

A STUDY OF THE ATTITUDES OF COLLEGE SENIORS TOWARD THE CHURCH AND  
TOWARD SOME CHURCH-RELATED QUESTIONS

by

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J. W. P.

"Societies, like individuals, have their moral crises and their spiritual revolutions. The student can observe the results which these cataclysms produce, but he can hardly without presumption attempt to appraise them, for it is at the fire which they kindled that his own small taper has been lit."

---R. H. Tawney

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## PART I

### INTRODUCTION

Young people who are on the verge of maturity today have come of age during a period of rapid social change. The impact of such changes on personal values and attitudes raises the question as to whether these young people have lost formerly accepted social values, have retained them in part or whether they are in the process of discovering new ones.

The Church has been looked to as one of the major determinants of such values. Within the general population, according to estimates based on such counts as the Census of Religious Bodies, over half of the persons in this country today belong to one of about two hundred and fifty different denominations. Measures such as this do not indicate quality of membership--whether it be active or merely nominal--nor do they offer evidence concerning individual and collective attitudes toward the Church. Modern attitudinal and public opinion measurement research, which is relatively new in the field of social psychology, may hold the key or at least some clues to understanding of these relationships between the individual and his institutions.

The present investigation of attitudes of young people toward the Church--as a determinant of values--has been undertaken with the belief that the younger generation is not "wanting" or "lost" but only different to the extent that each new generation is different.

#### Purpose

The purpose of this study is to analyze some prevailing attitudes

toward the Church and some of its activities among college students. This analysis of attitudes toward the Church is part of a larger undertaking of the Virginia Agricultural Experiment Station which is studying country life trends in Virginia from 1900 to 1950. The Church section of the larger study carries forward a bulletin published in 1929.<sup>1/</sup>

The writer has chosen this particular project for investigation because of her own interest in religion as a directive force in the life of the individual and in society.

### Scope

The investigation is limited in the material covered and in the group used for study. Two phases of religious attitudes are covered by the material considered. The first phase dealt with is an analysis of scores obtained on a scale developed to measure attitudes towards the Church as a social institution. These scores are analyzed in relation to selected background factors. The second phase dealt with consists of the analysis of answers to some Church-related questions. Where it is of interest, these answers are also related to the attitude scale.

The group studied consisted of 706 college seniors in five different colleges: Virginia Polytechnic Institute, Madison College, Longwood College, Virginia State College for Negroes and Radford Division of V.P.I. The distribution of these students by college and by scores on the attitude scale is given in Table 3 in Part II. Their ages ran from 18 to 35;

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<sup>1/</sup> Hamilton, Charles H. and Garnett, William E., The Role of the Church in Rural Community Life in Virginia, Virginia Agricultural Experiment Station, Blacksburg, Va., June, 1929, Bulletin No. 267.

50 percent were males; 86 percent were white; 17 percent were married and 44 percent were rural students. Of the total group, 54 percent were active Church members, 30 percent were veterans and 77 percent of these veterans had served overseas.

The five colleges used in the survey were selected because they would offer a larger group of rural and Virginia-born students than other colleges located in the State. Eighty percent of the group were Virginia born and another five percent were from other Southern states.

### Methodology

Part I of the questionnaire reproduced the Thurstone-Chave scale for measuring attitude toward the Church. This scale was adopted after reviewing various tests in this field and after the consideration of an attempt to construct a scale. The Thurstone-Chave scale was the only one reviewed that seemed satisfactory as a measurement of attitudes toward the Church as a social institution. Free permission was granted for its use and the savings in expense and time were serious reasons for its adoption. The construction, validation and test for reliability of a new scale entails a research project in itself. This scale is described in a work by the authors<sup>2/</sup> and is reproduced in a later book by Dr. Chave.<sup>3/</sup> It contains 45 different statements which are in the first person singular. In taking the test, the student is instructed to check only

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<sup>2/</sup> Thurstone, L. L. and Chave, Ernest, The Measurement of Attitude, The University of Chicago Press, Chicago, Ill., 1929.

<sup>3/</sup> Chave, Ernest, Measure Religion, The University of Chicago Press, Chicago, Ill., 1939, page 55.

those statements with which he agrees entirely. The statements range from those which reveal great antagonism to those which show great enthusiasm for the Church. Each one has been assigned a weight and the score is obtained by adding up the weights for all questions checked and dividing the result by the total number of questions checked. The higher the score, the greater degree of unfavorable attitude may be said to exist.

Scores obtained are grouped in the following manner:

0-3----highly favorable

4-7----favorable

8-11---favorable with reservations

12-13--unfavorable

16-19--highly unfavorable

20-23--strong antagonism

In relating the scores obtained on this scale to the selected background factors and to answers to the Church-related questions, several methods of correlation have been used. These are:

Pearsonian Coefficient of Correlation (R). This method has been used in Part II, Table 8, to show the relationship between age and scores. It measures the relationship of two variables in a case in which the variation is continuous.<sup>4/</sup>

Bi-Serial Correlation ( $R_{bis}$ ). This method is used in Part II, Table 10, where the scores have been related to a dichotomous variable.<sup>5/</sup>

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<sup>4/</sup> Pearson, Frank and Bennett, Kenneth R., Statistical Methods, John Wiley and Sons, Inc., New York, 1942, page 156.

<sup>5/</sup> Garrett, Henry E., Statistics in Psychology and Education, Longmans, Green and Co., New York, 1947, pages 348-350.

Tetrachoric Correlation ( $R_t$ ). In the case of fourfold tables, such as in Part II, Tables 6, 11, and 12, a modified form of the product-moment coefficient or Tetrachoric R has been obtained. In these cases, the scores have been grouped into favorable and unfavorable categories and the factors to which the scores have been related have also been grouped into two classifications, such as Negro-white, rural-urban, male-female.<sup>6/</sup>

Note: The above methods of correlation have been used only in the section dealing with background factors.

Coefficient of Contingency (C). This method has been used in all of Part III and has been used in Part II to show the relationship between the Church membership status and the scores (Table 5). The coefficient of contingency is used to determine relationship when the variable under study can be put into more than two categories. In the present study, the scores have been related to factors which have three degrees or categories and C has been obtained. This method differs from the other three forms of correlation described above in that C never equals 1.0 and in the present study, where it is used for three degrees, it cannot reach more than .816.<sup>7/</sup>

The significance of the C value has been tested by converting it to  $\chi^2$  using:

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<sup>6/</sup> Garrett, Henry E., op. cit., pages 348-350.

<sup>7/</sup> Ibid., pages 359-365.

$$X^2 = \frac{N C^2}{1 - C^2} \quad \underline{8/}$$

and entering the tables of  $X^2$  with  $(r-1)(c-1) = 10$  degrees of freedom<sup>9/</sup> to obtain P.

$X^2$  has been obtained in tables where R rather than C is the measure of association by using the standard formula for  $X^2$  which is the sum of the squares of the differences between expected and observed frequencies in each cell divided by the expected frequency in the cell.<sup>10/</sup> From the  $X^2$  a P is obtained by entering the  $X^2$  table.<sup>11/</sup>

$X^2$  tests the hypothesis that the correlation between the variables for the population universe (in this case all college seniors), is either more or less than zero. Where a P is obtained that is less than .05, this hypothesis is considered valid and  $X^2$  is said to be significant. A high P indicates that the relationship has not been established on the evidence of the data obtained, therefore the correlation obtained in this particular study has been obtained by chance and no conclusions can be drawn for the universe of college seniors. However, in tables where a correlation has been shown to exist and where  $X^2$  is high and P is less than .05, the assumption that these data are representative of the universe of college

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<sup>8/</sup> Hagood, Margaret Jarman, Statistics for Sociologists, Reynal and Hitchcock, Inc., New York, 1941, page 508.

<sup>9/</sup> Garrett, Henry E., op. cit., page 242.

<sup>10/</sup> Hagood, Margaret Jarman, op. cit., page 505.

<sup>11/</sup> Ibid, page 904.



seniors may be made.

In some cases where correlations were not considered of interest, simple percentage distribution and mean scores are given.

One of the most difficult problems to deal with in any questionnaire is the problem of how to handle the non-reporters. A different number of young people answered each question. The answers to all questions and the analysis of background factors is made in every case on the basis of the number of persons who answered a given question or gave the desired information concerning his background. In interpreting answers to various questions, it is well to keep in mind that there were 706 students in the total group, but a smaller number answered all of the questions.

The manner of distribution of the questionnaires may have had some influence on the results. The higher scores obtained at V.P.I. (Table 3) may be due to the fact that at this institution, questionnaires were distributed through the mail and response was entirely voluntary. In some other cases, questionnaires were filled out in the classroom and frank response may have been inhibited. The writer feels that the anonymity and voluntary character of the response at V.P.I. probably brought more reliable results.

In the tables, such as Table 15 in Part III, dealing with comments made by students in the blank spaces left beneath the discussion questions, statements have been edited as little as possible and in the cases of unusually interesting statements, these are reproduced as special comments at the bottom of the table.

The questionnaire was distributed to members of the senior class in all of the colleges where the survey was conducted. At V.P.I., the

senior class was very large and a sample of 600 students was selected at random using Fisher's Tables.<sup>12/</sup> Three-hundred-thirty-nine of the students selected returned the questionnaires at V.P.I. Using enrollment in the major curricular divisions at the college as an indication, it appears that the distribution of the sample is comparable to distribution by curriculum of the whole senior class. The slight mean variations in score obtained in the different curricula in the total study are reflected in the V.P.I. sample. (See Tables 1 and 2.)

### Review of Literature

For the most part, two types of literature were reviewed for this study - literature dealing with the measurement of attitudes in general and literature dealing with attitudes of young people toward religion specifically. Some literature concerning religion in the modern world was read, but the present work is a study of attitudes toward the Church and not a study of religion in the general sense.

However, it is not difficult to find in the general literature on religion examples of the line of thought which indicates that the Church in modern society is suffering--as other institutions--from the impact of changed conditions. Neibuhr states that "Religion is not in a robust state of health in modern civilization. Vast multitudes, particularly in industrial and urban centers, live without seeking its sanctions for their

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<sup>12/</sup> Fisher, Ronald A. and Yates, Frank, Statistical Tables for Biological, Agricultural and Medical Research, Oliver and Boyd, Ltd., London, 1943, pages 90-95.

Table 1. A Comparison of the Percentage Distribution of V.P.I. Sample with Total V.P.I. Senior Group, by Curriculum

Division	Sample Group		All V.P.I. Seniors	
	Number	Percent	Number	Percent
Business Administration	38	11.7	114	11.1
Agriculture	66	20.3	170	16.4
Engineering	205	63.1	672	65.5
General Science	14	4.3	73	7.0
Other	2	0.6	0	0.0
TOTAL	325	100.0	1,035	100.0

Table 2. A Comparison of the Distribution and Mean Scores of V.P.I. Sample in Selected Curricula with Distribution in These Curricula and Mean Scores in the Total Survey Group

Curriculum	V.P.I. Sample		Total Survey Group	
	Number	Mean Score	Number	Mean Score
Business Administration	38	6.55	71	6.34
Agriculture	58	6.40	61	6.42
Engineering	205	7.47	205	7.47
Home Economics	7	5.5	39	5.09

actions and die without claiming its comforts in their extremities."13/

Lecomte du Nouy says, "The inventions of man have revolutionized the conditions of life and have become, even for those who do not yet profit by them, the false symbol of civilization and the goal of their ambition, the pagan idols of modern times. Up to the present, only deeply religious, even fanatical people, such as the Mohammedans and the Hindus, have escaped contamination."14/

✓ Murray Ross, in his study made in the Y.M.C.A. groups, found that young people are confused and dubious about the offerings of the Church and about their religious convictions although he felt that they still acknowledged a need for religion. He writes, "This writer's attention has been caught and held by that which appears to be the most basic need of the many young people met in the course of this study. This need is for release and development of each personality and its potentialities. The desire for security in a narrow area of life, the tendency to 'play it safe', the strict adherence to traditional or at least 'approved' ideas in religion and other areas are themselves indices of rather restricted personalities. And the main impression from the interviews was one of potentialities unfulfilled, of energy and abilities unreleased, of visions narrowed and distorted, of happiness and joy reduced by anxieties and lack of purpose."15/

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13/ Neibuhr, Reinhold, Does Civilization Need Religion?, The MacMillan Co., New York, 1928, Chap. I.

14/ du Nouy, Lecomte, Human Destiny, Longmans, Green and Co., New York, 1947, page 138.

15/ Ross, Murray, Religious Beliefs of Youth, Association Press, New York, 1950, pages 183-184.

"Regarding attitudes of young people toward the Church and its programs," he continues, "seen in broad perspective, orthodox religion appears to be 'losing ground', to be decreasing in influence in our society. People, especially youth, find it 'increasingly difficult' to accept authorized doctrine. 'Liberalism' with its 'relative' philosophy caught but did not hold a large and significant group in the community. While the religious symbols are still 'accepted' and 'believed in' by most, they are becoming less meaningful in, and less related to, the complexity of life in this decade. The Churches are now on the defensive, and while statistics seem to show a maintenance of relatively high Church membership, everyone seems to recognize that these are unreliable figures and that actually Church attendance, especially Sunday School attendance, is declining. Except for a rather recent upsurge of interest in fundamentalism, the pendulum has swung away from religion and many feel that it may never return, at least in such a way as will vitally affect community and national life."<sup>16/</sup>

A recent article on the younger generation in Time Magazine makes the following statements:

"There is no formal religious revival among the young. God, for most young Americans, is still a vaguely comforting thought, theology a waste of time, and denominations beside the point. To large numbers of them, religion is still merely an ethical code. But God (whoever or whatever they understand by that word) has once more become a factor in the younger generation's thoughts. The old argument of religion versus science is subsiding; a system which does not make room for both makes little sense to today's younger generation. It is no longer shockingly unfashionable to discuss God.

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<sup>16/</sup> Ross, Murray, op. cit., page 180.

Church attendance among the young has increased, partly because churches have made strong efforts to win new followers through social and sport activities. But there is an unquestioned spiritual need at work, too. Says Dean Robert Strozler of the University of Chicago: 'They all have a conscience'. Says Historian Viereck: 'They believe they believe; they do not necessarily believe. Not many of today's young people say they have seen God but they think everybody needs to see God'."

Also:

"The younger generation is looking for a faith. The fact that it has not found one - that it isn't even sure where to look - is less significant than the fact that it feels the need to believe."<sup>17/</sup>

A survey of literature dealing with the measurement of attitudes reveals that considerable effort has been made in the past thirty years to refine techniques in this area of study. Most references agree with La Piere<sup>18/</sup> in stating the difference between overt opinion and covert attitude, but they acknowledge that, although attitudes expressed on a questionnaire may only be a form of overt behavior which exists as a response to a group of symbols rather than to actual situations, it is valid to assume that there is some relationship between this type of response on a test or scale and the covert attitude.<sup>19/</sup>

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<sup>17/</sup> "The Younger Generation", Time Magazine, November 5, 1951, Vol. LVIII, No. 19, pages 46-52.

<sup>18/</sup> LaPiere, Richard T. and Fransworth, Paul R., Social Psychology, McGraw Hill Book Co., Inc., New York and London, 1942, pages 397-398. LaPiere, Richard T., "The Sociological Significance of Measurable Attitudes", American Sociological Review, April, 1938, pages 175-182.

<sup>19/</sup> Stagner, Ross, "Methodology of Attitude Measurement", Social Science Research Council Bulletin, June, 1933, pages 115-118. Cantril, Hadley, "The Range and Nature of Rural Attitudes", Social Science Research Council Bulletin, June 1933, page 128. Murphy, Gardner and L. B., Newcomb, T. M., Experimental Social Psychology, Harper and Brothers, New York and London, 1937, Chaps. XII and XIII.

As far as measuring attitudes or values concerning religion, there are several areas in which these attitudes may be studied: attitudes toward the Church as a social institution, toward religion as a philosophy of life, attitudes toward God and specific phases of religious doctrines and beliefs, attitudes toward Church programs and attitudes and measurement of religious education and Biblical knowledge. A series of tests is described in Watson's book, Experimentation and Measurement in Religious Education<sup>20/</sup> but many of the tests are measures of ethical discrimination (which as is shown by the Ross study, may not be related directly to attitudes toward the Church) and tests of Biblical knowledge rather than tests of attitudes toward the Church as an institution. An interesting scale measuring attitudes toward any institution has been developed by Ida B. Kelley at Purdue University.<sup>21/</sup> This is a generalized scale and by substituting the name of any major social institution in the series of statements, a score may be produced. This writer feels that such a generalized scale suffers in having to be made so general that mere substitution of the word "Church" for the word "education" or the "family" will be adequate differentiation.

The most thorough analysis of research done in the field of attitudinal measurement is recorded in Murphy, Murphy and Newcomb's Experimental Social Psychology.<sup>22/</sup> This book has been frequently referred to in

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<sup>20/</sup> Watson, Goodwin, Experimentation and Measurement in Religious Education, Association Press, New York, 1927.

<sup>21/</sup> Kelley, Ida B., The Construction and Evaluation of a Scale to Measure Attitude Toward Any Institution, Purdue University Bulletin, Studies in Higher Education, XXVI, pages 18-46.

<sup>22/</sup> Murphy, Gardner and L. B., Newcomb, T. M., loc. cit.

the following chapters. The Murray Ross study,<sup>23/</sup> already mentioned, has also been of great value in interpreting the results. Murphy and Likert's Public Opinion and the Individual<sup>24/</sup> has been of assistance and the first paper in Allport's The Nature of Personality Selected Papers<sup>25/</sup> contains some valuable definitions of attitudes and their relation to other personality attributes.

#### Assumptions, Terms and Conclusions from Review of Literature

Two assumptions are basic in this research:

First, that the Church is one of the basic social institutions affecting human behavior.

Second, that the complexity of modern society has had a strong impact on religious attitudes and Church activities.

The term "Church" includes the structure and organization of religious ideas and practices. It is the agency which carries out the religious function in our society and includes those who believe as well as the religious leaders.<sup>26/</sup>

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<sup>23/</sup> Ross, Murray, op. cit.

<sup>24/</sup> Murphy, Gardner and Likert, Rensis, Public Opinion and the Individual, Harper and Brothers, New York and London, 1938.

<sup>25/</sup> Allport, Gordon, The Nature of Personality, Addison-Wesley Press, Inc., Cambridge, Mass., 1950.

<sup>26/</sup> Ogburn, William F. and Ninkoff, Meyer F., Sociology, Houghton Mifflin Co., 1950, page 441.



The term "attitude" has been defined as "a process of individual consciousness which determines real or possible activity of the individual in the social world."<sup>27/</sup>

From the review of the literature dealing with attitudinal research, and particularly such research in the field of religion, the following conclusions have been drawn which should be kept in mind in interpreting the following data:

1. Attitudes are a configuration or cluster consisting of both the general tendency and the specific tendencies to act toward a given object, or idea in a certain way.
2. Attitudes may be ambivalent--that is they may be a configuration of opposing tendencies such as attraction and repulsion.
3. Attitudes may contain covert responses which are contrary to overt behavior. Opinion is the word used to describe verbalized attitudes. Non-verbalized feelings may be contrary to opinion.
4. Attitudes are subject to change but some are held more firmly than others.
5. An expressed opinion may not be of any value in predicting how an individual will react to certain stimuli under specific conditions.
6. Attitudes become standardized through group participation and affiliations, where pressure to conform to the popular ideals is very strong.
7. Individuals are often unwilling to indicate what their atti-

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<sup>27/</sup> Thomas, W. I. and Znaniecki, Florian, The Polish Peasant in Europe and America, Alfred A. Knopf, New York, 1927, Vol. I, page 22.

tudes are when such attitudes are at variance with accepted social norms, especially when these norms deal with the realm of what society values as sacred.

8. Individuals may hold attitudes of which they are not completely aware.

With these conclusions in mind, research in the field of attitudes must be carefully evaluated. In the following pages, correlations obtained measure an association or lack of association between the attitude scale and various factors. No claim is made that these are the only factors which might have been chosen or that there is a "cause and effect" relationship.

The scores on the attitude scale should be interpreted as indicative of attitude patterns rather than precise statistical measurements. The statistical score is a convenient device for analysis and comparison only.

## PART II

### ANALYSIS OF ATTITUDE SCORES AND SELECTED BACKGROUND FACTORS

The material in this section gives a general picture of the personal background of the group studied in relation to scores obtained on the attitude scale. Although other studies have been made to determine the relationship between attitudes toward the Church and various factors such as sex, race, age and level of living,<sup>1/</sup> an analysis of some of these factors was considered desirable in this study for these students feeling the impact of conditions since World War II.

Coefficients of correlation and the value of  $X^2$  have been computed wherever the relationship between the scores and the background factors has been of interest.

#### Scores in Relation to Colleges Represented

The variations in mean scores among the several colleges represented in this study indicate slight differences in attitudes between students in the Teachers' Colleges and those in the other institutions, although all mean scores are in the favorable category. In Table 3, the greatest difference is between the mean score of the V.P.I. group and the mean score obtained at Madison College. In the four colleges other than V.P.I. aside from the difference due to sex, low or favorable scores may have

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<sup>1/</sup> Murphy, Gardner and L. B., Newcomb, T. M., Experimental Social Psychology, Harper and Brothers, New York and London, 1937, pages 912-946.

Table 3. Distribution of Students by Scores and Colleges Represented in the Study

Scores	V.P.I.		Madison		Longwood		Radford		Va. State		Total	
	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent
0-3	16	4.9	15	12.2	11	12.1	6	9.5	3	3.0	51	7.2
4-7	205	62.3	91	74.0	61	67.0	48	76.2	74	74.0	479	67.9
8-11	72	21.9	10	8.1	9	9.9	7	11.1	17	17.0	115	16.3
12-15	24	7.3	7	5.7	9	9.9	1	1.6	4	4.0	45	6.4
16-19	10	3.0	0	0.0	0	0.0	1	1.6	2	2.0	13	1.8
20-23	2	0.6	0	0.0	1	1.1	0	0.0	0	0.0	3	0.4
TOTAL	329	100.0	123	100.0	91	100.0	63	100.0	100	100.0	706	100.0
MEAN SCORES	7.22		5.79		6.38		5.88		6.62		3.66	

been influenced by the relationship that exists between a religious attitude and the type of attitude which characterizes those persons who are training for professions such as teaching in which service to mankind is a high motivation. Other factors such as age and military experience also might have influenced these slight differences in mean scores.

#### Scores in Relation to Denominational Preference

In this group of students, Methodists, Presbyterians and Baptists had the lowest or most favorable scores, as indicated in Table 4. Catholics are next with other Protestants between these favorable groups and the Jewish and the unaffiliated. The latter two groups are so small that no deductions should be made on the basis of data obtained. The Protestant group as a whole had a mean score of 6.53, which was approximately the same as the mean score for the Catholic group. In other studies,<sup>2/</sup> Catholics have been found to be more favorable than Protestants in attitudes toward the Church, but in this research the mean scores do not bear out these findings.

#### Scores in Relation to Church Membership

Church membership strongly influences scores when the student is an active member and to a lesser extent when either of the parents are active Church members. In all cases, the value of  $X^2$  is highly significant and the probability is one in a thousand that these results are due to chance.

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<sup>2/</sup> Murphy, Gardner and L. B., Newcomb, T. M., op. cit., page 889.

Table 4. Distribution of Students by Scores and by Denominational Preference

Unaffiliated-										Lutheran			Presbyterian			Other						
Scores			Catholic		Jewish		Unaffiliated		Methodist		Baptist		Episcopal		Lutheran		Presbyterian		Other		Total	
0-3	3	0	0	0	14	9	7	2	8	48												
4-7	21	5	3	3	150	142	42	16	59	448												
8-11	3	0	0	0	25	27	14	3	19	107												
12-15	2	1	3	3	11	7	7	3	4	35												
16-19	1	1	2	2	2	5	0	0	1	9												
20-23	0	0	2	2	0	0	0	0	0	3												
TOTAL	30	7	10	10	202	190	70	24	91	650												
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MEAN		6.56		8.34		13.5		6.27		6.49		6.7		6.66		6.46		6.85		6.53		

(See Table 5)

Students who are members of such Church organizations as the Y.M.C.A. and the Y.W.C.A., young people's societies and Sunday Schools, have mean scores which are below the average (or more favorable) for the total survey group.

The correlation between scores and membership of the parents in the same Church is very low, indicating that there is almost no association between these two factors. The value of  $X^2$  is of no significance, also, and no general conclusions should be drawn from these data. This is a very interesting result, as it was unexpected. It would seem that harmony of religious beliefs in the home would affect Church attitudes among young people. Results obtained here indicate that Church membership of the parents is a strong influence but the factor of parents' belonging to the same Church is of little or no influence in this group.

#### Scores in Relation to Age

There is little fluctuation in mean scores among the several age groups. Slightly lower, or more favorable scores were obtained in the younger age groups, 18-20 years and 21-23 years. Highest, or most unfavorable scores were obtained in the 33-35 year old group, which contained only seven students.

Murphy, Murphy and Newcomb<sup>3/</sup> report that "the curve of attitude toward the Church.....appears to decline from the teens to the late twen-

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<sup>3/</sup> Murphy, Gardner and L. B., Newcomb, T. M., op. cit., page 923.

Table 5. Distribution of Students Reporting  $\chi^2$  by Scores According to Individual and Family Church Membership Status

Scores	Distribution by Student's Membership Status				Distribution by Father's Membership Status				Distribution by Mother's Membership Status			
	Active		None		Active		None		Active		None	
	Nominal	Total	Nominal	Total	Nominal	Total	Nominal	Total	Nominal	Total	Nominal	Total
0-3	45	3	1	49	35	9	5	49	41	8	2	51
4-7	298	154	12	464	268	129	28	425	344	99	10	453
8-11	33	61	15	109	49	41	12	102	71	32	6	109
12-15	4	28	11	43	19	16	6	41	21	17	4	42
16-19	2	7	4	13	4	6	3	13	4	8	1	13
20-23	0	0	3	3	1	0	2	3	1	1	0	2
TOTAL	362	253	46	661	376	201	56	633	482	165	23	670

$C = -.349$   
 $\chi^2 = 99.072$   
 $P < .001$  (Highly Significant)

$C = -.229$   
 $\chi^2 = 35.030$   
 $P < .001$  (Highly Significant)

$C = -.222$   
 $\chi^2 = 34.726$   
 $P < .001$  (Highly Significant)

$\chi^2$  Totals vary as all students did not give complete information concerning their own and their parents' Church membership status.



Table 6. Correlation between Scores and Membership of Parents in the Same Church

Scores	Number Students Whose Parents Belong to Different Denominations	Number Students Whose Parents Belong to Same Denomination	Total
Favorable (0-11)	134	478	612
Unfavorable (12-23)	12	46	58
TOTAL	146	524	670
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R = .031 (Tetrachoric R) $\chi^2 = .04$ .80 < P < .90 (Not significant)			

Table 7. Distribution of Students by Scores and Membership in Selected Church Organizations

Scores	Y.W. and Y.M.C.A.		Young Peoples' Societies		Sunday School	
	Number	Percent	Number	Percent	Number	Percent
0-3	15	6.3	22	11.8	30	10.5
4-7	187	78.6	153	81.8	229	80.1
8-11	24	10.1	12	6.4	19	6.6
12-15	10	4.2	0	0.0	4	1.4
16-19	1	0.4	0	0.0	4	1.4
20-23	1	0.4	0	0.0	0	0.0
TOTAL	238	100.0	187	100.0	286	100.0
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MEAN SCORES	6.1		5.71		5.62	

Table 8. Distribution of Students by Scores and Age Groups

Scores	Age Group											
	18-20 Years		21-23 Years		24-26 Years		27-29 Years		30-32 Years		33-35 Years	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent
0-3	16	9.8	24	7.2	9	7.0	1	3.0	1	4.5	0	0.0
4-7	116	71.2	241	72.6	71	55.0	20	60.6	13	59.1	4	57.1
8-11	20	12.3	49	14.8	28	21.7	6	18.2	6	27.3	2	28.6
12-15	8	4.9	13	3.9	14	10.8	6	18.2	1	4.5	1	14.3
16-19	3	1.8	4	1.2	5	3.9	0	0.0	1	4.5	0	0.0
20-23	0	0.0	1	0.3	2	1.6	0	0.0	0	0.0	0	0.0
TOTAL	163	100.0	332	100.0	129	100.0	33	100.0	22	100.0	7	100.0
MEAN SCORES	6.21		6.6		7.67		7.54		7.30		7.78	
R = .142 (Pearsonian R) $\chi^2 = 41.368$ P < .05 (Significant)												
(In the older age groups there is a slight tendency toward higher scores)												

ties, but to rise from then on to late maturity. These latter changes may be interpreted easily enough in terms of adolescent dependence upon parents, merging into youthful independence and individualism, which in turn gives way to increasing appreciation of socially approved values with increasing family and community responsibilities."

If scores of the 33-35 year old group are ignored, the findings of the present study seem to bear out these conclusions. There is a slight correlation between advance in age and unfavorable attitudes toward the Church and the value of  $X^2$  is significant, but in all cases, the mean scores fall within the favorable category.

#### Scores in Relation to Income

Many of the students in the group surveyed were veterans who were not dependent upon their parents for support. In the analysis of the relationship between scores and income, the students with incomes of their own and those supported by parents were dealt with separately. In Table 9, mean scores are higher in the upper income categories for both groups of students. More male students and more older students would be in the economically independent group and these two factors would partially account for the mean scores higher than those for students supported by their parents. Also in the independent group the factors of experience and more definite break with family ties would influence scores.

There is a correlation of .341 between higher income and unfavorable attitudes toward the Church when students' scores are analyzed according to parents' income, and a correlation of .461 when the student's own income (in the case of the independent student) is related to attitudes.

No satisfactory conclusions can be drawn from these correlations without taking into account the influence of the other background factors mentioned in the previous paragraph. Also, the value of  $X^2$  in Table 10 is not significant.

Other studies made of liberal and conservative attitudes toward other concepts have revealed that students from the upper income levels tend to hold more conservative ideas than less prosperous students.<sup>4/</sup> If favorable attitudes toward the Church are considered conservative, this does not hold true in the present study.

In analyzing the relationship between income and Church attitudes, Murphy, Murphy and Newcomb<sup>5/</sup> draw attention to the fact that "most of the measures of socio-economic status....are based upon income, though such other considerations as occupational security, status, degree of organization, etc., are much more closely related to the processes by which attitudes are formed".

#### Scores in Relation to Military Experience

The effect of military experience on scores was one of the relationships of particular interest in this study. Thirty percent of the students in the survey group were veterans of World War II. The correlations obtained in Table 11 demonstrate the association between military experience and scores and between areas of military experience and scores. Results

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<sup>4/</sup> Murphy, Gardner and L. B., Newcomb, T. M., op. cit., page 1014.  
Murphy, Gardner and Likert, Rensis, Public Opinion and the Individual, Harper and Brothers, New York and London, 1938, page 86.

<sup>5/</sup> Murphy, Gardner and L. B., Newcomb, T. M., op. cit., page 1015.

Table 9. Distribution of Students by Scores and Income

A. By Income of Parents

Scores	Under \$2,000		\$2,000-3,999		\$4,000-5,999		Over \$6,000	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
0-3	4	8.2	13	6.0	9	5.0	10	7.9
4-7	36	73.5	159	73.3	126	70.0	75	59.1
8-11	8	16.3	29	13.3	32	17.8	24	18.9
12-15	0	0.0	13	6.0	9	5.0	14	11.0
16-19	1	2.0	3	1.4	3	1.7	4	3.1
20-23	0	0.0	0	0.0	1	0.5	0	0.0
TOTAL	49	100.0	217	100.0	180	100.0	127	100.0
MEAN SCORES	6.07		6.44		6.7		7.2	

B. By Income of Student

Scores	Under \$2,000		\$2,000-3,999		Over \$4,000	
	Number	Percent	Number	Percent	Number	Percent
0-3	3	4.4	4	7.5	0	0.0
4-7	45	65.2	31	58.5	10	58.8
8-11	17	24.6	13	24.5	4	23.5
12-15	4	5.8	2	3.8	1	5.9
16-19	0	0.0	2	3.8	0	0.0
20-23	0	0.0	1	1.9	2	11.8
TOTAL	69	100.0	53	100.0	17	100.0
MEAN SCORES	6.78		7.24		8.79	

Table 10. Correlation between Scores and Income

Scores	By Parents' Income		By Students' Income	
	Under \$4,000	Over \$4,000	Under \$2,000	Over \$2,000
0-3	17	19	3	4
4-7	195	201	45	41
8-11	37	56	17	17
12-15	13	23	4	3
16-19	4	7	0	2
20-23	0	1	0	3
TOTAL	266	307	69	70
MEAN SCORES	6.37	6.90	6.78	7.61
$R_{bis} = .341$ (Bi-serial R) $R_{bis} = .461$ (Bi-serial R) $\chi^2 = 5.865$ $\chi^2 = 5.533$ $.30 < P < .50$ (Not Significant) $.30 < P < .50$ (Not Significant)				
(There is a tendency toward higher scores in the higher income groups)				

of these correlations indicate that the fact of military service had more influence on attitudes than the area of military service. The correlation coefficient between favorable scores and non-veteran status is .297 with a  $X^2$  value which is highly significant. The correlation between service within the United States and favorable scores is .159, showing very little association and the  $X^2$  value is not significant.

#### Scores Related to Other Selected Background Factors

In Table 12, the correlations between some background factors and the scores on the attitude test are given.

Some positive correlation between favorable scores and female sex was obtained, which bears out results of other research in the field of sociology and social psychology. Two factors may have influenced these results. First, women tend to be more conservative in their answers to questionnaires, and to give socially approved responses<sup>6/</sup> and second, women tend to simulate on psychological and sociological tests.<sup>7/</sup>

Murphy, Murphy and Newcomb, in discussing other research concerning sex differences in religious attitudes, report "rather consistent sex differences....in the general realm of attitudes toward morals, the Church and religious beliefs"<sup>8/</sup> and states also that "mean scores on the Thurstone-Chave scale of attitude toward the Church were compiled for classifications according to age, sex, religious affiliation and occupational

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6/ Murphy, Gardner and L. B., Newcomb, T. M., op. cit.

7/ Noll, Victor, "Simulation by College Students of a Prescribed Pattern on a Personality Scale", Educational and Psychological Measurement, Vol. XI, No. 3, Autumn, 1951, page 478.

8/ Murphy, Gardner and L. B., Newcomb, T. M., op. cit, page 915.

Table 11. Correlation between Scores and Military Experience

A. Correlation between Scores and Veteran Status

Scores	Veterans	Non-Veterans	Totals
Favorable (0-11)	182	463	645
Unfavorable (12-23)	31	30	61
TOTAL	213	493	706
MEAN SCORES	7.62	6.24	
$R_t = .297$ (Tetrachoric R) $\chi^2 = 13.523$ $P < .001$ (Highly Significant)			
(Non-veterans tend to have favorable scores)			

B. Correlation between Scores and Area of Military Service

Scores	Veterans Who Served Overseas	Veterans Who Served Within the U. S.	Total
Favorable (0-11)	137	45	182
Unfavorable (12-23)	26	5	31
TOTAL	163	50	231
MEAN SCORES	7.68	7.42	
$R_t = .159$ (Tetrachoric R) $\chi^2 = 1.1098$ $.20 < P < .30$ (Not Significant)			



status. While male and female scores are not reliably different in all classifications, in all of 27 classifications, females are more favorable to the Church than males....The considerable sex difference at the lowest age level is interpreted as due to the fact that boys break away from parents' attitudes at earlier ages than girls".<sup>9/</sup>

In discussing behavior differences between the sexes, Scheinfeld states that "In behavior, generally women can be expected to conform more to socially approved patterns because they are under greater compulsion to do so".<sup>10/</sup> Also he asks, "Are women more religious? While no too close analogy is intended, if women in our society are indeed more religious--and records of Church attendance would seem to bear this out--some of the foregoing observations may provide a partial explanation. The handmaiden of chance, trained to wait and hope, often helplessly--as when her child is sick or dying or where her man is fighting at the front--a woman may justly turn to prayer and her faith in God. Also, having been more conditioned to conform and accept discipline, she is less likely to question her religion than the man is, or to take the initiative in breaking away. It may be somewhat misleading, however, to accept Church-attendance records as an accurate index of religious feeling. Churchgoing in most communities may have as much social as well as religious basis, and women may be generally more inclined to attend Church for the same reason that they are drawn more to any social

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<sup>9/</sup> Murphy, Gardner and L. B., Newcomb, T. M., op. cit., page 196.

<sup>10/</sup> Scheinfeld, Amram, Women and Men, Harcourt, Brace and Co., New York, 1943, page 219.

gathering".11/

There appears to be some correlation between Negro students and favorable scores, although the difference in mean scores for Negro and white students is very slight. There is some slight negative relationship between urban residence and favorable scores and there is almost no correlation between marital status and scores.

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11/ Scheinfeld, Amram, op. cit., page 221

Table 12. Correlation between Scores and Other Selected Background Factors

A. Correlation between Scores and Sex

Scores	Male Students	Female Students	Total
Favorable (0-11)	312	329	641
Unfavorable (12-23)	41	19	60
TOTAL	353	348	701
MEAN SCORES	7.27	6.02	
$R_t = .235$ (Tetrachoric R) $\chi^2 = 8.5043$ $P < .01$ (Very Significant)			
(Female students tend to have favorable scores)			

B. Correlation between Scores and Race

Scores	White Students	Negro Students	Total
Favorable (0-11)	551	94	645
Unfavorable (12-23)	55	6	61
TOTAL	606	100	706
MEAN SCORES	6.67	6.62	
$R_t = .117$ (Tetrachoric R) $\chi^2 = 1.0012$ $.30 < P < .50$ (Not Significant)			

Table 12. (continued)

C. Correlation between Scores and Marital Status

Scores	Married Students	Unmarried Students	Total
Favorable (0-11)	110	524	634
Unfavorable (12-23)	11	49	60
TOTAL	121	573	694
MEAN SCORES	6.86	6.61	
$R_t = .016$ (Tetrachoric R) $\chi^2 = .0317$ $.80 < P < .90$ (Not Significant)			

D. Correlation between Scores and Place of Residence

Scores	Rural Students	Urban Students	Total
Favorable (0-11)	293	352	645
Unfavorable (12-23)	21	40	61
TOTAL	314	392	706
MEAN SCORES	6.28	6.97	
$R_t = -.140$ (Tetrachoric R) $\chi^2 = 2.7043$ $.10 < P < .20$ (Not Significant)			

### PART III

#### ANALYSIS OF CHURCH-RELATED QUESTIONS

The discussion questions presented in the questionnaire have been grouped for analysis under four headings:

The relationship of young people to the Church

Areas of Church responsibility

Some Church-related family problems

Religious education and organization

Again, analysis is based on the number of students who answered the question in each case.

#### Questions Dealing with the Relationship of Young People to the Church

On the basis of evidence presented by Tables 13 through 17, young people seem to feel the need for the guidance of the Church but they admit that confusion exists about religious beliefs in their generation and they are able to present an array of 903 comments to explain why young people are not interested in the Church today. The comments in Table 17 are of special interest because so many students answered the question and many were interested in giving more than one reason. Also, this was an indirect question referring to young people in general and not to the student himself and this type of question seemed to get the best results in provoking answers.

Seventy-eight percent of the group felt that most young people were confused about their religious beliefs today but 72 percent said that they personally depended more on the Church in the present period of world

tension. The comment made most frequently, with regard to less dependence on the Church for guidance was "I look toward God and religion but not toward the Church", a comment made by 18 students. However, it should be noted that a larger proportion of the students who depended less on the Church for guidance commented on the question. Various reasons were offered for confusion about religious beliefs, such as lack of knowledge about the Church, general indifference, and science, education or scientific education.

In the statements in Table 17, several general forces or influences are mentioned. Some comments indicate that the young people take personal responsibility for lack of interest in the Church, others indicate that they believe that the fault lies with the cultural environment--with its emphasis on pleasure patterns and materialism. Parental and Church failures or the general confusion of the times were also factors held responsible for lack of interest. In commenting on this question, none of the group challenged the idea that lack of interest in the Church frequently exists among young people.

#### Questions Dealing with the Area of the Church's Responsibility

A series of five questions was asked concerning the area of the Church's responsibility as a social force in the community. These were:

Do you think that Churches should work for just relationships among:

- a. Persons of different racial groups?
- b. Persons of different religious backgrounds?

Do you think that the majority of sermons which you have heard tend to be vague and fail to come to grips with the problems facing people in modern society?

Table 13. Distribution of Students Answering the Question:

Do you feel that the present world tension makes you depend more or less on the Church for guidance?

Answer	Number Students	Percent
More	457	72.2
Less	121	19.1
Neither	43	6.8
Undecided	12	1.9
TOTAL	633	100.0

Table 14. Distribution of Students Answering the Question:

Do you feel that most young people today are confused about their religious beliefs?

Answer	Number Students	Percent
Yes	513	78.2
No	125	19.1
Neither	3	0.4
Undecided	15	2.3
TOTAL	656	100.0

Table 15. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you feel that the present world tension makes you depend more or less on the Church for guidance?

Statements	Number of Times Given
<u>Less:</u>	
I look toward God and religion but not toward the Church	18
The Church doesn't help because:	
a. Church is not solving modern problems	13
b. Problems must be faced practically, not ideologically	4
c. Church is not united	4
I depend less due to education (or training in scientific attitude)	7
I have completely lost faith in the Church's teachings	5
I don't think of the Church in this respect	3
I turn to other agencies and persons rather than the Church	3
I look to the person who has knowledge of the situation rather than the Church	2
Truth is essential; when the Church returns to it, I'll depend more on the Church	1
The Church has never been able to take a stand independent of national politics	1
TOTAL	61
<u>More:</u>	
The Church is the best agency for promoting peace, best guidance at all times	14
Only prayer and mercy of God can save the world in the present conflict	10
People turn to the Church in times of disaster	8
The Church will play a leading role for survival in the future	6
Nowhere else to turn except to God	4
I turn to the Church for relief and assurance, but not guidance	4
We do without the Church until we become frightened	4
Belief in immortality is essential today	2



Table 15. (continued)

The present situation makes us aware of our insignificance and need of superior aid	2
Makes me think more deeply on religious matters	2
Those associated with the Church remain	<u>2</u>
TOTAL	58
Neither:	
Neither more or less; the world has always been in a state of tension	4
It depends on the Church	<u>3</u>
TOTAL	7
GRAND TOTAL	126

Special Comments:

"What man has done to man and what man continues to do to man makes me see the need for the solace and guidance which only God is capable of rendering."

"I lean more on Christian doctrine but not the Church itself. The Bible offers much, the Church much less."

"Only strong diplomatic government can cope with world problems. Various religious groups with different doctrines cannot alleviate the existing tension."

"As a scientist, I look for an analytical solution to world problems."

"Only real hope of proper action is a philosophy of life with its roots in the Church. Church is defined as an organ for strengthening faith in one's self through basic teachings and not in the Church as a physical or social organ."

"When I think of the world situation, thoughts of the Church do not enter my mind."

"When I need guidance, prayer helps but the Church has never given me anything but a pleasant emotional experience."

"I depend more on Church and God not as a 'shot in the dark', but with faith that man is too small to stand by himself."

Table 16. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think young people today are confused about their religious beliefs?

Statements	Number of Times Given
<u>Young people are confused:</u>	
Because of lack of knowledge	32
Because of science, education, scientific education	27
Because of poor examples at home and Church	16
Because of interdenominationalism	16
Because of lack of proper religious education and religious training	9
Because the Church hasn't stated clearly what it stands for	8
They are confused about everything	6
We see too much in everyday life contrary to beliefs	5
Older people are confused, too	4
Due to rapid change in society	4
They always have been, but are free to admit it today	3
Due to world conditions	3
Require more answers, ask "why"	3
Because they don't go to Church	2
Everybody is confused	2
Hypocrisy in the Church	1
Church orders them to do things	1
Can't see what good Church does	1
Confused and afraid to admit it	1
Confused due to uncontrolled interest	1
Church is out of step	1
TOTAL	145
<u>Young people are not confused:</u>	
They are indifferent rather than confused	23
Young people don't think enough about religion to be confused	18
They have very decided ideas about religion	11
They are in the process of formulating their beliefs	6
Young people have a double standard of right and wrong, rather than confusion	4
Young people accept traditions without investigation	3
They are no more confused than they have been in the past	3
Young people are ignorant rather than confused	3

Table 16. (continued)

They are only confused about details	2
They are not confused, but have many questions which are unanswered	2
They know what they want but Church is not giving it to them	1
They are changeable in their beliefs	1
They only say so in order to be different	1
They don't like obligation to perform duty they don't enjoy; they would rather sleep on Sunday	1
They think what majority thinks	1
	<hr/>
TOTAL	79

Miscellaneous:

They are confused because of conflict between our beliefs and parents'.	6
The majority have no religion	2
They believe in God but not Church	2
Some are agnostics but not atheists	2
They are confused due to conflict between loyalty to Church and loyalty to society	2
They are not as confused as older generation thinks	2
So much is not clear in various beliefs	2
	<hr/>
TOTAL	19

GRAND TOTAL 242

Special Comments:

"No more confused than our elders taught us to be."

"Those are confused who think they know quite a bit about civilization because they have a smattering of education."

"Many cannot see the overall picture and relate all phases of life together."

"They hear so many things, don't have time to figure them out, become confused."

"We are neither for nor against religious belief, simply do not know what to believe in or too lazy to do anything about it."

"Confusion lies in the fact that most young people are set in their beliefs which are narrow and lack thorough investigation brought about by prejudiced thinking and teaching. Realizing that a belief may be wrong would then lead to confusion. Need something more material."

Table 16. (continued)

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"Movies, books and radio put too much emphasis on sex and its twin sister by nature - immorality."

"All confused but a few people such as those confined in insane asylums."

"Have met only one young person who knows clearly what his beliefs are."

"Have always desired to hear a sermon combining the topics: history, science, Bible."

"With the confusion of the world and the country's leaders - what is left for youth but confusion in life and religious beliefs."

"Stress Church education; young people of today are independent, they will not accept anything without logical reason."

"Not confused; passive participants; they live by a double standard - a way of worship but no religion."

"Not only young people but old people faint for fear. They are like a lost ship in a terrible storm. They are sinking and people without Christ are terrified."

"Haven't been trained to know what religious beliefs are. Catholics give more convincing arguments for beliefs than Protestants." (Lutheran student)

"Time changes too fast and with time go different ideals and beliefs about life and religion."

"Young people are searching for a vital religion; when they cannot find it they turn to other things but still feel need of religion."

"Young people are breaking down religious prejudices but becoming confused about individual beliefs."

Table 17. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

What would you give as the major reason or reasons for lack of interest in the Church which frequently exists among young people and young adults today?

Statements	Number of Times Given
Too many other activities such as dancing, movies, etc.	161
Improper religious training in early years, lack of parental example	109
Poor Church programs, sermons	65
Too much domination by older generation, Church fails to cater to youth	58
Ignorance and lack of understanding on part of youth	42
The Church doesn't understand young people or their needs	41
The Church is out of step with complex modern life, fails to help with problems, fails to give people what they need	29
Laziness of young people (difficulty of getting up on Sunday)	28
Failure of Church to teach Bible and basic Christi- anity, ethics	27
Past modern pace leaves no time for Church-going	21
The Church doesn't make enough effort to attract, not enough publicity	21
Failure on part of the minister	21
Too much emphasis on money in the Church	18
Young people feel no need of the Church	18
Young people look for excitement not found in Church	18
Education, science or scientific education destroys faith	16
False values and materialism of present generation	15
Moral apathy, indifference of young people	15
Poor leadership (other than ministers)	15
The Church emphasizes negative approach and not positive	15
Church going is not considered the "thing to do"	14
Too much criticism of harmless social customs (drinking, dancing, etc.), narrow-mindedness	13
Young people have no feeling of belonging	13
The Church is not logical, not based on reason	11
Failure of Church members to cooperate, Church politics	11

Table 17. (continued)

Confusion, world tension, uncertainty of the times	9
Hypocrisy in the Church	9
Lack of faith	9
Formality and ritualism in the Church	8
The Church is too superficial, weak or fashionable	7
The Church is unfriendly and impersonal	7
Young people lost contact in moving around	7
Young people don't go to Church because it is a period of indecision in their lives	6
The Church is impractical	6
War time conditions	5
Going to Church does not make good Christians	4
Too much evangelism in the Church	4
Children made to attend when too young	3
The Church follows class system (poor people's Churches and rich people's Churches)	3
	<hr/>
TOTAL	903

Special Comments:

"The large groups of people who attend one Church--a return to the small Church group where everyone is an individual and not just another body would increase interest."

"I will go to Church someday; plenty of time yet."

"Young people are moving about more and become disassociated with the Church."

"Some seem to think they wouldn't be following the crowd if they attended Church."

"The groups of two-faced people who are running the Churches today--if they started practicing what they preach, we could get somewhere and live the same life on seven days a week instead of just Sunday."

"We become so wrapped up in the material aspects of living, we overlook the hunger and the need for the non-material--not only religion but the arts and philosophy."

"Young people read about big business, Government, Hollywood, etc. and things are so corrupt and bad that if a person lives as he feels he should live, he would be paying more than his share to society."

"If you can sit through a Church service and leave feeling that your soul is spotless, or that nothing said pertains to you, or that nothing was said, what's the use of going back? I know that my life needs cleaning up but the Church isn't telling me so."

Table 17. (continued)

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"No one likes to sit for an hour and be yelled at; should be taught, not scolded."

"Society is founded around the bridge table. American woman is too much a business woman, not enough Mother. Church parties are too few and are outnumbered by cocktail parties."

"I do not go to my Church at home because of the minister who preaches, says and does only what the old pillars of the Church want to hear and see done. I've noticed that very few young people now go to Church."

"The fast-moving pace of world affairs, indecisions of policy makers and the desire to 'live while one can'."

"It is difficult for educated persons to swallow the teachings of the Church; natural for an independent person to look elsewhere for something in which to place his faith."

"I do not feel that I need the Church."

"Young people don't know how much is to be gained by going to Church and are not willing to put out the energy to find out."

"Many Churches merely try to impress people with beautiful songs, flowers, interior; do little to encourage Bible study and religious thinking."

"Too many people, ~~usually~~ fanatics, try to impress us with the belief that merely 'going to Church makes a person a Christian'."

"Young people have ideals and standards when they face life. The fact that life is hard and rough steers many the wrong way. A lot never come back."

"Religion is for older people who are afraid of dying."

"I do not receive any personal stimulation from the Church."

"I get the idea that the preacher wants me to get on my knees and humble myself and I won't."

"Older people won't let go of the reins and let the younger people have a few interesting jobs in the Church."

"The doctrines of many Churches do not agree with ideas held by a majority of young adults about drinking, smoking, dancing, etc. I have often left Churches in disgust when told I was sinning by doing these things."

Do you think ministers, priests or rabbis have an obligation to help their people determine what is morally and ethically right or wrong in the complex questions now confronting the country--questions such as the struggles between capital and labor, conflicts between rural and urban interests (cheap food for consumers versus fair returns to farmers), relations between races, etc.?

Do you think ministers and Church groups should steer clear of the moral-ethical questions involved in such problems as those referred to in the previous question?

Do you think that the conditions of society today indicate a need for the Churches to give greater emphasis to the application of the spirit of love, tolerance, justice, service and human brotherhood in individual families and in their community relationships?

The first four questions in this series are specific questions and the final one is a question dealing with abstract principles. Ninety-five percent of the group agreed with the desirability of emphasizing the abstract principles of love, tolerance, brotherhood and the rest, but the percentages were not so high in agreement with the desirability of dealing with the specific problems mentioned in the other questions. Seventy-three percent of the group felt that the Church should work for just relationships among persons of different racial groups and 78 percent agreed that the Church should work for just relationships among persons of different religious backgrounds. The coefficient of contingency indicates a low correlation between favorable scores and "No" answers and the value of  $\chi^2$  is not significant for both questions treated in Tables 18 and 19.

Forty percent of the group felt that sermons failed to come to grips



with problems facing people in modern society. Only 30 percent of the Catholic group, however, answered "Yes" to the question. When answers were related to scores in Table 20, a relatively high correlation was shown between "No" answers and favorable scores and the value of  $X^2$  was highly significant.

The minister's obligation to furnish leadership in solving complicated moral and ethical problems was agreed upon by 61 percent of the group, as indicated in Table 22, and 73 percent of those answering the check question analyzed in Table 23 agreed that he should not steer clear of such problems. In the write-in statements, some felt that the minister should help only indirectly by teaching religious principles; some felt that such questions were entirely outside of the realm of the Church's responsibility, and others felt that such questions were precisely the Church's responsibility.

The coefficients of contingency obtained indicated a positive relationship between a broad interpretation of the minister's responsibility and favorable attitudes toward the Church. Although the 95 percent who favored the abstract emphasis on brotherhood and service, and other concepts, in Question 5 were diminished in agreement to the application of these principles in the other questions, it appears that these young people as a group believe in the Church as a social force.

#### Questions Dealing with Some Church-Related Family Problems

Sixty-four percent of the group approved of inter-faith marriages and 62 percent approved of having one of the couple change his or her religion in such a marriage. The fact that inter-marriage between

Table 18. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think that Churches should work for just relationships among persons of different racial groups?

A. Distribution of Students by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	25	86.2	2	6.9	2	6.9	29	100.0
Jewish	5	100.0	0	0.0	0	0.0	5	100.0
Protestant	446	73.1	125	20.5	39	6.4	610	100.0
Non-Members	6	60.0	1	10.0	3	30.0	10	100.0
Others	8	50.0	6	37.5	2	12.5	16	100.0
TOTAL	490	73.1	134	20.0	46	6.9	670	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	37	3	10	50
4-7	338	26	88	452
8-11	73	9	26	108
12-15	33	5	6	44
16-19	7	1	4	12
20-23	2	1	0	3
TOTAL	490	45	134	669
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C = .123	X <sup>2</sup> = 10.2758		.30(P < .50 (Not Significant))	

Table 19. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think that Churches should work for just relationships among persons of different religious backgrounds?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	21	91.3	1	4.3	1	4.3	23	100.0
Jewish	5	100.0	0	0.0	0	0.0	5	100.0
Protestant	453	77.4	111	19.0	21	3.6	585	100.0
Non-Member	6	75.0	0	0.0	2	25.0	8	100.0
Others	10	62.5	4	25.0	2	12.5	16	100.0
TOTAL	495	77.7	116	18.2	26	4.1	637	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	38	0	9	47
4-7	337	15	77	429
8-11	78	5	21	104
12-15	33	4	6	43
16-19	7	0	3	10
20-23	2	1	0	3
TOTAL	495	25	116	636

C = .1503

$\chi^2 = 14.6407$

.10 < P < .20 (Not Significant)

Table 20. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think that the majority of sermons which you have heard tend to be vague and fail to come to grips with the problems facing people in modern society?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	9	30.0	17	56.7	4	13.3	30	100.0
Jewish	3	60.0	0	0.0	2	40.0	5	100.0
Protestant	254	40.0	299	47.1	82	12.9	635	100.0
Non-Members	5	50.0	1	10.0	4	40.0	10	100.0
Others	10	62.5	4	25.0	2	12.5	16	100.0
TOTAL	281	40.4	321	46.1	94	13.5	696	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	5	6	38	49
4-7	164	56	252	472
8-11	68	20	25	113
12-15	30	10	5	45
16-19	11	1	1	13
20-23	3	0	0	3
TOTAL	281	93	321	695

$C = .3477$

$\chi^2 = 85.207$

$P < .001$  (Highly Significant)

Table 21. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think that the majority of sermons which you have heard tend to be vague and fail to come to grips with the problems facing people in modern society?

Statements	Number of Times Given
Sermons are trite, not thought provoking; irrelevant	17
Some are good, some not	13
Sermons are not practical, fail to come to grips with problems	10
Sermons deal with problems effectively, do away with vagueness	9
Sermons today deal less with scripture and more on its application	9
There is a tendency to avoid controversial issues (through fear of congregation)	8
I get something out of every sermon	6
Sermons are weak	4
Ministers can't keep up with modern problems due to lack of training in scientific fields	4
Sermons are over the heads of the congregation	3
Too much emphasis on money	2
Sermons are too long, undo the good they might do otherwise	1
Too much emphasis on petty sins, like dancing, etc., not enough on real moral training	1
TOTAL	87

Special Comments:

"Most modern preachers attempt to plan their sermons to aid in the problems of the members of their congregation."

"Most people are quick to say what is wrong but few have solutions to problems."

"I find something helpful in every sermon, provided the listener does his part."

"I have heard only a few sermons but the throat of Hell's fire and brimstone puts no fear in my soul."

"The majority of sermons are written for people with one foot in the grave and the other on a banana peeling."

Table 22. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think ministers, priests or rabbis have an obligation to help their people determine what is morally and ethically right or wrong in the complex questions now confronting the country--questions such as the struggles between capital and labor, conflicts between rural and urban interests (cheap food for consumers versus fair returns to farmers), relations between races, etc.?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	19	67.9	4	14.3	5	17.8	28	100.0
Jewish	1	20.0	4	80.0	0	0.0	5	100.0
Protestant	390	61.7	130	20.6	112	17.7	632	100.0
Non-Members	3	30.0	6	60.0	1	10.0	10	100.0
Others	6	37.4	5	31.3	5	31.3	16	100.0
TOTAL	419	60.6	149	21.6	123	17.8	691	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	29	14	6	49
4-7	306	77	87	470
8-11	56	19	36	111
12-15	21	10	14	45
16-19	6	3	3	12
20-23	1	0	2	3
TOTAL	419	123	148	690

$C = -.189$

$\chi^2 = 25.5576$

$P < .01$  (Very Significant)

Table 23. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think ministers and Church groups should steer clear of the moral-ethical questions involved in such problems as those referred to in the previous question?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	4	13.3	21	70.0	5	16.7	30	100.0
Jewish	2	40.0	3	60.0	0	0.0	5	100.0
Protestant	77	12.2	467	74.2	85	13.5	629	100.0
Non-Members	5	50.0	4	40.0	1	10.0	10	100.0
Others	6	37.4	5	31.3	5	31.3	16	100.0
TOTAL	94	13.6	500	72.5	96	13.9	690	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	4	12	34	50
4-7	51	58	358	467
8-11	18	20	75	113
12-15	12	4	27	43
16-19	6	2	5	13
20-23	2	0	1	3
TOTAL	93	96	500	689

C = .231       $\chi^2 = 38.839$        $P < .001$  (Highly Significant)

Table 24. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think ministers, priests or rabbis have an obligation to help their people determine what is morally and ethically right or wrong in the complex questions now confronting the country--questions such as the struggles between capital and labor, conflicts between rural and urban interests (cheap food for consumers versus fair returns to farmers), relations between races, etc.?

Statements	Number of Times Given
<u>Should Help:</u>	
✓ Ministers should help indirectly, show people the way and let them come to their own conclusions, should not sway opinions	45
It is the job of the minister to give such help	31
If he is capable, well-informed, unbiased or willing to study the problem	24
He should tackle any problem - controversial or not	12
Ministers are more capable than the average person, better informed	11
They should help but avoid controversy	10
Morals and ethics are everyone's responsibility	9
The Church can be of special value to community in this respect	6
✓ They should help because of their influence	5
✓ Christian attitude would bring more permanent settlement of such problems than the political approach	3
They should help but only outside the pulpit	1
Corrupt politicians can't help; someone should	1
Any community leader should help	1
TOTAL	159

Should Not Help:

✓ They should keep out of politics and stick to religion	26
Ministers aren't capable or well enough trained in this line	9
This is out of the Church's field or province	8
They should let brains of the country decide such things (except for race relations - 2)	7
✓ Keep Church and state separate	4
They should keep out unless asked to help	4
They may help, but are not obligated to	3
Minister is too apt to be prejudiced	3



Table 24. (continued)

They should deal with things where they have direct influence	3
They should not help because people follow too blindly	2
He should not use pulpit to influence his people	2
Minister has too much else to do to become expert in this area	1
Such help might cause ill-feeling	1
Such things should be left to capable statesmen	1
They should deal with personal problems only	1
TOTAL	75
<u>Miscellaneous:</u>	
Ministers should be unbiased, show all sides to such questions, not be dogmatic	21
They should apply Bible teachings to world problems and other current problems	7
Only in certain cases (such as dealing with uneducated, poor people)	5
They should guide only morally and ethically	4
Ministers often do steer clear of these things	2
Ministers give same sermons year in and year out	1
Ministers should teach basic fundamentals only	1
TOTAL	41
GRAND TOTAL	275

Special Comments:

"I've been fortunate in being in presence of far-sighted ministers most of my life."

"If he is interested and can add moral-ethical questions to his knowledge, he will make a better minister."

"Ministers should teach people fundamentals of Christian living and the Bible and people could solve their own problems."

"Religion is a belief in the supernatural and should be confined to such."

"This isn't the realm where Church is most needed. If the Christian doctrine were instilled in everyone, no need for such help would exist."

"My chief complaint about the Protestant Church is that it ignores contemporary problems."

Table 24. (continued)

"I do not believe the Church should attempt to solve the problems of the world. Give the individual a code of ethics which will enable him to solve his own problems."

"Religion is not for Sunday only, but for every day in the week, thus duty of ministers is to help people with any problem at any time."

"Religion has to be applied to show its usefulness. Steering clear of present questions is not a good application."

Table 25. Distribution of Students in Answer to Question:

Do you think that the conditions of society today indicate a need for the Churches to give greater emphasis to the application of the spirit of love, tolerance, justice, service and human brotherhood in individual families and in their community relationships?

Answers	Number	Percent
Yes	664	95.4
No	15	2.2
Undecided	17	2.4
TOTAL	696	100.0

Catholics, Protestants and Jews represented more of a problem than marriage within the Protestant denominations is brought out in the comments in Table 28. Fifteen mentioned that in such cases, one of the couple should not change his religion and 20 felt that in precisely such cases, a change was desirable. There was a correlation in small degree between favorable attitudes and "No" answers on the first question, "Do you think persons of different faiths should marry?" but there was a negative correlation between "No" answers and favorable attitudes in the second question, "Do you think it advisable for one of the couple to change his religion?", indicating that those who were favorable to the Church were less likely to approve of changing religion in a mixed marriage.

The fact that such a large proportion of these students both favored inter-faith marriages and changes in religious affiliation after marriage indicates the possibilities of serious problems in the future. These problems are discussed in a recent magazine article, written by a professor of Human Relations<sup>1/</sup>, who points out that such marriages have more chance of ending in divorce and that even where divorce does not occur, unhappiness may result from religious differences. The author states, furthermore, that religious differences imply wider areas of conflict; differences in religious attitudes are fundamental differences; Church loyalties and family loyalties will usually clash; tensions with in-laws can become acute and the upbringing of children presents constant problems.

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<sup>1/</sup> Mace, David R., "The Truth about Mixed Marriages", Woman's Home Companion, July, 1951, pages 36, 43, 44.

He also says that in a democratic society where tolerance and free inter-mixing among all elements of the population should be encouraged, such untermingling tends to increase the number of mixed marriages.

Tables 26, 27 and 28 indicate clearly a need for religious education on the subject of inter-faith marriages, particularly concerning the implications of marriages between members of the Protestant and Catholic Churches, or between members of either of these groups with members of the Jewish faith. The Catholic Church has very strict regulations concerning the marriage of Catholic with non-Catholic, but 69 percent of the small Catholic group did not disapprove of inter-faith marriages and 48 percent of them favored a change in religion after marriage. The Protestant group responded to the first question in almost the same proportion as Catholics but 63 percent approved of a change in religion after marriage.

Tables 29 and 30 deal with the question, "Do you think children should accept the religion of their parents without question?" Eighty-nine percent of these students felt that children should not accept their parents' religion unquestioningly. The Catholic group showed a pattern of response entirely different from that of the Protestants. Fifty-two percent answered "No", 35 percent, "Yes" and the rest were undecided. In the Protestant group, 91 percent were opposed to the acceptance of parental religion without question. In the write-in statements, 111 students felt that children should make their own choice when mature or when they have had a chance to learn about faiths other than that of their parents. In the majority of statements, the impression is left that students believe religion should be a matter of real conviction.

Table 26. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think persons of different faiths should marry?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	20	69.0	5	17.2	4	13.8	29	100.0
Jewish	2	40.0	2	40.0	1	20.0	5	100.0
Protestant	406	64.1	113	17.9	114	18.0	633	100.0
Non-Members	9	90.0	1	10.0	0	0.0	10	100.0
Others	10	56.8	2	11.8	5	29.4	17	100.0
TOTAL	447	64.4	123	17.7	124	17.9	694	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	22	12	17	51
4-7	297	85	89	471
8-11	86	15	14	115
12-15	30	10	1	41
16-19	9	2	2	13
20-23	3	0	0	3
TOTAL	447	123	124	694

$\chi^2 = .1903$

$\chi^2 = 25.990$

$P < .01$  (Very Significant)

Table 27. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think it advisable for one of the couple to change his religion in a mixed marriage?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	14	48.3	7	24.1	8	27.6	29	100.0
Jewish	3	60.0	0	0.0	2	40.0	5	100.0
Protestants	386	62.7	127	20.6	103	16.7	616	100.0
Non-Members	3	33.3	4	44.4	2	22.2	9	100.0
Others	9	56.3	3	18.7	4	25.0	16	100.0
TOTAL	415	61.5	141	20.9	119	17.6	675	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	33	7	8	48
4-7	307	71	81	459
8-11	49	27	33	109
12-15	21	11	13	45
16-19	4	2	5	11
20-23	1	1	1	3
TOTAL	415	119	141	675

$\chi^2 = .2023$

$\chi^2 = 28.708$

$P < .01$  (Very Significant)

Table 28. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think it advisable for one of the couple to change his religion in a mixed marriage?

Statements	Number of Times Given
Parents should be of same religion as it makes for more harmony in the home	102
Changes of religion depend entirely on the couple involved	74
Change of religion should be made if it is the result of real conviction	62
Change should be made as specific Church makes no difference in worshipping God	30
Change should be made only for radical differences in religion, such as Catholic-Jewish-Protestant	20
Mixed marriages can be successful with love and understanding	20
Change of religion should not be made, as new religion will never be satisfactory	15
In Catholic-Protestant Jewish intermarriage, religion should not be changed	15
The problem should be faced and definite understanding reached before marriage	13
One should change as it improves mutual understanding in marriage if of the same religion	13
The same religion avoids problems and enables couples to give better support to Church work through combined efforts	13
If one of the couple feels strongly about his religion, attend that Church	12
Should change if it is the only solution	8
Should attend each other's Church	8
Both should change and start in a new Church together	7
Should change in order to attend Church together	3
Church should stay clear of private affairs like inter-faith marriages	1
TOTAL	416

Special Comments:

"Religion is secondary if you are in love."

"It is a weak marriage that places success on religion alone."

"Marriage should be a unity of thought, religion and action."

"You should not change or marry a Catholic as you will only breed for the propagation of Catholic religion and then the Catholic religion will conquer the earth."



Table 29. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think children should accept the religion of their parents without question?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	10	34.5	15	51.7	4	13.8	29	100.0
Jewish	0	0.0	5	100.0	0	0.0	5	100.0
Protestant	39	6.1	578	90.5	22	3.4	839	100.0
Non-Members	0	0.0	10	100.0	0	0.0	10	100.0
Others	0	0.0	16	100.0	0	0.0	16	100.0
TOTAL	49	7.0	624	89.3	26	3.7	699	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	4	2	45	51
4-7	34	19	421	474
8-11	5	3	106	114
12-15	4	2	38	44
16-19	2	0	11	13
20-23	0	0	3	3
TOTAL	49	26	624	699
<hr/>				
$G = .0787$	$\chi^2 = 4.3827$	$.90\chi P < .95$ (Not Significant)		

Table 30. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think children should accept the religion of their parents without question?

Statements	Number of Times Given
Children should make own choice when mature or when they have had a chance to learn about other faiths than parents'	111
Children should be left free to make their own choice	108
Children should be raised in a Church and guided by parents but free to make a change	26
Blind acceptance leads to later doubts, lack of conviction, etc.	19
It is easy and natural to accept parents' religion when children begin Church attendance at an early age	12
If religion is good enough for intelligent parents, then it may be successfully understood by children	7
Children seldom get a chance to know other religions	6
Children should not accept parents' religion blindly but usually do	5
Depends on the religion of the parents	3
TOTAL	297

Special Comments:

"Blind acceptance of anything sooner or later results in doubt."

"I had many questions in my childhood and still have many."

"Religion isn't an exact science. At best it is a toss-up. The child gets his moral training from birth to 6 years of age. In any choice of religion after a certain age, the child judges either by the influence of his parents or by his acquired habits."

"Non-questioned acceptance is either indifference, ancestor worship or coercion."

"The practice of accepting is one of the greatest evils of religion today. I do not agree with the Catholic practice regarding this."

Questions Dealing with Religious Education and Organizations

Fifty-three percent of the students thought that their Churches had effective religious educational programs. In the small group of Catholics represented, 45 percent felt that their Sunday Schools were effective. It must be remembered in this connection, however, that Catholic Sunday Schools are organized differently from Protestant Sunday Schools and serve a different function. They serve the purpose of instructing Catholic children not attending Catholic schools during the pre-Confirmation period. There are adult organizations and study groups, but they are not directly comparable to the Protestant Sunday Schools. Fifty-five percent of the Protestants answering the question were satisfied with their Sunday Schools but 30 percent were not. Thirty five percent of the 29 Catholics were undecided on the question and 15 percent of the Protestants were undecided. Table 33 lists the write-in comments made on this question. There were 161 statements given, the majority commenting on the lack of trained teachers, poor programs and lack of proper emphasis. Most of the comments were critical of the Sunday Schools but only 23 percent of those who answered the question made such comments.

Table 32 gives an analysis of answers to the question, "Are you familiar with the beliefs of your denomination which distinguish it from other denominations?" Sixty-four percent of the Protestant group and 86 percent of the small Catholic group answered "Yes". There was a negative correlation of .198 between "No" answers and favorable scores, indicating a very slight tendency for those who professed familiarity with the distinctive beliefs of their denomination to be in the favorable group.

Seventy-four percent of all students in Table 34 who answered the question claimed a fair knowledge of the basic teachings of the Bible, although there was no provision in this study to test the validity of their answers. This answer is especially interesting as a relatively large proportion of the entire group studied did answer this question and also there was a slight negative correlation between "No" answers and favorable attitudes revealed by the scores. In Table 35, three aspects of the activities of young people's societies are analyzed. Sixty-two percent of those answering this question felt that young people's societies did offer sufficient opportunity for discussion of problems of interest to young people. A somewhat smaller number of students answered the second and third part of this question but of those who answered, 72 percent felt that the societies offered sufficient opportunity for self expression and recreation.

The correlations indicate that there was a negative relationship between "No" answers and favorable scores in all three parts of Table 35 and likewise the value of  $X^2$  was highly significant. Only 96 students wrote in comments on this question. Their criticisms were directed at leadership and programs, for the most part. Eleven students felt that such societies did not offer enough recreational opportunities while nine students felt that too much recreation was offered.

On the whole, the students were less favorable toward Sunday Schools than they were toward young people's societies, but it must be kept in mind that fewer commented on the latter. Those who wrote in comments on all questions dealing with religious education and programs were for the most part critical of them. In spite of the fact that 30 percent

of the group thought Sunday Schools were ineffective, only 24 percent of the students thought that they themselves were not familiar with the distinctive beliefs of their denominations and only 20 percent felt that they did not have a fair knowledge of the Bible. This indicates that as far as many students were concerned, they felt that the programs were effective in these aspects of their own religious training.

Table 31. Distribution of Students by Denominational Preference in Answer to Question:

Do you think that the Sunday Schools of the Churches with which you are familiar have effective religious education programs?

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	13	44.8	6	20.7	10	34.5	29	100.0
Jewish	2	40.0	2	40.0	1	20.0	5	100.0
Protestant	348	54.8	190	29.9	97	15.3	635	100.0
Non-Members	2	20.0	6	60.0	2	20.0	10	100.0
Others	4	23.5	8	47.1	5	29.4	17	100.0
TOTAL	369	53.0	212	30.5	115	16.5	696	100.0

Table 32. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Are you familiar with the beliefs of your denomination which distinguish it from other denominations?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	25	86.2	4	13.8	0	0.0	29	100.0
Jewish	5	100.0	0	0.0	0	0.0	5	100.0
Protestants	426	66.7	153	23.9	60	9.4	639	100.0
Non-Members	5	55.6	2	22.2	2	22.2	9	100.0
Others	7	43.8	8	50.0	1	6.2	16	100.0
TOTAL	468	67.1	167	23.9	63	9.0	698	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	39	4	7	50
4-7	332	41	101	474
8-11	66	15	33	114
12-15	20	2	21	43
16-19	8	0	5	13
20-23	3	0	0	3
TOTAL	468	62	167	697

$C = -.198$

$\chi^2 = 28.438$

$P < .01$  (Very Significant)

Table 33. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think that the Sunday Schools of the Churches with which you are familiar have effective religious education programs?

Statements	Number of Times Given
They need better educated teachers in religious education; there is lack of good leadership	32
There is room for improvement	24
Their programs are slanted for younger age groups - need more emphasis on adolescent and adult groups	17
Some are good, some are bad	16
Not enough Bible teaching or emphasis on the Commandments	12
Programs are not stimulating	12
Programs are not well integrated	10
Should teach more about the specific doctrines of the Church	6
Sunday Schools lack proper facilities (like audio-visual aids)	4
Not enough group participation	4
There is too much emphasis on recreation	4
Catholics have better programs (mentioned by two Protestants)	3
They are more efficient than the Churches	3
They help make the Bible understandable	3
Should teach religion and not denominationalism	2
Teaching is not practical	2
They are overorganized	2
Parents don't take enough interest	2
They are improving all the time	1
Conditions are too sad to be discussed in two lines on questionnaire	1
There is not enough emphasis on recreation	1
TOTAL	161

Special Comments:

"Sunday Schools are futile for children under ten years of age."

"They teach children when they are most easily influenced. A good social worker or psychologist could have the same effect on their minds."

"Bible school in the summertime is a convenient place to deposit children while the parent shops."

"The reason for ineffectiveness is that they tend to teach blind faith. After one gets old enough to recognize this deceit, the training fails."

Table 34. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think you have a fair knowledge of the basic teachings of the Bible?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	24	88.9	3	11.1	0	0.0	27	100.0
Jewish	0	0.0	4	80.0	1	20.0	5	100.0
Protestant	477	74.4	121	18.9	43	6.7	641	100.0
Non-Members	6	60.0	3	20.0	1	10.0	10	100.0
Others	7	46.7	8	53.3	0	0.0	15	100.0
TOTAL	514	73.7	139	19.9	45	6.4	698	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	40	3	7	50
4-7	362	34	78	474
8-11	71	4	39	114
12-15	30	2	12	44
16-19	8	2	3	13
20-23	3	0	0	3
TOTAL	514	45	139	698

C = -.188

$\chi^2 = 25.568$

P < .01 (Very Significant)



Table 35. Distribution of Students by Denominational Preference and Scores in Answer to Question:

Do you think that the young people's societies of the Churches with which you have been familiar are effective in the following areas:

1. In offering opportunity for discussion of current problems of interest to youth?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	14	53.8	7	26.9	5	19.3	26	100.0
Jewish	3	75.0	1	25.0	0	0.0	4	100.0
Protestant	391	64.1	166	27.2	53	8.7	610	100.0
Non-Members	4	44.4	1	11.1	4	44.4	9	100.0
Others	10	38.5	14	53.8	2	7.7	26	100.0
TOTAL	422	62.5	189	28.0	64	9.5	675	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	42	2	6	56
4-7	314	36	109	459
8-11	54	11	43	108
12-15	8	12	22	42
16-19	4	1	7	12
20-23	0	1	2	3
TOTAL	422	63	189	674

$C = -.314$

$X^2 = 73.715$

$P < .001$  (Highly Significant)

Table 35. (continued)

2. In giving young people a chance for self-expression?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	11	45.8	7	29.2	6	25.0	24	100.0
Jewish	3	75.0	1	25.0	0	0.0	4	100.0
Protestant	450	74.9	99	16.5	52	8.6	601	100.0
Non-Members	3	37.5	1	12.3	4	50.0	8	100.0
Others	6	40.0	6	40.0	3	20.0	15	100.0
TOTAL	473	72.5	114	17.5	65	10.0	652	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	45	2	2	49
4-7	347	36	60	443
8-11	63	12	28	103
12-15	13	12	16	41
16-19	5	1	6	12
20-23	0	1	2	3
TOTAL	473	64	114	651

C = -.3253

$\chi^2 = 103.314$

P < .001 (Highly Significant)

Table 35. (continued)

3. In offering recreational opportunities?

A. Distribution by Denominational Preference and Answers

Denominational Preference	Yes		No		Undecided		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Catholic	16	66.7	3	12.5	5	20.8	24	100.0
Jewish	3	75.0	1	25.0	0	0.0	4	100.0
Protestants	429	72.8	127	21.6	33	5.6	589	100.0
Non-Members	3	37.5	2	25.0	3	37.5	8	100.0
Others	18	69.2	7	26.9	1	3.9	26	100.0
TOTAL	471	72.1	140	21.5	42	6.4	653	100.0

B. Distribution by Scores

Scores	Yes	Undecided	No	Total
0-3	39	2	8	49
4-7	336	24	79	439
8-11	72	5	28	105
12-15	13	8	21	42
16-19	8	2	2	12
20-23	1	0	2	3
TOTAL	469	41	140	650

C = -.267

$\chi^2 = 49.894$

P < .001 (Highly Significant)

Table 36. Statements of Students Ranked by Number of Times Repeated in Commenting on Question:

Do you think that the young people's societies of the Churches with which you have been familiar are effective:

1. In offering opportunity for discussion of current problems of interest to youth?
2. In giving young people a chance for self-expression?
3. In offering recreational opportunities?

Statements	Number of Times Given
Poor leadership	15
Not enough recreation	11
Run too much by older, conservative groups	10
Too much recreation	9
They are the most helpful of the Church functions	8
Young people's problems are not discussed adequately or frankly	8
They have departed too much from basic religious training	8
There is not enough group discussion or group fellow- ship	7
Young people are just not interested	6
Some are good, some are bad	6
Young people should be left alone to find their own interests	5
Young people don't contribute enough effort	2
Programs are not interesting or adequate	1
TOTAL	96

Special Comments:

"You hesitate to ask questions of student teachers because you feel that they are faced with problems and questions and don't know the answers."

"These societies are becoming merely meeting places to make dates."

"My recreational habits were too set in other ways before becoming acquainted with young people's societies."

"When ever problems--sex for instance--are discussed, the discussion is so modest as to be totally useless."

## PART IV

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Summary

The purpose of this investigation was to analyze attitudes toward the Church as revealed by an attitude scale and to analyze answers to some Church-related questions. Major findings from the statistical data presented in the preceding sections are listed below.

1. Results obtained from the attitude scale indicated that the majority of students were in the categories favorable to the Church.

Seven percent of the group were in the highly favorable category.

Sixty-eight percent were in the favorable category.

Sixteen percent were favorable with reservations.

Nine percent indicated varying degrees of antagonism toward the Church.

2. Significant findings from the Church-related questions were:

Seventy-eight percent of the group indicated that they believed that most young people today are confused about their religious beliefs.

The 706 students gave 903 separate comments in answer to the question regarding the reason for lack of interest in the Church on the part of young people today, naming such factors as competition for their time by other activities, improper religious training and failure on the part of parents or Church.

Sixty-one percent felt that the minister should furnish moral-ethical guidance in dealing with the complex questions facing people today.

Sixty-four percent did not disapprove of inter-faith marriages.

Eighty-nine percent felt that children should not accept their parents' religion without question.

Fifty-three percent felt that religious education in the Sunday Schools was effective.

Sixty-seven percent claimed that they were familiar with the beliefs of their denomination which distinguished it from other denominations.

Seventy-four percent claimed to have a fair knowledge of the basic teachings of the Bible.

3. In Part II, the coefficients of correlation indicated varying degrees of relationship between the several background factors and the scores on the attitude scale. Results of these correlations and of the  $X^2$  tests of significance<sup>1/</sup> are given below.

An R of more than .3 was obtained when scores were related to the following factors:

Students' membership status in the Church ( $X^2$  significant at .001 level)

Income ( $X^2$  not significant)

The value of R was more than .2 when scores were related to:

Service in the armed forces ( $X^2$  significant at .001 level)

Sex ( $X^2$  significant at .01 level)

Church membership status of the parents ( $X^2$  significant at .001 level)

An R of more than .1 was obtained when scores were correlated with:

Area of military service ( $X^2$  not significant)

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<sup>1/</sup> A  $X^2$  value significant at, for example, the .05 level indicates that the probability of getting the observed correlation when no true correlation exists is less than five chances in a hundred.

Age ( $X^2$  significant at .05 level)

Place of residence ( $X^2$  not significant)

Race ( $X^2$  not significant)

4. In Part III, the coefficient of contingency also indicated varying degrees of relationship between scores on the attitude scale and answers to the Church-related questions. Coefficients of contingency and results of the  $X^2$  tests were as follows:

A C of more than .3 was obtained when scores were related to answers to the questions:

Do you think that the majority of sermons which you have heard tend to be vague and fail to come to grips with the problems facing people in modern society? ( $X^2$  significant at .001 level)

Do you think young people's societies with which you are familiar offer enough opportunity for discussion of problems of interest to young people? ( $X^2$  significant at .001 level)

Do you think young people's societies with which you are familiar offer enough opportunity for self-expression? ( $X^2$  significant at .001 level)

The value of C was more than .2 when scores were related to answers to the questions:

Do you think that one of a couple in a mixed marriage should change his religion? ( $X^2$  significant at .01 level)

Do young people's societies with which you are familiar give enough opportunity for recreation? ( $X^2$  significant at .001 level)

Do you think ministers should steer clear of (controversial) questions? ( $X^2$  significant at .001 level)

A C of more than .1 was obtained when scores were analyzed in relation to answers to the questions:

Do you think persons of different faiths should marry? ( $X^2$  significant at .01 level)

Do you think Churches should work for just relationships between members of different racial and religious groups? ( $X^2$  not significant)

Do you think ministers, priests or rabbis have an obligation to help their people determine what is morally and ethically right or wrong in the complex questions now confronting the country--questions such as the struggles between capital and labor, conflicts between rural and urban interests (cheap food for consumers versus fair returns to farmers), relations between races, etc.? ( $X^2$  significant at .01)

Are you familiar with the beliefs of your denomination which distinguish it from other denominations? ( $X^2$  significant at .01 level)

Do you think you have a fair knowledge of the basic teachings of the Bible ( $X^2$  significant at .01 level)

A C of less than .1 was obtained when scores were related to the question:

Do you think children should accept the religion of their parents without question? ( $X^2$  not significant)

### Conclusions

In evaluating the material obtained in this study it should be emphasized that statistical analysis in the field of attitudinal research is not as precise as would be desirable. However, certain conclusions as to possible tendencies are warranted.

1. The major conclusion to be drawn from this study is that the attitudes of the majority of the college students surveyed are favorable toward the Church as a social institution. This is borne out both by the scores on the attitude scale and by the fact that a large percentage of the group indicated that they feel an increasing dependence on the Church in the present period of world tension.

2. Results of the data imply the existence of a general opinion that the areas of Church responsibility should be broad. A large percentage of the group indicated that they thought Churches should work for just relationships among persons of different religious and racial groups and



that they thought ministers and Church groups should furnish moral and ethical guidance in the complex questions facing society today.

3. One of the most serious implications of the study is that the majority of this group felt that most young people today are confused about their religious beliefs.

4. The essay question, "What reason or reasons would you give for the lack of interest in the Church which frequently exists among young people today?" brought the largest number of responses. Most of the young people blamed the distractions of modern life or parental example. Very few blamed science, education or scientific training, indicating that this particular group of college students places the responsibility for religious indifference on influences in the cultural environment aside from intellectual conflicts.

5. It appears from the material analyzed that sermons are liked less than other phases of the Church program. The majority of students were not critical of the various phases of Church activities about which they were questioned but the critical minority was largest in respect to sermons.

6. Among these young people, strong denominationalism is apparently not characteristic. This tendency to be "broad minded" or "democratic" about Church affiliations is indicated by the following:

The tendency to accept and approve of inter-faith marriages

The willingness to allow children to choose their own affiliations when mature

The approval of the Church's responsibility in improving relationships among persons of different religious groups

7. Although the group of Catholic students is not large, the data for them indicates that patterns of response tend to differ from those of Protestants. In studies where Catholics represent a sizeable proportion of the population, there seems to be enough evidence to justify analyzing data separately for members of the major religious divisions.

8. In the question of inter-faith marriages and in the question of bringing up children in the Church, the group showed the influence of intermingling in an environment where denominationalism is not strong. On these questions, the pattern of response was different for Catholic students but it did not conform to Catholic teachings, since a majority of the few Catholic students represented approved of inter-faith marriages and disapproved of the acceptance of parental religion without question.

9. Indirect questions, such as the one regarding reasons for lack of interest in the Church, brought more response than direct questions. This indicates that comparison between direct and indirect questions might be desirable in questionnaires of this sort, especially when dealing with subjects as personal and controversial as Church questions.

10. The same sort of use of specific questions to check the use of abstract questions might also be desirable in view of the high percentage of students in this group who agreed with the abstract principles of brotherhood, justice, tolerance and others, and the somewhat lower percentage who, in specific instances, favored the taking of responsibility by the Church in matters such as inter-religious and inter-racial relationships.

11. The attitude scale is a convenient tool for statistical analysis, but this study indicates the possible error inherent in its uncritical

acceptance. The analysis of the Church attitude scale used in this study appears to indicate a climate of opinion or a generalized feeling about the Church which is not always consistent with specific attitudes toward its programs and activities or with willingness to be an active Church member.

### Recommendations

In view of the importance of the Church as a major influence in society, it appears that further investigation of some of the questions raised by this study would be valuable. The recommendations made are suggestive of some of the more interesting questions which might be analyzed more intensively.

1. Further study should be made of the confusion about religious beliefs which over three-fourths of these students claim exists in the minds of most young people today.
2. Further study should be made of the concept of the areas of Church responsibility in furnishing guidance in controversial issues.
3. The young people surveyed for this study have listed many comments concerning reasons for lack of interest in the Church on the part of young people today. The relative prevalence of such opinions should be further analyzed.
4. Some further research might be made into the various Church-related questions. Group discussions, interviews and essay techniques might be used to go deeper into some of these questions.

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APPENDIX

Room 301  
New Agricultural Hall  
V. P. I.

Dear Student:

Enclosed is a questionnaire dealing with some questions concerning the church and its programs in our society.

This questionnaire is being sent to you as part of a study being made by the V. P. I. Virginia Agricultural Experiment Station. It will also be distributed among students at other schools in the state. The purpose of the survey is to sample the prevailing attitudes of young adults in the field of religion in order that those working in this field in Virginia may, if needed, re-evaluate some of their programs and practices. The church leaders of the state are very much interested in this study.

I realize that questions dealing with religion are of a personal nature. I desire above all your frank and critical response. Therefore, the questionnaire may be returned anonymously. No record will be kept of individual student responses. Results will be tabulated for several hundred students as a group. An envelope is enclosed for your convenience which may be returned through the campus mail.

I hope very much that you will take the time to return this questionnaire. Whether the church as an institution has been a great help to you or whether you consider it a total loss or even if you are indifferent on the subject, your honest opinion will be of great help in this study.

Thanks for your cooperation.

Very truly yours,

*John F. Poulton*

(Mrs. John F. Poulton)  
Assistant Rural Sociologist



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A SCALE FOR MEASURING ATTITUDE TOWARD THE CHURCH

Part I.

Directions: The statements below represent various attitudes toward the church. You are asked to check only those statements which correspond to your own sentiments or feelings. Ignore the statements which do not express your own sentiments or feelings. Let your experience with churches determine your endorsements. Do not in any way alter any statements. The test cannot be properly scored if any word has been changed. If you have any comments make them in Part II.

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Check (✓) every statement with which you fully agree.

- \_\_\_\_\_ 1. I think the church is a divine institution, and it commands my highest loyalty and respect.
- \_\_\_\_\_ 2. I am neither for nor against the church, but I do not believe that church-going will do anyone any harm.
- \_\_\_\_\_ 3. I feel the good done by the church is not worth the money and energy spent on it.
- \_\_\_\_\_ 4. I regard the church as a monument to human ignorance.
- \_\_\_\_\_ 5. I believe that the church is losing ground as education advances.
- \_\_\_\_\_ 6. I feel the church is trying to adjust itself to a scientific world and deserves support.
- \_\_\_\_\_ 7. The teaching of the church is altogether too superficial to be of interest to me.
- \_\_\_\_\_ 8. I feel the church is the greatest agency for the uplift of the world.
- \_\_\_\_\_ 9. I think the church has a most important influence in the development of moral habits and attitudes.
- \_\_\_\_\_ 10. I believe that the church is necessary, but like all other human institutions it has its faults.
- \_\_\_\_\_ 11. I regard the church as a harmful institution, breeding narrow-mindedness, fanaticism, and intolerance.
- \_\_\_\_\_ 12. The church is too conservative for me, and so I stay away.
- \_\_\_\_\_ 13. I believe in the ideals of my church, but I am tired of its denominationalism.
- \_\_\_\_\_ 14. I believe that the church furnishes the stimulus for the best leadership of our country.
- \_\_\_\_\_ 15. I'm not much against the church, but when I cannot agree with its leaders I stay away.
- \_\_\_\_\_ 16. I regard the church as hopelessly allied with reactionary forces.

\_\_\_\_\_ 17. I believe that the church practices the Golden Rule fairly well and has a consequent good influence.

\_\_\_\_\_ 18. I am interested only to the extent of attending church occasionally.

\_\_\_\_\_ 19. I feel the church is ridiculous, for it cannot give examples of what it preaches.

\_\_\_\_\_ 20. Sometimes I feel the church is worth while, and sometimes I doubt it.

\_\_\_\_\_ 21. My church is the primary guiding influence in my life.

\_\_\_\_\_ 22. I like the spiritual uplift I get from the church, but I do not agree with its theology.

\_\_\_\_\_ 23. My attitude toward the church is one of neglect due to lack of interest.

\_\_\_\_\_ 24. I believe the church is bound hand and foot with monied interests and does not practice its ideals.

\_\_\_\_\_ 25. I am sympathetic toward the church, but I am not active in its work.

\_\_\_\_\_ 26. I regard the church as a parasite on society.

\_\_\_\_\_ 27. I know too little about any church to express an opinion.

\_\_\_\_\_ 28. I regard the church as the most important institution in the world outside of the home.

\_\_\_\_\_ 29. I am slightly prejudiced against the church and attend only on special occasions.

\_\_\_\_\_ 30. I do not think a man can be honest in his thinking and indorse what the church teaches.

\_\_\_\_\_ 31. There is much wrong in my church, but I feel it is so important that it is my duty to help improve it.

\_\_\_\_\_ 32. I feel that the church promotes a fine brotherly relationship between people and nations.

\_\_\_\_\_ 33. I think the church is unreservedly stupid and futile.

\_\_\_\_\_ 34. I feel that church attendance is a good index of the nation's morality.

\_\_\_\_\_ 35. I feel the church is petty, easily disturbed by matters of little importance.

\_\_\_\_\_ 36. In the church I find my best companions and express my best self.

\_\_\_\_\_ 37. I believe the church is non-scientific, depending for its influence upon fear of God and hell.

\_\_\_\_\_ 38. I am loyal to the church, but I believe its influence is on the decline.

\_\_\_\_\_ 39. It seems absurd to me for a thinking man to be interested in the church.

\_\_\_\_\_ 40. My attitude toward the church is best described as indifferent.

- \_\_\_\_\_ 41. I believe that anyone who will work in a modern church will appreciate its indispensable value.
- \_\_\_\_\_ 42. The church deals in platitudes and is afraid to follow the logic of truth.
- \_\_\_\_\_ 43. My attitude toward the church is passive, with a slight tendency to disfavor it.
- \_\_\_\_\_ 44. I have a casual interest in the church.
- \_\_\_\_\_ 45. I have nothing but contempt for the church. (Score \_\_\_\_\_.)

## Part II.

Indicate by a check (✓) in the proper column your attitude toward the questions raised in the questions which follow. Your comments on the questions would be greatly appreciated.

	Yes	No	Unde- cided
1. Do you think persons of different faiths should marry?.....			
2. Do you think it advisable for one of the couple to change his religion in a mixed marriage?.....			
Comment: _____			
3. Do you think children should accept the religion of their parents without question?.....			
Comment: _____			
4. Do you think you have a fair knowledge of the basic teachings of the Bible?.....			
Comment: _____			
5. Do you think the Sunday Schools of the churches with which you are familiar have effective religious educational programs?.....			
Comment: _____			
6. Do you think that the young people's societies of the churches with which you have been familiar are effective:			
a. In offering opportunity for discussion of current problems of interest to young people?.....			
b. In giving young people a chance for self-expression?.....			
c. In offering recreational opportunities?.....			
Comment: _____			
7. Are you familiar with the beliefs of your denomination which distinguish it from other denominations?.....			
Comment: _____			

	Yes	No	Unde- cided
8. Do you think that your community has too many churches in proportion to the number of people to support them?..... Comment: _____			
9. Do you think that in areas which do not have enough people or sufficient financial resources to properly support two or more churches; the weaker should consolidate or withdraw in favor of stronger churches?..... Comment: _____			
10. Are you familiar with the Virginia Council of Churches and its program?..... Comment: _____			
11. Do you think that churches should work for just relationships among a. Persons of different racial groups?..... b. Persons of different religious backgrounds?..... Comment: _____			
12. Do you think the majority of sermons which you have heard tend to be vague and fail to come to grips with the problems facing people in modern society?..... Comment: _____			
13. Do you think ministers (priests or rabbis) have an obligation to help their people determine what is morally and ethically right or wrong in the complex questions now confronting the country - questions such as the struggles between capital and labor, conflicts between rural and urban interest (cheap food for consumers versus fair returns to farmers); relations between races, etc.?..... Comment: _____			
14. Do you think ministers and church groups should steer clear of the moral-ethical questions involved in such problems as those referred to in the above question?..... Comment: _____			
15. Do you think that the conditions of society today indicate a need for the churches to give greater emphasis to the application of the spirit of love, tolerance, justice, service and human brotherhood in individual families and in their community relationships?..... Comment: _____			

## Part III.

Your reactions on the following questions would be much appreciated.

1. What would you give as the major reason or reasons for lack of interest in the church which frequently exists among young people and young adults today?

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2. Do you feel that the present world tension makes you depend more or less on the church for guidance?

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3. Do you feel that most young people today are confused about their religious beliefs?

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Personal Background

Sex: Male\_\_\_\_, Female\_\_\_\_. Married\_\_\_\_, Single\_\_\_\_. (Check one.) Age:\_\_\_\_.

Encircle number showing highest education attained: Grades - 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. College - 1, 2, 3, 4, 5. College curriculum:\_\_\_\_\_.

Have you been in the armed services?\_\_\_\_\_. Have you served overseas?\_\_\_\_\_.

Your denomination (or denominational preference):\_\_\_\_\_.

Church relation (yours): Active member\_\_\_\_, nominal member\_\_\_\_, none\_\_\_\_. (Check one.)

Father's Denomination:\_\_\_\_\_; active member\_\_\_\_, nominal member\_\_\_\_, none\_\_\_\_.

Mother's Denomination:\_\_\_\_\_; active member\_\_\_\_, nominal member\_\_\_\_, none\_\_\_\_.

Size of place where reared:

- \_\_\_\_ Open Country  
 \_\_\_\_ Less than 500  
 \_\_\_\_ Town of 2500 or less  
 \_\_\_\_ Town 2500 to 10,000  
 \_\_\_\_ Urban area over 10,000

(Check approximate population or your best estimate.)

Place where you were reared:\_\_\_\_\_.

Approximate annual cash income:

Parents

Yours

(If you maintain separate home.)

- |      |               |      |
|------|---------------|------|
| ____ | Under \$1,000 | ____ |
| ____ | \$1,000-1,999 | ____ |
| ____ | \$2,000-3,999 | ____ |
| ____ | \$4,000-5,999 | ____ |
| ____ | Over \$6,000  | ____ |

Check any religious organization of which you are now a member on the left side of the page and on the right side those of which you have been a member within the last five years. (Other than church membership.)

Present Membership

Belonged Within the Last 5 Years

- |      |                              |      |
|------|------------------------------|------|
| ____ | Y.M.C.A. or Y.W.C.A.         | ____ |
| ____ | Church Young Peoples Society | ____ |
| ____ | Sunday School                | ____ |
| ____ | Others:_____                 | ____ |
| ____ | _____                        | ____ |

In which of these organizations are you taking an active part at present?\_\_\_\_\_

Name (may be omitted if desired):\_\_\_\_\_

Score\_\_\_\_\_ (leave blank)

## VITA

I was born in Washington, D. C., December 29, 1914. My grammar school education was received at St. Paul's Academy and my high school training at the Academy of the Holy Cross from which I was graduated in 1931. I obtained a business certificate from the Mt. Pleasant School for Secretaries the following year and spent several years at various stenographic jobs.

I was married in July, 1937, to John F. Poulton, a structural engineer. Following my marriage I studied at Tulane University and Sophie Newcomb College in New Orleans, Louisiana, and then later at the Richmond Professional Institute in Richmond, Virginia. I received the Bachelor of Science Degree in Applied Social Science from R. P. I. in 1947. Since September 1948 I have been enrolled as a graduate student at the Virginia Polytechnic Institute and have been employed as a part-time instructor in Rural Sociology.

I have one child, John Wood Poulton, who was born January 7, 1946.

*Jane W. Poulton*