

ON THE SIDE OF THE ANGELS

THE THIRD REPORT OF THE BIBLOS PROJECT

2004

by

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Independence of research

The comments and opinions expressed in this report are the independent conclusions of the Biblos Project. They do not necessarily represent the views of the Bible Society, nor did the sponsors expect us to conform to any particular view.

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Phase 1 1996-8
Phase 2 1998-2000
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Introduction from the Project Director

The question is this: is man [sic] an ape or an angel? Now I am on the side of the angels.

Benjamin Disraeli, speech at Oxford, 25th November 1864, reported in the next day's *Times*.

Readers of our two previous research reports for the Biblos Project may be forgiven for thinking that we are pre-occupied with angels. The first one, *Echo of Angels* (1998), dealt with the first two years of the project, the associated work in Ealing and Devon schools, the definition of an approach to teaching the Bible in a society variously labelled 'plural' and 'secular' and the role of narrative in this task. From each phase of the project came publications (see Appendix XIV) but from Phase I also came classroom materials with support for teachers for KS2 and KS3 (junior and lower secondary children) in a new approach to teaching biblical narrative through the three selected themes of Encounter, Destiny and Vulnerability. These were commercially published by RMEP. Two key ideas were proposed: that the Bible is a multi-religious text (Jewish, Christian and of some significance for Islam) and that it should not be reduced in teaching to secular moralisms with God, its 'hero' – from a literary point of view – edited out. At the time some RE professionals were surprised by this, as they had come to associate the Bible with an era of RE teaching which had passed away.

The second project report, *Where Angels Fear to Tread* (2001), dealt with the next two years of the work. During this period the research moved outwards into KS1 and KS4 (infants and older secondary children) including the testing of the established Biblos approach in KS1 (KS4 was conditioned by external examination syllabus requirements and so could not be tested in the same way). In this phase we worked with schools mainly in Lancashire and Devon. Many of the 700 children in the survey associated with Phase II of the project were antipathetic towards the Bible, perhaps because it was seen as an authoritative text in an age of relativism and great personal freedom. British young people do not readily accept being instructed what to believe by any book and so for many the Bible belongs to the era of Religious Instruction, the classroom precursor of Religious Education. Overlapping Phase II, a parallel project reported in *The Figure of Jesus in Religious Education* (2002). This set out to investigate the picture of Jesus being transmitted in RE and why RE did not seem to be presenting the Jesus of Judaism, Christianity, Islam, Rastafarianism or the Jesus of state of the art New Testament scholarship.

In the third phase of the Biblos project we wanted to get closer to the problems of the Bible in our culture. How can we be sure what young people think about it? Here we used questionnaires and interviews with students in Year 6 (chronological ages 10 and 11), Year 9 (ages 13, 14) and Year 12 (Lower Sixth, 16, 17). Are their attitudes uniformly negative, or have we come to assume that without good reason? How far do attitudes vary with age? Or gender? Or religious affiliation (or lack of it)? Where have these attitudes come from? We wanted to ensure that from a statistical and methodological point of view, the research was reliable. Our sample closely reflected the 2001 national census categories of religious adherence. Some conclusions from this phase of the work are surprising. Others are not. They are presented in detail in the report that follows. But our findings represent a wake-up call to Religious Education, to the faith communities that deal with the Bible and to the

Bible Society itself in seeking to present biblical narrative effectively to young people.

A big ‘thank you’ goes to the UK Bible Society for their six years of financial sponsorship. Without them, this project would not have been possible. The All Saints Educational Charity financed the first two research reports. Another big thank you goes to the University of Exeter for its zero taxing of grants raised from charities and its provision of office accommodation and additional support at no cost to the project. The School of Education had a Religious Education research team of seven people for much of the duration of this third phase of the project. RE in Exeter is a high morale operation, with good networking and intellectual exchange between the members of the team, from which I personally derive much support. There is hard work and there is laughter. I also want to pay a warm tribute to all the people who have worked at different times on the Biblos Project.

Biblos is about to turn a new page. The UK work and associated sponsorship has, at least for the moment, ended. But an extension of the work into a fourth phase is just under way in New Zealand. This is part of a wider aim to disseminate our results throughout the English-speaking world and also to test the extent to which what we have found and what we have done might apply in different culture contexts. In this way we shall see more clearly whether the ‘problems’ concerning the Bible and biblical narrative are really English, or British, or European or world wide.

So we come back to the three titles and to angels. When Benjamin Disraeli spoke the words that give this report its title, the debate about Charles Darwin’s *On the Origin of Species* (1859) was in full swing. The choice appeared to be between belief in the Bible and belief in evolution by means of natural selection. By the time Darwin wrote *The Descent of Man* (1871) he had moved, or been driven, further away from institutional Christianity. He wrote:

The belief in God has often been advanced as not only the best, but the most complete of all distinctions between man [sic] and the lower animals. It is, however, impossible, as we have seen, to maintain that this belief is innate or instinctive in man. On the other hand, a belief in the all-pervading spiritual agencies seems to be universal; and apparently follows from a considerable advance in man’s reason, and from a still greater advance in his [sic] faculties of imagination, curiosity and wonder.

The Descent of Man, London, John Murray, 1871, 2nd edition 1874, p. 936.

Darwin was not always scientifically right. For instance in the same book he argues for the intellectual inferiority of women. Later zoologists such as David Hay have argued that there is a spiritual faculty in humankind and that religious or spiritual experience is a natural rather than unnatural or supernatural feature of humankind. But while these debates have continued, many children are content to believe that ‘science has disproved religion’. Darwin was driven by those faculties of imagination, curiosity and wonder he wrote about, which are the faculties also of the poet. If teaching biblical narrative is done in such a way as to appeal to the same faculties, it will thrive. Disraeli’s question whether man [sic] is an ape or an angel has an answer he did not envisage. Humankind may well be *both* (Genesis 18.1-15) and in that truth lies the key to the relevance of science and the biblical narrative in our lives. Some children will encounter biblical narrative in their family or faith community. But the only way in which every child in the UK will encounter biblical narrative is in Religious Education in school. We have to tell it right.

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Chapter One: Management and Methodology

1.1 Management

The University of Exeter School of Education & Lifelong Learning boasts an established RE research team, currently comprising seven staff (not all full-time) and one Honorary University Fellow (a title bestowed in recognition of research eminence on a semi-retired member of staff). The team includes Professor Terence Copley as director of the portfolio of projects that have been developed over the last decade or so including:

- FARE (Forms of Assessment in Religious Education)
- WISSP (Worship in Secondary Schools Project)
- The Figure of Jesus in Religious Education

Essentially the research was conducted on a day-to-day basis by part-time research assistants with almost daily meetings with the Director to determine methodology, revise strategy, agree interim dissemination arrangements and make decisions at critical points in the research process. The whole research team acted as a sounding board for ideas and critical analysis at meetings held approximately monthly to review all ongoing research work in RE.

1.2 Methodology

There were three main foci for the research:

1. To test pupils' knowledge and understanding of biblical material
2. To investigate pupils' attitudes towards the Bible
3. To investigate the social and cultural factors which may have shaped these attitudes.

1.2.1 The three central research questions

These foci were translated into three research questions:

1. What is the relationship between western culture and Christianity?
2. What do young people today know and think about the Bible?
3. What have these attitudes and perceptions been shaped by?

1.2.2 The mainly literature-based inquiry

In order to answer the first research question - What is the relationship between western culture and Christianity? - a part-time research assistant was appointed for a three-month period to work solely on this specific question. She:

1. Carried out mainly library and Web based research into the relationship between western culture and Christianity, including the Bible and, in particular, into studies recently completed or ongoing on whether the culture has now shifted to become hostile towards Christianity and the Bible and, if so, what forms this hostility might be taking. It was essentially a literature search, supplemented as appropriate by newspaper and popular media evidence and by Web searches.
2. Searched for and scrutinised relevant higher degree theses in this field from the UK and other English-speaking countries.
3. Interviewed key-informants.
4. Reported these findings to the weekly team meeting and presented them in written summary form for the project team during and at the completion of the three month period.

1.2.3 The mainly empirically-based inquiry

In order to answer the second and third research questions - What do young people today know and think about the Bible and what have these attitudes and perceptions been shaped by? – an empirical investigation was undertaken using questionnaires and interviews.

- 1) For its empirical phase, the project began by conducting a small-scale pre-pilot study to trial questionnaires. This included Year 6 pupils in a primary school in Devon and Year 9 and 12 pupils in a comprehensive school in Devon. These questionnaires contained two sections. Section A was designed to test pupils' knowledge and understanding of the Bible. Section B was designed to explore what young people themselves think about the Bible¹.
- 2) Statements about the Bible written by these pupils were turned into attitude statements (20 in total) and presented in a five point Likert scale in revised versions of these questionnaires. Other statements (10 in total) were turned into Semantic Differential statements and presented in a five point scale. The aim was to provide pupils with attitude statements about the Bible gathered from their peers, rather than ones imposed on them (as happens in so many other studies) by adult researchers using language, terminology and even sentiments that might not reflect those of pupils themselves.
- 3) The revised questionnaires were then piloted in a Church of England Voluntary Aided primary school in Dorset and in a comprehensive school in Dorset.
- 4) The questionnaires underwent a final revision as a result of the pilot study (see Appendix XIII for the final version) and were sent to 1066 pupils in the following nine participating schools:

(i) Primary

- A Church of England Voluntary Aided primary school in the West Midlands (Mixed).
- A Foundation primary school in Berkshire. (Mixed).
- A Church of England Voluntary Aided primary school in Yorkshire. (Mixed).
- A Church of England Voluntary Aided primary school in Devon. (Mixed).

(ii) Secondary

- An Independent secondary school in Worcestershire. (Selective. Mixed).
- A Church of England Voluntary Aided High School in North Yorkshire. (Comprehensive. Mixed)².
- A Community secondary school in Coventry. (Comprehensive. Mixed).
- A Foundation grammar school in Berkshire. (Selective. Mixed).
- A Roman Catholic Voluntary Aided secondary school in Derbyshire. (Comprehensive. Mixed).

The proportion of pupils who came from each school is noted in Appendix II.

It is not suggested that taken together these schools constitute a base from which generalisations can be made about the whole of the pupil population in England,

still less about Wales, Scotland and Northern Ireland. But they do offer a wide range of types of school.

- 5) It should be noted that the sample of primary schools was weighted towards voluntary primary schools. This was entirely unintentional and the result of other methodological factors. The decision was made to work with a wide range of school types (Community, Foundation, Voluntary Aided, Independent, Comprehensive, selective, urban, rural and of multi-ethnic and mono-ethnic population) in different geographical locations in order to gain as varied a sample as possible. The usual procedure for selecting schools was as follows. Firstly, LEA RE advisors were approached to recommend secondary schools for our sample. Secondly, the main feeder primary school for each selected secondary school was approached. Unfortunately, it was only possible to obtain the co-operation of one feeder primary school through this method³. In other circumstances attempts were made to match similar secondary schools with similar primary ones. In Yorkshire, a Church of England Voluntary Aided High School was matched with a Church of England Voluntary Aided primary school. A rural Voluntary Aided secondary school in Derbyshire was matched with a rural Voluntary Aided primary school in Devon. An urban Community secondary school in Coventry was matched with an urban primary school in the West Midlands. It was not possible to obtain a primary school to be paired with the independent secondary school in Worcestershire.

Despite this explanation, the sample is still skewed in terms of the number of voluntary primary schools. However, it should be noted that only 11% of the total sample of pupils were Year 6 pupils and therefore the constituency of this age group did not greatly affect the results for the total population. It should also be noted that the percentage of pupils in the Year 6 age group who stated that they belong to, or identify with, Christianity was considerably less than that for the Year 9 or 12 age groups and considerably less than that of the 2001 UK (and English) Census Results. The Year 6 age group had a greater proportion of pupils, than that for the Year 9 or Year 12 age groups, who identified with no religion and a greater proportion of Sikhs, Muslims and Buddhists. This constituency compensates for the skew in school nomenclature.

- 6) In order to get a deeper understanding of pupils' knowledge of, and attitudes towards, the Bible, as well as of what factors they believe influenced these attitudes, ninety-eight individual semi-structured interviews of twenty to thirty minutes were conducted with Year 6, 9 and 12 pupils from our nine schools. One purpose of the interviews was to provide us with a form of triangulation through which the questionnaire data could be supported or challenged. Initial analysis has revealed the interviews to be highly significant sources of data in their own right and thanks to a grant from the St Gabriel's Trust further analysis will follow.
- 7) Stages of analysis of the sample
 - a) Pupils' responses to the questionnaires were coded according to the categories that emerged. Most of these categories had been anticipated in a coding book written as a result of the pilot study. But as other categories emerged, the coding book was revised.

- b) The questionnaire data was entered into SPSS Version 11.0 (a statistical computer package for social sciences) and analysed using non-parametric statistical tests. The data did not meet the assumptions necessary to undertake parametric tests, for instance a normally distributed population.
- c) Pupils from each school, who had agreed to be interviewed, were analysed case by case. A number of pupils were selected from each school. The process of selection ensured that the pupils interviewed would include a variety of attitudes towards the Bible and in their personal affiliation represented a variety of religious traditions and none.
- d) These interviews were used in order to elicit key quotations, which illustrated recurrent themes, ideas and problems, and to explore in greater depth reasons behind expressed attitudes. Additional funding has been obtained for a thorough analysis of this interview data.

Chapter Two: The Curious Position of Religion in Britain

Research question:

(1) What is the relationship between western culture and Christianity?

We cannot expect to carry out high quality empirical work into the beliefs, values and attitudes of young people without taking account of the societal factors which impact upon them in terms of religion. This chapter is intended briefly to highlight key factors derived from a specially commissioned literature search undertaken at the start of this phase of the project.

1 Our young people are products of a culture.

Their worldview is acquired from the surrounding UK culture(s) and also from the cultures of a global technology via the Internet, satellite TV etc. But this cultural background has not always been taken into account in studies of their attitudes and what might lie behind them, to the detriment of the resulting work.

2 There is a long history of ambivalence toward religions in Britain.

2.1 The UK is frequently described as a secular society.

At first sight, the UK fits the secularisation hypothesis well. This hypothesis argues that as cultures modernise and industrialise, so religions become unnecessary or incomprehensible and fade away. They give way to an individual “pick n mix” of beliefs, values and moral stances (Bruce, 1995) or just collapse into relativism. A stroll in any UK town or city with its redundant church buildings seems to confirm this. Bonhoeffer suggested as early as 1945 that *homo religiosus*, religious human beings, are a dying breed.

2.2 However Davie and others note that British religion has not actually suffered the fate predicted by the secularisation hypothesis (Davie, 2000).

‘The report of my death was an exaggeration’ (Mark Twain’s telegram to the *New York Journal*, 2 June 1897). For Berger (1996), modernisation has had some secularising effects but has also provoked powerful movements of counter-secularisation. Davie notes that belief, rather than church attendance, survives well. 71.6% of the UK population express adherence to Christianity (2001 National Census) even if only 8% (a disputed figure which could be higher) attend church regularly. Weekday and monthly churchgoing have increased, as have cathedral congregations and certain denominations, e.g. Pentecostalist ones, are experiencing growth. For this reason David Jenkins was right to argue (1990) that it is better to describe UK society as ‘post-Christendom’ rather than post-Christian.

2.3 It is the hegemony of the church along with the expectation of churchgoing – at least as the ideal - and/or automatic subscription to what used to be thought of as the Christian moral code, that have gone. This might relate to a long decline in the association of English citizenship with Anglicanism (the Church of England).

The church neither dominates nor controls UK society. But its position is not simply residual. It is more than a special interest group or lobby. It remains a major stakeholder in education, one whose schools are growing in number and popularity rather than declining. Despite that, the 14 years since Jenkins coined the phrase ‘post-Christendom’ have seen the ‘post-Christian’ tag much more widely used. ‘Post-Christendom’ is more accurate, but it did not catch on. ‘Post-Christian’ creates the dangerous and simplistic notion that Christianity has faded, even died.

2.4 Callum Brown’s *The Death of Christian Britain* (2001) argues that what is making the difference is the disappearance of Christian discourse.

2.4.1 The knowledge base of younger people in terms of Bible stories, awareness of liturgy, the liturgical year and knowledge of elementary church history is said to be crumbling. If the discourse disappears and the media portrayal of religion is restricted to the salacious (sexual scandal) or the fanatical (acts of terrorism committed in its name), then the next generation may become agnostic or atheist. Indeed, this type of reportage might be accused of secularist indoctrination by virtue of its creating a rational compulsion towards unbelief. Davie also talks about an ‘amnesic’ society in terms of religion – as the 50% of children who went to Sunday School in the 1950s die out, the memory will fade.

2.4.2 But our empirical research produced no evidence that Brown is right in thinking that the discourse *is* disappearing. Pupils still know something about and have sometimes surprisingly positive attitudes towards the Bible. Perhaps the discourse is being preserved in RE, rather like the Welsh language is now preserved by the Welsh national curriculum rather than the chapels.

2.5 Brown argues that the secularisation process in Britain was hastened when women secularised the construction of their identity from the 1960’s, after which the churches started to lose them.

This secularisation of identity resulted from the simultaneous de-pietisation of femininity and the de-feminisation of piety. In the former, feminism readily perceived patriarchal religion to be objectionable and offered instead freedom and equality. In the latter, when women no longer needed to be escorted to church, men no longer had to “keep up appearances” in the pews. These are big assertions, beyond the terms of reference of our research to confirm or deny. Our findings did suggest, however, that females are still more likely to have a positive attitude to the Bible than males and that therefore the Brown case may be over-stated or the factors at work more complex.

2.6 However, in certain influential institutions, like the media, some atheist ‘liberals’ are striving to hasten the process of secularisation, even though they reflect a minority view in terms of wider society. They can be strident and articulate in their use of the media pulpit.

Institutional secularism is a minority view, like institutional religion but much smaller. In 2000 the British Humanist Association had 3,600 members. The National Secular Society, its evangelically atheist counterpart, would not reveal a number (Meek, 2000). At that time even church congregations were reaching a weekly one million. One would never have guessed that from most of the press. However, that

does not negate the impact of the drift away from the churches. Those for whom religion has ceased to have relevance are not likely to put effort into opposing something they have ceased to care about.

2.7 Decline in church attendance was paralleled by a decline in various activities – trades union membership, voting in elections (which was the main reason for the UK government introducing citizenship programmes into schools), membership of political parties, public libraries, youth organisations etc.

Perhaps this represents a wider swing from the communal towards the individual. Where once one had to opt out (e.g. of infant baptism for one's child, or of marriage as the expected norm for partnerships) now one has to opt in.

2.8 In that sense UK culture can be characterised as a 'Me culture' (Copley, 2000), a form of individualistic hedonism, in which satisfying 'my' ambitions, 'my' wishes and 'my' desires, have become prime motivating forces.

In such a culture religions are expected to answer the utilitarian question 'What has religion done for *me*?' rather than allowed to state their truth claims for the enquirer to engage with. Religion is seen as a hobby or leisure activity, in competition with others and, like them, entirely optional.

2.9 There continue to be big regional and local variations in any attempt to define a UK-overview of religion.

For example Anglesey, Bradford, Londonderry, Malvern (Worcestershire), Tipton (West Midlands), Truro, the Western Isles, and Wigan conjure up vivid pictures of cultural and religious diversity and divergence, which both impact on and reflect religions in these localities. But the people in these places watch largely the same TV channels and use the same Internet. Who defines the religious constituency of those?

2.10 The Internet and satellite TV afford the possibility for the rapid transmission of a religious revival if a new cult or religion, or a revival within an existing one, were to arise. Although talk of a new religion or a revival is entirely speculative, we have to live with the possibility that the 'religious map' could be re-written.

2.11 British culture has been uneasy about 'enthusiasm' in religion for at least two centuries.

John Wesley was aghast to be described as an 'enthusiast', which then had connotations of fanaticism. 'Twicers' - people who choose to attend church twice on Sunday - are still viewed as rather 'OTT' ('over the top', unnecessarily religious) in some church circles. At school open evenings parental concern is still sometimes expressed when a child has formed a passion for Religious Studies at GCSE or AS or A2 level: 'I don't want her to be a vicar!' etc.

3 The British ambivalence towards religion is mirrored in Religious Education (RE) in various ways:

- The placing of RE outside the national curriculum in the 1988 Education Reform Act.
- The retention of a parental withdrawal clause for RE, even though RE ceased to be religious *instruction* some 40 years ago.
- The tendency to see religions as prescriptive, authoritarian, unchanging, pre-occupied with beliefs, whereas ‘spirituality’ is seen as more personal, less demanding, more DIY, less institutional.
- A tranche of subjects has arisen alongside RE: Personal and Social Education, Citizenship, ‘spiritual development’ as a cross-curricular theme etc. These subjects can rival RE, threaten its curriculum time and fail to expose their own secular assumptions for open debate.
- The tendency within some RE to present religions as museums (what people used to believe) or zoos (living creatures, in danger of extinction, which have to be kept at a safe distance).
- In the history of UK education, neither the churches nor Religious Education sought to integrate theology into their educational work nor to teach their members (the churches) or students (RE lessons) to ‘theologise’ i.e. to think theologically until relatively recently. The work of Ronald Goldman in RE actively discouraged this (1964 and 1965). Bits of the Bible were used in churches and school, without any reference to the Bible’s story (Copley, 1998. p. 27). Ninian Smart’s work in phenomenology and in Religious Studies, which exercised an influence in RE comparable only to that of Goldman, also disparaged the role and relevance of theology. It is not that people do not have a concept of angels, heaven or hell etc, but they lack a coherent account of these notions (Pratt, 1970). The provision of this ‘coherent account’ has traditionally been the task of theology, but if theology has been kept from congregations and the classroom, confusion may result. The Biblos Project has promoted the notion of getting children to ‘theologise’ i.e. think theologically (not become passive students of Christian theology), a phrase adapted from Matthew Lipman’s work on ‘philosophising’ with small children.

4 Conclusion

The society our children inhabit is – in terms of its attitudes to religions and religious observance – atypical of the planet and to a lesser extent atypical of Europe (Davie, 2000). But to those growing up in it, it is the *norm*. It is a society that has not written off beliefs and values, even some religious ones. A process of secularisation has undoubtedly occurred, as a result of which many people have no contact point whatsoever with institutional religion, but religious beliefs have not died out in Britain. The National Census (2001) suggests that those disavowing religious allegiance constitute only 15.5% of the population. Atheist secular liberals are articulate, which demonstrates *en passant* at least a willingness to think about religion and its importance, but they remain very much a minority position. If young people mirror their parents and the National Census is taken at face value, before embarking upon an empirical investigation one would not expect to find among young people uniform hostility either towards religions or towards the Bible. But neither will one expect to find conformity or what to the churches might constitute ‘orthodoxy’ of attitude or belief.

The religious beliefs and values of young people today may in the end comfort neither the churches nor the secularists.

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Chapter Three: Questionnaire Findings

Research questions:

- (2) What do young people today know and think about the Bible
- (3) What have these attitudes and perceptions been shaped by?

(A) Information about the respondents

Respondents:

- 1066 pupils.

Gender of respondents:

- 518 Males (48.6% of pupils).
- 548 Females (51.4% of pupils).

The proportion of male and female pupils in each school year is noted in Appendix I.

Year group:

- 117 Year 6s (11% of pupils).
- 610 Year 9s (57.2% of pupils).
- 339 Year 12s (31.8% of pupils).

The declared religion of the respondents:

Pupils were asked which religion (if any) they belong to or identify with. They were asked to choose from the categories listed below⁴.

• Christianity	Cited by 70.5%
• None	15.1%
• Sikhism	6.2%
• Hinduism	3.4%
• Islam	2.4%
• Other (but did not specify)	1.5%
• Buddhism	0.8%
• Judaism	0.2%

The proportion of pupils in each year group, and the proportion of male and female pupils, who declared affiliation with each religion is noted in Appendix III. It should be noted that our sample closely reflected the results of the 2001 UK Census and of the specific census results for England which can also be seen in Appendix III.

Interestingly...

- Using the Chi-square Continuity Correction (χ^2) test for statistical significance⁵, pupils who attended schools (excluding the independent secondary school) with a Christian foundation were more likely to identify with a religion than those who attended a community school⁶.
- They were also significantly more likely to identify with a Western religion (i.e. Judaism, Christianity or Islam), as opposed to an Eastern religion (i.e. Buddhism, Hinduism and Sikhism), than pupils in community schools⁷.

- Moreover, as expected, they were significantly more likely to identify with Christianity, as opposed to any other religion, than pupils in community schools⁸.
- There was no statistically significant difference between males and females in terms of whether they identified with: a religion or not; a Western or Eastern religion; or Christianity or another religion.
- Pupils in year 9 were significantly more likely to identify with a religion than those in year 6⁹, but in terms of whether pupils identified with a religion or not, there was no statistically significant difference between pupils in year 6 and those in year 12 or between those in year 9 and those in year 12.
- There was no statistically significant difference between pupils in year 6 and year 9 in terms of whether they identified with a Western or Eastern religion. However, year 12 pupils were significantly more likely than year 6 pupils¹⁰ and year 9 pupils¹¹ respectively to belong to a Western rather than Eastern religion.
- Pupils in year 9¹², and in year 12¹³, were significantly more likely than pupils in year 6 to identify with Christianity rather than another religion and pupils in year 12 were more likely than those in year 9¹⁴.

Frequency of attendance at worship:

Pupils were asked how frequently they usually attend a place of worship (e.g. church/synagogue/mosque etc)¹⁵. They were asked to choose from the categories listed below.

• Sometimes	Cited by 23.6%
• Rarely	22.8%
• Often	19.1%
• Very Often	18.9%
• Never	15.5%

The proportion of pupils in each year group, and the proportion of male and female pupils, who cited the different frequency categories is noted in Appendix IV.

(B) Information about the respondents' cultural background

This section of the questionnaire was designed to ascertain the respondents' social and cultural context. Such information helps us to understand what influences the respondents are subject to in terms of interests, hobbies, books, magazines, television programmes and other 'things which matter' to them. The categories were derived as a result of pupils' responses in the pre-pilot study.

Interests or hobbies:

Pupils were asked what hobbies or interests they enjoy in their spare time. The pupils were allocated three spaces in which to insert their preferences. Some students cited more or less than three hobbies or interests, in that eventuality all those cited were included in the coded categories below.

• Sports	Cited by 83.2%
• Music	22.3%
• Performing arts	20.2%

• PC/games	19.7%
• Socialising	14.7%
• Film/TV/cinema	11.3%
• Shopping	10.6%
• Reading	9.7%
• Other	8.2%
• Arts and crafts	6.9%
• Youth groups	2.4%
• Cars/motorbikes	1.7%
• Job	0.6%
• Voluntary work	0.6%

The proportion of pupils in each year group, and the proportion of male and female pupils, who cited each type of interest/hobby is noted in Appendix V. Interestingly...

- The percentage of pupils who cited answers coded in the following categories increased from year 6 to year 9 and again to year 12: Music, Socialising, Shopping, Cars/motorbikes, Job and Voluntary work.
- The percentage of pupils who cited answers coded in the following categories decreased from year 6 to year 9 and again to year 12: Sports and PC/games.
- The percentage of males who cited answers coded in the following categories was greater than that of females: Sports; PC/games; Other; and Cars/motorbikes.
- The percentage of females who cited answers coded in the following categories was greater than that of males: Music; Performing arts; Socialising; Film/TV/cinema; Shopping; Reading; Arts and crafts; Youth groups; Job and Voluntary work.

Frequency affirming specific genre of books or magazines:

Pupils were asked what books or magazines they enjoy reading¹⁶. The pupils were allocated three spaces in which to insert their preferences. Some students cited more or less than three genres of books or magazines. In that eventuality all those cited were included in the coded categories below.

	Cited by
• Fiction/novels	35.3%
• Teenage magazines	25.9%
• Fantasy/science fiction books	20.0%
• Women's fashion/celebrity magazines	14.6%
• Sport	13.6%
• Non-fiction books	12.8%
• PC/games magazines	12.1%
• Music magazines	9.8%
• Cars/motorbike magazines	7.5%
• Magazines for men (e.g. FHM, Loaded etc)	6.3%
• Comics	6.1%
• Crime/horror books	6.1%
• Other magazines	5.0%
• Newspapers	4.8%
• Comedy books	3.4%

- Other books 3.4%
- TV/film magazines 3.3%
- Religious/philosophical books 1.1%
- Scientific magazines 1.0%
- Crafts/hobbies magazines 0.5%
- Poetry/plays 0.3%

The proportion of pupils in each year group, and the proportion of male and female pupils, who cited each genre is noted in Appendix VI. Interestingly...

- The percentage of pupils who cited answers coded in the following categories increased from year 6 to year 9 and again to year 12: Newspapers; Religious/philosophical books; Magazines for men (e.g. FHM, Loaded etc) and Magazines associated with Women's fashion/celebrity and Other interests.
- The percentage of pupils who cited answers coded in the following categories decreased from year 6 to year 9 and again to year 12: Fiction/novels and Comics. Both categories noted a dramatic decline between year 6 and 9.
- Predictably the proportion who cited Teenage magazines was notably greater in year 9 (35.2%) than in year 6 (16.2%) and 12 (12.4%). The category PC/games magazines followed a similar pattern.
- The percentage of males who cited answers coded in the following categories was greater than that of females: Fantasy/science fiction; Sport; Non-fiction; Comics; Newspapers; Religious/philosophical books; Magazines for men; and Magazines associated with PC/games, Music, Cars/motorbike, TV/film, Science, Crafts/hobbies and Other interests.
- The percentage of females who cited answers coded in the following categories was greater than that of males: Fiction/novels; Crime/horror; Comedy; Other books; Poetry/plays; and Women's fashion/celebrity and Teenage magazines.

Frequency affirming specific genre of television programmes:

Pupils were asked what their favourite television programmes are¹⁷. The pupils were allocated three spaces in which to insert their preferences. Some students cited more or less than three genres of television programmes. In that eventuality all those cited were included in the coded categories below.

- | | Cited by |
|-----------------------------------|----------|
| • Soap Operas/Dramas | 53.8% |
| • Comedy | 52.4% |
| • Cartoons/animation | 39.8% |
| • Sports | 11.9% |
| • Children's Programmes | 8.7% |
| • Game shows | 7.3% |
| • Science-fiction/fantasy | 7.2% |
| • Music | 6.0% |
| • Documentaries/Animal programmes | 5.7% |
| • Other | 4.5% |
| • Reality TV | 3.0% |
| • Films | 2.1% |
| • News | 2.1% |

- Don't watch/have TV 1.1%
- Arts & crafts/DIY/cookery 1.0%

The proportion of pupils in each year group, and the proportion of male and female pupils, who cited each genre is noted in Appendix VII. Interestingly...

- The percentage of pupils who cited answers coded in the following categories increased from year 6 to year 9 and again to year 12: Soaps/dramas; Comedy; and News.
- The percentage of pupils who cited answers coded in the following categories decreased from year 6 to year 9 and again to year 12: Cartoons/animation; Children's TV (dramatically between year 6 and 9); and Arts & crafts/DIY/cookery.
- The percentage of males who cited answers coded in the following categories was greater than that of females: Cartoons/animation; Sports; Game shows; Sci-fi/fantasy; Other; Films; News; Don't watch/have TV; and Arts & crafts/DIY/cookery.
- The percentage of females who cited answers coded in the following categories was greater than that of males: Soaps/dramas; Comedy; Children's TV; Music; Documentaries/animal programmes; and Reality TV.

Frequency affirming specific things that matter to them most:

Pupils were asked what things matter to them most. The pupils were allocated three spaces in which to insert their preferences. Some students cited more or less than three hobbies or interests, in that eventuality all those cited were included in the coded categories below.

• Family	Cited by 93.8%
• Friends	88.0%
• Activities/hobbies ¹⁸	51.3%
• Education	36.5%
• Other	20.5%
• Religion	4.0%

The proportion of pupils in each year group, and the proportion of males and females, who cited each coded category is noted in Appendix VIII. Interestingly...

- The percentage of pupils who cited Friends and Religion increased from year 6 to year 9 and again to year 12, whereas the percentage that cited Family decreased.
- Year 9 were the least likely to cite Education.
- The percentage of males who cited answers coded as Activities/hobbies and Religion was greater than that of females, whereas females were more likely to cite Family, Friends, Education and Other.

(C) Information about the respondents' biblical knowledge and understanding

This section of the questionnaire was designed to ascertain the source of, and extent of, the respondents' biblical knowledge. It also attempted to ascertain their understanding of the meaning and relevance of the Bible as well as what they find problematic.

Frequency affirming specific sources of Bible knowledge:

Pupils were asked where they had read or heard passages from the Bible. They were asked to choose from the categories listed below.

	Cited by
• RE lessons	93.2%
• Collective worship/assemblies	77.9%
• Place of worship	61.8%
• Media (TV/film/radio)	36.1%
• Family	31.2%
• Books/magazines	24.0%
• Friends	15.4%
• Other	4.8%

Frequency affirming specific characters who appear in the Bible:

Pupils were asked to name five characters/people who appear in the Bible. The pupils were allocated five spaces in which to insert their names. Some students cited more or less than five characters/people. In that eventuality all those cited were included in the coded categories below.

	Cited by
• Jesus	91.5%
• Other NT character ¹⁹	49.3%
• Mary	44.9%
• Evangelists ²⁰	41.1%
• Moses	38.3%
• Joseph ²¹	37.6%
• Other OT character ²²	32.3%
• God	25.7%
• Abraham	10.8%
• Adam	10.5%
• Eve	9.3%
• Inaccurate/Irrelevant ²³	4.7%

It is interesting to note that the four most popular characters are from the New Testament. The proportion of pupils able to name differing numbers of characters/people correctly is included below:

	Cited by
• Named five	87.8%
• Named four	4.8%
• Name three	2.1%
• Named more than five	2.1%
• Named two	1.4%
• Named one	1.0%
• None	0.8%

Interestingly...

- Unsurprisingly, using the Chi-square Continuity Correction (χ^2) test for statistical significance, pupils who attended schools (excluding the independent secondary school) with a Christian foundation were significantly

more likely to be able to name five or more biblical characters than those who attended a community school²⁴.

- Yet other statistical tests showed that there was no significant relationship between the frequency with which pupils attend a place of worship and the number of biblical characters who they are able to name. This was the case for Christian students and for students from any religion.

Identification of a passage from the Bible:

Pupils were asked to name one story or passage from the Bible. 60.7% of pupils identified a New Testament passage²⁵ and 30.6% identified an Old Testament passage²⁶. Only 1.7% of pupils provided an inaccurate/irrelevant answer while 7% provided no response.

Description of a passage from the Bible:

Pupils were asked to describe briefly their chosen story/passage. 76.5% of pupils were able to provide a generally accurate description. Only 10.4% provided an inaccurate description and only 3.5% provided an irrelevant one. 9.6% did not respond to this question.

Meaning of a passage from the Bible:

Pupils were asked what meaning their selected Bible passage might have for people today. Their responses were coded under the following categories:

• Secular ethical ²⁷	Cited by 36.3%
• Theological	22.9%
• No response	20.2%
• Literal	9.1%
• Irrelevant	5.8%
• Has no meaning	3.0%
• Other	2.7%

Although the most frequent response was to attribute to a Bible passage a Secular ethical meaning, this does not necessarily mean that pupils were unaware of the theological meaning of a passage. Pupils may well have deliberately chosen a ‘secular’ interpretation on the basis of an assumption regarding the secularity of people today.

Selected Questionnaire Quotations

(Where respondents’ written answers are included in the report, their errors are replicated exactly.)

Year 9. Pupil 757

Name story/passage: The Good Samaritan

Description: The Story is about 3 people walks past a Homeless, and the first 2 leave him, but the third helps.

Year 9. Pupil 1005

Name story/passage: Judas’ betrayal of Jesus

Meaning for people today: you can’t trust anyone these days.

Year 12. Pupil 200

Name story/passage: disciples in desert

Description: they were in the desert came to a river Jesus parted the river to allow the disciples to go through it then drowned the guards.

Year 12. Pupil 591

Name story/passage: Birth of Christ

Meaning for people today: excuse to celebrate 'Christmas' – over commercialised lost real meaning.

Year 12. Pupil 538

Name story/passage: David & Goliath

Description: The battle of a courageous young boy who defeats the giant goliath with a stone launched from a catapult.

Meaning for people today: There is hope for the underdog. Even when the odds are stacked against you, you can still come out on top.

Importance of the Bible for Christians, Jews and Muslims:

Pupils were asked to explain the importance of the Bible, the Hebrew Bible and people in the Bible for Christians, Jews and Muslims respectively.

Christians

69.9% of pupils were able to provide an accurate or relevant explanation as to why the Bible is important for Christians. 13.1% provided an incomplete or ambiguous answer and 9.8% provided an inaccurate or irrelevant answer. 7.2% of pupils provided no response to this question.

Jews

32.5% of pupils were able to provide an accurate or relevant explanation as to why the Hebrew Bible (what Christians call the Old Testament) is important for Jews. 19.3% provided an inaccurate or irrelevant answer and 17.5% provided an incomplete or ambiguous answer. 30.7% of pupils provided no response to this question. Answers to this question frequently referred to laws and history. This may reflect an implicit Christian perspective on the 'Old Testament' as a repository of historical information and laws which are no longer applicable.

Selected Questionnaire Quotations

Why do you think the Hebrew Bible (what Christians call the Old Testament) is important for Jewish people?

Year 12. Pupil 242

Because it tells them about life before Jesus and was written in the Hebrew language.

Year 12. Pupil 300

It is the history of the origin of their people and provides them with their rules for life, the 10 commandments.

Muslims

49.1% of pupils provided no response when asked to explain why some people in the Bible are important for Muslims. 24.5% provided an inaccurate or irrelevant answer and 11.7% provided an incomplete or ambiguous answer. Only 14.7% of pupils could provide an accurate or relevant explanation.

Pupils were less able to explain the importance of the Hebrew Bible for Jews than the importance of the Bible for Christians. In addition they were less able to explain the importance of the people in the Bible for Muslims than the importance of the Hebrew Bible for Jews. This suggests that pupils' knowledge of the importance of the Bible decreases as they move from a Christian to a Jewish and then Muslim perspective.

Influence of the Bible on modern society:

Year 12 pupils only (339 respondents) were asked what aspects of modern life did they think had been influenced by the Bible. Their answers were coded as follows:

	Cited by
• Moral behaviour/Ten Commandments	28.0%
• No response	23.0%
• The law	16.5%
• Not much/for religious people only	8.6%
• Other	8.0%
• Holidays/festivals	6.5%
• Marriage/rites of passage	2.9%
• Education	2.1%
• Charities	1.8%
• None	1.5%
• Religious programmes on TV	1.2%

Selected Questionnaire Quotations

What aspects of modern life do you think have been influenced by the Bible?

Year 12. Pupil 224

Marriage, christenings, easter and Christmas.

Year 12. Pupil 228

The church service, the education system, the legal system, the political system etc.

Year 12. Pupil 288

Most aspects of life are in someway influenced by the bible but it is having less influence.

Year 12. Pupil 530

The Church used to control many areas from education to hospitals + scientific knowledge ∴ it has influenced virtually every aspect of life.

Year 12. Pupil 570

Christians got to church every week, families stay together and try not to get divorced. The Bible teaches on prejudice and discrimination. People follow the 10 commandments.

What pupils find difficult about the Bible:

Pupils were asked what one thing do they find difficult about the Bible. Their answers were coded as follows:

	Cited by
• Language	20.5%
• Meaning	17.4%
• Other	15.1%

• Credibility (in general)	13.6%
• No response	10.1%
• Format (e.g. size, font, lack of pictures etc)	9.6%
• None	6.5%
• Credibility of Miracles ²⁸	3.2%
• Relevance	2.3%
• Contains contradictions	1.8%

Selected Questionnaire Quotations

One thing I find difficult about the Bible is...

Year 9. Pupil 689

You can never tell whether the Bible stories are real or not.

Year 9. Pupil 706

The length of it and hard to believe some things also I can't relate to it because its quite dated.

Year 9. Pupil 733

Finding my way around it – it's kind of tedious, as unless you are told where to go, it can be very difficult to find a certain story.

Year 9. Pupil 757 (Also Year 9. Pupil 766 and Year 12. Pupil 240)

Language and Meaning

Year 9. Pupil 838

One thing I find difficult about the Bible is that it says God is always there for you, but why does it sometimes feel like he's not?

Year 9. Pupil 982 [Muslim]

Because it was written by the four gospel writers who were human they could have easily made mistakes in its writing and it could also have been altered over time.

Year 12. Pupil 231

A lot of the stories do not happen in the modern day world, although they still have relevance because their meanings can be interpreted.

Year 12. Pupil 266

The Creation because it is scientifically impossible and Creationists are stubborn + boring and will not see reason!

Year 12. Pupil 525

Who are the different people are and how they are linked together.

Year 12. Pupil 548

The language and its too long to read like reading yellow pages you just wouldn't do it.

Year 12. Pupil 560

Some parts can be hard to understand, or hard to apply to modern life. Some parts are very challenging, which is difficult, but good.

Year 12. Pupil 575

Long lists of names...

Year 12. Pupil 591

It has the power to lead vulnerable people, discourages individuality + peoples capability to come to their own decisions.

Selected Interview Quotations

Interviewer: **[You are not sure] whether science has proved the Bible wrong. Just tell me a bit about that.**

Year 6. Pupil 1065 Well, I don't really know because, I don't know, because science, in science books it says stuff like, 'The world was created from a meteor,' or whatever. And I'm just not sure if, because my heart says that God made the world, but my brain thinks that science, basically, made the world. And I'm just not sure what to think. But, and it's just science may prove the Bible wrong, but I don't think so.

Interviewer: **Is there anything else that you want to say about the Bible, any, sort of, overall statements, or anything that puzzles you or you've just been thinking about?**

Year 12. Pupil 865 I mean, I can't, I'm not sure. I mean, there's a lot of this stuff which you see, you see it almost, sort of, a miracle [...] by Jesus, you know, it's quite, sort of, how he made a disabled man walk, a paralysed man walk, you know, and a blind man see [...]. You know, it's [...] unbelievable [...] I think that's where it gets a bit fictitious, and that's where people actually lose their point of, they don't, I think they take it too literally, as in, I mean, it's all meant to teach you about how, like, when Jesus, you know [...] told the paralysed man, 'You can walk, you can walk, you can walk,' and then he did walk. It's almost like the power of positive thinking. And by doing that, some people take it literally, and I think if you take it too literally it, then, you've got one side where they completely believe it's true, and you've got the other side who just thinks it's so, it's just a load of rubbish, it's just completely wrong.

(D) Information about the respondents' attitudes towards the Bible
 This section of the questionnaire was designed to ascertain the respondents' attitudes towards the Bible as well as what factors may have influenced those attitudes.

What shapes pupils' attitudes?:
 Year 12 pupils only (339 respondents) were asked what they thought had helped to shape their attitude towards the Bible. Their answers were coded as follows:

• Family	Cited by 27.4% ²⁹
• No response	16.8%
• Own beliefs	14.5%
• Other	9.4%
• Life experience (See Appendix IX)	8.8%
• Friends	6.5%
• School (e.g. collective worship)	6.2%
• RE lessons	5.9%
• Place of worship	3.5%
• Other named person	0.9%

Selected Questionnaire Quotations

What do you think has helped to shape your attitude towards the Bible?

Year 12. Pupil 282

Environment, parents, friends, lifestyle, hobbies, interests.

Year 12. Pupil 269

Scientific proof and a little bit of intelligence.

Year 12. Pupil 203

Going to church and school RE lessons are so boring and irrelevant to life.

Year 12. Pupil 520

The church, primary school, family, the world, other people's attitudes.

Year 12. Pupil 520

Whenever theres a problem the bible + its readings make me look at the more logical sides and help me solve it.

Selected Interview Quotations

Interviewer:

Where do you think you get most of your ideas about the Bible?

Year 6. Pupil 74:

In school. And I used to go to church every week, but not any more, because I've got a dog, now. So I have to look after her, and stuff. But sometimes in church, yes

Interviewer:

Where did you get most of your ideas about the Bible from?

Year 9. Pupil 938

In RE lessons, going to church, my Nan has told me some things. [...] there was a church hall at the top of my road, and I went to some things there and in Brownies we did some stuff about religion as well, so that is where I got most of it from.

Familial attitude:

Pupils were asked to complete the sentence: 'My family thinks the Bible ...'. Their responses were coded as follows:

	Cited by
• Is important/respect it	32.3%
• No response	10.3%
• Other	9.1%
• Is not important/irrelevant	8.8%
• Is true/believe in it	7.9%
• Is rubbish/negative comment	5.1%
• I don't know/we don't talk about it	5.0%
• Is OK	4.7%
• Useful as a guide for living/moral teaching	4.5%
• Different family members think different things	4.4%
• Is not true/do not believe in it	2.4%
• They don't live by it	2.2%
• Is interesting	1.9%
• Is boring	1.2%
• Is out of date	0.2%

- Has historical significance 0.1%

It is interesting that the most popular response in terms of familial attitude was a positive response to the Bible. This is in contrast to the most popular response in terms of the attitude of friends.

Selected Questionnaire Quotations

My family thinks the Bible...

Year 9. Pupil 686

Is quite important but we do not read it or live our life by it

Year 9. Pupil 692

I don't know they don't talk about it much but they do think it is important.

Year 9. Pupil 696

Is a good book. It teaches good things but we hardly read it (apart from in church). We don't live by it.

Year 9. Pupil 717

Is a good thing and should be respected but some doubt really think much of it

Year 9. Pupil 723

Is great, except for my dad and me.

Year 9. Pupil 734

Is important and should be respected but don't live by it word for word

Year 9. Pupil 758

Some of its true but most of it is a made up myth.

Year 9. Pupil 772

Is a religious book which is not particularly relevant if you are not religious

Year 12. Pupil 240

Is something that should be respected but isn't really used in everyday life.

Year 12. Pupil 307

Is a book used in Churches and Schools to help teach Christianity.

Year 12. Pupil 490

Should be respected, but is a waste of time to try & follow its teachings.

Year 12. Pupil 547

Is not important to them but is to some people so respect it.

Year 12. Pupil 597

Is a good book. No to be taken as religion!

Selected Interview Quotations

<i>Interviewer:</i>	And what do people in your family think about the Bible? You've already mentioned your gran.
<i>Year 6. Pupil 1067</i>	Yes. Well, [... my] mum believes in the Bible to an extent, but she doesn't read the Bible every day. When anything goes wrong she'll pray, but she doesn't, she's not over the top about it. My dad doesn't really, but my dad smokes and everything, and my nan and me having been praying, like, for him to stop smoking. But he does believe in God, but not as much as my gran, no way. Because my gran believes in God so much. My sister, she does as well, because she does it with my gran, as well. She's in year 4, so she's 8. And she does as well, and, but most of her friends don't.
<i>Interviewer:</i>	[...] And is there anything else that you've been thinking about the Bible, or any questions you have, anything else you want to say?
<i>Year 6. Pupil 1067</i>	No. I just wondered who, like, who wrote the Bible and where did they get all, how did they know all, about the Bible?

Attitude of friends:

Pupils were asked to complete the sentence: 'My friends think the Bible ...'. Their responses were coded as follows:

	Cited by
• Is rubbish/negative comment	15.4%
• Is not important/irrelevant	12.5%
• Is important/respect it	11.4%
• No response	11.4%
• Other	9.3%
• I don't know/we don't talk about it	9.2%
• Is boring	9.0%
• Different friends think different things	8.9%
• Is OK	4.6%
• Is not true/do not believe in it	2.2%
• Is true/believe in it	1.6%
• Useful as a guide for living/moral teaching	1.4%
• Is interesting	1.0%
• They don't live by it	0.9%
• Is out of date	0.8%
• Contradicts itself/mixed messages	0.3%
• Has historical significance	0.1%

In contrast to the most popular response in terms of familial attitude, it is interesting to note that the most popular response in terms of the attitude of friends was negative.

Selected Questionnaire Quotations

My friends think the Bible...

Year 9. Pupil 708

Is uncool and really doesn't have any impact on their life.

Year 9. Pupil 727

Is the word of God some think it's rubbish

Year 9. Pupil 743

Is boring but you need to use it in RS.

Year 9. Pupil 772

Is uncool and is for those who are somewhat religious. They also think it to be old fashioned and unimportant.

Year 9. Pupil 985

Is a waste of time and would make fun of me for reading such a book.

Year 12. Pupil 228

Is not irrelevant, but not always that relevant either.

Year 12. Pupil 255

Is OK but not a good conversation starter

Year 12. Pupil 273

Is a bit farfetched. They do not look to it for anything but perhaps deep down they know its there.

Year 12. Pupil 547

Is too hard to read so they can't be bothered.

Year 12. Pupil 598

Is hard to believe therefore they don't understand it or try and understand it.

Semantic Differential statements³⁰:

Year 9 and Year 12 pupils only were asked to consider two semantically differentiated statements (e.g. 'The Bible is important to me' and 'The Bible is not important to me'). They were asked to tick which statement they 'strongly agreed' or 'agreed' with or whether they were not sure. Ten statements were used. The following describes the percentage of pupils who 'strongly agree' or 'agree' (SA/A) with each positive statement as well as the percentage of pupils who 'strongly disagree' or 'disagree' with the 'semantically opposite' statement. For ease, the latter pupils have been coded below as those who 'strongly disagree' or 'disagree' with the statements (SD/D). The remainder of pupils were 'not sure'.

	SA/A	SD/D
• The Bible is important to me	33.7%	35.5%
• The Bible is relevant to today	53.7%	18.1%
• The Bible is interesting	35.9%	35.5%
• The Bible contains truth	47.9%	17.1%
• The Bible can show people how to live	63.1%	18.8%
• I look to the Bible for personal guidance	18.7%	58.8%
• I believe in the Bible	39.6%	28.2%
• The Bible should be respected	74.1%	12.9%
• Science has not proved the Bible wrong	23.4%	27.3%
• The Bible has important things to say to people today	47.8%	24.7%

Interestingly...

Gender

- Using the Chi-square Continuity Correction (χ^2) test for statistical significance, females were more likely than males to 'strongly agree' or 'agree' with the following statements: 'The Bible is relevant to today'³¹; 'The Bible is interesting'³²; 'The Bible contains truth'³³; 'The Bible can show people how to live'³⁴; 'I believe in the Bible'³⁵; 'The Bible should be respected'³⁶; and 'The Bible has important things to say to people today'³⁷.

Year group

- Using the Chi-square Continuity Correction (χ^2) test for statistical significance, year 9 pupils were significantly more likely than year 12 pupils to 'strongly agree' or 'agree' with the following statements 'The Bible is important to me'³⁸ and 'The Bible contains truth'³⁹, but were less likely to 'strongly agree' or 'agree' with the statement 'The Bible is interesting'⁴⁰.

Religious affiliation/identity

- As would be expected, using the Chi-square Continuity Correction (χ^2) test, pupils who stated that they belong to, or identify with, a religion were significantly more likely to 'strongly agree' or 'agree' with all of the above statements at a probability level of <0.001.
- Pupils identifying with Western religions (i.e. Judaism, Christianity and Islam) were significantly more likely than pupils identifying with Eastern religions (i.e. Buddhism, Hinduism and Sikhism) to 'strongly agree' or 'agree' with the following statements: 'The Bible is important to me'⁴¹; 'The Bible contains truth'⁴²; 'I look to the Bible for personal guidance'⁴³; 'I believe in the Bible'⁴⁴; and 'Science has not proved the Bible wrong'⁴⁵. It should be noted that three of these statements contain a personal reference (i.e. 'I' or 'Me').
- Pupils who stated that they belong to, or identify with, Christianity rather than another religion (i.e. excluding those whose religious identity was 'None') were significantly more likely to 'strongly agree' or 'agree' with all of the Semantic Differential statements cited above at a probability level of less than 0.05, except those where the percentage of affirmative responses was similar: 'The Bible is interesting' (55% cf 52%); 'The Bible should be respected' (92% cf 87%) and 'The Bible has important things to say to people today' (71% cf 70%)⁴⁶.

Frequency of attendance at a place of worship

- Spearman's Rank Order Correlation (rho) test showed that there was a positive correlation between the frequency with which pupils who belong to, or identify with, Christianity attend a place of worship and their attitude according to the Semantic Differential statements. Higher frequencies of attendance correlated with more positive attitudes significantly. The relationships were of varying strengths. Of the ten correlations, one was of a small strength (Science has not proved the Bible wrong), one was of a large strength (The Bible is important to me) and eight were of a medium strength (see Appendix X)⁴⁷.

Likert Scale statements⁴⁸:

The following describes the percentage of pupils who ‘strongly agree’ or ‘agree’ and the percentage of pupils who ‘strongly disagree’ and ‘disagree’ with each statement. The remainder of pupils were ‘not sure’.

	SA/A	SD/D
• The Bible is important because it tells us about God	65.4%	14.7%
• The Bible is a waste of time	15.7%	64.4%
• Most of the stories/passages in the Bible are true	33.7%	23.1%
• The Bible is no longer important because people no longer believe in God	7.6%	74.1%
• The Bible contains things that in real life would not happen	51.6%	19.1%
• The Bible can help when times are hard	56.0%	19.0%
• The Bible is not important because it is just a book	12.6%	69.3%
• The Bible is important but I don’t read it	63.1%	22.7%
• The Bible is the Word of God	52.2%	18.5%
• The Bible is important if you are religious	78.5%	11.2%
• The Bible is not important because it is full of myths	13.2%	58.4%
• The Bible is exciting	17.2%	52.0%
• I would never read the Bible	26.2%	45.9%
• The Bible is not important because it was written so long ago	11.9%	66.3%
• The Bible is important for other people but not for me	43.6%	36.8%
• The Bible is uncool	30.7%	41.1%
• I enjoy reading the Bible	16.0%	58.0%
• I respect the Bible and its teachings but do not live by it	63.1%	17.7%
• The Bible is important because it teaches right from wrong	62.6%	12.5%
• The Bible has not influenced my life	42.8%	31.7%

Interestingly...

Gender

- Using the Chi-square Continuity Correction (χ^2) test for statistical significance, females were more likely than males to ‘strongly agree’ or ‘agree’ with the following statements: ‘The Bible is important because it tells us about God’⁴⁹; ‘The Bible is important but I don’t read it’⁵⁰; ‘The Bible is the Word of God’⁵¹; ‘I respect the Bible and its teachings but do not live by it’⁵²; and ‘The Bible is important because it teaches right from wrong’⁵³.
- Males were significantly more likely than females to ‘strongly agree’ or ‘agree’ with the following statements: ‘The Bible is a waste of time’⁵⁴; ‘The Bible is no longer important because people no longer believe in God’⁵⁵; ‘The Bible is not important because it is just a book’⁵⁶; ‘The Bible is not important

because it is full of myths'⁵⁷; 'The Bible is not important because it was written so long ago'⁵⁸; and 'The Bible is uncool'⁵⁹.

- It will be noted that the results of these statistical tests associate females with positive statements and males with negative statements. However, on this basis it is surprising to note that males were significantly more likely to 'strongly agree' or 'agree' with the statement 'The Bible is exciting'⁶⁰.

Year group

- Using the Chi-square Continuity Correction (χ^2) test for statistical significance, year 6 pupils were significantly more likely than year 9 pupils (and year 12 pupils, when in italics) to 'strongly agree' or 'agree' with the following generally positive statements: '*The Bible is important because it tells us about God*'⁶¹; '*Most of the stories/passages in the Bible are true*'⁶²; '*The Bible is the Word of God*'⁶³; 'The Bible is important if you are religious'⁶⁴; '*The Bible is exciting*'⁶⁵; '*I enjoy reading the Bible*'⁶⁶ and 'The Bible is important because it teaches right from wrong'⁶⁷.
- Year 9 pupils (and year 12 pupils, when in italics) were significantly more likely than year 6 pupils to 'strongly agree' or 'agree' with the following generally negative statements: '*The Bible is a waste of time*'⁶⁸; 'The Bible contains things that in real life would not happen'⁶⁹; 'The Bible is not important because it was written so long ago'⁷⁰; and 'The Bible has not influenced my life'⁷¹.
- Year 9 pupils were significantly more likely than year 12 pupils to 'strongly agree' or 'agree' with the following statements: 'The Bible is uncool'⁷²; and 'The Bible has not influenced my life'⁷³.
- Year 12 pupils were significantly more likely than year 9 pupils (and year 6 pupils, when in italics) to 'strongly agree' or 'agree' with the following statements: 'The Bible can help when times are hard'⁷⁴ and '*The Bible is important for other people but not for me*'⁷⁵. The latter two bullet points suggest that the peak of negativity towards the Bible occurs in year 9.

Religious affiliation/identity

- Using the Chi-square Continuity Correction (χ^2) test for statistical significance, pupils who stated that they belong to, or identify with, a religion were significantly more likely to 'strongly agree' or 'agree' with the following generally positive statements: 'The Bible is important because it tells us about God'; 'Most of the stories/passages in the Bible are true'; 'The Bible can help when times are hard'; 'The Bible is the Word of God'; 'The Bible is exciting'; 'I enjoy reading the Bible'; and 'The Bible is important because it teaches right from wrong'⁷⁶.
- Pupils who stated that they do not belong to, or identify with, a religion were significantly more likely to 'strongly agree' or 'agree' with the following generally negative statements: 'The Bible is a waste of time'; 'The Bible is no longer important because people no longer believe in God'; 'The Bible contains things that in real life would not happen'; 'The Bible is not important because it is just a book'; 'The Bible is not important because it is full of myths'; 'I would never read the Bible'; 'The Bible is not important because it was written so long ago'; 'The Bible is important for other people but not for me'; 'The Bible is uncool'; and 'The Bible has not influenced my life'⁷⁷.

- Although results pertaining to religious identity are generally as expected, it is interesting to note that pupils who stated that they do belong to, or identify with, a religion were significantly more likely to ‘strongly agree’ or ‘agree’ with the statements ‘The Bible is important but I don’t read it’⁷⁸ and ‘I respect the Bible and its teachings but do not live by it’⁷⁹. Agreement with these statements may be accounted for by the presence of pupils in the sample who are affiliated to non-Christian religions, but this would be unlikely bearing in mind the proportion of Christians in the sample. The wording of the statements may also be the reason why pupils who identified with a religion strongly agreed or agreed with them. The pupils may have been agreeing with the positive first clauses rather than the negative second clauses.
- Another interesting result was that there was no statistically significant difference between those pupils who did or did not identify with a religion in terms of their positive response to the statement ‘The Bible is important if you are religious’ (87.2% and 89.1% respectively).
- Pupils identifying with Western religious traditions (i.e. Judaism, Christianity and Islam) were significantly more likely than pupils identifying with Eastern religious traditions (i.e. Buddhism, Hinduism and Sikhism) to ‘strongly agree’ or ‘agree’ with the following statements: ‘The Bible is important because it tells us about God’⁸⁰; ‘The Bible is the Word of God’⁸¹; ‘I enjoy reading the Bible’⁸²; and ‘The Bible is important because it teaches right from wrong’⁸³.
- Pupils identifying with Eastern religions were significantly more likely to ‘strongly agree’ or ‘agree’ with the following statements: ‘The Bible is important but I don’t read it’⁸⁴; ‘I would never read the Bible’⁸⁵; ‘The Bible is important for other people but not for me’⁸⁶; and ‘The Bible has not influenced my life’⁸⁷.
- Pupils identifying with Christianity rather than another religion (i.e. excluding those whose religious identity was ‘None’) were significantly more likely to ‘strongly agree’ or ‘agree’ with the following statements: ‘The Bible is important because it tells us about God’⁸⁸; ‘Most of the stories/passages in the Bible are true’⁸⁹; ‘The Bible is the Word of God’⁹⁰; ‘I enjoy reading the Bible’⁹¹; and ‘The Bible is important because it teaches right from wrong’⁹².
- Pupils identifying with a religion other than Christianity were significantly more likely to ‘strongly agree’ or ‘agree’ with the following statements: ‘The Bible is no longer important because people no longer believe in God’⁹³; ‘The Bible is important but I don’t read it’⁹⁴; ‘I would never read the Bible’⁹⁵; ‘The Bible is important for other people but not for me’⁹⁶; and ‘The Bible has not influenced my life’⁹⁷. As expected many of these statements relate to a personal valuation of the Bible rather than the general importance or veracity of the Bible.

Selected Questionnaire Quotations

Is there anything else you would like to say about the Bible? (Year 6 and Year 9 only)

Year 9. Pupil 658

A lot of people say they don’t believe in God and the Bible because they think its uncool and their friends would say they were silly and too goody goody.

Year 9. Pupil 680

It is hard to relate to but the meanings inside it are very important but it is sometimes just thought as a boring long book.

Year 9. Pupil 699

That it is still very important even though people may say it is old, you can learn important lessons from it still.

Year 9. Pupil 708

I think the church need to punk up a bit, when talking about the bible.

Year 9. Pupil 738

The bible has lots of stories with meanings but sometimes its hard to find that meaning.

Year 9. Pupil 740

The bible has taught me right from and when I am reading it I feel closer to God.

Year 9. Pupil 825

The Bible is involved in my religion so I try to respect it, but I don't read it or pay attention towards it.

Year 9. Pupil 974

It is not the kind of thing that can be judged as 'cool' or 'uncool'.

Year 9. Pupil 980 [Sikh]

I don't read or learn the Bible because of my religion but I feel that all holy books are important and are interesting to learn about.

Year 9. Pupil 982 [Muslim]

I think that the Bible is a precious book and should be dealt with care

Year 9. Pupil 1020 [Hindu]

I respect the Bible and its teachings but I do not follow it as I am a Hindu.

Year 9. Pupil 1034

The bible, I think, was designed to defeat the problem of anarchy, as it is a law presented to have eternal consequences.

Year 9. Pupil 1035

If the stories aren't true why write it? What's the point in it when you believe in God – why do you need proof if you believe.

Selected Interview Quotations

Interviewer: **'The Bible is important': why would you say that?**

Year 9. Pupil 899 It is important. It's a world religion.

Interviewer: **OK. So who's it important for?**

Year 9. Pupil 899 It's important for everyone.

Interviewer: **Everyone? [...] In what way?**

Year 9. Pupil 899 Well, it tells everyone how they should like lead their life. It's not only how Christians should lead their lives. It's important for everyone.

Interviewer: **And what do you find helpful or unhelpful about...**

<i>Year 6. Pupil 1043</i>	Helpful is when, in school, it's helpful to know, I say, the 10 Commandments, the Lord's Prayer. The important thing is that you might need in life later on, and in the Bible it's helped because, like, I've recently, my uncle died in May, and I went to, which one did I go to? I can't remember which one it was, I think it was the crucifixion bit, and it said a bit about how they felt. Then they said they should be celebrating because he wouldn't want you to mourn over the dead person.
<i>Interviewer:</i>	Can you explain why [you have stated that the Bible is not boring]?
<i>Year 6. Pupil 74.</i>	Because, like, you don't know what's going to happen next. Because it's not really boring because, like, you can just go for something normal, and then all of a sudden he can be giving bread to, like, thousands of people and, you know, just rising again. When somebody's just talking, then they say something like that, it's not exactly boring. And they just pop it up, or something.
<i>Interviewer:</i>	Right. I see. And what about, 'The Bible is old-fashioned.' What do you think about that, then? [...]
<i>Year 6. Pupil 74.</i>	Because you still use, like, the ways he used to be like, sort of, we still use his prayer, that he made up for us, and stuff like that, and we still use the Bible. So I don't think it's that old-fashioned. I think it's old, but I don't think it's old-fashioned.
<i>Year 9. Pupil 948</i>	'Science has proved The Bible wrong'. As far as I'm concerned, it's only proved that it's right.
<i>Interviewer:</i>	OK. Can you explain why?
<i>Year 9. Pupil 948</i>	When they're saying about the Big Bang, for instance, they're saying it's proved the Bible wrong because it says God created the world, but it's quite obvious God used the Big Bang to create the world, and in other cases, saying 'How could Jesus have performed miracles?' and 'How could there have been a flood?' – in every culture there's a Flood story and a 'miracle man' kind of thing. And also there's an awful lot of historical evidence to say that what's in the Bible is true. Like, I think it's the city of Nineveh was destroyed: they found a city in the same place as Nineveh would have been; and the Flood, also – because there's like cities under the sea, so I think it's just proved to me that it's right.
<i>Interviewer:</i>	[...] Could you just explain why you've said that [the Bible's not boring]?
<i>Year 9. Pupil 948</i>	Well, I think the fact that I'm a Christian has a lot to do with it, so I find what it says relevant in everyday life, and it's sometimes hard to understand, but there's so much in it that it couldn't possibly be all boring – if you say the Bible's boring it's like saying all of it's boring.
<i>Interviewer:</i>	[...] Right. You said, 'Yes, The Bible is important'. Just tell me a bit about that.
<i>Year 9. Pupil 948</i>	I think it's important because it's God communicating things with us, so it's like He's got people to write down what's happened for a reason, and, like, if you read it, you find out what the reason is, and it's different for each different bit of the Bible. Also it's important because you can read through it and it's like God's actually talking to you if it's something that's really relevant to you.
<i>Interviewer:</i>	[...] Have you done much about the Bible in school?
<i>Year 9. Pupil 948</i>	We have done a little bit, but not very much, and quite often some of the readings have, like, been taken out of context, 'cause they've just chosen a small part, and it changes the context quite a bit.

(E) Semantic Differential Scale and Likert Scale Attitude Measures and Scores

Attitude Measures

In terms of the Semantic Differential statements, the overall message of our total sample seems to be that pupils believe the Bible to be relevant; to contain truth; to be

capable of showing people how to live; to be worthy of respect; and to have important things to say to people today, yet it is not something they look to for personal guidance. Similarly, in terms of the Likert Scale statements, the overall message of our total sample seems to be that the Bible is important (especially if you are religious), but that it is not something which they would read or live their life by.

Because there was a correlation between statements within the Semantic Differential Scale (See Appendix XI), it was possible to generate a statistically reliable Semantic Differential Attitude Score (SDAS) between 10 and 50 for each pupil⁹⁸. Using the standard deviation score it was possible to divide pupils into four attitude categories: Positive (10-18); No strong opinion (19-37); Negative (38-46); and Very Negative (47-50). The pupil sample was distributed among these categories as follows:

- Positive 11.4%
- No Strong Opinion 73.7%
- Negative 11.6%
- Very Negative 3.3%

Likewise, because there was a correlation between statements within the Likert Scale (See Appendix XII), it was possible to generate a statistically reliable Likert Scale Attitude Score (LSAS) between 20 and 100 for each pupil⁹⁹. Using the standard deviation score it was possible to divide pupils into five attitude categories: Very Positive (20-29); Positive (30-43); No strong opinion (44-72); Negative (73-87); and Very Negative (88-100). The pupil sample was distributed among these categories as follows:

- Very Positive 2.5%
- Positive 12.8%
- No Strong Opinion 70.9%
- Negative 12.7%
- Very Negative 1.1%

It is interesting to note that in terms of the Semantic Differential four category scale 11% of pupils were categorised as positive and 15% were categorised as Very Negative or Negative, whereas in terms of the Likert Scale five category scale, 15% were Very Positive or Positive and 14% were Very Negative or Negative. The difference may be accounted for by the presence of Year 6 pupils in the latter scale, but not in the former. The majority of pupils express no strong opinion about the Bible in terms of both scales.

Attitude Scores

It was possible to use the statistically reliable attitude measures - Semantic Differential Attitude Score (SDAS) and Likert Scale Attitude Score (LSAS) – in order to identify which factors affect pupils’ attitudes towards the Bible.

Demographic factors

Interviewees

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who were selected for interview, the

groups of pupils who agreed to be interviewed (but were not selected) and the groups of pupils who did not agree to be interviewed. The groups can be ranked in this same order, in terms of more positive to less positive attitudes to the Bible (i.e. pupils selected for interview being the most positive and pupils who did not agree to be interviewed being the least positive). This ranking was the same for the SDAS and the LSAS attitude measures¹⁰⁰.

This result was surprising as the process of selection was designed to ensure that the pupils interviewed represented a variety of attitudes towards the Bible and a variety of religious traditions and none. Therefore, it is probable that willingness to be interviewed was itself generally indicative of a positive attitude.

Gender

- Using the Mann-Whitney U test for statistical significance, females were significantly more likely to have a more positive attitude to the Bible than males in terms of the SDAS and LSAS attitude measures¹⁰¹.

School

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who attended differing schools in terms of the SDAS¹⁰² and LSAS¹⁰³ attitude measures. In terms of the LSAS attitude measure, the four schools which had the most positive pupils were voluntary aided schools. Three of the five schools with the more positive pupils were primary schools. The four schools with no faith affiliation were among the five schools with the least positive pupils.

Year group

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils in Year 6, 9 and 12 in terms of the LSAS attitude measure¹⁰⁴. The same tests showed that Year 6 pupils had the most positive attitudes to the Bible and that Year 9 pupils had the least positive attitudes.
- However, there was no statistically significant difference between Year 9 and Year 12 pupils in terms of the SDAS attitude measure. In fact, this measure showed that Year 9 pupils were more likely to have a positive attitude to the Bible than Year 12 pupils.

Religious affiliation/identity

- The Mann-Whitney U test for statistical significance showed that, in terms of the SDAS and LSAS attitude measures, pupils were more likely to have a positive attitude towards the Bible if they belonged to, or identified with: a religion rather than not¹⁰⁵; a 'western' religion (i.e. Judaism, Christianity or Islam) rather than an 'eastern' religion (i.e. Hinduism, Buddhism or Sikhism)¹⁰⁶; and Christianity rather than a non-Christian religion¹⁰⁷.
- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who declared affiliation with differing religions in terms of the SDAS and LKAS attitude measures. The table below provides the ranked order of these groups, from most positive to least positive, according to the differing attitude measures and whether Year 6 pupils were included in the analysis:

Attitude	SDAS ¹⁰⁸	LSAS excluding Year 6 ¹⁰⁹	LSAS including Year 6 ¹¹⁰
Most Positive	Christianity	Islam	Christianity
	Islam	Christianity	Islam
	Hinduism	Sikhism	Hinduism
	Sikhism	Hinduism	Sikhism
	Judaism	Judaism	Buddhism
Least Positive	Buddhism	Buddhism	Judaism
	None	Other	None
	Other	None	Other

Frequency of attendance at worship

- Spearman's Rank Order Correlation (rho) test demonstrated that there was a positive correlation between the frequency with which pupils attend a place of worship and the SDAS and LSAS attitude measures. Higher frequencies of attendance correlate with more positive attitude scores at the 0.01 significance level. The relationship was of a large and medium strength for the SDAS and LSAS attitude measures respectively¹¹¹.

Cultural factors

Hobbies and interests

- Using the Mann-Whitney U test for statistical significance, pupils who cited Reading¹¹², Voluntary Work¹¹³, Youth Groups¹¹⁴ or Performing Arts¹¹⁵ as a hobby or interest were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures.
- Pupils who cited Other¹¹⁶ or Arts and Crafts¹¹⁷ as a hobby or interest were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the LSAS and the SDAS attitude measures respectively.
- Pupils who cited Film/TV/Cinema as a hobby or interest were significantly more likely to have a more negative attitude to the Bible than pupils who did not, in terms of the SDAS attitude measure¹¹⁸.
- There was no statistically significant difference between those pupils who cited Sport, Music, PC/games, Socialising, Shopping, Cars/motorbikes and Job and those who did not, in terms of their attitude scores.

Genre of books or magazines

- Using the Mann-Whitney U test for statistical significance, pupils who cited Fiction/novels¹¹⁹ or Religious/philosophical books¹²⁰ as the type of book or magazine which they enjoy reading were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures.
- Pupils who cited PC/games magazines¹²¹ or Cars/motorbike magazines¹²² as the type of book or magazine which they enjoy reading were significantly more likely to have a more negative attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures.

- Pupils who cited Non-fiction¹²³ or Fantasy/science fiction¹²⁴ as the type of book or magazine which they enjoy reading were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the LSAS and SDAS attitude measures respectively.
- There was no statistically significant difference between those pupils who cited the following types of books Crime/horror, Comedy and Other; the following types of magazines Teenage, Women's fashion/celebrity, Comics, Other, Newspapers, books, TV/film, Scientific, Crafts/hobbies or Poetry/plays and those who did not, in terms of their attitude scores.

Genre of television programmes

- Using the Mann-Whitney U test for statistical significance, pupils who cited Don't watch/have TV¹²⁵, Children's Programme¹²⁶ or Arts & crafts/DIY/cookery¹²⁷ were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the LSAS attitude measure.
- Pupils who cited Soap Operas/Dramas¹²⁸ as their favourite genre of television programme were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the SDAS attitude measure.
- Pupils who cited Sports as their favourite genre of television programme were significantly more likely to have a more negative attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures¹²⁹.
- Pupils who cited Music as their favourite genre of television programme were significantly more likely to have a more negative attitude to the Bible than pupils who did not, in terms of the SDAS attitude measure¹³⁰.
- There was no statistically significant difference between those pupils who cited the following genre of television programme Comedy, Game shows, Science-fiction/fantasy, Documentaries/Animal programmes, Other, Reality TV, Films and News and those who did not, in terms of their attitude scores.

Things that matter to pupils most

- Using the Mann-Whitney U test for statistical significance, pupils who cited Family¹³¹, Education¹³² or Religion¹³³, as things which mattered to them most, were significantly more likely to have a more positive attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures.
- Pupils who cited Activities/hobbies¹³⁴, as something which mattered to them most, were significantly more likely to have a more negative attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures.
- There was no statistically significant difference between those pupils who cited Friends or Other, as things which mattered to them most, and those who did not, in terms of their attitude scores.

Factors concerned with biblical knowledge and understanding

Sources of Bible knowledge

- Using the Mann-Whitney U test for statistical significance, pupils who cited Collective worship/assemblies¹³⁵, Place of worship¹³⁶, Media (TV/film/radio)¹³⁷, Family¹³⁸, Books/magazines¹³⁹, Friends¹⁴⁰ or Other¹⁴¹ as a source of their Bible knowledge were significantly more likely to have a more

positive attitude to the Bible than pupils who did not, in terms of the SDAS and LSAS attitude measures.

- There was no statistically significant difference between those pupils who cited RE lessons as a source of their Bible knowledge and those who did not, in terms of their attitude scores.

Biblical characters

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who were able to name varying numbers of biblical characters in terms of the SDAS and LSAS attitude measures¹⁴². The groups were ranked from most positive to least positive in the following order: More than 5 named; 5 named; 4 named; 3 named; 1 named; and 2 named.

Description of a passage from the Bible

- Using the Mann-Whitney U test for statistical significance, pupils who were able to provide a generally accurate description of a Bible story/passage were significantly more likely to have a more positive attitude to the Bible than pupils who provided an inaccurate or irrelevant description in terms of the SDAS and LSAS attitude measures¹⁴³.

Meaning of a passage from the Bible

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who provided differing types of meaning to Bible stories/passages in terms of the SDAS and LSAS attitude measures¹⁴⁴. The table below provides the ranked order of these groups, from most positive to least positive, according to the differing attitude measures:

Attitude	SDAS	LSAS
Most Positive	Theological	Theological
	PSME Theme	PSME Theme
	Other	Literal
	Literal	Other
Least Positive	Irrelevant	Irrelevant
	Has no meaning	Has no meaning

Importance of the Bible for Christians, Jews and Muslims

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who provided an Accurate/Relevant, Incomplete/Ambiguous and Inaccurate/Irrelevant explanation of why the Bible is important to Christians¹⁴⁵, Jews¹⁴⁶ and Muslims¹⁴⁷ in turn. The groups can also be ranked in this order in terms of more positive to less positive attitudes to the Bible (i.e. pupils who provided an Accurate/Relevant explanation were the most positive). This ranking was the same for the SDAS and LSAS attitude measures.

Influence of the Bible on modern society¹⁴⁸

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who cited differing examples of the Bible’s influence on modern society in terms of the SDAS attitude measure¹⁴⁹,

but that there was no significant difference in terms of the LSAS attitude measure. The table below provides the ranked order of these groups, from most positive to least positive, according to the differing attitude measures:

Attitude	SDAS	LSAS
Most Positive	Other	Other
	Moral Behaviour/10 Commandments	The Law
	The Law	Moral Behaviour/10 Commandments
	Religious programmes on TV	Marriage/rites of passage
	Marriage/rites of passage	Religious programmes on TV
Least Positive	Charities	Holidays/festivals
	Holidays/festivals	Charities
	Education	Education
	Not much/for religious people only	Not much/for religious people only
	None	None

It is interesting to note that those pupils who cited answers regarding the less tangible moral and legal influences of the Bible had a more positive attitude towards the Bible than those pupils who cited more obvious influences such as festivals, charities and education. Those who claimed that the Bible had no influence on modern society, or that its influence pertained only to religious believers, were least positive.

What pupils find difficult about the Bible

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who cited differing things which they find difficult about the Bible in terms of the SDAS and LSAS attitude measures. The table below provides the ranked order of these groups, from most positive to least positive, according to the differing attitude measures and whether Year 6 pupils were included in the analysis:

Attitude	SDAS ¹⁵⁰	LSAS excluding Year 6 ¹⁵¹	LSAS including Year 6 ¹⁵²
Most Positive	Contains contradictions	Contains contradictions	Contains contradictions
	Meaning	Meaning	Meaning
	Language	Language	Credibility of Miracles
	Credibility of Miracles	Credibility of Miracles	Language
	Relevance	Relevance	Relevance
Least Positive	Format	None	None
	None	Format	Other
	Other	Other	Format
	Credibility	Credibility	Credibility

Factors concerned with the attitudes of pupils, families and friends

*What shapes pupils' attitudes?*¹⁵³

- The Kruskal-Wallis statistical test showed that there was *no significant* difference between the groups of pupils who cited differing factors which shaped their attitudes to the Bible in terms of the SDAS and LSAS attitude measures. However, the attitude scores for each group can still be ranked in the table below, from most positive to least positive, according to the differing attitude measures:

Attitude	SDAS	LSAS
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Most Positive	Place of worship	Education/School
	Family	Place of worship
	Other named person	Other named person
	Education/School	Other
	Other	Family
Least Positive	Friends	Friends
	Own Beliefs	Own Beliefs
	RE lessons	Life Experience
	Life Experience	RE lessons

Familial attitude

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who cited differing familial attitudes in terms of the SDAS and LSAS attitude measures. The table below provides the ranked order of these groups, from most positive to least positive, according to the differing attitude measures and whether Year 6 pupils were included in the analysis:

Attitude	SDAS ¹⁵⁴	LSAS excluding Year 6 ¹⁵⁵	LSAS including Year 6 ¹⁵⁶
Most Positive	Is true/believe it	Has historical significance ¹⁵⁷	Has historical significance
	It is important/respect it	Is true/believe it	Is true/believe it
	Useful as a guide for living/moral teaching	It is important/respect it	It is important/respect it
	Is out of date ¹⁵⁸	Is interesting	Useful as a guide for living/moral teaching
	Is interesting	Useful as a guide for living/moral teaching	Is interesting
	They don't live by it	They don't live by it	They don't live by it
	Is OK	Different family members think different things	I don't know/we don't talk about it
	Has historical significance	I don't know/we don't talk about it	Different family members think different things
	Different family members think different things	Is OK	Is OK
	I don't know/we don't talk about it	Is out of date	Other
	Other	Other	Is out of date
	Is not important/irrelevant	Is not important/irrelevant	Is not important/irrelevant
Least Positive	Is boring	Is boring	Is boring
	Is not true/do not believe in it	Is rubbish/negative comment	Is not true/do not believe in it
	Is rubbish/negative comment	Is not true/do not believe in it	Is rubbish/negative comment

Attitude of friends

- The Kruskal-Wallis statistical test showed that there was a significant difference between the groups of pupils who cited differing attitudes of friends in terms of the SDAS and LSAS. The table below provides the ranked order of these groups, from most positive to least positive, according to the differing attitude measures and whether Year 6 pupils were included in the analysis:

Attitude	SDAS ¹⁵⁹	LSAS excluding Year 6 ¹⁶⁰	LSAS including Year 6 ¹⁶¹
Most Positive	Has historical significance ¹⁶²	Is interesting	Is interesting
	Is interesting	Has historical significance	Has historical significance
	They don't live by it	Is true/believe it	Is true/believe it
	Different friends think different things	Different friends think different things	Different friends think different things
	Is OK	They don't live by it	I don't know/we don't talk about it
	I don't know/we don't talk about it	Is OK	Is OK
	Is true/believe it	It is important/respect it	They don't live by it
	It is important/respect it	I don't know/we don't talk about it	It is important/respect it
	Other	Useful as a guide for living/moral teaching	Useful as a guide for living/moral teaching
	Is out of date	Other	Other
	Is boring	Is not important/irrelevant	Is not important/irrelevant
	Is not important/irrelevant	Is out of date	Is out of date
	Useful as a guide for living/moral teaching	Is boring	Is not true/do not believe in it
	Is not true/do not believe in it	Is not true/do not believe in it	Is boring
Least Positive	Is rubbish/negative comment	Is rubbish/negative comment	Is rubbish/negative comment
	Contradicts itself/mixed messages ¹⁶³	Contradicts itself/mixed messages	Contradicts itself/mixed messages

Attitude scores

- It was possible to compare SDAS and LSAS attitude measures using Spearman's Rank Order Correlation (ρ). Unsurprisingly, there was a strong positive correlation between the two variables which was statistically significant¹⁶⁴. This further demonstrates that our methods of measuring attitudes to the Bible were reliable.

Construction of Hypothetic Pupil Types

From the above analysis it is possible to juxtapose factors which are associated with the most positive and the least positive attitudes towards the Bible.

Hypothetical pupil type one: factors associated with the most positive attitudes towards the Bible	Hypothetical pupil type two: factors associated with the least positive attitudes towards the Bible
Female	Male
Year 6	Year 9
Christian	Other
Attends a place of worship very often	Never attends a place of worship
Enjoys reading, voluntary work, youth groups, performing arts and arts/crafts	Enjoys film/TV/cinema
Enjoys reading fiction/novels, religious/philosophical, non-fiction and fantasy/science-fiction books	Enjoys reading PC/games and car/motorbike magazines
Either does not watch or own a television or enjoys children's programmes, Arts/Crafts/DIY/cookery programmes or Soap Operas/Dramas	Enjoys music programmes on TV
Family, education and religion matter to her most	Activities/hobbies matter to him most
Volunteered, and was selected, for interview	Did not volunteer to be interviewed
Attends a Christian Voluntary Aided Primary School	Attends a Community Secondary School
Recognises sources of biblical knowledge other than, or in addition to, RE lessons	Only recognises RE lessons as a source of biblical knowledge
Cites five or more biblical characters	Cites one or two biblical characters
Provides a generally accurate description of a biblical passage	Provides an inaccurate or irrelevant description of a biblical passage
Assigns a theological meaning to a Bible story	Assigns no meaning to a Bible story
Explains why the Bible is important for Christians, Jews and Muslims	Does not explain why the Bible is important for Christians, Jews and Muslims
Believes that the Bible has influenced modern society in terms of morality and the law	Believes that the Bible has had no influence on modern society except in terms of religious people
Finds the Bible difficult in terms of its meaning, language and because it contains contradictions	Finds the Bible difficult because of its format and because it lacks credibility
States that her family believe the Bible to be true and to be important	States that his family believe the Bible to be untrue, unimportant, rubbish and boring
States that her friends believe the Bible to be interesting and to have historical significance	States that his friends believe the Bible to be untrue, rubbish and to contradict itself

This dualistic presentation hides the complexity of the relationship between the attitude spectrum and the various factors under review. We should not expect pupils to be easily compartmentalised in to one or other of the above columns. However, it is interesting to explore correlations between factors in each column. For instance, in terms of social and cultural factors:

- The percentage of females who cited reading, voluntary work, youth groups, performing arts or arts/crafts as hobbies or activities was greater than that of males.
- 17% of Year 9 pupils stated that they read PC/games magazines compared to 3% of Year 6s.
- 73% of females stated that watched soaps/dramas compared with 33% of males.
- 63% of males stated that activities/hobbies mattered to them most compared with 41% of females.

Chapter Four: Discussion

1. A challenge to received stereotypes

As part of the first phase of the Biblos Project, Devon secondary school RE teachers completed a questionnaire in which they claimed that pupils would apply the following words to the Bible: boring; old fashioned; out of date; rubbish; uncool; weird and irrelevant (Copley, 1998. p. 56). However, the third phase has demonstrated that, contrary to the teachers' stereotypes and to the presentation of the voices of young people contained in the discourse about secularisation, pupils are not overwhelmingly negative towards the Bible. Ambivalence rather than overt animosity seems to characterise most pupils' attitude.

Issue One: Does the problem about the Bible lie more with teachers than their pupils?

2. A lack of personal relevance

In the phase one teacher questionnaire, when asked about their use of the Bible in teaching and their reason for this, the teachers wrote of its value in tackling the deep, timeless questions of human experience and in triggering discussion which relates to personal lives (Copley, 1998. pp. 57-8). Yet the phase three research shows that pupils do not see the relevance of the Bible for themselves. The overall message of our total sample seems to be that pupils believe the Bible to be important (especially to religious people); to be relevant; to contain truth; to be capable of showing people how to live; to be worthy of respect; and to have important things to say to people today, yet it is not something they would read or look to for personal guidance. This message reflects a situation in which 75% of households have a Bible while only 8% of the adult population claim to read it regularly (*ibid.* p. 6) and supports one of the originating hypotheses of the Biblos Project, which was that the Bible is perceived as a text written for, and of relevance only to, committed Christians (*ibid.* p. 7). The latter hypothesis was only partially correct because it failed to differentiate personal valuations of the Bible from valuations made in terms of wider society and culture. This distinction to some extent explains the fact that in terms of the Semantic Differential four category scale and the Likert five category scale, 73.7% and 70.9% of pupils respectively, were categorised as having no strong opinion about the Bible.

Issue Two: Does this complex of pupil attitudes suggest that biblical narrative needs to be taught in an innovative way?

3. Pupil difficulties

3.1 In the questionnaires mentioned above, the teachers also stated that they thought pupils believed the Bible to be 'easy' and not worthy of serious attention (*ibid.* p. 56). In the third phase, we have demonstrated that the pupils who were least positive towards the Bible either stated that they had no difficulty with the Bible or that difficulties pertained to 'credibility' and 'format'. Pupils who were most positive mentioned 'meaning', 'language' and that it 'contains contradictions' as difficulties. The former types of difficulty *do not* necessitate knowledge of the biblical text. For instance, credibility could pertain to a prejudiced dismissal of the whole Bible as

untrue/unbelievable, while format could pertain simply to the Bible's size on the shelf. On the other hand, difficulties regarding meaning, language and contradictions *do* necessitate knowledge of biblical material. That language and meaning were also shown to be the most frequently cited types of difficulty (see p. 00), corroborates the findings of the phase two KS4 questionnaire, in which they were identified as a difficulty by 37% and 15% of pupils respectively (Copley, T. *et al.* 2001. p. 31). Linked to this is the finding that those who have positive attitudes towards the Bible are more likely to show greater knowledge of biblical characters, stories and theological meanings, as well as of the importance of the Bible for other faiths and for modern society (see p. 00). This seems to suggest reciprocity in terms of positive attitudes and *biblical literacy* (i.e. more than mere biblical knowledge alone). This has implications for the resourcing and staffing of RE in schools as it is the only situation in which every child in the UK is inducted into 'theological' discourse about the biblical narrative.

3.2 The identification of pupils' difficulties with the Bible challenges us to consider methods of overcoming them. The first Biblos report stated that it is important to tell the story of the book (i.e. how the Bible came to be written and eventually compiled into one unit) (Copley, 1998. p. 64). This might lessen pupils' difficulties regarding the language and the format of the Bible. The first report also stated that students need to realise the finite, limiting and changing nature of language (*ibid.* p. 32) and the diversity of biblical interpretation (*ibid.* p. 66). Linked to this, the phase two report highlighted that only four of the nineteen agreed syllabus sections for KS4 surveyed recognised that the Bible may be approached and interpreted in different ways by Christians (Copley, T. *et al.* 2001. p. 24). Tackling these issues might lessen pupils' difficulties regarding meaning and credibility especially in terms of their understanding of biblical literalism and symbolism. A basic knowledge of the problems of biblical hermeneutics might also discourage pupils from stating that they have no difficulties when reading the Bible.

Issue Three: Should teaching children to theologise be a higher priority in teacher training for RE?

4. Secularisation of the text

The first Biblos report stated that during the presentation of biblical text in RE, the presence of God in the narrative is consciously or unconsciously edited out by the teacher (Copley, 1998. p. 8). For instance, the Good Samaritan is described in terms of a call to help others and the story of David and Goliath is reinterpreted in terms of the triumph of the small person over bullies (*ibid.* p. 16). The phase two report stated that teachers participating in a trial of curriculum materials often reformulated Attainment Target 2 (learning from religion) as learning 'secular' morals from religion (*ibid.* p. 19). Such assertions were corroborated through the phase three research with only 22.9% of pupils ascribing a 'Theological' meaning to a chosen biblical story/passage. It is probable that such a low percentage is at least partially accounted for by the reduction of biblical material to secular personal, social and moral meanings.

Issue Four: How do we prevent some teachers from secularising biblical narrative?

5. A multi-faith document

The phase one report also stated that pupils should be made aware that the Bible is a multi-religious text (*ibid.* p. 19) with importance for Christians, Jews and Muslims (*ibid.* pp. 14-15). Phase three reveals that pupils were less well aware of the importance of the Bible for Jews and Muslims than they were of its importance for Christians. This is not surprising as the phase two report had highlighted that only one of the twenty-four agreed syllabus sections for KS1 surveyed recognised the commonality of the Bible for Christians, Jews and Muslims (Copley, T. *et al.* 2001. p. 12) and only one of the nineteen distinguished between Christian and Jewish approaches to biblical texts at KS4 (*ibid.* p. 24).

Issue Five: How can agreed syllabus revision panels be persuaded to widen their perception of the Bible?

6. Attitudes and their determining factors

6.1 In terms of the SDAS and LSAS attitude measures, there was no statistically significant difference between those pupils who did, and those who did not, cite RE lessons as the place where they had read or heard passages from the Bible (see p. 00). This suggests that whilst RE remains the most significant source of biblical *knowledge* (see p. 00), other factors affect pupils' *attitudes* towards the Bible. We have demonstrated the relationship between a variety of factors and pupils' attitudes (see p. 00), but further research on context and culture is still needed, as is research into the 'types' of pupils who exhibit positive and negative responses to the Bible. This will inform Bible publishers and RE textbook writers.

6.2 The Devon RE teachers in the phase one questionnaire stated that pupils who have a positive attitude to the Bible keep a low profile (Copley, 1998. p. 56). This hypothesis appears to be corroborated by the phase three research, which has demonstrated that pupils with a positive attitude are more likely to be female (see p. 00), and other research, which demonstrates that boys dominate classroom discourse¹⁶⁵. More research into gender differences in RE is required.

6.3 Further research into the attitudes of different age groups is also needed. In the first report (*ibid.* p. 44), we asked whether Bible stories are viewed as a discarded part of pupils' primary school experience which they do not want to revisit. The third phase of the Biblos Project has shown that despite the fact that the year 6 age group only had 51% of Christians compared with 72% in year 9 and 75% in year 12, they still came out as the most positive age group. This raises questions about the relative importance of religious adherence compared with age in determining pupils' attitudes. This is especially important in terms of year 9 pupils who exhibited the most negative attitudes towards the Bible. Further research is needed in order to understand why this is. Could it be an adolescent reaction against an authoritative text or is their negativity non-specific (e.g. a general antagonism to education)? These questions have important implications at an age when GCSE option choices are made.

Issue Six: How can further in-depth research on these issues be sponsored?

7. Conclusion

Despite the processes of secularisation, which have resulted in the decline of institutional religion, UK society has not written off religious beliefs and values. The majority of people appear neither enthusiastically theistic nor atheistic. Therefore, it was no surprise that the most common attitude among young people towards the Bible was ambivalence. Yet a challenge is presented to the faith communities, RE teachers and publishers by the demonstration that a more positive attitude towards the Bible is associated with greater knowledge of biblical characters, stories and theological meanings, as well as of the importance of the Bible for other faiths and for modern society. While many factors affect pupils' *attitudes* towards the Bible (e.g. gender, age, hobbies, family etc), RE remains the most significant source of *biblical literacy*. The reciprocity of attitudes and knowledge means that the transmission of biblical discourse through RE may well be the most important factor in transforming all young people's valuation of the Bible both personally, which will be of interest to the churches, and socially and culturally, which will be of interest to all those who recognise the Bible to be a foundational text of western civilisation.

Issue Seven:

- 1. How can RE specialist teacher supply be increased without sacrificing high academic qualifications in Theology or Religious Studies?**
- 2. How can the churches teach biblical narrative better to their own children and adults?**
- 3. How can RE syllabuses provide for proper study of biblical narrative alongside all their obligations to world religions teaching?**

Appendices

Appendix I

	Males (%)	Females (%)
Year 6	54.7	45.3
Year 9	51.1	48.9
Year 12	41.9	58.1
Total Percentage	48.6	51.4
Total Number	518	548

Appendix II

	School	Percentage of Year 6s	Percentage of Year 9s	Percentage of Year 12s	Percentage of Total Sample
Primary	A Church of England Primary School in the West Midlands (Mixed)	19.7	-	-	2.2
	A Primary School in Berkshire. (Foundation. Mixed)	42.7	-	-	4.7
	A Church of England Voluntary Aided Primary School in Yorkshire. (Mixed)	15.4	-	-	1.7
	A Church of England Primary School in Devon. (Mixed)	22.2	-	-	2.4
Secondary	An Independent Secondary School in Worcestershire. (Selective. Mixed)	-	2.3	2.4	2.1
	A Church of England High School in North Yorkshire. (Comprehensive. Mixed)	-	30.7	62.2	37.3
	A Secondary School in Coventry. (Comprehensive. Mixed)	-	24.9	25.1	22.2
	A Grammar School in Berkshire. (Selective. Mixed)	-	21.1	10.3	15.4
	A Roman Catholic Secondary School in Derbyshire. (Comprehensive. Mixed)	-	21	-	12
	Total	100	100	100	100

Appendix III

Declared religion of respondents	Percentage of Year 6 respondents	Percentage of Year 9 respondents	Percentage of Year 12 respondents	Percentage of Males	Percentage of Females	Percentage of Total Sample	2001 Census Results for UK (Percentages)	England 2001 Census Results (Percentages)
Christianity	51.3	71.6	74.9	66.8	73.9	70.5	71.6	71.7
None	21.4	13.4	15.9	17.2	13.1	15.1	15.5	14.6
Sikhism	10.3	7.2	2.9	6.6	5.8	6.2	0.6	0.7
Hinduism	3.4	4.1	2.1	3.9	2.9	3.4	1.0	1.1
Islam	12.0	1.5	0.9	2.7	2.2	2.4	2.7	3.1
Other	0	1.6	1.8	1.9	1.1	1.5	0.3	0.3
Buddhism	1.7	0.2	1.5	1.0	0.5	0.8	0.3	0.3
Judaism	0	0.3	0	0	0.4	0.2	0.5	0.5
Not Stated	-	-	-	-	-	-	7.3	7.7

Appendix IV

Frequency of attendance at place of worship	Percentage of Year 6s	Percentage of Year 9s	Percentage of Year 12s	Percentage of Males	Percentage of Females	Percentage of Total Sample
Never	21.4	13.4	17.1	19.3	11.9	15.5
Rarely	20.5	20.8	27.1	22.6	23.0	22.8
Sometimes	18.8	22.6	27.1	21.2	25.9	23.6
Often	18.8	21.0	15.9	18.9	19.3	19.1
Very Often	20.5	22.0	12.7	18.0	19.7	18.9
Total	100	100 ¹⁶⁶	100	100	100 ¹⁶⁷	100 ¹⁶⁸

Appendix V

Interests/Hobbies (In order of popularity for total population)	Year 6	Year 9	Year 12	Male	Female	Total
	Yes (%)					
Sports	88.0	84.3	79.6	90.3	76.5	83.2
Music	6.8	18.5	34.5	16.4	27.9	22.3
Performing arts	12.0	21.5	20.6	10.2	29.6	20.2
PC/games	29.1	23.3	10.0	34.2	6.0	19.7
Socialising	9.4	11.6	22.1	8.7	20.4	14.7
Film/TV/cinema	12.0	10.5	12.4	8.9	13.5	11.3
Shopping	1.7	11.6	11.8	0.4	20.3	10.6
Reading	15.4	8.4	10.0	6.4	12.8	9.7
Other	18.8	6.2	8.0	9.1	7.3	8.2
Arts and crafts	12.0	6.1	6.8	4.6	9.1	6.9
Youth groups	1.7	2.6	2.4	1.5	3.3	2.4
Cars/motorbikes	0.0	1.8	2.1	3.5	0.0	1.7
Job	0.0	0.5	0.9	0.2	0.9	0.6
Voluntary work	0.0	0.3	1.2	0.4	0.7	0.6

Appendix VI

Books/magazines (In order of popularity for total population)	Year 6	Year 9	Year 12	Male	Female	Total
	Yes (%)					
Fiction/novels	70.1	31.3	30.4	28.4	41.8	35.3
Teenage magazines	16.2	35.2	12.4	0.0	50.4	25.9
Fantasy/science fiction	10.3	22.1	19.5	25.5	14.8	20.0
Women's fashion/celebrity	2.6	7.5	31.6	1.2	27.4	14.6
Sport	9.4	15.2	12.1	24.5	3.3	13.6
Non-fiction	23.1	9.5	15.0	14.3	11.3	12.8
PC/games mags	3.4	17.4	5.6	23.9	0.9	12.1
Music mags	8.5	10.3	9.4	10.4	9.3	9.8
Cars/motorbike mags	5.1	8.0	7.4	14.7	0.7	7.5
Men's mags	0.0	3.1	14.2	9.5	3.3	6.3
Comics	26.5	4.8	1.5	9.7	2.7	6.1
Crime/horror	6.8	7.4	3.5	5.8	6.4	6.1
Other mags	3.4	4.6	6.2	7.7	2.4	5.0
Newspapers	1.7	3.4	8.4	6.4	3.3	4.8
Comedy	4.3	3.3	3.2	2.5	4.2	3.4
Other books	3.4	3.1	3.8	2.7	4.0	3.4
TV/film mags	2.6	2.5	5.0	4.6	2.0	3.3
Religious/philosophical	0.9	1.0	1.5	1.5	0.7	1.1
Scientific mags	0.0	0.0	3.2	1.4	0.7	1.0
Crafts/hobbies mags	0.9	0.0	1.2	0.6	0.4	0.5
Poetry/plays	0.9	0.0	0.6	0.0	0.5	0.3

Appendix VII

Television (In order of popularity for total population)	Year 6	Year 9	Year 12	Male	Female	Total
	Yes (%)					
Soaps/dramas	36.8	55.1	57.5	33.4	73.2	53.8
Comedy	30.8	50.2	64.0	49.4	55.3	52.4
Cartoons/animation	59.8	39.7	33.0	59.3	21.4	39.8
Sports	3.4	14.3	10.6	22.8	1.6	11.9
Children's TV	41.0	6.2	2.1	8.5	8.9	8.7
Game shows	3.4	10.0	3.8	8.9	5.8	7.3
Sci-fi/fantasy	6.8	6.7	8.3	6.6	1.1	7.2
Music	1.7	7.9	4.1	4.8	7.1	6.0
Docu/animal progs	4.3	4.1	9.1	5.8	5.7	5.7
Other	5.1	3.4	6.2	7.1	2.0	4.5
Reality TV	2.6	3.6	2.1	2.1	3.8	3.0
Films	3.4	2.1	1.5	3.1	1.1	2.1
News	0.9	1.3	3.8	3.5	0.7	2.1
Don't watch/have TV	0.9	1.3	0.9	1.5	0.7	1.1
Arts & crafts/DIY/cookery	4.3	1.0	0.0	1.4	0.7	1.0

Appendix VIII

What things matter to you most? (In order of popularity for total population)	Year 6	Year 9	Year 12	Male	Female	Total
	Yes (%)					
Family	96.6	95.4	90.0	91.3	96.2	93.8
Friends	76.9	89.0	90.0	79.9	95.6	88.0
Activities/hobbies	41.0	53.0	51.9	62.7	40.5	51.3
Education	48.7	33.9	36.9	32.6	40.1	36.5
Other	25.6	18.9	21.5	14.7	25.9	20.5
Religion	2.6	3.9	4.7	4.8	3.3	4.0

Appendix IX

Ten examples of life experience which has shaped pupils' attitudes to the Bible include:

- “going on a christian camp”
- “Real life vs the idealistic view of the church, and family + friend influences”
- “Nothing, when I was young I believed, but as I matured I decided I didn't any more however I am open minded”
- “The mistakes I have made in life”
- “Having it forced on me as a child”
- “Not reading it”
- “My experience by living alone in a foreign country and my family”
- “I have seen it effect other people for good but I think it brainwashes some people”
- “World politics, and respect for others. Religion is at the root of major world problems”
- “I was brought up in Bahrain and I have tried religion, but I couldn't settle into it. Maybe I will try again sometime”

Appendix X

(**= significance at the 0.01 level)

Semantic Differential Statement	Frequency of Attendance at a Place of Worship
The Bible is important to me	L**
The Bible is relevant to today	M**
The Bible is interesting	M**
The Bible contains truth	M**
The Bible can show people how to live	M**
I look to the Bible for personal guidance	M**
I believe in the Bible	M**
The Bible should be respected	M**
Science has not proved the Bible wrong	S**
The Bible has important things to say to people today	M**

Appendix XI

Spearman’s Rank Order Correlation (rho) test demonstrated that there was a positive correlation between all of the semantic differential statements (** = significant correlation at the 0.01 level). The relationships were always of a medium strength or larger¹⁶⁹. Of the forty-five correlations, twenty-eight were of a medium strength (M) and seventeen were large (L)¹⁷⁰. See table below:

	The Bible is relevant to today	The Bible is interesting	The Bible contains truth	The Bible can show people how to live	I look to the Bible for personal guidance	I believe in the Bible	The Bible should be respected	Science has not proved the Bible wrong	The Bible has important things to say to people today
The Bible is important to me	L**	M**	L**	M**	L**	L**	M**	M**	L**
The Bible is relevant to today		M**	L**	L**	M**	L**	L**	M**	L**
The Bible is interesting			M**	M**	M**	M**	M**	M**	L**
The Bible contains truth				L**	M**	L**	M**	M**	M**
The Bible can show people how to live					M**	L**	M**	M**	M**
I look to the Bible for personal guidance						L**	M**	M**	M**
I believe in the Bible							L**	M**	M**
The Bible should be respected								M**	L**
Science has not proved the Bible wrong									M**

Appendix XII

Spearman’s Rank Order Correlation (rho) test demonstrated that there were a large number of positive correlations between most of the Likert scale statements (** = significant correlation at the 0.01 level and * = significant correlation at the 0.05 level). However, there were some non-correlations particularly regarding the following statements (with the number of non-correlations in brackets): ‘The Bible is important but I don’t read it’ (10); ‘The Bible is important if you are religious’ (10); and ‘I respect the Bible and its teachings but do not live by it’ (10). It is noticeable that each of these statements includes a positive clause followed by a negative one and the non-correlation is probably due to this ambiguity. There were also some negative correlations indicated by the minus symbol (-). The relationships were of varying strengths. Of the one-hundred and ninety correlations, forty had no relationship (no letter), seventeen were of a small strength (S), ninety-nine were of a medium strength (M) and thirty-four were large (L). See table below:

	The Bible is a waste of time	Most of the stories/passages in the Bible are true	The Bible is no longer important because people no longer believe in God	The Bible contains things that in real life would not happen	The Bible can help when times are hard	The Bible is not important because it is just a book	The Bible is important but I don't read it	The Bible is the Word of God	The Bible is important if you are religious	The Bible is not important because it is full of myths	The Bible is exciting	I would never read the Bible	The Bible is not important because it was written so long ago	The Bible is important for other people but not for me	The Bible is uncool	I enjoy reading the Bible	I respect the Bible and its teachings but do not live by it	The Bible is important because it teaches right from wrong	The Bible has not influenced my life
The Bible is important because it tells us about God	-L**	L**	-M**	-M**	M**	-M**		L**	S**	-M**	M**	-M**	-M**	-M**	-M**	L**	*	L**	-M**
The Bible is a waste of time		-M**	L**	M**	-M**	L**	-	-M**	-	L**	-L**	L**	L**	L**	M**	-L**	-	-L**	L**
Most of the stories/passages in the Bible are true			-M**	-M**	M**	-M**	-	L**	-	-M**	M**	-M**	-M**	-M**	-S**	M**	-	M**	-M**
The Bible is no longer important because people no longer believe in God				M**	-M**	L**	-	-M**	-	L**	-M**	M**	L**	M**	M**	-M**	-	-M**	M**
The Bible contains things that in real life would not happen					-M**	M**	**	-M**	S**	M**	-M**	M**	M**	M**	M**	-M**	**	-S**	M**
The Bible can help when times are hard						-L**	-	M**		-M**	M**	-M**	-M**	-M**	-M**	M**		M**	-M**
The Bible is not important because it is just a book							-	-M**	-*	L**	-M**	M**	L**	M**	M**	-M**	-*	-M**	M**
The Bible is important but I don't read it									S**	-	-S**	S**		S**		-S**	M**		S**
The Bible is the Word of God									-	-M**	M**	-M**	-M**	-L**	-M**	M**	-	L**	-M**
The Bible is important if you are religious											-	*	-	S**		-*	S**	S**	
The Bible is not important because it is full of myths											-M**	L**	L**	M**	M**	-M**	-	-M**	M**
The Bible is exciting												-M**	-M**	-M**	-M**	L**	-	M**	-M**
I would never read the Bible													L**	L**	M**	-L**		-M**	L**
The Bible is not important because it was written so long ago														M**	M**	-M**	-	-M**	M**
The Bible is important for other people but not for me															M**	-L**	S**	-M**	L**
The Bible is uncool																-M**	-	-M**	M**
I enjoy reading the Bible																	-*	M**	-L**
I respect the Bible and its teachings but do not live by it																		*	S**
The Bible is important because it teaches right from wrong																			-M**

Appendix XIII

(Please note that the original questionnaire included clip-art. The format has been adapted for this publication).



SCHOOL OF EDUCATION AND LIFELONG LEARNING

Questionnaire for pupils in Year 6

THE BIBLOS PROJECT

This questionnaire has been designed by the RE team at the School of Education, University of Exeter, for a research project investigating young people's knowledge, understanding of and attitudes towards the Bible.

To help us with our research, we would be very grateful if you would complete this questionnaire as carefully and as honestly as possible. We are interested in finding out what people *really* think.

No one else will read what you have written. There is no need to write your name on the paper, but if you would like to participate in a short interview later this year, then please write your name in the box below:

When you have finished, the questionnaires will be put into an envelope by your teacher, which will be sealed in front of you and returned immediately to the University of Exeter.

If you are not sure about answers to some of the questions, then please say so. This is not a test, just a way of us trying to find out what people think about the Bible.

About you

Please tick one box for each question.

1. Are you...?
 - Male
 - Female

2. Which of the following religions (if any) do you belong to?
 - Buddhism
 - Christianity
 - Hinduism
 - Islam
 - Judaism
 - Sikhism
 - Other (please specify)
 - None

3. How often do you usually attend a place of worship outside of school (eg church/synagogue/mosque)?
- Never
 - Rarely (eg once in the last few years)
 - Sometimes (eg a few times a year)
 - Often (at least once a month)
 - Very often (at least once a week)

Please write your answers in the space provided below.

4. What activities/sports/hobbies etc do you enjoy doing in your spare time?
- a)
 - b)
 - c)
5. Which books or magazines do you enjoy reading?
- a)
 - b)
 - c)
6. What are your favourite television programmes?
- a)
 - b)
 - c)
7. What things matter most to you? (eg family/friends/fashion/sport/education/music etc)
- a)
 - b)
 - c)

What do you *know* about the Bible?

8. Where have you read or heard stories/passages from the Bible? (please tick as many boxes as you need to)
- Books/Magazines
 - Family
 - Friends
 - Place of worship (eg church/synagogue)
 - RE lessons
 - School assemblies/collective worship
 - TV/Film/Radio
 - Other (please explain)
9. Name five characters/people who appear in the Bible.
- a) _____ d)
 - b) _____ e)
 - c) _____
10. Name one story/passage from the Bible _____
11. Briefly describe the story/passage you have chosen _____
- _____
- _____

12. What do you think this story/passage might mean for people today? _____

Please complete the following sentences.

13. The Bible is important for Christians because _____

14. The Hebrew Bible (what Christians call the Old Testament) is important for Jewish people because _____

15. Some people in the Bible are important for Muslims because _____

What do you *think* about the Bible?

16. In general I think.....(please tick **ONE** box for each of the following sentences)

	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
The Bible is important because it tells us about God					
The Bible is a waste of time					
Most of the stories/passages in the Bible are true					
The Bible is not important because people no longer believe in God					
The Bible contains things that in real life would not happen					
The Bible can help when times are hard					
The Bible is not important because it is just a book					
The Bible is important but I don't read it					
The Bible is the Word of God					
The Bible is important if you're religious					
The Bible is not important because it is full of myths					
The Bible is exciting					
I would never read the Bible					
The Bible is not important because it was written so long ago					
The Bible is important for other people but not for me					
The Bible is uncool					
I enjoy reading the Bible					
I respect the Bible and its teachings but do not live my life by it					
The Bible is important because it teaches right from wrong					
The Bible has not influenced my life					

Please complete the following sentences:

17. One thing I find difficult about the Bible is _____

18. One thing I have learnt from the Bible is _____

19. My family thinks the Bible _____

20. My friends think the Bible _____

21. Is there anything else you would like to say about the Bible?

Thank you for taking the time to complete this questionnaire and for helping us with our research.

The Year 9 and 12 questionnaires also included the following question:

19. Please put a tick in the appropriate column.

For example, if you agree strongly with the statement on the left, *'The Bible is important to me'*, then put a ✓ in column 1. If you agree but have some doubts, put a ✓ in column 2. However, if you agree with the statement on the right, *'The Bible is not important to me'*, then put a ✓ in column 5. If you agree but have some doubts, put a ✓ in column 4. If you are not sure what you think, put a ✓ in column 3.

	1	2	3	4	5	
	Strongly agree	Agree	Not sure	Agree	Strongly agree	
The Bible is important to me						The Bible is not important to me
The Bible is relevant today						The Bible is not relevant today
The Bible is boring						The Bible is interesting
The Bible contains truth						The Bible is made up
The Bible can show people how to live						The Bible is not helpful for life today
I do not look to the Bible for guidance						I look to the Bible for guidance
I believe in the Bible						I do not believe in the Bible
The Bible should be respected						The Bible doesn't really matter
Science has proved the Bible wrong						Science has not proved the Bible wrong
The Bible is old fashioned and out of date						The Bible has important things to say to people today

The wording of some of the questions on the Year 12 questionnaire was slightly altered. The Year 12 questionnaires also included the following additional questions:

- Please identify which subjects you are currently studying (eg English/Maths/French/RE etc)

- And at which level (eg A Level, AS Level, GCSE, GNVQ etc)

- What aspects of modern life do you think have been influenced by the Bible?

- How would describe your overall attitude towards the Bible? _____

- What do you think has helped to shape your attitude? _____

Appendix XIV

(A) Biblos Project Publications

Copley, T. (Forthcoming). From Shopkeepers to Keyholders: Pedagogies in Religious Education. *Journal of Religious Education*. Australian Catholic University. 2.

Copley, T., Savini, H. & Walshe, K. (2002). *Biblos Secondary Teacher's Handbook*. Norwich: RMEP/SCM Canterbury Press Ltd.

Copley, T. (2002). *Mysterious Encounters*. Norwich: RMEP/SCM Canterbury Press Ltd.

Savini, H. (2002). *The Riddle of Destiny*. Norwich: RMEP/SCM Canterbury Press Ltd.

Walshe, K. (2002). *Troubled People*. Norwich: RMEP/SCM Canterbury Press Ltd.

Copley, T. (8th June 2001). Why Bible stories are like hot cross buns. *The Church Times*.

Copley, T. (March 2001). Children 'theologising' in RE: The Joseph story as case study in three religions and competing cultures. *Education Today*. 51:1.

Lane, S. & Walshe, K. (2001). The Bible: More boring than watching paint dry? *The Bible in Transmission* (Bible Society).

Copley, T., Lane, S., Savini, H. & Walshe, K. (2001). *Where Angels Fear to Tread: The Second Report of the Biblos Project*. School of Education, University of Exeter.

Copley, T. (2000). Teaching the Bible in Religious Education. *Journal of Religious Education*. Australian Catholic University. 48:3.

Copley, T & Walshe, K. (Autumn 2000). The Bible in the Upper Secondary School:

Not always more boring than 'watching paint dry'. *Resource*. 23:1.

Copley, T. (Summer 2000). Can we set right the legacy of Bible-bashing? *Times Educational Supplement Curriculum Special*.

Copley, T., Lane, S., Savini, H. & Walshe, K. (July 2000). *Summary Recommendations from the Biblos Project*. School of Education, University of Exeter.

Copley, T & Walshe, K. (eds). (1999). *Teaching the Bible: Perspectives 59*. School of Education, University of Exeter.

Copley, T. *et al.* (eds). (1999). *Splashes of God-light*. Swindon: Bible Society.

Copley, T. and Savini, H. (Autumn 1998). The state of the Bible in state schools. *The Bible in Transmission* (Bible Society).

Copley, T. (1998). *Echo of Angels: The First Report of the Biblos Project*. School of Education, University of Exeter.

(B) Related Publications

Walshe, K. (Forthcoming). What do young people today really think about Jesus? *British Journal of Religious Education*.

Walshe, K. (Summer 2003). The Jesus Factor. *Teaching Thinking*. Issue 11.

Copley, T. (29th November 2002). Jesus in the world. *Times Educational Supplement*.

Copley, T., and Walshe, K. (2002), *The Figure of Jesus in Religious Education*, School of Education and Lifelong Learning, University of Exeter.

Walshe, K. & Copley, T. (2001). The Jesus of Agreed Syllabuses and the Jesus of Theology and Religious Studies in KS2. *British Journal of Religious Education*, 24:1.

Copley, T & Walshe, K. (2000). *Teaching about Jesus in Religious Education*. School of Education, University of Exeter.

Copley, T & Walshe, K. (2000). *What about Jesus?* School of Education, University of Exeter.

Notes

- ¹ These sections have been subdivided for the purposes of this report: (A) Information about the respondents; (B) Information about the respondents' biblical knowledge and understanding; (C) Information about the respondents' cultural background; and (D) Information about the respondents' attitudes towards the Bible.
- ² There is an Associated Sixth Form with the local Roman Catholic High School.
- ³ The Foundation grammar school in Berkshire and the Foundation primary school in Berkshire.
- ⁴ All the results in this report are presented in order of the popularity of the responses rather than in the order in which they appeared on the questionnaire.
- ⁵ This provides evidence of statistical significance in terms of assessing whether a larger difference exists between variables than one would expect to occur by chance.
- ⁶ $\chi^2=33.75$, $df=1$, $p<0.001$.
- ⁷ $\chi^2=147.90$, $df=1$, $p<0.001$.
- ⁸ $\chi^2=186.67$, $df=1$, $p<0.001$.
- ⁹ $\chi^2=4.30$, $df=1$, $p=0.038$.
- ¹⁰ $\chi^2=8.64$, $df=1$, $p=0.003$.
- ¹¹ $\chi^2=5.09$, $df=1$, $p=0.024$.
- ¹² $\chi^2=14.09$, $df=1$, $p<0.001$.
- ¹³ $\chi^2=26.86$, $df=1$, $p<0.001$.
- ¹⁴ $\chi^2=5.38$, $df=1$, $p=0.020$.
- ¹⁵ 1 pupil did not identify frequency of worship.
- ¹⁶ Popular books included 'Harry Potter' books, Lord of the Rings and Jacqueline Wilson. Popular magazines included: J17; Kerrang; Sugar and Bliss.
- ¹⁷ Popular TV programmes included: Eastenders; Coronation Street; Casualty; The Bill; Footballers' Wives; Dawson's Creek; The Simpsons; Friends; Buffy the Vampire Slayer and Angel.
- ¹⁸ Many respondents cited 'fashion', 'music' and 'sport' as things which matter to them. These have been coded as Activities/hobbies.
- ¹⁹ Including popular responses such as Paul, Judas and John the Baptist.
- ²⁰ Matthew, Mark, Luke and John.
- ²¹ There was no means of differentiating between the OT and NT Joseph characters.
- ²² Including popular responses such as Noah and David.
- ²³ This includes respondents who stated one or more inaccurate/irrelevant character. 3.5% cited one inaccurate/irrelevant character. 0.5% cited two inaccurate/irrelevant characters. 0.3% cited three inaccurate/irrelevant characters. 0.3% cited four inaccurate/irrelevant characters. 0.1% cited five inaccurate/irrelevant characters.
- ²⁴ $\chi^2=12.62$, $df=1$, $p<0.001$.
- ²⁵ Popular New Testament Bible passages included: The Good Samaritan; The Feeding of the 5,000; The Birth of Jesus; The Calming of the Storm; The Unmerciful servant and The Lost Son.
- ²⁶ Popular Old Testament Bible passages included: Noah's Ark; David and Goliath; Jonah and The Creation.
- ²⁷ A Secular ethical meaning was defined as an answer which concentrates on secular moral lessons to be learnt from a particular passage and which excludes any theological meaning.
- ²⁸ This category was differentiated from 'Credibility (in general)' on the basis that some pupils explicitly referred to the credibility of miracles.
- ²⁹ Including 10% of respondents who explicitly referred to parents.
- ³⁰ 169 pupils (15.9%) provided invalid responses to this question and therefore were coded as missing data.
- ³¹ $\chi^2=14.22$, $df=1$, $p<0.001$.
- ³² $\chi^2=3.92$, $df=1$, $p=0.048$.
- ³³ $\chi^2=4.95$, $df=1$, $p=0.026$.
- ³⁴ $\chi^2=7.31$, $df=1$, $p=0.007$.
- ³⁵ $\chi^2=4.52$, $df=1$, $p=0.033$.
- ³⁶ $\chi^2=14.80$, $df=1$, $p<0.001$.
- ³⁷ $\chi^2=13.25$, $df=1$, $p<0.001$.
- ³⁸ $\chi^2=5.03$, $df=1$, $p=0.025$.
- ³⁹ $\chi^2=13.22$, $df=1$, $p<0.001$.
- ⁴⁰ $\chi^2=7.12$, $df=1$, $p=0.008$.
- ⁴¹ $\chi^2=85.47$, $df=1$, $p<0.001$.
- ⁴² $\chi^2=15.62$, $df=1$, $p<0.001$.
- ⁴³ $\chi^2=15.07$, $df=1$, $p<0.001$.
- ⁴⁴ $\chi^2=73.07$, $df=1$, $p<0.001$.
- ⁴⁵ $\chi^2=6.67$, $df=1$, $p=0.010$.
- ⁴⁶ Percentages were rounded up to 0 decimal places.
- ⁴⁷ See Pallant, J. (2003). *SPSS Survival Manual*. Maidenhead: Open University Press. p. 120. $\rho=0.10$ to 0.29 is small; $\rho=0.30$ to 0.49 is medium; $\rho=0.50$ to 1.0 is large. These categories were originally calculated in terms of the Pearson product moment correlation coefficient (r).
- ⁴⁸ Some pupils provided an invalid response or no response to these statements, but this was never more than 1.9% of the sample (i.e. 20 pupils).

-
- 49 $\chi^2=12.31$, df=1, p<0.001.
- 50 $\chi^2=4.31$, df=1, p=0.038.
- 51 $\chi^2=4.20$, df=1, p=0.040.
- 52 $\chi^2=7.08$, df=1, p=0.008.
- 53 $\chi^2=4.07$, df=1, p=0.044.
- 54 $\chi^2=12.43$, df=1, p<0.001.
- 55 $\chi^2=17.63$, df=1, p<0.001.
- 56 $\chi^2=5.19$, df=1, p=0.023.
- 57 $\chi^2=8.61$, df=1, p=0.003.
- 58 $\chi^2=9.46$, df=1, p=0.002.
- 59 $\chi^2=10.87$, df=1, p=0.001.
- 60 $\chi^2=5.07$, df=1, p=0.024.
- 61 Yr6/Yr9 - $\chi^2=10.45$, df=1, p=0.001. Yr6/Yr12 - $\chi^2=16.96$, df=1, p<0.001.
- 62 Yr6/Yr9 - $\chi^2=4.12$, df=1, p=0.042. Yr6/Yr12 - $\chi^2=19.70$, df=1, p<0.001. Also Year 9 participants were statistically more likely to agree with this statement than year 12 participants (Yr9/Yr12 - $\chi^2=18.32$, df=1, p<0.001).
- 63 Yr6/Yr9 - $\chi^2=8.60$, df=1, p=0.003. Yr6/Yr12 - $\chi^2=23.30$, df=1, p<0.001. Also Year 9 participants were statistically more likely to agree with this statement than year 12 participants (Yr9/Yr12 - $\chi^2=13.87$, df=1, p<0.001).
- 64 Yr6/Yr9 - $\chi^2=4.73$, df=1, p=0.030.
- 65 Yr6/Yr9 - $\chi^2=39.23$, df=1, p<0.001. Yr6/Yr12 - $\chi^2=26.46$, df=1, p<0.001.
- 66 Yr6/Yr9 - $\chi^2=23.86$, df=1, p<0.001. Yr6/Yr12 - $\chi^2=13.17$, df=1, p<0.001.
- 67 Yr6/Yr9 - $\chi^2=4.74$, df=1, p=0.030.
- 68 Yr6/Yr9 - $\chi^2=10.25$, df=1, p=0.001. Yr6/Yr12 - $\chi^2=7.65$, df=1, p=0.006.
- 69 Yr6/Yr9 - $\chi^2=4.73$, df=1, p=0.030.
- 70 Yr6/Yr9 - $\chi^2=4.73$, df=1, p=0.030.
- 71 Yr6/Yr9 - $\chi^2=6.06$, df=1, p=0.014.
- 72 Yr9/Yr12 - $\chi^2=10.21$, df=1, p=0.001.
- 73 Yr9/Yr12 - $\chi^2=7.05$, df=1, p=0.008.
- 74 Yr9/Yr12 - $\chi^2=10.43$, df=1, p=0.001.
- 75 Yr6/Yr12 - $\chi^2=3.97$, df=1, p=0.046. Yr9/Yr12 - $\chi^2=4.23$, df=1, p=0.040.
- 76 The Chi-square Continuity Correction (χ^2) probability level of <0.001 in all cases indicates a strong relationship.
- 77 The Chi-square Continuity Correction (χ^2) probability level of <0.001 in all cases indicates a strong relationship.
- 78 $\chi^2=17.67$, df=1, p<0.001.
- 79 $\chi^2=18.18$, df=1, p<0.001.
- 80 $\chi^2=6.03$, df=1, p=0.014.
- 81 $\chi^2=12.75$, df=1, p<0.001.
- 82 $\chi^2=8.47$, df=1, p=0.004.
- 83 $\chi^2=6.86$, df=1, p=0.009.
- 84 $\chi^2=9.53$, df=1, p=0.002.
- 85 $\chi^2=30.15$, df=1, p<0.001.
- 86 $\chi^2=53.35$, df=1, p<0.001.
- 87 $\chi^2=38.28$, df=1, p<0.001.
- 88 $\chi^2=16.34$, df=1, p<0.001.
- 89 $\chi^2=3.96$, df=1, p=0.047.
- 90 $\chi^2=22.68$, df=1, p<0.001.
- 91 $\chi^2=12.78$, df=1, p<0.001.
- 92 $\chi^2=10.48$, df=1, p=0.001.
- 93 $\chi^2=6.63$, df=1, p=0.010.
- 94 $\chi^2=10.82$, df=1, p=0.001.
- 95 $\chi^2=40.91$, df=1, p<0.001.
- 96 $\chi^2=67.90$, df=1, p<0.001.
- 97 $\chi^2=49.17$, df=1, p<0.001.
- 98 Reliability Analysis Cronbach's Alpha = 0.91
- 99 Reliability Analysis Cronbach's Alpha = 0.91
- 100 SDAS - $\chi^2=9.67$, df=2, p=0.008. LSAS - $\chi^2=17.86$, df=2, p<0.001.
- 101 SDAS - Z=-2.29, p=0.022. LKAS - Z=-2.76, p=0.006.
- 102 SDAS - $\chi^2=105.74$, df=4, p<0.001.
- 103 LSAS - $\chi^2=119.03$, df=8, p<0.001.
- 104 LSAS - $\chi^2=16.85$, df=2, p<0.001.
- 105 SDAS - Z=-11.28, p<0.001. LKAS - Z=-10.42, p<0.001.
- 106 SDAS - Z=-5.86, p<0.001. LKAS - Z=-5.51, p<0.001.
- 107 SDAS - Z=-7.08, p<0.001. LKAS - Z=-6.02, p<0.001.
- 108 SDAS - $\chi^2=180.26$, df=7, p<0.001.
- 109 LSAS - $\chi^2=134.33$, df=7, p<0.001.
- 110 LSAS - $\chi^2=150.69$, df=7, p<0.001.

- ¹¹¹ See Pallant, J. (2003). *SPSS Survival Manual*. Maidenhead: Open University Press. p. 120. $\rho=0.10$ to 0.29 is small; $\rho=0.30$ to 0.49 is medium; $\rho=0.50$ to 1.0 is large. These categories were originally calculated in terms of the Pearson product moment correlation coefficient (r).
- ¹¹² SDAS - $Z=-2.34$, $p=0.019$. LKAS - $Z=-2.76$, $p=0.006$.
- ¹¹³ SDAS - $Z=-2.44$, $p=0.015$. LKAS - $Z=-2.06$, $p=0.040$.
- ¹¹⁴ SDAS - $Z=-4.19$, $p<0.001$. LKAS - $Z=-2.52$, $p=0.012$.
- ¹¹⁵ SDAS - $Z=-2.77$, $p=0.006$. LKAS - $Z=-2.70$, $p=0.007$.
- ¹¹⁶ LKAS - $Z=-2.07$, $p=0.039$.
- ¹¹⁷ SDAS - $Z=-2.29$, $p=0.022$.
- ¹¹⁸ SDAS - $Z=-2.84$, $p=0.005$.
- ¹¹⁹ SDAS - $Z=-6.15$, $p<0.001$. LKAS - $Z=-6.22$, $p<0.001$.
- ¹²⁰ SDAS - $Z=-4.27$, $p<0.001$. LKAS - $Z=-4.45$, $p<0.001$.
- ¹²¹ SDAS - $Z=-3.00$, $p=0.003$. LKAS - $Z=-3.20$, $p=0.001$.
- ¹²² SDAS - $Z=-4.25$, $p<0.001$. LKAS - $Z=-2.51$, $p=0.012$.
- ¹²³ LKAS - $Z=-2.74$, $p=0.006$.
- ¹²⁴ SDAS - $Z=-3.28$, $p=0.001$.
- ¹²⁵ $Z=-2.65$, $p=0.008$.
- ¹²⁶ $Z=-3.20$, $p=0.001$.
- ¹²⁷ $Z=-2.68$, $p=0.007$.
- ¹²⁸ SDAS - $Z=-3.35$, $p=0.001$.
- ¹²⁹ SDAS - $Z=-3.99$, $p<0.001$. LKAS - $Z=-4.36$, $p<0.001$.
- ¹³⁰ SDAS - $Z=-2.11$, $p=0.035$.
- ¹³¹ SDAS - $Z=-4.01$, $p<0.001$. LKAS - $Z=-4.14$, $p<0.001$.
- ¹³² SDAS - $Z=-4.15$, $p<0.001$. LKAS - $Z=-4.25$, $p<0.001$.
- ¹³³ SDAS - $Z=-5.22$, $p<0.001$. LKAS - $Z=-5.06$, $p<0.001$.
- ¹³⁴ SDAS - $Z=-4.13$, $p<0.001$. LKAS - $Z=-4.10$, $p<0.001$.
- ¹³⁵ SDAS - $Z=-5.70$, $p<0.001$. LKAS - $Z=-5.61$, $p<0.001$.
- ¹³⁶ SDAS - $Z=-14.09$, $p<0.001$. LKAS - $Z=-13.76$, $p<0.001$.
- ¹³⁷ SDAS - $Z=-6.06$, $p<0.001$. LKAS - $Z=-6.50$, $p<0.001$.
- ¹³⁸ SDAS - $Z=-11.28$, $p<0.001$. LKAS - $Z=-12.85$, $p<0.001$.
- ¹³⁹ SDAS - $Z=-8.52$, $p<0.001$. LKAS - $Z=-9.83$, $p<0.001$.
- ¹⁴⁰ SDAS - $Z=-8.42$, $p<0.001$. LKAS - $Z=-9.49$, $p<0.001$.
- ¹⁴¹ SDAS - $Z=-2.70$, $p=0.007$. LKAS - $Z=-2.57$, $p=0.010$.
- ¹⁴² SDAS - $\chi^2=26.68$, $df=5$, $p<0.001$. LSAS - $\chi^2=26.94$, $df=5$, $p<0.001$.
- ¹⁴³ SDAS - $Z=-4.09$, $p<0.001$. LKAS - $Z=-3.44$, $p=0.001$.
- ¹⁴⁴ SDAS - $\chi^2=58.56$, $df=5$, $p<0.001$. LSAS - $\chi^2=46.82$, $df=5$, $p<0.001$.
- ¹⁴⁵ SDAS - $\chi^2=49.24$, $df=2$, $p<0.001$. LSAS - $\chi^2=40.93$, $df=2$, $p<0.001$.
- ¹⁴⁶ SDAS - $\chi^2=22.91$, $df=2$, $p<0.001$. LSAS - $\chi^2=16.91$, $df=2$, $p<0.001$.
- ¹⁴⁷ SDAS - $\chi^2=7.79$, $df=2$, $p=0.020$. LSAS - $\chi^2=8.21$, $df=2$, $p=0.017$.
- ¹⁴⁸ Year 12 only.
- ¹⁴⁹ SDAS - $\chi^2=19.20$, $df=9$, $p=0.024$.
- ¹⁵⁰ SDAS - $\chi^2=46.56$, $df=8$, $p<0.001$.
- ¹⁵¹ LSAS - $\chi^2=36.22$, $df=8$, $p<0.001$.
- ¹⁵² LSAS - $\chi^2=30.53$, $df=8$, $p<0.001$.
- ¹⁵³ Year 12 only.
- ¹⁵⁴ SDAS - $\chi^2=248.23$, $df=14$, $p<0.001$.
- ¹⁵⁵ LSAS - $\chi^2=215.58$, $df=14$, $p<0.001$.
- ¹⁵⁶ LSAS - $\chi^2=226.61$, $df=14$, $p<0.001$.
- ¹⁵⁷ There was only one pupil in this category included in the SDAS and LSAS attitude measures.
- ¹⁵⁸ There was only one pupil in category included in the SDAS attitude measure. There were two pupils in this category included in the LSAS attitude measure.
- ¹⁵⁹ SDAS - $\chi^2=80.86$, $df=15$, $p<0.001$.
- ¹⁶⁰ LSAS - $\chi^2=70.79$, $df=15$, $p<0.001$.
- ¹⁶¹ LSAS - $\chi^2=87.99$, $df=15$, $p<0.001$.
- ¹⁶² There was only one pupil in this category included in the SDAS and LSAS attitude measures.
- ¹⁶³ There were only three pupils included in this category for the SDAS attitude measure. There was only one pupil included in this category for the LSAS attitude measure.
- ¹⁶⁴ $\rho=0.87$, $n=802$, $p<0.001$
- ¹⁶⁵ See (i) Bousted, M. (1989). Who talks?. *English in Education*. 23. 41-51; (ii) Howe, C. (1997). *Gender and classroom interaction a research review*. Edinburgh: SCORE; (iii) Swann, J. and Graddol, D. (1988). Gender Inequalities in Classroom Talk. *English in Education*. 22. 48-65; and (iv) Stanley, J. Sex and the quiet schoolgirl. In Woods, P. and Hammersley, M. (eds). (1993). *Gender and Ethnicity in Schools. Ethnographic Accounts*. London: Routledge.
- ¹⁶⁶ 1 pupil (0.2%) did not respond.
- ¹⁶⁷ 1 female pupil (0.2%) did not respond.
- ¹⁶⁸ 1 pupil did not identify frequency of worship.

¹⁶⁹ See Pallant, J. (2003). *SPSS Survival Manual*. Maidenhead: Open University Press. p. 120.

¹⁷⁰ $\rho=0.10$ to 0.29 is small; $\rho=0.30$ to 0.49 is medium; $\rho=0.50$ to 1.0 is large. These categories were originally calculated in terms of the Pearson product moment correlation coefficient (r).