishment laid upon the hare and upon man, and the significant difference was in the second recall. This is presumable related to the RC emphasis on punishment rather than on guilt.

5. Difficult to interpret these results, even in the one that was sig. diff. The Ms show more variation, while most of the RCs omitted the title. It is virtually impossible to give any interpretation of this difference.

6. 1. The Ms show more variation in opinion which is characteristic; the slight emphasis on disbelief might reflect the concern with the individual and his need to be responsible for his own salvation. The RCs' submission to authority would be expected since they are expected to obey the Church and its hierarchical structure.

2. Rather interesting that Ms should stress personal experience as knowledge - reflects their belief in the importance of the individual conscience without much external pressure.

Is it possible that the reference made by 4 RCs to the mother love not overcoming death has any connection with their belief in the Virgin Mary and their treatment of her as a mother-figure.

3. Difficult to say if there are any real theological differences reflected here.

4. Once again more variation in the Ms opinion which can be expected. The other Methodist emphasis may be explained by their idea of the justice of God - ie. a flash of temper would be absolutely out of keeping with the character of God.

In Catholic writings they stress the fact that God will punish but only in proportion to the crime, and this may explain their attitude in this answer.

5. The Ms place their emphasis on a just God, who would never be vindictive in this way.

The RCs seem more able to relate this to the Christian story, linked with no. 9 below.

6. RCs seem much more concerned with punishment in the after life - does purgatory explain this attitude ie. that punishment must be finished before heaven is attained - more fear in RC doctrine on this question than in M doctrine.

Ms seem to have more hope - general belief in the love of God overcoming sin.

7. More range in M opinion - their concept of God is not laid down dogmatically, and depends more on personal revelation.

RC slight emphasis would seem to fit in with the idea that God is a projection of the super-ego and that therefore their concept of Him is more of fear, authority than of love.

8. Little difference here → both would accept some theory of a fall from state of grace by man, leading to his present sin.

9. More RCs relate this to the Genesis story. The RCs may be able to fit their religious belief and knowledge into any context which they see as appropriate. More of the Ms were unable to identify the story or gave other analogies from many different sources.

7. It is difficult to conclude much from these - although the fact that the Ms gave more of these deviations may support the point above.

### General Characteristics

#### Methodist

1. Personal experience important, can almost be equated with

knowledge; personal revelation and concern with salvation emphasised.

2. A much wider range of opinion, no dogmatic teaching laid down.
3. God seen as just and loving.

Roman Catholic

1. Punishment must come, and will be proportional to sin.
2. Authority an important factor in their lives - from the Church as the source of truth, and the concept of God as a super-ego.
3. They can relate their religious belief to appropriate contexts and therefore they are better at recalling facts, and relating facts when these can be fitted into such a context.

TEST 4Social Situation: Analysis

1. Using the analysis that had been previously designed the social situations were each scored on the type of solution given and then group totals were calculated. Table XXXV shows the total scores for each group on each type of solution, the mean score and the significance of the difference, if any; the group totals for scores on each situation will be found in Appendix XI (a).

		Methodist	R.Catholic	T-score	Sig.
a. Solution.	Total	149	131		
(S)	Mean	6.8	6.5		
b. Intellect.	Total	50	45		
(I)	Mean	2.3	2.25		
c. Evasion	Total	21	23		
(E)	Mean	.95	1.15	.588	-

TABLE XXXV: Totals and means scores on each solution category for each group.

2. The above analysis was also used to compare group results on the individual social situations.  $X^2$  analysis was used to see whether the differences between the groups on each situation reached the significance level. Only No. 2 reached any degree of significance - as shown in Table XXXVI.

	S.	I.	E.	
R. Catholic	16	4	0	20
Methodist	10	11	1	22
	26	15	1	42

$X^2 - 5.58$ . Sig. .10-.05

TABLE XXXVI: Chi square for the type of solution for the two groups on each situation.

In the following table are shown the situations which have high scores (over 15) in any one category.

		Methodists		R. Catholics
1.	S	17		0
2.		0	S	16
3.	S	17		0
4.		0		0
5.	S	18		0
6.		0		0
7.	S	17		0
8.	S	18	S	16
9.	S	18	S	16
10.		0		0

TABLE XXXVII: Situations with scores of over 15 in any one category.

3. Religious content of the different social situations was compared. This refers to explicit religious references given by subjects and does not mean that a question dealing with religious matters will automatically receive a religious score. Table XXXVIII shows the religious score on each situation, the totals and mean scores.

	Methodists	R. Catholics	
1.	0	0	
2.	1	0	
3.	12	4	Sig. at .05
4.	19	11	Sig. .10-.05 (3.62)
5.	22	20	
6.	0	0	
7.	0	0	
8.	22	17	
9.	7	4	
10	0	0	
Total	84	56	
Mean	4.0	2.75	Sig. at .001 (4.63)

TABLE XXXVIII: Religious content of the situations, totals and mean scores and the significance of the differences between groups.

4. It was difficult to classify the answers and content of these social situations because of the variety and the large number of alternatives given by both groups. Certain differences did, however, appear, which are shown below: this analysis must necessarily be more descriptive than quantitative. A list of the social situations will be found in Appendix IV. The complete classification of answers will be found in Appendix X (b).

1. The Methodists place more emphasis on the abilities that are needed for an administrative job, and rather look on the soldiering as a waste of talent.

Also there were 6 references to pacifism among the Methodists and none among the Catholics.

2. There is general agreement that the girl should take the job, between the religious groups, but more Methodists say that the decision should depend on the type of girl ultimately.

More Catholics stress that this would be a valuable experience for the girl.

4 Methodists and no Catholics mention the financial aspect and say that the girl should not go for this reason alone.

3. Catholics much more concerned that the man should receive punishment of some kind, whether he confesses to the authorities or takes some self-afflicted punishment.

Methodists lay more emphasis on getting advice from some other source before making a final decision. Diff. sig. at .05.

4. General agreement between religious groups that they should not marry, but more Methodists say marry if the differences can be sorted out.

More Methodists stress the point that the racial differences are not as important as the religious.

5. Roman Catholics emphasise that she should try and to both, but that Church should come first if necessary. Sig. at .05 level.

Methodists emphasise that the girl should go to Church and should encourage her friends to go with her. Sig. at .005-.001.

3 Catholics and no Methodists stress the compulsory attendance at Church or guilt at not going.

6. General agreement that the modern design should be chosen, because modern ideas should be represented today. Little differences between the groups on this question.



7. More people in each group say that the author should go on writing in exactly the same way, although there is more split in Methodist opinion. More Methodists than Roman Catholics say that the author should go on writing about social problems, but that he should modify his present style.

8. The Methodists seem to think that either the boy would know which is right, or that he should seek advice from people in the Church and others who know the situation and what it involves.

R. Catholics would encourage him to try either field before making up his mind. The question of vocation arouses much more variation of opinion among the RCs - their concept of vocation seems quite distinct from the Methodists.

9. Methodist emphasis on outside help and advice, with approximately equal numbers from the two groups on the question of personal help.

R. Catholics place more emphasis on the fact that life is worth living and that suicide is morally wrong.

Methodists tend to see suicide as a matter of defeat, and mention the life after death.

10. A large number of alternatives were given by both groups with general agreement. Methodists place slightly more stress that the daughter should stay at home with the mother anyway.

Methodists also emphasise the son's career more than the Roman Catholics, and make more mention of the fact that the mother should want her children to be independent of her now that they are adult.

TEST 4Social Situation: Interpretation

1. No significant differences exist between the types of answers.  
A significant difference on the number of religious references, with the Ms giving the greatest number. This suggests that the Methodists apply their religious values more to other problems. It may be that the RCs take their religion more for granted or tend to departmentalise it.
2. In comparing the group results on each social situation only No. 2 presented any significant results.

Here the Ms gave predominantly I scores, and the RCs gave S scores. It would seem that the Ms have less sense of security: this may be the result of the ambiguity of their religious background. It may also be the result of the different degrees of social cohesion given by the two Churches which in fact may give the RCs a greater sense of independence.

In looking at the individual situations the high score of S would seem to represent those situations where there are fairly definite views on the subject.

**Methodist:**

war - largely pacifist views.

guilt - a Protestant characteristic, since there is no official means of relieving guilt feelings.

church attendance - it is the individual's responsibility to attend divine service.

authorship - need to follow conscience on these matters.

Church as vocation - once again very much a matter of personal conscience, where the individual must know for himself.

suicide - religious teaching against taking of own life - more because it is not man's life to take, rather than as a question of sin.

Roman Catholic:

taking job abroad - RCs seem to have definite ideas on the use of experience, with no feeling of insecurity.

Church as vocation - definite ideas on the Priesthood, its duties and the place it fulfils in the Church.

suicide - this is laid down as a sin by the Church.

3. In comparing the religious content of each situation only two of the differences between the groups were significant.

The Ms were significantly higher on guilt - this they presumably associate with religious values, since the question of guilt is an important part of Protestantism.

Ms also higher on marriage: they presumably look for marriage partners with similar religious outlook. It may be that the question is so important to the RCs that they take it for granted.

4. 1. Ms tend to take more pacifist attitudes to war, and to regard it as a waste of time. The stress on wasting talents may reflect their concern with personal achievement and talent.

2. The RCs stress the experiential aspects of life, this may arise from their attitude to worship in which such feelings are emphasised. Ms put the final responsibility on the individual, very much concerned that there should be no coercion from outside.

Ms place more emphasis on the right motives needed.

3. M's emphasis on getting outside advice from other sources

perhaps reflects the need for confession which is not met within the Church, even though they place emphasis on the individual's final decision.

RCs emphasise punishment rather than guilt; they can relieve the guilt by confession, but they cannot escape punishment. This is definitely laid down in Catholic teaching.

4. With the Ms the religious differences stand more chance of being sorted out between the partners, whereas religion with the RCs must be quite definitely Roman Catholic. Because the M has more personal choice, this may explain why they need to make more emphasis on the religious question in marriage.

5. Ms see the attendance at Church as a means of witness, they have a definite "missionary concern".

RCs are very emphatic on the compulsory attendance since it is a sin not to attend Mass, but once they have attended Mass the attitude to the Sunday activities is much more free than that of the Methodists, who have been reared in the tradition of the Puritan Sabbath.

6. Little difference between the groups.

7. Here the Ms are not so sure as the RCs. Censorship problems for them are not so clear cut, and they have to depend on the individual conscience ultimately.

8. The Ms need outside advice, which is not provided officially, but eventually the individual must make his own decision. They place great emphasis on the importance of Christian vocation and would believe that the boy would know through his own personal conviction what was the right thing to do. If he felt compelled

he would have no option but to follow his conscience.

The RCs do take a serious view on the question of Christian vocation, but the emphasis is bound to be different because the demands made upon the priesthood are so much more exacting - eg. celibacy. The boy would have to be very sure before making such a choice.

9. The Ms once again stress the need for outside help, which shows their own concern for help despite their personal convictions.

They see suicide as moral defeat rather than as sin and their emphasis is on the practical side that life is worth living, even though difficult. They are also concerned with guilt here, but in a different way from the RCs since they stress the fact that the individual still has the life after death to face, and that he cannot escape his responsibility in death.

The RC emphasis is decidedly on the guilt aspect in that sin is involved in suicide, and that it is one of the worst sins that the Church denounces.

10. The Ms seem to place more emphasis on family relationships and responsibilities. It may be because the small family is the important group, and the place of the individual is underlined.

Hence we find strong pressures for independence while at the same time the individual needs the security of the home and the family group, and also feels her responsibilities in this direction.

General characteristics from the test.

Methodist

1. More ambivalence, wider range of opinions characteristic.

2. Religion needs to be brought into everyday experiences.
3. Emphasis on individual response, personal decisions and responsibility.
4. Need for some outside help even though final decision must be personal they show a certain sense of insecurity and stress the importance of the family group.

Roman Catholic

1. They feel the need to comply to rules and authority, since disobedience and sin mean punishment.
2. The authoritarian structure gives them a feeling of security and a certain degree of independence.
3. Experience is very important: the emphasis is on "feeling rather than knowing".

Profile of Methodist (Adapted from the relevant literature on Methodism)

M. is very much part of the fellowship of the Church, but never places it above the personal relationship with God, and particularly with Jesus Christ. She places greater emphasis on personal beliefs, redemption and an intimate relationship with God which is aided by the fellowship and teaching of the Church. She sees God as a merciful, loving Father yet as the executor of judgment. Because of this she feels guilt at her own unworthiness and sin, and although believing in forgiveness, finds it difficult to assuage the guilt which she can only do through her personal relationship with God. Not having an outlet for this, she tends to be intropunitive, but perhaps relieves her guilt partly by a strong social conscience.

The fellowship of the Church is mainly an extension of the fellowship of the family, emphasising both public and private worship. M. feels a sense of order, of submission to rules within the Church, which she does of her own free will, and the channels exist for any individual to make changes. This feeling for order may explain her aptitude for scientific subjects and tendency for personal orderliness etc. The underlying emphasis on the individual may explain her own concern with personal achievement and success.

Her faith and belief tend to be equated, probably because both have been founded on strong personal convictions. Her religion, although strengthened by the Church, is essentially personal, and its outward forms of affirmation are relatively few. The Church does not provide the security of fixed beliefs on all actions and topics, and she is encouraged to make her own application of Christianity to social problems etc. Through the Church she is urged to make her Christianity practicable. She is tolerant

of other beliefs and ideas and is prepared for a wide range of individual opinion in other people. Her own family relationships are very important to her.



Profile of the "average" Methodist student, from the results of  
this study

M is a scientist, in her second year at college, and she has been brought up in a Nonconformist background, if not specifically Methodist. She has high religious and social values, and is very much concerned with the welfare of people, and with their motives for action, ect. In many ways she is dependent on other people for their advice and finds security in the social group, although the ultimate decision rests on her as an individual. M places great emphasis on the family as a group and feels strong personal ties to it.

M's religious opinions may differ from her fellow Methodists, and she is accustomed to a variety of opinion on any topic. Her whole religious emphasis seems to be on the individual, on her responsibility, conscience, etc. and she is encouraged to formulate her own opinions from her spiritual experience and knowledge, helped by the Church. M sees God primarily as a just God, and is much concerned with her own sense of guilt over her personal sin, and the evil in the world. Her relationship to God is essentially a personal one, even within the corporate body of the Church: she also stresses the witnessing aspect of Church attendance. M attempts to take her religious beliefs into practical affairs, but she may find problems in reconciling the two aspects of her life, because her denominational teaching provides her with little explicit guidance.

M tends to be well-organised and has a strong sense of order, which may be related to her scientific training. She places emphasis on cognitive rather than emotive elements in her life, and tends to be concerned with a search for facts and truth. Her Church background makes

her rather unsure of the emotional elements in life, and this may partially explain her emphasis on knowledge, even though it may arise from subjective experience.

M has fairly definite views on war with a tendency to pacifism, on church attendance, on the question of literary freedom, on the full-time service of the Church which she believes to be a matter of personal conviction, and on suicide, which she regards as a defeatist action rather than a sin. She also emphasises the religious factor in the questions of marriage and guilt, and tries to apply her beliefs wherever possible.

Profile of Roman Catholic (Adapted from relevant literature on Roman Catholicism)

From her earliest days RC is surrounded by the influence of the Church, which she accepts as the highest authority on earth, and whose beliefs she learns from infancy. She finds in the Church a family relationship which places great emphasis on the communal life, on the outlet of emotion in worship, on duty and the acceptance of authority. There too she can assuage her sense of guilt and receive her forgiveness by means of confession, with however, a strong emphasis on punishment for sin according to its merits. Her concept of God is that of Fatherhood, to a certain degree, but the emphasis is on the sterner aspects of His nature, and an attitude to the Divine which suggests a projection of the super-ego. She seems to find divine love and compassion more in the person of the Virgin Mary. Her whole life is fixed within an authoritarian structure, and her whole devotional life is dependent more on outward form and symbol, with an emphasis on public worship.

The Church seeks to bring everything within its compass, and provides ritual for all actions and dogma for all occasions. She tends to take this almost for granted, so that beyond this individual variation may occur. RC tends to be an "arts" person, interested in form, colour, emotional experience. She has an interest in people, but not always for their own sake. She tends to have a wide range of interests, particularly in the artistic side of life. She has more tendency to be prejudiced because the Church demands an authoritarian, exclusive and intolerant attitude to a large degree which colours her total outlook.

Her whole religious life is centred on the Church and the community it

provides. Here she finds security, a set of relationships which are deliberately like those of the family group, and a place for confession and relief from guilt and anxiety. Hence she tends to be extrapunitive and has little worry on the question of guilt. The family group seems to extend from the Church outwards, permeating the small family group, and providing sanctions, beliefs etc. for all occasions, and providing the main source of spiritual resources.

Profile of the "average" Roman Catholic student, from the results  
of this study

RC is in her first year at college and is reading an "arts" subject; she comes from a family with a Catholic background and has been brought up in this Church. She has high aesthetic values, which are related to her feeling for the arts and for the ceremony etc. in her church life. She has also high political values and she may be more concerned with people as types, objects of interest, etc., than as individuals in themselves. Because of the security and the strength of the social and family relationships provided by the Church she does not need to be dependent on other people to any extreme degree.

The Church is obviously an important influence in her life, and she is therefore accustomed to its authoritarian structure. While this imposes some control on her as an individual, it also gives her a strong sense of security. Her whole emphasis is centred upon the Church as a community, since this will provide all the guiding factors of her life. Having accepted its guidance, however, she finds some room for personal variation since the Church recognises the different needs and abilities of individuals. She believes that good and evil are not necessarily inherent in things, and that evil may be atoned for. But the power of the Church is such that she feels that compulsion to obey it, eg., in going to mass, and she is more concerned with the punishment of sin than the guilt consequent upon sin.

RC tends to have definite views on those subjects to which the Church makes reference, and in this regard RC tends to accept most easily those things which fit into a known or given context. Because the

Church provides definite beliefs and ritual on many aspects of life, RC can know the boundaries of her religious life and activity and how it is to be combined with "secular" activities, eg., combining social and religious activities on Sundays. RC has definite views on experience and taking opportunities wherever possible, on the priesthood as a vocation, and on suicide which she regards as a sin. In everything she places emotion before cognition and can assimilate emotional outlet and experience into her own experience quite satisfactorily.

CHAPTER 5  
DISCUSSION OF RESULTS

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In discussing the results of this study we need to examine the analysis that was made. It was inevitable that much of the analysis should be of a qualitative rather than a quantitative nature. From the very beginning it was realised that this material would not be readily quantifiable to give results amenable to statistical analysis. This does mean that it is difficult to make comparisons and to assess the significance of the results. But the richness of the data is such, that any quantitative measure would be inadequate. Thus emphasis is laid on the content of the data rather than on its statistical significance.

Since the tests were original to this study the analysis had to be designed for them. This means that some subjective bias is inevitable both in the design of the analysis and in the interpretation of the results. Some degree of subjectivity is unavoidable in any experiment and here every effort was made to maintain the criteria imposed. The most difficult element to control was the subjective bias in the interpretation, since it was virtually impossible to forget all prior knowledge and conceptions of the two denominations. Once again every attempt was made to look at all possible interpretations and to give a final judgment on an objective basis.

The analysis was carried out on the data for all the 42 subjects, but included in each group was one subject who was not a member of the Church represented by the society. The Methodist non-member was an Anglican who preferred the discussions and group-system of the Methodist

Society and who often worshipped in a Methodist Church. The Roman Catholic non-member was an Anglo-Catholic who had taken a course in Roman Catholicism in preparation for entering the Roman Church, but who had not yet decided on membership. Although not active members of the Churches these two subjects were fairly active members of the denominational societies. As society membership was the criterion for the experiment, and as these subjects were obviously knowledgeable in their beliefs it was decided to retain them in the final analysis. From a survey of the results it seems that they mention certain elements which are close to the average for the groups, but if the results could be placed on a scale of "Catholicism" and Methodism" these subjects would be found on the periphery of the main group. All the subjects were British citizens and the majority were English in background. But one Roman Catholic came from Hong Kong and one Methodist from West Africa. However these two subjects had been ~~either~~ <sup>either</sup> educated in England or in English schools abroad and their lives had mainly followed the Western European traditions. The religious background of the 42 subjects varied to some degree, although the majority in each group had been brought up in families who had close affiliation with the denominations concerned. The age range and the year in college of the subjects do not seem to vary sufficiently to affect the results. The subjects' departments showed noticeable differences; the Methodists being predominantly in the Science departments and the Roman Catholics in Arts departments.

It is difficult to interpret these differences or to say how far they affected the results. With reference to the differences it is relevant to mention the results of the Allport-Vernon scale. The highest



significant difference between the groups was on the social score, with the Methodists significantly higher. On the other values, the Roman Catholics were significantly higher on the political and aesthetic values and the Methodists were significantly higher on the religious value. There were no significant differences on the theoretical and economic values. The social value may reflect an interest in humanitarian philanthropic ventures and certainly the history of Methodism has been characterised by a concern with social welfare. It might be that the greater number of "arts" students in the Roman Catholic group would account for the difference in the aesthetic value. William James (1903) believed that the aesthetic interest was a definite part of the Roman Catholic ritual and doctrine. Catholicism has a definite place for artistic creativeness and appreciation which the Protestant Church actively denied in the Reformation. It is extremely difficult to interpret the difference on the political score but this may reflect the hierarchical structure to which the Roman Catholic is accustomed. The religious value is equally difficult to interpret because we cannot be sure of what the value really represents. The test seems to reflect "institutional" Christianity which may be nearer the Protestant than the Catholic beliefs.

Each of the tests used in the experiment raises certain problems which need to be discussed in relation to the interpretation of the results. It was extremely difficult to analyse Test 1 since the differences between the groups were so small that no conclusions could be reached on the relationship of the religious background to the perception of symbolic material. The only significant difference of importance was

that for the type of object perceived first by each group, where the Methodists saw the ROs before the HOs. It is difficult to say whether this reflects an interest in objects of religious significance or an interest in symbolic material as such. The major conclusions reached from this test was that the ease and correctness of perception depended largely on the familiarity of the object. More specifically the Roman Catholics seem to be more familiar with the music and candle and the Methodists were familiar with the book, bell, star and sword. It would be easy to overemphasise the relationship between familiarity and perception from the results of the test and obviously further research is needed to elucidate "how" and "why" these objects may be familiar. Such research would also need to take into account the background and context in which these objects are usually perceived. However, the general results support the conclusions of Bartlett (1932), Henle (1942) and others.

As explained in Chapter 2 a set was given to the subjects so that some control could be made of the range of objects reported by the subjects. In practice the subjects did not consistently follow the set and in many cases they reported objects which had no connection with religious or household objects, for instance, the petrol pump reported by one subject for the candle on slide 3. The evidence (Bruner and Postman, 1949) suggests that single sets are more "efficient" than double sets, because the subject is concentrating his attention on one field only. In the present study more differences between the groups might have occurred if a single set for seeing a religious object had been imposed. The subject would then have been faced with a choice of objects on each slide from

which one had to be selected. More discussion of the whole question of set will be found in Chapter 1, but it is relevant to repeat here the fact that we can never control the number of sets used by any one individual at any given point of time, we can only hope to direct their attention along a certain path.

The speed to exposure at  $1/100$ th sec. would seem from the results to be above the threshold value for the majority of subjects. There were obvious differences between the subjects in the ease with which they could perceive at the speed of exposure. A faster speed, such as  $1/150$ th or  $1/200$ th sec. would have created further problems as to the differences in threshold. At  $1/100$ th sec. retinal movement is correspondingly less during the exposure of the slide than it would be for a longer exposure, which is an advantage in trying to control the subject's fixation of the slide. (Woodworth and Schlosberg, 1955)

One major problem in discussing these results is that of dark-adaptation, and how far this was operative and how it affected perception. For further discussion of the procedure and experimental conditions in relation to the time allowed, illumination, etc., see Chapter 3 and Appendix VI. At the usual brightness of the experimental room (6.5 ft. candles with white light) cone vision seems to be dominant. (Geldard, 1953) With the long pre-exposure time in the light, which in most cases was about 1 hour, the cones would probably be active during the dark period, and in the short period allowed for adaptation (about 2 minutes) the cones will be adapting faster and more efficiently than the rods. Also during the projection of the slides the amount of brightness (at least .4 ft.c.) was still sufficient for the cones to be dominant. From the results

there seems to be no consistent practice effect. (See graphs in Appendix VIII f) The Roman Catholic show a slight practice effect up to the 8th slide, but this drops at the 9th and is lower for the 10th than for the 8th slide. It may be that fatigue counteracted the practice effect at that point. There was no consistent practice effect in the Methodist group as can be seen from the graph. To counteract any practice effect the order of the slides was randomised for each subject. These facts suggest that there was no radical change in adaptation during the course of the test. For further evidence see Geldard (1953) and Woodworth and Schlosberg (1955). It is reasonable to suppose that the conditions for perceiving were reasonable constant for each subject during the ten slides. Nor does the difference in brightness of the screen when the projector was on and off (1.6 ft.c. and .6 ft.c. respectively) seem large enough to create any contrast effect which would be reflected in perception.

In the discussion of the results of Test 2 it is impossible to be dogmatic about their interpretation, since the data seem to permit a number of interpretations. It is here that one has to be especially careful of subjective bias, but it is difficult to design an analysis which is objective and quantitative. Reviews of the test (Sacks and Levy, 1950) have shown that this subjective element is essential for an adequate analysis of the data. The following significant differences were obtained in the category scores. The Roman Catholics gave more impersonal and more non-evaluative sentences and the Methodists gave more positive evaluations. It is difficult to interpret both these and the separate sentence scores, since the categories were derived empirically and their

meaning is not always evident. The interpretation of the sentences is given in Chapter 4, but it is relevant to discuss here the factors which seemed to influence perception, such as the familiarity of the word, the associative strength, the conflicts aroused, its formulation and assimilation. These emerged from the analysis of the above categories and they were based on prior knowledge of the denominations.

It is impossible to find any definite relationship among the factors; for instance, the word "dissent" was given an impersonal connotation by both groups. Can we say therefore that the Roman Catholics saw this as a matter of conflict, while the Methodists have so assimilated it that they take it for granted? It would have been interesting to discuss these sentences with the subjects, to use the words in a word-association test and to obtain more data which might throw light on the results already obtained.

The differences between the groups on the number of sentences omitted and returned to are only significant in the latter case where the Methodists gave a larger number of instances. Here again more intensive research would be needed to find an explanation for this result.

In the present study the content was so varied that it is difficult to classify it, yet it obviously provided the source for the major differences between the groups. The content of the sentences yielded such rich data that in many ways Test 2 was the most adequate measure of the differences between the groups. Certain sentences such as No. 7 (It is difficult to condone ...), No. 10 (A sense of adoration ...), No. 26 (Humanism as a belief ...) No. 28 (The basis of marriage ...), No. 29 (Law is designed ...) and No. 39 (With tradition ...) produced a

wide scatter of responses over the groups with no definite boundary between them. Without further research it is impossible to say whether this occurred through faulty design of the sentences or whether in fact these sentences would never yield major differences between the groups. The classification of the content was useful in relating the beliefs of the Church to the various social, moral and behavioural issues represented; for instance in reference to the authority of the State the Methodists would relate it ultimately to the individual, while the Roman Catholics made a distinction between temporal and spiritual authority. These differences may be very subtle but the classification gave some indication of the way in which these concepts are perceived and the difficulties of communication that may arise.

In Test 3 the recalls of the story were unsatisfactory as measures of perceptual selectivity. It is difficult therefore to compare the results with those obtained by Bartlett (1932). The subjects generally recalled the outline of the story accurately, but omitted detail, such as the curse of the moon upon the hare. Some interpretation may be given to the differences that occur between the groups, but the validity of this is questionable when the differences are so small and some would be expected by chance. When the questions are included comparisons may be made with the results obtained by Nadel (1937). He found differences in recall and interpretation that could be related to cultural distinctions, and from the present study certain facts do emerge which seem related to religious affiliation. In answering Question 1 (what would you say was the moral of the story?) the Roman Catholics placed their emphasis on the submission to authority, while the Methodists stressed the results of

disbelief and disobedience. This can be related to the authoritarian structure of Roman Catholicism and the responsibility that is placed upon the individual conscience and the awareness of guilt in Methodism.

We are then faced with the question of how far projection took place when the subjects were answering the questions and interpreting the story. Did they in fact interpret the story according to their religious beliefs or were they responding solely to the story itself? It is difficult to see whether they reacted even unconsciously, to the analogy presented by the story. It is possible that in certain instances the group might react to the story itself while the other group reacted to the analogy of the story. This might be the case in Question 6 where the Roman Catholics emphasised the destruction after death, which was included in the story, while the Methodists deviated from the story and mentioned the possibility of some form of life after death. Frenkel-Brunswik (1949) found that ethnic prejudice affected the accuracy of recall of a story; the more prejudiced people tending either to stick rigidly to the story or to create a fantasy of it. She concluded that the highly prejudiced people will swing from one extreme to the other in giving their opinions and interpreting facts. It seems relevant to mention her conclusion here because she emphasises the point that we must be careful in interpreting factors which are apparently opposite but which may be closely related. We need to keep this in view while interpreting data such as those given by Test 3.

The problem of projection also occurs when Test 4 is interpreted. It occurs to a less degree because the process of projection is more straightforward in this situation. Here the subject cannot evade the

issue presented to her by isolating it from her own experience since she is called upon to give a decision of some kind. The results of the test do not show wide differences of opinion between the groups, probably because the cultural factors which also influence behaviour of this sort are similar for all subjects. The groups tended to approach the problems in a similar way, giving a straight solution in the majority of cases. Only in Situation 2 (whether a girl should go abroad for a job which will mean insecurity and lack of social contacts) was there a significant difference. There the majority of Roman Catholics gave a solution while the Methodists were divided between solution and intellectualisation of the problem. A more sensitive classification such as that designed by Sargent (1953) might have yielded further differences between the groups but it is extremely difficult to design a reliable classification of that nature.

The differences in religious content are interesting since the Protestant emphasis on guilt is reflected in No. 4 (whether a man should confess to a crime never punished). It is difficult to interpret the differences on the question of marriage, since it would seem that the religious question is of vital importance to the Roman Catholic, yet this is not reflected in the answers given. Some of the situations yielded more differences than others, especially those dealing with religious situations such as Church attendance, religious vocation and guilt. Nos. 6 and 7 (whether modern or traditional designs should be chosen for civic buildings and whether an author should write to suit his public) produced a wide scatter of responses in both groups and any further research into these social situations would need to be more explicit.



Situation No. 9 (how to advise a friend against committing suicide) could have been phrased more directly, but even here certain differences were found.

Test 4, as can be seen from the general characteristics summarised in Chapter 4 was useful in emphasising certain personal elements which may be related to religious background; for instance, among the Methodists we find the need to obtain advice from outside sources and the emphasis on individual responsibility and conscience. This is an interesting example of the problem raised by Frenkel-Brunswik (1949) mentioned above, in which two opposing statements may be closely linked.

It is now relevant to look at the four tests and to examine the ways in which they may be compared or placed in relation to each other. Although the tests were administered separately to a certain degree the results may have been affected by the build-up of an implicit religious set. In the design of the tests every attempt was made to disguise the purpose of the experiment but religious content could not be entirely avoided. Most subjects reported that they were not aware of the purpose of the experiment and that they were not conscious of any religious bias. Those subjects who suspected the purpose of the experiment did not become conscious of this until Test 1 was given to them at the end. This of course does not imply that a semi-conscious or unconscious religious set did not operate, but there is no way of seeing its effect in the results.

As mentioned in Chapter 1 it is extremely difficult to find any literature which examines religious differences in a psychological or sociological light. The sources from which the present interpretation was made have been discussed in some detail in Chapter 1. Here we are

faced with the problem of the validity of the interpretation. It was encouraging to find that results from the four separate tests could be compared and that over the tests some complete picture could be gained. The characteristics of the two groups which emerged are given in the interpretation of each test in Chapter 4. From these, it can be seen that certain factors appear in more than one test and the general conclusions will be found in the Summary of Conclusions below. The influence of familiarity, association, etc., are found mainly in the results of Test 1 and 2. Major differences related to the characteristics of the two Churches emerge from Tests 2, 3 and 4. In the Methodist group the emphasis on the individual is found in all the tests and in many different forms, and this is also true of the Roman Catholic emphasis on authority. These are the most important conclusions of the experiment. The need for advice among the Methodists is found mainly in Test 4, but a certain degree of insecurity is present in the responses to other tests. Emphasis on the practical aspect of religion and on diversity of opinion occurs in several different forms throughout the tests. The diversity of opinion is to be found in all the classifications. In the Roman Catholic group a concern with punishment can be seen in the results of Test 2. In this same test the Roman Catholics stress the application of religion in familiar contexts, but the characteristic is most obvious in the answers to the questions in Test 3. The strong group feeling is most noticeable in Test 2 where there are more references to the Church and the community.

One problem of interpretation lies in the fact that we cannot establish any definite boundary between personal and institutional religion. In taking society membership as the religious criterion, we have immediately

set some degree of bias towards institutional religion. This is accentuated by the fact that these societies are closely linked with the parent denomination, even though as student societies they may not be representative of the "average" church member. It would therefore be difficult to interpret these results so that personal and institutional elements could be isolated. From the conclusions reached it would seem that the Church as an institution has strong influence over its members. Yet it is obvious that the personal element is important in both denominations even though it may take different forms. From the present study, and from other sources it can be shown that these denominations are a product of both elements: in the case of the Roman Catholics the institutional aspect may play a prior role to that of personal experience, and vice versa among the Methodists although ultimately it is difficult to isolate these experiences.

The general conclusions arising from the present study can only be descriptive, and because of the nature of the tests themselves quantitative measures such as correlation are not suitable or possible. Therefore the tests could not be expected to yield data comparable to the results of the battery of tests which were used by Thurstone (1944). He gave forty perceptual tests which could be grouped as alternative effects, flicker-fusion, closure, optical illusions, response and reaction times, colour-form differentiation and constancy. From a factor analysis of the results he showed that clear distinctions between types of tests cannot be made because our knowledge is so limited. Thurstone points out that different stimuli such as verbal or pictorial material will call for different types of response. Bartlett (1932) discovered that these differences

would occur with even the simplest material, for instance, "effort after meaning" becomes apparent with representational material. M.D. Vernon (1947, 1952) has also shown how individuals exhibit differing ability with different material and under varying conditions. For example, with real objects the subject is concerned with meaning and evaluation of the object, but with representational drawings, criticism and evaluation of the drawing itself will be important as well as the interpretation of what it represents. Such experiments help to explain the results from different types of tests as gained in the present investigation and they throw further light on the relationship of perception and comprehension.

Further research is obviously needed to examine the relationships of the stimuli, experimental conditions and subjects more closely. The results of the experiment show that perceptual differences do exist and that they are related to religious affiliation. Certain facts have emerged which are of value, for instance, the use of the sentence completion test. This test was the richest source of information, and more could be gained from an intensive study of the words used in these sentences, supplemented by comments from the subjects and their own conscious evaluation of the words and concepts involved. The analysis of Test 1 proves that it is difficult to isolate simple perceptual stimuli and that more complex material may be needed, such as a picture from which relevant items must be selected. The recall of the story and the succeeding questions reveal the possibilities inherent in an elaboration of this procedure. Test 4 was also a successful test and here the problems could be made more specific and also relevant to other social situations.

In an experimental study one is ultimately concerned with the

generalisation of results. Argyle (1957) has analysed some of the problems which arise in generalising from empirical results. He raises three issues in this connection.

1. Generality from the conditions of the investigation as such may be invalid because the experiment was designed so that those differences could not fail to appear.

2. Generalisation from the limited conditions of an investigation may be invalid because so many other factors must be taken into account outside the controlled conditions.

3. Generalisation is only valid when the sample is truly representative.

In the present study the accent has been placed on those aspects of experience where there would appear to be differences between the groups. To a certain extent this is unavoidable if we are to keep some control of the factors involved. But an attempt was made to use material which would have not only religious association, the religious content would generally be more implicit than explicit. Test 1 is obviously an exception to this rule, but even here certain ambiguities were introduced to reduce the religious bias of the test. It is to be hoped that the differences which did emerge would appear in any relevant stimuli situation.

A full description of the possible generalisations from the tests will be found in Chapter 2. Some degree of artificiality is inevitable and it may be that the subjects' behaviour was influenced by the conditions of the experiment. But it is hoped that as the tests are to some extent representative of normal situations the results obtained are indicative of the subjects' attitudes and behaviour outside the laboratory.

In this particular experiment the subjects were members of the college

denominational societies and formed one-half to two-thirds of their society membership. It is relevant to ask, therefore, whether they represented the total society, and whether the students who did not act as subjects differed in any significant way. As the college is homogeneous to a large degree it would appear that the subjects were an adequate sample of the society membership, and since this was the criterion for the choice of subjects we are not so concerned with the total undergraduate population.

The major problem of generalisation in the study lies in the assessment of the relationship of these subjects with other members of the denominations. As has been said above personal faith and institutional religion are difficult to isolate and in fact we can say little more about their relationship in these subjects than we can say about their relationship in other church members. We must presume that the external influences from the Church will be similar for all members. The problem of generalisation must occur when we consider how the members differ in social background, religious upbringing, education, etc. The student group tends to have more intellectual grasp of religious matters and to be more concerned with fundamental issues. The students will therefore tend to be a sub-group within the larger denominational group, and although there is considerable variation amongst them this may not be as wide as the range of variation amongst all church members.

The generalisation of these results to the total population is therefore limited but it would seem that the limitations do not affect the conclusion that in some ways perception is related to religious affiliation. The differences that occur between denominations will

obviously vary with the different members. This study has attempted to show only a small part of the total relationship of perception, comprehension and religious affiliation, and in the light of these results there is obviously a need for similar research which can clarify and extend its conclusions.

SUMMARY OF CONCLUSIONS

1. We must conclude from this study that differences in religious affiliation are reflected in the results of perceptual and comprehension tests and depend on the religious experience of the individual perceiver.
2. It would appear that perception is selective in the sense that differences in perception are related to certain beliefs and characteristics of the Church with which the perceiver is affiliated, and these differences will appear in relevant situations.
3. In addition, other factors emerging from this study show that certain elements of the individual's experience are related to perceptual differences, although the exact relationship cannot be defined. These factors are -
  - a) The familiarity of the concept from past experience and how far it can be fitted into a known category or appropriate context.
  - b) The associative strength of the concept, and whether it produces any conflict in the individual.
  - c) How the concept was assimilated by the individual, i.e., whether it was consciously attained, imposed upon her by early training or cultural influences, etc.
  - d) How far the individual is now conscious of the concept, and whether it has been assimilated and reduced to a sub-conscious or even unconscious level.
4. From the two types of religious affiliation studied it would seem that the differences are related to the following major factors which are important characteristics of the Churches concerned.

Methodist:            a. Emphasis upon the individual



- b. Religion to be worked out in a practical form.
- c. Difference of opinion allowed.
- d. Importance of social contact and advice because of insecurity.

- Roman Catholics:
- a. Emphasis upon authority.
  - b. Concern with sin and punishment.
  - c. Religion more easily applied and ideas more readily accepted if they fit into a familiar context.
  - d. Strong sense of group solidarity and security.

5. Certain minor factors which are characteristic of these Churches also seem to have some influence in determining the selectivity of perceptual processes.

- Methodist:
- a. Tendency to be orderly, to be "Methodic" and to have definite views of one's own.
  - b. Strong social interest.
  - c. Concern with personal guilt over sin and a need for<sup>a</sup> just, forgiving God.

- Roman Catholic:
- a. Emphasis on emotional aspects of life, with the ability to integrate them into the total life-pattern.
  - b. Individual seen within the framework of society, and the Church.
  - c. Individual has certain degree of freedom and independence, because she has security.

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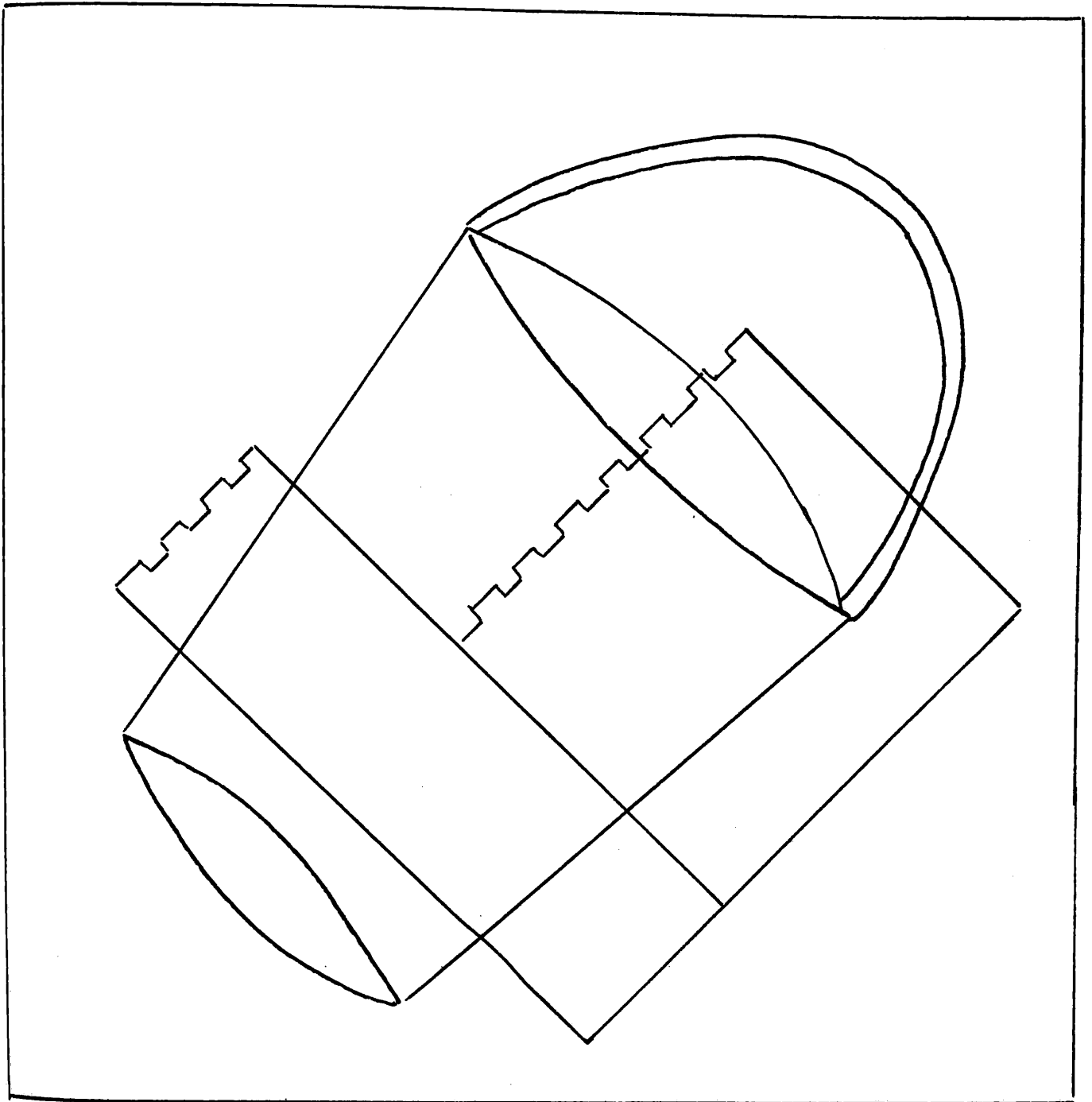
**APPENDIX I**

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**DRAWINGS USED FOR TEST 1**

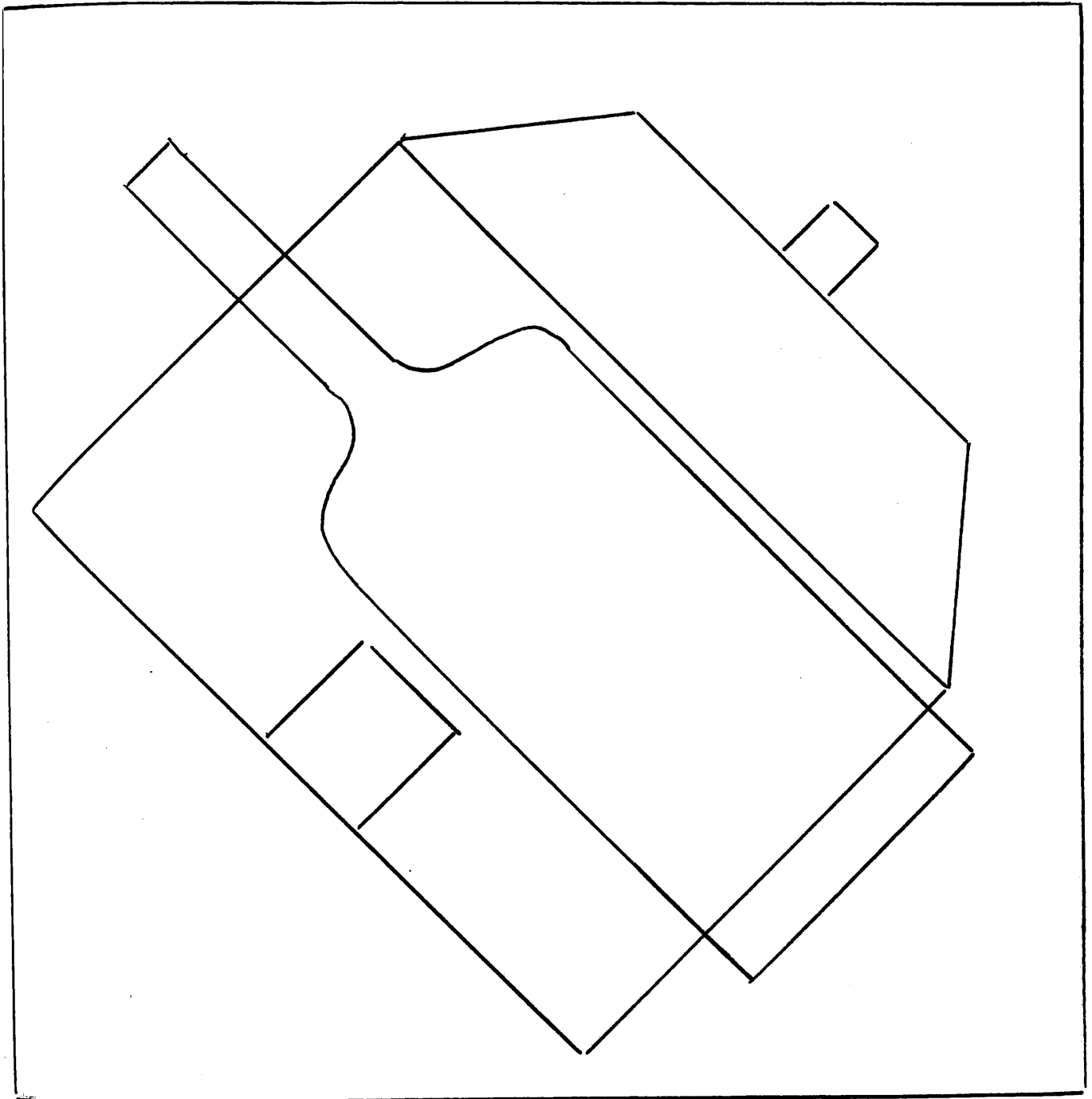
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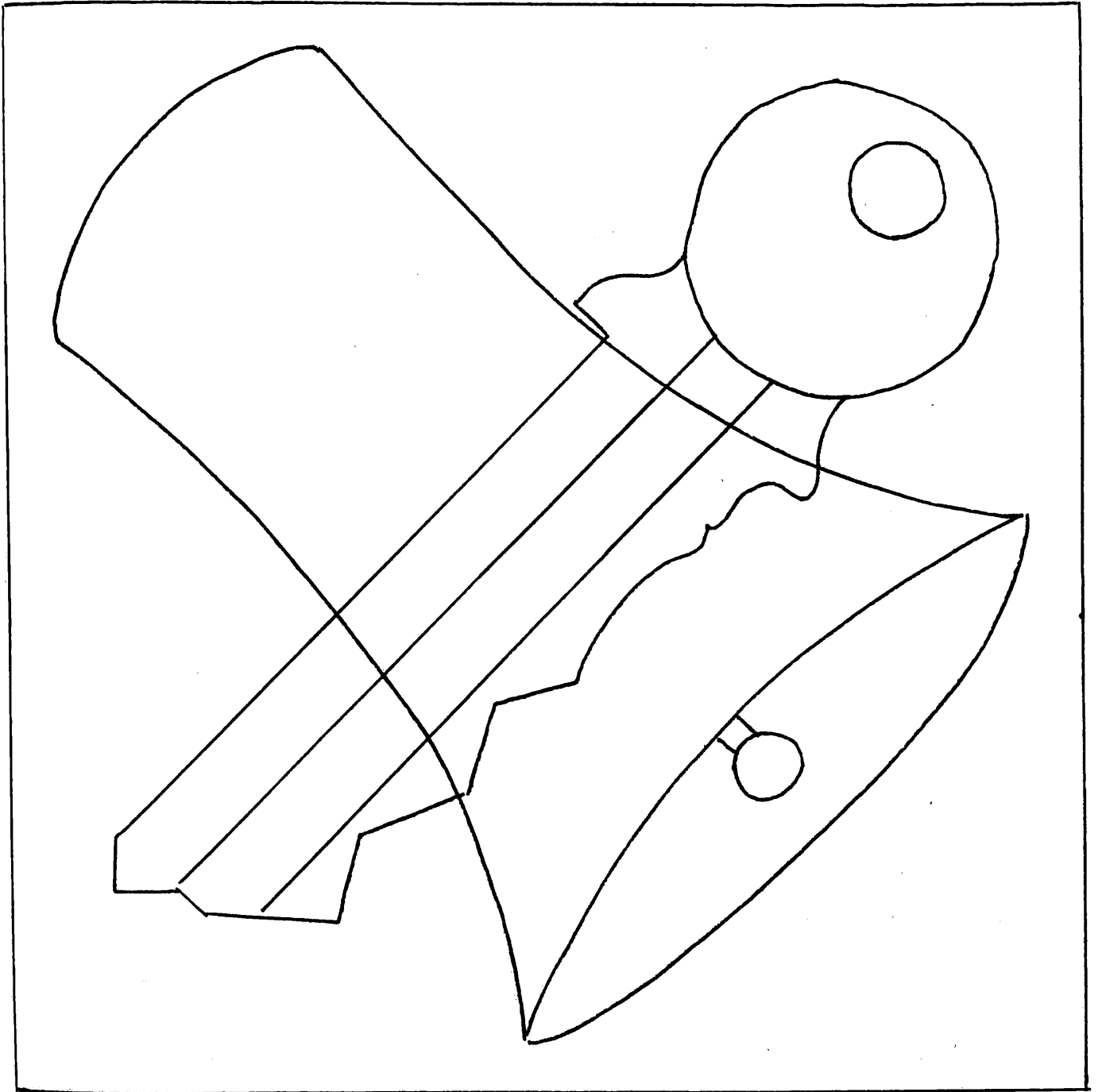
Sample Slide.

Castle, Bucket.



Sample Slide.

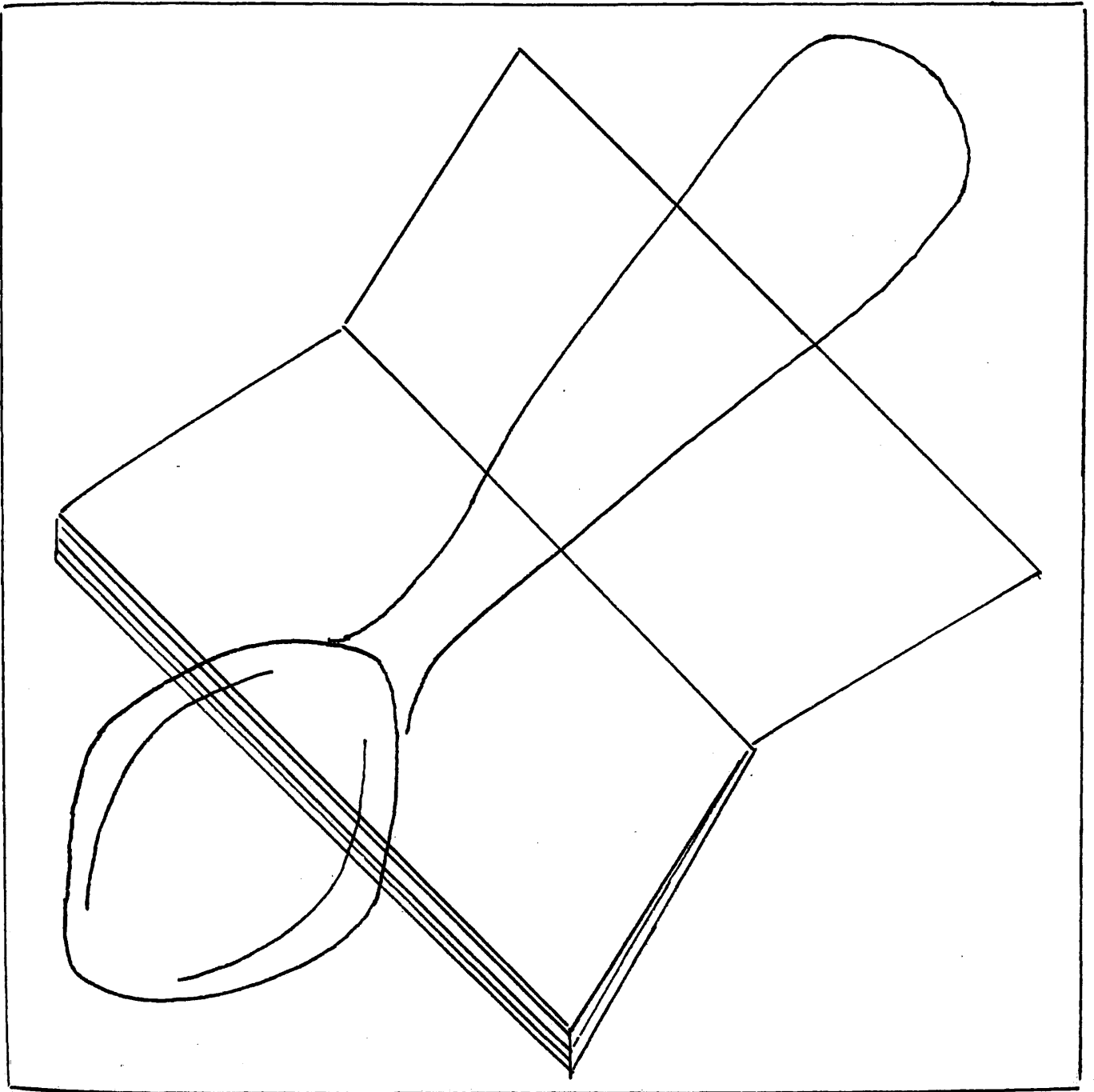
House, Bottle.



Slide No. 1.

a) Bell.

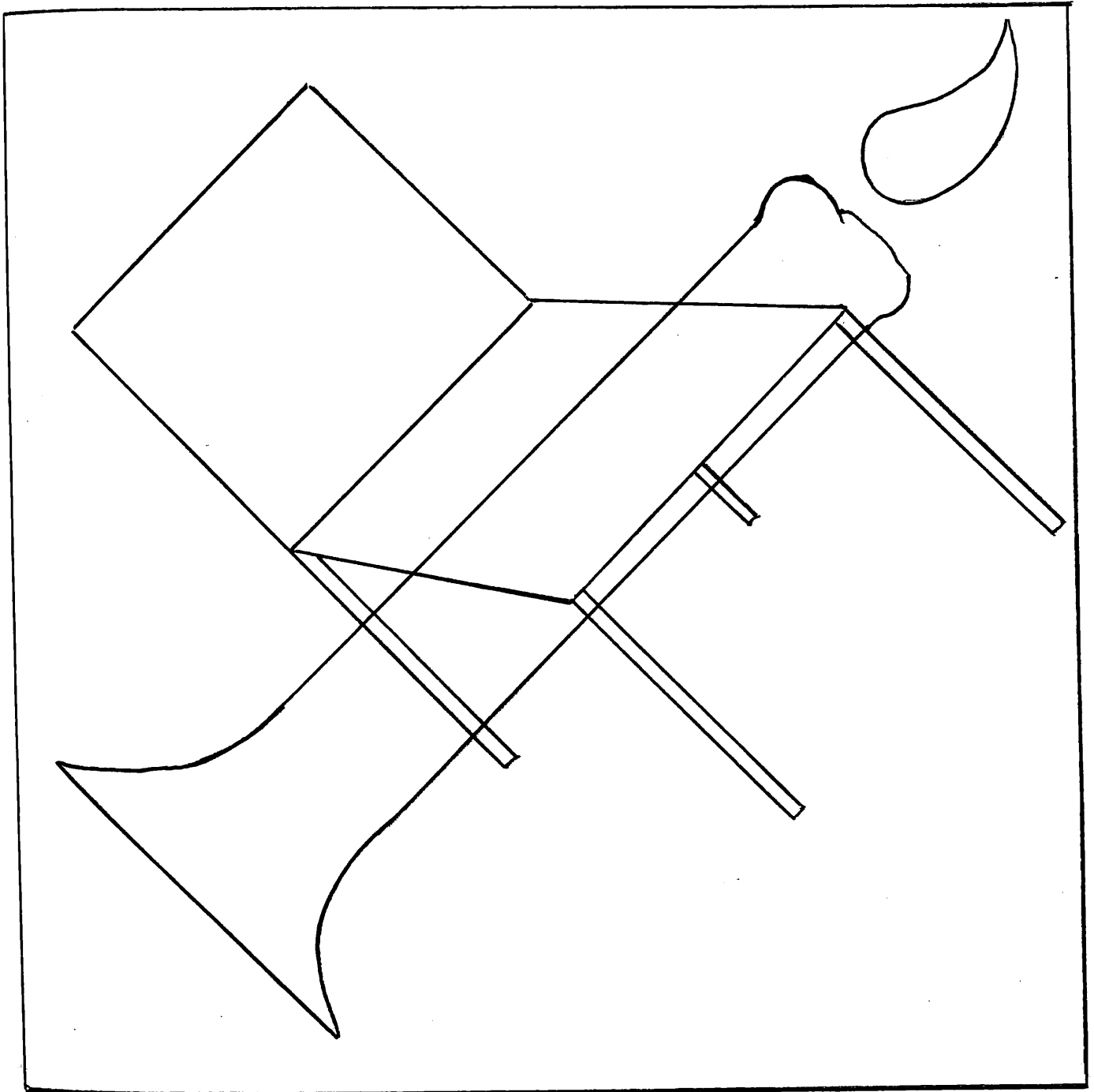
b) Key.



Slide No. 2.

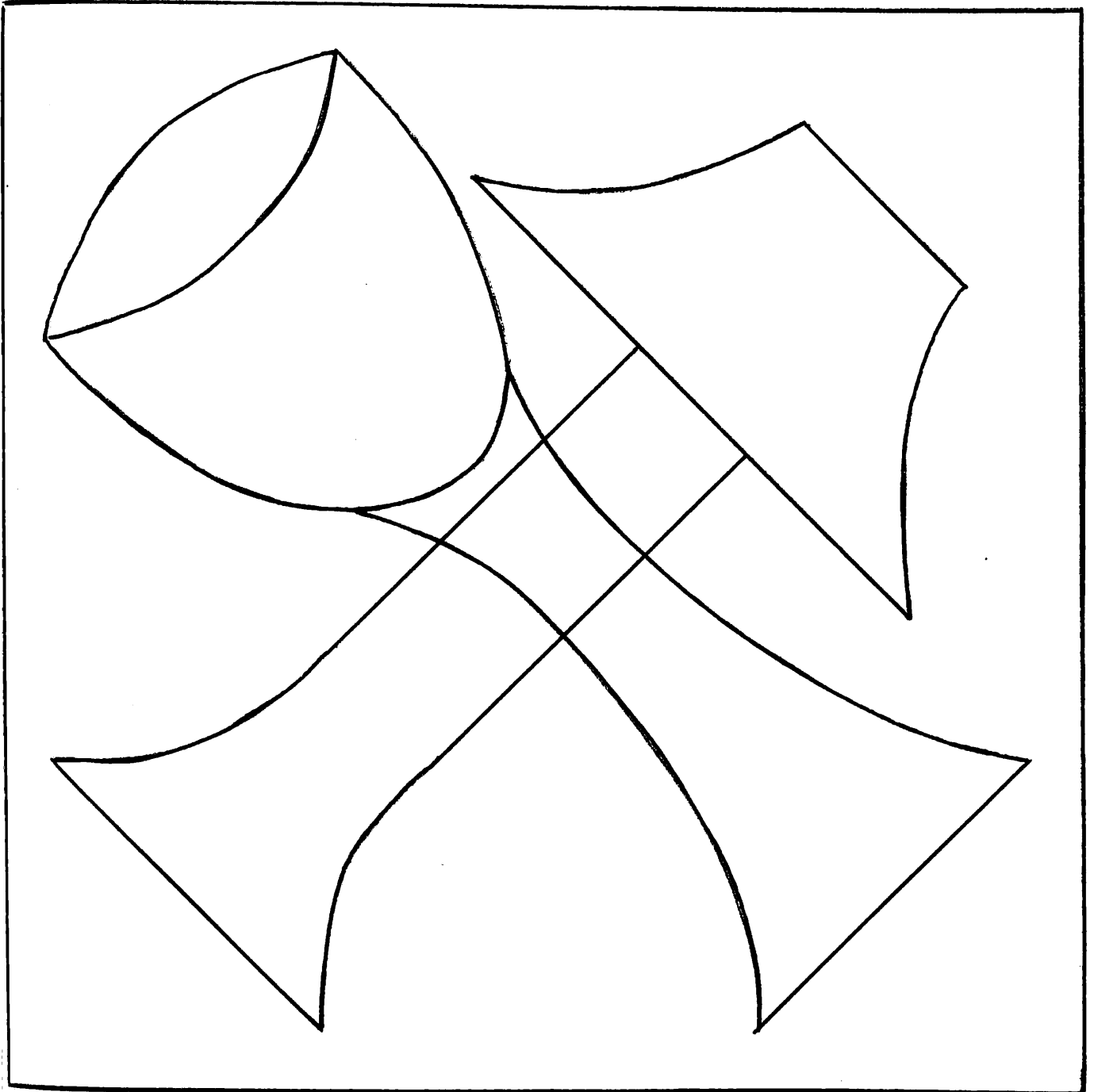
a) Book.

b) Spoon.



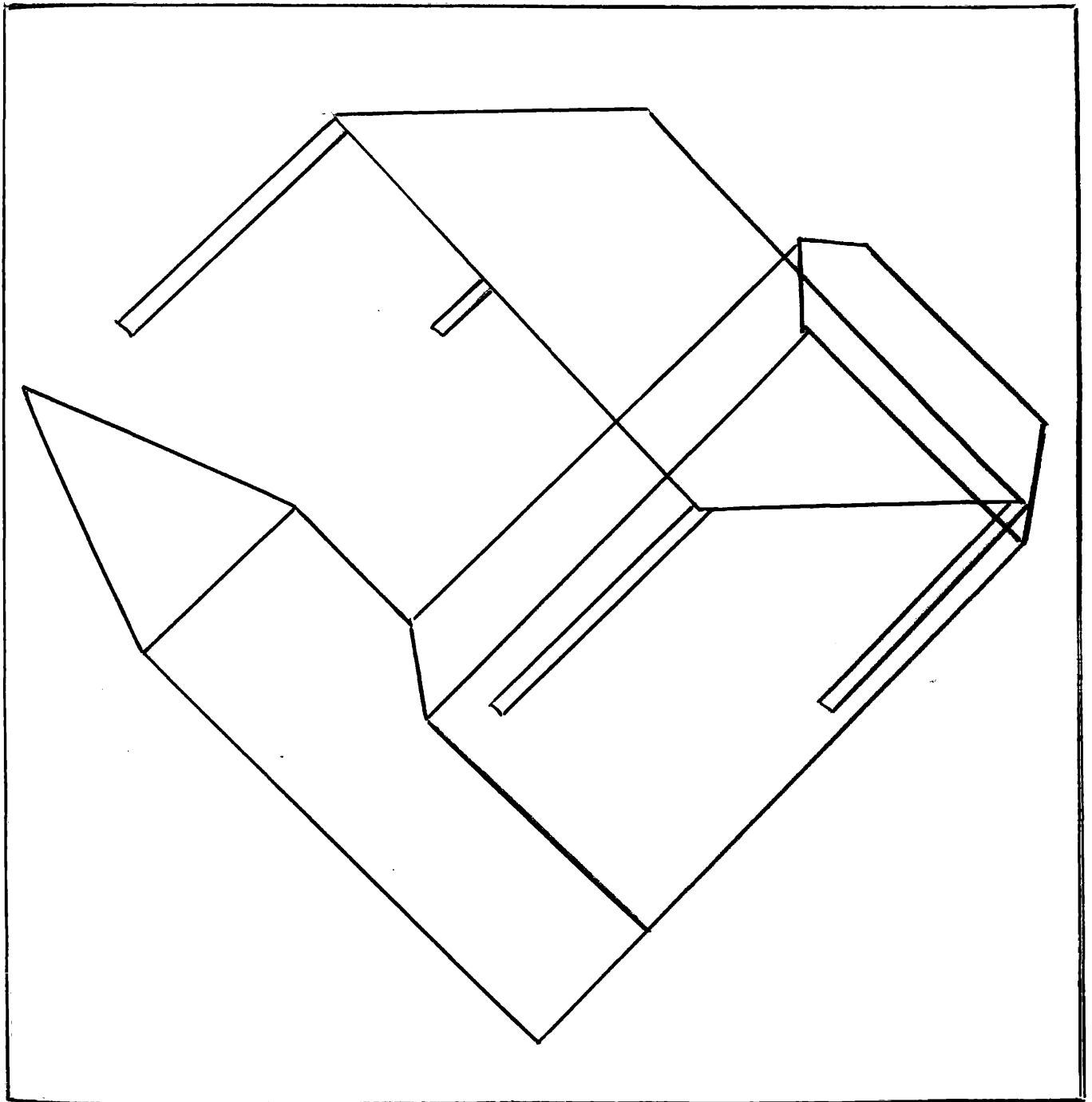
Slide No. 3.

a) Candle. b) Chair.



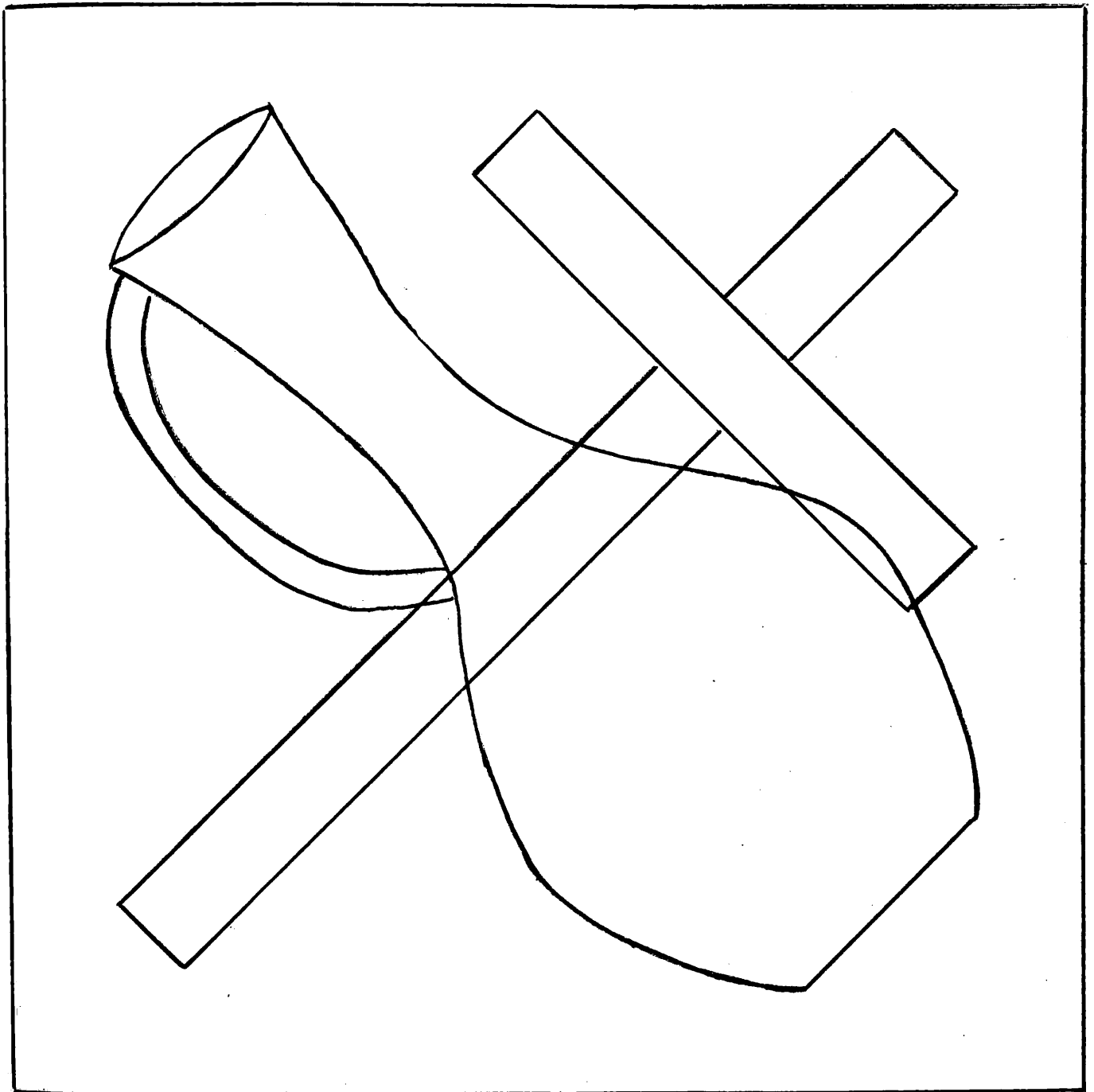
Slide No. 4.

a) Chalice. b) Lamp.



Slide No. 5.

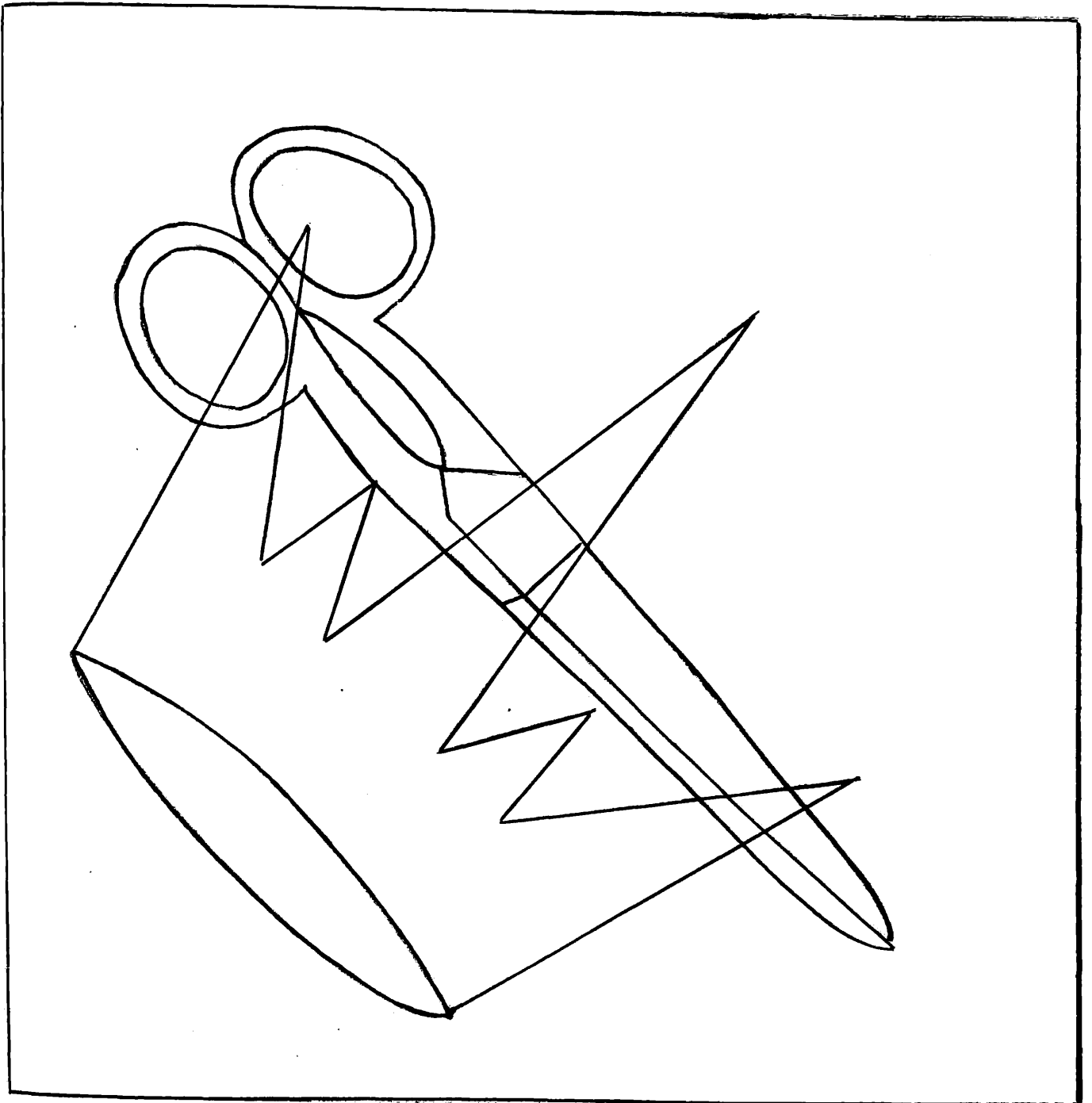
a) Church. b) Table.



Slide No. 6.

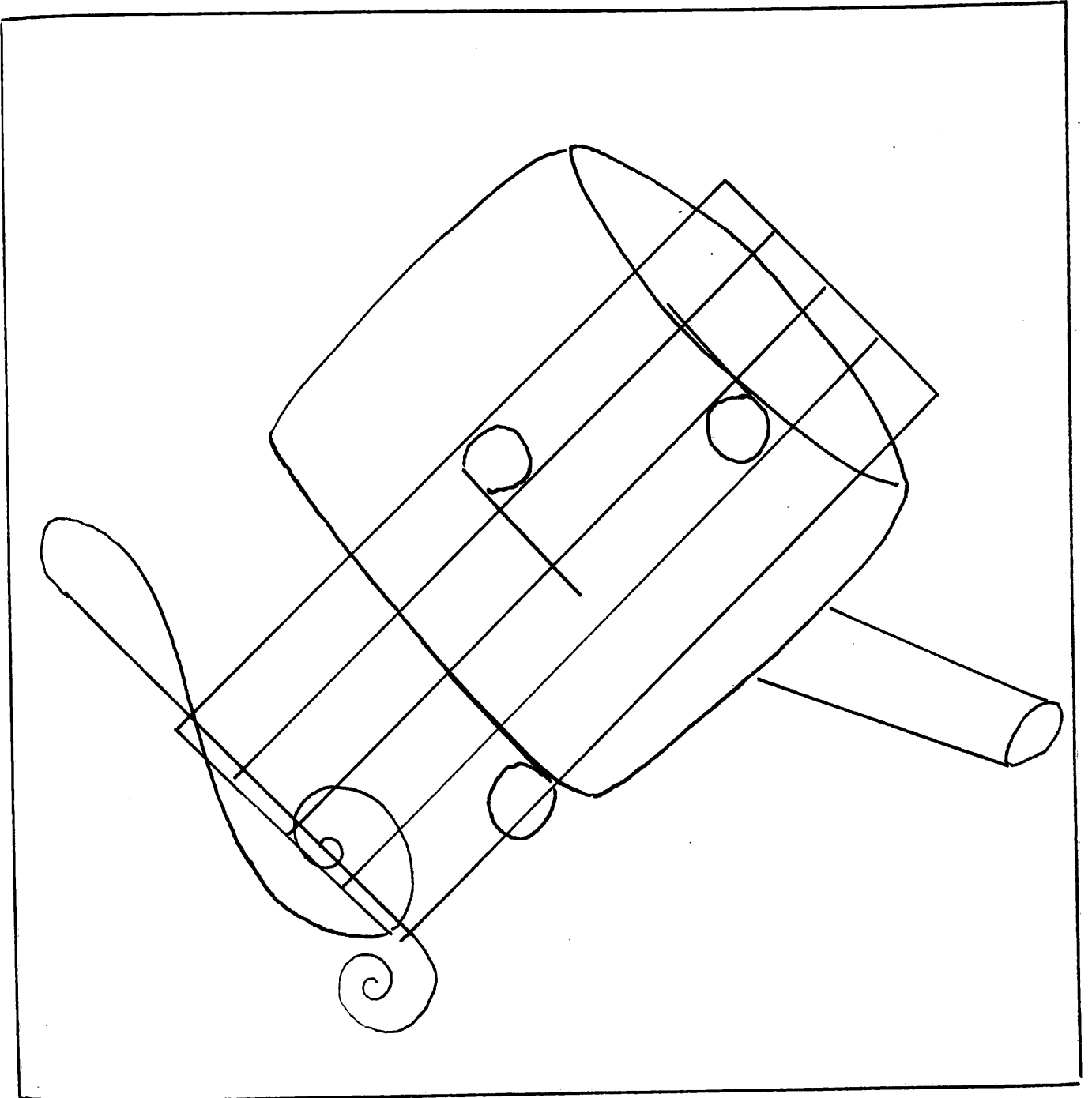
a) Cross. b) Vase.



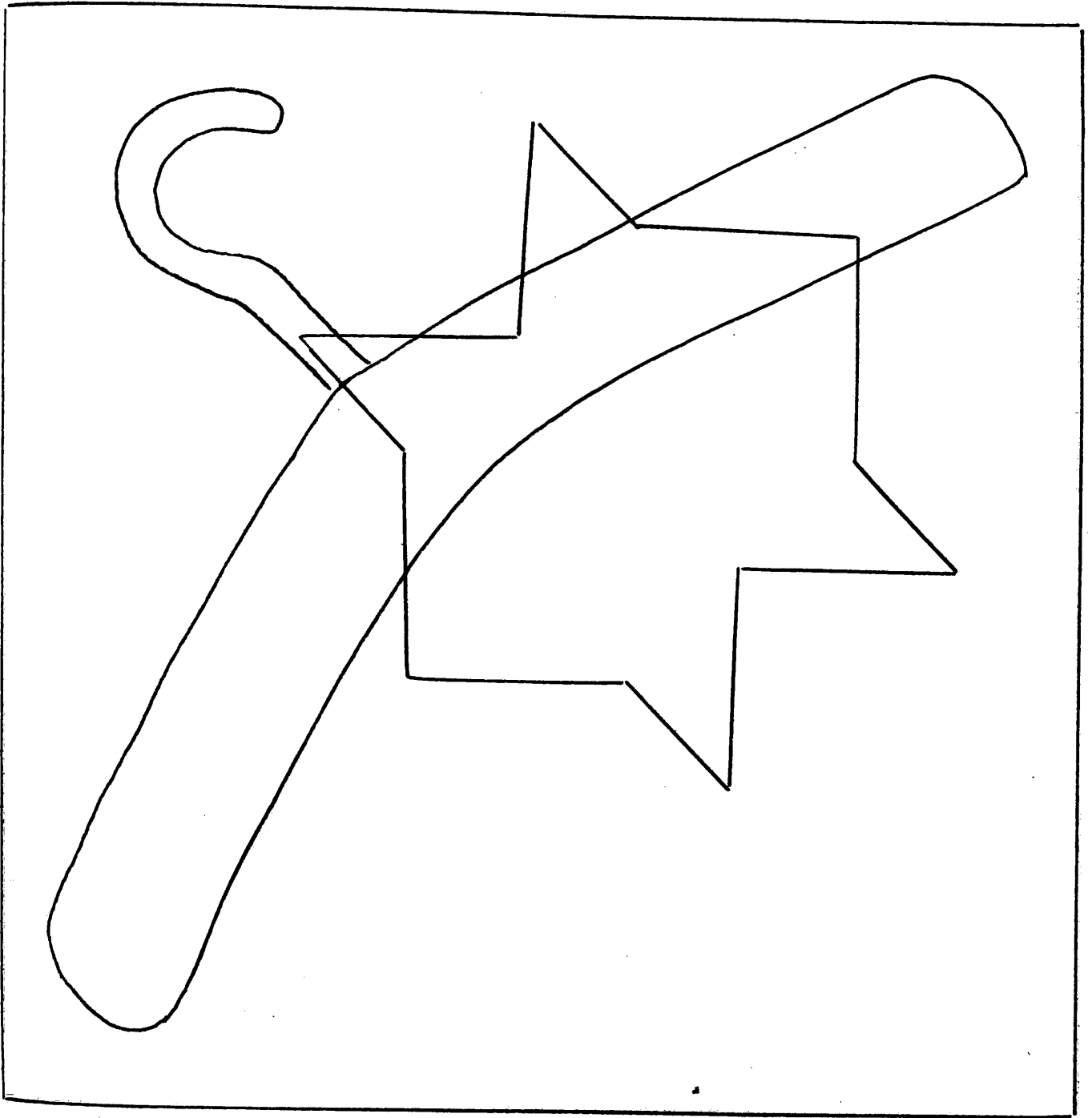


Slide No. 7.

a) Crown. b) Scissors.

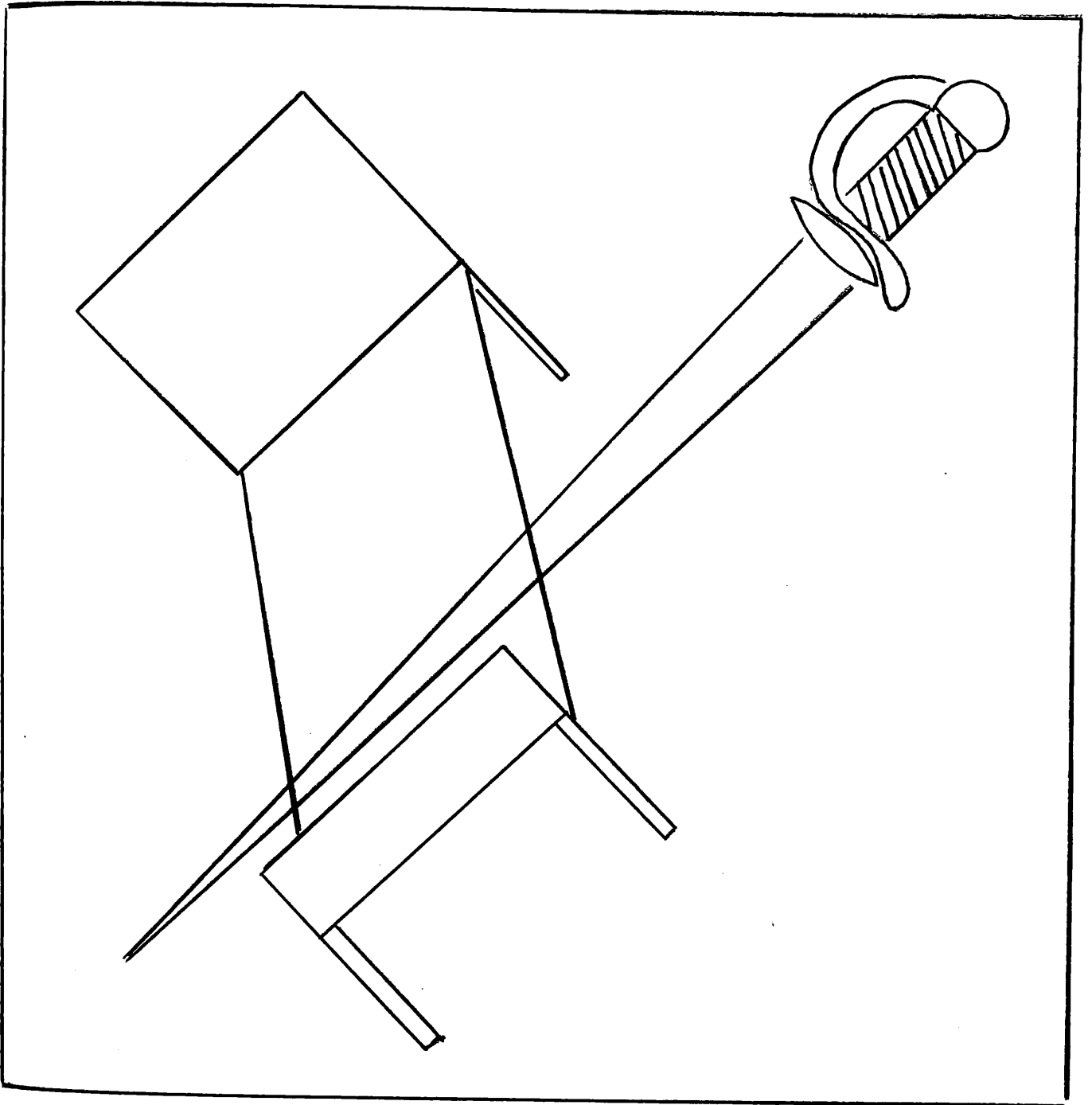


Slide No. 8 (L). a) Music. b) Saucepan.



Slide No. 9.

a) Star. b) Coathanger.



Slide No. 10. a) Sword. b) Bed.

APPENDIX II

- a) Copy of sentence completion form.
- b) Copy of analysis form used for each subject.
- c) Area analysis as originally designed for the test.

Will you please complete the following sentences, making them grammatically complete. Work straight through the sentences, and give a spontaneous response. If you do omit any, please return to them and circle the number. Work carefully and quickly - but there is no time limit and there are no right or wrong answers.

1. The quest for freedom .....
2. Abstinence involves .....
3. Obedience entails .....
4. A degree of dissent .....
5. A fete is an occasion for .....
6. That which is sensual .....
7. It is difficult to condone .....
8. The relationship of man to .....
9. Emotion usually .....
10. A sense of adoration .....
11. Judgement comes .....
12. Conscience guides us.....
13. Legends are .....
14. When speech is extempore .....
15. Belief must be .....
16. The State has authority .....
17. Licence is the .....
18. Reason has .....
19. Man's ideal should .....
20. Omens can .....

21. Without a sense of duty .....
22. Participation in ceremony .....
23. Morality imposes restrictions .....
24. Many relics have .....
25. Desire can be .....
26. Humanism as a belief .....
27. Without censorship .....
28. The basis of marriage .....
29. Law is designed .....
30. The place of the individual .....
31. By means of a hierarchy .....
32. A feeling of shame .....
33. To seek a fortune .....
34. Chastity implies .....
35. Responsibility implies .....
36. A feeling of prejudice .....
37. In this modern age superstition .....
38. Symbols are .....
39. With tradition .....
40. A belief in luck .....

Subject:

No. 1.		No. 2.		No. 3.			No. 4
G	S	I	P	O	+	-	R
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							
13							
14							
15							
16							
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18							
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21							
22							
23							
24							
25							
26							
27							
28							
29							
30							
31							
32							
33							
34							
35							
36							
37							
38							
39							
40							
Total							



Appendix II (c)

Area analysis as originally designed for the Test

1. Condone, duty, judgment, shame, responsibility.
2. Abstinence, chastity, desire, licence, sensual.
3. Ceremony, extempore, legends, relics, symbols.
4. Hierarchy, law, state, tradition.
5. Fortune, luck, omens, superstitions.
6. Conscience, ideal, morality.
7. Belief, individual, man.
8. Censorship, obedience.
9. Dissent, freedom.
10. Emotion, reason.
11. Adoration, marriage.
12. Humanism.
13. Fete.
14. Prejudice.

APPENDIX III

- a) Copy of story for Test 3.
- b) Analysis of story.
- c) Questions for interpretation of story.

Appendix III (a)

WHY PEOPLE DIE

When the moon dies, it does not altogether die. He keeps his backbone. He waxes. He grows round. He comes back alive.

The people were formerly like the moon. They did not, when they died, become altogether dead. They came back to life.

It is because of the hare that people, dying, now altogether die. It is because the hare contradicted the moon.

The hare was formerly a people's child. He was a male child. He cried because his mother had gone away, while he thought that she had died. Therefore he cried greatly for his mother.

The moon spoke to the child. The moon said that the child should leave off crying, for his mother was not altogether dead. His mother would again living return. The child, answering, said that he was not willing to be silent because he knew that his mother would not return again alive, for she was altogether dead.

Therefore the moon became angry. He hit with his fist, cleaving the child's mouth. And the moon cursed the child. He said:

"This person shall become a hare, for he shall always bear a scar on his mouth. Vermin shall be those who will bite him at the place where he is lying. Vermin shall hang abundantly in his head. He shall have no peace. He shall fear not a little. He shall spring away. The dogs shall chase him, and when they have caught him, they shall tear him to pieces. He shall altogether die.

"And they who are men, when they are dying, they shall also die altogether, for it was of them who contradicted me."

It was because of the hare's doings that the moon cursed us in this manner, while he had formerly intended that we should resemble him, that we should not altogether die. It was because the hare was disobedient that the moon grew angry. Therefore he cursed us with uplifted tongue. Therefore he said:

"Ye who are people, ye shall not return to life. Ye shall altogether vanish when he die."

From - "With Uplifted Tongue: Stories, Myths and Fables of the South African Bushmen, told in their manner." by Arthur Markowitz.  
(Central News Agency Ltd. South Africa)

Appendix III (b)

Analysis of story to measure accuracy of recall

		Maximum points
1.	P.1: the moon's death	3
2.	P.2: people's former state	3
3.	P.3: hare responsible for death	3
4.	P.4: hare once a human child	2
5.	P.4: child crying etc.	3
6.	P.5: moon telling child	3
7.	P.5: child refusing to believe	3
8.	P.6: moon's anger & cursing	2
9.	P.6: moon's aggression	2
10.	P.7-8: moon's curse	10
	a) hare-child	1
	b) scar on mouth	1
	c) vermin	2
	d) no peace	1
	e) fear	1
	f) dogs: will catch and kill	2
	g) man will also die	2
11.	P.9: moon's curse because of hare	3
12.	P.9: people should resemble moon	2
13.	P.10: moon's final curse	3
		<hr/>
		42

Combination of these sections into areas

1.	The moon's omnipotence.	Nos. 1,6	6
2.	Man's original state.	" 2,12	5
3.	Man's disbelief	" 4,5,7	8
4.	Revenge of moon	" 8,9	4
5.	Punishment inflicted	" 10,13	13
6.	Man's responsibility	" 3,11	6
			<hr/>
			42

### Appendix III (c)

#### Questions

1. What would you say was the moral of the story?
2. Why do you think the child contradicted the moon and doubted that his mother would return?
3. What do you think was the people's idea of death before the moon's curse?
4. What do you think of the moon's action in punishing the child?
5. What do you think of the moon's action in making the people suffer because of the child's disobedience?
6. What do you think happened to the people after death, when the moon had cursed them?
7. What part, do you think, did the moon play in these people's lives.
8. Why do you think the hare was introduced into the story.
9. Does the story remind you of any other story or event?

APPENDIX IV

COPY OF SOCIAL SITUATION FORM FOR TEST 4

#### Appendix IV

Below you will find a number of social situations briefly described. You are then asked to give your advice on each situation. There are no right or wrong answers, and you are left to interpret both the situation and the personalities involved. You will have to think out your true opinion, but be fairly concise in your written answer. Work from No. 1 to No. 10, but you may omit and return to any if necessary.

1. While studying abroad a young man hears that his own country is at war, and he has the option of helping the war effort in an administrative capacity by staying where he is, or returning to his native land to become a soldier,  
What would you advise him to do?
2. A girl is offered a good job, which involves travelling in countries where she will have little contact with her own racial and cultural group, and where she can have little security.  
What would you advise her to do?
3. A man is still haunted by a sense of guilt over a crime committed many years previously, for which he never received punishment.  
What would you advise him to do?
4. A young couple are in love but feel that racial and religious differences will create difficulties in their married life.  
What would you advise them to do?
5. A girl who attends church, is regularly asked out on Sundays to various social events by friends who do not go to church, and she feels that she must make some definite decision about this.  
What would you advise her to do?
6. The sponsor of a new civic building has two plans submitted, one very modern and severe, the other traditional and elaborate: both are good and suitable in cost and appearance, and he finds it difficult to choose.  
What would you advise him to do?
7. A famous author trying to emphasise social problems has been accused of being too realistic and of making his books unacceptable to many of his readers.  
What would you advise him to do?
8. A boy with a brilliant career ahead of him in aeronautics considers entering the service of the Church, but he wants to make sure that he is doing the right thing.  
What would you advise him to do?

9. A man knows that a close friend is seriously ill, and that this friend is contemplating suicide.  
What would you advise the man to do?

10. When their father dies, a brother and sister realise that they are both responsible for their mother, but both are starting professional careers which will necessitate their leaving home.  
What would you advise them to do?



APPENDIX V

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LETTER SENT TO SUBJECTS, SUMMER AND MICHAELMAS TERMS 1958

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Psychology Department,  
Bedford College,  
N. W. 1

Dear

I am hoping to do some research on perception for my M.Sc. degree in psychology next year and I should be grateful for your help. I have taken a sample of Bedford students, of which you are one, and this is a preliminary letter to ask for your assistance.

It will involve only one session of about two hours at the beginning of next term, doing some simple and interesting experiments. If you are willing to help, perhaps you would let me know this term, as your co-operation is essential for this research. I shall be contacting you during the first weeks of next term, so please look in your pigeon-hole. I should naturally be grateful if you would not discuss this experiment since it might invalidate the results .

Yours sincerely,

Psychology Department  
 Bedford College,  
 N.W.1.

Dear

You may remember that I wrote to you last term seeking your co-operation as a subject in my experiment on perception. I should be grateful if you would spare about 1½ hours to take part in this. It will involve only one session: the experiment is very interesting and its purpose will be fully explained to you afterwards.

Would you please put three choices on the timetable below, indicating them by 1, 2, 3 in the appropriate squares? The last time i.e. 4 pm or later also includes the evening so please state your own time if this would be suitable. I shall also be free most Saturday mornings if you happen to be near College then.

It would be a great help to me if you could return this form to me as soon as possible, and also to look in your pigeon hole or on the Urgents Board to receive the confirmation of the time. Once again may I ask you not to discuss this with your friends. Thank you in advance for your co-operation.

Yours sincerely,

OCTOBER, 1958

	Tu.	We.	Th.	Fr.	Mo.	Tu.	We.	Th.	Fr.	Mo.	Tu.	We.	Th.	Fr.	Mo.	Tu.	We.
	7	8	9	10	13	14	15	16	17	20	21	22	23	24	27	28	29
9.30 am.			X					X					X				
11.15 am.			X					X					X				
2.00 pm.																	
4 pm. or later				X										X			
time				X										X			

APPENDIX VI

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DESCRIPTION OF EXPERIMENTAL CONDITIONS,  
DIAGRAM OF LABORATORY ETC.

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## Appendix VI

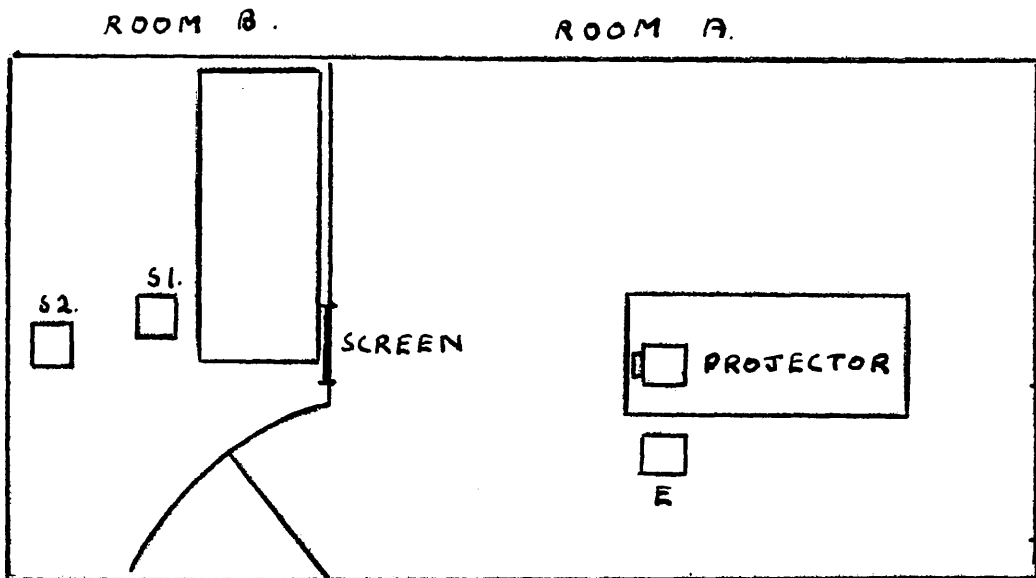
### EXPERIMENTAL CONDITIONS


From the diagram below it can be seen that the experiment made use of two adjoining rooms, (A and B). These were divided by a partition wall, in which was set a screen for experimental purposes. The subject sat at the table for the first part of the experiment (S1) and back against the wall opposite the screen for Test 1 (S2). On the screen was drawn a square (10" square, with x in the middle for fixation point) on to which the slides were projected from Room A. This square and also the projected slide could be seen easily from Room B. The projector used was a Liesegang Fantax Automat: this was set at an exposure of 1/100th sec. and was approximately  $4\frac{1}{2}$  feet from the screen and 9 feet from the subject as shown in the diagram.

The communicating door was kept half open the whole time, and artificial light was used in both rooms. Illumination: this was measured with a Weston Master Exposure Meter.

- Room B: with full illumination, at table where S worked measured 6.5 ft. candles
  
- Room B: without light in the actual room, as used in Test 1, illumination measured -
  - at the screen - .6 ft. c.
  - from the position of S2 - .4 ft. c.
  
- Room B: without direct light, but with a slide in the projector as used for Test 1, illumination -
  - at the screen - 1.6 ft. c.
  - from the position of S2 - .6 ft. c.

DIAGRAM OF THE ROOMS  
USED FOR THE EXPERIMENT.



SCALE:  1 INCH REPRESENTS 3 FEET.

## APPENDIX VII

### GENERAL ANALYSIS

- a) Sec. 2. Table VII. Department in College.
- b) Sec. 3. Table VIII. Distribution of Allport-Vernon scores.

Appendix VII (a)

<u>Department</u>	<u>Methodist</u>	<u>Roman Catholic</u>
Classics	0	1
English	1	3
French	1	2
German	1	0
Philosophy	0	1
Philosophy/French	0	1
History	0	2
Geography	5	1
Sociology	3	3
Psychology	0	2
Mathematics	1	0
Physics	1	0
Chemistry	3	1
Physics/Chemistry	1	1
Mathematics/Physics	1	0
Zoology	2	1
Botany	2	0
Zoology/Botany	0	1
	<hr/>	<hr/>
	22	20
	<hr/>	<hr/>



Appendix VII (b)

DISTRIBUTION OF ALLPORT-VERNON SCORES

(1/2 score taken to figure below)

Meth. = 21 subjects  
RC = 19 "

Actual scores	THEORETIC		Actual scores	ECONOMIC		Actual scores	AESTHETIC	
	M	RC		M	RC		M	RC
25	1	0	18	1	0	22	1	0
26	0	1	19	1	0	28	0	1
32	1	0	20	1	0	29	1	0
33	2	0	21	1	0	33	1	1
34	0	2	22	0	2	34	1	1
35	0	3	23	0	1	35	3	0
36	2	0	24	1	1	36	1	0
37	0	3	25	2	0	37	1	0
38	2	2	26	0	1	38	1	0
39	2	1	27	2	2	40	1	0
40	2	2	29	1	0	42	1	1
41	1	1	30	3	2	43	1	3
45	2	0	31	2	0	45	0	1
46	2	0	33	1	2	46	1	0
47	1	1	34	1	3	47	2	0
48	1	1	35	0	2	48	2	2
49	1	0	36	0	1	49	1	1
53	1	1	37	1	1	50	0	1
56	0	1	38	1	0	51	0	1
			39	2	0	52	1	0
			43	0	1	54	1	0
						55	0	1
						56	0	2
						58	0	1
						59	0	1
						61	0	1

Range: M = 25-53  
RC = 26-56

Range: M = 18-39  
RC = 22-43

Range: M = 22-54  
RC = 28-61

Mean M = 40.43  
RC = 39.47

Mean M = 28.86  
RC = 30.79

Mean M = 40.48  
RC = 47.47

No sig. diff.

No sig. diff.

Sig. at .02.

Actual score	SOCIAL		Actual score	POLITICAL		Actual score	RELIGIOUS	
	M	RC		M	RC		M	RC
25	0	1	24	1	0	35	0	1
27	0	1	26	1	0	36	0	1
32	0	1	27	0	1	41	1	1
36	0	3	28	1	0	42	0	4
37	0	3	29	0	1	43	0	1
38	0	1	30	3	0	44	2	1
39	3	0	31	0	1	46	1	0
40	0	1	32	4	2	47	0	2
41	2	4	33	4	2	49	2	0
42	3	1	34	0	1	50	3	2
43	1	0	35	0	1	51	1	0
44	2	1	36	3	0	52	0	3
45	2	0	37	0	2	53	1	2
46	2	0	38	1	0	54	2	0
48	3	0	39	1	3	56	1	1
49	1	1	40	2	0	57	2	0
50	1	1	41	0	2	58	2	0
52	1	0	43	0	1	59	1	0
			46	0	1	60	1	0
			47	0	1	61	1	0

Range: M = 39-52  
RC = 25-50

Range: M = 24-40  
RC = 27-47

Range: M = 41-61  
RC = 35-55

Mean M = 44.43  
RC = 38.42

Mean M = 33.0  
RC = 36.58

Mean M = 50  
RC = 46.21

Sig. at .001

Sig. at .05

Sig. at .05

## APPENDIX VIII

### ANALYSIS OF TEST 1.

- a) Sec. 1. Tables IX-XIII. Trial at which object was reported correctly.
- b) Sec. 4. Tables XV-XIX. First object reported.
- c) Sec. 5. Table XX. Significance of incorrect reports.
- d) Sec. 7. Table XXXI. Object reported first compared with instructions given.
- e) Sec. 9. Description of objects given.
- f) Graphs to show possible practice effect.

Appendix VIII (a)

TRIAL AT WHICH OBJECT WAS REPORTED CORRECTLY

Object	No. of subjects reporting correctly at -							
	1st trial		2nd trial		3rd trial		Not at all	
	M	RC	M	RC	M	RC	M	RC
1a	21	14	1	1	0	0	1	5
1b	9	6	4	4	0	1	9	9
2a	12	7	4	4	0	1	6	9
2b	12	6	2	8	0	0	8	6
3a	2	3	0	1	0	0	20	16
3b	10	4	6	4	0	0	6	12
4a	4	4	1	2	0	0	17	14
4b	7	4	2	4	0	0	13	12
5a	7	4	1	1	0	1	14	14
5b	3	2	3	1	0	0	16	17
6a	7	3	4	4	0	0	11	13
6b	10	9	4	2	0	0	8	9
7a	11	9	3	3	1	2	7	6
7b	19	12	1	4	0	0	2	4
8a	7	9	1	1	0	1	14	9
8b	2	2	1	2	0	1	19	15
9a	12	6	5	8	0	0	5	6
9b	14	9	1	3	0	0	7	8
10a	8	4	2	3	0	0	12	13
10b	8	7	4	3	0	0	10	10

OBJECTS: a of each pair = religious object.  
 b " " " = household object.

For full list see Appendix I.

Appendix VIII (b)

VISUAL TEST

METHODIST and ROMAN CATHOLIC

Religious objects reported first on the slide.

No. of Objects	TOTAL		CORRECT		INCORRECT	
	M	RC	M	RC	M	RC
0	0	0	0	1	3	2
1	0	2	4	4	8	6
2	2	0	3	4	4	5
3	2	3	5	2	4	3
4	2	3	2	5	1	2
5	5	1	7	3	1	2
6	5	5	1	1	1	0
7	4	4	0	0	0	0
8	2	2	0	0	0	0
9	0	0	0	0	0	0
10	0	0	0	0	0	0
Total	117	102	74	59	43	43
Mean	5.3	5.1	3.4	2.9	2.0	2.1

Household objects reported first on the slide.

0	0	0	1	3	7	6
1	0	0	2	2	8	4
2	3	3	6	7	5	3
3	6	4	6	2	1	4
4	4	4	1	3	1	1
5	3	1	3	2	0	1
6	3	4	2	2	0	1
7	2	2	1	0	0	0
8	1	2	0	0	0	0
9	0	0	0	0	0	0
10	0	0	0	0	0	0
Total	95	93	70	56	25	37
Mean	4.3	4.6	3.2	2.8	1.3	1.8

Appendix VIII (c)

THE SIGNIFICANCE GIVEN TO INCORRECT REPORTS

RELIGIOUS OBJECT IDENTIFIED FIRST

	NOT STATED		RELIGIOUS		HOUSEHOLD	
	M	RC	M	RC	M	RC
1	8	11	4	5	4	4
2	5	1	2	0	5	4
3	1	2	0	0	0	1
4	0	1	0	0	0	0
5	0	0	0	0	0	0
Total	21	23	8	5	14	15

HOUSEHOLD OBJECT IDENTIFIED FIRST

	NOT STATED		RELIGIOUS		HOUSEHOLD	
	M	RC	M	RC	M	RC
1	11	7	0	1	8	3
2	0	3	1	0	2	3
3	0	0	0	0	0	3
4	0	0	0	0	0	0
5	0	0	0	0	0	1
Total	11	13	2	1	24	23

Appendix VIII (d)

OBJECT REPORTED FIRST COMPARED WITH INSTRUCTIONS GIVEN

No. of Objects	TYPE A		TYPE B	
	M	RC	M	RC
0	0	0	0	0
1	0	1	0	0
2	0	0	1	3
3	1	1	3	1
4	0	0	2	3
5	3	1	1	0
6	3	1	3	3
7	2	3	1	2
8	2	0	0	1
9	0	0	0	0
10	0	0	0	0
Total	66	36	49	61
AV	3.0	1.8	2.2	3.05
No. of sub- jects given these instr. first.	11	7	11	13

TYPE A = Number of Subjects who were given "religious object" first in the instructions and who identified the religious object first on one or more of the slides.

TYPE B = Number of Subjects who were given "household object" first in the instructions and who identified the household object first on one or more of the slides.

Appendix VIII (e)

DESCRIPTION OF OBJECTS

RELIGIOUS OBJECTS

	M	RC		M	RC
BELL	21	14	CHALICE	5	5
Lampshade	1	1	Candlestick	1	1
Egg-cup	0	1	Wine-glass	1	1
Trombone	0	1	Sceptre	0	1
Trumpet	0	1	Cup	1	0
(No. in brackets = no. of subjects not iden- tifying object	(0)	(2)	Awl	1	0
			Hammer	1	0
			Axe	0	2
			Spade	0	1
BOOK	17	11	Trowel	0	1
(Hymn-book)	(2)	(0)	Mace	0	1
Window	2	0	Shovel	1	0
House	0	1	Salt-Sellar	1	0
Box	0	1	Vase	1	0
Cloth	0	1	Trumpet	2	1
Paper	0	1	Glass	0	1
Drum	1	0	Bell	3	0
Musical instrument	0	1	Bookstand	1	0
	(2)	(3)	Rolling pin	0	1
			Fishes	0	1
CANDLE	2	1		(3)	(3)
Candlestock	0	2			
Chalice	0	1	CHURCH	8	6
Bell	2	0	Bible	1	0
Cross	1	1	Throne	1	0
Torch	1	1	Church-window	1	0
Crucifix	0	1	House	0	1
Trumpet	9	3	Window	0	1
Bugle	1	0	Pulpit	0	1
Clarinet	0	1	Altar	1	0
Penny-whistle	0	1	Shelf	1	0
Funnel	0	1	Rocket	1	0
Test-tube	0	1	Loaf	1	0
Vase	1	1	Rolling pin	1	0
Column	1	1	Trough	1	0
Rolling pin	0	1	Building	0	1
Dagger	0	1	Square	0	1
Petrol-pump	0	1	Chair	0	1
	(4)	(3)	Book	0	1
			Box	0	3
				(5)	(3)



	M	RC		M	RC
CROSS	10	6	SWORD	9	7
(Crucifix)	(1)	(1)	Sceptre	1	0
Sword	0	2	Crook, crozier	1	2
Candle	0	1	Candlestick	1	0
Axe	2	2	Pole	2	0
Hammer	3	0	Rod	1	1
Knife	2	1	Knife	2	0
Fork	1	0	Spear	0	1
Scissors	0	1	Dagger	0	1
Rod	0	2	Stick	0	1
Bottle	0	1	Brook	1	0
Test-tube	0	1	Digging implement	0	1
Roll	1	1		(4)	(6)
	(3)	(2)			
CROWN	14	13			
Font	1	0			
Mitre	2	1			
Candleholder	0	1			
Book	1	0			
Table	1	0			
Basket	0	2			
Tub	0	1			
Jagged paper	0	1			
	(3)	(1)			
MUSIC	8	11			
Harp	1	1			
Washboard	1	1			
Spoon	1	0			
Nut-cracker	1	0			
Hammer	2	0			
Cheese-cutter	0	1			
Rack	0	1			
Car	1	0			
Roll of paper	0	1			
Cross	0	1			
Cylinder	1	0			
	(6)	(3)			
STAR	17	14			
Table	1	0			
Leaf	1	0			
Hammer	0	1			
Bowl	0	1			
	(3)	(4)			

HOUSEHOLD OBJECTS

	M	RC		M	RC
BED	11	7	LAMP	9	8
Cot	1	0	Bell	1	0
Chair	5	5	Candlestick	0	1
Table	1	1	Hatchet	1	0
Window	0	1	Hammer	1	3
Screen	0	1	Axe	0	1
Book	0	1	Spade	3	0
Hammer	0	1	Knife	0	2
Tannoy loudspeaker	1	0	Spoon	3	0
Communion chair	1	0	Newspaper	0	1
	(2)	(3)	Fishes	0	1
				(4)	(3)
CHAIR	15	8	SCISSORS	20	16
Table	2	3	Knife	0	1
Sideboard	0	1	Pram	0	1
Rack	0	1	Key	0	1
Knife	0	1	Window	1	0
Hammer	0	1		(1)	(1)
Awning	1	0			
Vase	1	0	SAUCEPAN	3	3
Tripod	1	0	Pan	1	1
	(2)	(5)	Bowl	1	0
			Flask	1	0
COAT-HANGER	15	11	Barrel	0	1
Shirt-collar	0	2	Cup	0	1
Ruler	1	1	Container	0	1
Milk-bottle	1	0	Kettle	1	1
Knife	1	2	Bucket	1	0
Brush	0	1	Toasting-grid	1	0
Sickle	0	1	Wooden butt	0	1
Hook and chain	0	1	Drum	0	1
Boomerang	0	1	Roller	0	1
Cucumber	1	0	Glass	1	1
Leek	1	0	Tablecloth	1	0
	(2)	(0)	Loaf of bread	0	1
			Box	2	0
KEY	7	11	Book	1	0
Teaspoon, spoon	9	1	Harp	0	1
Knife	1	1	Baptismal font	1	0
Fork	0	1	Hammer	1	0
Awl	1	0		(6)	(6)
Pestle	0	1			
Ruler	0	1			
Handbrush	1	0			
Pulley	0	1			
Saw	0	1			
	(3)	(2)			

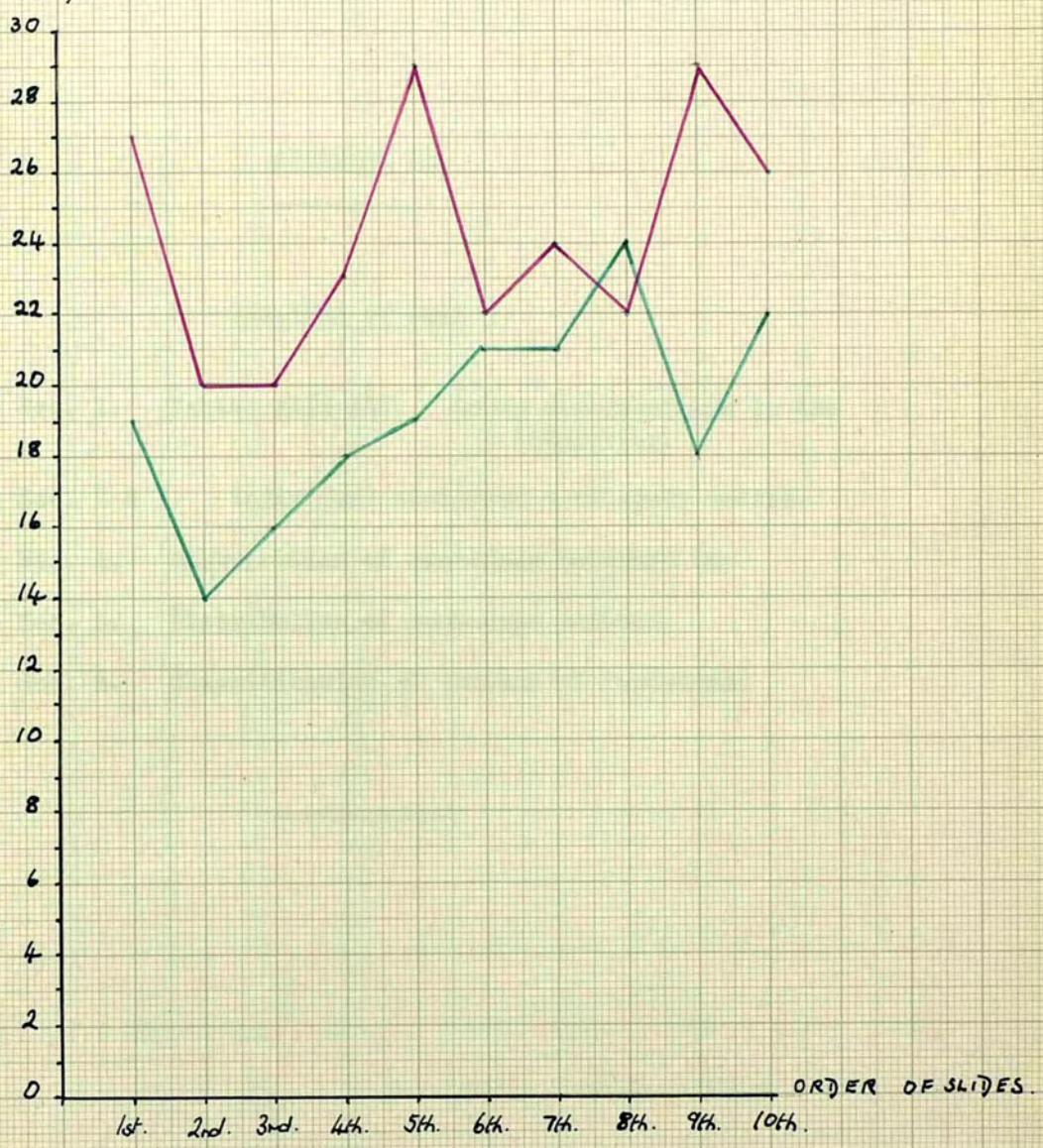
	M	RC
SPOON	14	12
Milk-bottle	1	0
Rolling-pin	3	2
Egg-timer	0	1
Salt-cellar	1	0
Brush	0	1
Clothes-line	1	0
Crook	1	0
Candle	0	1
Racquet	0	1
	(1)	(2)
TABLE	5	3
Stool	2	2
Sofa	1	0
Desk	1	0
Chair	0	1
Throne	1	0
Collection box	1	0
Box	1	3
Table napkin	1	0
Knife	1	0
Basket	1	0
Square	0	1
Cowshed	0	1
Book	2	1
	(5)	(8)
VASE	3	2
Jug	10	6
Jar	1	2
Urn	1	0
Cup	1	0
Beaker	1	0
Goblet	1	0
Bowl	1	0
Glass	0	1
Chalice	0	1
Egg-timer	0	1
Rolling-pin	1	0
Bottle	1	1
Mitre	0	1
Lyre	0	1
Pitcher	0	1
	(1)	(3)

GRAPH TO SHOW POSSIBLE PRACTICE EFFECT.

NUMBER OF OBJECTS REPORTED CORRECTLY BY THE

NO. OF OBJECTS  
REPORTED CORRECTLY.

2 GROUPS ON EACH SLIDE.



METHODIST: ———

ROMAN CATHOLIC: ———

APPENDIX IX

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ANALYSIS OF TEST 2

- a) Sec. 1. Tables XXIV-XXV. Group distributions in the  
4 categories.
  - b) Sec. 2 & 3. Individual sentences - category scores.
  - c) Sec. 4. Distribution of sentences returned to.
  - d) Sec. 5. Distribution of sentences omitted.
  - e) Sec. 6. Classification of content of sentences.
-

Appendix IX (a)

GROUP DISTRIBUTION IN THE FOUR CATEGORIES

ACTUAL SCORES	CATEGORY 1				ACTUAL SCORES	CATEGORY 2			
	GENERAL		SPECIFIC			IMPERSONAL		PERSONAL	
	M	RC	M	RC		M	RC	M	RC
2	0	0	1	0	0	0	0	11	13
5	0	0	0	1	1	0	0	6	5
6	0	0	0	1	2	0	0	3	1
7	0	0	4	0	3	0	0	1	1
8	0	1	2	2	4	0	0	1	0
9	0	0	0	2	28	1	0	0	0
10	0	0	2	1	32	1	0	0	0
11	0	0	4	0	34	0	1	0	0
12	0	1	2	2	35	2	0	0	0
13	0	0	0	4	36	1	2	0	0
14	1	0	2	1	37	0	1	0	0
16	0	0	0	1	38	4	2	0	0
17	1	1	1	0	39	4	5	0	0
18	1	0	2	0	40	9	9	0	0
19	0	1	0	0					
20	1	1	0	1					
21	0	0	0	1					
22	1	1	0	0					
23	1	0	1	1					
25	1	0	0	0					
26	4	1	1	0					
27	1	4	0	1					
28	0	3	0	0					
29	3	2	0	0					
30	0	1	0	0					
31	1	2	0	0					
32	2	0	0	1					
33	3	0	0	0					
34	0	1	0	0					
38	1	0	0	0					
TOTAL	615	500	264	284	TOTAL	824	774	14	11
MEAN	27.9	25.0	12.0	14.2	MEAN	37.4	38.7	.6	.5

ACTUAL SCORES	NO-VALUE		CATEGORY 3				CATEGORY 4		
	M	RC	+ VALUE		- VALUE		ACTUAL SCORES	M	RC
			M	RC	M	RC			
1	0	0	0	1	0	0	0	5	5
2	0	0	0	0	1	3	1	9	9
3	0	0	2	3	3	3	2	3	3
4	0	0	0	0	4	5	3	3	2
5	0	0	1	2	6	2	4	1	1
6	0	0	4	2	2	0	5	1	0
7	0	0	3	3	0	2			
8	0	0	3	4	4	2			
9	0	0	3	0	0	2			
10	0	0	2	3	1	1			
11	0	0	3	2	1	0			
14	0	0	1	0	0	0			
17	1	0	0	0	0	0			
18	1	0	0	0	0	0			
19	1	0	0	0	0	0			
20	1	3	0	0	0	0			
22	2	1	0	0	0	0			
24	3	1	0	0	0	0			
25	3	2	0	0	0	0			
26	0	3	0	0	0	0			
27	2	2	0	0	0	0			
28	2	0	0	0	0	0			
29	2	1	0	0	0	0			
30	1	0	0	0	0	0			
31	2	2	0	0	0	0			
32	1	2	0	0	0	0			
33	0	2	0	0	0	0			
35	0	1	0	0	0	0			
TOTAL	557	544	174	137	122	103	TOTAL	33	25
MEAN	24.8	27.2	7.9	6.8	5.5	5.1	MEAN	1.5	1.25

Appendix IX (b)

INDIVIDUAL SENTENCES - CATEGORY SCORES

CATHOLIC & METHODIST

	WORD	G	S	I	P	O	+	-	R
1.	RC	18	2	20	0	16	1	3	0
	M	14	7	21	0	20	0	0	0
2.	RC	23	6	18	0	15	0	4	0
	M	17	5	22	0	20	0	2	0
3.	RC	14	6	19	1	20	0	0	1
	M	18	4	22	0	21	1	0	0
4.	RC	10	8	18	0	12	5	1	0
	M	10	7	17	0	8	9	0	1
5.	RC	15	5	20	0	6	14	0	0
	M	17	5	22	0	2	20	0	0
6.	RC	17	3	20	0	14	2	4	0
	M	14	5	19	0	11	1	7	2
7.	RC	11	8	19	0	15	0	4	0
	M	9	12	21	0	13	0	8	0
8.	RC	8	10	16	2	12	1	5	2
	M	16	5	14	7	13	5	3	7
9.	RC	14	6	19	1	15	1	4	3
	M	18	5	22	0	17	1	4	1
10.	RC	7	12	19	0	10	7	2	5
	M	12	8	18	2	16	3	1	6
11.	RC	14	6	19	1	19	0	1	1
	M	17	5	21	1	22	0	0	1
12.	RC	15	4	19	0	17	2	0	0
	M	18	4	22	0	17	2	3	1
13.	RC	5	15	20	0	13	3	4	0
	M	9	12	21	0	12	6	3	0



	WORD	G	S	I	P	O	+	-	R
14.	RC	11	7	18	0	10	3	5	0
	M	18	4	22	0	15	3	4	0
15.	RC	16	4	20	0	17	3	0	0
	M	18	4	22	0	17	4	1	0
16.	RC	10	10	20	0	19	0	1	0
	M	13	9	21	1	17	0	5	1
17.	RC	14	4	18	0	15	0	3	0
	M	16	3	19	0	15	2	2	1
18.	RC	10	10	19	1	15	2	3	1
	M	15	5	20	0	16	2	2	0
19.	RC	14	6	19	1	6	13	1	1
	M	12	10	17	5	7	15	0	5
20.	RC	15	5	20	0	9	0	11	1
	M	16	6	22	0	11	0	11	0
21.	RC	17	3	20	0	4	16	0	1
	M	19	3	22	0	7	14	1	0
22.	RC	15	5	20	0	5	12	2	0
	M	17	5	22	0	11	6	5	0
23.	RC	15	5	20	0	15	3	2	0
	M	13	9	22	0	10	8	3	0
24.	RC	8	12	20	0	18	2	0	3
	M	14	8	22	0	15	2	5	0
25.	RC	17	3	19	1	17	0	3	1
	M	20	2	22	0	14	2	6	0
26.	RC	15	5	19	1	9	3	8	1
	M	13	7	20	0	11	4	5	4
27.	RC	9	11	20	0	5	11	4	0
	M	7	15	22	0	5	17	0	0
28.	RC	11	9	20	0	20	0	0	0
	M	15	7	22	0	22	0	0	0
29.	RC	9	11	20	0	11	9	0	0
	M	13	9	22	0	10	12	0	0

	WORD	G	S	I	P	O	+	-	R
30.	RC	10	10	20	0	12	5	3	1
	M	14	8	22	0	16	6	0	0
31.	RC	5	15	20	0	16	3	1	5
	M	13	6	19	0	14	3	2	0
32.	RC	17	3	19	1	18	1	1	0
	M	16	5	21	0	18	3	0	0
33.	RC	15	5	20	0	13	1	6	0
	M	13	9	22	0	19	0	3	0
34.	RC	8	10	18	0	18	0	0	0
	M	16	5	21	0	20	0	1	0
35.	RC	14	6	20	0	20	0	0	0
	M	13	9	22	0	18	4	0	0
36.	RC	13	7	20	0	14	0	6	0
	M	15	7	22	0	12	0	10	0
37.	RC	15	5	20	0	14	1	5	0
	M	19	4	22	0	15	0	7	1
38.	RC	13	7	20	0	16	3	1	0
	M	13	9	22	0	14	8	1	0
39.	RC	9	9	18	0	11	6	1	0
	M	14	7	21	0	14	5	2	0
40.	RC	13	7	20	0	12	4	4	0
	M	17	5	21	1	7	2	13	2

Appendix IX (c)

DISTRIBUTION OF SENTENCES RETURNED TO

SENTENCE	M	RC	SENTENCE	M	RC
1	2	1	21	0	0
2	1	0	22	3	1
3	3	2	23	1	0
4	6	4	24	1	1
5	0	0	25	0	1
6	3	3	26	1	1
7	0	1	27	3	2
8	4	1	28	0	0
9	2	2	29	0	0
10	1	3	30	1	2
11	2	0	31	4	2
12	2	0	32	2	0
13	2	1	33	0	0
14	2	1	34	2	0
15	3	0	35	2	4
16	1	0	36	1	1
17	7	5	37	0	0
18	2	2	38	3	1
19	0	1	39	1	0
20	2	0	40	1	0

FREQUENCY WITH WHICH SUBJECTS RETURNED TO SENTENCES

FREQUENCY	M	RC
0	5	8
1	3	2
2	1	0
3	2	4
4	2	3
5	3	0
6	5	3
7	1	0

Appendix IX (d)

DISTRIBUTION OF SENTENCES OMITTED

SENTENCE	M	RC	SENTENCE	M	RC
1	1	0	21	0	0
2	0	1	22	0	0
3	0	0	23	0	0
4	5	2	24	0	0
5	0	0	25	0	0
6	3	0	26	2	0
7	1	1	27	0	0
8	1	2	28	0	0
9	0	0	29	0	0
10	2	1	30	0	0
11	0	0	31	3	0
12	0	1	32	1	0
13	1	0	33	0	0
14	0	2	34	1	2
15	0	0	35	0	0
16	0	0	36	0	0
17	3	2	37	0	0
18	2	0	38	0	0
19	0	0	39	1	2
20	0	0	40	0	0

FREQUENCY WITH WHICH SUBJECTS OMITTED SENTENCES

FREQUENCY	M	RC
1	15	14
2	1	2
3	2	1
4	3	1
5	0	1
6	0	1
7	0	0
8	0	0
9	0	0
10	1	0

Appendix IX (e)

CONTENT ANALYSIS

	M	RC
1. A	8	5
B	1	4
C	2	1
D	6	0
E	1	1
F	0	4
G	0	1
H	0	1
I	0	2
J	1	0
K	1	0
L	0	1
M	1	0
(No. in brackets = no. omitted)	(1)	(0)
2. A	10	5
B	4	7
C	5	2
D	1	0
E	0	1
F	1	2
G	0	2
H	1	0
	(0)	(1)
3. A	13	11
B	7	3
C	1	2
D	1	0
E	0	1
F	0	2
G	0	1
	(0)	(0)
4. A	4	3
B	3	8
C	5	2
D	0	2
E	1	2
F	2	0
G	1	0
H	1	0
I	0	1
	(5)	(2)

		M	RC	
5.	A	General enjoyment	15	17
	B	Social event	1	0
	C	Raising money	3	1
	D	Pageantry, display	0	2
	E	Lack of restraint	2	0
	F	Hard work, forced gaiety	1	0
			(0)	(0)
6.	A	Related to senses	3	7
	B	Concerns all	1	0
	C	Concerns limited number	1	1
	D	Distinct from spiritual	4	0
	E	Related to spiritual	0	1
	F	Should be desisted, harmful	5	4
	G	Not necessary, wrong, evil	1	1
	H	Positive quality	0	1
	I	Powerful influence	1	2
	J	Misunderstood	1	0
	K	Easiest to understand	2	0
	L	Has its place in life	0	1
	M	Not spoken of in formal society	0	1
	N	Fleshy mouth	0	1
			(3)	(0)
7.	A	Wrong-doing, cruelty	6	4
	B	Murder, desire to kill	2	3
	C	Unconventional behaviour	1	2
	D	Social offences	0	2
	E	Evil in humans	0	2
	F	Difficult to show sympathy for others	2	0
	G	Where we do not know or agree with facts	3	1
	H	Certain actions	1	2
	I	Members of younger generation	1	0
	J	Curtailing men's rights	1	0
	K	Hooliganism	1	0
	L	Weakness in a man	1	0
	M	Pride	1	0
	N	Adultery	0	1
	O	Homosexuality	0	1
	P	Patricide	0	1
	Q	Good and evil	1	0
			(1)	(1)
8.	A	To God and religion	7	3
	B	To other men	2	4
	C	To women	4	2
	D	To animals	6	7
	E	To environment	1	2
	F	To work	1	0
			(1)	(2)

		M	RC
9.	A Results in action	4	0
	B Means of loss of self-control	5	3
	C Bad results	2	4
	D Overrides reason	2	2
	E Can be restrained by intellect	0	1
	F Rules action	0	1
	G Stimulates	0	1
	H Quick in arousal	3	1
	I Affects crowds	1	0
	J Aroused in moments of crisis	2	0
	K Shows depth of feeling	0	3
	L Impressive in action	1	0
	M Acts as steam value	1	0
	N Makes people change colour	0	1
	O Keeps film stars in trade	0	1
	P Found in women	0	2
		(0)	(0)
10.	A To nature	3	0
	B To act	2	0
	C To religion	6	6
	D Found in everyone	3	0
	E Found in women	1	0
	F Found in children	0	2
	G Present in primitive man	0	1
	H Inherent in man for superior things	0	2
	I For another human	1+	1-
	J Not often found	0	1
	K A good thing	1	2
	L Uplifting	1	1
	M Evil or idolatrous	1	1
	N Humbling	1	0
	O Developed easily	0	1
	P Noted by Wordsworth	0	1
		(2)	(1)
11.	A To all	6	6
	B To sinful, wicked	5	1
	C Those who waste	1	0
	D Pleasure is crime	0	1
	E Through experience	1	1
	F Through thought and conscience	1	3
	G From God	1	1
	H At the last day	2	1
	I After death	0	2
	J Once	0	1
	K In various forms	1	0
	L Unexpectedly	3	1
	M Slowly	0	1
	N But once a year	0	1
	O Easily, for a judge	1	0
		(0)	(0)

		M	RC
12.	A	In everything	3 4
	B	Involuntary	0 1
	C	Voluntary	2 2
	D	Choosing between right, wrong	5 7
	E	Through difficulties etc.	5 2
	F	To self-examination	1 0
	G	To self-pity	0 1
	H	Guides us well	0 1
	I	Is insufficient as a guide	2 0
	J	Not always good	3 0
	K	Guides where there is no law	1 0
	L	When we reach age of reason	0 1
		(0)	(1)
13.	A	Stories with historical basis & tradition	8 10
	B	Some truth in them	6 3
	C	Falsity in some way	0 3
	D	To teach lessons	0 2
	E	Interesting stories	7 0
	F	About animals	0 1
	G	Water images	0 1
		(1)	(D)
14.	A	Spontaneous	6 3
	B	Serenity, honesty	4 1
	C	Truthful, convincing	2 1
	D	Individuality expressed	2 1
	E	Interest, wit	0 3
	F	Great oratory	1 0
	G	Mistakes excusable	1 0
	H	Careful and quick thought	0 1
	I	Confusion, conflict etc.	6 7
	J	Audience becomes bored	0 1
		(0)	(2)
15.	A	Related to faith	3 0
	B	" " experience	1 0
	C	" " reason, knowledge	3 4
	D	" " action	3 2
	E	Must be absolute, complete	4 3
	F	Strong	2 1
	G	Without doubt	2 1
	H	Sincerity, conviction	4 4
	I	Belief necessary for conviction	0 1
	J	Maintained in spiritual values	0 1
	K	Based on trust	0 1
	L	Adjusted sometimes	0 1
	M	Individual	0 1
		(0)	(0)



		M	RC
16.	A	Over the citizen	4 3
	B	More than individual	0 1
	C	Over many actions	2 2
	D	To do what it likes	0 1
	E	Only if people allow it	2 1
	F	Not ultimate power	2 1
	G	Only over temporal things	3 6
	H	To enforce the law	0 3
	I	To punish and imprison	2 1
	J	To levy taxes	1 1
	K	Power not always good	1 0
		(0)	(0)
17.	A	Freedom of action	11 3
	B	Permission	1 4
	C	As a bad kind of liberty	1 2
	D	Means of self-expression	1 0
	E	As a restraining, limiting force	4 1
	F	Dangerous weapon	0 2
	G	Social concession	0 2
	H	Mark of present-day upbringing	0 1
	I	Source of ill feeling	1 0
	J	Formation of an obstacle	0 1
	K	For radio	0 1
	L	For a dog	0 1
		(3)	(2)
18.	A	Has no bounds	1 3
	B	Of limited value	4 2
	C	Related to logic	1 1
	D	Distinguishes men from animals	0 2
	E	Varying degrees in God and man	0 1
	F	Attractive, has support	3 1
	G	Is useful	2 1
	H	Gradually evolved	2 0
	I	Must be supported by conscience	1 0
	J	Related to fact	1 0
	K	Of first importance	3 3
	L	Has adversaries	1 0
	M	God of modern intellectuals	1 0
	N	Fundamental principle of many men	0 1
	O	Ruined lives	0 1
	P	Preference of Plato	0 1
	Q	Feature of social life in early times	0 1
	R	Important in belief	0 1
	S	Has a place in love	0 1
		(2)	(0)

		M	RC
19. A	Beyond reach	5	2
B	Perfection, completion	5	6
C	Christ-like	4	1
D	Peace	2	1
E	To love God	1	0
F	Good life	1	0
G	Eternal happiness	0	2
H	To be true	1	0
I	Service of others	1	0
J	Follow the light	0	1
K	Fulfil own talents	0	1
L	Get things in perspective	0	1
M	Make up own mind	0	1
N	Spur to greater effort	0	1
O	Not too high	0	1
P	Be abandoned sometimes	0	1
Q	Indicated by religion	0	1
R	Important - to man	2	0
		(0)	(0)
20. A	Definite influence	3	3
B	Have some truth	3	0
C	Harmful effects	5	9
D	Not to be regarded	6	3
E	Depends on situation and person	5	0
F	Many possible interpretations	0	3
G	No influence or free will	0	1
H	By means of birds' flights, animals' entrails	0	1
		(0)	(0)
21. A	Necessary for responsible action	7	4
B	Necessary for social purposes	8	4
C	Man's nature incomplete without	4	11
D	Necessary for agreement	1	0
E	Not necessarily good	2	0
F	"One goes down primrose path"	0	1
		(0)	(0)
22. A	Emotional experience	6	7
B	Group activity	4	1
C	Religious activity	0	2
D	National characteristic	2	0
E	Intrinsic value, good	4	2
F	Can detract, not necessarily good	5	4
G	Desired by all	0	1
H	Necessary in thought/action	0	1
I	Entails grace	0	1
J	Gives security	0	1
K	Girl Guide training	1	0
		(0)	(0)

		M	RC
23.	A	Restrictions necessary	7 2
	B	Imposes on self, desires etc.	6 3
	C	On all beings	2 2
	D	Only on those with standard	1 2
	E	On those who need them	1 1
	F	On behaviour and action	0 5
	G	On what is right for others	0 1
	H	Heavy restrictions	0 1
	I	Not severe	1 0
	J	Gives more freedom	0 2
	K	Only restrictive, bad	2 1
	L	Restrictions or relations with other sex	1 0
	M	Is relative to society	1 0
		(0)	(0)
24.	A	Have been discovered	2 1
	B	Historical value	9 2
	C	Have survived	0 5
	D	Have been lost	1 3
	E	Lost meaning	1 0
	F	Of no value, or overvalued	3 0
	G	Of no material value	0 1
	H	Religious significance	0 4
	I	Interest and beauty	1 2
	J	Have influence	2 0
	K	Miraculous powers of healing	0 1
	L	Faked	2 0
	M	Idolatrous	1 0
	N	Widely distributed in the world	0 1
		(0)	(0)
25.	A	Good thing	1 0
	B	Good or evil	3 4
	C	Controllable	7 0
	D	Uncontrollable	6 6
	E	An evil force, bad results	3 6
	F	Driving force, leading to action	2 1
	G	Fulfilled in many ways	0 1
	H	Converted to loathing easily	0 1
	I	Of man for woman, of man for God	0 1
		(0)	(0)

26. A	A good creed	M	RC
B	Makes for non-committal	4	3
C	A bad creed, unsatisfying	2	0
D	Linked with Christianity	5	8
E	With belief in God	0	1
F	Next best to Christianity	1	0
G	Excludes Christianity	1	0
H	Concerned with importance of man	1	0
I	Held by many	2	2
J	Held by few	1	0
K	Enters all other creeds	1	0
L	Overpowering	0	1
M	Held to be wrong by some	1	0
N	Linked with greater civilisation	0	1
O	Widespread in the world	0	2
P	Comparatively modern	0	1
Q	Belief that present gen. is not bad	1	0
		(2)	(0)
27. A	Corruption of men and society	8	4
B	" " art	1	1
C	" " press	2	0
D	" " literature	3	2
E	" " films	1	4
F	" " advertising	1	0
G	" " television	0	1
H	" " children	1	0
I	People affected emotionally	2	0
J	Secrecy impossible	2	0
K	Free will necessary	1	0
L	More freedom without censorship	0	5
M	Order and perfection impossible	0	3
		(0)	(0)
28. A	Love and other qualities	12	11
B	Mutuality in qualities	8	6
C	Home and children	0	3
D	Between men and women	1	0
E	Depends on individuals	1	0
		(0)	(0)
29. A	Order	2	3
B	To protect	6	6
C	To keep peace	4	2
D	To maintain freedom, justice	4	0
E	Control society	1	1
F	Help majority	3	2
G	Make society work	2	3
H	To limit power	0	1
I	To prevent, not only punish crime	0	1
J	Eliminate criminals	0	1
		(0)	(0)

		M	RC	
30.	A	In society, and crowd	9	12
	B	At home	2	1
	C	With friends and other individuals	2	1
	D	Intrinsic value	6	0
	E	To safeguard interests	1	0
	F	Depends on individuals	0	2
	G	Where he belongs	1	1
	H	At all levels	1	0
	I	Is selfish	0	1
	J	To know himself	0	1
	K	Uncomfortable - in alien company	0	1
			(0)	(0)
31.	A	Means of order	8	4
	B	Helps Church function smoothly	0	4
	C	Church has unity	0	1
	D	Apostolic succession	0	1
	E	Organisation of society	0	2
	F	Authority delegated	0	1
	G	Means of social divisions	0	3
	H	Good thing - loyalty, leaders	2	2
	I	Loss of freedom, inequality, social evils	2	0
	J	Good or bad influence	1	0
	K	Loss of individuality	1	0
	L	Influence of tradition	1	0
	M	Battle-spirit encouraged	1	0
	N	To inherit property	0	1
	O	A few get to power	2	0
			(0)	(0)
32.	A	Found in everyone	2	2
	B	Found in children	1	0
	C	Related to conscience	7	5
	D	Realisation of wrong-doing	4	6
	E	Emotion, good thing	0	1
	F	Should be overcome	1	1
	G	Cannot be overcome	0	2
	H	Persists a long time	0	1
	I	Humiliating	4	0
	J	As a deterrent	1	0
	K	Provokes anger	0	1
	L	First step to conversion	1	0
	M	Evoked Latin word: pudor	0	1
			(1)	(0)

		M	RC	
33.	A	Natural impulse	1	1
	B	Common aim	7	2
	C	Adventurous spirit	3	1
	D	Courage, hard work etc. needed	0	6
	E	Leads people abroad	3	2
	F	Waste of time	0	4
	G	Materialist outlook	2	1
	H	Not shameful	0	1
	I	Unworthy way to spend life	0	1
	J	Makes people do wrong	0	1
	K	Means love of mundane things	1	0
	L	Both worldly and unworldly	1	0
	M	Not nec. to start with farthest point	2	0
	N	Not everyone's ambition	1	0
	O	Way of finding a job	1	0
		(0)	(0)	
34.	A	Refraining from sexual intercourse	4	2
	B	Correct use of sexual relationship	0	1
	C	Self-control	3	5
	D	Renunciation, sacrifice	1	1
	E	Devotion to something higher	2	1
	F	Self-respect	4	2
	G	Purity, holiness etc.	5	6
	H	Morality	1	0
	I	Old-fashioned idea	1	0
		(1)	(2)	
35.	A	Carrying out duties	1	7
	B	Consciousness of duty	11	5
	C	Authority, leadership	2	2
	D	Help community	2	0
	E	Trust	1	1
	F	Strength, capability, integrity etc.	3	3
	G	Selflessness, restraint	1	1
	H	Good judgment	1	1
		(0)	(0)	
36.	A	Natural	2	4
	B	Some foundation	1	1
	C	Without foundation, irrational	4	1
	D	Arises from ignorance, immaturity	1	3
	E	Easily obtained, hard to overcome	3	2
	F	Distorts everything	5	4
	G	Bad results	4	1
	H	Should be discarded	1	0
	I	Due to pride	0	1
	J	Against coloured people	0	1
	K	Against Jews	0	1
	L	Between generations	1	0
	M	Will die out	0	1
		(0)	(0)	

		M	RC
37.	A	Widespread, still persists	11 9
	B	Out of date etc.	6 2
	C	Ridiculed	0 5
	D	Not recognised in new forms	1 0
	E	Definite place in life	2 1
	F	Not predominant	1 1
	G	Should be abandoned	0 1
	H	Need to return to God	1 0
	I	In Sunday newspapers	0 1
		(0)	(0)
38.	A	Means of expression	9 5
	B	For hidden meaning	3 5
	C	To convey something greater, religions	2 4
	D	Helpful to a certain degree	6 1
	E	Useful in art-forms	0 2
	F	Admired by many	1 0
	G	Increasing today	1 0
	H	Baffling or simplifying	0 1
	I	Nuisance to unravel	0 2
		(0)	(0)
39.	A	Link with past	7 3
	B	Present value	6 3
	C	Guide to conduct etc.	1 4
	D	Stability, security	2 1
	E	Character, pride	2 0
	F	Much remains hidden	1 0
	G	Glorified	0 1
	H	Accumulation of customs, complexity	0 4
	I	Impracticable conventions	0 1
	J	No room for new ideas	1 0
	K	Creeds handed down - doctrine	0 1
	L	Link with ceremony	1 0
		(1)	(2)
40.	A	Not worth while	9 6
	B	Generally not recognised	1 0
	C	Held by most people	1 4
	D	Matter of chance	3 4
	E	Helpful	3 5
	F	Set against belief in God	2 0
	G	Juvenile	2 0
	H	Subject of newspaper articles	1 0
	I	Association with Irish	0 1
		(0)	(0)

## APPENDIX X

### ANALYSIS OF TEST 3

- a) Sec. 1 & 2. Distribution of group totals.
- b) Sec. 3. Number of Subjects omitting each section.
- c) Sec. 6. Classification of content of answers.
- d) Sec. 7. Interesting deviations in the story.



Appendix X (a)

DISTRIBUTION OF GROUP TOTALS

CATHOLIC AND METHODIST

	1st Recall			2nd Recall	
	M	RC		M	RC
1	0	0	1	0	1
2	0	1	2	0	0
3	1	0	3	0	0
4	1	0	4	1	0
5	1	0	5	2	0
6	1	0	6	0	1
7	0	0	7	1	1
8	0	2	8	0	1
9	1	1	9	2	0
10	0	0	10	0	1
11	2	0	11	1	1
12	0	2	12	0	0
13	1	0	13	3	1
14	3	0	14	3	1
15	0	1	15	2	1
16	1	2	16	0	1
17	3	0	17	2	0
18	2	3	18	1	1
19	0	1	19	2	2
20	1	1	20	0	2
21	0	2	21	0	2
22	2	0	22	0	0
23	0	0	23	0	0
24	1	2	24	1	0
25	0	0	25	1	1
26	0	2	26	0	1
27	1	0	27	0	0
28	0	0	28	0	1

42 = maximum possible score      42 = maximum possible score

Mean                    14.63      15.7                                    13.64      15.9

No sig. diff.

No sig. diff.

Appendix X (b)

NO. OF SUBJECTS OMITTING EACH SECTION

	METHODIST		R. CATHOLIC	
	1st	2nd	1st	2nd
1	7	6	6	5
2	9	9	7	7
3	10	12	3	5
4	12	13	8	7
5	2	2	5	5
6	6	7	4	3
7	6	5	4	3
8	5	5	2	3
9	7	7	5	6
10 a	12	12	9	8
b	12	12	10	8
c	14	16	6	7
d	22	22	19	20
e	22	22	18	18
f	11	10	5	6
g	5	4	4	5
11	11	13	14	11
12	17	17	13	16
13	19	20	17	19

Appendix X (c)

QUESTION ANALYSIS

		METHODIST	R. CATHOLIC	
1.	A	Submission to authority	8	13
	B	No argument without knowledge	1	1
	C	Disobedience, Disbelief must have bad results	4	2
	D	Man's disbelief in God	1	1
	E	Sins of one person affect all	2	1
	F	Don't disbelieve	1	0
	G	Be careful about contradicting people	1	0
	H	Don't despair	1	0
	I	No use grieving over the dead	1	0
	J	Death not the end	1	0
	K	Do not doubt promises of those above	0	1
	L	Be patient, wait and see what happens	0	1
	M	No moral to the story	1	0
2.	A	Even Mother's love could not overcome death	0	4
	B	Child felt deserted by Mother	5	4
	C	Couldn't believe anything to the contrary	4	3
	D	Experience told him Mother was dead	8	2
	E	There seemed no other alternative	2	2
	F	Children can only think in terms of present	1	1
	G	Frightened of the moon	1	0
	H	Moon was only trying to comfort him	0	1
	I	Natural that people should die	0	1
	J	Human trait to fear the worst	0	1
	K	Children have fixed ideas	0	1
	L	Only individual idea as yet, no cultural tuition	1	0
3.	A	Death as the end of everything	3	1
	B	Hibernation of some kind	4	4
	C	Go away, return to similar existence	4	3
	D	Perpetual fading and returning, like the moon	0	2
	E	Temporary rest before returning	6	0
	F	Another life after death	1	1
	G	Death as a journey	1	1
	H	Same form of life, a different place	1	0
	I	Return to life in another form, reincarnation	0	2

METHODIST R. CATHOLIC

J	Part retained alive until whole returned	1	0
K	Interval between one life and another	0	1
L	Temporary residence in other world	1	0
M	Some form of transmigration	0	1
N	Remaining small and insignificant	0	1
O	Didn't have an idea of death	0	2
P	Renewed life and vigour in old age	0	1
4. A	Harsh, punishment did not fit the crime	0	4
B	Anger just, but punishment unjustified	1	2
C	Very severe and unjust	3	3
D	Unreasonable, no understanding of human problems	9	11
E	Lack of self-control, flash of temper	4	0
F	Hasty action, but child should have believed	1	0
G	Making the child realise his power	1	0
H	Depends on what moon intended by his action	1	0
I	Child sent to a lower position	1	0
J	Punished child as an example to others	1	0
5. A	Child not representative of the people	6	8
B	Unjust action by the moon	9	4
C	Parallel with Christian story	0	2
D	Moon wanted to give people a lesson	0	2
E	Irrational, one cannot deter by fear	0	1
F	Unwarranted, child's punishment sufficient	2	1
G	Child a responsible member of race	1	0
H	If moon was justified, it was so in punishing all	0	1
I	Gift of life would never be accepted from hence	1	0
J	Children disobedient, people not deserve blame	1	0
K	People should take blame for children	1	0
L	Moon immature, in his action	1	0
M	Unjustifiable, but majority often suffer for minority	0	1

METHODIST R. CATHOLIC

6. A	Complete destruction, no survival	5	12
B	Disappearance from this earth	3	2
C	Disintegration and decay	2	2
D	Permanent sleep	1	1
E	Eaten by vermin	1	1
F	Disappeared from moon's domain	1	1
G	Some sort of life after death	5	0
H	Souls died as well as bddies	0	1
I	Same as before curse: ie., sleep, then return	1	0
J	Being a Christian, people judged in heaven	1	0
K	Nothing happened	2	0
7. A	An object of fear	2	4
B	As God	7	9
C	Supreme being, chief authority	1	4
D	God of wrath, demanding sacrifice	2	1
E	Personal relationship	2	1
F	Object of wonder, awe	2	0
G	Power to strike them	0	1
H	As an important part in their lives	3	0
I	Symbol of life and death	2	0
J	As an idol	1	0
8. A	Hare prototype of man's dejected state	8	6
B	Explanation of cleft lip	5	5
C	Add colour etc.	1	3
D	To emphasise moral	2	1
E	As a symbol of moon's power etc.	3	1
F	Connection between March Hare and moon	0	1
G	As a scapegoat	0	1
H	People could not be passive in relation to God	1	0
I	Don't know	2	2
9. A	The story in Genesis of the fall of man	10	14
B	Children's stories (Just-So, Fairy)	2	1
C	Aesop's fables	2	1
D	Greek myths and drama	1	1
E	Legend about gods in primitive tribes	0	1
F	No	5	3
G	Couldn't identify directly	2	0

Appendix X (d)

INTERESTING DEVIATIONS

These deviations occur in both recalls, unless marked in brackets by the recall in which they occurred.

R. CATHOLIC

- S.10 That children would have harelips as a sign of man's disobedience.
- S.17 Association of the hare with vermin.
- S.19 Moon-female.
- S.30 Impersonal commentary on story.
- S.32 Moon had control over men (1).
- " Hare - the son of the moon.
- S.35 Moon tells the mother to stop boy crying (1).
- S.36 Impersonal style.
- S.38 Those who bite hare's scar will become vermin.

METHODIST

- S.2 Mother died of a broken heart.
- " Because of the dog in the moon.
- S.5 People shall have their tongue out. (2)
- S.7 For example - the moon did not die - as a footnote. (1)
- S.11 The curse of the moon - the dead world.
- S.13 Short commentary on story.
- S.14 Reversal of story: moon said mother was dead.
- " Explanation of term - harelip.
- S.18 All disbelievers punished by having a harelip.
- S.23 Moon lies on back in sky and looks down on everyone. (2)
- " Female moon.
- S.26 Reversal of story: moon said mother was dead.
- S.27 The contact of the hare would poison everything. (1)
- " Scar would be verminous, everything hare touched would become mortal and verminous. (2)
- S.29 So man lost his gift of eternal life through the disobedience of a child. (2)

APPENDIX XI

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ANALYSIS OF TEST 4

- a) Sec. 1 & 2. Analysis - scores on each situation.
- b) Sec. 4. Classification of content of answers.

Appendix XI (a)

<u>SITUATION.</u>	<u>SCORES ON EACH SITUATION</u>			
SITUATION	S	I	E	R
1. RC	14	5	1	0
M	17	4	1	0
2. RC	16	4	0	0
M	10	11	1	1
3. RC	14	4	2	4
M	17	4	1	12
4. RC	15	4	1	11
M	10	11	1	19
5. RC	12	5	3	20
M	18	4	0	22
6. RC	9	3	8	0
M	13	1	8	0
7. RC	11	6	3	0
M	17	2	3	0
8. RC	16	2	2	17
M	18	2	2	22
9. RC	16	0	3	4
M	18	2	2	7
10. RC	8	12	0	0
M	12	9	1	0



Appendix XI (b)

	<u>SOCIAL SITUATION.</u>	<u>CONTENT OF ANSWERS</u>	METHODIST	R. CATHOLIC
1.	A	Stay in administration; using abilities there most effectively	13	11
	B	Stay temporarily, then decide if war continues	1	1
	C	Depends on his views on war, patriotism etc.	3	2
	D	Depends on age, family attachments etc.	0	2
	E	Depends on his own abilities	2	3
	F	Go home and take part in war	3	1
		<u>Extra points of interest *</u>		
		Anyone can be "cannon-fodder"	2	4
		Cowardice and patriotism mentioned	2	3
		Emphasis on qualities needed	0	2
		Mention of pacifism	6	0
		* These are items mentioned by some subjects which seem to accentuate differences between the group.		
2.	A	To take the job	9	10
	B	To take it only as a temporary measure	3	2
	C	Whether it compensates for lack of security etc.	0	1
	D	Depends on the type of girl	8	3
	E	Risks too great: stay at home	2	4
		<u>Extra points of interest</u>		
		Lack of security only for youth	0	2
		Security may mean a rut	2	1
		Won't meet a suitable husband	1	2
		Means of valuable experience	2	5
		Shouldn't go for financial reasons	4	0
		She will be guided if a Christian	1	0
3.	A	Confess the crime, receive the punishment	6	10
	B	Get advice of some kind	12	3
	C	Confession, depending on crime	2	1
	D	Reparation for crime in some way	2	1
	E	Some personal punishment	0	4
	F	Explain Christian ideas, then decide	0	1

Extra points of interest

Certainty of retribution, guilt not sufficient punishment	0	1
Concept of Christian forgiveness	2	4
"A trouble shared is a trouble halved"	2	1
Emphasis on healthy spiritual life	1	0

4. A Not to marry	10	12
B Marry; but consider children	4	3
C Marry; if differences can be sorted out	8	5

Extra points of interest

Separation of racial/religious question	8	6
Religious differences not so important as racial	0	1
Racial not as important as religious	6	1
Religious differences able to be overcome, but not birth-control	0	1
References to children	5	6
Extreme example: white RC, coloured atheist	0	1

5. A Do both, but in clash Church should come first	2	9
B Social activities should be allowed on Sundays because it is a feast day etc.	0	3
C Go to Church, and ask friends to come as well	10	0
D Church should come first anyway	10	6
E Sunday is a day of rest	0	1
F Depends on reason for going to Church	0	1

Extra points of interest

Guilt feelings at not going to Church	0	2
Going to Church for conventional reasons	0	1
Means of witnessing	8	2
Compulsory attendance at Mass	0	1
Only servile works forbidden on Sunday	0	1

6. A Ask advice, get vote on it	1	3
B Which one is most suitable	5	7
C Choose modern, because it represents modern ideas	12	9
D Compromise between two styles	2	0
E Choose the traditional one	2	1

7. A Go on writing in exactly the same way	16	11
B Write on social problems, but make books acceptable	5	2
C Depends on the author, and his aims etc.	1	4
D Write articles instead	0	1
E Do nothing about it	0	1
F Depends whether they have been censored	0	1

METHODIST R. CATHOLIC

<u>Extra points of interest</u>		
People don't like the truth	4	4
Book has some effect, by being rejected	0	1
Implication of crudity and vulgarity	0	2
8. A Go to Church		
B Try the Church, leave if necessary	3	3
C Pray, seek advice	1	4
D Wait a few years	7	2
E Make rational decision	0	2
F If he is sure, he would know	0	2
G Seek best way to serve God	5	1
H Best way to serve mankind	1	0
I Try local preaching	0	3
J Try aeronautics, then decide	2	0
K Go into aeronautics	0	3
9. A Get outside advice and help		
B Take personal action, prevention etc.	10	5
C Tell him life is worth living	5	4
D Suicide shows defeat; after life	0	3
E Suicide is morally wrong	5	0
F Take man to Lourdes	1	5
G Depends on whether disease is curable	0	1
H Do nothing	1	0
0		
<u>Extra points of interest</u>		
Emphasis on suicide as self-murder	0	1
Suicide understandable	2	0
Torment of the soul to face after suicide	1	0
Mention of Suicide Club	1	0
10. A Be independent, no alternatives		
B Independence: or - take mother, arrange for help etc.	6	4
C Independence: or - daughter stay at home	5	5
D Mother go with them: or one or both stay	2	3
E Mother go with daughter, or both of them	1	3
F Be responsible, staying home if necessary	2	1
G Daughter stay at home	1	2
5		
<u>Extra points of interest</u>		
Son's career most important	8	4
Mother wanting independence for children	5	1
Duty to parents emphasised	0	2
Go to Mother in trouble	1	0

## APPENDIX XII

### RESULTS OF ONE METHODIST SUBJECT

It is impossible to find a subject who represents Methodist opinion on all the tests, but over the four tests this Subject approximates to the results of a "typical Methodist" subject.

Subject 12

Methodist

S 12 was a third year student, reading Zoology, and age 20 years.

S came from a Methodist family.

Time taken on tests

Test 2      27 minutes

Test 3 1st   5 minutes

          2nd   4 minutes

Test 4      24 minutes

Scores on the Allport-Vernon scale

Theoretical    33

Economic      34

Aesthetic     42

Social         39

Political      36

Religious     57

TEST 1

Analysis

In the instructions the S was given the HO first.

The following table shows the category assigned to the first object reported.

RO for religious object identified first, correctly

HO	"	household	"	"	"	"
S	"	religious	"	"	"	incorrectly
H	"	household	"	"	"	"

Slides:	1	RO
	2	H
	3	S
	4	RO
	5	S
	6	H
	7	HO
	8	S
	9	RO
	10	HO

---

RO	3
S	3

---

6

HO	2
H	2

---

4

Significance of incorrect report

S	not stated	1
	religious	0
	household	2
H	not stated	1
	religious	0
	household	1

## TEST 1

Below are given the responses on the separate trials (a, b, c) for each slide, and the order in which the slides were given. The numbers underlined are those slides where the religious object pointed to the top left of the slide.

### Sample Slides

- 1a Nothing
- b A house on its side
- 2a A miner's lamp
- b Same as before

### Slides

- 6a A rolling pin and a cross
- 1a A bell and a spoon
- 9a A star and something bent
- b The same as before
- 2a No idea
- b A crook
- 10a A book or a bed, some pole of some sort
- b Bed
- 4a A chalice and a spoon
- 8a A washboard perhaps
- b Wasn't a washboard, but no idea
- 5a No idea
- b A trough or a cake tin
- 7a A pair of scissors
- b A crown
- 3a No idea
- b A trumpet and a table perhaps

S. 12.

Will you please complete the following sentences, making them grammatically complete. Work straight through the sentences, and give a spontaneous response. If you do omit any, please return to them and circle the number. Work carefully and quickly - but there is no time limit and there are no right or wrong answers.

1. The quest for freedom is in the heart of every man.....
2. Abstinence involves our will power.....
- ③ Obedience entails the sacrifice of free will.....
4. A degree of dissent is necessary in all people.....
5. A fete is an occasion for rejoicing.....
6. That which is sensual appeals to the female mind.....
7. It is difficult to condone the desire to kill.....
8. The relationship of man to animals is not fully understood.....
9. Emotion usually leads to the overpowering of reason....
10. A sense of adoration is felt by all who love God.....
11. Judgement comes to those who sin in the end.....
- ⑫ Conscience guides us to choose between right and wrong.....
13. Legends are fables carried down through the ages.....
14. When speech is extempore it must come from the heart...
15. Belief must be supported by reason.....
16. The State has authority but not the ultimate authority:
17. Licence is the permission to go ahead.....
18. Reason has to be supported by conscience.....
19. Man's ideal should always be higher than he can attain.
20. Omens can influence the lives of the superstitious.....



21. Without a sense of duty we are anti-social.....
22. Participation in ceremony has an appeal for most British people.
23. Morality imposes restrictions but not very effectively.
24. Many relics have great historical value.....
25. Desire can be diverted by concentration on something else.
26. Humanism as a belief is held by many.....
27. Without censorship a secret service would be unsuccessful.
28. The basis of marriage is mutual love.....
29. Law is designed to make society work successfully.....
30. The place of the individual is more prominent in this country than in most others.
31. By means of a hierarchy some systems are more efficiently controlled.
32. A feeling of shame should come to all at some time.....
33. To seek a fortune is the desire of many.....
34. Chastity implies a sacrifice.....
35. Responsibility implies a sense of duty.....
36. A feeling of prejudice prevents impartial judgement....
37. In this modern age superstition is dying.....
38. Symbols are often used to express an artist's thoughts.
39. With tradition must go value.....
40. A belief in luck means a belief in chance.....

Subject: 12. (Numbers underlined are sentences returned to by S.)

	No. 1.		No. 2.		No. 3.		No. 4	
	G	S	I	P	O	+	-	R
1		X	X		X			
2	X		X		X			
3		X	X		X			
4	X		X			X		
5	X		X			X		
6		X	X		X			
7	X		X		X			
8	X		X		X			
9		X	X		X			
10	X			X	X			X
11		X	X		X			
12	X		X		X	X		
13		X	X					
14	X		X		X			
15	X		X		X			
16	X		X		X			
17	X		X				X	
18	X		X		X			
19	X		X		X			
20		X	X			X		
21	X		X		X			
22		X	X			X		
23	X		X		X			
24		X	X				X	
25		X	X		X			
26	X		X		X		X	
27		X	X		X			
28	X		X		X			
29	X		X					
30		X	X			X		
31			X			X		
32	X		X			X		
33	X		X					
34	X		X		X			
35	X		X		X			
36		X	X					
37	X		X				X	
38		X	X		X		X	
39	X		X			X		
40	X		X		X			
Total	26	14	39	1	25	10	5	1

### TEST 3

#### First Recall

The moon does not altogether die. It waxes, grows round, but comes back to life again. People used to be like the moon but it is because of the hare that we now die completely.

The hare was the people's child and when his mother died the hare was very upset and said that she had died for ever. But the moon told the hare that this was not true, she had not died completely. The hare still would not believe him so the moon grew very angry and cursed the hare. He struck him across the mouth, tearing his mouth and cursed the people so that they now die completely.

It was therefore because of the hare that the moon cursed the people so that when they die they no longer come back to life again.

#### Second Recall

The moon does not die completely, it waxes, and grows round, then comes to life again.

People used to be like that, they didn't die completely but because of the hare that is now no longer true.

The hare was the people's child and when his mother died he was very upset and could not believe that she would return to the living again. The moon came to the hare to assure him that she would but when the hare still would not believe him he became very angry and struck the hare across the mouth, tearing his mouth and cursing the people.

It was because of the hare therefore that the moon cursed the people and that they now die completely instead of coming to life again as the moon.

TEST 3

Analysis

Below are given the scores for each section of the story on the two recalls, the differences between them, and the totals for the area analysis.

	1st Recall	2nd Recall	Difference
Section 1	2	2	0
2	1	2	+1
3	2	1	-1
4	1	1	0
5	2	1	-1
6	1	1	0
7	1	1	0
8	2	1	-1
9	2	2	0
10 a	0	0	-
b	0	0	-
c	0	0	-
d	0	0	-
e	0	0	-
f	0	0	-
g	1	1	0
11	2	2	0
12	0	0	-
13	0	0	-
	<hr/>	<hr/>	<hr/>
Totals (42)	17	15	-2

Area Analysis

I	(1, 6)	2	2	0
II	(2, 12)	1	2	+1
III	(4, 5, 7)	5	2	-3
IV	(8, 9)	2	2	0
V	(10, 13)	4	5	+1
VI	(3, 11)	0	0	-

### TEST 3

#### Questions

1. Not to contradict someone who is much more likely to know about this than you are.
2. Because she appeared to have died completely and presumably he could not have heard of any other people returning.
3. If they did come back to life it must have been in another generation otherwise the child would have been brought up to believe that he would see the dead come back alive. So death must have been a temporary thing but lasting over a considerable time.
4. A child should not be blamed or punished for ever.
5. Children are always disobedient anyway so the people did not deserve to be punished here.
6. They enter the spiritual world but never come back to earth again.
7. Some sort of dictatorial God to be feared and who inflicted punishments on the wicked.
8. Because the hare is now an animal whose life is one of constant fear, always on the run and we would therefore imagine it as being a miserable and a very unenviable position to be in.
9. The Greek myths where their Gods punished people in like manner, for example the Gorgan turning Perseus to stone.

#### TEST 4

1. If he is likely to be haunted by the feeling that he is taking the coward's way out by remaining in an administrative capacity then he must return home. But presumably he wouldn't have been offered the choice were not the administrative job not a necessary and a worthwhile one.
2. If the job is only temporary I would advise her to take it because I'm sure it would be a valuable experience.
3. Tell somebody about it, preferably a minister and after confession to do what he is guided to do.
4. I think that this is not a good basis for married life so they should therefore try to get along without each other. If they can't then they will have to go through with it but acknowledge the difficulties and face up to them.
5. If the girl is not just a nominal Christian. She should explain to her friends why she doesn't wish to go with them and then they will not keep embarrassing her by inviting her and may admire her the more for her principles.
6. The traditional and elaborate building is more likely to appeal to the majority.
7. If he were to become less realistic but to keep as close to the main principles he wishes to emphasise as possible.
8. To decide what he wants out of life - success in a mercenary or truly Spiritual sense. If he is willing to sacrifice the former then God must be calling him to the Church.

9. To emphasise to the friend the value of courage, that he is not alone in his suffering and that by committing suicide he would be admitting absolute defeat.
10. I think the girl should sacrifice her professional career to stay with her mother only if the latter is either an invalid or unable to bear her grief alone. The boy should not be expected to sacrifice his career.

Analysis

Below are given the scores for each situation, and the total for each category.

Situations	1	I
	2	S
	3	S
	4	S
	5	S
	6	S
	7	S
	8	I
	9	S
	10	I
	<hr/>	
	S	7
	I	3
	E	0
Religious		3

### APPENDIX XIII

#### RESULTS OF ONE ROMAN CATHOLIC SUBJECT

It is impossible to find a subject who represents Roman Catholic opinion on all the tests, but over the four tests this Subject approximates to the results of a "typical Roman Catholic" subject.



Subject 10

Roman Catholic

S 10 was a third year student, reading English and age 21 years.

S was brought up in a Roman Catholic family.

Time taken on tests

Test 2      15 minutes

Test 3 1st   9 minutes

          2nd   6 minutes

Test 4      40 minutes

Scores on the Allport-Vernon scale

Theoretical      26

Economic        34

Aesthetic        49

Social            40

Political         39

Religious        52

## TEST 1

Below are given the responses on the separate trials (a, b, c) for each slide, and the order in which the slides were given.

The numbers underlined are those slides where the religious object pointed to the top left of the slide.

### Sample Slides

- 1a Just a few lines
- b A bottle and a box
- 2a A parcel tied up, a thermos flask

### Slides

- 5a A table
- b No idea
- 3a A crucifix
- b A chair
- 7a A crown and a pram
- 8a A saucepan and some lines of music
- 1a A bell
- b A key
- 4a Nothing at all
- b A rolling pin
- 6a An egg timer and a knife
- 10a A bed
- b A sword
- 9a A star and coathanger
- 2a An open book and a spoon

TEST 1

Analysis

In the instructions the S was given the RO first.

The following table shows the category assigned to the first object reported.

RO for religious object identified first, correctly.

HO	"	household	"	"	"	"	"
S	"	religious	"	"	"	"	incorrectly.
H	"	household	"	"	"	"	"

Slides:	1	RO
	2	RO
	3	S
	4	S
	5	HO
	6	H
	7	RO
	8	HO
	9	RO
	10	HO

---

RO	4
S	2

---

6

HO	3
H	1

---

4

Significance of incorrect report

S	not stated	0
	religious	1
	household	1
H	not stated	0
	religious	0
	household	1

When shown the drawings S 10 identified the religious object correctly on all the slides except No. 1 where S gave the key instead of the bell.

S. 10.

Will you please complete the following sentences, making them grammatically complete. Work straight through the sentences, and give a spontaneous response. If you do omit any, please return to them and circle the number. Work carefully and quickly - but there is no time limit and there are no right or wrong answers.

1. The quest for freedom is an everlasting one.....
2. Abstinence involves self denial.....
3. Obedience entails love and respect.....
4. A degree of dissent was noticed among members.....
5. A fete is an occasion for laughter and song.....
6. That which is sensual is usually potent.....
7. It is difficult to condone his odd behaviour.....
8. The relationship of man to woman is eternal.....
9. Emotion usually involves loss of stamina.....
10. A sense of adoration can be developed so easily.....
11. Judgement comes to those who have sinned.....
12. Conscience guides us in all our doubts.....
13. Legends are so beautiful and so often true.....
14. When speech is extempore conversation is witty.....
15. Belief must be maintained in spiritual values.....
16. The State has authority to punish the evildoer.....
17. Licence is the most potent danger today.....
18. Reason has swept aside emotion.....
19. Man's ideal should spur him to greater efforts.....
20. Omens can be dangerous when believed.....

21. Without a sense of duty there is little to hope for....
  22. Participation in ceremony arouses one's sense of awe....
  23. Morality imposes restrictions upon those who need them.....
  24. Many relics have been lost to art.....
  25. Desire can be cultivated or restrained.....
  26. Humanism as a belief is comparatively modern.....
  27. Without censorship art and literature could flourish....
  28. The basis of marriage is mutual respect.....
  29. Law is designed to help the community.....
  30. The place of the individual in the state is vital.....
  31. By means of a hierarchy the Church administrates.....
  32. A feeling of shame overcame all who saw it.....
  33. To seek a fortune requires courage and endurance.....
  34. Chastity implies purity of mind as well as body.....
  35. Responsibility implies consciousness of duty.....
  36. A feeling of prejudice is unavoidable sometimes.....
  37. In this modern age superstition can be valuable.....
  38. Symbols are used in every branch of art.....
  39. With tradition behind us much can be achieved.....
  40. A belief in luck is a great encouragement.....
-

Subject: 10.

	No. 1.		No. 2.		No. 3.		No. 4	
	G	S	I	P	O	+	-	R
1	X		X		X			
2	X		X		X			
3	X		X		X			
4			X		X			
5		X	X		X			
6		X	X		X	X		
7	X		X		X			
8	X		X		X		X	
9	X		X		X			
10		X	X		X		X	
11	X		X		X			
12		X	X		X			
13	X		X			X		
14		X	X			X		
15		X	X			X		
16		X	X		X			
17		X	X		X			
18	X		X		X		X	
19	X		X		X			
20	X		X			X		
21	X		X				X	
22	X		X			X		
23	X		X			X		
24		X	X		X			
25	X		X		X			
26		X	X		X			
27		X	X					
28	X		X		X		X	
29	X		X					
30	X		X			X		
31		X	X		X			X
32	X		X		X			
33	X		X		X			
34		X	X		X			
35			X		X			
36	X		X		X			
37	X		X			X		
38		X	X		X			
39	X		X			X		
40	X		X			X		
Total	26	14	40	0	24	11	5	1

### TEST 3

#### First Recall

The moon does not die altogether at any time but waxes and wanes. Formerly all humanity was the same and never died altogether but merely disappeared for a time, to return again, just as the moon increases again once it has nearly vanished. Now, however, due to the rebellion of the hare all this has been changed and human beings die without reappearing like the moon.

It all happened because the hare once a human child, refused to accept the moon's word. After the death of its mother the hare mourned and would not be comforted when the moon promised she would reappear. It did not believe the moon's promise. As a result the moon became angry, cursed the hare and the race of men. The curse was two fold: henceforth some children would bear the mark of a scar on their lips as an everlasting sign, and human beings would no more resemble the moon in its waxing and waning but would die once and for all, never to reappear.

#### Second Recall

The moon never disappears entirely. She may appear to, but the waxing and waning continue. Formerly, human beings were the same, they never died completely, but merely disappeared for a time. It was only due to the revolt of the hare, originally a human child, that this total death occurred.

When the hare's mother died the moon comforted the hare, promising that its mother, who had disappeared only for a time, would return. This the hare refused to believe and the moon became angry. It laid a curse on humanity promising that because of this disbelief, henceforth some

children should always bear a scar on their lips and that human beings would no longer merely disappear for a time at death to return again like the moon, but would die completely never to reappear.



### TEST 3

#### Analysis

Below are given the scores for each section of the story on the two recalls, the differences between them, and the totals for the area analysis.

	1st Recall	2nd Recall	Differences
Section 1	2	1	-1
2	3	2	-1
3	2	2	0
4	1	1	0
5	0	0	-
6	1	1	0
7	1	1	0
8	2	2	-1
9	0	0	-
10 a	0	0	-
b	1	1	0
c	0	0	-
d	0	0	-
e	0	0	-
f	0	0	-
g	2	2	0
11	0	1	+1
12	1	0	-1
13	0	0	-
	<hr/>	<hr/>	<hr/>
Totals (42)	16	13	-3

#### Area Analysis

I (1, 6)	3	2	-1
II (2, 12)	4	2	-2
III (4, 5, 7)	2	2	0
IV (8, 9)	2	1	-1
V (10, 13)	3	3	0
VI (3, 11)	2	3	+1

### TEST 3

#### Questions

1. Small creatures should accept as true the words of those in mighty places and trust them in matters of such great importance. If they do not, punishment is to be expected.
2. Instinct was stronger in him than acceptance of authority.
3. To remain small and insignificant with no prospect of growing great and "round" like the moon.
4. Cruel and totalitarian. It failed to take any human or instinctive considerations into account but feared loss of its own authority.
5. As the child was a child of the people it was in a way logical that the moon should punish the whole breed to prevent a recurrence of this revolt.
6. They were taken outside the moon's jurisdiction and could revert to their instinctive beliefs.
7. It ruled as lord and master, was a being whom they feared and resented.
8. The hare enables the writer to give a somewhat alarming explanation of the origin of hare lip; the explanation constitutes the core of the tale and points the moral.
9. The Fall of Man, crushing of the serpent, and the extension of Adam's punishment to the whole race of mankind.

#### TEST 4

1. I should advise him to stay where he is, temporarily anyway. His intellectual qualities probably fit him for administrative work and are more valuable in this field. He could return to become a soldier should the necessity arise later or if he found himself unsuitable as an administrator.
2. If she has no ties of responsibility at home which would really suffer I should advise her to take the job. The experience gained with other races and other cultures and the independence and self confidence gained in a job where not everything is decided and made secure for her would be invaluable to herself and enable her to give more to others.
3. Admit his crime and undergo the punishment so that his feeling of guilt will be expurgated and he can face life again on equal terms.
4. Advise them to wait and see whether these differences, religious anyway, can be solved and if not, then I should advise them not to marry on the grounds that mutual understanding is essential for a happy marriage, and that the children, so tremendous a factor in their marriage, would suffer anxiety and frustration and divided loyalties.
5. She should continue her regular attendance at church arranging it if possible to allow time for her to attend social functions as well. She should make it clear to her friends, without telling them what to do, that although they may be free, church comes first with her. She can enjoy a social Sunday as much as possible without allowing her social life to interfere with her personal religious observances.

6. Choose the modern design. However suitable the traditional one may be it is artificial today. Architecture should follow contemporary trends rather than be slavishly governed by tradition. He should see that the building harmonises with its surroundings however, as presumably it will if the modern architect is any good. It will be, as it were, the spokesman of this age to the generations of citizens who use it.
7. Continue to write as he feels suits his own talents and subject best. He is writing, not to please his readers, but to jolt them into realisation of problems. If they take exception to some things, at least an impression is being made. To be creative an author must dictate his own method and not curtail his talent by constantly seeking public approbation.
8. If he wants to enter the Church then he is probably wisest in doing that. He can still maintain his interest in aeronautics as a sideline. He will soon find out if he has a vocation and if so, he is definitely doing the best thing, and if not then it is not too late to change to aeronautics.
9. He should persuade his friend that there is much to live for. Make him see that he is wanted as a friend and can be useful to the community in many ways, even if his disease is incurable. Only by feeling that he is of use, and is wanted, will the friend feel that life is worth living.
10. If the mother is active and self-reliant the brother and sister should be able to follow their careers and help their mother financially. If the mother is ill and lonely, unable to go out much, it would be

better for her to move near the daughter's work so that she can live at home. Only if every other course is impossible and hopeless should the daughter sacrifice her career and change to a job at home where she can look after her mother. The son should be able to follow his career anyway: he can help financially, come home as much as possible, and the mother will feel proud and glad to see him doing well. The daughter has not quite so much to lose by sacrificing her career.

Analysis

Below are given the scores for each situation and the total for each category.

Situation	1	S
	2	S
	3	S
	4	S
	5	S
	6	S
	7	S
	8	S
	9	S
	10	I
	<hr/>	
	S	9
	I	1
	E	0
Religious		3