

THE ROLE OF MATERIAL REWARDS IN THE
RELIGIOUS PROGRAMS OF THE CHURCH

By

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INTRODUCTION

This thesis format represents a deviation from the usual Graduate College style. Embedded within the thesis is, in effect, a complete manuscript prepared for submission to a technical journal in accordance with the Publication Manual of the American Psychological Association (Second Edition). The manuscript forms the body of the thesis, with pages 2 to 34 of the thesis constituting the cover page through page 34 of the manuscript.

The purposes and functions of a manuscript and a thesis are somewhat different. A thesis often contains a variety of information, data, and materials that typically would not be included in a manuscript to be submitted for publication. To make the thesis complete, these items have been inserted in the Acknowledgments, or in the Appendices at the end. Thus, it is our hope that this format will offer advantages to the reader, to the authors, and ultimately to the discipline without any corresponding loss of the strengths of the traditional thesis format.

The Role of Material Rewards in the
Religious Programs of the Church

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This paper is based on the master's thesis research of the first author under the direction of the second. Appreciation is extended to all of the ministers, teachers, students and parents who participated in this study. Financial support of the project was provided to the second author by the College of Home Economics, Oklahoma State University. We thank Dr. Eleanor Daniels, Midwest Christian College, for help in selecting churches for Study II; Dr. James D. Moran III, for providing the materials used in assessing moral judgment; Dr. Richard Fabes, for assistance in data analysis; other thesis committee members, Drs. Frances Stromberg and John Rusco, for their general assistance, and Dr. Rusco for specific assistance related to the literature review.

Abstract

This research consisted of two studies designed to explore the effects of material rewards in church programs. In the first study, a minister interview and teacher surveys were used with 30 churches in Stillwater, Oklahoma, to determine the extent to which rewards were being used, types of rewards used, and reasons for using them. The use of rewards was found to be extensive regardless of church size or denomination. Although rewards were used at all ages, the types of rewards used, reasons for and extent of usage varied with developmental level. In the second study, 6 teachers, 23 parents, and 46 grade-school students from 5 churches of the same denomination in the Oklahoma City area were questioned to determine influence of rewards on attendance, attitudes, motivation, behavior, learning, and moral judgment. While the study produced some significant findings in relation to reward usage, the data tended to be characterized by a lack of significant difference. The relative absence of significant findings was attributed to a lack of any real differences among the teachers, parents, and children of the different churches that comprised the within-denomination sample. Accordingly, for future research, it is recommended that clear-cut differences in the reward usage of participant churches be established at the outset, even if that means sampling churches of differing philosophies and denominations.

The Role of Material Rewards in the Religious Programs of the Church

Introduction

Rewards have proven to be detrimental to performance and motivation with children and adults in a variety of tasks and situations (see Lepper & Greene, 1978, for a recent review). McCullers and his colleagues have examined the effects of material rewards on the performance of children and adults in a variety of laboratory tasks, such as two-choice discrimination learning (McCullers, 1971; McCullers & Martin, 1971); probability learning (McGraw & McCullers, 1974), problem solving (McGraw & McCullers, 1979), and IQ tests (Fabes, Moran, & McCullers, in press). Those subjects who did not receive rewards performed better than those who received rewards contingent on performance (see McGraw, 1978, for a review), those who chose their own rewards (Haddad, McCullers, & Moran, 1976), and those who received markers (McGraw & McCullers, 1974).

Children have been rewarded for playing with drums (Ross, 1976), playing a xylophone (Yul, 1970), drawing pictures (Lepper & Greene, 1974), and other activities. Those who were rewarded subsequently showed less interest in the activity when they were not rewarded.

How do these findings relate to the role of rewards in the real world? The aim of this research was to begin to assess the

effects of rewards in a real-life context. Rewards have been used extensively in a variety of applied settings such as educational programs, psychotherapy, and labor-management relations. The church was chosen as the focus for this study partly because of the apparent widespread use of material rewards within church programs, and partly because of the experience, interest, and educational background of the investigator.

Functions of Rewards in Church Programs

Material rewards have been used in church programs for public relations purposes, to promote discipline in the classroom, and to facilitate learning. Although the use of rewards for these purposes appears to be widespread, there has been little research effort devoted to exploring the effects of such usage (see Appendix A and Appendix B-1). A brief review of the literature on this topic follows.

Public Relations

Tangible rewards have been used by churches for a variety of promotional purposes, e.g., to foster programs, recruit new members, maintain attendance, and the like. Pencils with the name of the church and pocket mirrors with slogans have been given away to help make the community aware of church programs. Children have been given bracelet charms, free hamburgers at local establishments, and other prizes for riding a bus to church. Special events such as a Fourth of July picnic have been held to compensate for a loss of attendance that occurred because of weather or holidays. A variety of social groupings such as "Bowling for the Blind," "Jolly Sixties," and a "Model

Airplane Club" have been used to promote membership and regular attendance (Towns, 1969).

Rewards also have been used to encourage members to bring people to church or Sunday School. In one such recruiting contest, the prize was a free trip to the Holy Land. In this case, the winner brought in 976 people during a 13-week period (Towns, 1969). One church gave away a mini-bike and another a snowmobile as rewards for bringing people to church (Vineyard, 1974).

Discipline

Some churches use rewards to achieve desired behaviors. In one Junior Church a "quiet seat" was selected at random in advance every Sunday. The children were told to sit up straight, close their mouths, and look at the speaker. The child who happened to sit in the quiet seat received a reward if he/she obeyed all the rules during that Sunday's service. The prize might be a box of 300 pieces of bubble gum, stuffed animals, live hamsters, records, or candy. The quiet-seat technique appeared to work well in achieving behavioral control when the prize was something the child valued, and was promoted also by the minister (Vineyard, 1974).

Curriculum

Individual teachers often have used rewards to encourage Bible reading and memorization. Several publishing companies market curriculum programs that allow children to earn rewards for achievement. One program offers charms, pennants, T-shirts,

banners, medals, etc., for children from preschool age through high school (Success with Youth Resource Catalog, 1979).

Implications of Reward Usage

Possible Adverse Effects

Many laboratory studies, as noted in the introduction, have shown that subjects who are rewarded for engaging in a task that was initially interesting to them subsequently lost interest in the task when rewards were not present. Those who were rewarded for complex tasks performed more poorly than those who weren't rewarded. However, those who were rewarded for simple tasks that weren't interesting to begin with performed as well or better than those who weren't rewarded.

This suggests that people who attend church, bring others to church, or study the Bible because they are interested in doing so, may lose interest after being rewarded. The laboratory studies seem to imply that if churches use rewards to control behavior, they may have to continue to reward those who weren't interested initially or lose them, and may lose those who were interested originally when rewards are withdrawn.

Possible Beneficial Effects

By using rewards, churches hope to attract the attention of those who are not interested, and to encourage participation on the part of those who are hesitant to participate. Although rewards have been shown to have adverse effects on performance and interest in complex, problem-solving activities, they have also been used widely and effectively to maintain simple, routine behaviors.

Thus, church attendance, bringing one's Bible, etc., might be fostered by use of rewards. Also, while rewards may have adverse effects on complex cognitive activities, it does not follow automatically that they would undermine religious beliefs, values, and moral development.

The short-term effects of rewards may differ from the long-term effects. Rewards may get people to read the Bible or bring others to church during a contest, but may cause them in the near term to be less interested in reading the Bible or bringing people to church after the contest (and rewards) are over. What would be the effect of reward, if any, months or years later is of course not known.

The Present Research

While there appears to be a widespread use of rewards within the church, there has been almost no research conducted to date to assess the effects of such usage. Given the practical and theoretical importance of this issue, it seemed worthwhile to begin to explore the effects of reward usage in the church. Several types of rewards are involved in church programs, such as social and spiritual rewards; however, the intent of this research was to examine only the use and effects of material rewards.

The results of two empirical studies are reported. The first was an exploratory study to determine the degree to which churches use material rewards, the types of rewards used, the purposes for which they are used, and how these relate to such factors as church size, denomination, philosophy, and the developmental level of the individuals being rewarded.

The second study attempted to assess the effects of reward usage on middle elementary school children from the perspective of parents, teachers, and the children themselves. In the second study, reward effects were examined in relation to a range of factors that included attendance, attitudes, classroom behavior, moral development, learning, memory, interest, and motivation.

Study I

This first study was an exploratory study whose purpose was to provide some basic information about reward usage in the church. To what extent do churches make use of material rewards? Do churches of one denomination use rewards more than churches of other denominations? Are there wide differences between churches within denominations? How does size of program or attendance relate to the use of rewards? Do churches that make greater use of rewards tend to espouse a more liberal or conservative doctrine?

If churches are using material rewards, what types of rewards do they typically use? Are they small, inexpensive items such as gold stars, trinkets, or certificates? Or are they large items, such as free trips to holiday resorts or snowmobiles? Do churches use rewards that are related to the religious program, such as giving a Bible for class promotion or for memorizing scripture; or do they use rewards unrelated to the religious program, such as a hoola hoop for bringing the most people to church?

Are rewards used more with one age group than another? Do churches use rewards only in children's programs? Do the types of

rewards used differ markedly across age groups? Are rewards being used to attract attention to programs, to encourage people to join or participate, maintain attendance, to control behavior in the classroom, and/or to motivate learning or memorization?

These are the sorts of questions that prompted Study I. The sections that follow indicate how the study was conducted and some of the answers that we found.

Method

Procedure

A list of 44 churches in Stillwater, Oklahoma, was obtained from the president of the Stillwater Ministerial Alliance. The ministers of 32 of these churches were contacted by telephone to briefly introduce the study and arrange appointments. The remaining 12 could not be reached. The 32 ministers contacted represented churches from 14 denominations with church size ranging from 22 to 2900 members, and average Sunday School attendance ranging from 12 to 351. All of these ministers agreed to participate.

A preliminary meeting was held with each minister, or in some cases the Director of Christian Education (D.C.E.) to more fully explain the study, to obtain general information concerning church budget and attendance (Appendix C-1), and to deliver the teacher survey forms (Appendix C-2). A letter of introduction (Appendix B-2) was presented to the minister (or D.C.E.) at this meeting describing on-going research in the area of reward usage and its relation to the present investigation. The ministers were

asked to distribute the teacher survey forms concerning reward usage to every teacher in their church program. The completed teacher forms for each church were collected by the researcher within two or three weeks after being distributed to the teachers. Most completed surveys were collected at the church office but a few were picked up at the homes of individual teachers who were unable to return them to the church office.

Subjects

The subjects were two groups of people who provided two kinds of information. Information concerning the yearly budget, average attendance, membership enrollment, and the like (see Appendix C-1) was provided through a direct, informal interview of the minister or D.C.E. This type of information was obtained for each of the 32 churches in the sample.

Information concerning types of rewards used, purpose of rewards, etc. (Appendix C-2), was provided by the teachers through the completed survey forms. An estimated 377 blank forms were provided to the ministers for distribution to the teachers. It is not known how many of these were actually distributed to the teachers. A total of 209 teachers returned the forms. In addition, three ministers and two D.C.E.'s completed survey forms for the teachers in their programs.

Instruments

As may be seen in Appendix C-2, the teacher survey form was designed to obtain information concerning the use of rewards in the class. This one-page survey was divided into two sections.

The first section, on the left-hand side of the page, provided space for additional information concerning the rewards used: how often they were used, for what purpose, in what program(s), and their perceived effectiveness. The teachers also were asked to indicate their feelings concerning the use of rewards in church programs.

Results and Discussion

Of the estimated 377 survey forms left to be distributed to teachers, 209 were returned. Of these, 124 reported that rewards were used in the classroom, and a total of 240 reward items were listed. Surveys were returned by 30 of the 32 churches that agreed to participate in the study. Of these, 28 churches reported using rewards. Also, in 23 of the churches, more than half of the teachers who responded reported using rewards.

Church Size

The churches were classified into four groups based on average Sunday School attendance: Less than 50, 50 to 149, 150 to 299, and 300 or larger. Figure 1 presents the number of survey returns indicating use or non-use of rewards for each attendance size group.

Insert Figure 1 about here

It is clear from Figure 1 that churches at all four attendance size levels were relatively high users of rewards. In all size groups except one (50 - 149), the number of returns indicating use of rewards exceeded those indicating non-use of rewards by

a rather consistent ratio of approximately 2:1. That is to say, approximately 65% of the total teacher survey forms returned in each of these three groups indicated that material rewards were being used.

In the exceptional 50 to 149 size group, returns indicating non-use of reward exceeded those indicating use of rewards by a ratio of approximately 6:5. This amounts to a reported reward usage of 46% of total returns for this group. Closer inspection showed that the 50 to 149 size group contained reports from nine churches. Three of these churches reported very low levels of reward usage, which affected the overall group average. The remaining six churches in this group showed the same reward usage trend that was observed in the other three attendance size groups: Of a total of 33 returns for these six churches, 22 reported use of rewards. Thus, even in this apparently aberrant group, there was the typical 2:1 ratio of reward use to non-use returns for six of the nine reporting churches (see Appendix D-1).

Perhaps the safest conclusion to be drawn from these data is that church size is not a critical factor in the use of rewards. The reported use of material rewards by teachers appears to be quite high and remarkably consistent regardless of average weekly Sunday School attendance.

Denomination

All 14 denominations participating in this study reported use of rewards. For 12 denominations, more than 50% of the surveys returned reported use of rewards (see Figure 2). The other two

Insert Figure 2 about here

denominations, the Independent Christian Church (47% reward responses) and the Baptist Church (42% reward responses) had slightly less than 50% reward returns. Interestingly, as may be seen in Figure 2, the more conservative denominations, such as Church of Christ and Assembly of God, and the more liberal denominations, such as Unitarian and Presbyterian, showed the highest use of rewards (more than 75%). The high use of rewards in the Unitarian Church may have been an artifact of the very small sample size (only three surveys returned). Also, the high reported use of reward in the Presbyterian Church could have been related to the method of reporting. In this case, the D.C.E. was one of five D.C.E.s/ministers who completed the surveys for the whole program rather than pass them along to the teachers.

There appeared to be as much variation in use of rewards within as between denominations. One Baptist church had 100% reward returns, while another Baptist church had only 8% reward returns. When denomination was considered in light of average attendance, the same within - denomination variability remained. For example, two of the largest churches in the study were Baptist (see Appendix D-1). One had 63% reward returns while the other had only 14%.

Figure 2, as we have seen, shows the proportion of each denomination's total returns that were reward returns. Another way of identifying denominational differences in the use of

rewards would be to examine a denomination's returns in relation to the total sample for all denominations. The proportions of total returns contributed by each denomination and the proportions of reward returns in the sample contributed by each denomination were calculated and expressed as percentages. This information is presented in Appendix D-2. When a denomination's percentage of total returns exceeds its percentage of reward returns, that denomination is a relatively low user of rewards. Conversely, when a denomination's percentage of total reward returns exceeds its percentage of total sample returns, then that denomination is a relatively high user of rewards. When viewed in this light, not surprisingly, the denominations that emerge as the greater and lesser users of rewards are essentially the same as those identified in Figure 2.

Age Level and Type of Reward

Responses for the six types of rewards listed on the Teacher Survey Form (food and toys, religious materials, awards, trips, social functions and large items) were tabulated separately for each of the six age levels included in the study (preschool, grade school, junior high, high school, young adult, and adult). The names of the types of rewards are perhaps self explanatory. Briefly, "food and toys" referred to candy, snacks, treats, and small toys; "religious materials" referred to Bibles, religious art, and the like; "awards" referred to such things as medals, pins, and certificates; "trips" referred to out-of town functions; "social functions" referred to dinners and other in-town functions; and "large items" referred to

relatively expensive things such as bicycles, snowmobiles, etc. No teacher reported using large items so this type of reward was not given further consideration. The relative use of the remaining five types of rewards is shown graphically in Figure 3 in relation to the age levels at which they were used.

Insert Figure 3 about here

Examination of Figure 3 shows several interesting trends. For example, some types of rewards showed important developmental changes across age levels in the extent to which they were used. Food and toys, which was the principal type of reward used with preschoolers, showed a fairly consistent decline in usage with increasing age. Social functions on the other hand showed a steady increase in usage with age. The use of trips, which was relatively low at both the preschool and adult levels, reached a high point during the adolescent years.

The percentages shown in Figure 3 refer, as indicated in the Figure caption, to the proportion of usage of a particular type of reward at a given age. Thus, food and toys constituted nearly half of the rewards used with preschool children. Another way of examining the data would be to ask how the use of food and toys, for example, is distributed across age levels, or what proportion of total rewards used are made up of food and toys regardless of age level. This information is presented in tabular form in Appendix D-3. The information in this appendix allows us to determine the relative extent of reward usage at any given age level.

Inspection of the table in Appendix D-3 shows that the highest use of rewards occurred at the grade school level, for all five types of rewards except trips where usage was at the second highest level. In general, it may be seen in Appendix D-3 that the use of rewards increased from preschool, where it was relatively high, to grade school, and then declined through young adulthood, and finally, increased slightly at the adult level.

Purpose and Frequency of Using Rewards

When reporting the types of reward used, several teachers checked more than one type per line on the form. Also, the section of the survey concerning frequency, purpose, etc., was often left blank. Given these limitations, rewards were reported to be given annually most often (32% of the responses), and then quarterly (22%) and weekly (22%). Annual rewards tended to be such things as graduation gifts, Christmas parties, trips, and dinners. Rewards were reported to be given for fellowship, fun, a treat, etc. 43% of the time and for promotion of the program 28% of the time. These were given mainly in the Sunday School program (71% of the time).

Feelings About Use of Rewards

There were a number of logical inconsistencies in the reports and these appeared to be related to the teachers' perceptions of what constitutes a "reward". Some teachers felt that gifts such as plants at Easter, cookies at Christmas, or gifts for attending class that year were not really "rewards." Some teachers who felt rewards weren't needed, or weren't being used at the time, stated

that they weren't necessarily opposed to using rewards. On the other hand, a few people stated that they didn't believe in using rewards and would not use them, but went on to say that they did give treats or have "get-togethers" occasionally.

Several ministers and teachers expressed the idea that items that were given or events that occurred on a noncontingent basis should not be thought of as "rewards". For example, one D.C.E. stated that the use of dinners and trips, etc. were considered to be fellowship, a valued aspect of their religious program, and not rewards. Comments concerning attitudes toward rewards were made by 123 teachers. Of these, 43% were positive and 39% were negative. As these figures suggest, many teachers had ambivalent feelings about using rewards. Some said that they didn't like to use rewards but that "they do seem to work." For example, 31% of the teachers said that the effects of rewards were good most of the time and 27% found their use of rewards to be very successful. Comments such as, "rewards are okay if not carried too far," or "aren't the main emphasis" were common. A few (18%) stated that they felt rewards should only be used with young children. Many teachers felt that children through grade school age, or even high school, should be given things to take home for fun, or rewarded for effort made, or to encourage participation. However, several teachers commented on the need for people to be internally motivated to attend church.

Study II

Having found that rewards were being used rather extensively in churches of all denominations and sizes in the first study, our next concern was to begin to assess the effects of reward usage. Since the first study revealed that rewards were used most with grade school children, that age group was selected for this study. Fourth-grade students were chosen also because of their ability to respond to a written questionnaire. Four areas or processes were selected for study: behavior, learning, moral development and motivation. By including the teachers and parents, as well as the students, we hoped to gain a better understanding of the affects of rewards in the context of the church.

Thus, this second study attempted to answer such questions as: Are children more motivated to attend church programs that have a higher usage of rewards? Do rewards affect the child's attention, learning, and memory for what is being taught? Do rewards affect moral development? Are the perceptions and attitudes of teachers and parents altered as a function of reward? Does the use of rewards in class affect the child's behavior at home?

Method

Sample

Independent Christian Churches in the Oklahoma City metropolitan area were selected for study. The use of churches of the same denomination was intended to minimize the effects of philosophical differences between individual churches in the study. Independent

Christian Churches (ICC) were chosen partly because of the researcher's experience and familiarity with this particular denomination.

Dr. Eleanor Daniels, Director of Christian Education at Midwest Christian College, was asked to recommend specific churches to be contacted for the study. Dr. Daniels was chosen because of her familiarity with ICC programs in the Oklahoma City area. Four churches were nominated, two churches thought to have a relatively high use of rewards in their programs and two thought to have a relatively low use of rewards. All four churches were contacted but two of these churches could not be used. One declined to participate and one had changed teachers in the middle of the year and the new teacher was not able to report on the previous teacher's reward usage and curriculum emphasis. Dr. Daniels then suggested two other churches. An additional church was asked to participate because of the small sample size in one of the low-reward churches.

The sample consisted of 46 children (31 fourth graders) from five different churches. One church had a fourth grade class for boys and a fourth grade class for girls, yielding two teachers for one church. The six teachers of these children also participated in the study. Also, a sample of 23 parents of these fourth-graders were also participants in the study.

Instruments

Teachers. The teachers were asked to complete a teacher questionnaire (see Appendix C-3), which requested information concerning the curriculum and aspects of instruction, visitors,

the teacher's attitudes concerning rewards, and an evaluation of each child in the class in terms of attendance, enjoyment, learning, and conduct. The teachers were also asked to complete the survey form (Appendix C-2) used in Study I to provide information on the rewards being used in class and frequency and purpose of using rewards. The six stories (see Appendix C-4) were recorded twice on cassette tape by an adult male with a well-modulated speaking voice. Transparencies were used to illustrate each story. These stories and accompanying illustrations were part of a larger battery developed by James D. Moran III, and based on Lawrence Kohlberg's technique for assessing moral development.

Students. The students were provided with answer forms (Appendix C-5) for giving written responses to oral questions (Appendix C-4) asked of them by the researcher. The students first were asked such questions as whether or not they enjoyed coming to Sunday School, read their Bibles at home, brought friends with them to Sunday School as visitors, and what they remembered of the material taught in class. The students were next asked questions that attempted to assess level of moral development. The moral development assessment used the six moral-judgment stories.

Parents. The parents were contacted by telephone and asked to respond orally to six questions (see Appendix C-6) about their child. The purpose of these questions was to obtain information on the child's behavior at home, and the parent's perception of the church's influence on the child and of the child's religious development.

Procedure

The researcher first met with Dr. Eleanor Daniels to obtain her recommendation of churches to participate. A letter (Appendix B-3) was sent to the minister of each church to introduce the researcher and the study. A few days after the letters were mailed, the ministers were contacted by telephone to determine their willingness to participate in the study.

The study was conducted during the Sunday School hour in four of the churches. In the fifth church, at the minister's request, the study was conducted during the church hour. Two of the six teachers met with the researcher on the day before (Saturday) to complete the teacher questionnaire and survey forms. The other four teachers met with the researcher before class on Sunday.

The researcher was introduced to the class by the teacher in each case. It was emphasized to the children that this was not an examination, and that no one but the researcher would see their answers, but that it was important for each child to give his/her own answers and respond carefully. The children were asked to cover their work to avoid influencing or being influenced by each other. The questions were given orally. Each moral judgment story was played twice and accompanied throughout by the appropriate transparency illustration. The parents were interviewed by telephone in the afternoon of the Sunday that the study was conducted.

Results and Discussion

The data obtained from the teachers, children, and parents were analyzed separately and the results are presented in the sections that follow. The children's responses, which constitute the bulk of Study II data, were examined in two ways, both related to perceived differences between churches and teachers in reward usage. The first (original grouping) involved assigning churches to either a high or low reward use category based on Dr. Daniels' initial assessment of each church's current practice and general orientation toward the use of rewards. A "second grouping" was based on the actual attitudes and practices reported by the teachers involved in the study. The need for the second grouping became clear when it was found that the attitudes and practices of individual teachers did not always conform to the general philosophy of the church. That is, based on their responses, some teachers from so-called "high reward" churches were themselves rather low users of rewards, and, conversely, some teachers from the "low reward" churches proved to be rather high users of rewards.

Teacher responses

The teachers' responses to the open-ended questions on the survey form (Appendix C-2) and questionnaire (Appendix C-3) are summarized in Appendix D-4. The teachers' responses to the one objective item on the questionnaire and their evaluations of the students in their classes are included in Appendix D-7 (see the explanatory note to Appendix D, page 82, regarding these data).

Regardless of assigned reward category, teacher responses to questions concerning curriculum, main points covered, time utilization, and feelings about the use of rewards were generally similar and responses to points emphasized in class were quite diverse.

All of the churches in this study used materials from a single publishing company for their entire church-wide program. Four of the five churches used Standard Publishing Company's curriculum materials. The fifth church used curriculum materials published by Sweet Publishing Company. The main points covered were generally similar across churches. The Standard curriculum included the Ten Commandments, the Psalms, and the life of Christ. One teacher included a film series on the history of the church. One began with the Ten Commandments and had moved on to the Psalms. One teacher began with the life of Christ and had moved on to the Ten Commandments. The Sweet curriculum included "Creation" and "The Origin of the Bible."

The things emphasized by the teachers varied widely: the importance of bringing Bibles to Church, stressing how Jesus wants us to live, the need for rules to live by, faith, the truth of the Bible ("If God says it, it's true."), the plan of salvation, Bible drills and other memory work, attendance, and discipline. One teacher emphasized the importance of relating the children's life styles to those of Biblical times, why Jesus Christ came to earth, and what He meant to the children. One teacher, having difficulty with classroom conduct, emphasized the importance of proper treatment of other people and commented on how disrespectful and rude her class was.

The bulk of class time was used for Bible stories and moral lessons. Only one church occasionally used time for crafts. Class ceremonies were kept to a maximum of five to ten minutes. Time for informal discussion was included in five of the six classes.

There were no negative feelings expressed about the use of rewards. One teacher felt that although the students enjoyed rewards, they were not effective in improving attendance. Another felt that rewards were effective for improving attendance, if used sparingly. Most felt rewards were okay if not abused or emphasized more than learning. One teacher gave gifts to the class as a whole to prevent individual children from feeling "left-out."

Rewards were used in four of the six classes. This represents a somewhat higher proportion of reward usage for this denomination than was found in Study I. Whether this difference reflects normal within-denomination variability between churches or was due to the fact that the researcher worked directly and closely with the teachers in Study II is not clear. Rewards mainly took the form of parties at the end of the term or for holidays. One teacher said she would like to use rewards but never had the confidence to set up a reward schedule. A punishment system was used in one classroom to determine eligibility to attend parties. If a child's name was placed on the board for discipline problems three times during the term, he/she was not allowed to attend the party at the end.

Original Grouping. In the original grouping, teachers from Churches A, C, and E were in the low reward group and teachers from Churches B and D were in the high reward group.

When asked what they would do if given a large sum of money for their class, most teachers reported that it would be used for equipment and materials. It is interesting to note that two of the three teachers in the designated, "low reward" group said they would buy rewards with the money. Those in the "high reward" group did not mention rewards.

Second Grouping. The second grouping of churches was based on the use of rewards as reported by the teachers. (See Appendix E-1). In the regrouping, Churches A and E were reassigned from low to high reward, Church D was reassigned from high to low reward, Church C remained in the low reward group and Church B remained in the high reward group.

When asked to rate their students as learners on a 5-point scale, teachers from the high reward churches gave higher ratings (mean = 4.04) than low-reward teachers (mean = 3.62) (see Appendix E-2).

Student Responses

The target group of subjects for this study was 4th graders. Churches A and C had classes with 3rd and 4th grades combined and Church D had 4th, 5th, and 6th grades combined. Questionnaires were distributed to all students so that none would feel excluded. A total of 46 students participated; there were 31 4th graders, and an additional 15 3rd, 5th, and 6th graders. Initially, it was planned that the additional 3rd, 5th, and 6th grade children would be excluded from the analysis of the data because of differences in maturity of these children relative to 4th graders. After comparing responses, the additional children were included because age did not appear to

alter the results. In the original grouping, the high reward group consisted of eight 5th and 6th graders and 17 4th graders; the low reward group consisted of nine 3rd graders and 14 4th graders. In the second grouping, there were six 3rd graders and 21 4th graders in the high reward group; there were three 3rd graders, eight 5th and 6th graders, and ten 4th graders in the low reward group. (See Appendix E-3). Thus, the original grouping had somewhat more mature children in the high reward group than in the low reward group. The second grouping had the effect of shifting the more mature students to the low reward group and assigning third graders to both groups, making for greater maturity in the low reward group.

Original Grouping. There were few significant differences between the churches used in the original grouping of low and high reward users. One difference was found in the reasons students gave for not bringing visitors to church with them. (See Appendix E-4). Children from high reward churches indicated that they did not bring visitors because the people they invited were unable to come. Children from the low reward churches, on the other hand, indicated that they did not bring visitors because they were unable to invite them or could not manage to bring them ($\chi^2 = 10.64$, $df = 1$, $p = .01$). This result suggests that children from more reward oriented churches may have made a greater effort to bring visitors to class.

Another difference was found when students were asked how long they had been attending this church. The majority in the low reward group (14 of 23) had attended for five or more years. In the high reward group, the majority (18 of 25) had attended for less than five

years (see Appendix E-5). Thus, although the reasons for it are not clear, long-term attendance appears to be associated with low-reward usage.

When consideration was restricted to 4th grade children only, the difference in attendance between the low reward group and the high reward group became magnified. This is interesting because the 3rd graders found in the low reward group increased the number of students attending less than five years, as could be expected due to their younger age level. However, 5th and 6th graders found in the high reward group also increased the number of students attending less than five years (see Appendix E-6).

The students in the low reward group were able to recall more of the lesson material than those in the high reward group. In the low reward group, 23 students listed a total of 104 items (mean = 4.52 items per child). In the high reward group, 25 students listed 72 items (mean = 2.88 items per child). This difference was found also at the extreme ends of the distribution. For example, in the low reward group there were 8 students who recalled three or fewer items; the high reward group had 13 students who recalled three or fewer items. The low reward group had 7 students who recalled 7 or more items, whereas the high reward group had only 2 students who could recall 7 or more items (see Appendix E-7). The 8 students who recalled three or fewer items in the low reward group listed a total of 11 items, compared to a total of 8 items listed by the 13 students in the high reward group. The 7 students in the low reward group who recalled 7 or more items listed 59 items, compared to a total of 20

items listed by the 2 students in the high reward group (see Appendix E-8).

When asked to indicate what last week's lesson was about, the high reward group had more children who could not remember the lesson while the low reward group had more absentees (see Appendix E-9).

Second Grouping. When asked about last weeks' lesson, children in the high reward group were able to recall more lesson material than those in the low reward group (see Appendix E-10). In the high reward group, 27 students listed 119 items (mean = 4.65 items per student). In the low reward group 21 students listed 57 items (mean = 2.72 items per student). In this grouping students were not equally distributed in the top and bottom 30%. There were 18 students from the high reward group in the top and bottom 30% compared to 12 in the low reward group. The 10 students in the high reward group that were in the bottom 30% (≤ 3 items) listed 9 items, compared to the 11 students from the low reward group who listed 10 items. The 8 students in the high reward group that fell into the top 30% (≥ 7 items) listed 70 items, compared to the 9 items listed by 1 student in the top 30% in the low reward group (see Appendices E-11 and E-12).

Moral Judgment

Moral judgment was assessed in terms of responses to the six moral judgment stories, three with positive intent and negative outcome, and three with negative intent and positive outcome (see Appendix C-4). The children were asked to decide if the person in the story was good or bad and tell why. Inspection of responses to individual stories revealed the same general pattern of responses.

Thus, all six stories were analyzed as a group rather than individually.

Original Grouping. It was found that all students made significantly more mature (intention-based) judgments than less mature (consequence-based) judgments ($\chi^2 = 24.5$, $df = 1$, $p = .001$). The high reward group made significantly more intention-based than consequence-based judgments ($\chi^2 = 23.4$, $df = 1$, $p = .001$), but this difference was not significant for the low-reward group.

The low reward group included third graders and the third graders made more consequence-based responses. Fifth and sixth graders were included in the high reward group and these children made more intention-based responses. This may explain why the low reward group's intention-based responses were not significantly greater than their consequence-based responses (see Appendix E-13).

When analysis was restricted to 4th graders only, both the low and high reward groups had more intention-based than consequence-based responses (see Appendix E-14).

Second Grouping. With the second grouping, the trend was basically the same as the original grouping except the low group had more appropriate answers than they did in the original grouping. This is thought to be due to the additional 5th and 6th graders that this grouping placed in the low reward category. Both groups still picked more appropriate answers than inappropriate. It is interesting to look at the differences in the 4th graders with this grouping. In the original grouping, the 4th graders had about twice as many appropriate answers in both the high and low reward groups. In the

second grouping, the low group had the same number of intention-based as consequence-based responses. The high reward group had almost 2/3rds more appropriate responses. (See Appendix E-15).

Parent Responses

Original Grouping. Regardless of reward grouping, parents seemed to agree that the church was having a good effect on their child's life at home. Parents of children in the low reward group reported that the predominant effect was in terms of personal growth and moral development. Parents of children in the high reward group on the other hand, reported the value of the church's influence in terms of church related activities as well as personal growth and moral development.

When asked what good influences the church was having on their child, parents of the low reward group emphasized discipline, being around other Christians, and attractive programs whereas the high reward group parents emphasized religious training and treatment of other people.

Parents of both groups seemed to think the church was having about the right amount of influence in their children's lives. However, this was much more the case among parents of children from the high reward group.

Second Grouping. The only difference found as a result of the second grouping was on the question dealing with the church's good influences. The new low reward group parents were equally divided in their responses between religious training, etc., and discipline,

etc., whereas the high group parents shifted to a predominance of responses in the discipline, etc., category.

Summary and Conclusion

Study I confirmed that rewards were being used rather extensively by most churches regardless of denomination or size. Rewards were found to be used with all age groups, though type of reward varied with age. For example, food and toys were used mainly with pre-schoolers while social types of rewards were used mainly with older groups. Rewards were used primarily in Sunday School programs for fun, fellowship and treats.

Study II revealed that the attitudes and practices of individual teachers did not always conform to the general philosophy of the church. Two of the three teachers in the designated low-reward group reported using rewards and would buy rewards if given a large sum of money. As a result of this inconsistency, a second grouping was devised based on teacher attitude and actual reward usage.

Most teachers used a common curriculum but the points they emphasized varied. The bulk of class time was spent on Bible stories and moral lessons. No negative feelings about rewards were expressed. Most teachers felt that rewards were okay if not over-used or allowed to become the main emphasis.

There were few differences found between the responses of the children as a function of reward grouping. In the original grouping, children from reward oriented churches were more likely to make a greater effort to bring visitors. Children from low reward churches attended the same church for a longer period of time and could

remember more lesson material. In the second grouping, children from the high reward group recalled more lesson material than those in the low reward group.

Overall, the students made more intention-based judgments than consequence-based judgments on moral judgment stories. The number of intention-based judgments was not significantly greater than consequence-based judgments in the low reward group, as was the case in the high reward group. However, an age factor may have produced the results more than rewards since only the low reward group included 3rd graders.

Most parents agreed the church was having a good effect on their children's lives at home and was having about the right amount of effect.

We can safely conclude from these two studies that material rewards are being used rather widely in religious programs. The effects of reward usage, on the other hand, are difficult to determine from these studies. The teachers of the churches included in the second study did not appear to differ in any fundamental way in their attitudes toward or usage of rewards. Therefore, while Study II produced some interesting results, summarized here, further study will be needed before conclusions concerning the effects of reward usage in religious programs can safely be drawn. It seems important that future research first establish a clear-cut difference in reward usage between the churches that participate in the study. This may require the use of churches of differing basic philosophies (denominations), which would add a complicating factor to the problem.

It is also suggested that the use of a few large churches, rather than several small churches, would provide a larger sample size and more consistency within groups, which would be helpful from a methodological standpoint.

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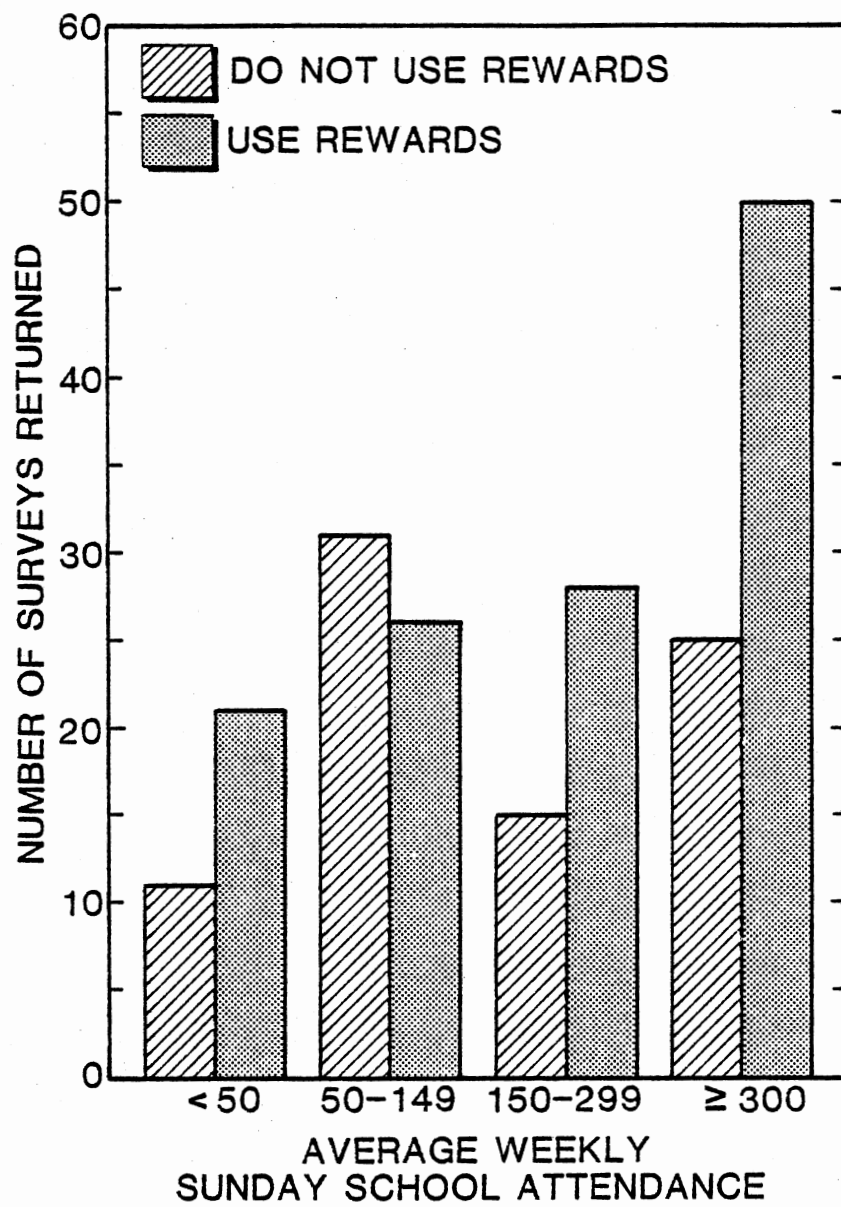
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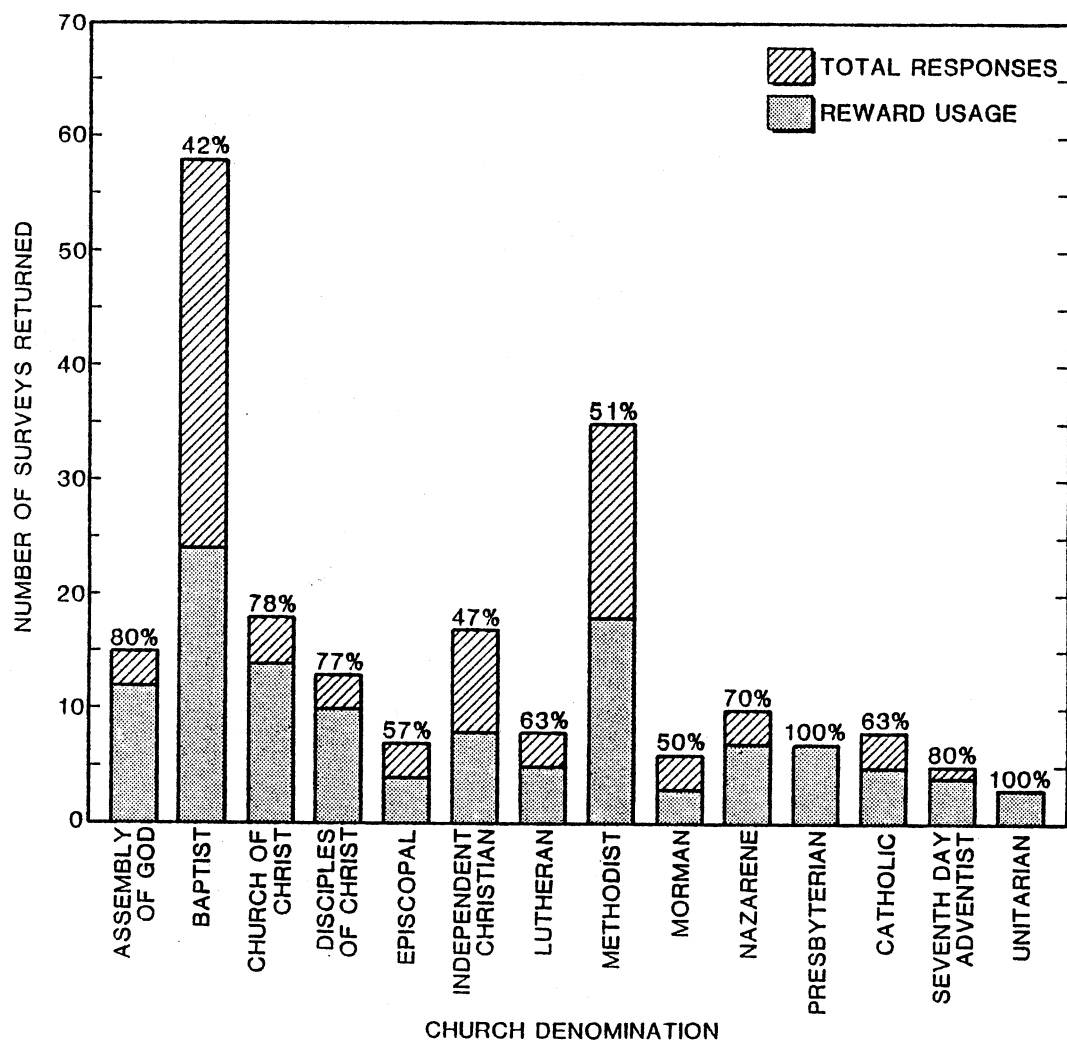
Figure Captions

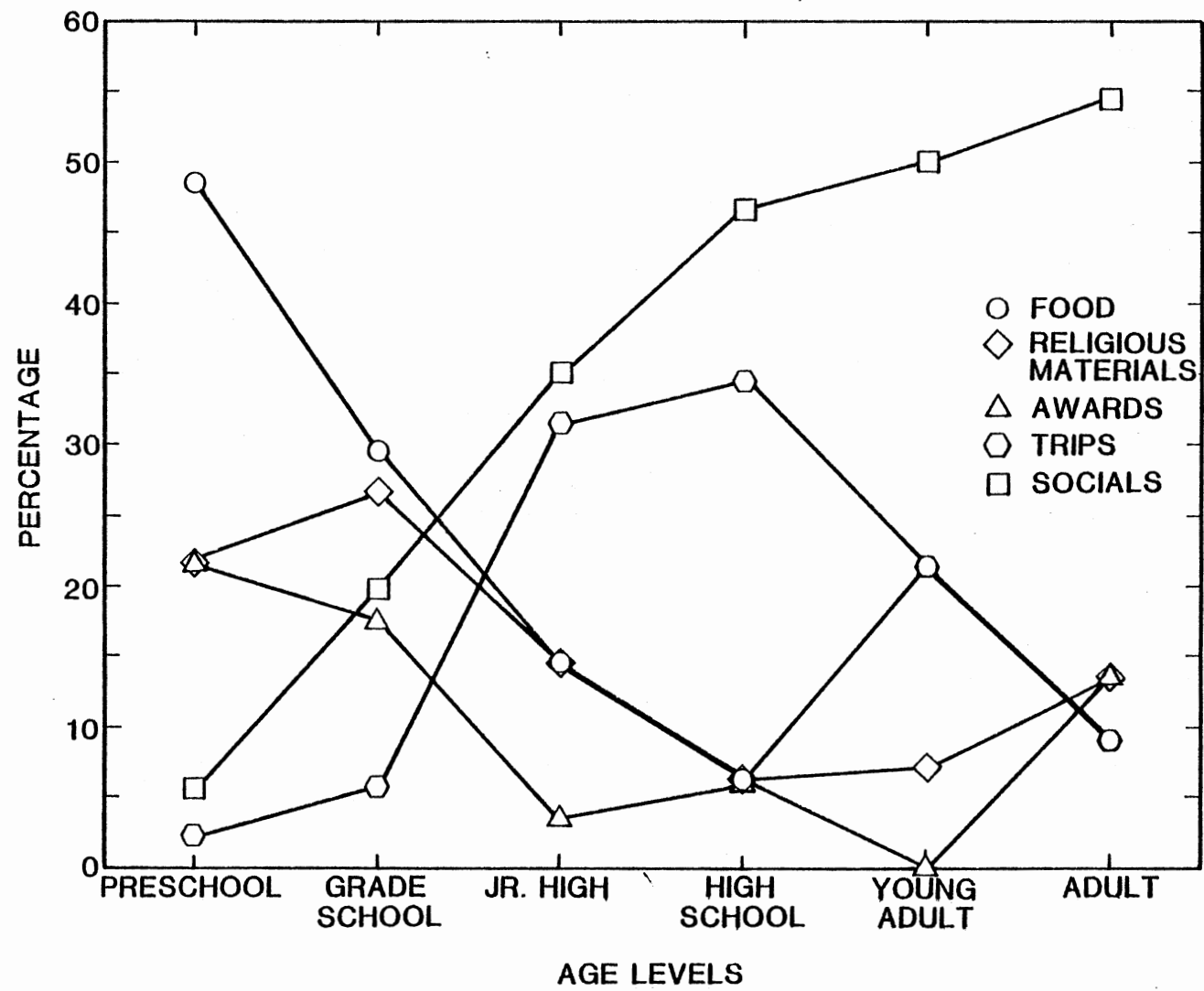
Figure 1. Numbers of teachers reporting use of rewards and numbers reporting non-use of rewards as a function of Sunday School size.

Figure 2. Numbers of teacher surveys returned and numbers reporting reward usage for each denomination. The percentages shown above the columns indicate the proportion of reward returns for that denomination.

Figure 3. Principal types of rewards used as a function of the age level of the group being rewarded. The points on the curves reflect percentage of total rewards for that age level. For example, Food and Toys comprised 48.86% of all rewards used with preschoolers.







APPENDIX A

STATEMENT OF METHOD AND PROCEDURE
USED FOR LITERATURE REVIEW

APPENDIX A

STATEMENT OF METHOD AND PROCEDURE

USED FOR LITERATURE REVIEW

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APPENDIX A-1

In attempting to review the literature on the effects of rewards in church programs, we quickly came to the conclusion that not much is known about something that potentially is very important. The literature search produced so few studies that proved to be fruitful and germane to the problem at hand that these could be reviewed easily in the introductory section of the manuscript portion of the thesis.

The purpose of this appendix, given the paucity of research studies located, is not to review previous work on this problem but merely to describe the manner in which the literature search was conducted in order that the reader might judge its adequacy. Briefly, the search was conducted during the period from 1978 to 1980, and consisted of three separate attempts to locate relevant literature.

The first of these efforts was a general search of the Psychological Abstracts and the Education Index. This search was conducted by means of the traditional hand search method and by means of an on-line computer search (Biographic Retrieval System). The hand search covered the period from 1970 to 1979, and the computer search included all of the material available in storage, roughly the past 12 years up to the present time.

The second phase of the search was restricted specifically to religious sources. These consisted of three bibliographic sources: the Catholic Periodical Literature Index, Index of Religious Periodical Literature, and Religion and Theology Abstracts. These sources were hand searched in the period from 1970 to 1979. In

addition, recent volumes of Religious Education and the Journal for Psychology and Theology were also hand searched in the years from 1975 to 1979. Finally, a search was made of Strommen's (1971) Research on Religious Development: A Comprehensive Handbook.

The third and final phase of the search consisted of contacting several knowledgeable professionals in the field of religion. Dr. John Rusco, a member of the thesis committee and an ordained Methodist minister, suggested the names of four men: Dr. Blaine Fister, National Council of Churches; Professor David S. Steward, Pacific School of Religion; Professor John H. Westerhoff, Duke University Divinity School; and Professor D. Campbell Wyckoff, Princeton Theological Seminary. A letter (see Appendix B-1) describing the study and appealing for help in locating relevant literature was sent to each of these men. Professors Wyckoff and Westerhoff independently recommended that another person, Professor John H. Peatling, Union College Character Research Center, Schenectady, New York, also be contacted; a similar letter was sent to Dr. Peatling. Most, but not all, of these men responded to the letter. Those who did were consistent in expressing interest in the study, and in not being aware of any relevant research that had been overlooked.

The preliminary bibliography that resulted from the search is presented in Appendix A-2. The purpose of including this bibliography is to provide some possible help to those who wish to conduct future research in this area, and to give the curious reader the results of the search effort. By way of caution, however, those who examine Appendix A-2 will find that the majority of reference citations on

the list were drawn from the technical literature of psychology and pertain mainly to the effects of material rewards on intrinsic motivation.

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APPENDIX A-2

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CORRESPONDENCE

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APPENDIX B-1

Letter to Resource People

Dear

I am writing to ask your help in locating published research or scholarly articles dealing with the use of material rewards in church programs. During the past several years I have been actively studying the effects of material rewards in a variety of laboratory tasks and situations. For decades, particularly in this country, social scientists and the general public alike have viewed rewards as "good things" that can only enhance performance and motivation--and the greater the reward, the better the performance. Our own research, and that of a few other investigators, has led us to question this view of rewards. It appears that the obvious benefits of rewards are being purchased at the price of some not-so-obvious "side effects". It is these hidden costs or detrimental effects of reward that have fascinated me and my colleagues. Put briefly, rewards seem to have their greatest adverse influence on performance and motivation in tasks requiring flexibility, creativity, and complex cognitive functioning in general.

As part of her thesis research, Elizabeth Batchelder is now attempting to extend our inquiry into the real-life context of the church. Ms. Batchelder's interest in this problem stems in part from her undergraduate training in Christian Education.

Most pastors and others involved in the Christian Education programs of the church, of course, place a greater emphasis on spiritual and social rewards than on material rewards, and many even dislike the concept of "rewards". Nevertheless, many churches today are using a variety of awards, and other tangible materials to foster their religious programs. These may be directly related to the religious program itself, such as a Bible; or they may be indirectly related, such as attendance pins; or they may be quite unrelated, such as a trip to Disney World. These materials and incentives have been used in a variety of ways: as aids in recruiting new members, to enhance attendance, for recognition of achievement, or simply to help produce desirable attitudes and behaviors. Our research question is simply whether the widespread use of these materials within church programs may interfere with the transmission of those attitudes, values, and beliefs that constitute the raison d'etre of the program itself.

Ms. Batchelder has attempted to round up the technical literature on the use of rewards in church programs and has come up empty-handed. Her search has included a review of the Catholic Periodical Literature Index, Index of Religious Periodical Literature, Religion and Theology Abstracts, Psychological Abstracts, an ERIC search, recent volumes of Religious Education and Journal for Psychology and Theology, and Stronmen's Research on Religious Development: A Comprehensive Handbook. Although there appears to be considerable use of reward/award materials in church programs, there does not appear to have been any study made of the effects of doing so.

Dr. John Rusco, a Methodist minister and director of the Methodist Student Center here in town, suggested that you might be able to help us. Dr. Rusco holds an appointment in our department and is serving as a member of Ms. Batchelder's thesis committee. Any references that you could put us onto dealing with the use of rewards in the church would be most appreciatively received.

Very truly yours,

John C. McCullers, Ph.D.
Professor of Family Relations
and Child Development
Professor of Psychology

APPENDIX B-2

Letter to Study I Ministers

Dear

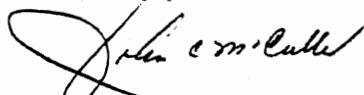
For the past several years, we have been studying the effects of material rewards on children and adults in a variety of laboratory tasks and situations. Related to this, and as a part of her thesis research, Elizabeth Batchelder has chosen to examine the effects of rewards in the real-life context of church programs. Miss Batchelder's interest in this problem comes in part from her graduate studies here in Family Relations and Child Development and in part from her undergraduate training in Christian Education. The purpose of this letter is to introduce Miss Batchelder and to request your assistance in providing some information about the use of rewards in your church.

Many churches are using awards, rewards and other types of tangible materials to foster their religious programs. These rewards may be directly related to the religious program itself, such as a Bible or they may be indirectly related such as attendance pins, or they may be rather unrelated such as a trip to Six Flags. These awards/rewards have been used in many ways: as aids in recruiting new members, to enhance attendance, for recognition of achievement, or simply to help produce desirable behaviors and attitudes.

We have prepared a simple survey form that can be used to indicate what types of rewards are currently being used with various groups. We recognize that the church offers important intangible rewards of both a spiritual and social nature but, for the present project, the term "reward" refers only to material rewards.

Through this project we hope to learn something about the use of rewards in church programs and their effectiveness in enhancing the church's spiritual and educational goals. We would appreciate your participation and would be happy to share our findings with you. If you have any questions after visiting with Miss Batchelder, please don't hesitate to give me a call at 624-5061.

Sincerely yours,



John C. McCullers
Professor of Family Relations
and Child Development
Professor of Psychology

APPENDIX B-3

Letter to Study II Ministers

Dear

For several years, we have been studying the effects of material rewards on children and adults in a variety of laboratory tasks and situations. Related to this, and as a part of her thesis research, Elizabeth Batchelder has chosen to examine the effects of rewards in the real-life context of church programs. Miss Batchelder's interest in this program comes in part from her graduate studies here in Family Relations and Child Development and in part from her undergraduate training in Christian Education. The purpose of this letter is to request your assistance and cooperation in this project.

We recognize that the church offers important intangible rewards of both a spiritual and social nature, but, for the present project, our interest is in material rewards. Many churches today use awards and other tangible materials to foster their religious programs. These may be directly related to the religious program itself, such as Bibles; they may be indirectly related, such as attendance pins; or they may be unrelated, such as trips to Six Flags. These awards have been used for many purposes to aid in recruiting new members, to enhance attendance, to recognize achievement, or simply to help promote desirable behaviors and attitudes.

Miss Batchelder has completed a preliminary study of the use of rewards by the churches of Stillwater. We now know that rewards are used rather extensively across a wide age range by churches of different denominations, size, budget levels, and the like. We would now like to know how the use of rewards may relate, for better or worse, to the church's spiritual and educational goals. Briefly, we would like to visit your fourth-grade level Sunday School class, talk to the children and the teachers, and later visit with some of the parents. We would hope to learn something about the children's attitudes, motivation, knowledge, and behavior as these relate to the goals of the church school program. Apart from a brief visit with the teachers and parents, we could observe and gather the necessary information during a single Sunday morning class period.

Miss Batchelder will call and make an appointment to visit with you in the next few days to explain the study in more detail and answer any questions you may have. We would appreciate your participation and would be happy to share our findings with you. If you have any additional questions after visiting with Miss Batchelder, please don't hesitate to write or phone me at 405/624-5061.

Sincerely,

John C. McCullers
Professor of Family Relations
and Child Development
Professor of Psychology

APPENDIX C

QUESTIONNAIRES

APPENDIX C

QUESTIONNAIRES

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APPENDIX C-1

Study I Minister Interview Form

Name

Church

Total enrollment

Ave S.S. attendance

Ave Church attendance

Pledge

C.E. Budget

Comments

APPENDIX C-2

Study I Teacher Survey Form

Instructions: Dear teacher/coordinator:

For your class or group, please write down all of the material rewards that are used under the appropriate category (column head). Specific examples are given in parentheses under each heading. If you use a reward/award that does not fit the category heads, just add a category as appropriate on the back. The last four columns are self-explanatory. The examples in parentheses are merely suggestions. Use whatever terms best describe your situation.

Type of Reward						How often used (yearly, weekly)	For what purpose (Promotion, discipline)	In what program(s) (youth meetings, Sunday School)	Effectiveness (Very successful, no good)
Food & Toys (candy, trinkets)	Religious Materials (Bibles, religious art, music)	Awards (medals, pins, certificates)	Trips (out-of-town outings)	Social Functions (Dinners, in-town outings)	Large Items (Automobiles, bicycles)				

What is your general feeling about the use of rewards in church programs? Your comments about what rewards and why they are used, and any comments about why rewards are not used would be helpful.

Age Group: _____ Average Attendance: _____

Teacher/Coordinator: _____

APPENDIX C-3

Study II Teacher Questionnaire

NAME: _____ DATE: _____

CHURCH: _____ CLASS: _____

1. How many weeks has this class met?
2. Describe the type of curriculum you use. For instance, is it part of a church-wide series, one you've written yourself, or do you plan lessons week to week?
3. What have been the main points covered in the curriculum so far this year?
4. List the things (which may or may not be emphasized and stressed in the curriculum) you have emphasized this year in Sunday School (this could be factual information or moral).

<u>Class Members.</u>	<u>Sex</u>	<u>Attendance</u>	<u>Enjoyment</u>	<u>Learner</u>	<u>Conduct</u>
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

9. If the church made a large amount of money, say, \$1,000, available to you to improve your Sunday School Class, how would you use it? Why?

10. What are your overall feelings about using gifts/rewards in church programs?

APPENDIX C-4

Study II Experimenter's Questionnaire for Students

Preliminary Instructions

There are no right or wrong answers to these questions. No one in this church or in your family will read your answers - not your teacher, your minister, or your parents. It will be tempting to see what your friend has answered. If you would like to know, please wait until after the class is over. We want to know what you really think and feel -- not what you think the right answer is.

Although it will be tempting, I would like to remind the teacher and students not to give each other clues or comment on questions. We will have time at the end of the questionnaire to make comments and ask questions.

Each person should have an answer page. After I read each question I will give you time to fill in your answer. Are there any questions? Let's begin.

1. How long have you been coming to Sunday School here?
2. Do you like to come to Sunday School? Yes, no.
3. People come to church for different reasons, we would like to know why you come to Sunday School? (Pick the one that's most important.)

to be with friends?
my parents make me
to learn about God
to receive an award or gift
because you're supposed to
to win a contest
other: _____

(If you have some other reason for coming that I haven't listed,
please write that in.)

4. If it was your choice to make, and if you could do anything you wanted to, what would you do next Sunday morning?
5. Do you ever bring someone to Sunday School who is not a member here?

never
hardly ever
once in awhile
fairly often
very often

Why?

6. Do you read your lesson book or Bible during the week?

never
hardly ever
once in awhile
fairly often
very often

Why?

7. What was last week's lesson about?

8. We are interested in knowing what you've learned so far this year, so would you list everything that you can think of that you have learned in this class (in any order that they come to mind).

9. If you were the teacher, what would you do to make this a better class?

Please listen carefully to the following stories. After each story I will ask some questions.

1. (Tape: Dave was playing ball and his ball rolled away from him. Kevin wanted to help Dave, so he threw the ball back to him. But when Kevin threw the ball back it hit Dave in the head and hurt him.)

Was Kevin good or bad? Why? How good/bad?

2. (Tape: Mary and Sue were walking down the sidewalk. Mary tried to push Sue into a mud puddle. But when she pushed her, Mary pushed Sue out of the way of a bicycle coming down the sidewalk.)

Was Mary good or bad? Why? How good/bad?

3. (Tape: One day it was raining so John couldn't play outside. He thought it would be fun to wear his new shoes. When his mother drove up in the car with groceries to bring in, he decided to help. As John was bringing in the groceries he stepped in a mud puddle and got his new shoes all muddy.)

Was John good or bad? Why? How good/bad?

4. (Tape: Mike was playing in his room. He was feeling mad and decided to mess up his toys. He dumped the toy box onto the floor. His mother came and said, "I was just going to clean out the toy box and now you have the job half finished. Thank you, Mike")

Was Mike good or bad? Why? How good/bad?

5. (Tape: Larry asked a friend to play store with him. But the boy was building a tower and he said, "I want to finish my tower first; do you want to help?" So Larry helped the boy build the tower. But when Larry added a block to the tower, his had slipped and knocked the whole tower down.)

Was Larry good or bad? Why? How good/bad?

6. (Tape: Carla wanted to get Angela in trouble, so one day Carla took one of Angela's books off the shelf. She was going to tear the pages in it. Just as Carla opened the book, Angela said, "I see you found my new book. I've been looking for it. Thanks.")

Was Carla good or bad? Why? How good/bad?

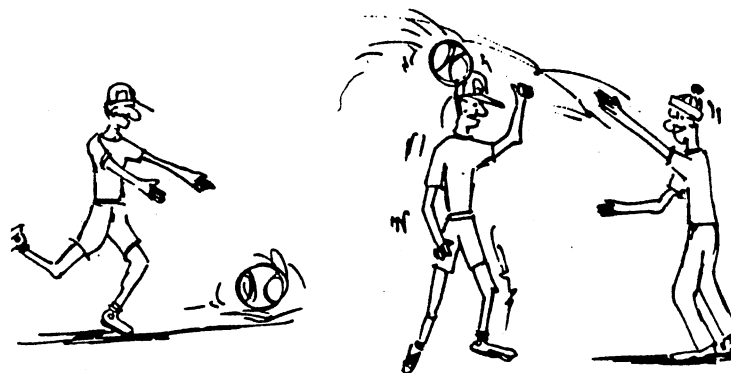
Please be sure your name is on your paper. Thank you for answering these questions.

Conclusion:

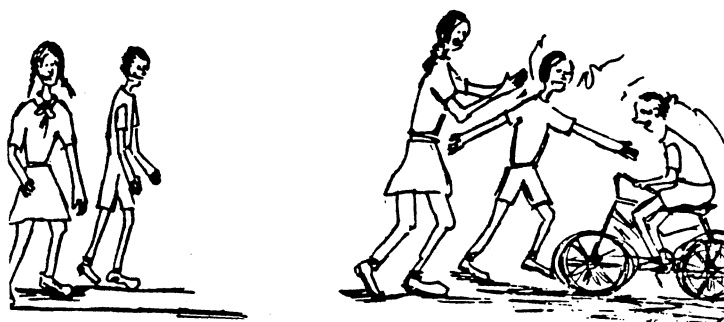
How many think they will be home this afternoon? I will be calling a few of your moms to ask them a few questions. I will not be telling them what I think or what you answered on your papers. I just want to let the parents tell what they think about some things.

(The following pictures depict each of the moral judgment stories used in this study. They were reduced from 11 X 8 transparencies).

Story 1



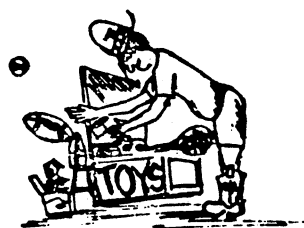
Story 2



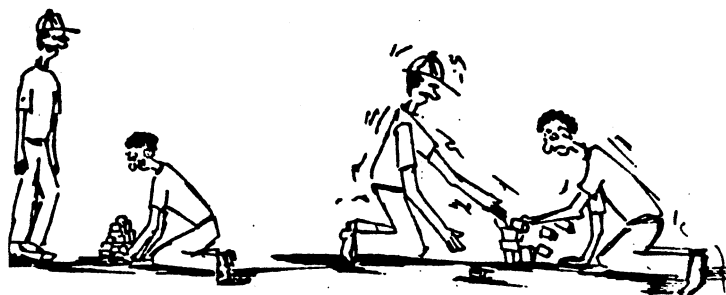
Story 3



Story 4



Story 5



Story 6



APPENDIX C-5

Study II Student Response Form

NAME: _____ AGE: _____
CHURCH: _____ PHONE: _____

1. _____

2. _____ yes

_____ no

3. _____ to be with friends

_____ my parents make me

_____ to learn about God

_____ to receive an award or gift

_____ because you're supposed to

_____ to win a contest

_____ other: _____

4. _____

5. _____ never

_____ hardly ever

_____ once in awhile

_____ fairly often

_____ often

Why? _____

6. ____ never
____ hardly ever
____ once in awhile
____ fairly often
____ very often

Why? _____

7. _____

8. 1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____

9. _____

STORIES

1. ____good

____bad

Why? _____

How good/bad? _____

very good

good

alittle good

bad

very bad

2. ____good

____bad

Why? _____

How good/bad? _____

very good

good

alittle good

bad

very bad

3. ____good

____bad

Why? _____

How good/bad? _____

very good

good

alittle good

bad

very bad

4. ____good

____bad

Why? _____

How good/bad? _____

very good

good

alittle good

bad

very bad

5. ____good

____bad

Why? _____

How good/bad? _____

very good

good

alittle good

bad

very bad

6. ____ good

____ bad

Why? _____

How good/bad? _____

very good

good

alittle good
and
alittle bad

bad

very bad

APPENDIX C-6

Study II Parent Interview Schedule

1. What types of things do you see at home that makes you believe the church is having an effect on your child?
2. Does your child talk about Sunday School? Does he read his lesson book, read his Bible, or pray at home?
3. What types of things do you do at home that you believe is affecting your child's religious development?
4. Do you feel like the church is having a good influence on your child? If so, what are some of the good influences?
5. Are there any bad influences from church experience? Is there anything your child has picked up that you wish he hadn't? What are some of these things?
6. Do you believe the church is having the right amount of effect too much, or not enough?

APPENDIX D

DATA

APPENDIX D

DATA

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APPENDIX D-1

STUDY I: TEACHER SURVEY DATA
FOR INDIVIDUAL CHURCHES

Church	Average Sunday School Attendance	Denomination	Total Number of Returns	Number Using Reward
1	< 50	Baptist	3	3
2	< 50	Catholic	4	2
3	< 50	Episcopal	7	4
4	< 50	Lutheran	7	4
5	< 50	Methodist	4	4
6	< 50	Methodist	2	0
7	< 50	Nazarene	2	1
8	< 50	Unitarian	3	3
9	50-149	Assembly of God	7	4
10	50-149	Baptist	12	1
11	50-149	Baptist	7	1
12	50-149	Christian	6	2
13	50-149	Christian	11	6
14	50-149	Lutheran	1	1
15	50-149	Methodist	1	1
16	50-149	Nazarene	8	6
17	50-149	Seventh Day Adventist	5	4
18	150-299	Assembly of God	8	8
19	150-299	Baptist	4	3
20	150-299	Catholic	4	3
21	150-299	Church of Christ	2	0
22	150-299	Methodist	13	4
23	150-299	Mormon	6	3
24	150-299	Presbyterian	7	7
25	≥ 300	Baptist	6	1
26	≥ 300	Baptist	17	10
27	≥ 300	Baptist	8	5
28	≥ 300	Church of Christ	16	14
29	≥ 300	Disciples of Christ	13	10
30	≥ 300	Methodist	15	9

APPENDIX D-2

STUDY I: PERCENTAGES OF TOTAL SAMPLE RESPONSES
AND REWARD RESPONSES BY DENOMINATION^a

Denomination	Surveys Returned as Proportion of Total Sample	Proportion of Total Reward Responses
Assembly of God	7.18	9.68
Baptist	27.27	19.35
Church of Christ	8.61	11.29
Disciples of Christ	6.22	8.06
Episcopal	3.34	3.23
Christian	8.13	6.45
Lutheran	3.83	4.03
Methodist	16.75	14.52
Mormon	2.87	2.42
Nazarene	4.78	4.55
Presbyterian	3.35	5.65
Catholic	3.82	4.03
Seventh Day Adventist	2.39	3.23
Unitarian	1.44	2.42

^aColumn 1 presents the proportion of the total sample that each denomination represents, and Column 2 gives each denomination's proportion of the total reward returns. For example, Assembly of God returns comprised 7.18% of the total returns and 9.68% of the returns indicating use of rewards.

APPENDIX D-3

STUDY I: PERCENT OF TYPE OF REWARD
USE BY AGE LEVEL^a

Age Group	Type of Reward				
	Food & Toys	Religious Materials	Awards	Trips	Socials
Preschool	33.08	19.00	26.39	3.57	4.10
Gradeschool	46.96	55.00	51.39	21.43	33.61
Jr. High	6.15	8.00	2.78	30.36	15.57
High School	1.54	2.00	2.78	19.64	12.30
Young Adult	4.62	2.00	0	10.71	11.48
Adult	3.08	6.00	8.33	7.14	19.67
Total Program	<u>4.62</u> 100.00	<u>8.00</u> 100.00	<u>8.33</u> 100.00	<u>7.14</u> 100.00	<u>3.28</u> 100.00
Percent of Total Reward Response	27	21	15	12	25

^aThe upper part of the table shows reward usage by type of reward and age level. For example, 33.08% of Food and Toys rewards were used at the Preschool level. The bottom row indicates, for example, that Food and Toys comprised 27% of the total rewards used.

Explanatory Note for Study II Appendices

The following appendices contain data for Study II. The purpose of this note is to clarify these appendices for the reader.

Appendix D-4 contains individual teacher responses to the open-ended questions on the Teacher Questionnaire (Appendix C-3). Responses to the objective questions, (questions 1 and 8) are tabulated in Appendix D-7. Question 8, in particular, asked for teacher evaluations of specific students. The responses to this question are tabulated according to the specific child being evaluated in Appendix D-7. The last row, labelled "Rewards", summarizes teacher responses to the Teacher Survey Form (Appendix C-2).

Appendix D-5 contains the individual student responses to the open-ended questions (see Study II Experimenter's Questionnaire for Students, Appendix C-4). Responses are grouped for coding and are reported along with individual responses to the objective questions in Appendix D-7.

Appendix D-6 contains the parent responses to the Study II Parent Interview Schedule (Appendix C-6) grouped by code. Coded parent responses are also presented in Appendix D-7, and related to the parent's individual child, as was done in the case of teacher evaluations.

Appendix D-7 presents a compilation of information obtained for individual students. Each column represents an individual child. Child "A1", for example, was a female fourth grader from Church "A". Remember that for Church "D", the girls and the

boys were taught by different teachers. The first six rows contain teacher evaluations (see Appendix C-3 for teacher questionnaire) of individual children; the last seven rows contain parent responses to questions (see Appendix C-6 for parent questions) concerning their children; student responses (see Appendix C-4 for student questions) lie in between teacher and parent responses. Single letters or numbers mean that the question was answered with specific objective answers. For example, questions 5 and 6 in Appendix C-4 list five alternatives: never, hardly ever, once-in-awhile, fairly often, very often. The first objective answer (never) was coded "A"; the second (hardly ever), "B"; the third (once-in-awhile), "C"; etc. All open-ended questions are grouped by code in Appendix D-5 for student responses and in Appendix D-6 for parent responses. Numerals identify the exact response made within a code. For example, the designation "B2" means that the person gave the second response listed within code group "B" in either Appendix D-5 (if a child response) or D-6 (if a parent response).

APPENDIX D-4

Teacher Responses

Questions	Church A	Church C	Church E	Church B	Church D	
Curriculum	Standard	Standard	Standard	Sweet	Standard	Standard
Main Points	10 Commandments Who have rules Putting God first Respecting God's name A special day for God Love your parents Every life is important God's plan for marriage	File Series Patriarchal Mosaic Christian Plan of Redemption Church History 4 of 10 Commandments	Ten Commandments Psalms	Where we get the Bible Creation Adam & Eve	Relating their life and life style now as compared with life styles during the New Testament time. The purpose of Christ Jesus & what he means to each of us.	Life of Christ 10 Commandments
Things Emphasized	Have to have a set of rules to go by - otherwise how would you know what's right and wrong Have to have faith Bring their Bible	Plan of Salvation Believe Confess Repent Baptism Scripture memory	Memory work Attendance Calling other students Discipline	Bring your Bible Learning books of Bible Bible drills (weekly) If God says it, it's true	The point is to try to get across in the way Jesus wants us to live and how we can live our lives in such a way.	How to behave & how to treat others as special creations of God. They are the most disrespectful, rude group I've had.
Last week's lesson	God's plan for marriage (adultery)	Lying	Didn't have one, met with other class to make Christmas cards.	Cain & Abel	Do not lie	10th Commandment
Time Spent	60 min. 5 class ceremonies 20 Bible story/history 20 moral lessons & informal discussion 15 crafts (when do) 15 workbooks	50 min 4 stories/history 4 moral lessons 4 informal discuss.	10 class ceremonies 30 stories & moral lessons	50 min 5 class ceremonies 30 stories & lessons 5+ informal discussion 5 snacks (dur. les.) 10/15 games & drills or handwork	5 class ceremonies 20 Biblical stories 10 moral lessons 5 informal discussion 5 religious/whats training	5 class ceremonies 10 B. Stories 10 moral les. 5 informal dis.
Visitors	5/8 = 63%	20/24 = 83%	10/28 = 36%	7/9 = 78%	10-12/25 = 92%	10/25 = 40%
Large Money	Tape recorder Craft Supplies	Visual aids reference books decorating for room buy some rewards (books, plaques, relig. items)	Parties outside of church (bowling, etc) Better Sunday school material Attendance rewards (charts, stars, candy, etc.) Crafts to go along with the lesson.	Film projector Record player Library of books of this age group Visual & audio aids department	NA	Learning Ctr. with Classmen (and personnel for team teach.)
Feelings	For this age - good Don't like to offer large gifts. Like to see gifts given to whole class - not have any child feel left out - might give up.	Alright if used properly. If reward not emphasized more than what learning. Gift usually not given until end of quarter & didn't know it.	Periodical use for attendance (special occasions like Christmas) good for getting them to memorize, will memorize & recall weeks later, won't remember reward. Not to be used or abused on regular basis - not refreshments weekly.	Think it's effective. Don't object because think even adults work for rewards (paycheck) It creates excitement or interest (contest) then it's worth while. Hopefully, lead to motivation from within.	The kids love them & enjoy receiving them but I don't think it helps attendance.	Think it is fine. I have just never gotten organized to do it.
Rewards	Picnic - once Stickers - weekly Plan to have party in December monthly to keep interest.	Since June no rewards	rubber erasers - twice for memory work	candy bars occasionally doughnuts & milk biweekly pizza party once contest party at end of 3rd quarter discipline- 3 times on board-not go to party.	Parties every 3 mos.	Currently not using. "My general feeling of rewards is good. I'm sure they are effective - have personally never had the confidence to set it up effectively. Sorry I'm not more helpful.

APPENDIX D-5

Student Responses Grouped by Code

4. If it was your choice to make, and if you could do anything you wanted to, what would you do next Sunday morning?

A = Go to church, same as usual

1. go to church
2. come to church and learn
3. get out of bed very early & get ready for church
4. come to early church
5. come and worship God
6. ask the teacher to read from the Bible with me
7. come to Sunday School
8. do nothing but listen
9. listen to my teacher and not talk
10. come to church, bring some offerings, and my Bible

B = Go to church & other

1. read my Bible
2. go to Sunday School and after, out to eat
3. go with my friend to his church

C = other

1. go fishing
2. stay home
3. stay home and play
4. go to my grandma's
5. serve

5. Do you ever bring someone to Sunday School who is not a member here? Why?

Yes

A = For church reasons

1. because I want them to learn about God
2. because they don't go so I bring them
3. because he wants to learn more about God
4. because he's my friend and I want him to go to Heaven
5. so they can learn more about church
6. so they can be with God, learn about God with others

B = For friend reasons

1. because he is my friend
2. because I like to tell my friends to come
3. because she likes it here

C = Other

1. if they spend the night with me
2. because I asked them to come

D = NA/doesn't understand

1. just because
2. NA
3. because I asked them to come

No

M = Already goes to church

1. because all of my friends go to church
2. because he brings me here

N = Doesn't want to come

1. he does not want to come
2. they can't come

O = Can't manage it

1. because on Saturday not many people can spend the night
2. because we don't get around in the morning
3. because she lives kinda far away
4. my step-mother won't let me bring a friend
5. my mother won't let me
6. I hardly ask him
7. because I am not a member
8. I don't have time
9. because we're too busy to call anyone

P = Don't have any friends to bring

1. because I just moved here - don't know anyone
2. nobody lives close to me
3. because I just joined the church last week

6. Do you read your lesson book or Bible during the week? Why?

Yes

A = Religious reasons

1. because I want to learn about God
2. because I like to read & learn about God
3. because I like to read God's word
4. because when I have a problem my parents tell me to look it up
5. because I want God to know I love him as much as he loves me
6. to learn memory verses.

B = Other

1. because I think I should
2. because I like the stories it has in it
3. I don't have anything else to do
4. because I want to
5. I like what it says
6. because I have other things to tend to, but I take time out to

No

M = No time

1. I have things to do like my jobs
2. we are at school
3. don't have time
4. after school we go places
5. I haven't a chance to
6. I have things to do like my jobs & sometimes I can't find my Bible

N = No materials

1. I don't have a Bible
2. I don't have a lesson book

O = Other

1. I play with my friends
2. I don't feel like it
3. I forget
4. I don't know what to read
5. because I don't go to church very often

P = NA/doesn't understand

1. I don't know
2. NA

9. If you were the teacher, what would you do to make this a better class?

A = Classroom management

1. tell to be quiet/to listen
2. make them mind
3. straighten them up a bit
4. fix it up a little
5. talk to them about being good
6. tell parents if bad
7. clean it up
8. spank kids
9. no talking - read more
10. get a larger room
11. bring a paddle
12. make the kids stay quiet and not to go out until church is over

B = Curriculum

1. help the class work and study about God
2. refer it to their life (the Bible story)
3. always let people like you visit class & talk to them
4. give everyone same type of Bible
5. read the Bible alot
6. help everybody learn their memory verses
7. teach more about God and have fun time afterward
8. teach alot of lessons
9. make kids memorize verses that are hard but easy
10. do fun projects and teach about God more and children talk less
11. I would try to teach more about Jesus and God and the Ten Commandments

C = Activities

1. have hot dogs
2. more trips to places and study about God
3. make Bible study games and have contests
4. have kids birthdays & lots of parties
5. give candy out every Sunday
6. I'd take everybody to go fishing
7. I would put some fun things in

D = Change nothing/NA

1. NA
2. nothing because it's already good

Moral Stories

1. Dave was playing ball and his ball rolled away from him. Kevin wanted to help Dave, so he threw the ball back to him. But when Kevin threw the ball back it hit Dave in the head and hurt him. Was Kevin good or bad? Why?

A = intent

1. because he was trying to help Dave
2. because he didn't mean to hit Dave

B = consequence

1. because he hit/hurt him in the head
3. because he threw the ball back to/at Dave

C = NA/doesn't understand

1. because he got the ball
2. he could have taken the ball back to him
3. he should not throw the ball, should have kicked it
4. because he can aim once in awhile

2. Mary and Sue were walking down the sidewalk. Mary tried to push Sue into a mud puddle. But when she pushed her, Mary pushed Sue out of the way of a bicycle coming down the sidewalk. Was Mary good or bad? Why?

A = intent

1. because she tried to push her into a mud puddle
2. you should not push anyone
3. she was trying to get Sue in trouble
4. because she wanted Mary not to get hurt

B = consequence

1. because she pushed her out of the way
2. because she saved Mary, but she tried to push her in the mud
3. because she saved that other girl's life

C = NA/doesn't understand

1. because she pushed her in front of the bike
2. because she was going to push Sue in a mud puddle and pushed her in the way of the bike
3. because she pushed Sue in the street
4. she pushed her in the way
5. because she didn't stop the bike

3. One day it was raining so John couldn't play outside. He thought it would be fun to wear his new shoes. When his mother drove up in the car with groceries to bring in, he decided to help. As John was bringing in the groceries he stepped in a mud puddle and got his new shoes all muddy. Was John good or bad? Why?

A = intent

1. because he was helping
2. he did not mean to

B = consequence

1. he knew he shouldn't have worn his new shoes/he wanted to wear his new shoes
2. he stepped in mud

C = NA/doesn't understand

1. he knew that it was raining
2. his mom told him not to go outside
3. he could have taken his shoes off first
4. NA

4. Mike was playing in his room. He was feeling mad and decided to mess up his toys. He dumped the toy box onto the floor. His mother came and said, "I was just going to clean out the toy box and now you have the job half finished. Thank you, Mike." Was Mike good or bad? Why?

A = intent

1. because he got mad and dumped his toys
2. he was getting angry
3. because he dumped the toy box over
4. he shouldn't have done that

B = consequence

1. because he helped

C = NA/doesn't understand

1. he didn't know his mother was going to clean out the toy box
2. he cleaned his toy box
3. he didn't mean to clean it
4. because he got mad and cleaned it up
5. because he lied to his mom
6. NA

5. Larry asked a friend to play store with him. But the boy was building a tower and he said, "I want to finish my tower first, do you want to help?" So Larry helped the boy build the tower. But when Larry added a block to the tower, his hand slipped and knocked the whole tower down. Was Larry good or bad? Why?

A = intent

1. because he helped
2. he didn't mean to

B = consequence

1. he knocked it down

C = NA/doesn't understand

1. I got my reasons
2. he should have said no I will watch
3. he should have been more careful
4. he wanted to finish his tower first
5. NA

6. Carla wanted to get Angela in trouble, so one day Carla took one of Angela's books off the shelf. She was going to tear the pages in it. Just as Carla opened the book, Angela said, "I see you found my new book. I've been looking for it. Thanks." Was Carla good or bad? Why?

A = intent

1. she was going to tear the pages
2. she wanted to get her in trouble
3. she shouldn't have got the book
4. she was being naughty, she didn't have to do it

B = consequence

1. she found it
2. she found the book but was caught before tearing it

C = NA/doesn't understand

1. don't know
2. NA

APPENDIX D-6

Parent Responses Grouped by Code

1. What type of things do you see at home that makes you believe the church is having an effect on your child?

Yes

A = Spends free time talking about or doing church related activities

1. just the right things, she's more aware of Bible
2. always got her Bible and tapes about Jesus that she listens to
3. reactions with people, gives his own testimony, what he feels the church is
4. helps mother, talks about church and God and all
5. reading the Bible, memory verses, mostly on weekends
6. in her prayers
7. write poem about Jesus, her faith
8. His attitude about God
9. Just part of our life - songs she sings, plays church songs on piano, hear her tell Amber what God wants her to do - reminds to say grace.

B = Personal growth, moral development

1. he is very fair person - hard to pinpoint
2. fairly obedient, good kid seems compassionate, especially with young children
3. biggest thing is playing with kids, knows what's wrong & what's right, handles peer pressure
4. when he does something wrong he has a pretty good guilt complex about it, honest
5. prayer time, enjoy reading Bible, see them thinking about right or wrong, see that affects attitude
6. she learns a little bit more and voices opinion

C = Discipline, law & order, (good boy)

1. he behaves more
2. studies Bible, has good attitude, Christian attributes, well-liked, prepares for lessons, good at obeying, helps around house
3. comments about other people's behavior (paper boy smoking) works hard in Jet Cadets, understands when I correct her. Wants to go alot, close friends are there. Bases decisions on what learned from Sunday School
4. Never had any trouble with her
5. he doesn't go around talking naughty and stuff

No

M = No effect

1. no appreciable difference
2. don't know right now - don't think any discipline, yell and scream and are noisy

N = NA/doesn't understand

1. hasn't been married but two months, step-dad
2. Does your child talk about Sunday School? Does he read his lesson book, read his Bible, or pray at home?

Yes

1. getting him to read is a hard thing anyway, does talk about Sunday School, does pray occasionally
2. prays, doesn't usually read lesson. Does read Bible once in awhile
3. talks about Sunday School
4. yes
5. talks about Sunday School, doesn't have lesson book, does read Bible
6. night prayers, really studies for programs, prays nightly and reads Bible on own
7. we pray at home and talk on way home
8. quite a bit - on Bible bowl team
9. doesn't talk about lesson, but reads Bible
10. prays every night, Moody Press books, situational
11. read for Bible Baseball and Whirlybirds
12. we study together
13. does that, alot of Saturdays, memory verses
14. prays, but doesn't go into lessons book all that much
15. reading the Bible, memory verses, mostly on weekends
16. says prayers but not read
17. talks about Sunday School and prayers, no Bible and lesson book
18. read Sunday School book in car
19. think does well for her age

No

1. doesn't bring lesson book home
2. not that notice

3. What type of things do you do at home that you believe is affecting your child's religious development?

Yes

A = Specific religious training

1. says prayers, reads Bible together
2. studying Bible together, when has question feels at ease to come to parents and discuss
3. try to teach what is right and wrong in God's eyes - teach things out of Bible
4. Bible study as family and prayer and living right I hope
5. family devotions three times a week
6. study and pray together
7. we study together and discuss religious quotes in Bible, etc., family library discuss
8. pray and read Bible and help with memory work

B = General religion and character training

1. we do go over things that we've learned, we discuss
2. none other than talking about Sunday School
3. talk alot about things as a family about different things
4. Mom works with her alot and talks about verses memorized
5. nightly prayer before sleep, day to day hassle things relate to what Christians do, talks about being Christian at school, is real inquisitive of friends.
6. discuss and prayer
7. examples, praying at dinner and bedtimes, when problems come up and how God would want to do
8. we pray and try to teach, set an example
9. pray together, especially nightly prayers
10. encourage her, do lots of things together, go to Christian camps, prayers at meals, live a Christian life together, set example, don't cuss
11. husband is not practicing Christian. Try to do what I know to do right, clean off table at McDonald's because that's suppose to do, makes church part of life, sees mom do what husband wants her to do, talk alot about things
12. time we spend together doing things, try to set good example for him

No

D = Nothing

1. being together
2. nothing in particular

E = NA/doesn't understand

1. 2-3 months ages (remarried) so don't, except pray

4. Do you feel like the church is having a good influence on your child?
If so, what are some of the good influences?

A = Being around other Christians

1. absolutely, getting to be around the right type of people, being involved in activities with other Christians, other than just running around
2. yes, better peers
3. see how Christians are (helpful things, clean-up, sings more)

B = Discipline

1. very good lesson in discipline this morning, wanted to go to party rather than Sunday School, discipline to go, learning and recent temper, with prayer and answers to prayer (uncle died) don't understand, but accept, great believer in prayer
2. Sure it does, helps behavior alot. She'll think if it's right or wrong before does things.
3. the way he acts around other people

C = Treatment of other people

1. have more feelings and respect for other people
2. yes, actions and reactions
3. learning to get along with other people

D = Religious teaching

1. interest in prayer and participation
2. she is interested in baptism, general attitude is good
3. yes, learning alot, getting alot out of the Bible, think is
4. think is getting a good religious background and activities
5. yes, getting her to study more, maturing more

E = Attractive program

1. yes, good youth organization where they can be involved where they can do things together with group that is nice
2. children always included in church activities, seem to be excited about going, geared for kids, why goes there, knows what to do from Sunday School

F = Other

1. alittle young, think all churches have good effect
2. sure does, but haven't noticed
3. good for children to be exposed to that experience
4. don't know
5. yes, alot easier to than other kids
6. for awhile really like, then quit because rowdy

5. Are there any bad influences from church experience? Is there anything your child has picked up that you wish he hadn't? What are some of these things?

A = No

1. no
2. can't think of a single thing
3. none that I've seen
4. not that know of
5. can't tie it to the church, traits from individual he's picked up
6. no, had had feelings hurt or something like that, but nothing in particular (cliques)
7. nothing
8. not that can think of
9. not that know of
10. can't think of any, doesn't have much to do with church, personality thing, he's a follower, have to separate
11. just recently (think maturational than church) very judgmental put down (mom corrected)
12. no, glad he enjoys going
13. no, can't think of anything, basically kids at church are like any other kids
14. no, not that aware of

B = Yes

1. treatment of other kids
2. summer camp - all she talked about was boys and swimming
3. one incident, doesn't like to participate because so little they just shove him around

6. Do you believe the church is having the right amount of effect, too much of one, or not enough?

A = Right amount

1. probably right amount, possible more
2. just fine
3. about right
4. right amount, get along well with others, most friends are Christians, has helped her in school studies, was prepared
5. really seems to be about right
6. right amount
7. have great deal of effect, church does not try to take place of parents
8. just right amount (not really churches' responsibility - it's the family)
9. not too much and not too little, think just right
10. having enough

11. adequate
12. probably enough

B = Not enough

1. needs to be improved, don't think you can quit improving, growing process, everything can be improved
2. don't know, not that much of affect, just fun and games
3. not enough
4. could have a little more effect - depending on type of class - could be better class

C = Other

1. hasn't gone long enough to know
2. hard to say

APPENDIX D-7

Coded Individual Student Data

	Church A												Church B											
	A1	A2	A3	A4	A5	A6	A7	A8	A9	A10	A11	B1	B2	B3	B4	B5	B6	B7	B8	B9	C1	C2		
GRADE	4	4	4	4	4	3	3	3	3	3	3	4	4	4	4	4	4	4	4	4	4	4		
SEX	F	H	H	H	H	H	F	H	H	H	F	F	H	F	F	H	H	H	F	F	F	F		
ATTENDANCE	63%	88%	63%	50%	88%	100%	63%	88%	75%	75%	25%	56%	89%	89%	67%	78%	89%	78%	89%	78%	67%	83%		
ENJOYMENT	5	4	3	3	4	5	5	5	3	3	5	4	3	5	5	3	5	2	5	5	3	5		
LEARNED	4	4	3	3	3	4	4	4	4	3	5	5	3	5	5	4	5	3	5	4	2	5		
CONDUCT	5	4	3	3	3	5	5	5	4	4	5	5	2	5	5	4	5	3	5	5	3	5		
HOW LONG	8yr	8yr	9yr	7yr	5mo	2yr	1yr	8yr	5yr	2yr	2mo	5yr	10yr	10yr	1yr	NA	NA	9yr	6yr	3yr	2yr	9yr		
LIKE COMING	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES		
WHY COME	C	C	C	B	A	C	C	C	C	C	C	C	G	C	C	C	C	C	C	C	C	C		
NEXT WEEK	A2	C1	A1	C2	A1	C4	A1	A1	A1	A1	B1	A2	B1	A4	A1	A2	A5	C5	A6	A3	B1	A2		
VISITOR	C	E	B	C	A	B	B	C	B	C	A	C	C	C	B	C	A	B	B	C	E	B		
WHY	A2	A3	H1	B1	H2	O6	O1	A4	O8	O9	P3	P2	B1	H1	O1	H1	P1	P1	H1	A1	A1	O2		
READ HOME	E	C	B	B	A	A	E	B	C	A	C	B	D	E	C	C	A	B	E	E	C	D		
WHY	A2	A1	H2	O1	H1	H2	A6	A1	H2	H3	O4	H6	A3	A4	H1	H4	O1	H5	B2	A5	B3	A6		
LAST LESSON	NO	NO	NO	NO*	NO	NO	NO	NO	NO*	NO*	YES	NO	NO	YES	NO*	NO*	YES	NO	YES	YES	NO*	NO		
LEARNED	2	1	3	0	4	1	4	5	1	3	2	5	0	10	0	5	0	2	6	10	6	9		
BETTER CLASS	A3	A1	A4	C4	C2	A11	C3	C2	C4	C6	A9	A5	D1	B2	B3	A6	A12	A7	B4	A1	B5	D1		
MORAL STORY 1	G	B	B	G	G	G	G	B	B	B	B	G	G	G	G	G	G	G	G	B	B	B		
WHY	A1	B2	B1	C1	A1	A1	A1	B1	B1	B1	B1	A1	A1	A1	A1	A1	A2	A1	A1	B2	B1	B1		
HOW G/B	GB	GB	VB	GB	G	G	G	GB	GB	GB	GB	GB	GB	G	GB	GB	GB	G	VB	GB	GB	GB		
MORAL STORY 2	B	G	G	G	B	G	B	B	B	B	G	B	B	B	G	B	B	B	B	B	G	B		
WHY	A1	B2	B1	B1	A2	B1	A1	A1	A1	A1	B1	A1	B1	A1	B1	A1	A1	B1	A3	A1	B3	A1		
HOW G/B	GB	GB	VB	VB	B	G	B	VB	B	GB	G	GB	GB	VB	GB	B	GB	GB	B	B	GB	B		
MORAL STORY 3	G	G	B	B	B	B	B	G	B	B	G	G	B	G	B	G	B	G	G	G	G	B		
WHY	A1	A2	B2	B2	C2	B2	C1	A1	B2	B2	A1	A1	B2	A1	B1	A1	B1	A1	A1	A1	A1	B2		
HOW G/B	G	G	GB	VB	VB	GB	GB	VB	GB	GB	VB	GB	VB	GB	B	GB	GB	GB	GB	VB	GB	GB		
MORAL STORY 4	G	B	G	G	B	G	B	B	B	B	B	B	G	B	B	B	G	B	B	G	G	G		
WHY	B1	A1	B1	B1	A2	C1	A3	A3	A3	B1	A1	A1	A1	A3	C5	A1	B1	A1	A1	B1	B1	B1		
HOW G/B	GB	VB	VB	G	GB	VB	B	B	VB	VB	GB	GB	GB	NA	VB	B	GB	VB	VB	G	GB	VB		
MORAL STORY 5	G	G	B	B	G	G	G	G	B	B	G	G	B	G	G	G	G	G	G	G	G	B		
WHY	A1	A1	B1	A1	A1	A1	A2	A1	B1	B1	A1	A1	C1	A1	A2	A1	A2	A1	A1	A1	A1	B1		
HOW G/B	G	VB	B	GB	GB	GB	VB	VB	GB	VB	GB	GB	B	G	GB	VB	VB	GB	G	G	GB	B		
MORAL STORY 6	B	B	G	G	B	G	B	B	B	G	B	B	B	B	B	B	B	B	B	G	B	G		
WHY	A2	A1	B1	B1	A1	B1	A1	A1	A1	B1	A1	A1	C1	A1	A2	A2	A1	A1	A2	B1	A1	B1		
HOW G/B	VB	VB	VB	GB	GB	G	VB	VB	VB	VB	B	GB	GB	VB	VB	VB	GB	VB	VB	GB	GB	G		
PARENT SEX			F	F	F							H	H	F	H	F	H	F	F		H	F		
AFFECT HOME			A1	A4	B1							C2	C3	B2	H1	A2	C4	A5	B3		C1	B4		
READ HOME			A3	A2	A3							A4	A5	A6	A7	B1	A8	A15	A10		A12	A13		
REL. DEV.			B1	B5	B2							A1	A2	B10	A5	A4	A3	A6	B11		A7	B3		
GOOD INFL.			A1	B1	A2							C1	C2	A3	B2	E1	D5	D6	E2		F1	B3		
BAD INFL.			A1	A2	A3							A4	A5	A6	A7	A8	A4	A10	A11		A1	A1		
AFFECT AMOUNT			A1	B1	C1							A2	A3	A4	A6	A5	A6	A7	A8		A9	A6		

Church C										Church D										Church E									
C3	C4	C5	B1	B2	B5	B4	B5	B6	B7	B8	B9	B10	B11	B12	B13	B14	B15	B16	E1	E2	E3	E4	E5	E6	E7				
3	3	3	4	4	4	4	4	4	4	4	5	5	5	6	6	6	6	6	4	4	4	4	4	4	4				
F	F	F	N	N	F	F	F	F	F	F	N	N	N	F	F	N	N	N	N	F	N	F	F	F	F				
52%	79%	25%	88%	68%	92%	80%	92%	76%	76%	84%	52%	84%	75%	100%	80%	100%	40%	68%	82%	36%	100%	24%	54%	93%	71%				
2	5	2	4	3	4	4	4	4	4	5	4	3	2	4	5	3	5	2	5	3	4	3	3	5	4				
3	4	2	4	3	5	3	3	4	4	4	5	2	3	5	4	3	5	3	4	4	4	4	5	5	3				
4	5	4	5	4	5	3	3	4	5	5	4	3	2	5	5	1	5	4	5	5	3	5	5	4	5				
2yr	6yr	2yr	3yr	1yr	1yr	3yr	4yr	4yr	9yr	1yr	7mo	3mo	1mo	8yr	1yr	3yr	2yr	1yr	9yr	2yr	8yr	5yr	5yr	9yr	9yr				
YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES				
C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C				
A1	A1	A1	A7	A8	A1	A9	C3	A2	A1	A2	A1	A1	A1	B2	A1	A1	B3	C3	A1	A1	A1	B2	A1	A1	A1				
C	B	A	C	C	B	C	B	A	C	A	B	E	C	C	C	A	C	B	C	A	E	C	C	B	B				
A1	C1	07	B2	B2	M1	A1	B3	M2	A1	M1	M1	D2	D2	M2	A1	P2	M1	M1	03	04	A1	M1	A1	05	M1				
C	A	A	C	C	B	C	B	E	C	E	B	E	C	C	C	A	B	B	E	C	D	D	E	A	E				
A1	M5	03	B1	A1	M1	A1	02	A2	A1	A1	03	P1	B3	03	M3	M3	P2	M3	B4	M1	03	B3	B5	M2	A1				
NO*	NO*	NO*	YES	NO	NO	NO	NO	NO*	NO	NO	NO	NO	NO	NO*	YES	NO	YES	NO*	YES	YES	NO*	YES	YES	YES	YES				
4	2	2	5	0	0	2	3	5	1	3	1	1	1	0	6	0	0	3	10	9	7	5	7	10	7				
D1	C7	D1	B1	A5	A2	B1	A1	B11	A1	A1	D2	C5	C7	D2	A10	D1	D1	A7	B6	B7	D2	B10	B8	B9	B1				
B	B	G	G	B	B	B	G	G	G	B	G	B	G	B	G	G	G	G	G	G	G	B	G	G	G				
C3	B1	B2	A1	B1	B1	B2	A1	A1	A2	C2	B2	B1	A1	C4	A1	A1	A1	A1	A1	A1	A1	B1	A1	A1	A1				
GB	B	G	GB	B	VB	VB	G	GB	GB	GB	GB	VB	G	GB	G	G	G	G	G	G	GB	GB	GB	GB	G				
G	G	B	B	G	B	G	B	B	B	B	B	G	B	B	B	B	B	B	G	B	B	B	B	B	G				
B1	C5	A1	C2	B1	A1	B1	A2	A1	A2	C4	A1	C4	A1	A1	A1	A1	A1	A1	A4	A1	A1	A1	A1	A1	B3				
VG	VG	B	VB	G	VB	VG	VB	VB	GB	VB	GB	VG	B	VB	B	VB	GB	B	G	GB	B	GB	GB	GB	VG				
B	B	G	G	B	B	B	B	G	B	B	G	B	B	G	B	G	G	G	B	G	B	G	B	G	B				
C3	B2	A1	A1	B2	B2	B1	B1	A2	B1	B1	A1	C4	B1	A2	B1	B1	A1	A1	B2	A1	B1	A1	B1	A1	B1				
GB	VB	G	G	B	VB	B	GB	GB	B	B	GB	VB	B	GB	VB	GB	GB	G	VB	G	GB	GB	GB	G	GB				
G	G	B	B	G	G	B	B	B	G	G	B	G	B	B	B	G	B	B	B	B	B	B	B	G	G				
B1	B1	A3	C5	B1	A3	A5	C4	A4	B1	B1	A3	C6	A4	A3	A3	B1	A1	A2	A3	A2	A4	A1	B1	B1	C6				
GB	GB	B	B	G	G	B	GB	VB	G	VG	GB	VG	GB	GB	GB	VG	GB	B	VB	B	B	B	GB	GB	GB				
B	B	B	G	B	B	B	G	G	B	B	G	G	G	G	G	G	G	G	B	G	G	G	G	G	G				
A2	B1	C4	A1	B1	B1	C2	A1	A1	C3	A2	A2	C5	A2	A2	A2	A1	A1	A1	B1	A2	A1	A1	A1	A2	A2				
GB	GB	NA	GB	B	B	GB	G	VG	GB	GB	G	G	GB	G	G	GB	G	G	B	G	G	G	G	GB	G				
G	B	B	B	G	B	B	B	B	B	B	B	G	B	B	B	G	B	B	B	B	B	B	B	B	B				
B1	A1	A2	A2	B1	A1	A3	A2	A2	A4	A1	A1	C3	A3	A1	A4	B1	A2	A2	A1	A2	A1	A4	A1	A1	A1				
GB	VB	VB	VB	G	VB	GB	VB	VB	GB	GB	VB	G	VB	VB	VB	G	B	VB	VB	B	VB	VB	GB	B	VB				
				H	H	F	F	F	F										F	F	F	F							
				M1	A3	C5	C6	A6	M2										B5	C7	C8	C9							
				B2	A14	A15	A14	A17	A4										A4	A18	A4	A19							
				D2	B12	B4	B6	B7	D1										A8	B8	E1	B9							
				F2	C3	D4	D1	F3	F4										F5	F6	B3	B2							
				A12	A13	A1	B1	A14	B2										B3	A1	A1	A1							
				C2	B4	A6	A10	A11	B2										A12	B3	A3	A6							

APPENDIX E

DATA TABLES

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E-1

Church Groupings

<u>Level of Reward Usage</u>	<u>Grouping</u>	
	Original	Second
Low	A	
	C	C
	E	D
High		A
	B	B
	D	E

E-2

Teacher Rating of Students as
Learners in Original Group

<u>Level of Reward Usage</u>	<u>Learner Ratings</u>			
	2	3	4	5
Low	3	7	6	5
High	0	7	12	8

E-3

Age Groups Used in Study II

Original Grouping

<u>Level of Reward Usage</u>	<u>Age Group</u>		
	4th	3rd	5th & 6th
Original Grouping			
High	17		8
Low	14	9	
Second Grouping			
High	21	6	
Low	10	3	8

E-4

Reasons Children in Original Grouping

Do Not Bring Visitors

<u>Level of Reward Usage</u>	<u>Can't manage to invite/bring them</u>	<u>Do not have friends or friends can't come</u>
Low	9	5
High	1	14

E-5

How Long Students in Original Grouping

Have Attended Church

Level of Reward Usage	< 5 years	<u>></u> 5 years
Low	9	14
High	18	7

E-6

Length of Attendance of Original Grouping,

Fourth Grade Only

Level of Reward Usage	< 5 years	<u>></u> 5 years
Low	3	11
High	11	6

E-7

Number of Items Students in
Original Grouping Remember

Level of Reward Usage	<u>≤</u> 3 items	<u>≥</u> 7 items
Low	8	7
High	13	2

E-8

Numbers of Items Students in Original
Grouping Report Having Learned

Level of Reward Usage	<u>≤</u> 3 items	<u>≥</u> 7 items
Low	11	59
High	8	20

E-9

Numbers of Students in Original Grouping

Remembering Last Week's Lesson

Level of Reward Usage	Yes	No	Absent last week
Low	7	7	9
High	8	12	5

E-10

Numbers of Students in Second Grouping

Remembering Last Week's Lesson

Level of Reward Usage	Yes	No	Absent last week
Low	4	10	7
High	11	9	7

E-11

Number of Items Students in
Second Grouping Remember

Level of Reward Usage	<u><</u> 3 items	<u>></u> 7 items
Low	11	1
High	10	8

E-12

Distribution of Items Remembered
in Second Grouping

Level of Reward Usage	Bottom 30%	Top 30%
Low	10	9
High	9	70

E-13

Moral Judgment Responses
in Original Grouping

Level of Reward Usage	Intent	Consequence
Low (plus 3rd)	76	62
High (Plus 5th & 6th)	109	41

E-14

Moral Judgment Responses of Original
Grouping, Fourth Grade Only

Level of Reward Usage	Intent	Consequence
Low	50	28
High	71	31

E-15

Moral Judgment Responses of Second

Grouping Fourth Grade

Level of Reward Usage	Intent	Consequence
Low	30	30
High	90	35

7
VITA

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