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THE UNIVERSITY OF DETROIT

AN INVESTIGATION INTO THE DEVELOPMENT OF  
RELIGIOUS BELIEFS AMONG NON-CATHOLIC STUDENTS  
IN A CATHOLIC UNIVERSITY

A THESIS

SUBMITTED TO THE GRADUATE FACULTY  
IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF  
MASTER OF ARTS

DEPARTMENT OF PSYCHOLOGY

BY

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DETROIT, MICHIGAN

JUNE, 1949

TPS  
1-877

## ACKNOWLEDGMENT

The writer wishes to acknowledge his gratitude to Dr. Alexander A. Schneiders, Chairman of the Department of Psychology, in the University of Detroit, for his help and encouragement in preparing this thesis.

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# CHAPTER I

## INTRODUCTION

### Purpose

The purpose of this investigation is to study the effect that training in a Catholic coeducational university may have upon the attitudes and beliefs of non-Catholic students on certain religious beliefs. This will be accomplished by an investigation of the differences in viewpoints between a group of freshmen and a group of senior students by means of a questionnaire, a copy of which will be found in Figure I, Pp. 31, 32, 33.

The question is of considerable importance because of the conditions in the world at large today. Are the youths of our nation being influenced in adverse directions by the anti-religious atmosphere pervading certain other countries, and to a certain extent our own as well, or are they holding fast to and developing their religious convictions? If there is such development, to what extent may we attribute it to their training while in college? Because of the seemingly wide divergence of opinion as to just what the youths of our nations do believe, especially in reference to religious matters (and also how their beliefs during the adolescent period influence their later thinking and behavior), the writer consulted a number of sources dealing with this problem. Does the adolescent carry with him into college a certain religious

fervor; or is he lackadaisical about such an important thing as religion? Opinions on this point vary considerably. For example, Garrison says, "The adolescent does not need a dogma or creed to anchor on--his need is to find himself, and to interrelate in his own thinking the processes of the universe with the general plan of life."<sup>1</sup> And Cole and Morgan, "At each age beyond fifteen fewer and fewer boys and girls go to church and more and more become critical of religions."<sup>2</sup>

Brooks, however, supports the opposite viewpoint. "Under favorable conditions," he writes, "religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and obligations. It facilitates the formation of high ideals of unselfish service .... it aids him in resolving many conflicts of impulses and desires, and thus assists him in attaining sound mental health."<sup>3</sup>

With these various attitudes in mind, and to aid in the investigation, we may formulate the following hypotheses:

- 1) That non-Catholic students increase in their certainty of belief, number of beliefs, etc., in a typical Catholic school situation

1. Karl C. Garrison, The Psychology of Adolescence, p. 172.

2. Luella Cole and John J. B. Morgan, Psychology of Childhood and Adolescence, p. 366.

3. Fowler D. Brooks, The Psychology of Adolescence, pp. 341-42.

- 2) That non-Catholic students lose their certainty of belief during the time spent in a typical Catholic school situation
- 3) That there are no changes in the beliefs of non-Catholic students during such a period
- 4) That non-Catholic students gain in certainty of belief in some instances, and become uncertain in others, during such a period.

Our aim, then, is to ascertain which of these hypotheses an empirical study would substantiate.

#### Scope

There was no intent in the present study to investigate the religious problem in all its phases. The investigator was attempting to determine only the possible changes in religious beliefs of non-Catholic students in a Catholic university, by comparing a typical group of freshman students with a similar group of seniors. Do the religious beliefs of non-Catholic students tend to undergo certain changes due to associations with Catholics and training in certain courses allied to religion, or can it be said that they are not materially affected by these experiences?

#### Definitions

For purposes of clarification it should be stated that in this study the word Protestant is defined as one belonging to one of the denominations of the Christian Church which separated from the Roman Catholic Church during the Sixteenth Century. Also, any denomination that may have developed out of this separation is included in this classification.



The term Non-Catholic, which subsumes Protestant, is used broadly to include any individual belonging to any religious faith or denomination apart from the Roman Catholic, i.e., Mohammedan, Jew, Moslem, etc.

For our purposes religion may be defined as the medium through which we give to God the honor which is due Him, including worship by purely mental acts, and by exterior acts of adoration. By religious beliefs we understand here the tenets of the various religions. Many are, of course, common to diverse denominations.

## CHAPTER II

### RELATED STUDIES

There is a relative lack of pertinent data with reference to the problem under consideration; however, a number of investigations bearing indirectly on the problem have been made and these will be reviewed herewith.

The investigations conducted by Dudycha, "Religious Beliefs of College Students," and "Religious Beliefs of College Freshmen," are perhaps the most closely related studies.

In the first study to be considered, Dudycha attacked the problem by presenting to freshmen at Baldwin-Wellace, Coe, Dubuque, Milton, Monmouth, and Ripon Colleges, a series of twenty-five religious beliefs. These were, for the most part, quite similar to the thirty used in the present study. Altogether there were 852<sup>2</sup> freshmen in Dudycha's study. In addition, there were seniors from seven mid-western colleges - Baldwin-Wellace, Coe, Huron, Illinois, Milton, Monmouth, and Ripon. His particular problem was: What are the religious beliefs of college seniors, and how do their beliefs differ from those of college freshmen?

For each of the twenty-five beliefs there were five possible responses, the subjects being instructed to place an (X) in one of five columns, according to their belief. The "A" column signified that the subject implicitly believed;

"B" that he was inclined to believe but doubted; "C" that he did not know whether he believed or not (non-committal); "D" that he was inclined to disbelieve and doubt; and "E" that he absolutely did not believe.

In order to determine whether these responses expressed the student's actual beliefs, a group of ninety-seven freshmen from the first group was presented with a second list in which all of the twenty-five statements were exactly contrary in meaning to those in the first list. The results were then correlated, and the coefficient was .931, indicating that the students did know what they believed.

Taking the entire freshmen group as such, they implicitly believed on the average 65% of the religious propositions, 13% were inclined to believe, 11% were non-committal, 4% were inclined to disbelieve, and 7% absolutely disbelieved.<sup>1</sup>

In an earlier study, Dudycha endeavored to ascertain the religious beliefs of college freshmen, using subjects from Ripon College at the beginning of the school year 1929-30. The form used was the same as the one in the above study with identical instructions, and in order to insure accuracy of response subjects were again given a second list of religious propositions with statements exactly contrary in meaning to those in the first list. This second list was presented twenty-five minutes after the first one, during which time

1. George J. Dudycha, "The Religious Beliefs of College Students," Journal of Applied Psychology, XVII (1933), 585-603.

the students were occupied with other tests.

This time he attempted to answer such questions as "What do they believe?" "Are they greatly inclined to believe the propositions submitted; is there internal constancy in their beliefs or are they greatly inclined to disbelieve?" "Are they conservative, non-committal, or non-conservative?"

In this instance each of the ninety-seven students (again taking the group as a whole), implicitly believed on the average 60% of the statements; they were inclined to believe 15%; were non-committal on 12%; were inclined to disbelieve 5%; and absolutely disbelieved 8% of the statements.<sup>2</sup>

In both investigations conducted by Dudycha the students firmly believed or were inclined to believe the greater number of statements included in the list of twenty-five.

Two other studies were made by Dudycha. In his third study, "The Moral and Popular Beliefs of College Freshmen," he again conducted surveys similar to those mentioned above, presenting in this instance two lists of propositions, one containing twenty-five moral statements, the other twenty-five popular ones. The procedure was relatively the same and the results for the group as a whole indicated a decided leaning towards belief in the moral propositions submitted, and an inclination to disbelieve the popular beliefs (which ran the gamut from "A task begun on Friday is doomed to failure," to "The world is slowly growing cold.")<sup>3</sup>

2. George J. Dudycha, "The Religious Beliefs of College Freshmen," School and Society, XXXI (1930), 206-08.

3. George J. Dudycha, "The Moral and Popular Beliefs of College Freshmen," School and Society, XXXII (1930), 69-72.

In his fourth study, "The Social Beliefs of College Freshmen," Dudycha again submitted a list of twenty-five propositions and following the now-familiar procedure concluded that "By and large they believe those things which we might expect them to believe and disbelieve those which are of less value or even repugnant to us."<sup>4</sup>

✓ W. T. Boldt and J. B. Stroud conducted an investigation on the "Changes in the Attitudes of College Students," whose purpose was "To study the effect of college training upon the attitudes of college students responding to social, political, religious, and international questions." The authors mentioned that it may be assumed that the college-trained person excels in many respects those who have not had similar training. The procedure followed was a presentation of Harper's Test of Social Beliefs and Attitudes, a test designed to measure conservatism-liberalism. This test was administered to 738 college students of the Kansas State Teachers College at Emporia, Kansas during the fall of 1933. There were seventy-one items in the test. Results indicated that the attitudes of the college students test became more liberal, as they advanced in school, toward the issues brought forth in this particular test, presumably as a result of their training. According to Boldt and Stroud, "Much of the change manifested appears to be due to the influence of the college life rather than to differences in age and maturity. This interpretation is

4. George J. Dudycha, "The Social Beliefs of College Freshmen," School and Society, XXXII (1930), 846-49.

substantiated by the fact that the amount of change in attitudes in academic courses varies with courses pursued and by the fact that a direct relationship exists between the extent of change in attitudes and the number of hours work taken in these subjects."<sup>5</sup>

In a study by E.P. Horne and W. H. Stender, "Student Attitudes Toward Religious Practices," the attitudes of college students in two nonsectarian and two Lutheran colleges were tested regarding attendance at church, observing daily prayer, Baptism, observing Holy Communion, and giving to the church. Both seniors and freshmen were used and in all instances the denominational students were significantly more favorable to the particular aspect of religion, except in regard to daily prayer. The subjects numbered 429: 157 freshmen and 109 seniors in the non-denominational group, and 117 freshmen and 46 seniors in the denominational group. The scale used was one devised by H. W. Bues and edited by H. H. Remmers. It contains thirty-seven statements scaled from the most favorable to the least favorable, with a scale value of six as the median.

The non-denominational freshmen exceeded the non-denominational seniors, the former being more favorable toward the practice of Baptism and observing Holy Communion, although it should be noted that the differences were small. The seniors scored high averages in the practice of giving to the church, attendance

<sup>5</sup> W. T. Boldt and J. B. Stroud, "Changes in the Attitudes of College Students," Journal of Educational Psychology, XXV (1934), 611-19. (Quotation, p. 619)

at church, and observing daily prayer. Here again, however, the differences were negligible.<sup>6</sup>

✓ Another study was that of F. E. Moreton, "Attitudes to Religion Among Adolescents and Adults," wherein responses from 414 subjects of above-average intelligence, with ages ranging from 17 to 77, revealed the group as a whole moderately favorable to religion. In this particular survey most of the group questioned seldom, if ever, attended church, their falling away from church attendance occurring in most cases between the ages of 15 and 19. Responses from another group of non-churchgoers, which included 354 adolescents between the ages of 11 and 18, showed an attitude to religion somewhat less favorable than that of the adults.<sup>7</sup>

Helen K. Mull in her study, "A Comparison of Religious Thinking of Freshmen and Seniors in a Liberal Arts College," administered the Revised Watson Test of Religious Thinking (Advanced Form A) to all freshmen and seniors in a liberal arts college. This test, which deals especially with the Christian religions, was filled in by forty-six seniors and ninety-six freshmen. The test had nine parts to it dealing with such ideas as God, Jesus, the church, and observance of Sunday. The seniors as a group made better average scores than did the freshman, there being 85% of the freshman total scores falling below the median senior total score. As measured by this

6. E. P. Horne and W. H. Stender, "Student Attitudes Toward Religious Practices," Journal of Social Psychology, XXII (1945), 215-17.

7. F. E. Moreton, "Attitudes to Religion Among Adolescents and Adults," British Journal of Educational Psychology, XIV (1944), 69-79.

particular test, these results tend to indicate that the religious thinking of seniors is of a higher order than that of the freshmen.<sup>8</sup>

Still another study was that of Edward S. Jones of the University of Buffalo, "The Opinion of College Students," wherein a group of statements was presented to 248 college freshmen, 76 upperclassmen, and 94 students in the middle of their second year of law. If the subject was strongly convinced of a statement's truth, he would underscore 2 on the extreme left of the questionnaire form. Underscoring 1 would mean that the subject was fairly certain a statement was true, or that it was more right than wrong. 0 meant being entirely uncertain, or that the subject had no opinion on the item. Underscoring -1 would indicate that the statement appeared more wrong than right, and -2 that the statement was entirely false, and that no reasonable person would consider it true.

The one phase of this study that is of interest to the present one is that the seniors, according to Jones, tended to be far more "liberal" than freshmen in regard to religion. It was brought out that seniors show skepticism on the question of life after death while the freshmen are, for the most part, convinced that there is sufficient justification for such a belief. The freshmen's beliefs tend to be in opposition to

8. Helen K. Mull, "A Comparison of Religious Thinking of Freshmen and Seniors in a Liberal Arts College," Journal of Social Psychology, XXVI (1947), 121-23.



evolution whereas the seniors tend to accept it. The fact that approximately 50% of those tested were Protestants whereas only 25% were Catholics, the remaining 25% being Jews, helps explain the results obtained, since it is well-known that Catholics are opposed to such doctrines as evolution.<sup>9</sup>

Gordon W. Allport, James M. Gillespie, and Jacqueline Young made a study entitled, "The Religion of the Post-War College Student." This was another attitude inventory on aspects of religious beliefs, the material being gathered from 414 undergraduates at Harvard College and 86 undergraduates at Radcliffe College. The investigators, however, mentioned that they believed that on the whole the findings of this study would not differ significantly from those obtainable at any large, eastern, private institution, but that they would, in all probability, differ from responses coming out of small denominational colleges and out of non-college communities. The results of this study are so numerous that only a few of the findings will be included here. The majority of students maintain some form of traditional religious practice, including prayer, and report at least occasional experiences of reverence or dependence on a Supreme Being. The majority, likewise, are dissatisfied with institutional religion as it exists, so much so that over half do not regard the system of faith in which they were reared as satisfactory to their present needs.

9. Edward S. Jones, "The Opinions of College Students," Journal of Applied Psychology, X (1926), 427-36.

Seven out of every ten students feel that they require some form of religious orientation or belief in order to achieve a fully mature philosophy of life. "While the average apostasy from the parental faith is 50 per cent, among Roman Catholics it is not over 15 per cent for men and 0 per cent for women. The defection from the religious system in which they were trained is greatest among Jewish students."<sup>10</sup>

Inasmuch as there are some four pages of conclusions similar to the one just quoted, limitation of space precludes their inclusion here. However, the fact that this study compares the attitudes of Catholics and non-Catholics, studies the religion of Veterans, compares students of two undergraduate institutions (with no particular reference to grade levels), concerns itself with the student's religious practices, compares the student's faith with that of his parents', etc., would indicate that a thorough reading of it is highly recommended.<sup>11</sup>

E. C. Hunter conducted an investigation, "Changes in General Attitudes of Women Students During Four Years in College," in a small southern, non-denominational, liberal arts college for women, with a selected enrollment of approximately 400 students. During a period of seven years, each freshman class was given a series of tests early in September, Hunter's

10. Gordon W. Allport, James M. Gillespie, and Jacqueline Young, "The Religion of the Post-War College Student," Journal of Psychology, XXV (1948), 30.

11. Ibid., pp. 3-33.

own Test of Social Attitudes being included in the battery. This test consists of ninety-four items designed to yield liberalism-conservatism scores on certain racial, political, economic, social, governmental, educational, and religious issues. From the fourth to the seventh year inclusive, the same attitude test was administered to the seniors in May of the senior year. Members of four classes, therefore, had been followed over four years of college for the purpose of tracing changes in attitudes. Only students who remained the full four years and graduated were included in the study. The investigator pointed out that the absence of any control group of non-college persons was a limitation that made it impossible to attribute changes in attitude wholly to college experience.

The freshman classes of 1934, 1935, 1936, and 1937 comprised a total of 489 students. Of this number, 185 attended college four years in succession and graduated. The number of graduates in 1938, 1939, 1940, and 1941, was 274, including the 185, or 68%, of all graduates who had followed through the four years.

Regarding the questions with which we are most concerned, namely those of a religious nature, no change was found between freshman and senior years. On the test as a whole, however, Hunter reports that more seniors than freshmen had definite attitudes on more issues, and definite liberal attitudes on more issues. Seniors were not doubtful on as many items as freshmen, probably because they had learned to read more carefully, possessed a larger vocabulary, were better informed,

and were more mature by four years. Also, Hunter points out, there was evidence of seniors being more inclined than freshmen to use caution and register mild attitudes on difficult, ambiguous items. In his own words, "In the realm of morals, social life, and convention, the results strongly suggest that from freshman to senior year attitudes became more wholesome, accurate, and intelligent. Substantially more seniors than freshmen, for instance, indicated attitudes favorable to birth control, more strict eugenic supervision of reproductive relations, less indiscriminate mating, justice to illegitimate children, a single standard of sex morality, and more intelligent solutions to social problems."<sup>12</sup> While a more intelligent solution to social problems is desirable, for the most part Hunter's viewpoint is directly contrary to Catholic principles.

The fact that students did not change their religious attitudes was a result expected by Hunter, since, in his opinion, changes in religious attitudes are not a concern nor an objective of the average college. However, "As a by-product of their four years' search for truth, seniors might have been expected to express skepticism of certain claims of the Church and religion."<sup>13</sup> This again is merely his opinion.<sup>14</sup>

12. F. C. Hunter, "Changes in General Attitudes of Women Students During Four Years in College," Journal of Social Psychology, XV (1942), 255.

13. Ibid., p. 256.

14. Ibid., pp. 243-57.

K. C. Garrison and M. Mann made an investigation, "A Study of the Opinions of College Students," using a list of twenty-five statements on economic, civil, legal, religious, and social issues. Each statement was to be graded according to belief in its being true or false on a five-point scale, ranging from a strong conviction of the statement's truth to thinking it entirely false. These twenty-five statements were submitted to 258 college students at North Carolina State College. The group included forty freshmen, fifty-one sophomores, 105 juniors, and sixty-two seniors, all being selected from psychology classes. As a general summary one might conclude that on the average there is no significant differences between the different classes in certainty of belief, but that a more detailed study by classes for the different beliefs revealed class differences in religious and socio-economic issues. It was mentioned that the growth of certainty or uncertainty of specific beliefs could not be attributed wholly to the effects of college work on the students; but when one considers the types of opinions that seem to change during the college years one is inclined to conclude that such changes are due to a more definite type of instruction than would ordinarily be gotten from incidental experience. The experimenters pointed out that the tendency on the part of the upperclassmen to be more cautious and less suggestible, along with the greater amount of liberalism in their attitudes on religious and social issues, would seem to indicate some effect of training.<sup>15</sup>

15. K. C. Garrison and M. Mann, "A Study of the Opinions of College Students," Journal of Social Psychology, II (1931), 168-78.

H. B. Carlson reports in "Attitudes of Undergraduate Students," a study of attitudes of 500 senior students in the University of Chicago toward prohibition, God, pacificism, Communism, and birth control; the relationship between intelligence of undergraduates and their attitudes on these questions; and the interrelationship of these attitudes. Carlson states that the technique for the construction of the scales used is described in The Measurement of Attitudes by E. J. Gave. Each scale contained twenty to twenty-two statements expressing gradations of thought and feeling from one extreme to another. The subject was asked to put a check mark if he agreed with the statement, and a cross if he disagreed; the question mark signified that he could not decide about any particular statement.

Of particular interest to the present study are the results of the items regarding God and birth control. In regard to God, the mean score was 5.88 which the writer interpreted as, "I think I believe in God but really I haven't thought much about it." Carlson added, "However, because the distribution of scores is irregular rather than normal, this more or less neutral statement does not give a fair example of the typical attitude of seniors toward God. This somewhat bimodal distribution perhaps should be interpreted as indicating that the undergraduates have more or less definite attitudes toward God either favorable or antagonistic instead of the indifferent

attitudes indicated by the mean score."<sup>16</sup>

On the matter of birth control, the distribution of scores is again bimodal with a distinct break at 4.75. The mean score for the large group in favor of birth control is 7.53, which Carlson interpreted as, "Birth control is a legitimate health measure," while the mean score of the small group opposed to birth control being 3.3 could be interpreted, "Birth control is morally wrong in spite of its possible benefits."<sup>17</sup>

It was likewise brought out that Catholic students believe most strongly in the reality of God and are least sympathetic to pacifism, communism, and birth control. Carlson said that one might conclude that an undergraduate's present religious affiliations or his early religious training may be a more important factor than the student's sex or late school training in determining his or her attitude on these social questions.

In regard to the second part of his study, it was found that intelligence is not correlated with attitudes toward prohibition, but is positively correlated with sympathetic attitudes toward communism, birth control, pacifism, and atheism. In the third section of the study, the inter-correlations of attitudes seemed to indicate that an individual who is liberal on one issue is somewhat more likely to be liberal than conservative on other social questions.<sup>18</sup>

16. H. B. Carlson, "Attitudes of Undergraduate Students," Journal of Social Psychology, V (1934), p. 204.

17. Ibid.

18. Ibid., pp. 202-13.

A study, "Religious Attitudes of Denominational College Students," was made by Donald B. Gragg, to ascertain the religious attitudes of students of small denominational colleges of the southwestern part of what is referred to in the experiment as the 'Bible Belt,' no information being given as to the exact locations of the colleges. Also, the schools were unnamed, being referred to throughout the study as A, B, and C.

There were 250 students (freshmen) from school "A," 160 from school "B," and twenty-eight from school "C". The plan of the report was to compare these three colleges with each other, and with denominational and non-denominational colleges of the Middle West and East, and to study certain factors in religious attitudes among students of the southwestern colleges.

It was found that in general the students did not vary to any appreciable extent in any of their beliefs, and it was further mentioned that the attitudes of college students toward God and the Church are much more favorable than the general public commonly assume them to be. The only distinct differences found in the entire study were those among religious and social workers, who, in every instance, had even greater belief than the other students.<sup>19</sup>

19. Donald B. Gragg, "Religious Attitudes of Denominational College Students," The Journal of Social Psychology, XV (1942), 245-54.



G. B. Vetter made a study entitled, "The Measurement of Social and Political Attitudes and the Related Personality Factors." Vetter constructed a test with thirty-six items, each item having five possible answers, the one selected by the subject indicating whether he was Radical, Liberal, Conservative, or Reactionary. The test is too lengthy to be reproduced here, but Item 25, The Church, being pertinent to the present study, is included as an example of the technique used.

- (Rad.) 1. The Church is an institution of slavery and reaction both in its past record and its present activity. It has fought every inch of scientific progress. It should be suppressed and destroyed.
- (Lib.) 2. While the Church may have had a day of usefulness to mankind, today it is too prone to be but another of the agencies subservient to other forces in society which use it merely as a device for the control of public opinion. What little constructive work it does might well be done by other agencies.
- (Rad.) 3. Churches are relatively innocuous for either good or evil. They operate on a rather isolated segment of human behavior hardly touching the main currents of our lives. We may well ignore them.
- (Con.) 4. The Church is a substantial agency of progress in the service of mankind. While its functions necessarily change in part with age, it still is one of the largest civilizing agencies doing excellent service in socializing the individual and making an orderly society possible.
- (Rea.) 5. The Church has ever been the standard-bearer of civilization and the promoter of virtue. To it we owe our emergency from the darkness of savagery. We must maintain, support and extend the activities of The Church over a much larger segment of our lives. Only to it can we look for salvation.<sup>20</sup>

20. G. B. Vetter, "The Measurement of Social and Political Attitudes and the Related Personality Factors," Journal of Abnormal and Social Psychology, XXV (1930), p. 159.

This form was presented to 710 students at Washington Square College (a unit of New York University), 120 students at Syracuse University, and 204 students at the University of Washington. Results for each item were given in percentages and, again for illustrative purposes, the results of this particular item (Item 25) are given:<sup>21</sup>

	<u>New York University</u>	<u>Syracuse University</u>	<u>University of Washington</u>
Radical	03	02	01
Liberal	27	09	18
Radical	14	09	09
Conservative	51	74	60
Reactionary	05	07	12

All thirty-six items were handled in like manner. The sample is presented in this detailed way inasmuch as the test was employed in several similar studies, the results of which will be found elsewhere in the present study. The results of Vetter's study show that college students tend to be definitely conservative in their viewpoints.

For the sake of better understanding, certain terms used in the preceding and a number of other investigations will be defined herewith as they are used by these investigators:

Liberalism. Concedes in its working hypothesis of social advancement the frailty of human estimate and gives others a right to different views.

Conservatism. Those who attach sacredness to tradition, look to authority for guidance, and fear any change in traditional set.

21. Gragg, op. cit., p. 165.

Radicalism. A conspicuous change from definitely established conventional habits which have the stamp of social approval.

Reactionary. The exact opposite of Radicalism. It is more conservative than conservatism itself for it goes even farther than merely not wishing a change of traditional set but resists innovation to such an extent as to desire a return to some outworn set of customs or practices which are becoming more obsolete and are actually losing social approval.<sup>22</sup>

Gwyn Moore and K. C. Garrison made an investigation, "A Comparative Study of Social and Political Attitudes of College Students," which had its origin primarily in Vetter's study. The thirty-six scales of five steps each were again used, each scale representing a single variable of a given question of general political and social interest among contemporary college students. The five steps express different degrees of intensity or extremity of attitude. 216 undergraduates were presented this group of scales. There was no change whatever made in Vetter's scale when the test was given at North Carolina State College in order that valid comparison of the results of the two studies could be made. The results were compared with the University of Washington and New York University studies.

In general the results indicated that the students at

22. Gregg, op. cit., XXV (1930), 149-89.

North Carolina State College were more reactionary and conservative on race, sex and family, and authority of religious and national tradition. In the comparison of results of North Carolina State College and those of New York and Washington Universities, the students' attitudes are surprisingly similar. The North Carolina State students tend to be more like the students at the University of Washington in all except the political questions. In these they are more like the students at the University of New York. On the questions already mentioned, namely race, authority, religion, and national tradition, and on sex and family, the students of North Carolina State College appear to have a slightly higher reactionary and conservative attitude than either the students of the University of New York or the students at the University of Washington.

Jews proved to be the most liberal in every attitude studied; the Catholic group was the most conservative in seven out of ten comparisons. Attitudes toward religion and Church showed the greatest divergency of opinion.

A point brought out was that in general, high scholarship and liberal-radical choices are positively related, although it was emphasized that the sampling was relatively small.<sup>23</sup>

Still another experiment along the lines of the Vetter and Moore and Garrison studies is "A Study of the Attitudes

23. Gwyn Moore and K. C. Garrison, "A Comparative Study of Social and Political Attitudes of College Students," Journal of Abnormal and Social Psychology, XXVII (1932), 195-208.

of College Students," by K. C. Garrison. In this experiment a modified form of the attitude scale of Vetter was given to college students from different classes at North Carolina State College. From the comparisons of the attitudes of the students from the different classes it was found that each succeeding class was more liberal and constant in its attitudes over the preceding class. The test was given in psychology and sociology classes and complete returns were available for 52 freshmen, 18 sophomores, 36 juniors, and 64 seniors. In order that the results might be more valid, the students were not required to sign their names. The results were so arranged that a check of 1 was indication of a very conservative attitude, while a check of 5 was an indication of an extremely liberal viewpoint. This necessitated transferring the responses for some of the tests since they were not all arranged in the same order of gradation. The results showed that the students were quite "liberal" regarding such items as birth control, and also that there were significant differences between freshmen and senior responses: 82% of freshmen thought that divorces should be granted only when there is considerable breach of the marriage contract, while a majority of the seniors--percentage not given--felt that divorces should be granted at the request of the parties of the contract and the court should assume the role of mediator.<sup>24</sup>

24. K. C. Garrison, "A Study of the Attitudes of College Students," Journal of Social Psychology, VIII (1937), 490-94.

"A Sampling of Student Opinion," by R. R. Willoughby brought out the results obtained from a questionnaire presented to more than eight hundred students (approximately one-fourth of the student body) in April 1928, by the student newspaper at Stanford University. There were twenty questions on such topics as sex, religion, prohibition, politics, college, vocation, and amusement. Inasmuch as our immediate concern is with religion, we will consider only those questions dealing with this particular subject. There were four such questions. One was related to whether or not the religion of a candidate for a political office would influence the student's vote; another endeavored to ascertain if college had an effect on the student's view on religion; if this was answered in the affirmative, the third question wanted to know how, whether toward greater faith or toward skepticism; and the fourth question dealt with the student's status in regard to religion at the present time.

The freshmen as a group answered the first two questions in the affirmative but answered in the negative on the third item, with no further explanation as to whether it was toward greater faith or skepticism; nor was any mention made as to the student's status in regard to his present attitude toward religion. The seniors answered in the negative on all items with a question mark inserted as to their present beliefs. In general the investigator found a marked sex difference on most issues and a noticeable trend toward liberalism with increasing exposure to academic influences. The statistics

on these facts, however, are of no immediate concern to the present study.<sup>25</sup>

Glick and Young in their study, "Justifications for Religious Attitudes and Habits," were concerned with students' reasons and rationalizations for their attitudes on certain religious beliefs. Their information was obtained by use of the interview method, no schedule being followed in asking the questions, but in the course of each interview (which was approximately thirty minutes in length) practically the same points were covered. There were one thousand students interviewed, most of them being above the rank of freshmen and equally divided as to sex. For each sex there were approximately 375 Protestants, 75 Catholics, and 50 Jews. In interviewing the students no restriction was placed on the definitions of religion or the church. The study in general endeavored to carry the analysis of religious behavior a step beyond the current measurement of attitudes by seeking not only the directions of the attitudes but also the reasons which persons present for maintaining these attitudes. Special consideration was given to the difference between justifications made by these young people whose habits of church attendance were typical and those whose attendance was divergent as compared with their parents' attendance. The experiment was divided into seven main categories covering almost every

25. R. R. Willoughby, "A Sampling of Student Opinion," Journal of Social Psychology, I (1930), 164-69.

phase of a person's attitude for or against religion, justification for such attitudes, etc., taking into consideration the subject's religious background, his degree of introversion-extroversion, his emotional adjustment, and the like. These relationships between attitudes and habits, and selected background experiences and personality traits are too numerous, of course, to be incorporated here. The study, however, warrants one's careful perusal. It may be mentioned that in general the students interviewed had a tendency to rationalize regarding particular beliefs.<sup>26</sup>

Very remotely connected to the problem at hand is the study of O. W. Caldwell and G. E. Lundeen entitled, "Further Study of Unfounded Beliefs Among Junior High School Pupils," in which 854 pupils of the Albert Leonard High School, New Rochelle, New York, were used. This study is mentioned merely to bring out another procedure which might be utilized in an investigation of this type, namely the use of true-false statements.<sup>27</sup>

In this review of the literature we have found that there are strong tendencies toward conservatism, although it is definitely shown in the results of a number of these studies that certain changes do occur.

26. P. C. Glick and K. Young, "Justifications for Religious Attitudes and Habits," Journal of Social Psychology, XVII (1943), 46-68.

27. O. W. Caldwell and G. E. Lundeen, "Further Study of Unfounded Beliefs Among Junior High School Pupils," Teachers College Record, XXVI (1934), 35-52.



### CHAPTER III

#### METHODS AND RESULTS

For purposes of investigation, thirty religious beliefs were presented to sixty (60) freshman students and sixty (60) upperclassmen at the University of Detroit, Detroit, Michigan. A copy of the questionnaire embodying these thirty religious concepts, along with the instructions to the student for answering, will be found in Figure I, Pp. 31, 32, and 33. These questions are similar to those used by G. F. Dudycha in the studies reviewed in Chapter II, with various changes made to accord with the present investigator's particular aims. A number of items were considered seriously for inclusion but were eliminated for one reason or another. The selection was arbitrary, but the items finally included in the questionnaire are representative of typical religious questionnaires found in a survey of the literature.

While the subjects include both sexes, very few female students answered the questionnaire. Inasmuch as a part of the sampling was secured in a typical classroom situation, and another part at an obligatory assembly for all seniors, both groups had an equal opportunity to participate. The writer can only assume a greater interest on the part of the male students to this particular study, or at least reluctance on the part of the female students to take part in such an endeavor.

In this study the average age of the freshmen would approximate that of college students in general. A great many of the upperclassmen were Veterans of World War II so that the factor of maturity may have to be considered in any conclusions drawn from the material gathered in this study. The students filling in the questionnaire were from several divisions of the university, their numbers being fairly equally divided between Engineering, Arts and Science, and Commerce and Finance, although no stipulated number was taken from any one college. There was also no discrimination as to social standing, race, or color.

The freshmen were required to fill in the copy as soon after they matriculated at the university as possible so that they were not influenced by the associations or training of the institution. The upperclassmen, of course, had been exposed for varying periods of time to the university's peculiar training and associations, so that it became possible to determine the differences between the two groups which could be due to the factors of training and association.

It would naturally be more desirable to measure the change from the freshman to upperclassman level using the same group of subjects. Limitations of time made this impossible, and therefore the substitute method, well-known to psychologists, was used in which the results obtained from the two groups were compared.

To ascertain the differences between freshman and senior

beliefs, the standard errors of proportion and percentages method was utilized. This affords a simple statement of the proportion (decimal fraction) or percentage of individuals in a given situation who belong to a specific category. For our purposes a difference was considered significant if it was at least three times its standard error, the implication being that any percentage less than that could be reasonably attributed to chance (sampling error) alone. (No differences were found to be significant at the .26% level of confidence. There were certain items found to be significant at the 1% level and others at the 5% level.)

It will be observed upon comparing the results set forth in Tables I and II (Pp. 39, 40, 41, and 42) that no significant differences occurred in the attitudes and beliefs of non-Catholic students in the situations being considered.

It may be noted that with an 85% certainty of belief, "Existence of God" ranks first with the freshmen, and with a 92% certainty of belief it likewise ranks first with the seniors, with the degree of certainty in favor of the seniors. At both levels "Divine Nature of God" is the item with the second highest percentage of belief, there being a 77% certainty of belief at the freshman level, and an 88% certainty at the senior level.

FIGURE I

ATTITUDE QUESTIONNAIRE

Read each of the following statements carefully. Place an X in the column which most clearly states your attitude. Thus, if you are "certain of belief" on any particular item, place an X in that particular column. Use the column "Undecided" when you have given some thought to the matter but cannot make up your mind. The difference between "Do not believe" and "Definitely disbelieve" is that in the latter instance the individual not only does not believe but actively rejects the idea or holds it in disdain.

	<u>Certain of Belief</u>	<u>Inclined to Believe</u>	<u>Undecided</u>	<u>Inclined not to Believe</u>	<u>Do not Believe</u>	<u>Definitely Disbelieve</u>
1. Efficacy of Prayer. . .	_____	_____	_____	_____	_____	_____
2. Forgiveness of sin. . .	_____	_____	_____	_____	_____	_____
3. Existence of God. . .	_____	_____	_____	_____	_____	_____
4. Existence of soul . . .	_____	_____	_____	_____	_____	_____
5. Ten Commandments. . .	_____	_____	_____	_____	_____	_____
6. Fall of Adam and Eve. .	_____	_____	_____	_____	_____	_____
7. Blessed Trinity . . .	_____	_____	_____	_____	_____	_____
8. Divine Nature of God. .	_____	_____	_____	_____	_____	_____
9. Purgatory . . . . .	_____	_____	_____	_____	_____	_____
10. Blessed Virgin Mary . .	_____	_____	_____	_____	_____	_____

Figure I (Cont'd)

	<u>Certain of Belief</u>	<u>Inclined to Believe</u>	<u>Undecided</u>	<u>Inclined not to Believe</u>	<u>Do not Believe</u>	<u>Definitely Disbelieve</u>	
11. Existence of Angels .	_____	_____	_____	_____	_____	_____	x
12. Existence of Hell . .	_____	_____	_____	_____	_____	_____	x
13. Existence of Devil. .	_____	_____	_____	_____	_____	_____	x
14. Faith alone is enough for salvation . . .	_____	_____	_____	_____	_____	_____	
15. Good works alone are enough for salvation . . . . .	_____	_____	_____	_____	_____	_____	x
16. Birth control is a social necessity. .	_____	_____	_____	_____	_____	_____	
17. Freedom of the will.	_____	_____	_____	_____	_____	_____	
18. Miracles. . . . .	_____	_____	_____	_____	_____	_____	
19. World made in six twenty-four hour days . . . . .	_____	_____	_____	_____	_____	_____	
20. Divorce is a social necessity . . . . .	_____	_____	_____	_____	_____	_____	x

Figure I (Cont'd)

	<u>Certain of Belief</u>	<u>Inclined to Believe</u>	<u>Undecided</u>	<u>Inclined not to Believe</u>	<u>Do not Believe</u>	<u>Definitely Disbelieve</u>
21. Bible is the Word of God. . . . .	_____	_____	_____	_____	_____	_____
22. Adam and Eve were our first parents	_____	_____	_____	_____	_____	_____
23. Existence of Heaven	_____	_____	_____	_____	_____	_____
24. Immortality of the soul. . . . .	_____	_____	_____	_____	_____	_____
25. A day of final judgment. . . . .	_____	_____	_____	_____	_____	_____
26. There are certain moral laws which must be obeyed. .	_____	_____	_____	_____	_____	_____
27. One must be baptized to be saved . . .	_____	_____	_____	_____	_____	_____
28. Marriage is a sacrament . . . .	_____	_____	_____	_____	_____	_____
29. Birth control is morally evil. . .	_____	_____	_____	_____	_____	_____
30. Divorce is morally evil. . . . .	_____	_____	_____	_____	_____	_____

Third place is shared by "Existence of the Soul" and "Ten Commandments" at the freshman level (73% each); and by "Freedom of the Will" and "There are Certain Moral Laws Which Must be Obeyed" at the senior level (85% each). On this last item, there was an increase in certainty at the senior level of 18% which is 2.4 times its standard error; but it also showed a decrease in those inclined to believe of 15% which is 2.0 times its standard error. The proposition which ranks lowest with both groups is "Good Works Alone are Enough for Salvation," with only a 7% certainty of belief for the freshmen, and a 5% certainty for the seniors. However, uncertainty decreased from 23% at the freshman level to 9% at the senior level, or 2.4 times its standard error.

It should be noted that certainty of belief is not the criterion of a desirable response. On an item such as the one mentioned in the paragraph above, as well as such items as "Divorce is a Social Necessity," "Faith Alone is Enough for Salvation," and "Birth Control is a Social Necessity," one might desire beliefs in the other direction. However, this is a scientific investigation of a particular problem so that the moral aspect of any item need not be considered here. This is simply a study to ascertain whether or not differences do occur and is not in any way meant to be a judgment in favor of one response or another. It is interesting to note, however, that on these more controversial items the responses were spread fairly evenly over the six possible answers.

Non-Catholics in general do not profess to a belief in Purgatory, and this was borne out by the responses at both levels, with the disbelief becoming stronger as the students advanced in school, although at the freshman level 42% gave "uncertain" as their response. At the freshman level 14% responded that they did not believe and 17% checked the "definitely disbelieve" column. At the senior level, 20% still remained uncertain, 17% still responded "do not believe," but the "definitely disbelieve" had increased to 25%.

For the sake of clarity, brevity, and general efficiency, whenever the percentages are given in the following samples they will be merely presented as figures without the continued explanation, it being understood hereinafter that the six percentages given in each instance will follow the order of columns, namely, "Certain of Belief," "Inclined to Believe," "Undecided," "Inclined not to Believe," "Do not Believe," and "Definitely Disbelieve." As an example, the percentages for the item "Purgatory" at the freshman level, if presented in this manner, would read: Purgatory (09, 12, 42, 09, 14, 17).

On the item "Blessed Trinity" (freshmen 38, 22, 35, 01, 03 and seniors 57, 20, 14, 03, 01, 05), the difference of 19% in certainty of belief in favor of the seniors is 2.08 times its standard error. On this same item the freshmen were 21% more undecided, or 2.72 times the standard error.

Regarding the existence of Angels, the percentages at the freshmen level were 23, 37, 22, 03, 14, 01 compared with the senior percentages of 47, 25, 12, 09, 03, 10. As will be



noted, there was a difference of 25% in the seniors' direction, which is 2.8 times its standard error.

On the item "World Made in Six Twenty-Four Hour Days," (freshman: 27, 07, 29, 15, 15, 09; seniors: 14, 20, 30, 12, 15, 10), there was a 13% difference in the item "Inclined to Believe," it being higher at the senior level, or 2.3 times its standard error.

While the seniors were less inclined to believe that divorce is a social necessity (09, 32, 05, 20, 29, 07) as compared with the freshmen (14, 32, 22, 10, 12, 12), they however were more inclined to believe that divorce is not morally evil (14, 20, 10, 18, 23, 15 as compared with the freshmen percentages of 10, 12, 25, 12, 27, 15). On the item of divorce being a social necessity, uncertainty decreased 17% which is 2.8 times its standard error; and a 17% decrease in the "do not believe" category which is 2.4 times its standard error.

One inconsistency that is rather difficult to understand is that while more seniors consider marriage a Sacrament (57, 25, 09, 01, 05, 03 against 50, 23, 18, 03, 05, 0), they still answer the question of divorce in the above manner!

On such an item as "Birth Control is a Social Necessity," while the percentage of those who were undecided decreased, the disbelief again increased (freshmen: 27, 23, 22, 07, 09, 14; seniors: 12, 29, 17, 15, 17, 12).

It will be noted that on such universal Christian concepts as "Existence of God," "Existence of Soul," "Ten Commandments," and "The Divine Nature of God," the two groups were quite similar in their responses and in each instance there was a high degree of certainty of belief, or at least an inclination to believe. The propositions regarding controversial subjects like divorce, birth control, good works alone are enough for salvation, and faith alone is enough for salvation, had a wider spread of response. It is at once apparent that these are the very items mentioned in a previous paragraph to which a response of disbelief was mentioned as being more desirable from a particular standpoint. A comment should likewise be made that while this questionnaire was presented to non-Catholic freshmen and seniors, whether they be Christians, Jews, Mohammedans, or any other religious group, all propositions included are held by one or all of the Christian denominations but not necessarily by any other.

There was a rather surprising difference in the belief in "Existence of Angels," responses of the senior group being 47, 25, 12, 09, 03, 10, compared to the freshman responses of 23, 37, 22, 03, 14, 01. There was, likewise, an increase in a belief in "Existence of Devil," from 27, 23, 20, 14, 10, 07 (for freshmen) to 40, 20, 12, 05, 03 (for seniors).

One of the most notable differences was that in a belief in "Immortality of the Soul". At the freshman level the responses were 45, 32, 22, 0, 01, 0, compared with 67, 22, 07, 03, 0, 01 at the senior level. This shows an

increase in certainty of belief of 22% which is 2.5 times its standard error. Likewise, this item shows a decrease in uncertainty of 15% which is 2.4 times its standard error. Whatever the cause for this difference, whether it be through any of the factors suggested in this investigation or otherwise, such a difference is a healthy one, especially from the typically Christian viewpoint. Inasmuch as it did occur while these students were attending a Catholic university, it is reasonable to assume that the factors at work in such a situation in one way or another had something to do with this increase in belief.

Table III, Page 43, is a comparison of the percentages of the various responses by the two groups as a whole. It will be noted that 40.2% of the freshmen believed with certainty the propositions presented compared with 45.0% of the seniors. While this difference is not significant, it does indicate a degree of maturity in that the average student was better able to make up his mind at the senior level. This is borne out also by the fact that less seniors (11.3%) than freshmen (18.5%) were undecided on the questions as a whole. An inclination to believe was professed by 23.0% of the freshmen compared with 21.0% of the seniors; an inclination not to believe by 5.9% of the freshmen and 8.0% of the seniors. There were relatively few responses to "Do Not Believe" (freshmen, 7.7%; seniors, 7.6%) and to "Definitely Disbelieve" (freshmen, 4.9% and seniors, 6.7%).

TABLE I

Responses to Attitude Questionnaire from sixty (60) Freshmen at the University of Detroit, Detroit, Michigan. These responses have been compiled on a percent basis in accordance with the student's degree of belief or disbelief

PROPOSITIONS	Certain of Belief	Inclined to Believe	Uncertain	Inclined not to Believe	Do not Believe	Definitely Disbelieve
1. Efficacy of prayer	60	29	10	01	01	0
2. Forgiveness of sin	57	22	15	01	03	01
3. Existence of God	85	14	01	0	0	0
4. Existence of Soul	73	23	03	0	0	0
5. Ten Commandments	73	27	0	0	0	0
6. Fall of Adam and Eve	35	32	22	09	0	01
7. Blessed Trinity	38	22	35	01	03	0
8. Divine Nature of God	77	18	03	0	01	0
9. Purgatory	09	12	42	09	14	17
10. Blessed Virgin Mary	38	38	15	01	03	03
11. Existence of Angels	23	37	22	03	14	01
12. Existence of Hell	38	22	23	05	07	05
13. Existence of Devil	27	23	20	14	10	07
14. Faith alone is enough for salvation	18	20	20	17	17	09
15. Good works alone are enough for salvation	07	15	23	18	25	12
16. Birth control is a social necessity	27	23	22	07	09	14
17. Freedom of the will	60	20	15	0	01	03
18. Miracles	32	18	27	07	14	03
19. World made in six twenty-four hour days	27	07	29	15	15	09
20. Divorce is a social necessity	14	32	22	10	12	12

TABLE I (Cont'd)

PROPOSITIONS	Certain of Belief	Inclined to Believe	Uncertain	Inclined not to Believe	Do not Believe	Definitely Disbelieve
21. Bible is the Word of God	50	32	15	01	01	0
22. Adam and Eve were our first parents	35	20	29	10	07	0
23. Existence of Heaven	53	30	14	01	01	0
24. Immortality of the Soul	45	32	22	0	01	0
25. A day of final judgment	43	29	22	05	01	0
26. There are certain moral laws which must be obeyed	67	29	03	01	0	0
27. One must be baptized to be saved	25	22	15	14	15	10
28. Marriage is a sacrament	50	23	18	03	05	0
29. Birth control is morally evil	10	07	22	12	25	25
30. Divorce is morally evil	10	12	25	12	27	15

TABLE II

Responses to Attitude Questionnaire from sixty (60) Upperclassmen at the University of Detroit, Detroit, Michigan. These responses have been compiled on a percent basis in accordance with the student's degree of belief or disbelief

PROPOSITIONS	Certainty of Belief	Inclined to Believe	Uncertain	Inclined not to Believe	Do not Believe	Definitely Disbelieve
1. Efficacy of prayer	58	33	03	05	0	0
2. Forgiveness of sin	61	25	05	05	03	0
3. Existence of God	92	07	01	0	0	0
4. Existence of Soul	83	14	01	0	0	01
5. Ten Commandments	83	12	05	0	0	0
6. Fall of Adam and Eve	43	25	22	07	0	03
7. Blessed Trinity	57	20	14	03	01	05
8. Divine Nature of God	88	09	01	01	0	0
9. Purgatory	10	15	20	12	17	25
10. Blessed Virgin Mary	47	22	10	07	05	10
11. Existence of Angels	47	25	12	09	03	10
12. Existence of Hell	48	23	18	07	0	05
13. Existence of Devil	40	20	20	12	05	03
14. Faith alone is enough for salvation	12	25	10	15	23	15
15. Good works alone are enough for salvation	05	18	09	22	29	18
16. Birth control is a social necessity	12	29	17	15	17	12
17. Freedom of the will	85	09	03	0	01	01
18. Miracles	32	29	15	12	09	05
19. World made in six twenty-four hour days	14	20	30	12	15	10
20. Divorce is a social necessity	09	32	05	20	29	07

TABLE II (Cont'd)

PROPOSITIONS	Certain of Belief	Inclined to Believe	Uncertain	Inclined not to Believe	Do not Believe	Definitely Disbelieve
21. Bible is the Word of God	48	27	14	03	05	03
22. Adam and Eve were our first parents	29	29	15	15	0	03
23. Existence of Heaven	65	25	09	0	0	09
24. Immortality of the Soul	67	22	07	03	0	01
25. A day of final judgment	48	32	14	03	0	03
26. There are certain moral laws which must be obeyed	85	14	0	0	0	01
27. One must be baptized to be saved	18	11	18	17	17	14
28. Marriage is a Sacrament	57	25	09	01	05	03
29. Birth control is morally evil	10	17	12	17	20	25
30. Divorce is morally evil	14	20	10	18	23	15

TABLE III

A Comparison of Freshmen and Seniors on  
Religious Concepts or Beliefs in terms of  
Percents

	Freshmen	Seniors
Certain of Belief	40.2	45.6
Inclined to Believe	23.0	21.0
Undecided	18.5	11.3
Inclined not to Believe	5.9	8.0
Do not Believe	7.7	7.6
Definitely Disbelieve	4.9	6.7



## CHAPTER IV

### SUMMARY AND CONCLUSIONS

The present study represents an attempt to determine the development in religious beliefs of non-Catholic students in a typical Catholic University. It also provided a means by which we could test the hypotheses which were offered and which will be reviewed in this chapter.

The terms Protestant, Non-Catholic, and religion were defined. Briefly, Protestant was considered to mean any one belonging to any denomination which developed out of the separation from the Roman Catholic Church during the Sixteenth Century; Non-Catholic was defined as including any individual belonging to any religious faith or denomination apart from the Roman Catholic; and religion was defined as the medium through which we give to God the honor due Him.

A careful review of the literature dealing with the present problem and related studies revealed that there were no investigations dealing specifically with this question, although a number of studies have been made on changes of attitudes, religious beliefs, etc. To the writer's knowledge, however, no study has been made on the beliefs of non-Catholic students in a Catholic university. From the studies reviewed various data were presented, some of them bearing directly on the present problem, and others being more remotely connected with it. Results varied considerably. In some instances

it appeared that the conclusions drawn by the investigator were influenced by his particular attitudes. As an example, one investigator considered the acceptance of birth control as a moral, wholesome, mature viewpoint, while a Catholic investigator would consider such results as sign of moral decadence.

With few exceptions the articles included in the bibliography were carefully perused. Very thorough search failed to locate the studies of Howells, Strang, Loombs, and MacLean. While their inclusion would have been desirable, it is not felt that their absence will too greatly influence whatever merit the present study might have. Certain other articles were found to be in no way pertinent to our study and so were not included. Such were the studies by Knower, Shuttleworth, Pressey, Simpson, and Cantey and Mull.

It is felt that interesting follow up studies could be undertaken. For instance, a similar investigation should be made using one group of subjects, following them through the four year college course. A larger sampling, too, would undoubtedly produce more significant results. Still another possibility would be an investigation involving a comparison of the sexes in regard to attitudes and beliefs of this nature. Any number of possibilities present themselves. This present study is but one small part of a vast one that could profitably be made to ascertain the religious influences exerted by attendance at a denominational school.

Taking the group as a whole, 40.2 per cent of the

freshmen believed with certainty the propositions presented compared to 45.6% of the seniors. 23.0% of the freshmen, and 21.0% of the seniors were inclined to believe the statements; 18.5% of the freshmen and 11.3% of the seniors were undecided; 5.9% of the freshmen and 8.0% of the seniors were inclined not to believe; 7.7% of the freshmen and 7.6% of the seniors did not believe; and 4.9% of the freshmen compared with 6.7% of the seniors definitely disbelieved the propositions. These data were presented in Table III on page 43.

It will be observed that certainty increased from the freshman to senior level and indecision decreased. This does not necessarily mean that as a group their religious convictions improved but rather that they were at least better able to make decisions on certain issues.

Table I, pages 39 and 40, indicates the responses in per cents of college freshmen to the questionnaire. Table II, pages 41 and 42, gives the same information for the upperclassman group.

The results of the study do not indicate any significant development in the attitudes and beliefs of non-Catholic students in the situation being considered. This would be in line with our fifth hypothesis, namely, that the religious beliefs and attitudes of non-Catholic students are not significantly affected by such a situation. Any slight change which might have occurred could be due to chance factors, inadequate sampling, the fact that two different groups were

used, or other reasons. To ascertain the differences, the statistical method known as the standard errors of proportion and percentages was utilized. This affords a simple statement of the proportion (decimal fraction) or percentage of individuals in a given situation who belong to a specific category. For our purposes a difference was considered significant if it were at least three times its standard error, the implication being that any percentage less than that could be reasonably attributed to chance (sampling error) alone. No differences were found to be significant at the .26 per cent level of confidence. However, certain items of definite interest may be considered from the results of this study and these are presented herewith.

In both groups, "Existence of God" ranks first, with an increase in the degree of certainty being shown from freshman to senior level. At both levels "Divine Nature of God" has the second highest percentage of belief. The proposition which ranks the lowest with both groups is "Good Works Alone are Enough for Salvation". It must be emphasized that these differences are not significant in themselves, but such items as these do bear out the contention of the first hypothesis that non-Catholic students do increase in their certainty of beliefs, number of beliefs, etc., in a typical Catholic school situation. It should be noted further that certainty of belief is not the criterion of a desirable response in all cases. On an item such as the one mentioned above (Good

Works Alone are Enough for Salvation), as well as such items as "Divorce is a Social Necessity," "Faith Alone is Enough for Salvation," and "Birth Control is a Social Necessity," high percentages of disbelief are desirable from a Catholic point-of-view.

Non-Catholics in general do not profess to a belief in Purgatory and this was borne out by the responses at both levels, with the disbelief becoming stronger as the students advanced in college.

On such an item as "Birth Control is a Social Necessity," while the percentage of those who were undecided decreased, the disbelief again increased, as was true of the Purgatory item.

While the seniors were less inclined to believe that divorce is a social necessity, they were more inclined to believe that divorce is not morally evil. And yet a seemingly incongruous fact is that more seniors also look upon marriage as a sacrament!

It will be noted that on such universal Christian concepts as "Existence of God," "Existence of Soul," "Ten Commandments," and "The Divine Nature of God," the two groups were quite similar in their responses and in each instance there was a high degree of certainty of belief, or at least an inclination to believe. Those propositions regarding such controversial subjects as divorce, birth control, good works alone are enough for salvation, and faith alone is enough for salvation,

had a wider spread of response. It is at once apparent that these are the very items mentioned in a previous paragraph to which a response of disbelief was mentioned as being desirable from the Catholic point-of-view.

A comment should likewise be made that while this questionnaire was presented to non-Catholic freshmen and seniors, whether they be Christians, Jews, Mohammedans, or any other religious group, all propositions included are held by one or all of the Christian denominations but not necessarily by any other group.

While it has been repeatedly pointed out that the results of the study do not indicate any significant differences, at the .26 per cent level of confidence, it does tend to indicate that college students have certain definite religious convictions. Many of the propositions which are known to be common to a number of religious groups, such as efficacy of prayer, forgiveness of sin, existence of God, etc., received correspondingly high percentages of belief. The study further brought out that students are more inclined to believe than not to believe; and that their beliefs, for the most part, follow the accepted traditional Christian principles. The main purpose of this study, however, was an attempt to determine the development of religious concepts and it has been clearly brought out that differences did occur. We must keep in mind that if the age and sex factors had been controlled and a larger sampling secured, the results would not necessarily have been the same. Likewise, we cannot say

whether this difference is through the courses taken, the influence of the clergy, the friendships with Catholic students, the general atmosphere prevalent, or any number of other factors. It is only in considering this particular group of students in this particular test situation, and under the conditions brought out in this paper, that we can make the statement that there are differences at the freshman and senior levels which might be interpreted as a developmental phenomenon due to their attendance at a Catholic university.

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