

AN ABSTRACT OF THE THESIS OF

Nancy Caldwell Thom for the Master of Science
(Name of student) (Degree)
in Family Life presented on March 26, 1968
(Major) (Date)

Title: FACTORS IN CHILDHOOD EXPERIENCE ASSOCIATED
WITH ADULT CHURCH ATTENDANCE PRACTICES

Abstract approved: Redacted for Privacy
Helen Simmons

The purpose of this study was to investigate some of the factors from childhood experience which might contribute to the kind of church attendance practices which individuals adopt as adults. The factors chosen for investigation were enforced church attendance in childhood, parental church attendance practices, the kind of discipline employed in the parental home, and the theological position of the church attended in childhood. The five specific hypotheses which were tested were:

1. There is no relationship between parentally enforced church attendance of young children and the church attendance practices which these individuals have as adults.
2. There is no relationship between parental church attendance patterns and the church attendance patterns of their offspring as adults.

3. There is no relationship between parental discipline and adoption of the parents' church attendance habits by the offspring as adults.
4. There is no relationship between the theological position of the church individuals attended as children and the degree of participation in church as adults.
5. There is no significant association among enforced church attendance, parental church attendance, parental discipline, theological position of childhood church, and present adult church attendance practices in the population sampled.

Data were obtained through the use of a questionnaire devised by the investigator expressly for this study. The sample consisted of 221 Protestant church members from six churches representing a range of theological positions located in the area in and around Huntington, Long Island, New York. Churches used for this purpose were a Unitarian Fellowship, Episcopalian, two Presbyterian churches, a Missouri Synod Lutheran and an Assembly of God (Pentecostal) church. Subjects were contacted by mail and responded to the questionnaires anonymously. Responses were categorized on a three-by-five table according to the respondents' present church attendance practices (no relationship to a church, casual relationship to a church, active relationship to a liberal, moderate or

conservative church) in relation to having been forced or not forced to attend church as children, parental church attendance practices (active, casual, no relationship), type of discipline used in the parental home (strict, moderate, permissive), and theological position of church attended as children (liberal, moderate, conservative, none).

Chi-square tests of independence were performed on the data on each of the past experience variables in relation to present church attendance practices. Contingency coefficients were then computed for each of the past experience variables in relation to each other and in relation to the present church attendance variable. On the basis of these coefficients, degree of association among the variables could be determined.

No relationship was found between parentally enforced church attendance and the church attendance practices of individuals as adults. However, a relationship was found to exist between parental church attendance and adult church attendance, and when parentally enforced church attendance was considered together with parental church attendance practices it was found that combined they have a relationship to adult church attendance which is highly significant.

A relationship was found to exist between parental discipline and adult church attendance practices which is most apparent along the dimension of strict parental discipline in that

individuals reared in strict homes tend to adopt church attendance practices different from those of their parents.

On the basis of the contingency coefficients computed, no direct relationship was found to exist between the theological position of the church attended in childhood and present church attendance practices. However, a very high relationship was found to exist between this factor and parental church attendance, which in turn is related to adult church attendance practices. Present church attendance practices were found to have a relatively low relationship with parental discipline, which in turn has a higher relationship to enforced church attendance in childhood. Enforced church attendance was found to be related in turn to theological position of the church attended in childhood. The only factors which were not directly related to adult church attendance practices were enforced church attendance in childhood and theological position of childhood church.

The main value to be derived from this exploratory study lies in its generation of hypotheses for further study, in part due to the fact that the sample is not representative of a well-defined population.

Factors in Childhood Experience Associated with
Adult Church Attendance Practices

by

Nancy Caldwell Thom

A THESIS

submitted to

Oregon State University

in partial fulfillment of
the requirements for the
degree of

Master of Science

June 1968

APPROVED:

Redacted for Privacy

Assistant Professor of Family Life

in charge of major

Redacted for Privacy

Head of Department of Family Life

Redacted for Privacy

Dean of Graduate School

Date thesis is presented March 26, 1968

Typed by Illa W. Atwood for Nancy Caldwell Thom

ACKNOWLEDGEMENTS

I wish to express my deep gratitude to Helen Simmons, my major professor, who gave of herself far beyond her obligations and my expectations. Without her help and encouragement, this work would not have been such a stimulating experience, and the insights gained might not have been so rewarding.

And to my husband Frank, I will always be grateful for his patience and his willingness to discuss the ideas and problems which arose in connection with this work. And to my children--Bill, Bruce, Brian, and Chris--who through the years have been the targets for putting into operation what I was learning in the classroom.

I wish to acknowledge my gratitude to the many friends and acquaintances along the way who acted as sounding boards for my ideas and who aided greatly in the day by day working out of the problems by giving their ideas, advice, and encouragement.

And finally I am grateful to the unknown 221 persons who were willing to be the subjects for this study and without whom it could never have been done.

TABLE OF CONTENTS

| | Page |
|---|------|
| INTRODUCTION | 1 |
| Background and Statement of the Problem | 1 |
| Purpose of the Study | 16 |
| DESIGN: SUBJECTS AND PROCEDURE | 18 |
| Subjects | 18 |
| Procedure | 21 |
| THE DATA AND THEIR TREATMENT | 25 |
| DISCUSSION AND CONCLUSIONS | 47 |
| Discussion | 47 |
| Conclusions | 65 |
| SUMMARY | 70 |
| BIBLIOGRAPHY | 74 |
| APPENDICES | 76 |
| Appendix A | 76 |
| Appendix B | 85 |
| Appendix C | 86 |
| Appendix D | 93 |
| Appendix E | 94 |
| Appendix F | 95 |

LIST OF TABLES

| Table | Page |
|---|------|
| I. Chi-square Test for Independence of Adult Church Attendance and Enforced Church Attendance in Childhood. | 26 |
| II. Chi-square Test for Independence of Adult Church Attendance and Parental Church Attendance. | 29 |
| III. Chi-square Test for Independence of Adult Church Attendance and Parental Practices of Church Attendance and Forcing Childhood Church Attendance. | 32 |
| IV. Chi-square Test for Independence of Adult Church Attendance for Subjects Forced to Attend Church as Children in Conjunction with Parental Church Attendance. | 34 |
| V. Chi-square Test for Independence of Adult Church Attendance for Subjects Not Forced to Attend Church as Children in Conjunction with Parental Church Attendance. | 36 |
| VI. Chi-square Test for Independence of Parent-Offspring Church Attendance Practices and Parental Discipline. | 39 |
| VII. Chi-square Test for Independence of Parent-Offspring Church Attendance Practices in Conjunction with Having Been Forced or Not Forced to Attend Church in Childhood and Parental Discipline. | 41 |
| VIII. Chi-square Test for Independence of Adult Church Attendance and Theological Position of Childhood Church. | 43 |
| IX. Contingency Coefficients Based on Chi-square Tests for Independence of Childhood Experience Variables and Adult Church Attendance Practices. | 46 |

FACTORS IN CHILDHOOD EXPERIENCE ASSOCIATED WITH ADULT CHURCH ATTENDANCE PRACTICES

INTRODUCTION

Background and Statement of the Problem

There are undoubtedly many factors which influence an individual's choice of the church with which he becomes affiliated. Social, business, or family considerations are major factors for some individuals; for others, their choice is simply the continuation of a pattern established in childhood by their parents. Since churches, particularly Protestant churches in America, differ widely in their doctrinal emphases, some consideration is probably given to theology by most people when confronted with the necessity for making such a choice.

In like manner, a person's choice not to affiliate with a church is probably subject to many influencing factors. Among these, one in particular is often emphasized. Many church non-attenders state, "I was forced to go all the time when I was a child, and I just had too much of it." Whether this is in fact the case, or whether this is merely an excuse has been a subject for much verbal speculation. It is undoubtedly possible to isolate factors other than compulsory attendance in childhood which may have played a part in determining these individuals' lack of church participation in adulthood. The

philosophy and method of parental discipline, for example, may form a pattern which needs to be recognized in order to determine what enforced church attendance actually means to an individual. Or perhaps, the type of theology represented by a particular church is a factor contributing to the way in which an individual perceives church attendance as a child and subsequently in adult life.

Although the concept of the "family pew" seems to be diminishing in importance within the Protestant church, and though many families send their children to Sunday School while they read the Sunday paper free from interruption, the churches are still frequented by families who feel the importance of being in church together on the day designated by their church for worship. Every church, regardless of its doctrinal position, has a core of such families. Seeking some of the possible childhood experience correlates of these differing types of adult behavior constitutes the basis of investigation in this study.

Since one focus of this study is the possible relationship between being forced to attend church as a child and one's present church attendance practices, it is important to understand what is meant by these phrases. There has always been a group of parents in every church who believe it to be their responsibility to instill faith in their children, and who believe that family worship is one means of implementing this process. For the most part, such

parents appear to be devout, sincere, dedicated Christians, who hope that their children will grow up to be devout, sincere, dedicated Christians. They have firmly held that family worship is basic to this goal, and will accept no substitutes. For these families, Sunday School has been in addition to, not instead of, worship. Whether the children of such parents have grown up to be "devout" Christians (as evidenced by their church attendance practices) and whether or not this family practice is related to attendance practices in adulthood will be examined in this study.

The reasons for excluding attendance at Sunday Schools and other substitutes for the formal church worship service are thought to be twofold. In the first place, Sunday School is generally considered to be an educational, rather than a religious, experience. In most churches it probably does not encompass very much that could be considered worshipful in nature; that is, the amount of worship experience which a child actually has in Sunday School is very limited, although many teachers make some effort in this direction. It would therefore be questionable whether a child would engage in actual worship in a substitute for the church worship service. Many parents would be inclined to think that actual worship would be more possible in the setting designed specifically for that purpose (the formal church service) and that merely through regular attendance, children would be more receptive to worship experiences when they

did occur later in life. Too, it appears that the presence of genuine worship experiences in one's life might be a major contributing factor to one's maintaining a participating relationship in a church.

In the second place, Sunday Schools are ruled out as substitutes for church attendance because many parents "send" their children to Sunday School in what appears to be an effort to give them what they themselves are unwilling or unable to give them. Many of these parents do not attend religious services, and a discrepancy may arise in the minds of the children when they realize they are being forced or expected to do something the doing of which their parents do not feel to be important for themselves. Although it is not feasible in this study to sort out those children who attended Sunday School as part of a family pattern and those who attended for other reasons, this distinction is considered an important one. Then, too, applied to parents who "send" their children to Sunday School, the word "enforced" seems to be inappropriate; it does not seem likely that many parents with no interest in participating in church activities themselves would be able to or would persist in their endeavor of forcing this pattern on their children. From personal observation it appears that those who try it for a period of time seem to give up rather quickly, possibly due to their own lack of conviction as to its importance.

On the basis of these considerations, then, enforced church

attendance will be taken to mean that parents and children attend worship services together at least twice a month, and that parents use whatever means are necessary to ensure this practice. Implicit in this statement is the idea that perhaps from time to time, perhaps often, the parents will encounter resistance or rebellion from their children with regard to this practice, and it will become necessary for them to use some manner of persuasion to maintain the family custom.

It is possible that some parents may feel it necessary to use forcing behavior with regard to their children's church attendance even though they themselves do not attend. Although these would be few in number, they provide a basis for comparison with those parents who make regular enforced church attendance a family pattern. In these cases, the same twice a month criteria is used in defining the word "enforced."

A further distinction is important to this study, namely, the distinction between parents who are generally strict in their expectations and childrearing practices, and those who are permissive. Parents who are generally autocratic and who expect complete obedience from their children in all or many matters might be expected to produce children who manifest certain distinct behavioral differences from those of parents who give their children a relatively large amount of autonomy and who make few demands for specific

behavior upon their children. It seems important to discover whether those children reared in the former type of home differ as adults in the degree to which they reject parental standards and values, including religious practices, from those reared in the latter type of home. It seems quite possible that parents who are generally permissive, but who hold their religious beliefs and practices as one of their foremost values, would by some means enforce the practice of family religion even when they did not engage in forcing behavior in other matters. Although these parents may not be numerous, they constitute an important focus of interest for this study. In contrast there are the parents who are generally strict in their expectations for their children in many matters including religious practice. It is possible that the children who come from these two different types of homes will as adults exhibit differences in religious practices, which may be due to a general atmosphere of strictness or permissiveness in their families of orientation, rather than to the mere fact of having been forced to attend church as children.

Churches vary considerably in theological position, as noted previously, and it would seem important to know the theological orientation of the church which individuals attended as children, since it is possible that theological position might have a definite relationship to later attitudes toward the church. Here again on the basis of observation, it would appear that fundamental and

conservative churches, which stress strict internal as well as external obedience, would foster a higher degree of religious allegiance of some sort than would churches which permit a great deal of flexibility of both doctrine and behavior and make less stringent demands upon individual loyalty. It would therefore be of interest to determine whether or not a relationship exists between conservative or fundamental background and degree of participation in some religious group as an adult, and similarly, whether or not there is a relationship between a liberal background and degree of participation later in life.

"Fundamental" and "liberal" may be seen as the extremes on a continuum representing theological position. In the middle are "conservative" (which for purposes of this study will be classified very close to the fundamental position) and "moderate" positions. Beyond the "liberal" extreme are those who espouse a non-theistic position, who consider God to be nonexistent or irrelevant. As this is in a sense a theological position of its own, it could be placed beyond "liberal" on the continuum. A more precise definition of these positions is necessary, but it should be understood that each classification shades into the next and precise classifications may be misleading. The liberal position places major focus upon man and his power of reason, and leaves the individual free to define God. The Bible is a guide to reason and is a book to be used for guidance,

but is in no sense inspired and was subject to all human errors in its composition. There is little or no emphasis upon sin in human life, and man is seen to be in need of guidance rather than forgiveness. The focus is upon life in this world. The fundamentalist position, in contrast, focuses attention upon God and his power to forgive the sin of man, which is inherent in every individual because of the sin passed down, from Adam, the first man, through successive generations. Jesus Christ is considered the agent of forgiveness and trust in him the means for forgiveness. Emphasis is upon future reward for trust in Jesus Christ in this life, and upon a literal interpretation of the Bible and belief in its freedom from human errors. The conservative position allows for some flexibility in interpretation of the Bible and less rigid adherence to stated doctrine. The moderate position is closer to the liberal position, allowing more freedom of interpretation of the Bible and more freedom of individual behavior. As noted, these divisions and boundaries are rather arbitrary, and the importance for this study would consist in being able to classify toward the extremes rather than in the middle.

It seems probable that an individual's adult church-going practices are not the result of any one factor or circumstance of either his childhood or adult experience, but rather are the result of a complex combination of factors or experiences. While this study will focus on only four of these possible factors, it will in

addition attempt to determine what interrelationships may exist among these factors which together may contribute to an individual's adult practices.

There appears to have been little research dealing directly with the factors which will be considered in this study. L. E. Woodward (1933) did a doctoral study of religious and emotional factors as related to the adult religious life. Using 384 subjects he investigated the relationships of religious instruction and influences of emotional and behavioral patterns such as inferiority-adequacy, guilt-innocence, dependence-independence, and co-operation-rebellion, and of parent attitudes and child-parent experiences to the adult religious life. His findings indicate that the religion factor had a slightly higher correlation than the emotional factors, but no one of the specific religious influences tested had a greater correlation than any of the others.

There is a great deal of literature dealing with the influence of the home on child behavior. This comes from clinical and experimental psychology, psychiatry and psychoanalysis, as well as from child development, family relations and the educational field. Some experiments have no control groups or assume causal relationships where such an assumption is unwarranted; consequently, conclusions cannot readily be drawn from much of this literature. Radke (1946) has compiled a table summarizing the work of investigators prior to

1945 showing relationships between types of homes and the types of child behavior associated with them. A general conclusion is that autocratic homes produce children who are more unpopular, quarreling, inconsiderate, emotionally unstable, more uninhibited and daring, insensitive to praise or blame, nonaffectionate, and hesitant in verbal expression.

A more recent study which bears out these conclusions was conducted by Goodwin Watson (1957), in which he sought to determine what personality differences observable in children could be related to strict or permissive parental discipline. He found that although permissiveness is rare, as indicated by the difficulty he had in locating subjects, there were certain characteristics which were evidenced significantly more often in children reared permissively. These characteristics were independence, co-operation, persistence (to a lesser degree), creativity (which ranked highest) and friendliness. Those characteristics tested which showed inconclusive results were self control, energetic-ness, security and happiness. This would seem to indicate that there are real differences between children who are reared in strict versus permissive homes.

A pair of studies suggest that there is a positive relationship between parental punitiveness and authoritarianism in children. Lyle and Levitt (1955) studied ethnocentrism and authoritarianism,

which for theoretical purposes may be considered a single concept. They found that these characteristics were related to parental punitiveness, and further, that these children themselves tended to retaliate in a punitive manner when free to do so. This retaliation took the form of unreasoning prejudice as a form of repressed aggression toward punitive parents displaced toward a scapegoat group. Kates and Diab (1955) found similar conclusions in a study at the University of Oklahoma. Introductory psychology students with an authoritarian ideology were often found to come from homes where attitudes of dominance and possessiveness toward children prevailed. The students who reflected these attitudes were also found to come largely from homes which were characterized by having "problem children" in them. These attitudes were also found to be similar to those of parents of preschool children who exhibit authoritarian-type behavior and also who were found to have "problem children." This would seem to indicate further, as Radke (1946) has noted, that children tend to prescribe the same types of punishments they received from their parents. If enforced church attendance is seen to be a form of authoritarianism, this would have relevance for the present study.

There are studies concerned with the cultural rather than the individual aspects of personality. It is a generally accepted fact now that child rearing practices are related to social status. This

conclusion has been reached partly through related studies made in Chicago by Havighurst and Davis (1946), in Newton, Massachusetts in 1952 by Sears, Maccoby and Levin (cited in Havighurst and Davis, 1955 and Littman, Moore and Pierce-Jones, 1957), and in Eugene, Oregon in 1957 by Littman, Moore and Pierce-Jones (1957). The first of these studies investigated certain child rearing patterns of white and Negro women in both the middle and the lower classes. It was found that the differences between social classes was considerably greater than the differences between white and Negro women of the same social class. The middle class women were generally more rigorous in the upbringing of their children and expected them to take responsibilities at an earlier age. The children of these women were more frustrated and anxious than children from lower class homes. The study by Sears, Maccoby and Levin found the class differences to be the same as in the Chicago study, but also found some differences which were contradictory. The Eugene, Oregon study was an attempt to resolve these differences, and the researchers concluded that some explanation might lie in the fact that in the middle class families the father-child relationship was found to be proportionately of greater importance than the mother-child relationship, perhaps due to the frequent absence of the father in lower class homes. The ramifications of these findings for religious practices is undetermined except to suggest that a third factor,

social class, may underlie what if any correlation exists between child rearing practices and religious practices.

An exhaustive study on religion in American life was carried out in Detroit by Gerhard Lenski (1961). Some of his conclusions may be summarized as follows: (1) religious organizations are influential in American society; (2) current trends point to future gains in strength for religious organizations in America; (3) religion influences the daily lives of people and the social lives of communities; (4) the differences in behavior or attitudes based on religious factors is as great as those based on socio-economic class (which as noted earlier are considerable).

A few studies have been done which include data pertaining to urban-rural populations and frequency of church attendance. One such study was prepared in 1930 by E. W. Burgess for the White House Conference on Child Health and Protection and entitled "Function of Home Activities in the Education of the Child." In this study it is stated, "Family attendance at church is much more widespread than family prayers. In the rural area, 85% of the children went to church with their families, while in the large city group only 40% went together to church." (cited in Freedman, 1956, p. 428)

Additional data on this subject may be found in a report entitled "Farm Boy in the City" by Ronald and Deborah Freedman (1956) as part of a 1952 election study by the Survey Research Center. The

data used applied to Protestants only, as they found a very small number of Catholic families among the rural population. They were attempting to discover the amount of involvement in various group activities of persons reared in rural areas as compared with those reared in urban areas. The comment was made, "Since religious activity is pervasive and traditional in the farm segment of our society, one might expect that farm migrants might find this a congenial form of association for which previous experience had prepared them." (Freedman, p. 467) It was then found that among these persons "religious activity is the most common form of voluntary group membership." (p. 467) They further stated, "In view of the ambiguous meaning of church membership in various denominations, the frequency of church attendance is one of our best measures of mass religious participation." (p. 469) Comparisons of farm-reared with non-farm-reared persons shows that 55% of the former reported attending church regularly or often, and 48% of non-farm-reared population indicated this to be true. Those reporting attending seldom or never were 45% farm-reared and 52% non-farm-reared. The general conclusion drawn was that farm-reared Protestants attend church with only slightly more regularity than other Protestants. This higher rate of church attendance was found to be concentrated in low-income groups.

Several studies have indicated that the mother seems to have

a greater influence upon the religious attitudes of the children than does the father in the family. Murray H. Leiffer (cited in Kirkpatrick, 1963), in a study entitled "Mixed Marriages and Church Loyalties" reported in *Christian Century* (January 19, 1949), found that 61% of children in mixed marriages followed the religion of the mother. In a similar study, Judson T. Landis (cited in Kirkpatrick, 1963), reporting in *The American Sociological Review* (1949), found that 65% of boys and 75% of girls followed the religion of the mother in mixed marriages. In a national survey in 1957 (cited in Kirkpatrick, 1963) of children under 14 living with parents of different religions, the following results were found: if the father was Protestant, 38.3% of the children were Protestants, but if the mother was Protestant, 51.4% of the children were Protestant. In families in which the father was Catholic, 32.2% of the children were Catholic, but where the mother was Catholic, 42.4% of the children were Catholic. The father's influence could be seen, however, in families in which one of the partners had no religion; if the father had no religion, 24.6% of the children had no religion, but if the mother had no religion, only 2.9% of the children had no religion. Needless to say, the factor of a mixed marriage appears to be significant with regard to the religious orientation of the offspring.

Radke (1946) has pointed out the fallacies of relying on memory to obtain measures of childhood behavior or experiences. But she

went on to point out the importance for certain studies of knowing just what a subject's memory of his childhood, including its biases and errors, means to him in terms of his present behavior as a parent. This would seem to be relevant for the present study, inasmuch as a portion of the present study's data is drawn from the memory which the subjects have of their parental homes and their religious and disciplinary practices.

Purpose of the Study

The purpose of this study is to examine some factors in childhood experience to determine what if any influence they might have had upon individuals' adult church attendance practices and habits. The factors selected for examination are: (1) the practice in the childhood home of forcing or not forcing children to attend the formal worship services of a church; (2) the church attendance practices of parents; (3) the kind and amount of discipline used in the childhood home; (4) the predominating theological atmosphere or doctrinal position in the church attended in childhood. A further purpose of this study is to investigate whether there are any interrelationships existing among these four factors which, taken together, might contribute significantly to individuals' adult church attendance practices.

In order to implement these objectives, the following null hypotheses were employed:

1. There is no relationship between parentally enforced church attendance of young children and the church attendance practices which these individuals have as adults.
2. There is no relationship between parental church attendance patterns and the church attendance patterns of their offspring as adults.
3. There is no relationship between parental discipline and adoption of the parents' church attendance habits by the offspring as adults.
4. There is no relationship between the theological position of the church individuals attended as children and their degree of participation in church as adults.
5. There is no significant association among enforced church attendance, parental church attendance, parental discipline, theological position of childhood church, and present adult church attendance practices in the population sampled.

DESIGN: SUBJECTS AND PROCEDURE

Subjects

Subjects for this study were obtained from the residential areas surrounding New York City, and particularly the vicinity of Huntington Township, Long Island. The sample was obtained by approaching the ministers of six churches representing various theological positions within the Protestant faith who provided the names of parents of elementary school children to be contacted as potential subjects. These parents were then contacted by mail and sent a questionnaire with an accompanying letter of explanation of the purposes and requirements of the study. The questionnaire is included as Appendix A and the letter as Appendix D. The subjects were assured of complete anonymity regarding their responses and required to return the questionnaires by mail.

A total of 221 subjects participated, 101 males and 120 females, who, on the basis of education, occupation and income, can be said to approximate roughly an upper middle class population on the Hollingshead Index of Social Position (1958). Five of the males had earned doctor's degrees, 32 had done graduate work toward or beyond the masters level, and 32 were college graduates. Of the remaining 32, 18 had attended college but did not graduate, 11 had completed high school and three failed to respond to this

question. Of the females, 14 had done graduate work, an additional 35 were college graduates, and 36 had attended college without graduating. An additional 34 reported high school as their highest education, with one reporting grade school completion. Approximately half of the subjects reported a yearly family income in excess of \$15,000, with the majority of other subjects reporting an income between \$10,000 and \$15,000. Occupations of the males in the sample fell largely in the professional class, with teachers and engineers predominating. The majority of women (97) were housewives, with an additional ten being teachers. A more detailed analysis of reported education, family income and occupations is reported in Appendix E.

Although a majority of questionnaires received was from married couples, this was not a requirement. Six of the questionnaires returned were from women who were either divorced or widowed. In all, 466 questionnaires were distributed; of these, 229 were returned, of which 221 were included in the actual data. Of the eight which were eliminated from the data, five were returned too late to be included, one did not meet the requirement of having one child in elementary school, and the other two failed to complete the final one-third of the questionnaire.

Since a major focus of the study involves the theological position of the churches which the subjects attend as adults, a breakdown

according to theology of these churches will indicate the range of theological beliefs represented by the subjects. The conservative position is represented by one Assembly of God (Pentecostal) church and one Missouri Synod Lutheran church. Fifty-four subjects from these churches participated. Representing the liberal position were 73 affiliates of the Unitarian Fellowship. The theological position termed "moderate" for purposes of this study is represented by 74 subjects from two Presbyterian churches and 13 subjects from one Episcopalian church. Only seven subjects had no church affiliation. All seven were members of families to which two questionnaires had been mailed but in which only one partner had church affiliation. It was anticipated that the sample would include a larger number of subjects with no church affiliation; however, the method of sampling used undoubtedly contributed to the failure of this expectation to be realized. Because of the small number of subjects with no church affiliation, it was necessary to modify the analysis. The only absolute criterion of being admitted to the sample was the presence in the home of one or more children of elementary school age. This criterion was selected as essential on the basis that the years in which children are of elementary school age would seem to be one of the more probable periods during which families might engage in activities as a group. This period was defined as that covering the ages between five and twelve. It was thought that many

families who insist upon family worship attendance while their children are young might not be so insistent during the teenage years. Too, since many churches provide child care service for preschool children, parents might not think it imperative to begin family attendance, as such, until children are in school.

Procedure

Data for this study were obtained from responses to a questionnaire composed by the investigator for the purposes of this particular study. On the basis of numerous administrations to small groups, the questionnaire underwent several revisions. The final revision consisted of 36 items designed to determine the religious and discipline practices in the home of orientation as well as the religious practices of the subject at the time of the study. As mentioned above, the questionnaire is included as Appendix A. The items were designed to assess practices followed in the parental home during the years a subject was of elementary school age for the reasons stated above.

The dependent variable under study was the present church attendance practices of the subjects, and the independent variables were the childhood experiences of the subjects. On the basis of their present church practices, the subjects were placed in one of five categories: those with no relationship to a church, those with a

casual relationship to a church, and those with an active relationship to either a liberal, moderate or conservative church. The childhood experience variables were of three general categories, including forced versus non forced church attendance, disciplinary practices in the parental home, and theological position of the childhood church. The first category of forced versus non forced church attendance was further divided on the basis of parental church practices and yielded the following breakdown: (1) Forced to attend church as a child - parents active in church; (2) Forced to attend church as a child - parents had casual relationship; (3) Forced to attend church as a child - parents had no relationship; (4) Not forced to attend church as a child - parents active in church; (5) Not forced to attend church as a child - parents had casual relationship; (6) Not forced to attend church as a child - parents had no relationship to a church. The breakdown of the second category regarding discipline used in the parental home was: (7) Parents strict in discipline; (8) Parents moderate in discipline; (9) Parents permissive in discipline. Divisions in the third category of theological position of church attended as a child were: (10) Attended liberal church as a child; (11) Attended moderate church as a child; (12) Attended conservative church as a child; (13) Did not attend church as a child. These variables are reported diagrammatically in Appendix B.

A measure of the reliability of the questionnaire was obtained

by administering the test on two separate occasions to a sample which was generally similar to that used in the study. The reliability sample consisted of a group of middle class female church members residing in a small town in Florida. The tests were carried out approximately two months apart on 25 subjects, and the test-retest scores were compared for similarity of response by the same subjects on the two occasions. Total number of responses and number of similar responses were counted and ranked and a difference score obtained. Using the formula for the Spearman rank correlation coefficient (Siegel 1956, p. 204), the coefficient of reliability obtained was .71. While the similarity between the reliability sample and the sample for whom the present data have been collected is somewhat limited, a coefficient of the size obtained suggests that the instrument may be regarded as adequate for the investigatory purposes of this study.

In order to test the hypotheses, subject responses were categorized in a three-by-five table with regard to categories reflecting childhood experiences and present church attendance practices of respondents. This table is reproduced in Appendix B. Category definitions and placement criteria were established by the investigator working in conjunction with three clergymen and a female church officer. Final placement criteria were attained through successive refinements over a three-month period.

Category placement of subject responses was made by the investigator after determining his coding reliability by means of a three-judge test for inter-judge agreement on the criteria for placement listed in Appendix C. The three-judge test required agreement of placement among the three judges on a total of 30 questionnaires. Satisfactory agreement was obtained in the sense that the three judges independently coded subject responses in identical categories for each of the 30 questionnaires used. No attempt was made to assess statistically the level of reliability attained.

Total number of responses falling into each category was then tabulated and a series of chi square tests run to determine what, if any, relationship existed between each of the four past experience variables and present church attendance practices. The level of significance required for testing each of the hypotheses was the .05 level or better.

THE DATA AND THEIR TREATMENT

It will be recalled that the first hypothesis to be tested deals with the relationship between parentally enforced church attendance of individuals as young children and the church attendance practices these same individuals observe as adults.

Hypothesis 1 states that adult church attendance is independent of forced church attendance in childhood. It was found that 52 subjects reported having been forced to attend church as children and 169 reported not having been forced. Of those who were reportedly forced, 27 presently have a casual relationship to some church and 25 have an active relationship to a church, of whom 10 have an active relationship to a liberal church, 5 to a moderate church, and 10 to a conservative church. Of those who were reportedly not forced, 7 reported having no relationship to any church, 88 have a casual relationship, and 74 have an active relationship to a church. Of the latter, 24 are active in a liberal church, 31 are active in a moderate church, and 19 are active in a conservative church. A X^2 test of independence was run on these data, in which a X^2 equal to 6.26 was obtained. This value does not reach the critical X^2 value of 9.49 (df = 4) at the .05 level of significance. These results are reported in Table I on page 26. Apparently there is insufficient evidence to reject the hypothesis that adult church attendance is

TABLE I

Chi-square Test for Independence of Adult Church Attendance
and Enforced Church Attendance in Childhood

| Church Attendance in Childhood | Adult Church Attendance | | | | | Totals |
|--|-------------------------------------|-------------------------------------|--|----------------------|-------------------------------|--------|
| | No relation- ship to a church | Casual relationship to church | Active relationship - liberal church | Active - moderate | Active - conserva- tive | |
| Forced to attend church as a child | 0 (1.60) | 27 (27.06) | 10 (8.00) | 5 (8.47) | 10 (6.82) | 52 |
| Not forced to attend church as a child | 7 (5.90) | 88 (87.94) | 24 (26.00) | 31 (27.50) | 19 (22.18) | 169 |
| Totals | 7 | 115 | 34 | 36 | 29 | 221 |

$$X^2 = 6.26$$

$$\text{Critical } X^2 (\alpha = .05, df = 4) = 9.49$$

independent of the factor of forced church attendance in childhood.

A further analysis comparing combined data for active participants with combined data for non-active participants also yields insignificant results ($X^2 = .293$, $df = 1$), indicating that for this sample there is no significant relationship between parentally-enforced church attendance of children and the church attendance practices of these individuals as adults.

Hypothesis 2 states that adult church attendance is independent of parental church attendance patterns. There were 77 subjects whose parents reportedly were active in a church, 115 whose parents reportedly had a casual relationship and 29 whose parents reportedly had no relationship to any church. Of those whose parents were active, 1 has no present church affiliation, 41 are casually related to a church, and 35 are active in church. Of these latter who are active, 4 are active in a liberal church, 20 in a moderate church, and 11 in a conservative church. Of the additional 115 subjects who reported that their parents had a casual relationship to a church, 3 have no present church affiliation, 62 are casually related to a church, and 50 are active, of whom 20 are active in a liberal church, 15 are active in a moderate church and 15 in a conservative church. Of the 29 subjects reporting their parents having no relationship to a church, 3 presently have no relationship to a church, 12 are casually related to a church, and 14 are active of whom 10 are

active in a liberal church, 1 is active in a moderate church, and 3 are active in a conservative church. In order to make a X^2 test meaningful for this data when 20% of the cells have expected frequencies of less than 5, the cells of casual relationship to a church and no relationship to a church were combined. The cells thus combined are referred to as "Inactive" in relationship to church. There is a total of 144 such subjects. Of these, six presently have no relationship to a church, 74 have a casual relationship, and 64 are active. Of those who are active, 30 are active in a liberal church, 16 in a moderate church, and 18 in a conservative church. A X^2 test of independence carried out on these data yielded a value of 16.24 (df = 4), which is significant beyond the .01 level, where the critical value equals 13.28. These results are reported in Table II, page 29. Therefore, the hypothesis that there is no relationship between adult church attendance practices and parental church attendance practices is rejected.

In order to examine adult church attendance in relation to a broader aspect of past experience, data reflecting parents' level of activity in the church in conjunction with the subjects' having been forced or not forced to attend church were compared with present adult church attendance practices through the test of three sub-hypotheses.

Hypothesis 2(a) states that adult church attendance is

TABLE II

Chi-square Test for Independence of Adult Church Attendance
and Parental Church Attendance

| Parental Church Attendance | Adult Church Attendance | | | | | Totals |
|----------------------------------|-------------------------------------|-------------------------------------|---------------------|----------------------|-------------------------------|--------|
| | No relation- ship to a church | Casual relationship to church | Active - Liberal | Active - Moderate | Active - Conserva- tive | |
| Active | 1 (2.40) | 41 (40.00) | 4 (11.80) | 20 (12.50) | 11 (10.10) | 77 |
| Inactive | 6 (4.56) | 74 (74.93) | 30 (22.15) | 16 (23.46) | 18 (18.89) | 144 |
| Totals | 7 | 115 | 34 | 36 | 29 | 221 |

$$X^2 = 16.24$$

Critical X^2 ($\alpha = .01$, $df = 4$) 13.28

independent of parental church attendance in conjunction with the subjects' having been forced or not forced to attend church as children. Cells were again combined where necessary. Present church attendance practices which included "no relationship" and "casual relationship" to a church were categorized "Inactive." Subjects whose parents had a casual or no relationship to a church and who forced their children to attend were combined into a single category. There were 22 subjects whose parents were active in church and who forced their children to attend church. Of these, 16 presently are inactive and six are active. Of these, two are active in a moderate church and four are active in a conservative church. There were 30 subjects who were forced to attend church as children and whose parents had a casual or no relationship to church. Of these, 11 are presently inactive, ten are active in a liberal church, three are active in a moderate church and six are active in a conservative church. Of those who were not forced to attend church as children, there were 55 whose parents were active in a church. Of these, 26 are presently inactive and 29 are active. Four are active in a liberal church, 18 in a moderate church, and seven in a conservative church. There were 88 subjects who were not forced to attend church and whose parents were casually related to a church. Of these, 56 are presently inactive and 32 are active. Eleven of these are active in a liberal church, 12 in a moderate church, and nine in

a conservative church. There were 26 subjects who were not forced to attend church as children and whose parents had no relationship to church. Thirteen of these are presently inactive and 13 are active, of whom nine are active in a liberal church, one in a moderate church and three in a conservative church. A χ^2 test of independence on these data yielded a value of 39.26 ($df = 12$), which is significant beyond the .001 level, where the critical value equals 32.91. These results are reported in Table III, page 32. Therefore, the hypothesis that there is no relationship between a combination of forcing behavior and parental church attendance practices and adult church attendance practices is rejected. It would seem that in this sample the factor of parental church attendance in conjunction with forcing or not forcing offspring to attend church has a bearing on the church attendance practices which these offspring follow as adults.

Hypothesis 2(b) deals only with subjects whose parents forced them to attend church as children. There were 52 such subjects. The hypothesis states that adult church attendance of subjects who were forced to attend church as children is independent of parental church attendance. There were 22 subjects whose parents were active in a church and who forced their children to attend. There were 30 subjects who reported that they were forced to attend church as children even though their parents had only a casual or no

TABLE III

Chi-square Test for Independence of Adult Church Attendance and Parental Practices of
Church Attendance and Forcing Childhood Church Attendance

| Parental Practices | Adult Church Attendance | | | | Totals |
|--|-------------------------|---------------------|----------------------|-------------------------------|--------|
| | Inactive | Active - Liberal | Active - Moderate | Active - Conserva- tive | |
| Forced - parents active in church | 16 (12.14) | 0. (3.38) | 2 (3.58) | 4 (2.89) | 22 |
| Forced - parents casual or no relationship to church | 11 (16.56) | 10 (4.61) | 3 (4.89) | 6 (3.93) | 30 |
| Not forced - parents active | 26 (30.34) | 4 (8.46) | 18 (8.96) | 7 (7.21) | 55 |
| Not forced - parents casual | 56 (48.58) | 11 (13.54) | 12 (14.33) | 9 (11.55) | 88 |
| Not forced - parents no relationship | 13 (14.35) | 9 (4.00) | 1 (4.23) | 3 (3.41) | 26 |
| Totals | 122 | 34 | 36 | 29 | 221 |

$$X^2 = 39.26$$

Critical X^2 ($\alpha = .001$, $df = 12$) 32.91

relationship to a church. Of those who were forced and whose parents were active, 16 subjects presently have no relationship or a casual relationship to a church, six are active, two of whom are active in a moderate church and four in a conservative church. Of those who were forced and whose parents reportedly had a casual or no relationship to a church, 11 presently have a casual or no relationship and 19 are active, of whom ten are active in a liberal church, three in a moderate church, and six in a conservative church. In order to do a defensible X^2 test on these data, categories labelled casual and no relationship were combined and referred to as "Inactive." A X^2 equal to 10.55 was obtained, which is above the critical X^2 value of 9.84 (df = 3) at the .02 level of significance. The hypothesis was rejected on the basis of these results, which are reported in Table IV, page 34. Presumably individuals who were forced to attend church as children exhibit church attendance practices as adults which are dependent upon the church attendance practices of their parents (as recalled by them).

Hypothesis 2(c) is based on data for the subjects who were not forced to attend church as children. There were 169 such subjects, 55 of whom reported having parents who were active in a church, 88 whose parents had a casual relationship and 26 whose parents had no relationship to a church. The hypothesis states that adult church attendance is independent of parental non-forcing behavior in conjunction with parental church attendance practices. Of the 55

TABLE IV

Chi-square Test for Independence of Adult Church Attendance for Subjects Forced to Attend Church as Children in Conjunction with Parental Church Attendance

| Parental Practices | Adult Church Attendance | | | | Totals |
|-------------------------------------|-------------------------|------------------|-------------------|-----------------------|--------|
| | Inactive | Active - Liberal | Active - Moderate | Active - Conservative | |
| Forced - parents active in church | 16 (11.42) | 0 (4.23) | 2 (2.11) | 4 (4.23) | 22 |
| Forced - parents inactive in church | 11 (15.58) | 10 (5.77) | 3 (2.88) | 6 (5.77) | 30 |
| Totals | 27 | 10 | 5 | 10 | 52 |

$$X^2 = 10.55$$

Critical X^2 ($\alpha = .02$, $df = 3$) 9.84

subjects who were not forced to attend church as children whose parents were active in a church, one presently has no relation to a church, 25 have a casual relationship, and 29 are active, four of whom are active in a liberal church, 18 in a moderate church, and seven in a conservative church. Of the 88 subjects whose parents had a casual relationship to a church, three presently have no relation to a church, 53 have a casual relationship, and 32 are active, of whom 11 are active in a liberal church, 12 in a moderate church, and nine in a conservative church. Of the 26 subjects whose parents had no relationship to a church, three presently have no relationship to a church, ten have a casual relationship, and 13 are active, of whom nine are active in a liberal church, one is active in a moderate church, and three are active in a conservative church.

Due to small expected frequencies, in order to run a X^2 test on these data, cells containing subjects reporting no relationship or a casual relationship to a church were combined in a single cell labelled "Inactive." The results of the X^2 test performed on these data yielded a score of 21.85, which is larger than the critical X^2 value of 16.81 (df = 6) at the .01 level of significance. These results are reported in Table V, page 36. It was therefore possible to reject the null hypothesis, and it may be stated that in this sample individuals who were not forced to attend church as children exhibit church attendance practices as adults which are dependent upon the church

TABLE V

Chi-square Test for Independence of Adult Church Attendance for Subjects Not Forced to Attend Church as Children in Conjunction with Parental Church Attendance

| Parental Practices | Adult Church Attendance | | | | Totals |
|--------------------------------------|-------------------------|------------------|-------------------|-----------------------|--------|
| | Inactive | Active - Liberal | Active - Moderate | Active - Conservative | |
| Not forced - parents active | 26 (30.92) | 4 (7.69) | 18 (10.09) | 7 (6.18) | 55 |
| Not forced - parents casual | 56 (49.47) | 11 (12.49) | 12 (16.14) | 9 (9.89) | 88 |
| Not forced - parents no relationship | 13 (14.62) | 9 (3.69) | 1 (4.77) | 3 (2.92) | 26 |
| Totals | 95 | 24 | 31 | 19 | 169 |

$$X^2 = 21.85$$

$$\text{Critical } X^2 (\alpha = .01, df = 6) = 16.81$$

attendance practices of their parents.

The third hypothesis deals with the possible relationship between the type of discipline which individuals received as children and their church attendance practices as adults. Stated another way, this test attempted to determine if subjects who grew up in strict homes were more (or less) likely to adopt their parents' church attendance practices than those who were subjected to a permissive home atmosphere. Subjects were categorized according to whether their church attendance practices were the same as or different from the church attendance practices of their parents. There were 100 subjects reporting church attendance practices the same as those of their parents and 121 subjects whose practices were reportedly different from those of their parents. A total of 40 subjects were reportedly reared in strict homes, 155 subjects in moderate homes, and 26 subjects who reported having been reared in permissive homes in terms of disciplinary practices. Of the 40 subjects who were reportedly reared in strict homes, eight reported the same church attendance practices as their parents and 32 reported having different practices in their own homes. (The "same" and "different" practices, as used here, it may be recalled, refers to having an active, a casual, or no relationship to a church.) Of the 155 subjects who came from homes where discipline was moderate, 79 subjects reported the same and 76 reported different church

attendance practices from their parents. Of the 26 subjects who were reportedly reared in permissive homes, 13 reported the same and 13 reported different church attendance practices from their parents. A X^2 test on these data yielded a score of 12.48, which is significant beyond the .01 level ($df = 2$), where the critical value equals 9.21. These results are reported in Table VI, page 39. It is therefore possible to reject the hypothesis of no relationship between parental discipline and the adoption of parents' church attendance practices by offspring as adults. That is, whether or not an individual as an adult tends to adopt a church attendance pattern similar to that of his parents would seem to be dependent upon the disciplinary atmosphere of the parental home.

A further breakdown of these data was made with regard to forced and non-forced church attendance in childhood. That is, subjects were categorized on the basis of their having been forced or not forced to attend church as children as well as whether their present practices were the same as or different from their parents, against the type of discipline in the parental home. There were 40 subjects who reported having been reared in strict homes, 155 in moderate homes, and 26 in permissive homes in terms of disciplinary practices. Of the 40 from strict homes, five who were forced to attend church as children and three who were not forced reported the same church attendance practices as their parents. Seventeen

TABLE VI

Chi-square Test for Independence of Parent-Offspring Church Attendance Practices and Parental Discipline

| Parental Discipline | Parent - Offspring Church Attendance Practices | | |
|---------------------|--|------------|--------|
| | Same | Different | Totals |
| Strict | 8 (18.00) | 32 (21.90) | 40 |
| Moderate | 79 (70.00) | 76 (84.86) | 155 |
| Permissive | 13 (11.76) | 13 (14.23) | 26 |
| Totals | 100 | 121 | 221 |

$$X^2 = 12.48$$

$$\text{Critical } X^2 (\alpha = .01, df = 2) = 9.21$$

who were forced to attend church as children and 15 who were not forced reported different church attendance practices from their parents. Of the 155 subjects from moderately disciplined homes, ten who were forced to attend church as children and 69 who were not forced reported the same church attendance practices as their parents. Nineteen who were forced and 57 who were not forced reported different church attendance practices from their parents. Of the 26 subjects from permissive homes, none who were forced and 13 who were not forced to attend church as children reported the same church attendance practices as their parents. One who was forced and 12 who were not forced to attend church as children

reported different church attendance practices from their parents. Results of the X^2 test on these data were found to be similar to the previous test. A decision was made not to combine categories on this test because the logic of the problem seemed to prohibit this, even though expected frequencies in some cells were small. The X^2 test yielded a score of 36.84, which is significant beyond the .001 level ($df = 6$), where the critical value equals 22.46. These results are reported in Table VII, page 41, and give added support for rejecting the third hypothesis when forced church attendance in childhood is taken into account.

The fourth hypothesis deals with the relationship between the theological position of the church attended as a child and the church attendance practices of the same individuals as adults. The hypothesis states that adult church attendance is independent of the theological position of the childhood church. It was found that 12 subjects reported having attended a liberal church as children, 85 subjects reported attending a church of the moderate position, 112 a conservative church, and 12 reported attending no church. Of the 12 who attended a liberal church, seven presently have a casual relationship to a church and five are active, of whom two are active in a liberal church and three in a conservative church. Of the 85 who attended a moderate church as children, four presently have no relationship to a church, 42 have a casual relationship, and 39 are

TABLE VII

Chi-square Test for Independence of Parent-Offspring Church Attendance Practices in
Conjunction with Having Been Forced or Not Forced to Attend Church in
Childhood and Parental Discipline

| Parental Discipline | Parent - Offspring Church Attendance Practices | | | | Totals |
|---------------------|--|------------|------------|------------|--------|
| | Same | | Different | | |
| | Forced | Not Forced | Forced | Not Forced | |
| Strict | 5 (2.70) | 3 (15.38) | 17 (6.70) | 15 (15.20) | 40 |
| Moderate | 10 (10.52) | 69 (59.60) | 19 (25.90) | 57 (58.90) | 155 |
| Permissive | 0 (1.76) | 13 (10.00) | 1 (4.35) | 12 (9.88) | 26 |
| Totals | 15 | 85 | 37 | 84 | 221 |

$$X^2 = 36.84$$

$$\text{Critical } X^2 (\alpha = .001, df = 6) = 22.46$$

active. Of the latter, 12 are active in a liberal church, 20 in a moderate church, and seven in a conservative church. Of the 112 who reported having attended a conservative church as children, one presently has no relationship to a church, 59 have a casual relationship, and 52 are active in a church. Of the latter, 17 are active in a liberal church, 16 in a moderate church, and 19 in a conservative church. Of the 12 who reported no relationship to a church in their childhood, two presently have no relationship to a church, seven have a casual relationship, and three are active in a liberal church. Because of small expected frequencies in a number of cells, subjects who reported no present relationship or a casual relationship to a church were grouped and labelled "Inactive" and subjects who reported no relationship to a church in childhood were grouped with those reporting having attended a liberal church. A X^2 test on these data yielded a score of 10.91. This value does not reach the critical X^2 value of 12.59 (df = 6) at the .05 level of significance. These results are reported in Table VIII, page 43. Therefore, there is insufficient evidence to reject the hypothesis that no relationship exists between present church attendance practices and the theological position of the church attended in childhood.

In order to test the fifth hypothesis which expresses the possibility that some combination of the childhood experience variables may account for adult church attendance practices, several

TABLE VIII

Chi-square Test for Independence of Adult Church Attendance and
Theological Position of Childhood Church

| Childhood Church | Adult Church Attendance | | | | Totals |
|---------------------|-------------------------|---------------------|----------------------|-------------------------------|--------|
| | Inactive | Active - Liberal | Active - Moderate | Active - Conserva- tive | |
| Liberal or None | 16 (13.25) | 2 (1.85) | 0 (1.95) | 3 (1.57) | 24 |
| Moderate | 46 (46.92) | 12 (13.08) | 20 (13.85) | 7 (11.15) | 85 |
| Conservative | 60 (61.83) | 17 (17.23) | 16 (18.24) | 19 (14.70) | 112 |
| Totals | 122 | 34 | 36 | 29 | 221 |

$$X^2 = 10.91$$

$$\text{Critical } X^2 (\alpha = .05, df = 6) = 12.59$$

contingency coefficients, C's, were calculated. These coefficients appropriately express the degree to which two variables are related when the data are in nominal form. Specifically, ten contingency coefficients were calculated (Siegel 1956, page 197), one for the relationship between each of the childhood experience variables with each other and one with each of these variables in relation to adult church attendance practices.

The C values obtained which reflect the degree of association existing between the childhood experience variables of enforced church attendance, parental church attendance, parental discipline, and theological position of childhood church and the dependent variable, adult church attendance practices, are, consecutively, .166, .262, .268 and .208. Within the childhood experience variables enforced church attendance with parental church attendance yields a C value of .131, with parental discipline yields a C value of .342 and with theological position of childhood church yields a C value of .270. Parental church attendance and parental discipline and parental church attendance and theological position of childhood church yield C values of .149 and .444 respectively. Parental discipline and theological position of childhood church yields a C value of .181.

If it could be assumed that this sample represents a random sample of Protestant church members of a range of theological

positions, then the relationships stated above with C values .262 (parental church attendance and adult church attendance), .268 (parental discipline and adult church attendance), .270 (enforced church attendance in childhood and theological position of childhood church), .342 (enforced church attendance in childhood and parental discipline) and .444 (parental church attendance and theological position of childhood church) can be said to be significantly associated in that population at the .01 level or better. On the basis of selection procedures, there is some reason to believe that this assumption may be unjustified. The contingency coefficients are reported in summary form in Table IX, page 46, along with the X^2 values and the specific levels of significance upon which they are based. The additional X^2 tests not reported in previous tables may be found in Appendix F.

TABLE IX
Contingency Coefficients Based on Chi-square Tests for
Independence of Childhood Experience Variables and
Adult Church Attendance Practices

| X^2 Test for Independence of | Obtained X^2 | df | Critical X^2 Value | C |
|---|----------------|----|-------------------------|------|
| 1. Enforced church attendance in childhood & parental church attendance | 3.88 | 2 | .05 = 5.99 | .131 |
| 2. Enforced church attendance in childhood & parental discipline | 29.31 ** | 2 | .001 = 13.82 | .342 |
| 3. Enforced church attendance in childhood & theological position of childhood church | 17.31 ** | 3 | .001 = 16.27 | .270 |
| 4. Enforced church attendance in childhood & adult church attendance | 6.26 | 4 | .05 = 9.49 | .166 |
| 5. Parental church attendance & parental discipline | 5.03 | 4 | .05 = 9.49 | .149 |
| 6. Parental church attendance & theological position of childhood church | 54.29 ** | 4 | .001 = 18.46 | .444 |
| 7. Parental church attendance & adult church attendance | 16.24 * | 4 | .01 = 13.28 | .262 |
| 8. Parental discipline & theological position of childhood church | 7.47 | 4 | .05 = 9.49 | .181 |
| 9. Parental discipline & adult church attendance | 17.14 * | 6 | .01 = 16.81 | .268 |
| 10. Theological position of childhood church & adult church attendance | 10.91 | 6 | .05 = 12.59 | .208 |

* Significant at .01 level

** Significant at .001 level

DISCUSSION AND CONCLUSIONS

Discussion

It will be recalled that this study is an attempt to determine what relationships may exist between certain factors from childhood experience and adult church attendance practices. Five major hypotheses expressed in null form were tested on data gathered by means of a questionnaire designed by the investigator expressly for this study. The specific hypotheses tested were:

1. There is no relationship between parentally enforced church attendance of young children and the church attendance practices which these individuals have as adults.
2. There is no relationship between parental church attendance patterns and the church attendance patterns of their offspring as adults.
3. There is no relationship between parental discipline and adoption of the parents' church attendance habits by the offspring as adults.
4. There is no relationship between the theological position of the church individuals attended as children and the degree of participation in church as adults.
5. There is no significant association among enforced church attendance, parental church attendance, parental discipline,

theological position of childhood church, and present adult church attendance practices in the population sampled.

Results from the test of hypothesis one indicate that there was insufficient evidence to reject the notion that people who are forced to attend church as children engage in church attendance practices as adults which are similar to those of people who are not forced to attend church as children.

The test of hypothesis two yielded results significant beyond the .01 level, which indicates the existence of a relationship between the church attendance practices of adults and the church attendance practices of their parents.

These results indicate that while being forced or not forced to attend church as a child has no apparent relationship to adult church attendance practices, the attendance practices of parents do. Such a conclusion can only be drawn when these independent variables are considered in isolation. The results obtained from considering the effect of these two in conjunction would indicate that they interact in such a way as to produce a profound effect on the church attendance practices adopted by Protestants as adults. The relationship was significant at the .001 level. From examining the data proper, it appears that whether as an adult an individual adopts an active liberal, active moderate, active conservative, or casual attendance pattern or does not attend at all is related to the fact that his parents'

church attendance patterns are active or inactive and is related at a higher level of significance to the activity of the parents in conjunction with whether or not attending church was enforced in the home. The nature of this relationship is such that, in general, among subjects who recall their parents being active and who recall not being forced to attend church as children, a large proportion tend to show an active affiliation with a church of moderate theological position while a disproportionately small number show active affiliation with liberal churches. Among subjects whose parents were recalled as being inactive in their attendance (casual or no relationship), a disproportionately large number are associated with active participation in liberal churches, and a somewhat disproportionately small group show active affiliation with moderate churches. The magnitude of these proportions are judged on the basis of what would be expected by chance. Further, among subjects who recall their parents having been active in church and having forced them to attend church in childhood, a disproportionately large group tended to have a casual or no relationship to church, whereas none of these subjects reportedly fell into the active liberal category, even though at least three subjects would be expected to do so by chance alone. Of those subjects who recall their parents as being inactive in church and forcing church attendance in childhood, these proportions are reversed. An unexpectedly small group became casually related to church and an unexpectedly large proportion adopted an active liberal position.

In contrast, subjects who were not forced to attend church in childhood and whose parents were perceived as active, a disproportionately large number became active moderates and of those not forced whose parents had no relationship to a church a disproportionately large number became active liberals. It is clear from these data that whether or not parents were active or inactive and forced or did not force their children to attend church, these children as adults tended in large part disproportionately to adopt orientations that range from moderate to no relationship, with not being forced and having active parents being associated with a moderate position and adopting a liberal or inactive position being associated with being forced by either active or inactive parents and with not being forced and having inactive parents. It can be concluded that inactive church attendance on the part of parents "produces liberals," while activity interacts differentially with the factor of forcing or not forcing children to attend, in that activity and non-forcing produces moderates while activity and forcing produces individuals who are inactive in the church as adults. Apparently adopting a conservative position in adulthood is not differentially associated with either forcing or non-forcing church attendance or with the church attendance practices of parents, nor with any combination of these.

It should be noted in interpreting these results that of the subjects who reported having been forced to attend church in childhood,

over half also reported having parents who were inactive in church. The possibility exists that some subjects may have interpreted the question to include being forced to attend Sunday School as opposed to being forced to attend the church worship service. If the response had been strictly in terms of church worship attendance, it is possible that different results would have been obtained. However, it is not surprising to note that from the raw frequencies subjects who reported parents who had no relationship to a church disproportionately more often reported having an active liberal attendance pattern as adults. An additional conclusion would be that parents who do not attend church and who do not insist that their children attend would be more likely to have children who choose to attend liberal churches as adults.

A further consideration in interpreting these results rests in the fact that subjects may have responded differentially to the term "forced" when answering the questionnaire. In many instances it is quite feasible that because of the atmosphere or relationships in the home, enforced church attendance would not be an issue, particularly in homes where parental authority was never questioned. This factor is in no way controlled for in the data obtained.

It may be recalled that one of the original purposes of the study was to gain some insight into the validity of the statement often made by people who do not attend church as adults, "I was forced to go all

the time when I was a child, so I just had too much of it." It was not possible to draw any conclusions around this point because of the small number of non-attenders in the sample, due to the sampling procedure used. However, it is possible to say on this point that the fact of having been forced to attend church in childhood does not seem to have any bearing on a person's choice of church when in fact he does attend.

The test for hypothesis three yielded a score which was significant beyond the .01 level, indicating that parental discipline is a factor which must be considered in attempting to determine whether individuals as adults adopt the same or different church attendance practices from their parents. According to the data, the significance may be accounted for almost wholly within the dimension of strict disciplinary practices in the childhood home. By chance approximately an equal number of persons from homes of strict parental discipline might be expected to adopt the same, as those who adopt different church attendance practices than their parents. However, a relatively small number of subjects who were reared in strict homes (8 out of 40) adopted the same church attendance practices as their parents, while a relatively large number (32 out of 40) adopted practices which were different.

Moderate and permissive parental discipline tend to be associated with offspring adopting similar and different church attendance

practices to those of their parents in equal degree. However, moderate parental discipline produces a slight trend toward similarity of parent-offspring patterns. In the additional test of hypothesis three, both groups exhibiting the same or different church attendance patterns as their parents are separated into homes in which attendance was forced or not forced. The relationship expressed was found to be even more highly significant. In this instance, of the number of offspring not forced to attend church in childhood and who would be expected by chance to adopt the same church attendance practices as parents of strict discipline, a disproportionately small number actually did. Further, among those offspring who adopted church attendance practices different from their parents of strict discipline, a disproportionate number of the group were forced to attend church in childhood. It would appear that parents who are strict and who force church attendance upon their children produce children who are different from the parents in their church attendance practices with regard to no relationship, casual relationship, or active relationship to a liberal, moderate or conservative church. Among offspring who adopted the same church attendance practices as their parents, and who were from homes of moderate parental discipline, a disproportionate number than that expected by chance were those who were not forced to attend church. On the other hand, of those who adopted different practices and came from homes of

moderate parental discipline, disproportionately fewer were forced to attend church in childhood than would be expected by chance. It can be concluded, therefore, that the factor of offspring adopting church attendance practices different from their parents when being forced to attend church in childhood is associated with strict parental discipline, whereas the factor of offspring adopting the same church attendance practices as their parents when not forced to attend church in childhood is associated with moderate parental discipline. Whether adopting different church attendance patterns from those of parents is a manifestation of rebellion against parental strictness or whether some other factor is operating here cannot be said at this point, but this would suggest a point of departure for further study. It should also be noted that persons from moderate homes who were forced to attend church as children show a slight tendency to adopt different church attendance practices from their parents.

Whether or not there are other factors, such as parent-child relationships, for example, which underlie the discipline factor and therefore could have a bearing on the results obtained is not the proper concern of this study. Other studies have emphasized one or more of these factors. Kates and Diab (1955) have indicated that authoritarian ideology tends to be related to parental dominance in the home and to certain child characteristics, which would perhaps be reflected in the homes in which discipline was strict. They

raised the question of whether there is a relationship between authoritarian personality and attitudes about what constitutes a "proper" parent-child relationship. The authoritarian ideology includes such things as a firm belief in conventional values, an avoidance of concern with the inner thoughts of people, an overemphasis on the power motif in human relationships, and a general contempt for mankind. Presumably these ideas would carry over into child rearing procedures, and Kates and Diab raised the question of whether individuals holding such an ideology are in fact the parents of "problem children," or at least whether these ideas are those commonly held by the parents of problem children. If this were the case, their work possibly has implications for this study. Authoritarian atmosphere in the home may account for the apparent relationship found to exist between strict discipline, forced church attendance in childhood and the factor of offspring adopting different church attendance practices from those of their parents.

According to Radke (1946), children tend to prescribe the same types of punishments which they received from their parents. This might again serve as a point of departure from the present study, as it would be of interest to discover whether adults reared in strict homes are in turn rearing their children strictly both in general and in regard to the church attendance practices which they prescribe for their children.

Another aspect of parental discipline which has not been considered in this study and which might have influenced the data is in the area of child-parent identification. It is widely held by social learning theorists that the extent to which a child identifies with a parent, and with which parent, has a bearing on that child's behavior. It appears that investigation along these lines is needed to determine whether or not identification or lack of it would more adequately explain the practices adopted by the offspring, including church attendance practices. It may be, for example, that in those families in which the father and the mother had different church attendance practices (or even different religions), the parent who was the object of the identification might also be the one who influenced the adoption of certain church attendance practices (or religion) by the offspring.

One of the limitations on the data discussed in relation to the term "forced" may also have a bearing here. It is quite possible that individuals tend to remember the discipline in their childhood home in light of how they perceived their relationship with their parents. For example, strict expectations may not be perceived as such if perceived within a warm home atmosphere, but the same expectations in a less warm atmosphere might be perceived as being very strict.

Incidentally, in testing a later hypothesis, the association between strict discipline and forcing church attendance on subjects

in childhood was found to be highly significant.

The test for hypothesis four yielded results which were not significant and therefore it is concluded that there is insufficient evidence in the data from this sample to indicate that the theological position of the church attended in childhood has any relationship to church attendance practices that individuals exhibit as adults.

Information pertinent to the test of this hypothesis which does not appear in the test proper, but which was available from the questionnaire, may offer some tentative explanations for the failure of significance in these results. More subjects in this study attended conservative churches as children than churches of any other theological position, or at least more perceived their childhood churches as having been conservative. Most of the rest of the subjects reported attending moderate churches, with very few reporting having attended either liberal or no church as children. Whether these churches actually were of the theological position reported, or whether subjects simply tended to remember their childhood church as being more conservative than it actually was, is not known. It was also observed during the coding procedure that subjects who were casually related to a church at the present time frequently perceived it as being more liberal in theology than those who were active in the same church. This was even the case within families, where husbands and wives very often perceived the same church

differently, depending upon whether they were active or only casually related to it. Although no numbers were tabulated on which this contention could be tested, the tendency appeared rather frequently among subjects and it would have been of interest to determine if this had any bearing on the data.

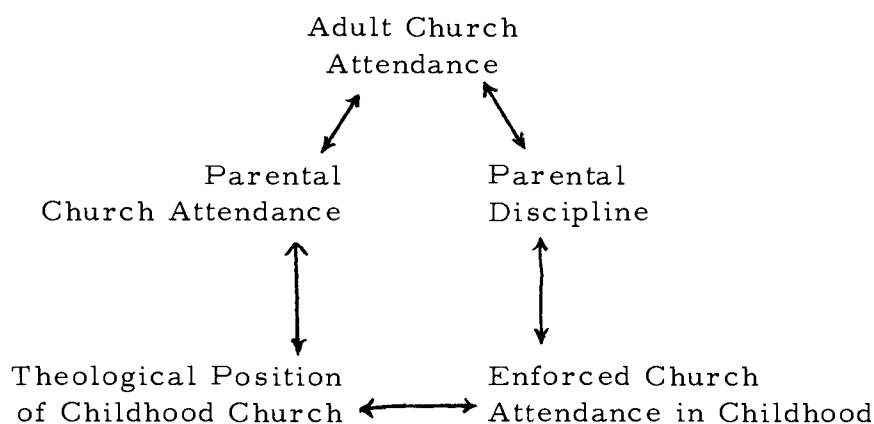
It was also found during coding that subjects who were active in a particular church occasionally perceived the theological position of their present church as being discrepant from that of other subjects who are active in the same church, and also discrepant from the theological position which that church was chosen to represent in the coding categories established by the investigator. Since only certain churches were used for purposes of the study, and since it was essential to determine the theological position of those churches in which subjects were active (rather than the theological beliefs of the subjects themselves), subjects whose responses to this portion of the questionnaire (Questions 30 through 36) were inconsistent with the theological position which the investigator believed to be represented by that particular church, were categorized according to the theological position which that church was chosen to represent. This discrepancy arose in one church only, a Missouri Synod Lutheran church, which had been selected on the basis that this denomination is widely accepted by churchmen of all denominations as being a conservative body, and this procedure of coding had to be adopted

only in relation to a few subjects who were active within this church but whose responses would have placed them in the "Moderate" category on the coding sheet rather than the "Conservative" one.

At the outset of this study the question was raised as to whether churches which are generally conservative or fundamental in their theological position have a higher proportion of active affiliates than churches which are generally liberal in their theological orientation. Such an assumption is simply not supported by the data.

It would seem that any study in the future which deals with theological position of childhood church would need to take these foregoing impressions into account in the design.

The relationship found to exist in the results of the test of hypothesis five can be depicted as in the diagram below. The data



used for these tests indicate relationships between factors as depicted here and no relationships other than these were found. It can be seen that each factor is related to two other factors and only

to two others. Subjects' present church attendance patterns exhibit a moderate relationship with parental church attendance, which in turn appears to be relatively highly related with theological position in the childhood church, which appears to have little or no direct relationship with present church attendance practices for this sample. According to the data used in the X^2 tests on which the contingency coefficient was based, there is a tendency for present church attendance practices of those who are active in moderate churches to be associated with active church attendance on the part of the parents, and for present church attendance practices of those who are active in liberal churches to be associated with inactive parental church attendance practices. The relatively high association of theological position of the childhood church with parental church attendance seems to be a function of the fact that liberal and moderate childhood positions tended to be held by subjects whose parents had no relationship to a church. The failure of association between theological position of the childhood church and present church attendance practices is difficult to explain in light of the high association between theological position of the childhood church and parental church attendance in conjunction with the moderately high association of parental church attendance with adult church attendance practices of offspring. It does, however, point up the possible significance of the factors such as the large number of subjects reporting a

conservative childhood church and the possible tendency of subjects who are active to perceive their church as being more conservative than subjects who are not active, considered in the discussion of the results from hypothesis four.

Further, it was found that present church attendance practices in this group show a low relationship with parental discipline which, not surprisingly, is related to the tendency of parents of the subjects to force church attendance, which in turn is associated with the theological position of the childhood church which is highly related to parental church attendance practices. Examining the data indicates that strict parental discipline is associated with active conservative adult church attendance practices and as stated earlier the association between parental discipline and the tendency of parents to enforce church attendance in childhood is reflected most clearly in forced attendance being associated with strict discipline and not being forced being associated with moderate and permissive discipline. There is a tendency for individuals who were not forced to attend church as children being related to having attended moderate churches as children and being forced to attend church as children being associated with attending conservative churches as children. As stated earlier, the association between theological position of childhood church and parental discipline is most clearly reflected in liberal and moderate childhood positions being associated with no

relationship on the parental church attendance variable.

Neither enforced church attendance nor theological position of childhood church were found to exhibit a relationship of any remarkable degree with present church attendance practices in the present sample. However, as mentioned above, parental discipline and forced church attendance are associated, as are enforced church attendance and theological position of the childhood church.

It can be concluded that none of the childhood experience variables taken by itself exhibits a significantly high association with the dependent variable to be regarded as sufficient to account for the variability in adult church practices.

Unfortunately, due to the way in which the data were collected, that is, that it appears in nominal form, the size of the contribution which each childhood experience variable makes to each other and to present church attendance practices cannot be partialled out, since this would require that the data would at least yield to ranking. Further, it would be misleading to test for significance of the contingency coefficients in light of the manner in which the sample was drawn. That is, it is not believed that this sample represents a random sample from a normal population.

Both of these factors severely limit the interpretations which can be drawn on the basis of the obtained results. Consequently, the main conclusion to be drawn from the test of hypothesis five is

that the findings of the present study suggest hypotheses which appear to be meaningful for future investigation.

In interpreting these results it must be taken into consideration that an important portion of the information received was based upon subject recall, with all of the limitations imposed by this method of data collection. This was the only method deemed feasible for gaining the desired information in the time allotted for this purpose. It may be that some sort of longitudinal studies or techniques using interviews or participant observations would be preferable in future study. It was apparent from responses on the questionnaire that some subjects had difficulty in remembering facts from their childhood, particularly around the theological position of their childhood church. Whether this in fact seriously limited the study cannot be determined.

The essential defining characteristic of the population was that the subjects have at least one child of elementary school age, in the hope of lending stability to their church attendance practices. It is now thought that an even more stable population might have resulted in terms of church attendance practices if the requirement had been made that the youngest child be of elementary school age. In this way families having one or more small children whose needs might have prohibited consistent family church attendance practices would have been eliminated from the sample.

One of the limitations of the study which should be recognized is in the area of the coding of subject responses in order to determine their placement on childhood experience and present church attendance variables. It is recognized in retrospect that a statistical measure of the investigator's reliability as a coder or the use of judges other than the investigator to do the coding would have insured against any bias from this source.

The coding as carried out presented a problem for which no controls were provided. Many subject responses, especially in the areas of discipline and theological position of churches attended as children were inconsistent with other responses around questions tapping the same aspect of the same variable. Such subjects were coded as moderate if internal consistency of that portion of the questionnaire could not be established. This raises the question of whether subjects were coded in moderate or casual positions in regard to parental discipline, church attendance practices in childhood or adulthood, and/or theological position of churches attended as children and presently because they were inconsistent in their responses or because they were actually moderate in their practice.

In any of the X^2 tests which were performed on these data in which some cells had low expected frequencies, the general rule followed was that recommended by Cochran (cited in Siegel 1956, p. 178). This states that for tests with degrees of freedom larger

than one, fewer than 20% of the cells should have an expected frequency of less than five, and no cell should have an expected frequency of less than one. However, according to Walker and Lev (1953), if only roughly approximate probabilities are acceptable and there are two or more degrees of freedom, then an expectation of only two in a cell is adequate. They further state that if there are more than two degrees of freedom and the expectation in all the cells but one is five or more, then an expectation of one in the remaining cell is adequate. In all tests but one, either or both of these rules was adhered to. One test, the secondary test of hypothesis three, violates both of these rules, and it was thought that the logic of this data did not permit combining of cells.

Conclusions

From the results of testing hypothesis one, it may be concluded that there is insufficient evidence from these data to assume that any relationship exists between parentally enforced church attendance of young children and their choice of church attendance practices as adults. However, from testing hypothesis two it may be concluded that parental church attendance practices have a relationship to adult church attendance practices, and further, that when enforced church attendance and parental church attendance are considered together, they interact to produce a relationship to adult

church attendance which is highly significant. Specifically it was found that subjects whose parents were active in church tended to affiliate themselves with churches within the moderate theological range, while subjects whose parents were not active tended to affiliate themselves with liberal churches. Subjects having inactive parents tended to become active in liberal churches whether or not their parents had forced them to attend church as children. However, subjects whose parents were active tended to affiliate differentially, depending upon whether or not they were forced, those forced to attend church as children tended to be inactive as adults, while those who were not forced tended to become affiliated with liberal churches. But the fact alone of having been forced to attend church as children seems not to appear to have a bearing on adult church attendance practices.

In testing hypothesis three for relationships between parental discipline and adult church attendance practices, it was found that almost the entire significance of the data could be accounted for through the variable of strictness within the parental home. That is, subjects reared in strict homes tended to adopt church attendance practices as adults which were different from those of their parents. When the variable of disciplinary practices is considered in conjunction with acceptance or rejection of parents' church attendance practices, it was found that among subjects who were reared in strict

homes those who adopted church attendance patterns different from their parents were more likely to have been forced to attend church as children. The factor of moderate parental discipline in conjunction with adopting the same church attendance practices as parents was related to not having been forced to attend church as children. A somewhat less strong tendency exists for subjects from moderate homes who were forced to attend church as children to adopt different church attendance practices from their parents.

From the testing of the fourth hypothesis, it may be concluded that there is insufficient evidence from these data to indicate any direct relationship between the theological position of the church attended in childhood and adult church attendance practices. However, from testing hypothesis five it was found that this factor, theological position of childhood church, shows a high moderate relationship to parental church attendance, which in turn is moderately related to adult church attendance. In trying to determine, through the test of hypothesis five, the degree of association of each of the independent variables of childhood experience with each other and with the dependent variable, adult church attendance, it was found that parental church attendance and parental discipline were

the only variables associated to any degree directly with adult church attendance, and these associations alone were not sufficiently high as to be able to account for the variability in adult church attendance practices. It was further found that parental church attendance showed a high moderate relationship with theological position of childhood church. It was found that parents who were active in church tended to have children who are presently active in moderate churches, and parents who were inactive tended to have children who are presently affiliated with liberal churches. Present church attendance practices showed a low relationship with parental discipline, which in turn showed a higher relationship to forcing church attendance upon children, which is related in turn to the theological position of the childhood church. This relationship may be seen more clearly in that strict discipline and forcing church attendance are related, and forcing attendance is associated with parents who were active in a conservative church, and moderate discipline and non-forcing church attendance are related, and non-forcing attendance is associated with attending a moderate church in childhood. However, neither enforced church attendance nor theological position of childhood church is related directly to present church attendance practices.

The main value of this exploratory study rests in the fact that

several obvious hypotheses can be generated for future studies from the findings. Certainly the possibility of generalizing the findings on this sample to any well-defined population is severely limited.

SUMMARY

This study was designed to investigate some of the factors from childhood experience which might contribute to the church attendance practices which individuals have as adults. The factors which were chosen for investigation were whether or not individuals were forced to attend church as children, the church attendance practices of their parents, the kind of discipline used in the parental home, and the theological position of the church attended in childhood. It was thought that perhaps some combinations of these factors would account for adult church attendance practices, therefore degree of association among all the factors was investigated. In all, five major hypotheses were tested.

1. There is no relationship between parentally enforced church attendance of young children and the church attendance practices which these individuals have as adults.
2. There is no relationship between parental church attendance patterns and the church attendance patterns of their offspring as adults.
3. There is no relationship between parental discipline and adoption of the parents' church attendance habits by the offspring as adults.
4. There is no relationship between the theological position

of the church individuals attended as children and their degree of participation in church as adults.

5. There is no significant association among enforced church attendance, parental church attendance, parental discipline, and theological position of childhood church, and present adult church attendance practices in the population sampled.

A questionnaire was devised by the investigator to tap the various aspects of these factors under study. Subjects were drawn by approaching ministers of six Protestant churches for names of parents of elementary school age children, and these persons were contacted and requested to participate by completing the questionnaire and returning it anonymously. A total of 221 subjects participated who represented a range of theological positions. Representing the liberal position were members of a Unitarian Fellowship, the moderate position Presbyterians and Episcopalians, and the conservative position included members of a Missouri Synod Lutheran church and a Pentecostal church. A coding sheet for subject responses was used and subject responses were categorized according to the respondents' present church attendance practices (no relationship to a church, casual relationship to a church, and active relationship to a liberal, moderate, or conservative church) in relation to having been forced or not forced to attend church as

children along with parents' church attendance practices (active, casual or no relationship), type of discipline used in the parental home (strict, moderate or permissive) and the theological position of the church attended in childhood (liberal, moderate, conservative, none).

A series of chi-square tests for independence was performed on these data on each of the past experience variables in relation to present church attendance practices. Contingency coefficients were then computed for each of the past experience variables in relation to each other and in relation to the present church attendance variable, in order to determine degree of association among the variables.

As a result of these tests, it was concluded that no direct relationship exists between adult church attendance practices and the factors of parentally enforced church attendance in childhood and theological position of the church attended in childhood. Relationships were found to exist between adult church attendance practices and both type of discipline used in the parental home and parental church attendance practices. It was also found that enforced church attendance and parental church attendance practices combined have a relationship to adult church attendance which is highly significant. A very high relationship was also found to exist

between theological position of childhood church and parental church attendance, which in turn is related to adult church attendance.

Enforced church attendance was found to be related to parental discipline and to theological position of childhood church. It was concluded that none of the childhood experience variables taken by itself exhibits a significantly high association with the dependent variable, adult church attendance, to be regarded as sufficient to account for the variability in adult church attendance practices. However, some of the interrelationships are suggestive of hypotheses that might be tested in a more controlled study.

The limitations and main value of the study were discussed. Because a sampling of convenience rather than a random sample was used, it is impossible to generalize the results to any well-defined population. The major value of the study lies in the fact that it offers a starting place from which to develop further studies investigating under more controlled conditions the interrelationships found to be significant in this study as well as other factors suggested by this investigation.

BIBLIOGRAPHY

- Baber, Ray E. 1950. Sociological differences in family stability. *The Annals of the American Academy of Political and Social Science* 272:30-38.
- Ericson, Martha C. 1946. Child rearing and social status. *American Journal of Sociology* 52:190-192.
- Freedman, Ronald et al. 1956. *Principles of sociology: a text with readings*. New York, Henry Holt. 604 p.
- Goode, W. J. and P. K. Hatt. 1952. *Methods in social research*. New York, McGraw-Hill. 386 p.
- Havighurst, Robert J. and Allison Davis. 1946. Social class and color differences in child rearing. *American Sociological Review* 11:698-710.
- _____ 1955. A comparison of the Chicago and Harvard studies of social class differences in child rearing. *American Sociological Review* 20:438-442.
- Hollingshead, August B. and Frederick C. Redlich. 1958. *Social class and mental illness: a community study*. New York, John Wiley. 442 p.
- Kates, S. L. and L. N. Diab. 1955. Authoritarian ideology and attitudes on parent-child relationships. *Journal of Abnormal Social Psychology* 51:13-16.
- Kirkpatrick, Clifford. 1963. *The family as process and institution*. New York, Ronald. 705 p.
- Lenski, Gerhard. 1961. *The religious factor; a sociological study of religion's impact on politics, economics, and family life*. New York, Doubleday. 381 p.
- Littman, R. A., R. C. A. Moore and J. Pierce-Jones. 1957. Social class differences in child rearing: a third community for comparison with Chicago and Newton. *American Sociological Review* 22:674-704.

- Lyle, W. H., Jr. and E. E. Levitt. 1955. Punitiveness, authoritarianism, and parental discipline of grade school children. *Journal of Abnormal Social Psychology* 51:42-46.
- Mesta Research, Boston University School of Theology, Boston. The beliefs of Methodists. 1958. 12 p.
- Mussen, Paul Henry (ed.). 1960. Handbook of research methods in child development. New York, John Wiley. 1061 p.
- Radke, Marian J. 1946. The relation of parental authority to children's behavior and attitudes. Minneapolis, University of Minnesota. 123 p. (Institute of Child Welfare. Monograph series no. 22)
- Selltiz, Claire et al. 1959. Research methods in social relations. Rev. ed. New York, Holt, Rinehart and Winston. 622 p.
- Siegel, Sidney. 1956. Nonparametric statistics for the behavioral sciences. New York, McGraw-Hill. 312 p.
- Walker, Helen M. and Joseph Lev. 1953. Statistical inference. New York, Henry Holt. 510 p.
- Watson, Goodwin. 1957. Some personality differences in children related to strict or permissive parental discipline. *Journal of Psychology* 44:227-249.
- Woodward, L. E. n.d. Relations of religious training and life patterns to the adult religious life. New York, Columbia University. n.p. (Contributions to Education no. 527) (Abstracted in Teachers College Record 34:419-421. Feb. 1933)

APPENDICES

APPENDIX A

QUESTIONNAIRE

Sex: M _____ F _____

Age: 20-29 _____ 30-39 _____ 40-49 _____ 50-59 _____

Number of children _____ Ages of children _____

Check highest level of education attained by marriage partners:
(List college degrees)

Husband: Grade school _____ High school _____ College _____

How many years _____

Wife: Grade school _____ High school _____ College _____

How many years _____

Check type of community in which you grew up:

Urban _____ Suburban _____ Small town _____ Rural _____

Check type of community in which you now live:

Urban _____ Suburban _____ Small town _____ Rural _____

Occupation of husband _____

Occupation of wife _____

Approximate yearly income of family:

Under \$2,500 _____ \$2,500-\$4,999 _____ \$5,000-\$6,999 _____

\$7,000-\$9,999 _____ \$10,000-\$14,999 _____ \$15,000 and over _____

Did you live with both parents during your childhood? Yes _____ No _____

If not, with whom did you live? _____

1. What was the religious affiliation of your parents?

Catholic___ Protestant___ Jewish___ Other___ None___
Mixed___

If Protestant, what denomination? _____

If mixed, what was father? _____

If mixed, what was mother? _____

2. Concerning religious matters, were your parents usually in agreement? _____

3. How often did your parents attend church worship services when you were a child?

Father: (a) Weekly or more often___ (b) Twice a month___
(c) Once a month or less___ (d) Never___

Mother: (a) Weekly or more often___ (b) Twice a month___
(c) Once a month or less___ (d) Never___

4. Were your parents engaged in regular church activities other than the weekly worship service when you were of elementary school age?

Father: Yes___ No___ Specific activities _____

Mother: Yes___ No___ Specific activities _____

5. How often did you attend worship services when you were in elementary school?

(a) Weekly or more often___ (b) Twice a month___
(c) Once a month or less___ (d) Never___

6. Did you attend the same church as your parents? Yes___ No___

7. How often did your family attend church worship services as a family group when you were of elementary school age?

(a) Weekly or more often___ (b) Twice a month___
(c) Once a month or less___ (d) Never___

8. Was your church one in which it was a common practice for children to attend worship services with their parents?
Yes ____ No ____ Optional ____
9. If the family usually attended church worship services together, what did your parents do if you did not want to go?
(a) ____ Force you to go, allowing you no choice
(b) ____ Reason with you until you were persuaded to go
(c) ____ Make other arrangements for you
(d) ____ Let you do what you wished
(e) ____ Other (specify) _____
10. If your parents did not attend worship services when you were a child, what did they do about church attendance for you?
(a) ____ Force you to attend (d) ____ Prevent you from attending
(b) ____ Encourage you to attend (e) ____ Encourage you not to attend
(c) ____ Do and say nothing
(f) ____ Other (specify) _____
11. When you were of elementary school age, what methods of discipline were used most often in your home? (Number 1 and 2 in order of greatest frequency.)
(a) Spanking ____ (b) Physical coercion ____ (c) Loud verbal persuasion ____
(d) Threats ____ (e) Reasoning ____ (f) Deprivation of privileges ____
(g) None ____ Other (specify) _____

12. Rate the home atmosphere in which you were raised (in relation to your parents):
(a) Very strict ____ (b) Moderately strict ____ (c) Moderately permissive ____
(d) Very permissive ____ (e) Inconsistent ____
13. Did your parents agree on methods of discipline for the children?
(a) Always ____ (b) Usually ____ (c) Rarely ____ (d) Never ____

14. If you did not wish to participate in a planned family activity, what did your parents do?
- (a) ____ Force you to go, allowing you no choice
 - (b) ____ Reason with you until you were persuaded to go
 - (c) ____ Make other arrangements for you during their absence
 - (d) ____ Allow you freedom to decide what you would do
 - (e) ____ Change their plans to conform to what you wished
 - (f) ____ Other (specify) _____
15. When you were asked to do something by one of your parents (pick up your clothes, run an errand, go to bed, etc.), what did they do if you did not comply immediately?
- (a) ____ Punish you physically
 - (b) ____ Nag at you until you did what was asked of you
 - (c) ____ Threaten to take some action, and if necessary carry out the threat
 - (d) ____ Threaten to take some action, but not follow through on threat
 - (e) ____ Remind you occasionally
 - (f) ____ Do it themselves if it wasn't done in reasonable length of time
 - (g) ____ Nothing
 - (h) ____ Other (specify) _____
16. Check the one phrase on each line below which better describes the church you attended as a child: (Please check only one on each line even when a choice is difficult.)
- (a) Formal worship service ____ Informal worship service ____
Neither ____ Don't know ____
 - (b) Conservative theology ____ Liberal theology ____ Neither ____
Don't know ____
 - (c) Personal salvation ____ Social concern ____ Don't know ____
 - (d) Sin ____ Error and guidance ____ Don't know ____
 - (e) Eternal life ____ Concern for other people ____ Don't know ____

17. Was the church you attended as a child a holiness or pentecostal type church?

Yes _____ No _____

18. Check the one statement about the Bible which best represents the belief of the church you attended as a child.

- (a) _____ Every word is true because it came directly from God.
- (b) _____ The Bible is the inspired Word of God, but not all parts are of equal spiritual value.
- (c) _____ As the unique historical record of God's revelation to inspired men, the Bible contains the word of God.
- (d) _____ The Bible is one of several records of man's religious search.

SUPPLEMENTARY QUESTION: Enumerate here anything you can remember about the church you attended as a child: its type of worship services, its activities, its beliefs, or your impressions of it.

19. What do you think your parents believed to be the most important thing in living up to their religious beliefs? (Mark "M" for your mother, "F" for your father. Choose one for each.)

- (a) _____ Helping those less fortunate
- (b) _____ Saved by grace
- (c) _____ Winning others to Christ
- (d) _____ Living by the Golden Rule
- (e) _____ Giving assistance to missions and missionary causes
- (f) _____ Prayer
- (g) _____ Witnessing to others in business or social contacts or in the home
- (h) _____ Being active in a church
- (i) _____ Don't know
- (j) _____ Other (specify) _____

20. What is your religious affiliation at present?
 Catholic____ Protestant____ Jewish____ Other____ None____
 If Protestant, what denomination? _____
 Does your spouse have the same religious affiliation as you?
 Yes____ No____
 If not, what is the religious affiliation of your spouse?
 Catholic____ Protestant____ Jewish____ Other____ None____
 If Protestant, what denomination? _____
21. About religious matters, are you and your spouse usually in agreement? Yes____ No____
22. How often do you attend church worship services as a family?
 (a) Weekly or more often____ (b) Twice a month____
 (c) Once a month or less____ (d) Never____
23. If you do not attend as a family, how often do you personally attend and with whom?

24. How often and with whom does your spouse attend? _____
25. How often and with whom do the children attend? _____
26. Do you attend Sunday Church School regularly (that is, more than twice a month):
 (a) ____ In addition to worship services
 (b) ____ Instead of worship services
 (c) ____ Children only attend
 (d) ____ Not at all
27. Are you employed outside the home? Yes____ No____
28. Approximately how many hours per week employed outside the home? _____

29. Approximately how many hours per week do you devote to the following activities:
- (a) Work with a political group _____
 - (b) Non-family social activities (clubs, coffee, bridge, etc.) _____
 - (c) Business-related activities _____
 - (d) Church-related activities (other than worship services) _____
 - (e) Work with charitable organizations _____
 - (f) Work with children's groups (Scouts, PTA, etc.) _____
 - (g) Other _____
30. Check the one statement which best represents your present church's belief about the Bible.
- (a) _____ Every word is true because it came directly from God.
 - (b) _____ The Bible is the inspired Word of God, but not all parts are of equal spiritual value.
 - (c) _____ As the unique historical record of God's revelation to inspired men, the Bible contains the word of God.
 - (d) _____ The Bible is one of several records of man's religious search.
31. Check the one statement which best represents your church's belief concerning Jesus Christ.
- (a) _____ Jesus Christ is God Himself, not subject to human limitations.
 - (b) _____ Jesus Christ is a man uniquely endowed and called by God to reveal Him to man.
 - (c) _____ Jesus Christ is both divine and human.
 - (d) _____ Jesus Christ is one of the world's great spiritual teachers.
32. Check the one statement which best represents your church's belief concerning sin.
- (a) _____ Sin is a corruption of man's nature inherited from Adam, and rebellious acts resulting from this condition.
 - (b) _____ Sin is a condition of self-centeredness and pride which distorts the wills of men and affects even their best choices.

- (c) _____ Sin is voluntary attitudes and actions, partially due to our involvement in society, which are contrary to God's will.
 - (d) _____ Sin is anti-social conduct caused by ignorance or bad environment.
33. Check the one statement which best represents your church's belief concerning salvation.
- (a) _____ Salvation means going to heaven and escaping hell.
 - (b) _____ Salvation means peace and joy with God through His forgiveness of our sins.
 - (c) _____ Salvation means power to live a new life in fellowship with God and man.
 - (d) _____ Salvation means the integration and highest fulfillment of the self in harmonious social relations.
34. Check the one statement which best represents your church's belief concerning the Kingdom of God.
- (a) _____ The Kingdom of God is the supernatural reign of God to be established wholly by divine action.
 - (b) _____ The Kingdom of God is the righteous rule of God which depends mainly on God's initiative, but requires man's co-operation.
 - (c) _____ The Kingdom of God is the fulfillment of God's purposes which depends mainly on the efforts of men aided by God.
 - (d) _____ The Kingdom of God is a name for the ideal social order to be built wholly by human wisdom and effort.
35. Check the one statement which best represents your church's belief concerning growth in grace.
- (a) _____ Only Christians who receive a second work of grace can live without sin.
 - (b) _____ Christians should expect through the power of God to attain perfect love in this life.
 - (c) _____ With God's help both individuals and society may progress toward the fulfillment of His purposes.
 - (d) _____ As we commit ourselves to helping others, we grow in grace.

36. A Christian should live a good life mainly because

- (a) _____ it will win an eternal reward, and failure to do so will bring everlasting punishment.
- (b) _____ all Christians should follow the example of Jesus.
- (c) _____ it is an act of thanksgiving for God's love.
- (d) _____ it works better than any other way, bringing more satisfactory results.

Appendix B: Judges' Coding Sheet

| PRESENT CHURCH ATTENDANCE VARIABLES | GROUP A | GROUP B | GROUP C | GROUP D | GROUP E |
|--|--------------------------------|---------------------------------------|---|--|---|
| PAST EXPERIENCE VARIABLES | No relationship to a church | Casual Relationship to a church | Active relation- ship to liberal church | Active relation- ship to moderate church | Active relationship to conserva- tive church |
| 1 - Forced to attend church as a child -- parents active in church | | | | | |
| 2 - Forced to attend church as a child -- parents had casual relationship | | | | | |
| 3 - Forced to attend church as a child -- parents had no relationship to church | | | | | |
| 4 - Not forced to attend church as a child -- parents active in church | | | | | |
| 5 - Not forced to attend church as a child -- parents had casual relationship | | | | | |
| 6 - Not forced to attend church as a child -- parents had no relationship to church | | | | | |
| 7 - Parents strict in discipline | | | | | |
| 8 - Parents moderate in discipline | | | | | |
| 9 - Parents permissive in discipline | | | | | |
| 10 - Attended liberal church as a child | | | | | |
| 11 - Attended moderate church as a child | | | | | |
| 12 - Attended conservative church as a child | | | | | |
| 13 - Did not attend church as a child | | | | | |

APPENDIX C

PLACEMENT CRITERIA

DIRECTIONS FOR CODERS

Using categories A, B, C, D, E on coding sheet (Appendix B), first categorize each subject according to present church attendance practices. This is to be designated in upper right corner of top sheet of subject questionnaire. This designation is to be made on the basis of responses to questions 20 through 36, the coding to be explained below. Each subject will be placed in three areas on the coding sheet according to past experience variables, and these three placements will fall vertically within the framework of the same A through E category. Questions to be used in coding answers are given below. If placement is unclear on the basis of these questions, related responses may be considered at the discretion of the coders.

PRESENT CHURCH ATTENDANCE VARIABLES

- A. No relationship to church. Questions 20, 22, 23, 26. Responses in this category are (Q. 20) "None", (Q. 22) "Never", and (Q. 26) "Not at all." However, if response to Q. 20 is other than "None" but all other question responses are as indicated, subject may still be placed in this category. Responses to Q. 23 should be consistent with other responses.

- B. Casual relationship to church. Q. 20, 22, 23, 26, 29. This means in attendance at worship services (Q. 22) "Once a month or less" with two hours a week or less of church-related activities (Q. 29d). Response to Q. 26 is (c) or (d).
- C, D, E. Active relationship to liberal, moderate, or conservative church. Questions 20, 22, 23, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. Protestant denomination (Q. 20) is merely an indicator, and a judgment should not be made on the basis of this question alone, with these exceptions: the Unitarian Church should be considered as liberal, the Assembly of God or Pentecostal designations coded as conservative. "Active relationship" may be determined by a combination of responses. These responses are: Q. 22 (a) or (b) or the equivalent in Q. 23; Q. 26 (a) and Q. 29 (d) any response over two hours per week. Also to be considered is the response to Q. 27 and 28. It would seem that fulltime employment outside the home might conceivably influence the amount of time available for church-related activities. Therefore, if subject is employed 20 hours a week or more, and gives a minimum of one hour per week (Q. 29d) to church-related activities, this would constitute an "active relationship", all other criteria met. In the use of Q. 29, the judges should view response to (d) in the context of responses to other parts of the question in attempting to

determine what is "active" for each particular subject. (For example, a subject who gives many hours per week to several other organizations and only one or two hours to church work would not be considered as "active" a member as one who is able to give no time to any other organization and two hours to the church each week.) Questions 30 through 36 are designed to determine the theological position of the church presently attended. The responses to each question are listed (a to d) from most conservative to most liberal. Responses (b) and (c) represent moderate positions with these exceptions: response (b) may be considered to fall between conservative and moderate in Q. 30 and 35, and it may be coded in either category and still be consistent with responses to other questions. Internal consistency of Questions 30 through 36 is necessary in order to categorize to conservative and liberal; inconsistency of responses would place subject in moderate category. Five (a) responses may be considered sufficient to categorize to conservative; five (d) responses would be consistently liberal. More inconsistency should be categorized as moderate.

PAST EXPERIENCE VARIABLES

1. Forced to attend church as a child - parents active in church.
Q. 3, 4, 5, 6, 7, 9. Supplementary: Q. 1, 2, 8. One or both

parents attended church worship services "weekly" or "twice a month" (Q. 7a or b) plus at least one activity (Q. 4). Sunday School is not to be considered as a substitute for the weekly worship service. Response necessary for Q. 9 is (a).

2. Forced to attend church as a child - parents had casual relationship. Q. 3, 4, 5, 7, 9, 10. Parents were in attendance at church services "weekly or more often" or "twice a month" (Q. 3) with no activities (Q. 4), or "once a month or less" (Q. 3) with or without activities. Response to Q. 9 or Q. 10 is (a).
3. Forced to attend church as a child - parents had no relationship. Q. 1, 3, 4, 5, 7, 9, 10. Response to Q. 1 should be "None", or if a designation of religious affiliation is made, then response to Q. 3 must be (d). Other responses in this category would be: (Q. 4) no activities; (Q. 7) "Never"; (Q. 10) "Force you to attend".
4. Not forced to attend church as a child - parents active. Q. 3, 4, 9. At least one parent was in attendance at church worship services (a) "weekly or more often" or (b) "twice a month" (Q. 3) plus at least one activity (Q. 4). "Not forced" in variables 4 through 6 include any response other than (a) "Force you to go" (Q. 9 or Q. 10).
5. Not forced to attend church as a child - parents had casual

- relationship. Q. 3, 4, 7, 9, 10. Both parents in attendance at church services (b) "Twice a month" or (c) "Once a month or less" (Q. 3) with no activities (Q. 4).
6. Not forced to attend church as a child - parents had no relationship. Q. 1, 3, 10. Parents claimed no church affiliation (Q. 1) or if a preference was indicated they did not attend services (Q. 3d) or participate in any way (Q. 4).
 7. Parents strict in discipline. Q. 11, 12, 14, 15. Supplementary: Q. 13. Use home atmosphere (Q. 12) as primary coding device for variables 7, 8 and 9. Questions 11, 14, and 15 are cross checks on Question 12. Responses in Questions 14 and 15 may be placed on a continuum from strict to permissive and consistency between subject response on these questions and Question 12 will be determined by coders. "Strict in discipline" means that subject response necessary in Q. 12 is (a). "Spanking" and "Physical coercion" (Q. 11) are forms of discipline which may be considered strict. In Q. 14 and 15, the item designated (a) may be considered as the response which falls into this category.
 8. Parents moderate in discipline. Same as 7 above. In Q. 12, responses (b), (c) and (e) would place subject in this category. In Q. 14, responses (b) and (c) and in Q. 15, responses (b), (c), (d) and (e) may place subject in this category. It is important

that these responses be considered within the context of all questions (11 through 15) for complete accuracy of placement.

9. Parents permissive in discipline. Same as 7 above. Response necessary in this category (Q. 12) is "Very permissive". Methods of discipline here may be somewhat at the discretion of the coders, but "None" (Q. 11) and (d) and (e) in Q. 14 and (f) and (g) in Q. 15 would indicate placement here.
10. Attended liberal church as a child. Q. 16 and 18. Questions 1 and 19 are cross checks on variables 10 through 13, and should be used at the discretion of the coders. The Supplementary Question may be used in the same way. This is primarily a question designed to help respondents to remember characteristics about their church not otherwise included which might be of assistance to the coders. To fall into this category, the following responses to Q. 16 are necessary: (b) "Liberal theology", (c) "Social concern", (d) "Error and guidance", (e) "Concern for other people". The response to Q. 18 is (d). Responses to Q. 19 which fall into this category are (a) and (d), if the subject attended the same church as his parents during childhood (Q. 6). Protestant denominations (Q. 1) which indicate a placement here are Unitarian and Universalist, if subject attended the same church as his parents.
11. Attended moderate church as a child. Same as 10 above. If

responses to Q. 16 consisted of combinations of those listed for liberal and conservative, or if two or more "Don't know" responses were given, subject may be placed in this category. Response to Q. 18 is (b) or (c).

12. Attended conservative church as a child. Same as 10 above, plus Q. 17. Responses necessary for Q. 16 are: (b) "Conservative theology", (c) "Personal salvation", (d) "Sin", (e) "Eternal life". A response of "Yes" to Q. 17 and (a) or (b) to Q. 18 would also indicate placement here. Responses to Q. 19 of (b), (c) or (g) would place subject in this category, provided he attended the same church as his parents during his childhood (Q. 6), and other responses are consistent. The Roman Catholic Church and most of the Protestant groups commonly known as "sects" (Assembly of God, Pentecostal, etc.) are conservative in theology, and affiliation in one of them (Q. 1) would place subject in this category if he attended the same church as his parents during childhood.
13. Did not attend church as a child. Q. 5. Appropriate response is (d).

APPENDIX D

LETTER ACCOMPANYING QUESTIONNAIRE
SENT TO SUBJECTS

March 7, 1967

Dear

Your pastor has given me your name as a person who might be willing to help me with a project I have undertaken for my masters' degree from Oregon State University. I am making a study of the possible correlation between certain factors from one's family background and present church attendance practices. All information which you may give to me is completely anonymous. I have no way of identifying questionnaires or persons taking part in this survey, and the information you give will be used in no other way than for this research.

If you are willing to help me, would you please fill out and return the enclosed questionnaire at your earliest convenience. If two questionnaires are enclosed, I would appreciate husband and wife each filling one out without discussing the questions with each other first. (Your first answer is likely to be more indicative of your true position than the answer you might change it to!) Although the questionnaire may seem long, I think you will find it is not difficult and will not take very long to complete.

Because it is necessary to have the highest possible degree of accuracy in the results, you may omit answering any questions which are difficult for you. However, since the last seven questions form a major basis for analysis, I hope you will be able to provide answers which are representative of the church which you presently attend.

The first part of the questionnaire deals with the home in which you grew up. In answering these questions, use as a basis those years in which you were in elementary school. The last part of the questionnaire deals with the home which you presently maintain. I am interested in general patterns, but specific questions are used to make it easier for you to answer.

I very much appreciate your contribution to this research. It is hoped that the results will be of benefit to many who are concerned with the understanding of human behavior.

Sincerely,
/s/ Nancy Thom

APPENDIX E

SOCIO-ECONOMIC BREAKDOWN
OF SUBJECTS

MALES

Total subjects - 101

Education

High school - 11
 College non-graduate - 18
 College graduate - 32
 Graduate work - 32
 Doctorate - 5
 No response - 3

Income

\$5,000-6,999 - 2
 \$7,000-9,999 - 12
 \$10,000-14,999 - 37
 \$15,000 and over - 50

Occupation

Professional - 49
 Engineer - 25
 Physician - 3
 Teacher - 14
 Attorney - 2
 Business executive - 4
 Architect - 1

Semiprofessional - 26

Insurance - 6
 Banker - 3
 Management - 9
 Other - 8

Skilled - 24

No response - 2

FEMALES

Total subjects - 120

Education

Grade school - 1
 High school - 34
 College non-graduates - 36
 College graduates - 35
 Graduate work - 14

Income

\$2,500-4,999 - 2
 \$5,000-6,999 - 4
 \$7,000-9,999 - 12
 \$10,000-14,999 - 45
 \$15,000 and over - 57

Occupation

Housewife - 97
 Teacher - 10
 Nurse - 5
 Other (non-professional) - 8

APPENDIX F
 ADDITIONAL CHI-SQUARE TABLES ESSENTIAL TO
 COMPUTATIONS OF CONTINGENCY COEFFICIENTS
 USED IN HYPOTHESIS 5

TABLE X

Chi-square Test for Independence of Enforced Church
 Attendance and Parental Church Attendance

| Parental Church Attendance Practices | Enforced Church Attendance in Childhood | | Totals |
|--|---|--|--------|
| | Forced to Attend Church as Child | Not Forced to Attend Church as Child | |
| Active | 22 (18.12) | 55 (58.88) | 77 |
| Casual | 27 (27.06) | 88 (87.94) | 115 |
| No relationship | 3 (6.82) | 26 (22.18) | 29 |
| Totals | 52 | 169 | 221 |

$$X^2 = 3.88$$

$$\text{Critical } X^2 (\alpha = .05, df = 2) = 5.99$$

TABLE XI

Chi-square Test for Independence of Enforced Church
 Attendance and Type of Discipline in Parental Home

| Parental Discipline | Enforced Church Attendance in Childhood | | Totals |
|---------------------------------------|---|--|--------|
| | Forced to Attend Church as Child | Not Forced to Attend Church as Child | |
| Parents strict in discipline | 22 (9.4) | 18 (30.58) | 40 |
| Parents moderate in discipline | 29 (36.47) | 126 (118.5) | 155 |
| Parents permis- sive in discipline | 1 (6) | 25 (19.88) | 26 |
| Totals | 52 | 169 | 221 |

$$X^2 = 29.31$$

$$\text{Critical } X^2 (\alpha = .001, df = 2) = 13.82$$

TABLE XII

Chi-square Test for Independence of Enforced Church Attendance
and Theological Position of Church Attended as Child

| Theological Position of Childhood Church | Enforced Church Attendance in Childhood | | Totals |
|--|---|--|--------|
| | Forced to Attend Church as Child | Not Forced to Attend Church as Child | |
| Attended liberal church as a child | 1 (2.82) | 11 (9) | 12 |
| Attended moderate church as child | 12 (20) | 73 (65) | 85 |
| Attended conserva- tive church as child | 39 (26.4) | 73 (85.6) | 112 |
| Did not attend church as child | 0 (2.8) | 12 (9.17) | 12 |
| Totals | 52 | 169 | 221 |

$$X^2 = 17.31$$

$$\text{Critical } X^2 (\alpha = .001, df = 3) = 16.27$$

TABLE XIII

Chi-square Test for Independence of Parental Discipline and
Parental Church Attendance

| Parental Church Attendance | Parental Discipline | | | Totals |
|----------------------------------|---------------------|------------|------------|--------|
| | Strict | Moderate | Permissive | |
| Active | 12 (13.94) | 54 (54) | 11 (9.06) | 77 |
| Casual | 20 (20.81) | 85 (80.66) | 10 (13.53) | 115 |
| No relationship | 8 (5.2) | 16 (20.3) | 5 (3.4) | 29 |
| Totals | 40 | 155 | 26 | 221 |

$$X^2 = 5.033$$

$$\text{Critical } X^2 (\alpha = .05, df = 4) = 9.49$$

TABLE XIV

Chi-square Test for Independence of Theological Position of
Childhood Church and Parental Church Attendance

| Parental Church Attendance | Theological Position of Childhood Church | | | Totals |
|----------------------------------|--|------------|-------------------|--------|
| | Liberal or None | Moderate | Conserva- tive | |
| Active | 4 (8.36) | 32 (29.61) | 41 (39.02) | 77 |
| Casual | 5 (12.38) | 46 (44.23) | 63 (58.28) | 114 |
| No relationship | 15 (3.26) | 7 (11.15) | 8 (14.69) | 30 |
| Totals | 24 | 85 | 112 | 221 |

$$X^2 = 54.29$$

$$\text{Critical } X^2 (\alpha = .001, df = 4) = 18.46$$

TABLE XV

Chi-square Test for Independence of Theological Position of
Childhood Church and Parental Discipline

| Parental Discipline | Theological Position of Childhood Church | | | Totals |
|---------------------------------------|--|------------|-------------------|--------|
| | Liberal or None | Moderate | Conserva- tive | |
| Parents strict in discipline | 5 (4.34) | 10 (15.38) | 25 (20) | 40 |
| Parents moder- ate in discipline | 15 (16.83) | 61 (59.60) | 79 (78.50) | 155 |
| Parents permis- sive in discipline | 4 (2.82) | 14 (10.00) | 8 (13.00) | 26 |
| Totals | 24 | 85 | 112 | 221 |

$$X^2 = 7.47$$

$$\text{Critical } X^2 (\alpha = .05, df = 4) = 9.49$$

TABLE XVI

Chi-square Test for Independence of Adult Church
Attendance and Parental Discipline

| Parental Discipline | Adult Church Attendance | | | | Totals |
|-------------------------------------|-------------------------|---------------------|----------------------|--------------------------|--------|
| | Inactive | Active - Liberal | Active - Moderate | Active - Conservative | |
| Parents strict in discipline | 19 (22) | 6 (6.15) | 3 (6.5) | 12 (5.2) | 40 |
| Parents moderate in discipline | 87 (85.56) | 26 (23.8) | 26 (25.2) | 16 (20.3) | 155 |
| Parents permissive in discipline | 16 (14.35) | 2 (4) | 7 (4.2) | 1 (3.4) | 26 |
| Totals | 122 | 34 | 36 | 29 | 221 |

$$X^2 = 17.14$$

$$\text{Critical } X^2 (\alpha = .01, df = 6) = 16.81$$