



DIOCESE OF CONNOR

Children's Project Report

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**** Please note this document is 99 pages long if you intend to print it ****

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Listening to the Children

Introduction

This chapter presents the quantitative and qualitative data from the children's surveys. Each of the 76 parishes in the Diocese of Connor was invited to take part in the children's surveys. The number of parishes that returned completed children's surveys was 56, representing a response rate of 74%. Of the parishes that did not return completed surveys the reasons for doing so included: no children of seven to eleven years in the parish, particular circumstances prevented the surveys being conducted, and the surveys were forgotten about. The parishes that gave the reason for non-return as 'having no children of that age', were all located in the inner-city. In a further ten parishes no reason was given for the non-return of children's surveys. An analysis of the total returns by age, sex and location is described in tables 1,2, and 3 below.

Table 1: Total Responses by age

| 7 | 8 | 9 | 10 | 11 | 12 |
|---|----|----|----|----|----|
| % | % | % | % | % | % |
| 7 | 20 | 22 | 25 | 22 | 4 |

Note: Total N = 541

The total number of children responding to the survey was 541, with 89% of the children being aged from 8 to 11 years.

Table 2: Total responses by sex

| Boy | Girl |
|-----|------|
| % | % |
| 43 | 57 |

Note: Total N = 541

More girls than boys completed the survey. The number of boys was 233, that is 43% of the total and the number of girls was 308, that is, 57% of the total.

Table 3: Total responses by location

| Inner City | Urban | Rural |
|------------|-------|-------|
| % | % | % |
| 11 | 51 | 38 |

Note: Total N = 541

The highest percentage of children attends urban parishes, representing 51% of the total.

The lowest percentage of children attends Inner-city parishes, representing 11% of the total.

Quantitative Data

The survey invited the children to indicate:

Church activities attended;

How often they attended Sunday School;

How they evaluated Sunday School;

How often they attended Church Youth Club/Children's Club;

How they evaluated Church Youth Club/Children's Club;

How often they attended Church service on a Sunday;

How they evaluated the Church service;

Which religious activities they carried out at home and how often;

Who they attended Church services with on a Sunday and how often.

The resulting data was analysed according to sex, age, and location.

Qualitative Data

The children were asked three questions:

What things do you most like about your church;

What things do you least like about your church;

If you were in charge of your church, what things would you do for children.

The children were free to express personal opinions in response to the questions. The data was analysed under the broad themes that emerged from the children's responses.

Children's comments have been used to illustrate these themes.

Quantitative Data

The first question asked the children:

Which of these do you go to at church?

The children could choose from:

Church Service on a Sunday;

Sunday School;

Church Youth Club/Children's Club;

Choir;

Music or worship group;

Other groups.

Table 4: Attendance at

| | Yes | No |
|----------------|-----|----|
| | % | % |
| Church Service | 94 | 6 |
| Sunday School | 98 | 2 |
| Church Club | 33 | 67 |
| Choir | 7 | 93 |
| Music Group | 6 | 94 |
| Other | 32 | 68 |

Note: Total N = 541

The highest attendances were recorded for Church Service and Sunday School, with 94% of the children attending Church Service and 98% of the children attending Sunday School.

The category of 'Other' included uniformed organisations and sports clubs.

The second question asked the children to indicate how often they attended Sunday School. Responses were invited on a four-point scale: every week, most weeks, sometimes, and never

Table 5: Frequency of Sunday School attendance

| | Every week | Most weeks | Sometimes | Never |
|-------------------------|------------|------------|-----------|-------|
| | % | % | % | % |
| Sunday School Frequency | 39 | 52 | 7 | 2 |

Note: Total N = 541

The data in table 5 demonstrates that more than one third of the children attend Sunday School every week, with 91% of children attending either every week or most weeks.

The second question also asked the children to evaluate Sunday School. The evaluation of Sunday School was assessed by responses to the statements: it is friendly, it is boring, it makes me happy, it is interesting, I feel I belong, and I learn more about God. Each statement was assessed on a three-point scale: always, sometimes, and never. For each statement there was a percentage of children who did not make any response

Table 6: Evaluation of Sunday School: overview

| | Always | Sometimes | Never | No opinion expressed |
|------------------------|--------|-----------|-------|----------------------|
| | % | % | % | % |
| It is friendly | 76 | 21 | 2 | 2 |
| It is boring | 7 | 41 | 46 | 6 |
| It makes me happy | 52 | 39 | 6 | 4 |
| It is interesting | 46 | 43 | 7 | 4 |
| I feel I belong | 61 | 28 | 6 | 5 |
| I learn more about God | 74 | 21 | 2 | 3 |

Note: Total N = 528

The data in table 6 represents the views of 528 children, both boys and girls. Within the responses for 'Always' 76% of the children state that Sunday School is friendly, 7% of the children find it boring, 52% of the children find it friendly, 46% of the children find it interesting, 61% of the children feel they belong, and 74% of the children state that they learn more about God. It is worth noting that 41% of the children stated that Sunday School is sometimes boring and 43% of the children stated that Sunday School was sometimes interesting.

Table 7: Sunday School – Evaluation of Sunday School: sex differences in 'always' response

| | Boys | Girls | X ² | p< |
|------------------------|------|-------|----------------|------|
| | % | % | | |
| It is friendly | 70 | 81 | 7.9 | .01 |
| It is boring | 11 | 3 | 14.8 | .001 |
| It makes me feel happy | 44 | 57 | 8.8 | .01 |
| It is interesting | 42 | 49 | 2.5 | NS |
| I feel I belong | 54 | 66 | 8.4 | .01 |
| I learn more about God | 71 | 77 | 3.1 | NS |

Note: N boys = 228; N girls = 300

In the evaluation of Sunday School with regard to sex differences in the 'always' response, a total of 228 boys and 300 girls responded. The data in table 7 demonstrates that more girls than boys find Sunday School friendly. While 81% of girls find Sunday School always friendly, the proportion drops to 70% of boys. More boys than girls find Sunday School boring. While 11% of boys find Sunday School always boring, the proportion drops to 3% of girls. More girls than boys responded that Sunday School makes them happy. While 57% of the girls find Sunday School always makes them happy, the proportion drops to 44% of the

boys. More girls than boys feel they belong in Sunday School. While 66% of the girls always feel they belong in Sunday School, the proportion drops to 54% of the boys. There are no significant sex differences in the evaluation of Sunday School in terms of 'it is interesting' or 'I learn more about God'.

Table 8: Sunday School – Evaluation of Sunday School: age differences in 'always' response

| | Seven to Nine | Ten to Twelve | χ^2 | $p <$ |
|------------------------|---------------|---------------|----------|-------|
| | % | % | | |
| It is friendly | 75 | 78 | 0.7 | NS |
| It is boring | 7 | 6 | 0.1 | NS |
| It makes me happy | 59 | 44 | 12.1 | .001 |
| It is interesting | 51 | 40 | 5.9 | .05 |
| I feel I belong | 62 | 60 | 0.2 | NS |
| I learn more about God | 80 | 69 | 9.2 | .001 |

Note: N 7-9 year olds = 263; N 10-12 year olds = 265

In the evaluation of Sunday School with regard to age differences in the 'always' response, a total of 263 children aged seven to nine years and a total of 265 children aged ten to twelve years responded. The data in table 8 demonstrates that the seven to nine year olds group report that they find Sunday School makes them happy more than the ten to twelve year olds group. The percentage of the seven to nine year olds group was 59%, whereas the percentage of the ten to twelve year olds group was 44%. A similar difference is demonstrated by the data for 'It is interesting' with 51% of the seven to nine year olds group compared with 40% of the ten to twelve year olds group and also for 'I learn more about God' with 80% of the seven to none year olds group compared with 69% for the ten to twelve year olds group There are no significant age differences in the age groups for: It is friendly, It is boring, and I feel I belong.

Table 9: Evaluation of Sunday School: geographical location differences in 'always' response

| | Rural | Urban/Inner City | χ^2 | $p <$ |
|------------------------|-------|------------------|----------|-------|
| | % | | | |
| | % | | | |
| It is friendly | 74 | 78 | 1.1 | NS |
| It is boring | 9 | 5 | 2.5 | NS |
| It makes me happy | 48 | 54 | 1.5 | NS |
| It is interesting | 40 | 49 | 4.2 | 0.5 |
| I feel I belong | 57 | 63 | 2.1 | NS |
| I learn more about God | 9 | 5 | 2.5 | NS |

Note: N rural = 205; N urban/inner city = 322

1 person gave no location

In the evaluation of Sunday school with regard to geographical differences in the 'always' response, a total of 205 children who attend Sunday School in rural parishes and a total of 322 children who either attend Sunday School in urban or inner city parishes responded. One child did not give a geographical location. The data in table 9 demonstrates that more children attending Sunday School in urban or inner city parishes found Sunday School interesting than children who attend Sunday School in rural parishes. While 49% of the children from urban or inner city parishes found Sunday School was more interesting, the proportion of children from rural parishes drops to 40%. There are no significant differences regarding geographical location in the responses to: it is friendly, it is boring, it makes me happy, I feel I belong, and I learn more about God.

The third question asked the children to indicate how often they attended Children’s Club. Responses were invited on a four-point scale: every week, most weeks, sometimes, and never.

Table 10: Frequency of Children’s Club attendance

| | Every week | Most weeks | Sometime | Never |
|-----------------------|------------|------------|----------|-------|
| | % | % | %s | |
| Church Club Frequency | 15 | 12 | 6 | 67 |

Note: Total N = 541

The data in table 10 demonstrates that out of a total of 541 responses, almost one-third attends Children’s Club either every week or most weeks and 67% of the children never attend Children’s Club.

The third question also asked the children to evaluate Children’s Club. The evaluation of Children’s Club was assessed by responses to the statements: it is friendly, it is boring, it makes me happy, it is interesting, I feel I belong, and I learn more about God. Each statement was assessed on a three-point scale: always, sometimes, and never. For each statement there was a percentage of children who did not make any response.

Table 11: Evaluation of Children’s Club: overview

| | Always | Sometimes | Never | No opinion expressed |
|------------------------|--------|-----------|-------|----------------------|
| | % | % | % | % |
| It is friendly | 76 | 20 | 2 | 3 |
| It is boring | 5 | 25 | 59 | 12 |
| It makes me happy | 65 | 26 | 5 | 5 |
| It is interesting | 55 | 34 | 7 | 4 |
| I feel I belong | 60 | 21 | 8 | 11 |
| I learn more about God | 44 | 31 | 14 | 12 |

Note: Total N – 179

The data in table 11 represents the views of 179 children, both boys and girls. Within the responses for ‘Always’, 76% of the children felt that Children’s Club is friendly, 5% felt that it is boring, 65% felt that it makes them happy, 55% felt that it is interesting, 60% felt that they belonged, and 44% felt that they learned more about God. Over half of the children, a proportion of 59%, reported that Children’s Club was never boring.

Table 12: Evaluation of Children’s Club: sex differences regarding ‘always’ response

| | Boys | Girls | χ^2 | $p <$ |
|------------------------|------|-------|----------|-------|
| | % | % | | |
| It is friendly | 62 | 83 | 6.6 | .01 |
| It is boring | 5 | 4 | 0.3 | NS |
| It makes me happy | 63 | 66 | 0.1 | NS |
| It is interesting | 40 | 65 | 10.3 | .001 |
| I feel I belong | 54 | 64 | 1.7 | NS |
| I learn more about God | 39 | 47 | 1.0 | NS |

Note: N boys = 74; N girls = 105

In the evaluation of Children’s Club with regard to sex differences in the ‘always’ response, a total of 74 boys and 105 girls responded. The data in table 12 demonstrates that more girls than boys find Children’s Club friendly. While 83% of the girls find Children’s Club friendly, the proportion drops to 62% of boys. More girls than boys find Children’s Club interesting. While 65% of the girls find Children’s Club is interesting the proportion drops to 40% of boys. There are no significant sex differences in the evaluation of Children’s Club in terms of: it is boring, it makes me happy, I feel I belong, and I learn more about God.

Table 13: Evaluation of Children’s Club: age differences regarding ‘always’ response

| | Seven to Nine | Ten to Twelve | χ^2 | $p <$ |
|------------------------|---------------|---------------|----------|-------|
| | % | % | | |
| It is friendly | 78 | 74 | 0.5 | NS |
| It is boring | 4 | 5 | 0.1 | NS |
| It makes me happy | 67 | 63 | 0.3 | NS |
| It is interesting | 52 | 57 | 0.5 | NS |
| I feel I belong | 59 | 60 | 0.0 | NS |
| I learn more about God | 52 | 37 | 4.0 | .05 |

Note: N 7-9 year olds = 79; N 10-12 year olds = 100

In the evaluation of Children’s Club with regard to age differences in the ‘always’ response, a total of 79 children aged seven to nine and a total of 100 children aged ten to twelve responded. The data in table 13 demonstrates that the seven to nine year olds group report that in Children’s Club they learn more about God than the ten to twelve year olds group. While 52% of the seven to nine year olds group responded that Children’s Club helped them to learn more about God, the proportion drops to 37% of the ten to twelve year olds group. There are no significant age differences in the evaluation of Children’s Club in terms of: it is friendly, it is boring, it makes me happy, it is interesting, and I feel I belong.

Table 14: Evaluation of Children’s Club: geographical location differences in ‘always’ response

| | Rural | Urban/Inner City | X ² | p< |
|------------------------|-------|------------------|----------------|-----|
| | | % | | |
| | % | | | |
| It is friendly | 73 | 77 | 0.4 | NS |
| It is boring | 2 | 6 | 2.0 | NS |
| It makes me happy | 61 | 67 | 0.7 | NS |
| It is interesting | 44 | 61 | 4.9 | 0.5 |
| I feel I belong | 55 | 63 | 1.1 | NS |
| I learn more about God | 42 | 44 | 0.1 | NS |

Note: N rural = 64; N urban/inner city = 115

In the evaluation of Children’s Club with regard to geographical differences in the ‘always’ response, a total of 64 children who attend a Children’s Club in rural parishes and a total of 115 children who attend a Children’s Club in either urban or inner city parishes responded. The data in table 14 demonstrates that more children attending a children’s club in urban or inner city parishes reported that ‘it is interesting’ than the children in rural parishes. While 61% of the children from urban or inner city parishes reported that children’s club is interesting, the proportion of children from rural parishes drops to 44%. There are no significant differences regarding geographical location in the responses to: it is friendly, it is boring, it makes me happy, I feel I belong, and I learn more about God.

The fourth question asked the children to indicate how often they attended Church service on a Sunday. Responses were invited on a four-point scale: every week, most weeks, sometimes, and never.

Table 15: Frequency of Church service attendance

| | Every week | Most weeks | Sometimes | Never |
|------------------|------------|------------|-----------|-------|
| | % | % | % | % |
| Church Frequency | 27 | 39 | 27 | 7 |

Note: Total N = 541

The data in table 15 demonstrates that 27% of the children attend church service every week with 66% of the children attending either every week or most weeks.

The third question also asked the children to evaluate the Church service. An evaluation of Church service was assessed by responses to the statements: it is friendly, it is boring, it makes me happy, it is interesting, I feel I belong, and I learn more about God. Each statement was assessed on a three-point scale: always, sometimes, and never. For each statement there was a percentage of children who did not make any response.

Table 16: Church – Evaluation of the Church service: overview

| | Always | Sometimes | Never | No opinion expressed |
|------------------------|--------|-----------|-------|----------------------|
| | % | % | % | % |
| It is friendly | 73 | 22 | 2 | 4 |
| It is boring | 12 | 51 | 32 | 5 |
| It makes me happy | 45 | 43 | 7 | 5 |
| It is interesting | 47 | 41 | 7 | 5 |
| I feel I belong | 62 | 27 | 6 | 6 |
| I learn more about God | 76 | 19 | 1 | 4 |

Note: Total N = 504

The data in table 16 demonstrates the views of 504 children, both boys and girls. Within the responses for 'Always', 73% of the children state that the Church service is friendly, 12% of the children stated that the Church service is boring, 45% of the children state that it makes them happy, 47% of the children state that it is interesting, 62% of the children state that they feel they belong, and 76% of the children state that they learn more about God.

Table 17: Evaluation of the Church service: sex differences in 'always' response

| | Boys | Girls | X ² | p< |
|------------------------|------|-------|----------------|------|
| | % | % | | |
| It is friendly | 65 | 79 | 11.2 | .001 |
| It is boring | 18 | 8 | 12.8 | .001 |
| It makes me happy | 41 | 48 | 3.2 | NS |
| It is interesting | 42 | 51 | 4.3 | .05 |
| I feel I belong | 59 | 64 | 1.1 | NS |
| I learn more about God | 74 | 78 | 1.3 | NS |

Note: N boys = 215; N girls = 289

In the evaluation of the Church service in regard to sex differences in the 'always' response, a total of 215 boys and 289 girls responded. The data in table 17 demonstrates that more girls than boys state that the Church service is friendly. While 79% of the girls state that the Church service is friendly, the proportion drops to 65% of boys. More boys than girls state that the Church service is boring. While 18% of boys state that the Church service is boring, the proportion drops to 8% of girls. More girls than boys state that the Church service is interesting. While 51% of girls state that the Church service is interesting, the proportion drops to 42% of boys. There are no significant sex differences in the evaluation of the Church service in terms of : it makes me happy, I feel I belong, and I learn more about God.

Table 18: Evaluation of the Church service: age differences in 'always' response

| | Seven to Nine | Ten to Twelve | χ^2 | $p <$ |
|------------------------|---------------|---------------|----------|-------|
| | % | % | | |
| It is friendly | 73 | 72 | 0.1 | NS |
| It is boring | 12 | 13 | 0.1 | NS |
| It makes me happy | 54 | 36 | 16.9 | .001 |
| It is interesting | 55 | 39 | 13.3 | .001 |
| I feel I belong | 63 | 60 | 0.6 | NS |
| I learn more about God | 83 | 70 | 13.0 | .001 |

Note: N 7-9 year olds = 251; N 10-12 year olds = 253

In the evaluation of the Church service in regard to age differences in the 'always' response, a total of 251 children aged seven to nine years and a total of 253 children aged ten to twelve years responded. The data in table 18 demonstrates that more of the seven to nine year olds group state that they find the Church service makes them happy than the ten to twelve year olds group. While 54% of the seven to nine year olds group state that the Church service makes them happy, the proportion drops to 36% of the ten to twelve year olds group. The seven to nine year olds group state that the Church service is interesting more than the ten to twelve year olds group. While 55% of the seven to nine year olds group state that the Church service is interesting, the proportion drops to 39% of the ten to twelve year olds group. The seven to nine year olds group state that they learn more about God more than the ten to twelve year olds group. While 83% of the seven to nine year olds group state they learn more about God, the proportion drops to 70% of the ten to twelve year olds group. There are no significant age differences in the responses to: it is friendly, it is boring, and I feel I belong.

Table 19: Evaluation of the Church service: geographical location differences in 'always' response

| | Rural | Urban/Inner City | χ^2 | $p <$ |
|------------------------|-------|------------------|----------|-------|
| | % | | | |
| | % | | | |
| It is friendly | 67 | 77 | 5.7 | 0.5 |
| It is boring | 15 | 10 | 2.1 | NS |
| It makes me happy | 44 | 45 | 0.0 | NS |
| It is interesting | 48 | 47 | 0.1 | NS |
| I feel I belong | 58 | 64 | 1.6 | NS |
| I learn more about God | 80 | 73 | 3.0 | NS |

Note: Total N = 503; N rural = 196; N urban/inner city = 307

1 person gave no location

In the evaluation of the Church service in regard to geographical differences in the 'always' response, a total of 196 children who attend the Church service in rural parishes and a total of 307 children who attend the Church service in either urban or inner city parishes responded. One child did not give a geographical location. The data in table 19 demonstrates that more children attending the Church service in urban or inner city parishes state that the Church service is friendly than children attending the Church service in rural parishes. While 77% of the children from urban or inner city parishes state that the Church service is friendly, the proportion drops to 67% of children in rural parishes. There are no significant differences regarding geographical location in the responses to: it is boring, it makes me happy, it is interesting, I feel I belong, and I learn more about God.

The fifth question asked the children to indicate the frequency of religious activities at home. The religious activities were: pray at home, read the Bible at home, and talk about God at home. The frequency of each activity was assessed on a four-point scale: every week, most weeks, sometimes, and never. For each activity there was a percentage of children who did not make any response.

Table 20: Frequency of religious activities at home

| | Every week | Most weeks | Sometimes | Never | No response |
|------------------------|------------|------------|-----------|-------|-------------|
| | % | % | % | % | % |
| Pray at home | 34 | 17 | 32 | 12 | 6 |
| Read the Bible at home | 13 | 16 | 42 | 21 | 8 |
| Talk about God at home | 19 | 17 | 40 | 16 | 8 |

Note: Total N = 541

The data in table 20 represents the views of 541 children, both boys and girls. Within the responses for 'Every week' more children pray at home than read the Bible or talk about God. Of the children who responded, 34% pray at home, 13% read the Bible at home, and 19% talk about God at home every week. Almost one quarter, that is, 21%, of the children never read the Bible at home.

Table 21: Frequency of religious activities at home: sex differences in 'every week' response

| | Boys | Girls | χ^2 | $p <$ |
|------------------------|------|-------|----------|-------|
| | % | % | | |
| Pray at home | 29 | 39 | 6.6 | .01 |
| Read the Bible at home | 10 | 16 | 3.8 | NS |
| Talk about God at home | 16 | 23 | 2.9 | NS |

Note: Total N = 521; N boys = 224; N girls = 297

In the frequency of religious activities at home in regard to sex differences in the 'every week' response, a total of 224 boys and 297 girls responded. The data in table 21 demonstrates that more girls than boys pray at home every week. While 39% of girls pray at home every week, the proportion drops to 29% of boys. There are no significant sex differences in the frequency of religious activities in terms of: read the bible at home or talk about God at home.

Table 22: Frequency of religious activities at home: age differences in 'every week' response

| | Seven to Nine | Ten to Twelve | χ^2 | $p <$ |
|------------------------|---------------|---------------|----------|-------|
| | % | % | | |
| Pray at home | 36 | 34 | 0.2 | NS |
| Read the Bible at home | 17 | 10 | 5.7 | .05 |
| Talk about God at home | 23 | 17 | 2.6 | NS |

Note: Total N = 521; N 7-9 year olds = 254; N 10-12 year olds = 267

In the frequency of religious activities in regard to age differences in the 'every week' response, a total of 254 seven to ten year olds and a total of 267 ten to twelve year olds responded. The data in table 22 demonstrates that more of the seven to nine year olds group pray at home every week than the ten to twelve year olds group. While 17% of the

seven to ten year olds group pray at home every week, the proportion drops to 10% of the ten to twelve year olds group. There are no significant age differences in the frequency of religious activities in terms of: pray at home or talk about God at home.

Table 23: Frequency of religious activities: geographical location differences in 'every week' response

| | Rural | Urban/Inner City | X ² | p< |
|------------------------|-------|------------------|----------------|-----|
| | | % | | |
| | % | | | |
| Pray at home | 29 | 39 | 5.7 | 0.5 |
| Read the Bible at home | 12 | 15 | 0.5 | NS |
| Talk about God at home | 15 | 23 | 5.3 | 0.5 |

Note: Total N = 520; N rural = 203; N urban/inner city = 317

One person gave no location

In the frequency of religious activities in regard to differences in geographical location in the 'every week' response, a total of 203 children from rural parishes and a total of 317 children in urban or inner city parishes responded. One child did not give a geographical location. The data in table 23 demonstrates that more children in urban or inner city parishes pray at home than children in rural parishes. While 39% of children in urban or inner city parishes pray at home every week, the proportion drops to 29% of children in rural parishes. There is a similar pattern in the data for 'talk about God at home'. More children in urban or inner city parishes talk about God at home every week than children in rural parishes. While 23% of children in urban or inner city parishes talk about God at home every week, the proportion drops to 15% of children in rural parishes. There is no significant difference in geographical location in terms of the activity: read the Bible at home.

The sixth question asked the children to identify who accompanied them to Church services. The possible responses were; mum, dad, brother or sister, grandparent, on my own, and with someone else. The frequency of this attendance was assessed on a four-point scale: every week, most weeks, sometimes, and never.

Table 24: Frequency of Church attendance with

| | Every week | Most weeks | Sometimes | Never |
|---------------------------|------------|------------|-----------|-------|
| | % | % | % | % |
| Go with Mum | 46 | 19 | 18 | 5 |
| Go with Dad | 27 | 14 | 21 | 19 |
| Go with brother or sister | 43 | 17 | 11 | 12 |
| Go with Grandparent | 15 | 8 | 32 | 31 |
| Go on own | 2 | 1 | 3 | 66 |
| Go with other | 10 | 5 | 17 | 42 |

Note: Total N = 541

A total of 541 children made responses. The data in table 24 demonstrates that almost half of the children, that is, 46%, attend Church services with Mum every week. A similar proportion attends church with either a brother or sister, that is, 43%. Of the children who responded, 66% never attend Church services on their own.

Table 25: Frequency of Church attendance with: sex differences in 'every week' response

| | Boys | Girls | X ² | p< |
|---------------------------|------|-------|----------------|-----|
| | % | % | | |
| Go with Mum | 47 | 50 | 0.3 | NS |
| Go with Dad | 34 | 25 | 5.2 | .05 |
| Go with brother or sister | 46 | 45 | 0.1 | NS |
| Go with Grandparent | 16 | 15 | 0.1 | NS |
| Go on own | 1 | 2 | 1.6 | NS |
| Go with other | 13 | 8 | 1.7 | NS |

Note: Total N = 503; N boys = 215; N girls = 288

In the frequency of Church services attendance with regard to sex differences in the 'every week' response, a total of 215 boys and a total of 288 girls responded. The data in table 25 demonstrates that more boys than girls attend Church services accompanied by dad. While 34% of boys attend Church services accompanied by dad, the proportion of girls drops to 25%. There are no significant sex differences in terms of: go with mum, go with brother or sister, go with grandparents, go on own, and go with others.

Table 26: Frequency of Church attendance with: age differences in 'every week' response

| | Seven to Nine | Ten to Twelve | χ^2 | $p <$ |
|---------------------------|---------------|---------------|----------|-------|
| | % | % | | |
| Go with Mum | 49 | 49 | 0.1 | NS |
| Go with Dad | 31 | 26 | 1.1 | NS |
| Go with brother or sister | 45 | 47 | 0.2 | NS |
| Go with Grandparent | 22 | 10 | 13.0 | .001 |
| Go on own | 3 | 1 | 2.9 | NS |
| Go with other | 11 | 12 | 0.1 | NS |

Note: Total N = 503; N 7-9 year olds = 250; N 10-12 year olds = 253

In the frequency of Church services attendance with regard to age differences in the 'every week' response, a total of 250 children aged seven to nine years and a total of 253 children aged ten to twelve years responded. The data in table 26 demonstrates that more children in the seven to nine year olds group attend Church services with a grandparent than children in the ten to twelve year olds group. While 22% of children aged seven to nine years attend Church services with a grandparent, the proportion drops to 10% of the children in the ten to twelve year olds group. There are no significant age differences in terms of: go with mum, go with dad, go with brother or sister, go on own, and go with other.

Table 27: Frequency of Church attendance with: geographical location differences in 'every week' response

| | Rural | Urban or Inner City | χ^2 | $p <$ |
|---------------------------|-------|---------------------|----------|-------|
| | % | % | | |
| Go with Mum | 42 | 54 | 6.6 | .01 |
| Go with Dad | 30 | 28 | 0.2 | NS |
| Go with brother or sister | 40 | 49 | 4.4 | .05 |
| Go with Grandparent | 16 | 16 | 0.0 | NS |
| Go on own | 1 | 2 | 1.1 | NS |
| Go with other | 11 | 12 | 0.1 | NS |

Note: Total N = 503; N rural = 196; N urban/inner city = 306

1 person gave no location

In the frequency of Church services attendance with regard to geographical location in the 'every week' response, a total of 196 children in rural parishes and a total of 306 children in urban or inner city parishes responded. One child gave no geographical location. The data in table 27 demonstrates that more children in urban or inner city parishes attend Church services with mum than children in rural parishes. While 54% of children in urban or inner city parishes attend Church services with mum, the proportion drops to 42% of children in rural parishes. A similar pattern is seen in the data for Church services attendance with brother or sister. While 49% of children in urban or inner city parishes attend Church services with a brother or sister, the proportion drops to 40% of children in rural parishes.

Qualitative Data

The children were invited to respond to three open questions to which most children gave more than one answer for each question. The first question was: What things do you most like about your church? The responses can be grouped under the themes: the people, the place, the activities, and the worship. Quotes from the children are identified by sex (girl/boy), age, and parish location as U = urban, IC = inner-city, and R = rural.

The People.

The children clearly enjoyed meeting with their friends at Church.

I like seeing my friends and learning more

Boy, 11, U

I make friends

Girl ,7, U

Meeting my friends at Sunday School

Girl, 8,U

The children commented on the adults who work with them.

The Sunday School leaders are really nice.

Girl, 10, U

The teachers, the minister, the pupils, everything.

Boy, 10, IC

The children reported on the attitude of other adults in the church.

There are really kind, nice and friendly people there.

Girl, 10, U

Friendliness of the congregation

Girl, 11, U

The people in it cause they're always happy.

Girl, 11, U

They make me feel I belong.

Girl, 10, U

The Place

The children's comments about their physical surroundings were interesting.

New hall.

Boy, 11, R

The pictures on the window.

Girl, 10, R

Comfy seats.

Girl, 8, U

It is big, the seats are comfy.

Girl, 9, U

Those pillow things that you sit on are quite comfortable.

Boy, 10, U

The Activities

The children commented on the range of activities they enjoyed at church.

You get to colour in at Sunday School

Boy, 11, R

I like the way you get some free time at the start.

Boy, 12, R

The projects that we do.

Girl, 10, U

You get to learn about Jesus and God

Girl, 7, R

I like my CLB and I like football at Sunday School

Boy, 11, R

I get to play my trumpet.

Boy, 9, IC

Learning about God, learning about other places, playing games.

Boy, 10, U

The Worship

The children made frequent comments about different aspects of worship.

I like the songs, talking about God and praying.

Boy, 9, U

That they don't make it complicated.

Girl, 9, U

I like to listen to the hymns and prayers.

Girl, 9, R

I like the children's services because the minister brings in interesting things.

Girl, 10, IC

I like that they try their best to teach us about God. They make us feel very welcome. They try to make services interesting.

Boy, 11, U

I like playing in the band.

Boy, 8, IC

The second question was: What things do you like least about your church? The responses can be grouped under the headings: The people, the place, and the worship.

The People

The children commented on children and adults attending church activities.

The boys.

Girl, 9, U

People that I don't know talking to me

Boy, 8, R

Not enough children for Sunday School

Girl, 9, U

The Place

The physical environment appears to be important for children.

We have no separate Sunday School hall.

Boy, 8, R

The seats are too hard.

Girl, 11, R

Cold.

Girl, 7, IC

The Worship

The children commented on various aspects of the worship.

It is long and boring and sometimes they tell me things I already know.

Boy, 10, R

The preaching is dull and boring (they should have more fun services)

Boy, 10, U

The services are boring and long and not for children.

Boy, 11, U

Sometimes people embrace me and sometimes it is boring.

Girl, 8, U

Sometimes you get bored with some readings because you can't understand them.

Boy, 11, U

People talking too much.

Boy, 10, IC

The third question was: If you were in charge of your church, what things would you do for children? The responses can be grouped under the headings: the activities, the worship, and the place.

The Activities

The children commented on the teaching, craft, games and food.

I would make the lessons fun for the children

Girl, 9, IC

Do a kid's club every Monday

Girl, 9, U

Get sweets at the start and the end.

Boy, 9, U

Allow older children to use computers for research.

Girl, 11, U

Have hot chocolate as well as tea and coffee.

Girl, 9, U

Make learning about God lots of fun like arts and drafts, dances, etc.

Girl, 10, U

The Worship

The children's responses included making the services shorter and helping children to understand better what was happening in church.

I would use more pictures in a church service to help younger children understand better.

Boy, 11, U

Shorten communion.

Boy, 10, U

Make it less boring because it can get a bit repetitive.

Girl, 12, U

Tell them about God and make sure they understand

Girl, 9, U

Talk to them (children) in services.

Girl, 11, R

The Place

As with the responses to the first two questions, the children felt that improvement could be made to the physical environment.

Make a silent room for praying.

Boy, 9, U

Give us our own hall.

Boy, 8, R

Bigger writing in the Bibles, warmer or colder hall.

Boy, 10, U

Make the Sunday School room bigger. Make a room when you're feeling sad you can be alone in there.

Boy, 10, R

In one inner-city parish, two children did not want to make any changes to their church.

I wouldn't change anything

Boy, 8

Keep up everything that's on at the minute!

Girl, 11

Conclusion

The number of children attending churches according to the data analysed in this chapter indicates that there are fewer children attending church in inner-city parishes than in either of the urban or rural parishes. This is in agreement with the data from the clergy interviews. There are also more girls than boys attending churches, 57% and 43% respectively. The main methods for children's ministry remain as Sunday School and Church attendance.

Sunday School generally remains popular with children aged seven to twelve years. Over half of the children attend most weeks, that is 52% of the total responses. This might be

influenced by the frequency of all-age services in the parish. As seen from the clergy data, many parishes have an all-age or family service once a month. If this is the case, then children would only be attending Sunday School on most weeks. Almost half of the children reported that Sunday School was sometimes boring and sometimes interesting. In analysing the data by sex differences in the 'always' response, it is found that girls find it more interesting, more likely to make them feel happy, and help them feel they belong. On the other hand, more boys than girls responded that Sunday School is boring. What is it about Sunday School that creates these differences? It could be that the materials being used are more suited to girls than boys or that the teaching methods are more geared to girls' learning styles than boys'. The teaching approach may be totally different to that adopted in day schools. In primary schools children are given opportunities to work individually, in small and large groups, to research and present new information, and to use modern technology. In only one parish in the diocese, children are given opportunity to use computers as a teaching method during Sunday School. Several clergy referred to the methods used in their Sunday Schools as 'being quite traditional. Other factors that might create these differences are the sex of the children's leaders or the relationship children have with their leaders. The data collected for this research did not include any information on the children's leaders. In analysing the data by age differences, more children aged ten to twelve years than children aged seven to nine years report that Sunday School is less likely to make them feel happy, to find it interesting, and to learn more about God. Children in the ten years to twelve years age group are experiencing a period of transition from primary school to secondary school. This may have some influence on their attitudes to Sunday School. In some parishes, clergy reported having very few numbers of children in this age group attending Sunday School and linked it to this transition period.

A Children's Club, as opposed to a uniformed organisation or sports club, is not available in every parish in the diocese as noted in the data from the clergy interviews. There are more children's clubs in urban parishes than in either inner-city or rural parishes. Some of the children's clubs available in parishes are run for only a short time, for example, a Bible Club for a week in the summer or at Easter. In analysing the data by sex differences in the 'always' response, more girls than boys report that Children's Club is friendly and interesting. It would be interesting to explore this further with the children as to the reasons for these attitudes. It is possible that the sex and or the availability of the leaders

has an influence on the friendliness of the club. The type of activities may be more suited to girls rather than boys. The space available for the club will dictate which activities can be provided, for example, a smaller space will lend itself to more sedentary activities which may not be of as much interest to boys as to girls. In analysing the data by age differences in the 'always' response, significantly fewer children in the ten to twelve years group than in the seven to ten years group report that in Children's Club they learn more about God. The methods used to help children learn more about God in a Children's Club may have an influence on these attitudes.

Frequency of attendance at a church service may depend on the timing of Sunday School on a Sunday morning. In many parishes, Sunday School occurs during the morning service with children attending for a short period. In other parishes, Sunday School is held either before or after the morning service. In all of these situations, there will be children who only attend Sunday School without attending the church service as demonstrated by the data from the clergy interviews. For some children, the only church service they attend is the all-age service or a special service, for example, a service for a uniformed organisation. In analysing the overview data, more than half of the children responded that the church service always made them feel that they belonged and three-quarters of the children felt that they learned more about God. However, more than half of the children responded that the church service is sometimes boring. In the analysis of the data in regard to sex differences in the 'always' response, more boys than girls responded that the church service was boring and more girls than boys responded that the church service was friendly and interesting. In many parishes the level of children's involvement in the church service is restricted to the all-age services. In the researcher's experience, it is more often likely, that girls of this age group will be more involved in a church service than boys of the same age group. In the Church of Ireland, children are currently not permitted to receive Holy Communion. If they were included in this, might it make a difference? There may be other reasons for these differences in attitudes that will be explained by the quantitative data discussed later in this conclusion. In the analysis of the data in regard to age differences in the 'always' response, there are more seven to ten year olds than ten to twelve year olds who respond that church makes them happy, is interesting and they learn more about God. What is occurring in church services to encourage more negative attitudes in the older age group? In the past, children often ceased to attend church following confirmation but the

data from the clergy interviews demonstrates that children increasingly cease to attend church services from about the age of ten years.

The responses from the children give an insight to how they view the ministry that is available to them in their churches. Children's views are usually very honest and as such, need to be treated with respect and taken heed of. It is unfortunate that there were so few responses from children in inner-city parishes as the remaining chapters draw conclusions from all the data and make suggestions as to the way forward for Children's Ministry in the whole Diocese of Connor.

Overview of the Provision - a response from clergy

Introduction

The clergy in Connor were interviewed and asked questions about the current provision for children's ministry, what their concerns were and what and how the Diocese could do further to develop and support this area of ministry. The interview consisted of six questions but on reviewing the data obtained from question 4, it was decided, following discussion with Professor Francis, not to include this data as it added little to the aims of the research. Therefore, the data obtained from the remaining questions will be discussed in this chapter under five subheadings. This structure will give a clear report of the data obtained and identify the issues and concerns of the respondents.

Question 1

The first question to be asked was: What is the scope of Children's Ministry for children aged seven to eleven years?

Sunday Schools began in Ireland in and continue to be part of the children's ministry in most churches. In inner city parishes in the Diocese of Connor, out of a total of 19 parishes, two parishes have no Sunday School at all and in parishes where there is more than one church, one parish has a Sunday School in both churches and two parishes have a Sunday School in one church but not in the other church. Numbers of children attending range from five to twenty-six, with the majority of churches having a regular attendance of five to twelve children every Sunday. In urban parishes in the Diocese, Sunday School is part of the Children's Ministry in all churches. Numbers of children attending range from three to fifty, with the majority of churches having a regular attendance of fifteen to twenty children every Sunday. In rural parishes in the Diocese, there is a greater number of parishes with two or more churches than in either inner city or urban parishes. Of the 22 parishes, all the churches have a Sunday School apart from three that have no Sunday School whatsoever and two churches that have Sunday School but do not have any children aged seven to eleven years attending. Numbers of children range from three to sixty, with the majority of churches having a regular attendance of ten to twenty. From the figures it appears that Sunday School is more popular and better attended in rural and urban parishes than in inner city parishes. Attendance at Sunday School has decreased as commented on by several rectors.

Since I came here, the numbers at Sunday School have decreased from 36 to 18. We have an average attendance of 12. There is new housing but this has been of no benefit to the parish as families have retained their links with former parish.

Rector, 60+, Rural

I have no children aged 7-11 in the church. There is an ageing congregation. My contact with children is through the local schools.

Rector, 45-59, Inner City

The timing of Sunday Schools varies across the Diocese. In many churches, it occurs at the same time as the service of Morning Prayer. The children attend church for the first part of the service and after a short time, leave for Sunday School in the church hall. In other churches, Sunday School may be held either before or after the morning service. This is particularly common in rural parishes. In these churches, children may also attend the service with a parent and will usually have the opportunity to leave the service before the sermon to attend Children's or Junior Church. In inner city and urban parishes where Sunday School is held parallel to morning prayer, the children join the congregation in the Holy Communion service at the Peace and come to the rail, with a parent or leader, for a blessing and either a sweet or a grape.

The name 'Sunday School' still remains the most popular title for this area of children's ministry. Urban parishes have been more likely to change the name than either rural or inner city parishes. Alternative names used in the Diocese are Bacon Butty Church, Kidzone, Lighthouse Club (rural churches), Investigators, Sunday Club (inner city churches), and Sunday Club, Kingdom Kids, Potters House, DFK, Eudipus Club, JUMP, Surfers (urban churches).

Sunday Schools across the Diocese provide a programme of Bible and Church teaching in small groups, generally according to age. Most churches use specific children's ministry programmes such as Scripture Union or Living Stones materials. Craft and other activities are also included as regular parts of the programme. In one inner city parish, Sunday School begins with a structured liturgy of a song, Bible reading (the Gospel of the day) and prayers and in one rural parish, the children receive weekly instruction in voice projection.

Leaders or teachers in Sunday Schools are generally drawn from the congregation. Where this is not possible, as in two urban parishes, then either leaders from the other church in the group run the Sunday School or a leader from outside the parish is employed to take on this role. Several churches in Connor employ full- or part-time youth and or children's workers. The youth worker's remit is usually with children aged from eleven years but they may also have some responsibility for work with younger children. Children's workers, on the other hand, will usually work with children up to eleven years of age. One urban church has a Youth for Christ team and another employs a part-time family worker.

When children are present in a church service the level of their involvement varies greatly from parish to parish. In the churches where children are in Morning Prayer before leaving for Sunday School, the children may be involved in a children's talk and there may also be a children's hymn or song before leaving. In the 19 inner city parishes, 14 parishes hold family or all-age services on a regular or occasionally basis. Seven of the 14 hold monthly family or all-age services. In the 30 urban parishes, 26 parishes hold family or all-age services on a regular or occasional basis. Of the 26 parishes, 21 hold monthly family or all-age services. In the 22 rural parishes, 19 parishes hold monthly family or all-age services. Children's involvement at these services varies. They may be involved in a children's talk by coming up to the front of the church, taking on a role or responsibilities during the talk, leading worship by means of a children's choir or music group, reading the lesson, reading prayers that the children may have written or have been written for them by an adult, taking up the collection, taking part in a game, doing a dramatic piece, give out books, and act as junior Church Wardens. In some churches there is little or no involvement of the children in any of the Sunday worship.

Children's involvement in church services is not huge. I write the prayers for them. I find myself doing a lot of things, e.g. choosing hymns for the service.'(all-age services)

Rector, under 45, Inner City

Children are not involved in the family service. I would like to have a team to organise this service and liaise with the Sunday School.

Rector, 45-59, Urban

Children are involved in services by reading lessons, coming to the front for a children's talk which is often presented by a children's leader and not me. Occasionally, whole families do the prayers at family services.

Rector, 45-59, Urban

At the all-age service on the first Sunday of the month, the Sunday School teachers work out the themes for each service and prepare a short talk. The children sing, read lesson and prayers and do a short dramatic presentation.

Rector, 45-59, Rural

In two of the urban parishes, parallel services are run concurrently with Morning Prayer. These services are aimed at families and provide a family-friendly atmosphere for worship. Worship is of a more contemporary nature and seeks to provide for the needs of the whole family. The families worship together for about 20 minutes after which the children and adults separate for their different teaching times. In one of these churches, the families are re-united for the concluding worship.

This is a relaxed service and very child-friendly. Space (the name given to the parallel service) has brought whole families out rather than parents dropping children off at Sunday School.

Rector, 45-59, Urban

Children's Ministry extends to weekdays through the uniformed organisations that include Guides, Scouts, Church Boys' and Church Girls' Brigade, Boys' Brigade, Girls' Brigade, Girls' Friendly Society. While many of these organisations are classed as church-run, some organisations are shared between several local denominations or simply need a local meeting place and use the church hall without having any allegiance to the local church. All of these organisations would attract children from the immediate area who may or may not attend any other children's activity in the local church.

Uniformed organisations are very important in a rural situation. They give families on the periphery a contact with the church.

Rector, 45-59, Rural

Various types of clubs operate during the week for children aged seven to eleven years. Youth clubs are well attended and offer opportunities for games, crafts and some Bible teaching for both church and non-church children. Other clubs that run during the week include football, girls group, Good News club, and drama workshop. Many churches hold a children's Holiday Bible Club during the summer holidays. In one rural parish, the summer club is run by five local churches of different denominations enabling costs and resources to be shared. In one inner city parish, there are no weekly activities for children as many of the families live outside the city. Families are encouraged to have their children involved in children's activities in a church that is more local than the one they worship in on Sunday's.

Children are part of a family and there are examples of parishes in Connor working with the whole family. In one inner city church, there is a monthly family event, called 'Fun and Food for Families'. It runs from 3.30pm to 6pm and includes games, Bible story, craft and a hot

meal to finish. Mostly mums attend but a few fathers also attend with the children. All who attend are invited to the regular monthly Family Service. One urban parish runs a monthly family breakfast on Saturday morning drawing families whose children attend one of the children's activities during the week as well as parents who attend the weekly Parent and Toddler group. Another urban church gives a personal invitation to parents to attend a monthly evening service in the church hall. Mums and children attend this event with the children regularly involved in the worship. A rural parish also runs an evening event for families called Family Bash.

Question 2

The second question asked was: What are the key issues in Children's Ministry?

There were common issues across all parishes in inner city, urban and rural locations. These were related to: leadership, curriculum or materials for children's ministry, working with families, Sunday School, and Church life. Each of these will be discussed in turn.

The first of the key issues was leadership. Recruitment and commitment of leaders was a key concern across all parishes. Many parishes struggle with finding leaders for children's ministry. It was reported that it wasn't sufficient to ask generally for volunteers but rather to try to find adults who were motivated, had vision and skills for the role, could build trusting relationships with children and, above all, would be a role model for Christianity. There were various reasons given for difficulties in recruitment: the small pool of suitable people in the parish, the time commitment required, Safe Guarding Trust requirements, and leaders unable to attend the church service because of the timing of Sunday School. Adults' working lives mean that for many, Sunday may be the only day when the family is together and a regular Sunday or weekday commitment is viewed as too much. Some parishes use a rota of leaders to provide for Children's Ministry but this can lead to difficulties in trust building between children and their leaders. In at least one inner city parish, the leaders live at some distance outside the parish and the Children's Ministry depends on these adults travelling long distances either on Sunday or during the week. One urban parish was concerned about the lack of males volunteering for Children's Ministry.

My leaders are mainly female. I just have one male leader. This reflects the general picture of the wider church membership.

Rector, 45-59, Urban

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The leaders are resistant to change and do not want training. They dislike the idea following a curriculum.

Rector, 45-59, Inner City

When I asked my leaders to go, they were overwhelmed by the thought of it. It was too big and they felt lost.

Rector, 45-59, Urban

We feel quite isolated up here. Things tend to be in Belfast or Ballymena.

Rector, under 45, Rural

The clergy identified the need to encourage their Children's Ministry leaders and placed great value on the adults who volunteered to take on leadership roles. They felt that congregations often either didn't understand or place any value on the role of leadership in working with children.

Some people in the congregation would be quick to criticise the children's leaders. I always build them up in front of the congregation. Something is needed to affirm leaders.

Rector, 45-59, Urban

The second key issue was the curriculum or materials for Children's Ministry. There was a general concern across the Diocese that children were not being taught the faith of the Church of Ireland. There was a desire to have a teaching programme that followed the lectionary and the Church's year. Children's Ministry leaders often had difficulties obtaining appropriate and relevant resources. There had been occasions where new materials had been introduced only to find that they were not as useful as had been first thought. Some clergy found it difficult either to source ideas for children's talks or to talk to children during an all-age service. While resources are important, clergy felt that that teaching needed to be consistently of a high quality.

The third key issue was working with families. This issue was of particular concern in the inner city parishes. Many families now live outside the parish boundary and may only use the church for baptisms, weddings and funerals. Children may then attend children's activities in another, more local, church.

Where families live in the local area, children may attend church with either a mother or a grandparent. Parents will drop off and collect their children from Sunday School but rarely attend church. The working lives of adults often includes irregular hours and for many families, Sunday may be the only day for being together to shop, visit relatives or take part in sport. This creates a situation where there is very little parental support for children's ministry. The urban and rural parishes expressed similar difficulties but were experiencing a further difficulty in their children's ministry. In several towns and rural areas, the local primary schools were either about to close or had closed.

The local Primary School is closing because of low numbers. Children will now travel to a school outside the immediate area. A Primary School is vital in a parish for maintaining our children's ministry.

Rector, 45-59, Urban

Where previously there had been contact with families through the local school, this was no longer possible. Children who had connected daily in school were now only seeing each other once a week at Sunday School or another church-based activity. While parishes provided regular family services, it was reported that many families saw this as a day off from Sunday School and didn't attend the service. There is a strong need to develop a ministry with families and break down the barriers to church involvement. In two urban parishes, the rector has developed ways of keeping in touch with parents who do not attend church regularly. In one church, parents are informed of church activities by email and in the other church, a small group of children work with the rector to produce a monthly family newsletter providing information on church events.

We started a calling room for parents to use while their children were in Sunday School. It was to provide parents with somewhere to wait rather than bringing children to Sunday School, returning home and then coming back for children to go to the church service. It gives me a chance to meet with them.

Rector, 45-59, Urban

The fourth key issue was Sunday School. Across the Diocese a picture emerges of a Sunday School that is still very traditional in nature. Children sit and learn, leaders talk and teach. This is unlike the methods used in primary schools where children engage in their own learning and are encouraged to work together, talk about what they are learning and solve problems as they arise.

The way children are taught in schools has changed. In Sunday School, there is still too much sitting at tables and doing what's required. We need to do what is relevant to the children.

Rector, 45-59, Urban

The name 'Sunday School' was considered to be very out-of-date and it was felt that Sunday School needed to be re-branded. Several clergy were concerned about the level of unacceptable behaviour seen in children and acknowledged that the leaders often felt incapable of dealing with this. More children with additional needs are now attending Sunday School and this presents a challenge to include these children in the activities. For some parishes, space for Sunday School is a problem. The parish hall may be some distance from the church and therefore Sunday School happens before morning prayer and children and their families do not then attend the service. The parish hall may not be designed to accommodate the numbers of children attending. In two parishes, the children meet for Sunday School in the church building.

The fifth key issue concerned Church life. Many clergy reported that they had an ageing congregation. In one inner city parish, the average age of the congregation is over 80 years. Very few children and families attend and when they do, there are complaints about the increased noise level during the service. There is a gap in the 16-25 year olds who would be the potential children's ministry leaders. With most Sunday School activity taking place during the morning service, a separateness has been created and children are rarely seen in

church. Children are dismissed because of their age and many congregations are unwilling to accept change in worship to involve children and their families. As a result, Children's Ministry is seen as divorced from the ministry of the Church. As discussed in chapter 2, the Church of Ireland does not permit children, who are baptised but as yet unconfirmed, to partake of Holy Communion. In churches where children are present in the Holy Communion service, they may come to the rail for a blessing and a grape or a sweet. Several clergy felt that by excluding children Holy Communion, the Church had created second-class worshippers. Children's Ministry needs to be driven from a Diocesan level. At present, there is no place for it in the current remit of the Board of education of the Church of Ireland.

Question 3

The third question asked was 'What would you like to see in Connor's vision for children?' The common issues across all parishes in the Diocese were Leaders and Training, Resources, Involvement of Families and Integration of Children's Ministry. Each of these will be discussed in turn.

Just as the issue of Leaders and Training was seen as a major concern in Children's Ministry, so it is in Connor's vision for children. Clergy would welcome help and support in recruitment and retainment of suitable leaders for children's ministry. Training at a local level rather than national level would be valued and opportunities created for leaders to meet and share with other leaders in neighbouring parishes. There was a strong opinion that parishes were only concerned with their own activity and were not aware of what was happening elsewhere. Ideas suggested included a training road show, training events held on evenings rather than Saturdays, specialised training included in the new Church of Ireland Institute in Dublin, and training days for clergy in children's ministry. The Rural Deanery structure could be used for clergy training and support and include how to support congregations to manage change.

The issue of Resources is closely linked to Leaders and Training. Many clergy suggested that the Diocese employ a Children's Ministry worker to support and encourage the development of leaders in this area. Such a person could co-ordinate network meetings, provide localised training and work alongside a parish to help evaluate and develop their children's ministry. The Connor website could include a section on resources for children's ministry with children's leaders invited to review available resources. There could also be space on the website for parishes to share how they provide for children's ministry – perhaps a Children's Ministry blog or a monthly resource sheet. Clergy were eager to learn about new and creative ways of working with children and families, how to use modern technology, how to make best use of old buildings, and how to finance children's ministry. The possibility of using parish teams with particular skills, e.g. drama, to support other parishes to develop new aspects of their ministry or sharing resources between parishes, e.g. a parachute would be of particular benefit to urban and rural parishes. Connor's vision should include a new teaching curriculum for Sunday School, a prayer book and a hymnbook for children, a Children's liturgy approved by the whole Church, and simple literature on a child's journey from baptism to confirmation.

Involvement of families was seen as an important part of Connor's vision for Children's Ministry. This was reported in 14 of the clergy interviews. The vision should include the role of a Family Worker and/or Children's Ministry Worker, examples of 'good practice' of working with families, ways of working with fathers, and how to re-instate the Church as the centre of a community.

As discussed previously in the responses to question 2, Church Life, the integration of Children's Ministry is a major part of any vision for children. Many clergy felt that the Diocese did not take children's ministry seriously and that the vision should make a clear commitment to this area of ministry.

Suggestions included a Diocesan team to evaluate and discuss the current Children's Ministry in Connor, a discussion pack for parish groups to enable them to evaluate and discuss their current ministry, children's place in church valued, ideas on how to integrate children's ministry into the life of the local church, and an annual Diocesan event for children.

Question 4

The data obtained from this question was of little value to the aims of the research. Following discussion with Professor Francis this data was omitted from the analysis.

Questions 5 and 6

The fifth and sixth questions asked: How would you see this (Connor's) vision guiding your ministry among children in your parish and how can the Diocese support you in this vision? While the overall response to these questions was in support of a Diocesan vision having an impact on the local church's ministry to children, there were some clergy who felt that it would have little or no impact. They either made their own decisions about the content and direction of their children's ministry or they felt that a vision for children's ministry was irrelevant for their parish as there were very few or no children in the parish.

I used to be heavily into it (Children's Ministry) but those days are gone. I wouldn't have a clue about what Connor should do and I don't really want to know anymore. I would rather have elderly people in the church. I don't know where my church will be in five years time. Probably closed. But I can't change, I don't want to change.

Rector, 45-59, Inner City

We provide training in the parish for our children's leaders. Any Diocesan training would have to be of a higher quality if we were to attend.

Rector, 45-59, Rural

Of those who did see a Diocesan vision making a contribution, the main areas impacted were: support for leaders and clergy, working with families and children, resources and support, and the life of the local church.

The responses indicated that developing local networks for leaders would be an affirming experience, giving adults space and time to share common issues and provide local training. Networks might meet three or four times a year in an area and help overcome the sense of isolation that is common in the northern part of the Diocese. The local training would be tailored to address specific needs, go beyond basic skills, and would be organised by the Diocese. The Diocesan training programme could lead to an accredited qualification, similar to that of Youth Workers. Clergy training and support for Children's Ministry would develop clergy skills and knowledge in this area. If the Diocese developed guidelines and job descriptions for family/children's workers, then more parishes would consider employing such a person. The Diocese would also provide support and training for parish family/children's workers.

Work with families and children would benefit from a Diocesan vision. A Family Support Unit or a Diocesan Children's Department could help parishes strengthen and develop relationships with families on the fringe. The local church could be seen as responding to local needs and be, once again, at the heart of a community. Increasing numbers of parents, both mothers and fathers would be seen in church services. Children would be valued for who they are now and not what they might become in the future, they would be taught in appropriate ways, and experience large events that give them a sense of the wider picture of the Church of Ireland in Connor. Children's Ministry would be valued as part of the overall ministry of every parish.

In responses regarding resources and support, a Diocesan vision could be of benefit to parishes of all sizes. A Diocesan resource centre could provide practical resources to help less well-off parishes provide for their children's ministry. A website, as suggested previously, would be of great benefit to parishes in the north of the Diocese in accessing information and ideas. Centrally-produced teaching materials would address the need for church-based teaching in Sunday Schools. The role of a Diocesan Children's Ministry Worker or the development of a Diocesan Children's Department would be an invaluable resource to parishes and would send a clear message to the rest of the Church of Ireland that Connor Diocese takes children seriously. The Diocese could produce a poster detailing its vision for Children's Ministry and distribute it to all parishes.

Church life would also be affected by a Diocesan vision. It would help the local church look to the future with some confidence instead of dread, encourage parishes who have resources for children's ministry and support parishes who do not, provide examples of good practice for parishes to consider adopting, encourage parishes to evaluate their current provision and consider development, and forge stronger links between the parish and the Diocese.

It is important to build bridges into the next generation. The Church needs to be seen as meeting the needs in the local area. If we are seen as the main provider then we become part of family life.

Rector, 45-59, Inner City

Conclusion

The clergy were very honest in their responses and provided an overview of what is happening within Children's Ministry in Connor Diocese. While there are examples of parishes developing innovative ways of working with both children and families, there are also parishes struggling to maintain a children's ministry. Several churches find themselves in a 'mission' context in that there are more children and families outside the church than in. It is evident from the interviews that there is a lost generation in churches, particularly in inner city parishes. For some churches this is daunting but for others it presents a challenge to be faced.

We presume a Christian knowledge but there is a post-Christian generation here. Our strategy is to reach the parents. It is a holistic approach – reaching the whole family for God.

Rector, 45-59, Urban

The clergy responses should be discussed alongside the results from the children's surveys to plan a way forward for Children's Ministry in Connor Diocese.

Connor Children’s Leaders Results – Opinions

This chapter outlines the responses of children’s leaders from Connor Diocese who completed the full questionnaire. This chapter will report the data covering issues and opinions surrounding leaders’ ministry among children. The questionnaire also contained a section on psychological type and this will be reported on in another chapter of the dissertation.

The questionnaire was distributed to 300 leaders, names and contact details were provided by their rector with their consent. 196 were returned complete and this represented 43 of the 75 parishes in the diocese. It was also made available online and 5 of the 196 completed through this method.

Significantly more women returned questionnaires than men. 157 women returned questionnaires representing 80% of the sample and 39 men returned questionnaires representing 20% of the sample (Table 10.1).

Table 10.1: Gender

| | Frequency | Percentage |
|--------|-----------|------------|
| Male | 39 | 20 |
| Female | 157 | 80 |

n=196

For 17 of the returns it was not possible to identify the parish they came from, but 4 identified their locality so the type of area they came from was able to be determined. The location of participants was identified as 34 (17%) coming from the inner city, 78 (40%) coming from an urban environment, 71 (36%) from a rural environment, and 13 (7%) for whom it was not possible to determine their location (Table 10.2).

Table 10.2: Location (all)

| | Frequency | Percentage |
|------------|-----------|------------|
| Inner City | 34 | 17 |
| Urban | 78 | 40 |
| Rural | 71 | 36 |
| Not known | 13 | 7 |

n=196

Location seems to have some impact (Tables 10.3 and 10.4) with 49% of the males coming from an urban environment compared to 38% of females. 37% of the females come from a rural environment, compared to 33% of males.

Table 10.3: Location (female)

| | Frequency | Percentage |
|-------------|-----------|------------|
| Inner city | 29 | 18% |
| Urban | 59 | 38% |
| Rural | 58 | 37% |
| No response | 11 | 7% |

n=157

Table 10.4: Location (male)

| | Frequency | Percentage |
|-------------|-----------|------------|
| Inner city | 5 | 13% |
| Urban | 19 | 49% |
| Rural | 13 | 33% |
| No response | 2 | 5% |

n=39

The most prevalent age group were those aged 40-49 (30%) with the second most prevalent being 50-59 (24%)(Table 10.5). These figures show that 62% of leaders are aged over 40 and 79% of leaders are aged over 30.

Table 10.5: Age (all)

| | Frequency | Percentage |
|----------|-----------|------------|
| Under 18 | 14 | 7 |
| 18-19 | 9 | 5 |
| 20-29 | 18 | 9 |
| 30-39 | 34 | 17 |
| 40-49 | 59 | 30 |
| 50-59 | 48 | 24 |
| 60-69 | 13 | 7 |
| 70+ | 1 | <1 |

n=196

Tables 10.6 and 10.7 demonstrate that 29% of men are under 30 with only 19% of women being under 30. This may indicate that men are recruited as leaders at an earlier age and then also leave leadership at an earlier age.

Table 10.6: Age (female)

| | Frequency | Percentage |
|----------|-----------|------------|
| Under 18 | 11 | 7% |
| 18-19 | 6 | 4% |
| 20-29 | 13 | 8% |
| 30-39 | 28 | 18% |
| 40-49 | 46 | 29% |
| 50-59 | 41 | 26% |
| 60-69 | 11 | 7% |
| 70+ | 1 | 1% |

n=157

Table 10.7: Age (male)

| | Frequency | Percentage |
|----------|-----------|------------|
| Under 18 | 3 | 8% |
| 18-19 | 3 | 8% |
| 20-29 | 5 | 13% |
| 30-39 | 6 | 15% |
| 40-49 | 13 | 33% |
| 50-59 | 7 | 18% |
| 60-69 | 2 | 5% |
| 70+ | 0 | 0% |

n=39

Participants were asked to indicate their occupation and 81 (41%) indicated they were in full time work, 54 (28%) indicated they were in part-time work, 27 (14%) indicated they were students, 22 (11%) indicated they were a housewife or househusband, 11 (6%) indicated they were retired and 1 (<1%) indicated they were unemployed (Table 10.8).

Table 10.8: Occupation (all)

| | Frequency | Percentage |
|------------------------|-----------|------------|
| Full-time work | 81 | 41 |
| Part-time work | 54 | 28 |
| Housewife/househusband | 22 | 11 |
| unemployed | 1 | <1 |
| student | 27 | 14 |
| retired | 11 | 6 |

n=196

When comparing occupation to the Northern Ireland statistics for employment (Department of Employment and Learning (DEL), 2009) (Table 10.11) it would seem that leaders among children are more economically active than the general population. For women leaders 31% are economically inactive compared to 48% of the female population (DEL, 2009) and 34%

of leaders are working part-time compared to 18% of the female population (DEL, 2009). For men 69% of leaders are in full-time employment compared to 56% of the male population (DEL, 2009). This would indicate that either church population on the whole is more economically active than the general population or that leaders who are already in employment are attracted to this voluntary role.

Table 10.9: Occupation (female)

| | Frequency | Percentage |
|------------------------|-----------|------------|
| Full-time work | 54 | 34 |
| Part-time work | 53 | 34 |
| Housewife/househusband | 22 | 14 |
| unemployed | 1 | 1 |
| student | 19 | 12 |
| retired | 8 | 5 |

n=157

Table 10.10: Occupation (male)

| | Frequency | Percentage |
|------------------------|-----------|------------|
| Full-time work | 27 | 69 |
| Part-time work | 1 | 3 |
| Housewife/househusband | 0 | 0 |
| unemployed | 0 | 0 |
| student | 8 | 20 |
| retired | 3 | 8 |

n=39

Table 10.11: NI Stats taken from Labour Market Bulletin 22, June 2009,
Department for Employment and Learning

| <i>percentages of the working aged population, 16-64</i> | Women | Men |
|--|-------|-----|
| Employed full-time | 32% | 56% |
| Employed part-time | 18% | 6% |
| Unemployed | 1% | 5% |
| Economically inactive | 48% | 33% |

Women n=709k Men n=667k

Paid employment for children workers is an emerging phenomenon in the Church of Ireland and this is reflected in that only 6 people who returned surveys are in such employment (Table 10.12). The paid workers are made up of two men in part-time employment, one woman in part-time employment and three women in full-time employment.

Table 10.12: Involvement in children's work

| | Frequency | Percentage |
|----------------|-----------|------------|
| voluntary | 190 | 97 |
| Paid part-time | 3 | 2 |
| Paid full-time | 3 | 2 |

n=196

Participants were asked to identify if they held any of the following qualifications; teaching, childcare, youth work, social work, and theology (Table 10.13). Participants could identify holding as many of these qualifications as they had. 122 (62%) indicated they held none of these qualifications. 35 (18%) indicated holding a youth work qualification, 24 (12%) indicated holding a teaching qualification, 14 (7%) indicated holding a childcare qualification, 5 (3%) indicated holding a theology qualification, and 4 (2%) indicated holding a social work qualification. The seemingly high percentage of those holding a youth work qualification may be due to the active programme of promoting and delivering youth work training that the diocese has been undertaken over the last few years.

It is worth noting that none of the men hold a teaching qualification. The youth work qualifications are held by 23 women and 12 men. It would seem more men are attracted to undertake youth work qualifications than women.

Table 10.13: Qualifications held

| | Frequency | Percentage |
|-------------|-----------|------------|
| Teaching | 24 | 12 |
| Childcare | 14 | 7 |
| Youth work | 35 | 18 |
| Social work | 4 | 2 |
| Theology | 5 | 3 |

n=196

Seven people hold more than one qualification (10% of the 74 who hold qualifications), nobody indicated holding more than three qualifications (Table 10.14). A childcare qualification is the most common among those with multiple qualifications.

Table 10.14: Those with more than one qualification

| | Frequency | Percentage |
|---|-----------|------------|
| Teaching plus Childcare | 2 | 3 |
| Teaching plus Youth work | 2 | 3 |
| Youth work plus theology plus childcare | 1 | 1 |
| Youth work plus Childcare | 2 | 3 |

n=74

Participants were asked to indicate the activities they were involved in from a specified list. They were able to indicate more than one activity. The most popular activity was Sunday School during the service with 104 (53%) followed by Youth Club for under twelves' 42 (21%), Uniform organisations for under twelves' 40 (20%), Sunday School outside the service 34 (17%), crèche 25 (13%), holiday bible club 20 (10%), music or worship group for under

twelves' 19 (10%), family ministry 11 (6%), after schools club 8 (4%), and bible club (not on a Sunday) 7 (4%) (Table 10.15). 70% of leaders are involved in some form of Sunday School.

Table 10.15: Activities involved in

| | Frequency | Percentage |
|---------------------------------|-----------|------------|
| Sunday School during service | 104 | 53 |
| Sunday School outside service | 34 | 17 |
| Bible club, not on a Sunday | 7 | 4 |
| Youth Club for U12s | 42 | 21 |
| Family Ministry | 11 | 6 |
| Crèche | 25 | 13 |
| After Schools Club | 8 | 4 |
| Uniform organisation for U12s | 40 | 20 |
| Music or worship group for U12s | 19 | 10 |
| Holiday Bible Club | 20 | 10 |

n=196

It is worth noting that more than 30% of leaders are involved in more than one activity with children, 21% being involved with two activities, 5% with three, 3% with four, 1% with five and 1% with six (Table 10.16).

Table 10.16: Numbers of activities individuals are involved in

| No of activities | Frequency | Percentage |
|------------------|-----------|------------|
| One | 135 | 69 |
| Two | 42 | 21 |
| Three | 9 | 5 |
| Four | 6 | 3 |
| Five | 2 | 1 |
| Six | 2 | 1 |

n=196

If a leader is involved in Sunday School (regardless of whether it is during or outside Sunday service time) then there is an increased likelihood of them being involved in a second activity. Tables 10.17 and 10.18 show that 38% of those involved in Sunday School are also involved in another activity with children. This survey did not record whether a person is involved in other activities within the church not related to children.

Table 10.17: Sunday school during service plus other activities

| | Frequency | Percentage |
|---|-----------|------------|
| Only SS during service | 65 | 62 |
| SS during service plus one activity | 26 | 25 |
| SS during service plus two activities | 7 | 7 |
| SS during service plus three activities | 5 | 5 |
| SS during service plus four activities | 1 | 1 |

n=104

Table 10.18: Sunday school outside service plus other activities

| | Frequency | Percentage |
|--|-----------|------------|
| Only SS outside service | 21 | 62 |
| SS outside service plus one activity | 7 | 21 |
| SS outside service plus two activities | 4 | 12 |
| SS outside service plus three activities | 1 | 3 |
| SS outside service plus four activities | 1 | 3 |

n=34

From talking to clergy and leaders there seems to be a prevalence of more churches running a rota system for their work with children and in order to clarify this, participants were asked to indicate the frequency of their assistance with the group. Table 10.19 shows us that 31% of groups operate with leaders on a rota system, perhaps lower than the figure one might have expected.

Table 10.19: Frequency of helping out

| | Frequency | Percentage |
|-----------------------|-----------|------------|
| Every time group runs | 136 | 69 |
| On a rota basis | 60 | 31 |

n=196

From the focus group it became apparent that groups operated rotas in two main ways. Firstly leaders volunteer for so many weeks per month, for example the first and third Sunday of each month. Table 10.20 shows that 87% of groups who run a rota operate in this way. The second way is for leaders to work in block, for example 4 weeks on and then 4 weeks. Table 10.20 shows us that 13% of groups who run a rota operate in this way.

Table 10.20: How is the rota comprised?

| | Frequency | Percentage |
|-------------------------|-----------|------------|
| So many weeks per month | 52 | 87 |
| In blocks | 8 | 13 |

n=60

Further questions were asked to see how this rota was made up. For those operating a rota where leaders helped out so many weeks per month then the most common combination was helping out once a month 28 (54%) followed by twice a month 20 (38%)(Table 10.21).

Table 10.21: If a rota, how many weeks is the rota

| | Frequency | Percentage |
|---------------------|-----------|------------|
| Once a month | 28 | 54 |
| Twice a month | 20 | 38 |
| Three times a month | 2 | 4 |
| Every week | 2 | 4 |

n=52

For those operating a system where leaders undertook a series of blocks then the most common way to work was with 4 week blocks (50%) and then two week blocks (37%) and

the remaining 13% used blocks of more than four weeks (Table 10.22). Most groups operating a block system had leaders undertake two blocks per term (63%) and the other groups operated a system with one block per term (37%)(Table 10.23).

Table 10.22: If in blocks, how large are the blocks

| | Frequency | Percentage |
|----------------------|-----------|------------|
| Two weeks | 3 | 37 |
| Four weeks | 4 | 50 |
| More than four weeks | 1 | 13 |
| n=8 | | |

Table 10.23: How often do the blocks occur?

| | Frequency | Percentage |
|--------------|-----------|------------|
| Once a term | 3 | 37 |
| Twice a term | 5 | 63 |
| n=8 | | |

Table 10.24 shows us that 46% of leaders attend church every week in some form, 21% attend church once a month, 14% attend church three times a month, 12% attend church twice a month, and 6% did not respond. This question could have been further developed to identify if leaders attended all of the service or only part due to going out to a children's group. However, when asked if they missed the church service due to their role with children 57% said they did (Table 10.25). As this 57% is larger than the number who said that did not attend church every week (54%) then one must assume those saying they do miss church service interpreted the question to mean miss any part of the service. Clearer question design would have cleared up this ambiguity.

Table 10.24: How often do you attend the church service?

| | Frequency | Percentage |
|---------------------|-----------|------------|
| Every week | 91 | 46 |
| Three times a month | 28 | 14 |
| Twice a month | 24 | 12 |
| Once a month | 42 | 21 |
| No response | 12 | 6 |

n=196

Table 10.25: Does your work with children involve you missing the church service?

| | Frequency | Percentage |
|-----|-----------|------------|
| Yes | 112 | 57 |
| No | 84 | 43 |

n=196

It is worth noting that 32% of leaders who missed some or all of church stated that they minded missing church. (Table 10.26)

Table 10.26: If yes, do you mind missing church?

| | Frequency | Percentage |
|-----|-----------|------------|
| Yes | 36 | 32 |
| No | 76 | 68 |

n=112

Leaders were further asked if they attend any other form of fellowship activity outside Sunday service. This question was open to interpretation as to what constituted a fellowship event. Table 10.27 shows us that 36% attend some form of fellowship event outside church service.

Table 10.27: Do you attend any other fellowship activity outside church?

| | Frequency | Percentage |
|-----|-----------|------------|
| Yes | 70 | 36 |
| No | 126 | 64 |

n=196

The next set of questions dealt with leaders' meetings. In the first question leaders were asked how often as a group they met outside their usual activity. Table 10.28 shows that 25% of groups hold leaders' meetings twice a year, 22% hold them once a term, 18% never hold leaders' meetings, 15% hold a meeting once a year, 10% hold a meeting once a month, 4% hold a meeting once a week, and 7% did not respond.

Table 10.28: Frequency of leaders meetings (outside regular activity)

| | Frequency | Percentage |
|--------------|-----------|------------|
| Once a week | 8 | 4 |
| Once a month | 19 | 10 |
| Once a term | 43 | 22 |
| Twice a year | 49 | 25 |
| Once a year | 29 | 15 |
| Never | 35 | 18 |
| No response | 13 | 7 |

n=196

Table 10.29 shows the frequency that leaders as a group meet with their rector and 28% meet with them once year, 22% never meet with them, 21% meet with them twice a year, 12% meet with them once a term, 6% meet with term once month, 3% meet with them once a week, and 8% did not respond.

Table 10.29: Frequency of meetings with rector (outside regular activity)

| | Frequency | Percentage |
|--------------|-----------|------------|
| Once a week | 6 | 3 |
| Once a month | 12 | 6 |
| Once a term | 24 | 12 |
| Twice a year | 41 | 21 |
| Once a year | 55 | 28 |
| Never | 43 | 22 |
| No response | 15 | 8 |

n=196

Table 10.30 shows the frequency that leaders as a group meet with select vestry or ministry team and 71% never meet with them, 8% meet with them once year, 5% meet with them twice a year, 4% meet with them once a term, 4% meet with term once month, less than 1% meet with them once a week, and 8% did not respond. Those who meet with them on a frequent basis would most likely be members of the select vestry or ministry team in their own right.

Table 10.30: Frequency of meetings with select vestry or ministry team (outside regular activity)

| | Frequency | Percentage |
|--------------|-----------|------------|
| Once a week | 1 | <1 |
| Once a month | 8 | 4 |
| Once a term | 8 | 4 |
| Twice a year | 9 | 5 |
| Once a year | 15 | 8 |
| Never | 140 | 71 |
| No response | 15 | 8 |

n=196

Building Blocks is the largest single training event for children’s leaders in church ministry in Ireland. It is held on two consecutive Saturdays in November in Dublin and then Belfast. It has been running for more than ten years and is organised by a range of church organisations including the Church of Ireland. When asked if they had heard of Building Blocks, 63% said they had not heard of Building Blocks (Table 10.31).

Table 10.31: Have you heard of Building Blocks?

| | Frequency | Percentage |
|-----|-----------|------------|
| Yes | 72 | 37 |
| No | 124 | 63 |

n=196

Participants were then asked a further question if they had attended Building Blocks. Table 10.32 shows that 85% had never attended the conference, 6% sometimes attended, 4% attended if they were free, 3% attended every year, and 2% did not respond.

Table 10.32: Frequency of attending Building Blocks?

| | Frequency | Percentage |
|--------------|-----------|------------|
| Every year | 6 | 3 |
| If I am free | 8 | 4 |
| Sometimes | 12 | 6 |
| Never | 167 | 85 |
| No response | 3 | 2 |

n=196

The last part of this section of the questionnaire dealt with training issues. Participants were asked how many training events they had attended in the last year. Table 10.33 shows that 72% did not attend any training events, 18% attended one training event, 4% attended two

training events, 3% attended three training events, 2% attended four training events, and 1% attended five or more training events.

Table 10.33: How many training events for children’s ministry attended in the last year?

| | Frequency | Percentage |
|--------------|-----------|------------|
| Five or more | 3 | 1 |
| Four | 4 | 2 |
| Three | 5 | 3 |
| Two | 7 | 4 |
| One | 35 | 18 |
| None | 142 | 72 |

n=203

Participants were then asked if they would be happy to attend training in their own parish and 84% indicated they were happy to attend training in their parish (Table 10.34).

Table 10.34: Happy to attend parish training?

| | Frequency | Percentage |
|-------------|-----------|------------|
| Yes | 165 | 84 |
| No | 28 | 14 |
| No response | 3 | 2 |

n=196

Participants were then asked if they would be happy to attend diocesan training and 69% indicated they were happy to attend diocesan training. (Table 10.35).

Table 10.35: Happy to attend diocesan training?

| | Frequency | Percentage |
|-------------|-----------|------------|
| Yes | 135 | 69 |
| No | 50 | 25 |
| No response | 11 | 6 |

n=196

In order to identify the best times for diocesan training events participants were asked when their best time for attending training events was. Table 10.36 shows that 48 would prefer a one off evening event, 16% would prefer a one off Saturday event, 11% would prefer an evening once a month, 7% would prefer a short course of evenings, 3% would prefer a Saturday once a month, 2% would prefer a short course of Saturdays, and 13% did not respond.

Table 10.36: Preferred timings for training events

| | Frequency | Percentage |
|-----------------------------|-----------|------------|
| One off evening | 94 | 48 |
| One off Saturday | 31 | 16 |
| An evening once a month | 22 | 11 |
| A Saturday once a month | 6 | 3 |
| A short course of evenings | 14 | 7 |
| A short course of Saturdays | 3 | 2 |
| No response | 26 | 13 |

n=196

The third section of the questionnaire (following the psychological type section) dealt with attitudes and opinions towards working with children. Participants were asked to score a number of questions with the five point scale of strongly agree, agree, not certain, disagree and strongly disagree. The strongly agree and agree responses were combined to an 'agree' response for clearer analysis and the strongly disagree and disagree responses were also combined to a 'disagree' response for clearer analysis.

The first sub-section asked the opinions on the reasons for children's ministry. Table 10.36 shows that 98% agreed that children's ministry is to bring children to a faith in Jesus, 98% also agreed that children's ministry is to build positive relationships with children, 95% agreed that children's ministry is to shape a positive attitude in children towards church, 92% agreed that it is to give children a moral code for life and 90% agreed that children's ministry is to ensure children know stories from the Bible. There was more divided opinion when asked about keeping children in church, 69% agreed children's ministry was to keep children in church, 20% were not certain and 11% disagreed. When asked if they thought the reason for children's ministry was because we have always done it, 59% disagreed, 23% agreed, and 18% were not certain.

Table 10.37: I understand the reason for children's ministry is

| | Agree (%) | Not Certain (%) | Disagree (%) |
|---|-----------|-----------------|--------------|
| To ensure children know stories from the Bible | 90 | 5 | 5 |
| To shape a positive attitude in children towards church | 95 | 3 | 2 |
| To keep children in church | 69 | 20 | 11 |
| To give children a moral code for life | 92 | 5 | 3 |
| Because we have always done it | 23 | 18 | 59 |
| To build positive relationships with children | 98 | 1 | 1 |
| To bring children to a faith in Jesus | 98 | 2 | 0 |

n=196

The next set of questions asked participants to comment on statements as to why they became a leader in children's ministry. The most popular reason for undertaking children's ministry was because they enjoyed it, 98% agreed with the statement 'I enjoy doing it' (Table 10.38).

When asked if they were a leader because of their own childhood experience, 71% agreed, 17% disagreed, and 12% were not certain. When asked if they were a leader because it makes good use of their gifts, 69% agreed, 23% were not certain, and 8% disagreed. When asked if they were a leader because they felt called, 50% agreed, 30% were not certain, and 14% disagreed.

When asked if they were a leader because there was no-one else to take it on, 49% disagreed, 37% agreed, and 14% were not certain. When asked if they were a leader because they feel they have to, 54% disagreed, 31% agreed, and 15% were not certain.

When asked if they were involved because their grandchildren were involved, 85% disagreed, 9% were not certain, and 7% agreed. When asked if they were involved because their children were currently involved, 60% disagreed, 34% agreed, and 7% were not certain. When asked if they were involved because their children used to be involved, 65% disagreed, 27% agreed, and 8% were not certain.

Table 10.38:

I am a leader because

| | Agree (%) | Not Certain (%) | Disagree (%) |
|-------------------------------------|--------------|--------------------|-----------------|
| I enjoy doing it | 97 | 3 | <1 |
| I feel I have to | 31 | 15 | 54 |
| There was nobody else to take it on | 37 | 14 | 49 |
| I feel called | 57 | 30 | 14 |
| It makes good use of my gifts | 69 | 23 | 8 |
| My children are involved | 34 | 7 | 60 |
| My grandchildren are involved | 7 | 9 | 85 |
| My children used to be involved | 27 | 8 | 65 |
| Of my own childhood experience | 71 | 12 | 17 |

n=196

The next set of questions related to leaders opinions and knowledge of the faith of the children they work with. When asked if the children understand what they are taught, 79% agreed, 19% were not certain, and 2% disagreed. When asked if the children know what it means to be a Christian, 56% agreed, 33% were not certain, and 12% disagreed. When asked if they believe the children have a faith, 48% agreed, 47% were not certain, and 5% disagreed.

When leaders were asked if they thought the children they work with read the Bible regularly, 65% were not certain, 19% disagreed, and 16% agreed. When asked if they thought the children they worked with pray on their own regularly, 62% were not certain, 21% agreed, and 17% disagreed.

Table 10.39:

Questions about children

| | Agree (%) | Not Certain (%) | Disagree (%) |
|--|--------------|--------------------|-----------------|
| I believe the children understand what we teach them | 79 | 19 | 2 |
| I believe the children I work with have a faith | 48 | 47 | 5 |
| The children I work with pray on their own regularly | 21 | 62 | 17 |
| The children I work with read the Bible regularly | 16 | 65 | 19 |
| The children know what it means to be a Christian | 56 | 33 | 12 |

n=196

The next set of questions looked at organisational matters within the group the leader worked with. The first question in this sub-section asked them to name the resources that are used in their group and 112 responded to this question giving a range of 22 different answers. The most popular resources were Scripture Union (31%), Go Teach (16%), Own-in house programme (10%), and Living Stones (10%).

Table 10.40

Resources used by groups

| | Frequency | Percentage |
|------------------------------------|-----------|------------|
| Scripture Union | 35 | 31 |
| Go Teach | 18 | 16 |
| Own in- house programme | 11 | 10 |
| Living Stones | 11 | 10 |
| Searchlights | 9 | 8 |
| A mixture of different resources | 4 | 4 |
| Urban Saints | 3 | 3 |
| The Bible | 2 | 2 |
| CLB and CGB | 2 | 2 |
| GB PSALT Files | 2 | 2 |
| Scouts programme | 2 | 2 |
| Roots | 2 | 2 |
| No resource programme used | 2 | 2 |
| Kids sermon.com | 1 | 1 |
| Humongous book of pre-school ideas | 1 | 1 |
| On the way | 1 | 1 |
| Confirmation info | 1 | 1 |
| Child Evangelism Fellowship | 1 | 1 |
| Your Book of Hope | 1 | 1 |
| Building Blocks | 1 | 1 |
| Prayer and discussion | 1 | 1 |
| Kidszone Craft resource | 1 | 1 |

n=112

Further questions on organisation were asked in order to identify how well children's ministry groups are organised. Table 10.41 shows that when asked if leaders felt they had a clear plan for each session, 88% agreed, 8% were not certain, and 5% disagreed. When asked if they had a clear plan for each term, 77% agreed, 14% were not certain, and 9% disagreed.

With regard to resource programmes, when asked if they understood the programme they used, 87% agreed, 10% were not certain, and 4% disagreed. When asked if they liked the programme they used, 71% agreed, 20% were not certain, and 9% disagreed. As expected from the answer to the previous question, when asked if they wished they used a different programme, 51% disagreed, 31% were not certain and 18% agreed.

In terms of preparation when asked if they spend a lot of time preparing, 57% agreed, 19% were not certain, and 24% disagreed. Again when asked the related question do you tend to prepare last minute, 54% disagreed, 20% were not certain and 26% agreed.

When asked if they were happy with the space or environment in which they work, 74% agreed, 14% disagreed and 12% were not certain.

Table 10.41: Questions about organisation

| | Agree (%) | Not Certain (%) | Disagree (%) |
|--|-----------|-----------------|--------------|
| We have a clear plan for each term | 77 | 14 | 9 |
| We have a clear plan for each session | 88 | 8 | 5 |
| I like the programme we use | 71 | 20 | 9 |
| I understand the programmes we use | 87 | 10 | 4 |
| I wish we used a different programme | 18 | 31 | 51 |
| I spend a lot of time preparing | 57 | 19 | 24 |
| I tend to prepare last minute | 26 | 20 | 54 |
| I am happy with the space/environment we work in | 74 | 12 | 14 |

n=196

The next set of questions dealt with issues over the use of time with the children. When asked if they had enough time for their activity, 77% agreed, 13% disagreed, and 10% were not certain (Table 10.42). When asked if they needed more time to listen to children, 64% agreed, 19% were not certain, and 16% disagreed. When asked if they would like more time to get to know the children, 49% agreed, 29% disagreed, and 22% were not certain.

When asked if they needed more time for worship, 40% agreed, 31% were not certain, and 29% disagreed. When asked if they needed more time for praying, 39% agreed, 31% were not certain, and 30% disagreed. When asked if they needed more time for games, 35% disagreed, 34% agreed, and 32% were not certain. When asked if they needed more time for bible teaching 37% were not certain, 33% agreed, 30% disagreed.

Table 10.43 Questions about activity

| | Agree (%) | Not Certain (%) | Disagree (%) |
|--|--------------|--------------------|-----------------|
| We have enough time for our activity | 77 | 10 | 13 |
| I would like more time to get to know the children | 49 | 22 | 29 |
| I feel we need more time for bible teaching | 33 | 37 | 30 |
| I feel we need more time for praying | 39 | 31 | 30 |
| I feel we need more time for worship | 40 | 31 | 29 |
| I feel we need more time for games | 34 | 32 | 35 |
| I feel we need more time to listen to the children | 64 | 19 | 16 |

n=196

The next set of questions dealt with the leader's own confidence in sharing their faith. Table 10.44 shows that when asked if they were happy talking to the children about being a Christian, 71% agreed, 16% were not certain, and 12% disagreed. When asked if they were happy to pray in front of the group, 66% agreed, 19% were not certain, and 15% disagreed. When asked if they felt they knew a lot about the Bible, 40% agreed, 37% were not certain, and 23% disagreed.

Table 10.44: Sharing your faith

| | Agree (%) | Not Certain (%) | Disagree (%) |
|--|--------------|--------------------|-----------------|
| I feel I know a lot about the Bible | 40 | 37 | 23 |
| I am happy praying in front of the group | 66 | 19 | 15 |
| I would be happy talking to the children about being a Christian | 71 | 16 | 12 |

n=196

The next set of questions dealt with change and looked at how leaders felt the need for change and how they could manage it. Table 10.45 shows that when asked if they were happy to be a leader for many years to come, 61% agreed, 30% were not certain and 9% disagreed. When asked if they were happy the ways things are, 59% agreed, 28% were not certain, and 14% disagreed.

When asked if they would need help from fellow leaders if they were to change things, 76% agreed, 18% were not certain, and 6% disagreed. When asked if they would need help from the diocese if they were to change things, 33% agreed, 44% were not certain, and 23% disagreed.

Table 10.45 Questions about change

| | Agree (%) | Not Certain (%) | Disagree (%) |
|--|--------------|--------------------|-----------------|
| I am happy with the way things are | 59 | 28 | 14 |
| I would need help from my fellow leaders if we were to change things | 76 | 18 | 6 |
| I would need help from the Diocese if we were to change things | 33 | 44 | 23 |
| I am happy to be a leader for many years to come | 61 | 30 | 9 |

n=196

The final set of questions focussed on how well leaders felt supported by their own parish. Table 10.46 shows that when asked if they felt their church appreciates what they do, 74% agreed, 22% were not certain, and 4% disagreed. When asked if they felt their church

support them in what they do, 73% agreed, 19% were not certain, and 8% disagreed. When asked if they felt their church understands what they do, 71% agreed, 24% were not certain, and 5% disagreed. When asked if they felt their church prays for them regularly, 67% agreed, 24% were not certain, and 9% disagreed.

Questions re parish support

| | Agree (%) | Not Certain (%) | Disagree (%) |
|---------------------------------------|--------------|--------------------|-----------------|
| My church appreciates what I do | 74 | 22 | 4 |
| My church understands what I do | 71 | 24 | 5 |
| My church supports me in what I do | 73 | 19 | 8 |
| My church prays for my work regularly | 67 | 24 | 9 |

n=196

Conclusion

This chapter set out the results from the questionnaires completed by leaders among children in Connor Diocese. Further analyse and discussion will be presented in the next chapter.

Results for Type Distribution for Connor Diocese Leaders among Children

This chapter will present the results for the personality type preferences as measured by the Francis Psychological Type Scales (Francis, 2005).

Sample

The questionnaire was distributed to 300 leaders, names and contact details were provided by their rector with their consent. 196 were returned complete and this represented 43 of the 75 parishes in the diocese. It was also made available online and 5 of the 196 completed through this method.

Significantly more women returned questionnaires than men. 159 women returned questionnaires representing 81% of the sample and 38 men returned questionnaires representing 19% of the sample.

Table 7.1: Gender

| | Frequency | Percentage |
|--------|-----------|------------|
| male | 38 | 19% |
| female | 159 | 81% |

n=197

For 19 of the returns it was not possible to identify the parish they came from, but 4 identified their locality so the type of area they came from was able to be determined. The location of participants was identified as 34 (17%) coming from the inner city, 78 (40%) coming from an urban environment, 70 (35%) from a rural environment, and 15 (8%) for whom it was not possible to determine their location.

Table 7.2: Location (all)

| | Frequency | Percentage |
|-------------|-----------|------------|
| Inner city | 34 | 17% |
| Urban | 78 | 40% |
| Rural | 70 | 35% |
| No response | 15 | 8% |

n=197

Location seems to have some impact (tables 3, 4) with 50% of the males coming from an urban environment compared to 38% of females. 37% of the females come from a rural environment, compared to 32% of males.

Table 7.3: Location (female)

| | Frequency | Percentage |
|-------------|-----------|------------|
| Inner city | 29 | 18% |
| Urban | 59 | 37% |
| Rural | 58 | 37% |
| No response | 13 | 8% |

n=159

Table 7.4: Location (male)

| | Frequency | Percentage |
|-------------|-----------|------------|
| Inner city | 5 | 13% |
| Urban | 19 | 50% |
| Rural | 12 | 32% |
| No response | 2 | 5% |

n=38

The most prevalent age group were those aged 40-49 (31%) with the second most prevalent being 50-59 (24%). These figures show that 62% of leaders are aged over 40 and 79% of leaders are aged over 30.

Table 7.5: Age (all)

| | Frequency | Percentage |
|----------|-----------|------------|
| Under 18 | 14 | 7% |
| 18-19 | 8 | 4% |
| 20-29 | 18 | 9% |
| 30-39 | 34 | 17% |
| 40-49 | 61 | 31% |
| 50-59 | 48 | 24% |
| 60-69 | 13 | 7% |
| 70+ | 1 | <1% |

n=197

Tables 6 and 7 demonstrate that 26% of men are under 30 with only 19% of women are under 30. This may indicate that men are recruited as leaders at an earlier age and then also leave leadership at an earlier age.

Table 7.6: Age (female)

| | Frequency | Percentage |
|----------|-----------|------------|
| Under 18 | 11 | 7% |
| 18-19 | 6 | 4% |
| 20-29 | 13 | 8% |
| 30-39 | 28 | 18% |
| 40-49 | 48 | 30% |
| 50-59 | 41 | 25% |
| 60-69 | 11 | 7% |
| 70+ | 1 | 1% |

n=159

Table 7.7: Age (male)

| | Frequency | Percentage |
|----------|-----------|------------|
| Under 18 | 3 | 8% |
| 18-19 | 2 | 5% |
| 20-29 | 5 | 13% |
| 30-39 | 6 | 16% |
| 40-49 | 13 | 34% |
| 50-59 | 7 | 18% |
| 60-69 | 2 | 5% |
| 70+ | 0 | 0% |
| n=38 | | |

Definition of type

Each individual therefore fits into one of sixteen psychological types. In the same way that someone is left or right handed, they may be very right-handed with no left function or able to use their left to some degree, but they are still right-handed, they will always be in the same type. Discovering a person's type is designed to help the individual better understand themselves and should not be used to define how someone should live their life. As Stevens (1994) puts it

On the whole, Jung's typology is best used in the way one would use a compass: all typological possibilities are theoretically available to the self, but it is useful to be able to establish those co-ordinates that one is using to chart one's course through life. (Stevens, 1994)

Each of these types is a preferred type and it is always possible to function within all the other types. Extended time spent working outside an individual's preferred type may result in tiredness and in an inability to re-energize oneself. A person's preference does not change, only their perception of themselves may change and this can cause inconsistency in repeated testing.

Extravert (E) – Introvert (I)

A preference between extraversion and introversion indicates the orientation as to how each individual relates to the outer world. An extravert is seen as someone who is outgoing and sociable, however in psychological type an extravert may be outgoing and sociable but the type is defined by where they gain their energy. An extravert gains energy from people. They like to interact with others and they benefit from this experience. In the same way an introverted person may be seen as quiet and shy, however in psychological type they are someone who gains their energy from within their own world.

Oswald and Kroeger (1988) define an extravert as displaying the following characteristics: talk first and think later, approachable, easily engaged by others, possibly dominating in conversation, like activity with lots of people, open about personal matters to complete strangers, prefer group work to working on your own, enjoy telephone conversations, and talk out loud in order to organise their own thoughts.

Extraverts enjoy variety and are good with remembering faces. They do not enjoy long laborious tasks and may become bored without external stimulus. Extraverts thrive best in a busy working environment with a number of colleagues. Following a meeting with others the extravert will be invigorated, enthused and encouraged.

Oswald and Kroeger (1988) define an introvert as displaying the following characteristics; they think before they speak, possibly rehearsing what they are going to say, they need time to think about a reply, they are perceived as good listeners, they enjoy peace and quiet, and relish private time. They find too much noise difficult and can't concentrate in a noisy environment. They like to have a few very close friends. They can be seen as shy and quiet.

Introverts crave shutting off distractions from the outer world. They like to be focused on one project lasting a significant length of time. They prefer to communicate through writing, email and texting. Following a meeting with others they are tired and need personal space and time to recharge.

Extraverts can learn to appreciate quiet and introverts can learn to work in a noisy world. However, 'introverts have developed extraverted skills more highly than extraverts have developed introverted skills.' (Baab, 1998)

In a church setting, introverts may prefer a quiet contemplative service with a fixed liturgy, whereas extraverts may prefer loud music in their worship. In team ministry the extraverts will want to be up at the front leading the church and organising big events, whereas the introverts will want to reflect and be contemplative. A leader needs to use the extraverts' strengths up front, but must listen to the introverts who may talk less but will have thought more about what they say when they do speak.

Sensing (S) – Intuition (N)

The sensing and intuition process helps to identify the way in which an individual absorbs information. This is one of the hardest processes to observe as it is about how a person internalises what they perceive externally. Essentially the sensing person focuses on the detail whereas the intuitive person sees the bigger picture.

A person whose preferred function is intuition is always looking at the bigger picture and is not concerned with detail and may only take in some of the information before making a decision. They like to look to the future and see the range of possibilities available. They tend to be thinking of many different things at once and may be accused of day dreaming. In a meeting when they are bored they will be thinking of a range of other things way beyond the subject of the meeting. An intuitive type may be looking for the meaning behind an event rather than the detail of the event.

The intuitive type will prefer to look for new challenges. Intuitive types work in short bursts of very concentrated energy, achieving a great deal in a short period of time. However they need and appreciate time for distraction and not focusing on anything in particular. Intuitive types can tend view things as being more complicated than they are.

Someone with a preference for sensing will take in everything around them and will want to know as much as possible before taking a decision. They are concerned with the detail. They

love to work with facts and figures, weighing up all the information available. They work very much in the here and now and do not always look to the future.

In a work environment the sensing type sticks to his/her own individual task, not being concerned with other people's tasks and how their own work fits into the bigger picture. A sensing type may struggle with imagination and find 'fantasy' difficult. The sensing type tends to take things literally and over analyse what was said, missing the bigger picture. They can oversimplify an issue and fail to take a risk to move something forward.

In a church setting the sensing types are more concerned with the day to day running of the plant and other activities. The intuitive types are more concerned with overall purpose and direction of the church. Clearly recognising these differences and using people's strengths to the best advantage is paramount when leading a ministry team. Both types of people are needed to maintain a healthy balance of running a church that is moving forward.

Thinking (T) – Feeling (F)

Where sensing and intuition is about how an individual gathers in information, thinking and feeling is a process about how a person judges the information and then makes any decision required. In psychological type theory the term 'thinking' means that when making decisions one is concerned with logic and truth and 'feeling' means basing decisions on values and maintaining harmony. The words feeling and thinking have historically had gender attachments, feminine being to be in touch with 'feelings' and masculine being cold hearted and thinking without feeling. This is supported by psychological type research and according to Kendall (1998) 70% of the female population in the UK have a preference for feeling and 65% of the male population have a preference for thinking.

Feeling types are focused on how people will react to decisions. Values and standards dominate their decision making process. They strive for harmony and will shy away from making difficult decisions if it seems to disrupt the harmony. Feeling types avoid conflict at all costs. The danger can be that by avoiding conflict they create deeper more complex conflict by avoiding the issues.

Feeling types are seen as being empathic and compassionate. They are not always good at making objective decisions and will avoid situations where they have to tell someone something negative that will damage relationships. Feeling types are driven and energized by encouragement and praise.

Those people with a preference for thinking are most comfortable with policies and procedures. They desire logical reasons on which to make a decision. If they cannot see logical reason on which a decision is based they may question its validity. They seek fairness first and do not always see the emotional fallout of a particular decision. They focus on ideas from others and not on how they are feeling.

Thinking types are good at making tough decisions and are happy to inform others of these tough decisions. It is more important to a thinking type to be right than to be liked. They can be seen as cold and uncaring, not noticing when they hurt others' feelings. Thinking types have the ability to stay impartial when making decisions.

'Logical analysis doesn't always guarantee accuracy...Someone using a feeling preference in making a decision is just as likely to get it right as I am (*a thinking preference person*), even if I can articulate it more clearly.' (Baab, 1998)

In a church setting the success of a ministry team may depend upon how well it manages the thinking and feeling types. Clash of thinking and feeling types can have the most devastating effect, particularly in a church setting where expectations to do the 'right' thing are high. However, if those with a thinking preference realise that by using those with a feeling preference to ensure feelings are taken into account when making decisions and those with a feeling presence trust those with a thinking preference to make good logical decisions then a very powerful and effective team can be created.

Judging (J) and Perceiving (P)

Sensing and intuition has been defined as the process for gathering information or 'perceiving' process. Thinking and feeling has been defined as the process for making decisions once information is gathered and is known as the 'judging' process. The judging and perceiving preferences describe an individual's attitude toward the outside world and

how they prefer to function in that world. Judging is not being used in the legal sense of making judgements about others but refers to wishing to be in an organised structured world. Perceiving types are happy to live in a more flexible, spontaneous world.

Judging types like order and like activities to be planned well in advance. They are unhappy when things change and become upset, feeling a loss of control. Judging types will use lists, agendas and written plans to ensure they are organised and can complete a task. Once a decision is made they are not good at revising the decision when new information becomes available.

Judging types appreciate good timekeeping and are frustrated with those who are habitually late. They like the proverb 'A place for everything and everything in its place'. They are not good with chaos and spontaneity. They focus on completing a task and not on how it is done.

Perceiving types like to live close to the wind not knowing what the next step is. They relish the challenge of chaos and adapting due to new information or circumstances. They are good at starting projects and coming up with ideas but can have difficulty finishing things off and bringing closure. Perceiving types like to know all the information and options before choosing which path to take.

Perceiving types tend to make deadlines with a last minute burst of energy. They always like to keep their options open and do not like making final decisions. They like exploring the unknown and will change a pattern of behaviour simply for the sake of the change. They seem to be disorganised and directionless. They are stimulated to work harder if an activity is fun.

In a church setting within a ministry team judging types will be good at making decisions and drawing up plans and schedules. They need perceiving types to ensure they weigh up all the options. Perceiving types need the judging types to ensure tasks are completed.

Applying type

Psychological type indicator tests will enable an individual to determine their preferred type in sixteen types: ISTJ, ISFJ, INFJ, INTJ, ISTP, ISFP, INFP, INTP, ESTP, ESFP, ENFP, ENTP, ESTJ, ESFJ, ENFJ, ENTJ. If a psychological type test is to maintain its credibility then it must be consistent, so that each time an individual is measured they should always fall into the same category. It also must be remembered that this is a measurement of *preferred* type and an individual may be very capable of functioning in a range of types at any one time.

Psychological type may not be obvious and can sometimes be seen at times of stress and pressure. For example if the extravert spends a day with a range of people, they will finish the day on a high feeling invigorated. The introvert in this same situation will go home exhausted looking for time on their own to recharge and reflect on the day's events. If the extravert spends the day on their own with their own thoughts and ideas then they feel tired and drained and in need of stimulation from the company of others. The introvert would come away from such a day stimulated, recharged and full of ideas.

Reaction to tiredness can help to distinguish between the sensing type and the intuitive type. When tired the intuitive type will fail to pick up on the small details and get basic things wrong. The sensing type when tired will not be able to see how things fit together and when working on a complex issue they will miss key elements of the problem they are confronted with.

Tiredness, again, is a measure for thinking and feeling types. When tired the thinking type will take no account of feelings and so is more likely to offend or discount another person's ideas without considering the fall-out. When tired, a feeling type may get stuck in the middle of an issue and be unable to be take them outside the situation to make an informed decision. This can make the feeling type very vulnerable and prone to being hurt.

Further distinction can be made between judging and perceiving types when put under pressure when tired. A judging type given a task to perform at the last minute, with little warning and preparation, will struggle, perform poorly, possibly freeze, and be unable to complete the task. A last minute task for a perceiving type is viewed as a challenge and he/she will thrive in that situation.

When tired the perceiving type will become even more aloof and find it more difficult to make a decision than usual. They will lose the ability to plan ahead and will struggle with thinking beyond the next day. The judging type will relish a long lead-in time to complete a task.

Within the two processes that deal with information (sensing and intuition, feeling and thinking) there will be a function towards which an individual shows the highest degree of preference. This function is defined as the 'dominant' function and although not necessarily obvious on first meeting it should be easily recognised by those who know the person well.

Dominant function is interpreted by firstly identifying how an individual orientates themselves to the outside world. An extravert will display his/her dominant function to the outside world whereas an introvert will hide their dominant function. The second stage in finding the dominant function is to look at how the person approaches the outside world. If someone is a 'P' type then the function they will display to the world will come from the perceiving process of S / N. If they are an extravert then this displayed type will be their dominant function. If they are an introvert then this displayed type will be their 'auxiliary' function. The auxiliary function is the second most preferred function. If someone is a 'J' type then the function they will display to the world will come from the judging process of T / F. In the same way if they are an extravert this will be their dominant function but for an introvert it will be their auxiliary function.

For example the author is an ENFJ. As an E, he shows his dominant function to the world. As a J, then his displayed function comes from T/F and as it is F this is his dominant function. His auxiliary function comes from the S/N process and is N as it is his preferred type. In contrast an INFJ would also display F as their preference, but as they are an introvert this is their auxiliary function and N is their dominant function.

It is harder to gauge the dominant function of the introvert on initial meeting and interaction, but by getting to know him/her you will become aware of their dominant function. In practice (using the example above) the ENFJ whose dominant function is F appear to be a caring person who looks out for others, trying to bring harmony. They are acting out their most preferred function and displaying their strengths to the world. Only on

getting to know them will you see the further strength of their 'auxiliary' intuitive way of thinking. However the INFJ whose dominant function is N and auxiliary is F, will again display a feeling attitude to the world, however only on getting to know the person will you see their true strength of intuition.

A dominant function of sensing will mean a person is seen as practical and the person who ensures tasks are completed. They will be the sexton / verger type in a church. The person with the dominant function of intuition will be the 'ideas' person who is always thinking of the future. He/she will be at the fore-front of any discussions of vision or purpose in the church. Having feeling as a dominant function will express itself in a very pastoral manner and such a person is likely to be in a people focused role in a church such as visiting the sick. If an individual's dominant function is thinking then this person is concerned with ensuring the system runs smoothly and is underpinned by clear values and goals. Such a person in the church will be on the vestry / parish council and will ensure the church keeps to its beliefs and doctrine.

The opposite of the dominant function on the same process is known as the 'inferior' function and this is the least developed. It is consequently the psychological type that an individual finds hardest to work in as it takes most effort to do so. By identifying the inferior function this can help establish the reason for conflict or resistance to change. For example, a person who is a inferior feeling type will be very clear on the rules and regulations of the church but they may cause conflict by enforcing these rules without taking into account the feelings of others. A person who is an inferior sensing type will threaten those who like tradition as they will always be developing new ideas for change.

The last function left is known as the 'tertiary' function. This function is not a well developed as the auxiliary function but is more prevalent than the inferior function

Results of Type Distribution

Results for the type preference distribution will be analysed firstly as the whole group of 197 and then by gender (female 159, male 38).

Full group of 197

Results (Table 7. 8)

The most prevalent type was ESFJ (27%) followed by ISFJ (22%). This was followed by ISTJ (18%) and then ESTJ (13%). Therefore ESFJ and ISFJ together made up 49% of the sample and the top four types together made up 80% of the sample. There were no ISTPs present in the sample.

This compares with the UK population as quoted by Kendall (1998) as ESFJ (13%), ISFJ (13%), ISTJ (14%), ESTJ (10%), ISTP (6%). Clearly a greater number of people with a preference for ESFJ, ISFJ are attracted to children's ministry.

In terms of dichotomous preferences, there are more extraverts (53%) than introverts (47%). Those with a sensing preference (82%) are significantly higher than those with an intuitive preference (18%). Those with a feeling preference (63%) occur much more frequently than those with a thinking preference (37%). The greatest divide comes between those with a judging preference (93%) and those with a perceiving preference (7%).

This compares with the UK population as quoted by Kendall (1998) of extravert (53%), introvert (47%); sensing (76%), intuition (24%); thinking (46%), feeling (54%); judging (58%), perceiving (42%). In the group of children's leaders there seems to be a slightly higher number of those with a sensing preference, a higher number of those with a feeling preference and a considerably higher number of those with a judging preference.

When comparing the extravert / introvert function against the judging / perceiving function then for this sample EJ (49%) and IJ (45%) are the most common pairs, this is due to the high frequency of the judging preference. When comparing the sensing / intuitive function to the thinking / feeling function, then the most prevalent combination is SF (50%) and ST (31%), this is due to the high frequency of the sensing preference. This high frequency of the J preference and the S preference is shown again when comparing the sensing / intuition function against the judging / perceiving with SJ (80%) being the most frequent combination by a long way.

When comparing the feeling / thinking function with the judging / perceiving function then, due to the high frequency of the J preference, the most prevalent pairs are FJ (59%) and TJ (34%). The high frequency of the S preference is shown when comparing the extravert / introvert function with the sensing / intuition function as the most frequent pairs are ES (42%) and IS (40%).

The influence of the S and J is not present when comparing the extravert / introvert function with the feeling / thinking function. The slightly higher frequency of E and F is shown here with EF (36%) being the most common pair, but the other pairs are fairly evenly distributed, IF (26%), IT (20%) and ET (17%).

Further analysis may be able to be determined from looking at the distribution of dominant types. For 41% of the sample S is their dominant type, for 34% of the sample F is their dominant type, for 16% of the sample T is their dominant type and for 9% of the sample N is their dominant type.

Table 7.8: Type Distribution for Connor Children's Leaders (all)

| N = | | 197 | | (NB: + = 1% of N) | | | | | | | | | | | | | | | | | | | |
|------------------------------------|------------|-----------|------------------|-------------------|------------|-----------|------------------|--------------|------------|-----------|------------------|-------------|--------------------------------|----------|--------------------------|-------------------------------|------------|-----------------------|------------------|------------|------------|------------------|------------------|
| The Sixteen Complete Types: | | | | | | | | | | | | | Dichotomous Preferences | | | | | | | | | | |
| ISTJ | n = | 35 | (17.8 %) | ISFJ | n = | 43 | (21.8 %) | INFJ | n = | 7 | (3.6 %) | INTJ | n = | 3 | (1.5 %) | E | n = | 105 | (53.3 %) | I | n = | 92 | (46.7 %) |
| +++++ | | | | +++++ | | | | +++ | | | | + | | | | S | n = | 161 | (81.7 %) | N | n = | 36 | (18.3 %) |
| +++++ | | | | +++++ | | | | | | | | | | | | T | n = | 73 | (37.1 %) | F | n = | 124 | (62.9 %) |
| +++++ | | | | +++++ | | | | | | | | | | | | J | n = | 184 | (93.4 %) | P | n = | 13 | (6.6 %) |
| ++ | | | | +++++ | | | | | | | | | | | | Pairs and Temperaments | | | | | | | |
| | | | | + | | | | | | | | | | | | IJ | n = | 88 | (44.7 %) | IP | n = | 4 | (2.0 %) |
| ISTP | n = | 0 | (0.0 %) | ISFP | n = | 1 | (0.5 %) | INFP | n = | 1 | (0.5 %) | INTP | n = | 2 | (1.0 %) | EP | n = | 9 | (4.6 %) | EJ | n = | 96 | (48.7 %) |
| | | | | | | | | | | | | + | | | ST | n = | 62 | (31.5 %) | SF | n = | 99 | (50.3 %) | |
| ESTP | n = | 1 | (0.5 %) | ESFP | n = | 1 | (0.5 %) | ENFP | n = | 5 | (2.5 %) | ENTP | n = | 2 | (1.0 %) | NF | n = | 25 | (12.7 %) | NT | n = | 11 | (5.6 %) |
| | | | | | | | | | | | | | | | SJ | n = | 158 | (80.2 %) | SP | n = | 3 | (1.5 %) | |
| | | | | | | | | ++ | | | | + | | | NP | n = | 10 | (5.1 %) | NJ | n = | 26 | (13.2 %) | |
| ESTJ | n = | 26 | (13.2 %) | ESFJ | n = | 54 | (27.4 %) | ENFJ | n = | 12 | (6.1 %) | ENTJ | n = | 4 | (2.0 %) | TJ | n = | 68 | (34.5 %) | TP | n = | 5 | (2.5 %) |
| +++++ | | | | +++++ | | | | +++++ | | | | ++ | | | FP | n = | 8 | (4.1 %) | FJ | n = | 116 | (58.9 %) | |
| +++++ | | | | +++++ | | | | + | | | | | | | IN | n = | 13 | (6.6 %) | EN | n = | 23 | (11.7 %) | |
| +++ | | | | +++++ | | | | | | | | | | | IS | n = | 79 | (40.1 %) | ES | n = | 82 | (41.6 %) | |
| | | | | +++++ | | | | | | | | | | | ET | n = | 33 | (16.8 %) | EF | n = | 72 | (36.5 %) | |
| | | | | +++++ | | | | | | | | | | | IF | n = | 52 | (26.4 %) | IT | n = | 40 | (20.3 %) | |
| | | | | ++ | | | | | | | | | | | Jungian Types (E) | | | | | | | | |
| | | | | | | | | | | | | | | | Jungian Types (I) | | | Dominant Types | | | | | |
| E-TJ | n | 30 | (15.2 %) | I-TP | n | 2 | (1.0 %) | Dt. T | n | 32 | (16.2 %) | | | | | | | | | | | | |
| E-FJ | n | 66 | (33.5 %) | I-FP | n | 2 | (1.0 %) | Dt. F | n | 68 | (34.5 %) | | | | | | | | | | | | |
| ES-P | n | 2 | (1.0 %) | IS-J | n | 78 | (39.6 %) | Dt. S | n | 80 | (40.6 %) | | | | | | | | | | | | |
| EN-P | n | 7 | (3.6 %) | IN-J | n | 10 | (5.1 %) | Dt. N | n | 17 | (8.6 %) | | | | | | | | | | | | |

Female (159)

Results (Table 7.9)

The most prevalent type was ESFJ (30%) followed by ISFJ (24%). This was followed by ISTJ (17%) and then ESTJ (9%). Therefore ESFJ and ISFJ together made up 54% of the sample and the top four types together made up 80% of the sample. There were no ISTPs, INFPs, INTPs, ESTPs and ENTPs present in the sample.

This compares with the UK female population as quoted by Kendall (1998) as ESFJ (18%), ISFJ (18%), ISTJ (9%), ESTJ (9%). Clearly women with a preference for ESFJ, ISFJ are attracted to children's ministry.

In terms of dichotomous preferences, there are more extraverts (53%) than introverts (47%). Those with a sensing preference (82%) are significantly higher than those with an intuitive preference (18%). Those with a feeling preference (70%) occur much more frequently than those with a thinking preference (30%). As with the total sample, the greatest divide comes between those with a judging preference (96%) and those with a perceiving preference (4%).

This compares with the UK female population as quoted by Kendall (1998) of extravert (53%), introvert (47%); sensing (79%), intuition (21%); thinking (30%), feeling (70%); judging (62%), perceiving (38%). In the group of female children's leaders there seems to be a match with the general female population except for a considerably higher number of those with a judging preference in the leaders' sample.

When comparing the extravert / introvert function against the judging / perceiving function then for this sample EJ (50%) and IJ (47%) are the most common pairs, this is due to the high frequency of the judging preference. When comparing the sensing / intuitive function to the thinking / feeling function, then the most prevalent combinations are SF (56%) and ST (26%), this is due to the high frequency of the sensing preference. This high frequency of the J preference and the S preference is shown again when comparing the sensing / intuition function against the judging / perceiving with SJ (81%) being the most frequent combination by a long way.

When comparing the feeling / thinking function with the judging / perceiving function then, due to the high frequency of the J preference, the most prevalent pairs are FJ (66%) and TJ (30%). The high frequency of the S preference is shown when comparing the extravert / introvert function with the sensing / intuition function as the most frequent pairs are IS (42%) and ES (40%).

The influence of the S and J is not present when comparing the extravert / introvert function with the feeling / thinking function. The slightly higher frequency of E and F is shown here with EF (41%) being the most common pair, but the other pairs are fairly evenly distributed, IF (29%), IT (18%) and ET (12%).

Further analysis may be able to be determined from looking at the distribution of dominant types. For 42% of the sample S is their dominant type, for 38% of the sample F is their dominant type, for 12% of the sample T is their dominant type and for 8% of the sample N is their dominant type.

Table 7.9:

Type Distribution for Connor Children's Leaders (female)

| N = 159 (NB: += 1% of N) | | | | | |
|---|---|--|---|--------------------------------|---------------|
| The Sixteen Complete Types: | | | | | |
| ISTJ <i>n</i> = 27 (17.0 %) | ISFJ <i>n</i> = 39 (24.5 %) | INFJ <i>n</i> = 6 (3.8 %) | INTJ <i>n</i> = 2 (1.3 %) | Dichotomous Preferences | |
| | | | | <i>n</i> = | % |
| | | | | E | 84 (52.8 %) |
| | | | | I | 75 (47.2 %) |
| | | | | S | 131 (82.4 %) |
| | | | | N | 28 (17.6 %) |
| | | | | T | 48 (30.2 %) |
| | | | | F | 111 (69.8 %) |
| | | | | J | 153 (96.2 %) |
| | | | | P | 6 (3.8 %) |
| +++++ | +++++ | +++ | + | Pairs and Temperaments | |
| +++++ | +++++ | | | IJ | 74 (46.5 %) |
| +++++ | +++++ | | | IP | 1 (0.6 %) |
| + | +++++ | | | EP | 5 (3.1 %) |
| | +++++ | | | EJ | 79 (49.7 %) |
| | ++++ | | | ST | 42 (26.4 %) |
| ISTP <i>n</i> = 0 (0.0 %) | ISFP <i>n</i> = 1 (0.6 %) | INFP <i>n</i> = 0 (0.0 %) | INTP <i>n</i> = 0 (0.0 %) | SF | 89 (56.0 %) |
| | | | | NF | 22 (13.8 %) |
| | | | | NT | 6 (3.8 %) |
| | | | | SJ | 129 (81.1 %) |
| | | | | SP | 2 (1.3 %) |
| | | | | NP | 4 (2.5 %) |
| | | | | NJ | 24 (15.1 %) |
| ESTP <i>n</i> = 0 (0.0 %) | ESFP <i>n</i> = 1 (0.6 %) | ENFP <i>n</i> = 4 (2.5 %) | ENTP <i>n</i> = 0 (0.0 %) | TJ | 48 (30.2 %) |
| | | | | TP | 0 (0.0 %) |
| | | | | FP | 6 (3.8 %) |
| | | | | FJ | 105 (66.0 %) |
| | | | | IN | 8 (5.0 %) |
| | | | | EN | 20 (12.6 %) |
| | | | | IS | 67 (42.1 %) |
| | | | | ES | 64 (40.3 %) |
| | | | | ET | 19 (11.9 %) |
| | | | | EF | 65 (40.9 %) |
| | | | | IF | 46 (28.9 %) |
| | | | | IT | 29 (18.2 %) |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| ESTJ <i>n</i> = 15 (9.4 %) | ESFJ <i>n</i> = 48 (30.2 %) | ENFJ <i>n</i> = 12 (7.5 %) | ENTJ <i>n</i> = 4 (2.5 %) | | |
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| | +++++ | | | | |

| Jungian Types (E) | | | Jungian Types (I) | | | Dominant Types | | |
|--------------------------|----------|-----------|--------------------------|----------|-----------|-----------------------|----------|-----------|
| | <i>n</i> | % | | <i>n</i> | % | | <i>n</i> | % |
| E-TJ | 19 | (11.9 %) | I-TP | 0 | (0.0 %) | Dt. T | 19 | (11.9 %) |
| E-FJ | 60 | (37.7 %) | I-FP | 1 | (0.6 %) | Dt. F | 61 | (38.4 %) |
| ES-P | 1 | (0.6 %) | IS-J | 66 | (41.5 %) | Dt. S | 67 | (42.1 %) |
| EN-P | 4 | (2.5 %) | IN-J | 8 | (5.0 %) | Dt. N | 12 | (7.5 %) |

Male (38)

Results (Table 7.10)

The most prevalent type was ESTJ (29%) followed by ISTJ (21%). This was followed by ESFJ (16%) and then ISFJ (10%). Therefore ESTJ and ISTJ together made up 40% of the sample and the top four types together made up 66% of the sample. There were no ISTPs, ISFPs, ESFPs, ENFJs and ENTJs present in the sample.

This compares with the UK male population as quoted by Kendall (1998) as ESTJ (12%), ISTJ (20%), ESFJ (6%), ISFJ (7%). Clearly a greater number of men with a preference for ESTJ, ESFJ are attracted to children's ministry.

In terms of dichotomous preferences, there are more extraverts (55%) than introverts (45%). Those with a sensing preference (79%) are significantly higher than those with an intuitive preference (21%). Those with a thinking preference (66%) occur much more frequently than those with a feeling preference (34%). As with the total sample, the greatest divide comes between those with a judging preference (82%) and those with a perceiving preference (18%).

This compares with the UK male population as quoted by Kendall (1998) of extravert (47%), introvert (53%); sensing (73%), intuition (27%); thinking (65%), feeling (35%); judging (55%), perceiving (45%). In the group of male children's leaders there seems to be a higher number of extraverts and a considerably higher number of those with a judging preference than the UK male population.

When comparing the extravert / introvert function against the judging / perceiving function then for this sample EJ (45%) and IJ (37%) are the most common pairs, this is due to the high frequency of the judging preference. When comparing the sensing / intuitive function to the thinking / feeling function, then the most prevalent combination is ST (53%) and SF (26%), this is due to the high frequency of the sensing preference. As with the total sample, the high frequency of the J preference and the S preference is shown again when comparing the sensing / intuition function against the judging / perceiving with SJ (76%) being the most frequent combination by a long way.

When comparing the feeling / thinking function with the judging / perceiving function then, due to the high frequency of the J preference, the most prevalent pairs are TJ (53%) and FJ (29%). The high frequency of the S preference is shown when comparing the extravert /

introvert function with the sensing / intuition function as the most frequent pairs are ES (47%) and IS (32%).

The influence of the S and J is not present when comparing the extravert / introvert function with the feeling / thinking function. The slightly higher frequency of E and T is shown here with ET (37%) being the most common pair, but the other pairs are fairly evenly distributed, IT (29%), EF (18%) and IF (16%).

Further analysis may be able to be determined from looking at the distribution of dominant types. For 34% of the sample S is their dominant type, for 34% of the sample T is their dominant type, for 18% of the sample F is their dominant type and for 13% of the sample N is their dominant type.

Table 10:

Type Distribution for Connor Children's Leaders (male)

| N = | | 38 | | (NB: + = 1% of N) | |
|------------------------------------|---------------|------------------|--------------------------|-------------------|---------------------------|
| The Sixteen Complete Types: | | | | | |
| ISTJ | n = 8 | (21.1 %) | ISFJ | n = 4 | (10.5 %) |
| | | | INFJ | n = 1 | (2.6 %) |
| | | | INTJ | n = 1 | (2.6 %) |
| +++++ | | | +++++ | | |
| +++++ | | | +++++ | | |
| +++++ | | | ++ | | |
| +++++ | | | ++ | | |
| + | | | | | |
| ISTP | n = 0 | (0.0 %) | ISFP | n = 0 | (0.0 %) |
| | | | INFP | n = 1 | (2.6 %) |
| | | | INTP | n = 2 | (5.3 %) |
| | | | | | |
| | | | ++ | | |
| | | | +++++ | | |
| ESTP | n = 1 | (2.6 %) | ESFP | n = 0 | (0.0 %) |
| | | | ENFP | n = 1 | (2.6 %) |
| | | | ENTP | n = 2 | (5.3 %) |
| | | | | | |
| ++ | | | ++ | | |
| | | | +++++ | | |
| ESTJ | n = 11 | (28.9 %) | ESFJ | n = 6 | (15.8 %) |
| | | | ENFJ | n = 0 | (0.0 %) |
| | | | ENTJ | n = 0 | (0.0 %) |
| | | | | | |
| +++++ | | | +++++ | | |
| +++++ | | | +++++ | | |
| +++++ | | | +++++ | | |
| +++++ | | | | | |
| +++++ | | | | | |
| +++ | | | | | |
| Dichotomous Preferences | | | | | |
| | n = | % | | | |
| E | 21 | (55.3 %) | | | |
| I | 17 | (44.7 %) | | | |
| S | 30 | (78.9 %) | | | |
| N | 8 | (21.1 %) | | | |
| T | 25 | (65.8 %) | | | |
| F | 13 | (34.2 %) | | | |
| J | 31 | (81.6 %) | | | |
| P | 7 | (18.4 %) | | | |
| Pairs and Temperaments | | | | | |
| IJ | 14 | (36.8 %) | | | |
| IP | 3 | (7.9 %) | | | |
| EP | 4 | (10.5 %) | | | |
| EJ | 17 | (44.7 %) | | | |
| ST | 20 | (52.6 %) | | | |
| SF | 10 | (26.3 %) | | | |
| NF | 3 | (7.9 %) | | | |
| NT | 5 | (13.2 %) | | | |
| SJ | 29 | (76.3 %) | | | |
| SP | 1 | (2.6 %) | | | |
| NP | 6 | (15.8 %) | | | |
| NJ | 2 | (5.3 %) | | | |
| TJ | 20 | (52.6 %) | | | |
| TP | 5 | (13.2 %) | | | |
| FP | 2 | (5.3 %) | | | |
| FJ | 11 | (28.9 %) | | | |
| IN | 5 | (13.2 %) | | | |
| EN | 3 | (7.9 %) | | | |
| IS | 12 | (31.6 %) | | | |
| ES | 18 | (47.4 %) | | | |
| ET | 14 | (36.8 %) | | | |
| EF | 7 | (18.4 %) | | | |
| IF | 6 | (15.8 %) | | | |
| IT | 11 | (28.9 %) | | | |
| Jungian Types (E) | | | | | |
| | n | % | Jungian Types (I) | | Dominant Types |
| E-TJ | 11 | (28.9 %) | I-TP | 2 (5.3 %) | Dt. T 13 (34.2 %) |
| E-FJ | 6 | (15.8 %) | I-FP | 1 (2.6 %) | Dt. F 7 (18.4 %) |
| ES-P | 1 | (2.6 %) | IS-J | 12 (31.6 %) | Dt. S 13 (34.2 %) |
| EN-P | 3 | (7.9 %) | IN-J | 2 (5.3 %) | Dt. N 5 (13.2 %) |

Discussion

There are a very high percentage of people with a preference for judging in both male and female groups. This implies that children's ministry is a very organised and structured environment. The danger is that the young people attending such an environment may struggle to fit in. If one assumes that the average population are attending the children's ministry groups then 45% of the boys and 38% of the girls (Kendall, 1998) will have a preference for perceiving and may struggle with such a structured environment. In reality having such a dominance of judging within the leaders may result in a large proportion of the population feeling excluded and not happy to attend.

In the male sample more extraverts than introverts occur than in the UK male population (Kendall, 1998). This would imply that men who are attracted to leadership in children's ministry are dominated by extraverts.

Most prevalent type for leaders among children with women is ESFJ and with men is ESTJ.

Myers- Briggs (1998a) describe ESFJ as

Warm-hearted, talkative, popular, conscientious, born co-operators, active committee members. Need harmony and may be good at creating it. Always doing something nice for someone. Work best with encouragement and praise. Main interest is in things that directly and visibly affect people's lives.

She further describes ESTJs as

Practical, realistic, matter-of-fact, with a natural head for business or mechanics. Not interested in abstract theories; want learning to have direct and immediate application. Like to organise and run activities. Often make good administrator; are decisive, quickly move to implement decisions; take care of routine details.

Myers-Briggs (1998b) outlines that all three groups of ESFJs, ISFJs and ESTJs may have issues with change, working in poorly defined environments, expressing ideas and theories, disliking fast paced and ever changing environments, and unpredictable situations. They tend to be conventional and conservative.

Among the female leaders the most dominant type is 'sensing' and Francis (2005) describes this type of person as practical and concerned with getting things done. They are concerned with the detail of making sure each week's activity runs smoothly.

Among the male leaders the dominant type is also 'sensing' but there are an equal number of people with a dominant type of 'thinking'. Francis (1995) describes this group of dominant thinkers as enjoying systems and ensuring the well-being of the organisation. They help to ensure that the underlying principles of the church are not threatened.

Conclusion

This chapter has shown the results for the type preference of leaders among children in Connor Diocese. Some key issues have been identified and they will be further analysed and explored in later chapters.