RELIGIOUS DOUBT, FEAR OF DEATH, CONTINGENT-
NONCONTINGENT PUNISHMENT AND REWARD:
A CORRELATIONAL STUDY

THESIS

Presented to the Graduate Council of the North Texas State University in Partial Fulfillment of the Requirements

For the Degree of

MASTER OF ARTS

By

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Ninety college students served as subjects in research to investigate possible relationships between fear of death, religious doubt, and child-rearing practices. The following hypotheses were tested: 1) contingent child-rearing practices would correlate negatively with religious doubt, 2) religious doubt would correlate positively with fear of death, and 3) contingent child-rearing practices would correlate negatively with fear of death. The second hypothesis was supported. Additional analyses revealed that those who changed religious preference from childhood to the present had lower fear of death scores than those who retained the same beliefs. The sample was also divided into religious and nonreligious groups. The religious group as a whole and religious females were found to have scored significantly higher on paternal contingent punishment. Religious individuals in the total sample also scored significantly higher on parental contingent punishment.
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Correlations, Means, and S.D.s Relating to Hypotheses for Total Sample</td>
<td>11</td>
</tr>
<tr>
<td>2.</td>
<td>Correlations, Means, and S.D.s Relating to Hypotheses for Female and Male Groups.</td>
<td>12</td>
</tr>
<tr>
<td>3.</td>
<td>Means, S.D.s and t Values for Changers and Nonchangers on Fear of Death</td>
<td>13</td>
</tr>
<tr>
<td>4.</td>
<td>Means, S.D.s and t Values for Religious and Nonreligious on Paternal Contingent Punishment</td>
<td>14</td>
</tr>
<tr>
<td>5.</td>
<td>Means, S.D.s and t Values for Religious and Nonreligious on Maternal Contingent Punishment</td>
<td>15</td>
</tr>
<tr>
<td>6.</td>
<td>Means, S.D.s and t Values for Religious and Nonreligious on Parental Contingent Punishment</td>
<td>16</td>
</tr>
</tbody>
</table>
"As soon as a man comes to life, he is immediately old enough to die" states a passage from Der Ackerman aus Bohmen, a fifteenth-century epic (Eissler, 1955, p. 5). Concern with death and dying has been dealt with in varying manners by mankind, but according to Weisman (1972):

The prospect of death bewilders modern man no less than it did his preliterate and superstitious forebears. Despite revolutionary changes in our style of life brought about by technological innovations, people still face personal death with dread. (p. 1)

There are almost as many theories on the fear of death as there are ways of dealing with death. Gordon (1970) believes "the fear of death is complex: it is a compound cluster of many psychological anxieties and fears rather than any single thought: these anxieties and fears may be collectively referred to as the fear of death: (p. 20). The fear of time, the fear of decay, the fear of irreversibility, the fear of losing our pleasures and sensations, the fear of losing our thoughts and ability to think, and the fear of
losing the self all comprise what we refer to as the fear of death. Gardner Murphy (1959) cites seven different systems of attitudes toward death: 1) death is the end, 2) fear of losing consciousness, 3) fear of loneliness, 4) fear of the unknown, 5) fear of punishment, 6) fear of what may happen to one's dependents, and 7) fear of failure. Related to this last fear is Diggory and Rothman's (1961) suggestion that death is feared because it eliminates one's opportunities to pursue goals important to one's self-esteem. Consequently, they believe the higher one's self-esteem, the more death is feared.

According to Hitschman (1937) guilt feelings over homicidal desires lead to the development of anxiety about one's own death or that of others. Becker and Bruner (1931) attribute fear of the dead to numerous causes: unpleasantness of the corpse, its strangeness, social contagion of grief, cultural revulsion, sympathetic interaction, fear of infection, shock, and imagination of decay. They also see the fear of death as an innate fear which exists along with a fear based on the annihilation of the personality.

"Psychoanalysts have speculated upon the casual sequence relating to the fear of suffocation, fear of maternal loss, fear of castration, and fear of death" (Lester, 1967, p. 34). Freud (1938) postulated ambivalent feelings in survivors combined with the projection of the hostile component of these feelings onto the dead person
leads to fear of the dead. An analysis of cultural data confirmed the prediction by Lester (1966) that societies in which love-oriented techniques of punishment are more important should manifest a greater fear of the dead than those societies in which physical methods are important. However, a later study by Lester (1973) did not support this.

The fear of death has been correlated with a myriad of variables and yielded conflicting results. Areas which have been researched are differences in parents' and siblings' fear of death (Templer, 1971; Lester, 1970; Lester and Templer, 1972), age (Nagy, 1948; Natterson and Knudson, 1960; Jeffers, Nichols, Eisdorpher, 1961), sex (Diggory and Rothman, 1961; Lowry, 1965; Middleton, 1936; Lester, 1970), occupation (Stacy and Markin, 1952), education (Jeffers, Nichols, and Eisdorpher, 1961), and marital status (Swenson, 1961). Correlational studies have also been done on inconsistent attitudes toward death (Lester, 1967, 1972).

Religion, especially within the last decade, is another area which has been explored for its possible effect on man's concern with death. Feifel (1956, 1959) holds that a religious outlook is adopted by those who fear death in order to cope with this fear. He found that a religious view was held by subjects who thought about death occasionally or frequently and was significant at the .05 level as opposed to those who answered that they rarely considered death. He
suggested that religious people were attempting to mask their anxiety by thinking about death as the doorway to a new life.

Blake (1970) found that older persons are more religious and use more denial when dealing with death; however, whether religion itself was a means of denial was questionable. He states that in adolescents religion did not function as a means of denial and regardless of a religious or nonreligious view the reported fear of death was greater than that of the older persons.

Other researchers who have found that religion does not mitigate this fear include Faunce and Fulton (1958), who found that spiritually-oriented individuals expressed a greater fear of death than temporally-oriented individuals. Alexander and Adlerstein (1960) compared areligious and religious students and concluded that in the religious students, religion did not dissipate the death anxiety and that this anxiety was much closer to consciousness.

Other studies indicate that religion and fear of death are negatively correlated; that is, the greater the religious belief, the less the fear of death. Swenson (1961) found that fear of death exists in persons with little religious activity, while persons with more fundamental religious convictions and habits look forward to death more so than those with less fundamental convictions and less religious activity. Martin and Wrightsman (1965) found religious participation to be significantly and negatively
correlated with death concern measures. Feifel and Branscomb (1973) found a relatively favorable reaction to death shown by those rating themselves high on religiosity. David Lester (1970) found when using the Lester Scale that subjects with a low religiosity had a significantly greater fear of death. Shearer (1973) found Christians were lower on death anxiety than non-Christians.

Along with studies indicating a positive relationship or a negative relationship, there have been researchers who have found no significant relationship between fear of death and religion. Williams and Spurgeon (1968) found no significant difference between low, intermediate, and high religious groups. Adlerstein (1959), Chasin (1968), Templer and Dotson (1970), and Kalish (1963) also found no significant relationship.

When considering the varying degrees of religiosity and their effect on fear of death, one must wonder how individuals develop their religious philosophy. It seems feasible to assume that the child-rearing attitudes implemented by their parents would perhaps influence this sphere of the child's development. Indeed, Manwell and Fahs (1951) state that

If a child feels that he is fighting against odds in combating too severe parental authority, he may accept belief in a stern and arbitrary God, or he may rebel against all religious beliefs as a handicap. If he
feels small and inadequate and ashamed of himself, he may accept as reasonable a king of God who will confirm his pattern of deep guilt feelings.

Swickard (1963) found that "in general authoritarian child-rearing attitudes appear to be related to certain conceptions of God, while more democratic conceptions of child-rearing are associated with more generally liberal attitudes" (p. 2170). Weigert (1969) states that a high degree of support and control from parents correlates with higher religiosity, with support explaining more of the variation of religiosity than control.

While researchers have studied existing relationships between religion and fear of death as well as religion and child-rearing practices, little research has been conducted to establish a link between child-rearing practices and fear of death. In fact, the only studies involve fear of the dead rather than of death. Whiting and Child (1953) differentiate between two types of punishment which may affect fear of the dead: love-oriented and physical punishment. Love-oriented includes denial of love, threats of denial of reward, and threats of ostracism, all of which keep the child oriented toward the goal of parental affection and cause uncertainty about the attainment of this goal. Physical punishment also includes the threat of physical punishment and punishment by ridicule. Lester (1966) reviewed Child's work on the effects of different types of discipline and
concluded that physical punishment is more likely to lead a person to direct his hostility outwards, while punishment with love-oriented techniques is more likely to cause one to inhibit this aggression. This inhibited aggression is suppressed because of ambivalent feeling resulting from the punishment, love, and respect felt together for the parents. It was predicted that ambivalent feelings towards the parents and a greater fear of the dead would be the result of societies using love-oriented punishment. Lester (1966) found a positive relationship between fear of dead and love-oriented punishment, but a later study (Lester, 1973) found no relationship.

Past research on death has been criticized on several points. Collett and Lester (1969) and Lester (1967) believe there is potential usefulness in differentiating four fears: fear of death of self, fear of dying of self, fear of death of others, and fear of dying of others. The current study will deal with a general fear of death. Dickstein (1972) states that although several questionnaires have been developed, they possess various deficiencies. This study will employ the Death Anxiety Scale (DAS), which has a good test-retest reliability and is considered valid (Templer, 1970). Wrightman (1964) criticizes Feifel (1959) and Faunce and Fulton (1958) for not using statistical techniques when dealing with their data, but instead relying on observation and a sentence completion. This study will employ
statistical procedures. Also, Wrightman (1964) considers contact with death an important variable when dealing with fear of death. The current study will explore contact with death and its effect on the fear of death.

This study will attempt to draw these three variables, child-rearing practices, religious doubt, and fear of death together. Although much has been published on religious belief or disbelief in relation to the fear of death, the literature is void of studies dealing with religious doubt. Likewise, there have been no studies correlating child-rearing practices and fear of death. It is hypothesized that 1) contingent child-rearing practices will correlate negatively (.05 level) with religious doubt, 2) religious doubt will correlate positively (.05 level) with fear of death, and 3) contingent child-rearing practices will correlate negatively (.05 level) with fear of death.

**Method**

**Subjects**

Subjects were 90 volunteer students from North Texas State University who received class credit for participation. The students were enrolled in freshman- and sophomore-level psychology courses.
Instruments

Templer's Death Anxiety Scale (DAS) was used to assess fear of death (Templer, 1970a). The questionnaire contains 15 true-false items which pertain to thoughts of death, dying, ill health, and other death-related concepts. Its test-retest reliability is reported to be .83 (Templer, 1970a). The Rewards and Punishment Questionnaire (Yates, Kennelly, and Cox, 1970, see appendix) for both mothers and fathers was employed to determine childrearing practices. It is a 54-item questionnaire designed to measure the subject's perceptions of their parents' delivery of rewards and punishments.

In the questionnaire, contingent items imply correlation between the child's behaviors and parental reinforcements and noncontingent items imply the lack of a correlation between the child's behaviors and parental reinforcements. (Yates, Kennelly, Cox, 1975, p. 141)

Subjects responded by choosing one of five alternatives which were "Very True," "Tended to Be True," "Tended to Be Neither True Nor Untrue," "Tended to Be Untrue," and "Very Untrue." A modification of Kirkpatrick's Belief Pattern Scale (Kirkpatrick, 1949) was used to assess religious doubt. It is a 69-item test dealing with various religious aspects with four answer alternatives ranging
from "Believe," "Believed in the Past but Now I'm Not Sure," "Did Not Believe in the Past but Now I'm Not Sure," and "Do Not Believe." "Not Sure" responses were designated as doubt responses and the doubt score for each subject was the sum of these responses.

Procedure

Subjects were administered the tests in groups and told they were aiding a graduate student in research. Subjects were first asked to fill out a survey and then given 1) DAS, 2) Rewards and Punishments Questionnaire, 3) Kirkpatrick's Scale. The first 30 subjects were administered the tests in the order listed above, the second 30 subjects received the tests in the order #2, #3, #1, and the third 30 subjects received them in the order #3, #1, and #2. Pearson product moment coefficients and analyses of variance were computed.

Results

It was hypothesized that 1) contingent child-rearing practices would correlate negatively (.05 level) with religious doubt, 2) religious doubt would correlate positively (.05 level) with fear of death, and 3) contingent child-rearing practices would correlate negatively (.05 level) with fear of death. As may be seen from Table 1
hypotheses #1 and #3 were rejected while hypothesis #2 was supported.

Table 1

Correlations, Means, and S.D.s Relating to Hypotheses for Total Sample

<table>
<thead>
<tr>
<th>Variables</th>
<th>Correlation (N=90)</th>
<th>X</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contingent Reward</td>
<td>-0.0347</td>
<td>171.1000</td>
<td>23.8836</td>
</tr>
<tr>
<td>Religious Doubt</td>
<td></td>
<td>12.6180</td>
<td>10.4234</td>
</tr>
<tr>
<td>Contingent Punishment</td>
<td>0.0617</td>
<td>192.3444</td>
<td>31.5107</td>
</tr>
<tr>
<td>Religious Doubt</td>
<td></td>
<td>12.6180</td>
<td>10.4234</td>
</tr>
<tr>
<td>Religious Doubt</td>
<td>0.2158*</td>
<td>12.6180</td>
<td>10.4234</td>
</tr>
<tr>
<td>Fear of Death</td>
<td></td>
<td>6.9889</td>
<td>2.9925</td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>-0.0582</td>
<td>171.1000</td>
<td>23.8836</td>
</tr>
<tr>
<td>Fear of Death</td>
<td></td>
<td>6.9889</td>
<td>2.9925</td>
</tr>
<tr>
<td>Contingent Punishment</td>
<td>0.1495</td>
<td>192.3444</td>
<td>31.5107</td>
</tr>
<tr>
<td>Fear of Death</td>
<td></td>
<td>6.9889</td>
<td>2.9925</td>
</tr>
</tbody>
</table>

*Significant at p < .05.

In order to determine if sex was relevant to the findings, the sample was divided into male and female groups and correlations between the same variables were computed. As indicated in Table 2, none of the correlations was statistically significant.
<table>
<thead>
<tr>
<th>Variables</th>
<th>Females</th>
<th></th>
<th></th>
<th>Males</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N=67)</td>
<td>X</td>
<td>SD</td>
<td>(N=23)</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>-0.0360</td>
<td>171.3881</td>
<td>24.0775</td>
<td>-0.0392</td>
<td>170.2609</td>
<td>23.8217</td>
</tr>
<tr>
<td>Religious Doubt</td>
<td>13.1667</td>
<td>10.9201</td>
<td></td>
<td>11.0435</td>
<td>8.8753</td>
<td></td>
</tr>
<tr>
<td>Contingent Punishment</td>
<td>0.0354</td>
<td>191.8358</td>
<td>33.9677</td>
<td>0.2132</td>
<td>193.8261</td>
<td>23.5017</td>
</tr>
<tr>
<td>Religious Doubt</td>
<td>13.1667</td>
<td>10.9201</td>
<td></td>
<td>11.0435</td>
<td>8.8753</td>
<td></td>
</tr>
<tr>
<td>Religious Doubt</td>
<td>0.1899</td>
<td>13.1667</td>
<td>10.9201</td>
<td>0.2781</td>
<td>11.0435</td>
<td>8.8753</td>
</tr>
<tr>
<td>Fear of Death</td>
<td>7.1791</td>
<td>2.9844</td>
<td></td>
<td>6.4348</td>
<td>3.0125</td>
<td></td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>-0.0202</td>
<td>171.3881</td>
<td>24.0775</td>
<td>-0.1828</td>
<td>170.2609</td>
<td>23.8217</td>
</tr>
<tr>
<td>Fear of Death</td>
<td>7.1791</td>
<td>2.9844</td>
<td></td>
<td>6.4348</td>
<td>3.0125</td>
<td></td>
</tr>
<tr>
<td>Contingent Punishment</td>
<td>0.1918</td>
<td>191.8358</td>
<td>33.9677</td>
<td>-0.0021</td>
<td>193.8261</td>
<td>23.5017</td>
</tr>
<tr>
<td>Fear of Death</td>
<td>7.1791</td>
<td>2.9844</td>
<td></td>
<td>6.4348</td>
<td>3.0125</td>
<td></td>
</tr>
</tbody>
</table>
Additional Analyses

The sample was also divided into Changers, those who changed religious preference from childhood to the present, and Nonchangers, those who did not change religious preference. Analysis of variance was computed on Fear of Death scores and, as may be seen in Table 3, significant differences were found between female Changers and Nonchangers as well as a significant difference for the total sample. Female Nonchangers and those in the total sample who did not change religious beliefs were found to have a higher fear of death score than did those who did change their religious beliefs.

Table 3
Means, S.D.s, and $t$ Values for Changers and Nonchangers on Fear of Death

<table>
<thead>
<tr>
<th>Sample</th>
<th>Changers</th>
<th>Nonchangers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$N$</td>
<td>$\bar{X}$</td>
</tr>
<tr>
<td>Females</td>
<td>67</td>
<td>6.000000</td>
</tr>
<tr>
<td>Males</td>
<td>23</td>
<td>6.54545</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>6.17143</td>
</tr>
</tbody>
</table>

*p < .05.

The sample was also divided into Religious and Nonreligious groups. Those in the Religious group expressed a current religious belief while those in the Nonreligious
group were atheists and agnostics. Analyses of variance were computed and, as may be seen in Table 4, significant differences were obtained on paternal contingent punishment. Higher scores on paternal contingent punishment were associated with the religious group as a whole and religious females. Nonreligious females and nonreligious individuals in the total sample obtained lower scores on contingent paternal punishment.

Table 4
Means, S.D.s and t Values for Religious and Nonreligious on Paternal Contingent Punishment

<table>
<thead>
<tr>
<th>Sample</th>
<th>Religious</th>
<th>Nonreligious</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>X</td>
</tr>
<tr>
<td>Females</td>
<td>67</td>
<td>99.28000</td>
</tr>
<tr>
<td>Males</td>
<td>23</td>
<td>98.58333</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>99.14516</td>
</tr>
</tbody>
</table>

*p < .05.

As may be seen in Table 5, results were not significant for Religious and Nonreligious groups on maternal contingent punishment.
Table 5
Means, S.D.s, and t Values for Religious and Nonreligious on Maternal Contingent Punishment

<table>
<thead>
<tr>
<th>Sample</th>
<th>N</th>
<th>X</th>
<th>SD</th>
<th>N</th>
<th>X</th>
<th>SD</th>
<th>N</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Religious</td>
<td></td>
<td>Nonreligious</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Females</td>
<td>67</td>
<td>97.04000</td>
<td>19.61045</td>
<td>50</td>
<td>90.29412</td>
<td>21.28898</td>
<td>17</td>
<td>1.1992</td>
</tr>
<tr>
<td>Males</td>
<td>23</td>
<td>100.08333</td>
<td>15.88858</td>
<td>12</td>
<td>92.54545</td>
<td>15.66119</td>
<td>11</td>
<td>1.1443</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>97.62903</td>
<td>18.86556</td>
<td>62</td>
<td>91.17857</td>
<td>18.99133</td>
<td>28</td>
<td>1.4986</td>
</tr>
</tbody>
</table>

Analyses of variance for Religious and Nonreligious individuals on parental contingent punishment are represented in Table 6. The religious individuals in the total sample received a higher parental contingent punishment score than did those who were not religious. Religious females tended to obtain a higher parental contingent punishment score than nonreligious females, but this was significant at \( p < .0635 \), not \( .05 \).

Of the three hypotheses stated: 1) contingent child-rearing practices would correlate negatively with religious doubt, 2) religious doubt would correlate positively with fear of death, and 3) contingent child-rearing practices would correlate negatively with fear of death, only the second was supported.
Table 6
Means, S.D.s, and t Values for Religious and Nonreligious on Parental Contingent Punishment

<table>
<thead>
<tr>
<th>Sample</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Religious</td>
<td></td>
<td>Nonreligious</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>X</td>
<td>SD</td>
<td>N</td>
<td>X</td>
<td>SD</td>
<td>N</td>
<td>X</td>
<td>SD</td>
<td>N</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td>Females</td>
<td>67</td>
<td>196.32000</td>
<td>33.11602</td>
<td>50</td>
<td>178.64706</td>
<td>33.95943</td>
<td>17</td>
<td>1.8889a</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>23</td>
<td>198.66667</td>
<td>24.43668</td>
<td>12</td>
<td>188.54545</td>
<td>22.34889</td>
<td>11</td>
<td>1.0333</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>196.77419</td>
<td>31.45615</td>
<td>62</td>
<td>182.53571</td>
<td>29.87689</td>
<td>18</td>
<td>2.0185b</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ap < .0635.
bp < .05.

Discussion

This paper dealt with three hypotheses: 1) contingent child-rearing practices would correlate negatively with religious doubt, 2) religious doubt would correlate positively with fear of death, and 3) contingent child-rearing practices would correlate negatively with fear of death, of which only the second proved statistically significant. As discussed earlier, there is research to support both the theory that religion mitigates the fear of death as well as the theory that religion is a mask or an attempt to deal with a great fear of death. Religious believers and disbelievers share a common denominator in that they both view their beliefs with certainty, whereas the religious doubter does not have any religious "truths"
upon which to base his concepts of life, death, or dying. Religious doubt, where one's beliefs vacillate and one is in a religious limbo, was found to correlate with a greater fear of death in this study. Perhaps this state of doubt and uncertainty is conducive to a greater preoccupation with death, especially since death and what lies beyond is of concern to most people, whether religious, areligious, or doubting. The fear of death may be either conscious or unconscious which complicates measurement.

It was found that Nonchangers, those who did not change their religious status from childhood to the present, expressed a greater fear of death than did Changers, those who changed beliefs. One might hypothesize that one reason why religious Nonchangers remain with their belief is to attempt to cope with their fear of death, but as theorized by Feifel (1956, 1959) this does not lessen the fear. A possible explanation of these findings is that Changers have closely examined their beliefs and have made decisions which resulted in change while the beliefs of Nonchangers may be somewhat less developed and consequently, they are less likely to probe and explore their beliefs. It may be that Nonchangers actually are more doubting concerning religious concepts and consequently, more fearful of death, but this does not provide a ready explanation as further analyses do not substantiate it. As there were only four
of the 35 Nonchangers who were disbelievers it would be difficult to use nonchanging disbelievers as a ground for comparison.

Additional analyses also revealed that religious individuals scored significantly higher on the paternal contingent punishment scale than did nonreligious individuals. It was also found that religious individuals scored significantly higher on parental contingent punishment. Contingent attention, whether it is punishment or reward, depends on the parent's responding to the child and his behaviors rather than bestowing attention independent of the child's actions. This would seem to provide the child with support; and indeed, Weigert (1969) states that a high degree of support from the parent correlates with higher religiosity. Although Manwell and Fahs (1951) did not deal with contingent and noncontingent childrearing techniques, they did find that various techniques do influence the child's concept of religion. Perhaps since much of religion may be presented to a child as a negative concept in that it centers around what not to do, it is related to parental punishment more than reward. This relationship might provide further areas of investigation for researchers.

As death has become more and more a topic of interest for researchers as well as for the general public, many questions have been answered but many more have been raised.
Future researchers might sample a larger number of males and females in order to study possible sex differences.

Wrightman (1964) considers contact with death a possible "powerful 'hidden' explanation of differences in fear about death, particularly among young people" (p. 175). This study attempted to explore this effect, but insufficient subjects had experienced the death of a loved one to draw any conclusions. Future researchers might investigate this further, and its effect on the fear of death.
APPENDIX A

OPINION SURVEY

Your cooperation is requested in filling out questions on this page and on the other questionnaires. The answers are to be used as part of a research project and will be kept confidential. Please do not sign your name.

1. Sex Male ( ) Female ( ) Indicate by checking.

2. Check your age 16 ( ), 17 ( ), 18 ( ), 19 ( ), 20 ( ), 21 ( ), 22 ( ), 23 ( ), 24 ( ), 25-29 ( ), 30-34 ( ), 35-39 ( ), over 40 ( ).

3. What is the highest educational level you have completed?

4. What is your religious preference? State specific denomination.

5. In what religion were you reared? State specific denomination.

6. What is your marital status? S M W D (circle one)

7. Have you experienced the death of a significant other within the last six months?
APPENDIX B

REWARDS AND PUNISHMENTS QUESTIONNAIRE

Fathers

Below are a number of statements which describe different ways that fathers act toward their children with regard to dispensing rewards and punishments. Read each statement carefully and think how well it describes your father while you were growing up. Think especially about the time before you were 12.

On the separate answer sheet there are five columns with blank spaces below in which to check your answer. Each question is labeled either Very True, Tended to Be True, Tended to Be Neither True Nor Untrue, Tended to Be Untrue, Very Untrue. Check the blank beneath the heading that indicates how true you think each statement was of your father.

Many of the items may appear to be very similar. However, please try to respond to each item independently when making your choice. Do not be influenced by your previous choices.
My father

1. was certain to punish me when I misbehaved, but never did so when I didn't deserve it.
2. usually praised me when I behaved well, but also frequently did so when I didn't deserve it.
3. was certain to give me a special treat when I behaved well, but rarely did so when I didn't deserve it.
4. rarely spanked me when I misbehaved, but was just as likely to spank me when I didn't deserve it.
5. was certain to reward me when I behaved well, but never did so when I didn't deserve it.
6. usually spanked me when I misbehaved, but also frequently did so when I didn't deserve it.
7. rarely rewarded me when I behaved well, but never did so when I didn't deserve it.
8. was certain to spank me when I misbehaved, but was just as likely to spank me when I didn't deserve it.
9. was certain to praise me when I behaved well, but rarely did so when I didn't deserve it.
10. usually scolded me when I misbehaved, but never did so when I didn't deserve it.
11. rarely rewarded me when I behaved well, and was just as likely to reward me when I didn't deserve it.
12. rarely punished me when I misbehaved but also rarely did so when I didn't deserve it.
13. usually rewarded me when I behaved well, but also frequently rewarded me when I didn't deserve it.
14. usually scolded me when I misbehaved, but rarely did so when I didn't deserve it.
15. rarely gave me a special treat when I behaved well, but never did so when I didn't deserve it.
16. was certain to scold me when I misbehaved, but was just as likely to do so when I didn't deserve it.
17. usually gave me a special treat when I behaved well, but never did so when I didn't deserve it.

18. rarely punished me when I misbehaved and never did so when I didn't deserve it.

19. was certain to reward me when I behaved well, but just as likely to reward me when I had done nothing to deserve it.

20. was certain to spank me when I misbehaved, but never did so when I didn't deserve it.

21. usually praised me when I behaved well, but rarely did so when I didn't deserve it.

22. rarely spanked me when I misbehaved, but never did so when I didn't deserve it.

23. was certain to give me a special treat when I behaved well, but also frequently got me special things when I didn't.

24. usually punished me when I misbehaved, but never did so when I didn't deserve it.

25. rarely praised me when I behaved well and was just as likely to do so when I didn't deserve it.

26. was certain to punish me when I misbehaved, but was just as likely to punish me when I didn't.

27. rarely scolded me when I misbehaved and never did so when I didn't deserve it.

28. was certain to reward me when I behaved well, but also frequently rewarded me when I didn't deserve it.

29. usually scolded me when I misbehaved, but also frequently did so when I didn't deserve it.

30. rarely gave me a special treat when I behaved well and was just as likely to do so when I hadn't.

31. was certain to scold me when I misbehaved, but never did so when I didn't deserve it.

32. usually rewarded me when I behaved well, but rarely did so when I didn't deserve it.
33. usually spanked me when I misbehaved but rarely did so when I didn't deserve it.
34. rarely praised me when I behaved well and never did so when I didn't deserve it.
35. was certain to punish me when I misbehaved, but also frequently punished me when I didn't deserve it.
36. usually gave me a special treat when I behaved well, but also frequently did so when I didn't deserve it.
37. rarely scolded me when I misbehaved, but was just as likely to when I didn't deserve it.
38. was certain to praise me when I behaved well, but was just as likely to praise me when I didn't deserve it.
39. was certain to spank me when I misbehaved, but frequently spanked me when I didn't deserve it.
40. usually gave me a special treat when I behaved well, but rarely did so when I didn't deserve it.
41. was certain to scold me when I misbehaved, but rarely did so when I didn't deserve it.
42. was certain to reward me when I behaved well, but rarely rewarded me when I didn't deserve it.
43. usually spanked me when I misbehaved, but never did so when I didn't deserve it.
44. was certain to praise me when I behaved well, but never did so when I didn't misbehave.
45. usually punished me when I misbehaved, but also frequently did so when I didn't misbehave.
46. was certain to give me a special treat when I behaved well, but was just as likely to do so when I hadn't.
47. was certain to scold me when I misbehaved, but also frequently did so when I didn't deserve it.
48. usually rewarded me when I behaved well, but never did so when I didn't deserve it.
49. usually punished me when I misbehaved, but rarely did so when I didn't deserve it.

50. was certain to give me a special treat when I behaved well, but never did so when I didn't deserve it.

51. was certain to punish me when I misbehaved and rarely did so when I didn't deserve it.

52. usually praised me when I behaved well, but never did so when I didn't deserve it.

53. was certain to spank me when I misbehaved, but rarely did so when I didn't deserve it.

54. was certain to praise me when I behaved well, but also frequently did so when I didn't deserve it.

The questionnaire for Mother is identical except "Mother" is typed at the top instead of "Father."
REFERENCES


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