

FRIENDSHIP, INTERACTION, AND ACQUAINTANCE

PATTERNS AMONG CATHOLIC STUDENTS:

A TEST OF HEIDER'S

BALANCE THEORY

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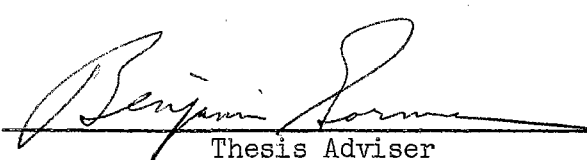
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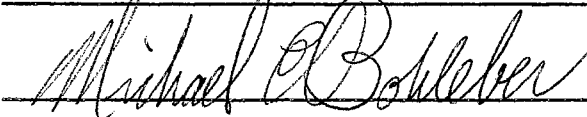
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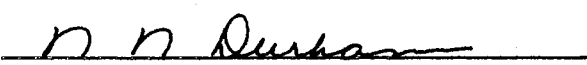
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## CHAPTER I

### INTRODUCTION AND REVIEW OF THE LITERATURE

In present day social psychology, several theories dealing with individual cognitive systems have been set forth. The two most commonly known are Festinger's cognitive dissonance theory<sup>1</sup> and Heider's balance theory.<sup>2</sup> An opportunity was presented to test the interpersonal relations aspects of one of these theories among Roman Catholic students at Oklahoma State University. Since balance theory is directed primarily toward interpersonal relations and since its propositions are stated more explicitly than those of dissonance theory, it was chosen to be tested. This thesis deals specifically with friendship and interaction patterns as they relate to each other and as they relate to denominational similarity and similarity of religious behavior among pairs of acquaintances.

Balance theory deals with triadic cognitive systems, i.e., systems consisting of three perceived entities and three perceived relationships between them. The perceived entities are the

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<sup>1</sup>Leon Festinger, A Theory of Cognitive Dissonance, (Evanston, Illinois, 1957).

<sup>2</sup>Fritz Heider, The Psychology of Interpersonal Relations, (New York, 1958).

person himself, another person and some object which may be either social or nonsocial. The relationships between the entities are dichotomized by Heider and are said to have either positive or negative valences. For instance, a person either likes or dislikes another; his attitude toward object X is either positive or negative; he perceives the other's attitude toward object X as being either positive or negative.

The system is said to be balanced if the valences of all three relationships are positive or if any two are negative. Imbalance occurs when there is any other combination of valences. For example, if person A likes person B but dislikes object X, the cognitive system is balanced if A perceives that B also dislikes object X. On the other hand, if B likes X, then the system is imbalanced. In other words, if A perceives that B's relationship to X is similar to his own, the system of cognitions is balanced; if A perceives that B's relationship to X is dissimilar to his own, the system is imbalanced.

Heider's propositions concerning interpersonal relations are derived from the primary proposition of the theory which is that the cognitive system tends to become and remain balanced. Imbalance is thus a motivating force. Two propositions concerning interpersonal relations that are relevant to this thesis are liberally rephrased here:

- 1) If a person is similar to another, then he will like the other person, and vice versa.

- 2) If a person interacts frequently with another, then he will like the other, and vice versa.<sup>3</sup>

A third proposition which is important to this study can be derived logically from the preceding two (although Heider does not state it):

- 3) If a person interacts frequently with another, he will become similar to the other, and vice versa.

Certain assumptions upon which balance theory rests need to be stated as well. Some degree of knowledge of the other person is assumed. If similarity is to precede liking, then the individual must have some knowledge of this similarity; he must be acquainted with the person to whom he is similar. The propositions also assume that other relevant factors remain equal and constant. The triadic cognitive system is to be considered in isolation from other cognitive systems.

There has been a relative paucity of research concerned directly with balance theory, although several studies do have implications for Heider's theory.

Theodore Newcomb has conducted perhaps more research centered around balance theory than any other social scientist. In his study of mutual attraction among a group of spatially proximate students, Newcomb presents data supportive of balance theory, especially proposition (1) above.<sup>4</sup> By measuring the opinions and attitudes of

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<sup>3</sup>ibid., pp. 184-189. Also see George Casper Homans, The Human Group, (New York, 1950), p. 112.

<sup>4</sup>Theodore M. Newcomb, The Acquaintance Process, (New York; 1961), page 65.

the students on several issues before they became acquainted with each other and by administering sociometric-like tests weekly for several months, Newcomb finds that if a pair of students agree on a high proportion of issues before becoming acquainted, then they will like each other after a period of acquaintance. For the first few weeks after meeting, however, chance relationships obtain between pre-acquaintance agreement and mutual attraction. Newcomb's interpretation of this finding is that changes in mutual attraction follow the discovery of agreement on issues which are considered important by both members of the pair.

Lazarsfeld and Merton,<sup>5</sup> in a study of friendship and racial attitudes in two communities, find that persons holding strong racial attitudes (either liberal or conservative) tend to select as closest friends those whose attitudes are in agreement with their own. However, there is no such selection process for those who are ambivalent about race. In connection with religion, Lazarsfeld and Merton note that although in one of the two communities there is relatively little selectivity of friends in terms of religious affiliation, there is a relatively high degree of selectivity in the other community.

The findings of other researchers in respect to the question of an interdenominational friendship selection process are also

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<sup>5</sup>Paul F. Lazarsfeld and Robert K. Merton, "Friendship as a Social Process: A Substantive and Methodological Analysis," Freedom and Control in Modern Society, ed. Monroe Berger, Theodore Abel and Charles H. Page, (New York, 1964), pp. 21-28.



discrepant. Obenhaus presents data relevant to this question.<sup>6</sup> Although he does not statistically analyze his data he seems impressed by the fact that many friendships are interdenominational, rather than intradenominational.

Goodnow and Tagiuri<sup>7</sup> report the opposite finding in an investigation of friendship patterns among Protestant, Jewish, and Roman Catholic students in a boys' preparatory school. They find that persons in all three categories choose greater proportions of persons in their own denominations than one would expect by chance.

The outstanding implication of the review of the literature comes from Newcomb's interpretation that increases in mutual attraction follow the discovery of agreement on issues that are considered important by both members of the pair. Although Newcomb does not deal specifically with religious issues in his study, his interpretation is of considerable relevance to the present research because religion is more important to some people than it is to others. One person's religious beliefs may be an essential part of his self concept, influencing his attitudes and behavior in other spheres and his relations with other people, while another person is relatively unconstrained by the same set of substantive beliefs. Therefore, the variable of religious importance must be taken into account in the present study. Lazarsfeld and Merton's finding that friendship selection processes in terms of racial attitudes occur only among

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<sup>6</sup>Victor Obenhaus, The Church and Faith in Mid-America, (Philadelphia, 1963), p. 64.

<sup>7</sup>R. E. Goodnow and R. Tagiuri, "Religious Ethnocentrism and Its Recognition Among Adolescent Boys," Journal of Abnormal and Social Psychology, XLVII, (1952), pp. 316-320.

those with strong attitudes underscores Newcomb's discussion of importance. Ambivalent attitudes are most likely attitudes that are not important to the individual.

It is possible that the discrepancies in research findings about friendship and denominational affiliation are due to other variables, such as the importance of religion to the individual, which are not accounted for in the above analysis. Neither Goodnow and Tagiuri, not Obenhaus nor Lazarsfeld and Merton employ both religious importance and denominational similarity as variables in their analyses. In view of these discrepancies in the findings concerning selection processes, the variable religious importance seems necessary in the present study.

## CHAPTER II

### DEFINITIONS AND HYPOTHESES

Relationships among six variables are investigated in this thesis--1) liking, 2) frequency of interaction, and 3) religious importance, and three types of similarity; 4) denominational similarity, 5) similarity in frequency of church attendance and 6) similarity in frequency of student religious center visits.

The variable liking is used here to indicate an attitude held by one individual toward another with whom he is acquainted. For present purposes, liking is considered to range along a continuum from neutral to a high positive valence. The negative aspect, disliking, is disregarded.

Frequency of interaction is a behavioral counterpart of liking. The term is used here to mean how often two individuals interact face to face. The extent to which liking and frequency of interaction are correlated is an indication of the matching (or mismatching) of attitude and behavior. Of course, individuals may interact due to reasons other than mutual liking. They may find themselves unwittingly thrust into the same social situation. On the other hand, various commitments and influences may prevent the pair from interacting even though they want to do so; thus, a perfect correlation between the two variables can hardly be expected.

The three variables of similarity are similarity in frequency of church attendance, similarity in frequency of student religious center visits and denominational similarity. The first two variables are quantitative and continuous while the last is qualitative and discrete. While the first two are behavioral variables, they may be thought of as indicators of attitudes toward religion, and it is likely that these attitudes are equal to or greater than the behavior in their relevance to friendship and interaction patterns.

These behavioral variables have been chosen as alternatives to attitudinal variables because they are more observable. Although balance theory pertains only to perceived similarity or dissimilarity of a person and his acquaintance, by using the behavioral similarity variables, the measurement is likely to measure accurately, not only the individual's cognitions, but also the actual behavior patterns of his acquaintance.

Religious importance, unlike the above variable, does not refer to a relationship between two individuals. It is an aspect of a person's religious ideology. As defined by Putney and Middleton,<sup>8</sup> religious importance is the degree to which one's religious beliefs are essential and central to his self concept, regardless of what those beliefs are. Empirically, Putney and Middleton find a rather high correlation between religious importance and religious orthodoxy, but the correlation is lower among Catholics than among other denominations. Religious importance is used here as a control.

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<sup>8</sup>Snell Putney and Russell Middleton, "Dimensions and Correlates of Religious Ideologies," Social Forces, XXXIX (1961), pp. 286.

The hypotheses of this study are based on balance theory but are modified by considerations discussed in the review of the literature and by the demands of research techniques. With religious importance controlled, each of the three variables of similarity is related first to liking and secondly to frequency of interaction, yielding six pairs of hypotheses. There is additionally one hypothesis relating liking to frequency of interaction. The hypotheses are as follows.

- 1a) Liking increases as similarity in frequency of church attendance increases, when religion is important to the individual.
- 1b) Liking bears no systematic relationship to similarity in frequency of church attendance, when religion is not important to the individual.
- 2a) Liking increases as similarity in frequency of religious student center visits increases, when religion is important to the individual.
- 2b) Liking bears no systematic relationship to similarity in frequency of religious student center visits, when religion is not important to the individual.
- 3a) Liking of persons with the same religious preference is higher than for those of other religious preferences, when religion is important to the individual.
- 3b) Liking bears no systematic relationship to similarity of religious preference, when religion is not important to the individual.
- 4a) Frequency of interaction increases as similarity in frequency of church attendance increases, when religion is important to the individual.
- 4b) Frequency of interaction bears no systematic relationship to similarity in frequency of church attendance, when religion is not important to the individual.
- 5a) Frequency of interaction increases as similarity in frequency of religious student center visit increases, when religion is important to the individual.
- 5b) Frequency of interaction bears no systematic relationship to similarity in frequency of religious student center visits, when religion is not important to the individual.

6a) Frequency of interaction is higher with those of the same religious preference than with those of other religious preferences, when religion is important to the individual.

6b) Frequency of interaction bears no systematic relationship to similarity of religious preference, when religion is not important to the individual.

7) Liking increases as the frequency of interaction increases.

The relationship of the hypotheses to states of balance and imbalance perhaps needs clarification. It can be seen that hypothesis (1a), for example, predicts that cognitive systems of the respondents will be balanced. Similarity in frequency of church attendance is a composite of two relationships between entities; it denotes a relationship to the church for each of two individuals. If it is assumed that a high frequency of attendance is positive in valence, and a low frequency is negative in valence, then the hypothesis predicts that a greater degree of liking (which is positive in valence) will occur when the relationships of the individuals to the church are both positive or both negative. Balance occurs, of course, when there are three positive or two negative relationships. The hypothesis also predicts a lesser degree of liking when the relationships of the persons to the church are of opposite valences. Similar reasoning applies to the other hypotheses.

## CHAPTER III

### METHODS AND PROCEDURES

Data were gathered by questionnaire during the spring semester of 1966. Some problems were encountered in obtaining a sample of Catholic students. No complete listing of Catholic students attending during the spring semester was available; therefore approximately one third (314) of the religious preference cards of Catholics attending the previous semester were drawn by random methods. Several students had left school, and others had moved without leaving forwarding addresses. From the original list of 314 names, 149 useable questionnaires were returned. The actual rate of refusal was very small.

The representativeness of the sample is not known; however, representativeness is not critically important because it is not the population of Catholic students, but the dyadic relationship that is the focus of attention.

Questionnaires were personally delivered to the respondents by the researchers and by several undergraduates. This personal delivery of the questionnaires appears to be responsible for the almost negligible refusal rate.

The precoded questionnaire consisted of nine pages of structured items directed primarily toward religious attitudes and practices;

acquaintances on campus and family.<sup>9</sup> The six variables of this study are thus measured indirectly by the subjects' responses rather than by direct observation. It should be noted that this type of measurement is in accordance with balance theory for it deals with perceived entities and relationships.

Liking is measured by asking the respondent to categorize a student acquaintance in one of five positions on a scale ranging from "a person with whom I am acquainted but don't care a great deal about" to "one of my best friends anywhere."

Frequency of interaction is similarly measured by the judgment of the respondent with a rank order of categories ranging from "less than once a month" to "almost every day."

For the measurement of similarity in frequency of church attendance and also for similarity in frequency of religious center visits, categories similar to those used in measuring frequency of interaction were utilized. The respondent was asked how frequently he attends church, and separately he was asked how often his friend goes to church. If the two responses fell into the same or adjacent categories, the pair was considered to be high in similarity, whereas others were considered to be low in similarity.

Denominational preferences of acquaintances were classified as Catholic or other. Since all respondents were Catholic, those

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<sup>9</sup>Another thesis by Sallie Meier Montgomery, "Religious Beliefs and Practices of a Group of College Students in Relation to the Perceived Religious Beliefs and Practices of Their Parents," discusses the influence of family factors upon the religious beliefs and practices of this sample of students.



acquaintances who are Catholic were considered to be similar, whereas others were not.

The remaining variable, religious importance, was measured by a six item Likert-type scale developed by Putney and Middleton.<sup>10</sup> For purposes of analysis, the scale scores were dichotomized into high and low segments at the fortieth percentile. Although this is lower than the median of the scores, it is higher than the midpoint of the scale.

Each respondent was asked to give the pertinent information about three student acquaintances, thereby limiting the pairs of acquaintances to the student population. Prior to statistical analysis the data for the three acquaintances were pooled, increasing the sample size threefold.<sup>11</sup>

There may be some question as to the validity of this pooling of the data. Although three sets of responses were obtained from each subject, these responses are capable of independent variation. A high or low degree of liking for one acquaintance does not necessarily influence the degree of liking for another acquaintance, unless the two acquaintances are both entities in one of the individual's cognitive triads. In this case, the individual's liking for each of the acquaintances is theoretically dependent upon his perception of the attitudes of the two acquaintances toward each other.

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<sup>10</sup>Putney and Middleton, pp. 286-287.

<sup>11</sup>Similar pooling procedures have been used elsewhere. In the study by Newcomb cited previously, there are 17 student subjects. Yet the sample size is 136, the number of possible pairs in a group of 17 individuals.

The phenomenon being investigated here is not the individual, but rather the pair. All of the variables, except for religious importance, have to do with some relationship between a pair of individuals, or some property of the pair itself. For example, the variable similarity in frequency of church attendance is in part independent of individual church attendance. A pair exhibits a high degree of similarity if both members never attend church, or if they attend once a week. If one member goes to church once a week, and the other never goes, the members of the pair are dissimilar.

Nonparametric techniques are used in the statistical analysis of the data. The two tests of significance used are the Kolmogorov-Smirnov test and binominal probability. The Kolmogorov-Smirnov test requires ordinal data and is useful in deciding if two cumulative frequency distributions differ significantly. It is employed in testing the hypotheses of this thesis. Binomial probability requires only nominal data which can be classified in two categories. It is used here to find if significant selection processes are occurring.

## CHAPTER IV

### FINDINGS AND INTERPRETATIONS

The distributions of the data for all variables exhibit varying degrees of asymmetry. The two most highly skewed distributions are those for liking and frequency of interaction: 50 per cent of the acquaintances mentioned are classified as best friends on a scale with five categories and 68 per cent are persons with whom the respondents interact almost every day on a scale with six categories. These are the highest possible categories on those two scales. This skewedness, however, does not prevent statistical analysis with non-parametric techniques.

After constructing cumulative frequency distributions, the Kolmogorov-Smirnov test of significance was employed in testing the hypotheses. Twelve Kolmogorov-Smirnov D's which refer to the first twelve hypotheses are shown in Table I. Among those scoring low in religious importance, none of the six D's are significant at the .05 level, which is in accordance with the hypotheses. Among those scores high, one D is significant and it is for the relationship between liking and similarity in frequency of religious center visits.

One-tailed tests are used in testing hypotheses for both high and low scorers in religious importance in order to keep the power levels equal. Although the hypotheses for low scorers imply that a two-tailed test should be used, it does not seem reasonable to employ

TABLE I  
 KOŁMOGOROV-SMIRNOV D's FOR TESTS OF SIGNIFICANCE  
 AMONG VARIABLES OF SIMILARITY

	Rel. Imp.	Dénom. Sim.	Sim. in Freq. of Church Attend.	Sim. in Freq. of Center Visits	Col. 3 Minus Col. 2	Col. 3 Minus Col. 1	Col. 2 Minus Col. 1
			D's		Differences Between Pairs of Similarity D's		
Liking	Hi	+ .13	+ .12	+ .29*	+ .17	+ .16	- .01
	Lo	- .06	+ .07	+ .13	+ .06	+ .19	+ .11
Frequency of Interaction	Hi	- .11	+ .03	+ .10	+ .07	+ .21	+ .14
	Lo	- .10	- .11	+ .06	+ .17	+ .16	- .01

Differences Between Pairs  
of Importance D's

Row 1 minus Row 2	+ .19	+ .05	+ .16
Row 3 minus Row 4	- .01	+ .14	+ .04

Differences Between Liking and  
Frequency of Interaction D's

Row 1 minus Row 3	+ .24	+ .07	+ .13
Row 2 minus Row 4	+ .04	+ .18	+ .07

\*p less than .05.

the less powerful two-tailed test for one hypothesis of the pair and the more powerful one-tailed test on the other.

Statistically significant support is given to only one of the six pairs of hypotheses. However, the D's shown in Table I indicate definite vertical and horizontal gradients which cannot be ignored. The gradients are clearly revealed by the difference values at the bottom and right of Table I. Although there is considerable variation of magnitude among these differences, all but three of them are positive.

The vertical gradient is a result of two types of differences between D's, i.e., differences between D's for liking and frequency of interaction and differences between D's for high and low religious importance.

All D's for liking are greater than the respective D's for frequency of interaction, regardless of whether religious importance is high or low. This finding seems to indicate that the attitudinal variable, liking, is less influenced by factors other than the variables included in this study than is the behavioral variable, frequency of interaction. Probably such things as whether or not the members of the pair live in the same dormitory or whether or not they have classes together more readily influence their frequency of interaction than their liking for each other, thereby reducing the magnitude of the D's for the former.

All D's except one for those scoring high in religious importance are greater than the respective D's for those scoring low. The exception is that the D for frequency of interaction and denominational similarity is slightly lower among those scoring high in

religious importance than among those scoring low. Five of the differences are in the direction predicted in the paired hypotheses, a finding which lends some general support to the hypotheses, especially those which relate liking to similarity. This support, however, is very tenuous.

The horizontal gradient is indicated by the differences between the D's for the other two types of similarity. These differences are shown at the right of Table I. The D's for similarity in frequency of religious center visits are greater than the respective D's in the other two columns. This pattern seems to indicate that similarity in frequency of religious center visits is somewhat more relevant to both liking and frequency of interaction than are the other two types of similarity, regardless of the score on religious importance.

These differences can be accounted for by the fact that visiting a religious center is quite different from attending church or being affiliated with a particular denomination. Church attendance differs from visiting religious centers in that the former takes place in a formal and sacred setting, whereas the latter takes place in a more informal setting which is purposely a mixture of the sacred and the secular. It would seem that similarity in frequency of religious center visits reflects both sacred and secular similarity of behavior and/or attitudes. On the other hand, denominational similarity and similarity in frequency of church attendance are probably indicative of underlying sacred attitudinal and behavioral similarities only. This greater range of underlying similarities, it would seem, gives rise to the greater correlations found for similarity in frequency of religious center attendance.

From the preceding discussion of the patterning of the D's in Table I, it is clear that the one statistically significant D did not occur by chance alone. The gradients observed in the table indicate that additive and interactive but nonsignificant factors work in such a way that a predicted statistically significant D is produced.

The hypothesis that frequency of interaction is positively associated with liking is supported by the data. After dichotomizing the frequency of interaction variable, the Kolmogorov-Smirnov test was employed, yielding a D of +.20, which is significant beyond the .005 level.

The finding that liking is significantly associated with frequency of interaction is not particularly astounding in and of itself. However, when it is considered that liking and frequency of interaction are differentially correlated with given similarities, the association of liking with frequency of interaction is a little more surprising. For instance, liking is found to be significantly associated with similarity in frequency of religious center visits, whereas frequency of interaction is not; liking, however is correlated with frequency of interaction. Of course, with imperfect correlations, such discrepancies are more apparent than real, for the correlations indicate only tendencies of covariation between the variables, not to perfect correspondence.

The correlation of frequency of interaction with liking is apparently less influenced by factors outside the framework of this study than is the correlation of frequency of interaction with similarity in frequency of religious center visits. This is consistent with the findings and interpretation presented earlier

that similarity correlates more highly with liking than with frequency of interaction because behavior is influenced by situational factors more readily than are attitudes such as liking.

In Table I, it was shown that there was no significant correlation of denominational similarity with liking or with frequency of interaction. The data for denominational similarity may be viewed from a different perspective. Previously, the question asked was whether pairs of Catholic students exhibit greater frequency of interaction and greater liking than do denominationally mixed pairs. The question under examination now is whether Catholics tend to become friends and interact frequently with other Catholics.

The number of Catholic students at Oklahoma State University is small in proportion to the total student population (6.9 percent). The proportions of Catholic best friends, daily interactors, and total acquaintances mentioned by the respondents can be compared with the parameter of 6.9 per cent by using binomial probability to establish lower one sided confidence intervals. This procedure functions as a test of the hypothesis that intradenominational selection processes are occurring. These statistics are presented in Table II.

If religious denomination played no part in the selection of friends and acquaintances, then it could be expected that the proportions observed in the sample would be approximately equal to the proportion of Catholic students attending the University. However, all of the sample proportions presented in Table II are about five to six times greater than the parameter. These data reveal that there are highly significant selection processes operating for both high and low scorers in religious importance. The respondents apparently



TABLE II  
DEPARTURE OF FRIENDSHIP, INTERACTION AND ACQUAINTANCE PATTERNS  
OF CATHOLIC STUDENTS FROM CHANCE EXPECTATIONS

	Importance of Religion to Respondent	Per Cent Catholic	Lower One-Sided 99.5% C.I.	Ratio of Statistic to Parameter**
Best Friends	Hi	43*	32	6.2
	Lo	39*	26	5.7
Daily Interactors	Hi	34*	25	4.9
	Lo	38*	26	5.5
Total Acquaintances Mentioned	Hi	38*	30	5.5
	Lo	41*	32	5.9

\*significant beyond the .005 level.

\*\*Catholics constitute 6.9% of the student population.

become acquainted, become friends, and interact daily with many more of their fellow Catholics than could be expected by chance alone. All of the lower one-sided 99.5 per cent confidence intervals are considerably greater than the proportion of university students who are Catholic; thus, the .005 level of significance is a conservative estimate of the probability of chance occurrence of the sample proportions.

The differences between the proportions bear considerable resemblance to the differences between the D's in column one of Table I. The resemblance occurs because the proportions were calculated from segments and totals of the frequency distributions used in calculating the D's for Table I. There is therefore no need in elaborating these differences again.

In comparing Tables I and II, a seeming paradox is found. Although the proportions of best friends, daily interactors and acquaintances mentioned is greater than chance, the respondents do not necessarily like Catholic acquaintances better than non-Catholic acquaintances, nor do they necessarily interact more frequently with them.

This same patterning can be found in Table II, in that there is only slight variation among the proportions presented there. Using binomial probability again, it is found that none of the sample proportions in Table II differ significantly from any other at the .10 level. The proportion of best friends who are Catholic is not significantly different from the proportion of all acquaintances mentioned who are Catholic, and neither is the proportion of daily interactors.

In attempting to explain this paradox, it is useful to make a distinction between two selection processes. This distinction is intended to be tentative rather than conclusive. It is, however, a distinction which the data seem to warrant. The acquaintance selection process is considered to be separate and distinct from the friendship selection process. If the relationship between a pair of individuals is considered, the process of becoming acquainted is prior in time to the process of becoming friends. Every socialized individual has a pool of acquaintances, some of whom he likes, some of whom he dislikes, and some toward whom he is ambivalent, or has no measurable degree of liking or disliking. All persons in this pool of acquaintances, however, are persons of whom the individual has some degree of knowledge. Just as some knowledge must precede attitude formation so must the acquaintance process precede friendship. A similar distinction is made by Williams regarding intergroup contact and intergroup relations.<sup>12</sup> In respect to the present study, there is an intradenominational acquaintance process operating, but there is no corresponding intradenominational friendship selection process. The data indicate that except for some slight but systematic

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<sup>12</sup>Robin M. Williams, Jr., "Racial and Cultural Relations," Review of Sociology: Analysis of a Decade, ed. Joseph B. Gittler, (New York, 1957), pp. 439-440. "...the question as to the effects of personal interaction of members of differently categorized groupings is a special case of the more general question: Under what conditions do persons form continuing friendly relations? Clearly the general question may have nothing directly to do with religious, ethnic and racial classifications for the general problem remains even in groups that are homogeneous in these respects... Posing the wider question has the further virtue of implying the futility of any attempt to predict friendship formation... without specifying the conditions under which contact occurs."

variation, the respondents select from their pools of acquaintances representative proportions of Catholics and non-Catholics as friends. Since these pools of acquaintances are disproportionately Catholic, however, the data give the misleading appearance that a highly significant intradenominational friendship selection process is occurring. For these respondents, the friendship selection process takes place partially in terms of similarity in frequency of religious center visits. It is also possible that an acquaintance selection process takes place in terms of this similarity, but the data are not sufficient to warrant such an assumption. It appears that the factors operating in the selection of friends are not always the same as those operating in the selection of acquaintances.

In order to ascertain some of the relevant factors in the selection of acquaintances, some other characteristics of the acquaintances can be examined.<sup>13</sup> When the respondents are separated into the categories of male and female, significant selection processes are found for both categories. When the respondents are divided into Greek (i.e., fraternity and sorority) and independent categories, however, only the Greeks over-select acquaintances from their own category. These data show no significant tendency for respondents in any of the four categories to like persons in the same category more than those not in the same category. Since these findings are consistent with the previously mentioned findings regarding the

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<sup>13</sup>These data are for characteristics of the third acquaintance mentioned by each respondent, rather than for all three acquaintances pooled. The intradenominational acquaintance selection process also holds true for this portion of the acquaintances mentioned.

acquaintance and friendship selection processes among Catholics, they support the contention that the acquaintance and friendship selection processes are distinct and separate.

There is one thing in common to all of the above mentioned categories; all are statuses. However, it is not certain that similarity of status is the relevant factor in acquaintance selection, partially because there is no significant selection process among independents, and partially because the categories, except for Catholic, may be indicative of residential proximity as well as similarity in status. Campus housing for unmarried persons is segregated by sex. Fraternities and sororities all have their own houses separate from the dormitories and off-campus housing of the independents. Except for a Roman Catholic fraternity, however, there is no separate housing for Catholics on campus.

The implication is that status similarity and residential proximity are not sufficient in explaining the acquaintance selection processes, although they do appear to play an important part.

Another similarity common to all the categories is that within each category there are groups which gather together periodically. These gatherings include such things as Mass, business meetings of fraternities, sororities, and men's and women's dormitories, parties, etc. These periodic gatherings make it possible for individuals to become acquainted with one another. Pressure may be exerted upon the individual to attend these gatherings. This is true for business meetings and Mass at least.

Social pressure may also be exerted upon the individual to become acquainted with those similar in status. In many of the

Greek organizations, for instance, pledges are required to know all house members by name, and it seems as though there is pressure placed upon the individual not only to date, but to date members of other Greek organizations. Role requirements associated with the statuses are structured in such a way that they afford more opportunities for occupants to become acquainted with persons similar in status and fewer opportunities to become acquainted with those dissimilar in status. These opportunities are due to one or more of the following: 1) residential proximity, 2) periodic social gatherings and 3) social pressure exerted upon the individual to become acquainted with those similar in status.

The preceding discussion neglects such factors making for acquaintance as long distance communication devices (telephone, letters, etc.) and the mass media. However, the data are necessarily limited to student acquaintances with whom the respondents sometimes interact face to face.

## CHAPTER V

### SUMMARY AND IMPLICATIONS

The hypothesis that frequency of interaction is positively associated with liking is supported. Variation among the D's for these hypothesized relationships is systematic, indicating that the one significant D (for liking and similarity in frequency of religious center visits among high scorers in religious importance) obtains because this similarity variable reflects a wider range of shared attitudes than do the other similarity variables and because it has increased relevance for persons to whom religion is important.

Although the data indicate that a highly significant intra-denominational friendship selection process occurs, the question is asked whether this is actually a friendship selection process or an acquaintance selection process. This question is raised in light of the finding that although the proportions of acquaintances and best friends who are Catholic are much greater than chance expectations, there is no significant tendency for the respondents to like Catholic acquaintances more than other acquaintances.

It is tentatively suggested that the acquaintance selection process is distinct from the friendship selection process, preceding it in time and being influenced by a partially different set of factors. Some statuses afford opportunities for individuals to

become acquainted. Friends are selected from the individual's pool of acquaintances, rather than from the universe of persons similar in status.

The data give qualified support to balance theory. The findings in respect to the similarity hypotheses indicate that some types of behavioral similarity are more relevant to liking than are others; more specifically, it is supposed that similarities reflecting either a wide range or an important cluster of attitudes are more relevant than those that reflect a narrower range of attitudes. Since a broad range of attitudes may be involved, it is possible that several triadic cognitive systems, rather than just one, contribute to the correlation with liking. If the tests are to be kept in exact accordance with balance theory, then the objects of these attitudes must be perceived as a unit, and only one triadic system involved. The extent to which the objects of these supposed attitudes are perceived as a unit is not known.

The extension of balance theory to predict that similarity correlates with frequency of interaction, as well as liking, is not found to be tenable empirically, although it is deduced logically from Heider's propositions.

The findings point to a need for a more careful consideration of similarity variables in future research, and to the need for determining which attitudinal and behavioral spheres are important to the research subjects prior to making predictions from balance theory. In any case, one can expect significant correlations between liking and similarities which are indicative of other similarities in spheres that are important to the individual.



The distinction has been made between the acquaintance selection process and the friendship selection process. The failure of past researchers to employ this distinction has resulted in some confusion in the literature. For example, in Newcomb's study cited in the review of the literature, seventeen previously unacquainted students are brought together in order that the patterns of friendship formation can be investigated. The pools of acquaintances relevant to the study are held constant, and the friendship selection process is the focus of attention. Yet, the monograph on the research is entitled The Acquaintance Process.

Lazarsfeld and Merton, on the other hand, in their paper "Friendship as a Social Process," find friendship selection processes in terms of several statuses and in terms of racial attitudes. Since their data are for best friends only, it is impossible to determine whether they have discovered acquaintance selection processes or friendship selection processes.

The distinction between the two selection processes has important implications for research and theory.

No statements can be made about the nature of friendship selection processes unless something is known about the characteristics of the acquaintance pools of the individuals concerned. This knowledge does not necessarily need to be exhaustive if the researcher is interested only in friendship selection processes. Knowledge not only of close friends but also of acquaintances who are not friends is necessary to determine if the friendship selection process operates.

Research investigating the total range of liking and disliking in relation to similarity will probably prove to be more fruitful

than research investigating narrower ranges, especially if the variables of similarity can be compared with parameters. The data of this thesis have been somewhat limited in their implications because of the skewedness of the data for liking; very few acquaintances mentioned are not liked to some degree.

If persons in a given category are friends with a disproportionate number of others in that same category as compared with population parameters, this does not necessarily indicate that a friendship selection process is operating. It may indicate that an acquaintance selection process is operating, or that both processes are operating. For the respondents of this study, the similarities relevant to friendship selection are not the same as those relevant to the selection of acquaintances. In the five categories examined, acquaintance processes without corresponding friendship selection processes are found. These findings do not obviate the possibility of there being both friendship and acquaintance selection processes in terms of the same similarity, but they do demonstrate the need to differentiate between the two.

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APPENDICES

APPENDIX A

TABLE III

## FREQUENCY DISTRIBUTIONS USED IN TESTING HYPOTHESES

		High Religious Importance					
		Denominational Similarity		Similarity in frequency of Church Attendance		Similarity in frequency of Rel. Cent. Visits	
		Catholic	Other	High	Low	High	Low
Liking	High	57	75	90	30	81	29
		25	37	33	16	24	18
		5	29	16	10	8	15
		10	14	13	7	7	11
	Low	2	4	2	2	1	3
	Total	99	159	154	65	121	76
		Low Religious Importance					
Liking	High	32	51	46	28	43	21
		18	18	23	9	14	14
		10	15	9	12	12	9
		4	10	10	3	5	4
	Low	2	0	1	0	1	0
	Total	66	94	89	52	75	48
		High Religious Importance					
Frequency of Interaction	High	62	118	115	48	94	42
		19	20	19	9	18	12
		6	10	10	3	2	10
		6	8	5	2	6	0
		1	2	5	1	0	1
	Low	5	1	0	2	1	1
Total	99	159	154	65	121	76	
		Low Religious Importance					
Frequency of Interaction	High	41	68	59	40	56	33
		14	19	23	7	15	10
		4	4	4	2	2	3
		4	1	2	1	1	0
		2	1	1	1	1	1
	Low	1	1	0	1	0	1
Total	66	94	89	52	75	48	

TABLE III (CONT.)

		Frequency of Interaction	
		High	Low
Liking	High	173	52
		60	47
		44	24
		25	14
	Low	<u>4</u>	<u>4</u>
	Total 306	141	

---

APPENDIX B



## APPENDIX B

## SAMPLE QUESTIONNAIRE

Dear student:

The study of religious beliefs and practices has become a topic of increasing interest in recent years. In order to determine some of these basic beliefs and practices, the Department of Sociology at Oklahoma State University in conjunction with the Catholic Student Center is conducting a survey on the Oklahoma State University campus.

We would appreciate your cooperation in filling out the questionnaire which has been delivered to you. Although you may be tempted to confer with others about questions, please try to fill out the questionnaire yourself. It should take about fifteen to twenty minutes to complete.

Although some of the questions and statements may seem irrelevant, we ask that you answer them to the best of your ability so that the entire questionnaire is complete. It is important that your views be represented in our survey.

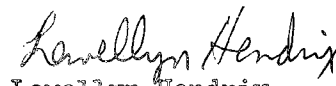
Your responses to all items will be kept anonymous. The completed questionnaires will be analyzed by the Department of Sociology and will become the property of that department. In order to guarantee that your responses will be anonymous, please seal the questionnaire in the envelope which has been provided and do not sign your name on either the envelope or the questionnaire.

Thank you for your time and cooperation.

Sincerely yours,



Sallie Meier



Lewellyn Hendrix

## Survey of Religious Beliefs and Practices

Please circle the number of the most appropriate answer to each question.

I. General Information  
(circle one answer)

11. Sex:

Male.....1.  
Female.....2.

12. Age:

18.....1.  
19.....2.  
20.....3.  
21.....4.  
22 and over.....5.

13. Year in college:

Freshman.....1.  
Sophomore.....2.  
Junior.....3.  
Senior.....4.  
Graduate.....5.  
Special.....6.

14. Please give the specific job held or work  
15. done and occupational field in which you  
father worked for the longest time. Example:  
clerk in a bookstore; crane operator on road  
construction. \_\_\_\_\_

16. What occupation do you hope to follow when  
17. you leave college? (please be specific)

\_\_\_\_\_

18. Did your mother work when you were growing  
up?

Yes.....1.  
No.....2.  
Part of the time...3.

19. What is the religious preference of your  
father now?

Protestant.....1.  
Catholic.....2.  
Jewish.....3.  
Other.....4.  
None.....5.  
Don't know.....6.

20. What was the religious preference of your  
father before he married your mother?

Protestant.....1.  
Catholic.....2.  
Jewish.....3.  
Other.....4.  
None.....5.  
Don't know.....6.

21. What is the religious preference of your  
mother now?

Protestant.....1.  
Catholic.....2.  
Jewish.....3.  
Other.....4.  
None.....5.  
Don't know.....6.

22. What was the religious preference of your  
mother before she married your father?

Protestant.....1.  
Catholic.....2.  
Jewish.....3.  
Other.....4.  
None.....5.  
Don't know.....6.

23. Did you attend a Roman Catholic grade  
school?

Yes.....1.  
No.....2.  
Part of the time...1.

24. Did you attend a Roman Catholic high  
school?

Yes.....1.  
No.....2.  
Part of the time...3.

25. Have you ever attended a Roman Catholic  
college?

Yes.....1.  
No.....2.

26. Did you live at home during your high school years?

- Yes.....1.  
No.....2.  
Part of the time.3.

27. In making your decision to come to OSU did you ever seriously consider going to a Catholic college of university?

- Yes.....1.  
No.....2.

For the following series of questions, there are five categories of response for each question-- Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D), and Strong Disagree (SD). Please circle the response category which is closest to your actual feeling.

(Circle one letter for each statement)

- |   |    |   |   |   |    |
|---|----|---|---|---|----|
| 28.* My ideas about religion are one of the most important parts of my philosophy of life.                  | SA | A | U | D | SD |
| 29.* I find that my ideas on religion have a considerable influence on my views in other areas.             | SA | A | U | D | SD |
| 30.* Believing as I do about religion is very important to being the kind of person I want to be.           | SA | A | U | D | SD |
| 31.* If my ideas about religion were different, I believe that my way of life would be very different.      | SA | A | U | D | SD |
| 32.* Religion is a subject in which I am not particularly interested.                                       | SA | A | U | D | SD |
| 33.* I very often think about matters relating to religion.   | SA | A | U | D | SD |
| <hr/>   |    |   |   |   |    |
| 34. I believe that the only benefit one receives from prayer is psychological.                              | SA | A | U | D | SD |
| 35. I believe that there is a life after death.   | SA | A | U | D | SD |
| 36. I believe that Jesus is the Divine Son of God.  | SA | A | U | D | SD |
| 37. I believe in the Father, the Son, and the Holy Ghost.   | SA | A | U | D | SD |
| 38. I believe that God created the world and all the creatures in it.                                       | SA | A | U | D | SD |
| 39. The Holy Ghost protects the Catholic Church from teaching error.  | SA | A | U | D | SD |
| 40. Before I came to college, I often engaged in religious activities only because my parents wanted me to. | SA | A | U | D | SD |

41. Religion has been a positive influence in my upbringing. SA A U D SD
42. Man on his own is a helpless and miserable creature. SA A U D SD
43. Fundamentally, the world we live in is a pretty lonesome place. SA A U D SD
44. Most people just don't give a "damn" for others. SA A U D SD
45. I'd like it if I could find someone who would tell me how to solve my personal problems. SA A U D SD
46. Sometimes I feel isolated from other students because of my religious beliefs. SA A U D SD

---

III. Parents' Religious Beliefs

(Circle one letter for each statement)

- A. Father (or male guardian) If deceased, skip to the next section.
47. My father believes that the only benefit one receives from prayer is psychological. SA A U D SD
48. My father believes that there is a life after death. SA A U D SD
49. My father believes that Jesus is the Divine Son of God. SA A U D SD
50. My father believes in the Father, the Son and the Holy Ghost. SA A U D SD
51. My father believes that God created the world and all the creatures in it. SA A U D SD
52. My father believes that the Holy Ghost Protects the Catholic Church from teaching error. SA A U D SD
- 
- B. Mother (or female guardian) If deceased, skip to the next section.
53. My mother believes that the only benefit one receives from prayer is psychological. SA A U D SD
54. My mother believes that there is a life after death. SA A U D SD
55. My mother believes that Jesus is the Divine Son of God. SA A U D SD

- |  |    |   |   |   |    |
|--|----|---|---|---|----|
| 56. My mother believes that the Holy Ghost protects the Catholic Church from teaching error. | SA | A | U | D | SD |
| 57. My mother believes in the Father, the Son, and the Holy Ghost.                           | SA | A | U | D | SD |
| 58. My mother believes that God created the world and all the creatures in it.               | SA | A | U | D | SD |

---

IV. Family Background

(Circle one letter for each statement)

- |  |    |   |   |   |    |
|--|----|---|---|---|----|
| 59. My parents feel deep affection for one another.  | SA | A | U | D | SD |
| 60. My parents' marriage has always been a happy one.  | SA | A | U | D | SD |
| 61. Religious differences are one cause of my parents' marital difficulties.                       | SA | A | U | D | SD |
| 62. My parents get along with one another as well as most other parents I know.                    | SA | A | U | D | SD |
| 63. My father sometimes used unnecessary physical punishment as a means of correcting my behavior. | SA | A | U | D | SD |
| 64. My mother sometimes used unnecessary physical punishment as a means of correcting my behavior. | SA | A | U | D | SD |
| 65. My parents mean more to me than anything else in the world.                                    | SA | A | U | D | SD |

---

In the following questions, circle A for Always, F for Frequently, S for Sometimes, and N for Never.

(Circle one letter for each statement)

- |   |   |   |   |   |
|---|---|---|---|---|
| 66. Before I came to college, my parents attended daily Mass during Lent.                   | A | F | S | N |
| 67. Before I came to college, my parents fasted according to Church laws during Lent.       | A | F | S | N |
| 68. Before I came to college, my parents and I attended Mass together.                      | A | F | S | N |
| 69. Before I came to college, grace was said before meals in my home.                       | A | F | S | N |
| 70. Before I came to college, we had family prayers and/or devotional readings in our home. | A | F | S | N |

71. How many brothers and sisters do you have?  
(circle one) 0. 1. 2. 3. 4. 5. 6.
72. How many older brothers do you have?  
(circle one) 0. 1. 2. 3. 4. 5. 6.
73. How many older sisters do you have?  
(circle one) 0. 1. 2. 3. 4. 5. 6.
74. How many younger brothers do you have?  
(circle one) 0. 1. 2. 3. 4. 5. 6.
75. How many younger sisters do you have?  
(circle one) 0. 1. 2. 3. 4. 5. 6.
76. What is the age difference between you and your brother who is just older than you are?  
I do not have any older brothers.....1. nine to twelve years.....3.  
one to four years.....2. over twelve years.....4.  
five to eight years.....3.
77. What is the age difference between you and your sister who is just older than you are?  
I do not have any older sisters.....1. nine to twelve years.....3.  
one to four years.....2. over twelve years.....4.  
five to eight years.....3.
- 
78. There have been times during my life that I have doubted the essential teachings of the Catholic Church (beliefs contained in the Apostle's Creed).  
strongly agree....1. disagree.....4.  
agree.....2. strongly disagree...5.  
undecided.....3.
79. If you doubted the essential teachings, did the doubt start  
during grade school.....1.  
during high school.....2.  
during college.....3.
80. In regard to the essential teachings, would you say that at the present time you  
strongly agree with them.....1. disagree with them.....4.  
agree with them.....2. strongly disagree with them...5.  
are undecided about them.....3.
- IBM2  
28. If at any time you have felt yourself religious, which factor in the following list do you consciously recognize to have been the most important contributing reason? (circle one)  
parental influence.....1. gratitude.....6.  
conformity with tradition.....2. studies in school or college...7.  
personal influence of people readings outside of school  
other than parents.....3. and college.....8.  
fear or insecurity.....4. church teachings.....9.  
sorrow or bereavement.....5.

IV. Campus Organizations and Friendships

29.° Are you a member of pledge of a fraternity or sorority? 1. yes 2. no

If yes, then which one? \_\_\_\_\_

A. For Fraternity and Sorority Members and Pledges only:

30. Among the following statements, which would you say is your most important reason for joining a sorority or fraternity? (circle one)

1. high prestige of this group
2. personal friends in this group
3. members of this group seemed friendlier than did members of other groups
4. this was the only group I wanted to join that gave me a bid
5. members of this group share my religious beliefs
6. many members of this group have the same major as I do
7. I was a legacy
8. pressure from parents to join
9. other (please specify) \_\_\_\_\_

B. For Those Who are Not Members or Pledges of Fraternities or Sororities:

31. Among the following statements, which would you say is your most important reason for NOT joining a sorority or fraternity? (circle one)

1. membership in Greek organizations restricts one's friendship group too much
2. membership in Greek organizations is too expensive
3. my parents did not want me to join
4. I prefer to devote my time to studying
5. I prefer to devote my time to other organizations which I feel are more worthy
6. I did not get bids from organizations which I wished to join
7. none of my friends belong to Greek organizations
8. I am not in favor of Greek organizations because of religious reasons
9. other (please specify) \_\_\_\_\_

C. Friends and Acquaintances

Please write the first name or initials of three friends or acquaintances who are students here at OSU. It is not necessary for us to know their last names; we are only interested in what you can tell us about their religious beliefs and activities.

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

Focus for a moment on the friend or acquaintance you have listed first.

32.° What is the sex of this friend? 1. male 2. female

33.° Is this friend a member or pledge of a fraternity or sorority? 1. yes 2. no  
If yes, then which one? \_\_\_\_\_

34.° This friend is

one of my very best friends anywhere.....1.
a very good friend, but not one of my best.....2.
a good friend while I am at OSU.....3.
a person with whom I am well acquainted.....4.
a person with whom I am acquainted but don't care a great deal about.....5.

35.° How often do you see this friend?

almost every day.....1.	twice or more per month.....4.
twice or more per week.....2.	once a month.....5.
once a week.....3.	less than once a month.....6.

36.\* What is this friend's religious preference?

Protestant.....1.	None.....4.
Catholic.....2.	Don't know.....5.
Jewish.....3.	Other religion.....6.

37.\* How often does this friend visit his religious student center? (other than for attendance at Mass or church services)

almost every day.....1.	once a month.....5.
twice or more per week.....2.	less than once a month.....6.
once a week.....3.	never.....7.
twice or more per month....4.	don't know.....8.

38.\* How often does this friend attend Mass or church services?

almost every day.....1.	once a month.....5.
twice or more per week.....2.	less than once a month.....6.
once a week.....3.	never.....7.
twice or more per month....4.	don't know.....8.

Now concentrate on the second friend or acquaintance you have listed.

39.\* What is the sex of this friend? 1. male 2. female

40.° Is this friend a member or pledge of a sorority or fraternity? 1. yes 2. no

If yes, then which one? \_\_\_\_\_

41.° This friend is

one of my very best friends anywhere.....1.
a very good friend, but not one of my best.....2.
a good friend while I am at OSU.....3.
a person with whom I am well acquainted.....4.
a person with whom I am acquainted but don't care a great deal about.....5.

42.° How often do you see this friend?

almost every day.....1.	twice or more per month.....4.
twice or more per week.....2.	once a month.....5.
once a week.....3.	less than once a month.....6.



43.° What is this friend's religious preference?

Protestant.....1.	None.....4.
Catholic.....2.	Don't know.....5.
Jewish.....3.	Other religion.6.

44.° How often does this friend visit his religious student center? (other than for attendance at Mass or church services)

almost every day.....1.	once a month.....5.
twice or more per week...2.	less than once a month...6.
once a week.....3.	never.....7.
twice or more per month..4.	don't know.....8.

45.° How often does this friend attend Mass or church services?

almost every day.....1.	once a month.....5.
twice or more per week...2.	less than once a month...6.
once a week.....3.	never.....7.
twice or more per month..4.	don't know.....8.

---

Now concentrate on the third friend or acquaintance you have listed.

46.\* What is the sex of this friend? 1. male 2. female

47.\* Is this friend a member of pledge of a sorority or fraternity? 1. yes 2. no

If yes, then which one? \_\_\_\_\_

48.\* This friend is

one of my best friends anywhere.....1.
a very good friend, but not one of my best.....2.
a good friend while I am at OSU.....3.
a person with whom I am well acquainted.....4.
a person with whom I am acquainted but don't care a great deal about.....5.

49.° How often do you see this friend?

almost every day.....1.	twice or more per month.....4.
twice or more per week...2.	once a month.....5.
once a week.....3.	less than once a month.....6.

50.° What is this friend's religious preference?

Protestant.....1.	None.....4.
Catholic.....2.	Don't know.....5.
Jewish.....3.	Other.....6.

51.° How often does this friend visit his religious student center? (Other than for attendance at Mass or religious services)

almost every day.....1.	once a month.....5.
twice or more per week...2.	less than once a month.....6.
once a week.....3.	never.....7.
twice or more per month..4.	don't know.....8.

52.° How often does this friend attend Mass or church services?

- |                             |                             |
|-----------------------------|-----------------------------|
| almost every day.....1.     | once a month.....5.         |
| twice or more per week..2.  | less than once a month...6. |
| once a week.....3.          | never.....7.                |
| twice or more per month..4. | don't know.....8.           |

53. How often do you go home to see your parents?

- |                      |   |
|----------------------|---|
| every day.....1.     | only during holidays and the summer....5. |
| once a week.....2.   | once a year.....6.                        |
| twice a month.....3. | never.....7.                              |
| once a month.....4.  |   |

54.\* How often do you attend Mass?

- |                             |                             |
|-----------------------------|-----------------------------|
| almost every day.....1.     | once a month.....5.         |
| twice or more per week...2. | less than once a month...6. |
| once a week.....3.          | never.....7.                |
| twice or more per month..4. |                             |

55.° How often do you visit the Catholic Student Center for purposes other than for attending Mass?

- |                             |                             |
|-----------------------------|-----------------------------|
| almost every day.....1.     | once a month.....5.         |
| twice a week or more....2.  | less than once a month...6. |
| once a week.....3.          | never.....7.                |
| twice or more per month..4. |                             |

56. Some students like the programs and activities which occur at the Catholic Student Center very much, while other students don't like them at all. What changes would you like to see made in the programs and activities, if any?

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Thank you very much for your cooperation.

\*Items marked with asterisks are those which are used in this thesis. Others are used by Sallie Meier Montgomery in a study of the influence of familial factors on student religious beliefs and practices.

VITA

Lewellyn Hendrix

Candidate for the Degree of

Master of Science

Thesis: FRIENDSHIP, INTERACTION, AND ACQUAINTANCE PATTERNS AMONG  
ROMAN CATHOLIC STUDENTS: A TEST OF HEIDER'S BALANCE THEORY

Major Field: Sociology

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