

RELIGIOUS BELIEFS AND PRACTICES OF A GROUP OF
COLLEGE STUDENTS IN RELATION TO THE
PERCEIVED RELIGIOUS BELIEFS AND
PRACTICES OF THEIR PARENTS

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CHAPTER I

INTRODUCTION

The Problem

In the literature concerned with familial influences upon the religious beliefs and practices of college students, there is conflicting evidence concerning whether religious beliefs are susceptible to change during college or whether religious beliefs are among those basic values which remain largely immune from college influence. Some authors claim to detect a strong secularizing process at work, leading toward the abandonment of religious conviction and practices; others identify a trend away from orthodoxy toward "liberal" beliefs, but do not conclude that students necessarily become less religious. Other surveys report a clear upswing in religious interest in college students. Furthermore, an implication of studies of values is that religion is an area where the fundamental pattern is set before college, to be changed only well after college graduation, if at all.

In an attempt to shed some light on this problem of familial influence upon the religious behavior and beliefs of college students, this author has studied college students' perceptions of their parents' religiosity and those students' religious participation during their high school and college years. In this study, which was done of Catholic students, religiosity of the respondents was considered as multi-dimensional and was measured by two attitudinal scales--impor-

tance and orthodoxy--and by other indices such as frequency of attendance at Mass and frequency of visits to the Catholic Student Center.

Review of the Literature

Interviewing a sample of a cross-section of 750 Detroiters and 127 Detroit clergymen, Lenski found that parents and clergy had the greatest influence upon the religious beliefs of his respondents. He further found that the influence of the family was greater among Catholics than among Protestants and concluded that Catholics were more highly involved in their kin groups and valued them somewhat more than did white Protestants. The church and the kin group seemed to be mutually reinforcing organizations in the lives of devout Catholics.¹

In another study, Allport, Gillespie, and Young reported that college students who were brought up in the Roman Catholic faith reported a need for some religious orientation in their lives after leaving home. Early training was likely to be the principal psychological influence upon an individual's later religious life. Furthermore, students seldom regarded themselves as more religious than they believed their parents to be. They more often considered their mother's faith to be stronger than their father's and were more ignorant of their father's views on religion than of their mother's.²

Ferman studied some determinants of change in the religious values of 944 college students over a two-year period. The findings in his study suggested that: (1) the majority of the students studied retained

¹Gerhard Lenski, The Religious Factor (New York, 1963), p. 247.

²G. W. Allport, J. M. Gillespie, and J. Young, "The Religion of the Post-War College Student," Journal of Psychology, XXV (1948), p. 11.

their initial religious values; (2) the main liberalization of religious values occurred in the pre-college period; and (3) the main influences determining stability of religious values were to be found in pre-college experiences.³

Putney and Middleton emphasized the need to study the relationship of the religious beliefs of children to those of their parents in a systematic way. In a study of 1,088 students in thirteen colleges and universities, Putney and Middleton examined the extent of rebellion from and conformity to parental religious beliefs. They also considered sources of influence upon the students and explored social and personality differences between those who rebelled against and those who conformed to parents' religious beliefs. They concluded that students tended to conform to a religious ideology held jointly by their parents. Furthermore, when parents disagreed with each other, students were inclined toward the parent who was closer to the modal position of middle-class religious values. However, there was some tendency for students to be inclined toward the position of the mother when parents disagreed.

One of Putney and Middleton's generalizations concerned patterns of conformity of the students to the ideology of their parents. Not only did students tend to conform to the religious ideology of their parents when the parents were in agreement but, when both parents were "skeptical," a majority of the students were also "skeptical." When both parents were "modernist," a majority of the students were "modernist," and when both parents were "conservative," a majority of the students

³Louis A. Ferman, "Religious Change on a College Campus," Religious Education, LVII (1962), p. 374.

were "conservative."⁴

A study of personal "commitment to the Church" was made by Pittard in which she analyzed some socio-religious factors influencing commitment. Her conclusions were that females were likely to be committed more highly than males to the Church. Although place of living and age at which one joined the Church were not factors involved in commitment, she found that age itself was a factor.⁵ The factor of age also had significance in a study by Vernon. He reported that orthodoxy was high at ages 18 and 19 but tended to drop off from 20 to 29 and began to accelerate again from age 30 to 60, with a decline after age 60.⁶

Cooke hypothesized that religious behavior of college students would be related to the subjects' perception of degree of devoutness of each of their parents. He also formulated the hypothesis that highly religious subjects would score significantly higher on measures of self-disclosure to parents and perceived similarity to parents than would subjects who scored lower on a religious behavior scale.

On the basis of his study, Cooke concluded that the first hypothesis was acceptable for mothers but not for fathers; that is, the amount of religious behavior of the subjects varied in accordance with the subjects' perception of the degree of devoutness of their mothers. The sons' religious behavior did not vary with the degree of devoutness

⁴Snell Putney and Russell Middleton, "Rebellion, Conformity, and Parental Religious Ideologies," Marriage and Family Living, XXIV (1962), pp. 85-86.

⁵Barbara B. Pittard, "The Meaning and Measurement of Commitment to the Church," Dissertation Abstracts, XXV (1964), pp. 658-659.

⁶Glenn M. Vernon, "Background Factors Related to Church Orthodoxy," Social Forces, XXXIV (1956), pp. 252-254.

of the fathers. There was partial support for the second hypothesis. The study showed that highly religious subjects tended to perceive themselves as more similar to both parents and to like both parents more than did subjects with lower religious behavior scores. Self-disclosure was slightly correlated with religious behavior, as was perceived similarity to mothers. Cathexis for mothers and fathers and perceived similarity to fathers were not significantly related to religious behavior.⁷

Hadden studied the religious activity of college freshmen on three college campuses, two religiously affiliated schools and one state university. He reported a sharp decline in respondents' attendance at religious services between their junior and senior years of high school and their initial two months at college. Various reasons were given by students for reduced religious participation and Hadden concluded that:

The extent of students' religious attendance was closely associated with their parents' pattern of attendance. Participation was greater if both parents participated regularly than if only one parent participated regularly... When the joint effect of both parents' inactivity was taken into account, the rate of participation was only slightly lower than when the mother was inactive, suggesting that the mother's inactivity has a greater impact on the student than the father's inactivity.⁸

The relative permanence of values established in early childhood has previously been pointed out in studies by Ferman and Putney and Middleton. Jacob conducted an extensive survey in his study, Changing Values in College, and concluded the following:

⁷Terence F. Cooke, "Interpersonal Correlates of Religious Behavior," Dissertation Abstracts, XXIII (1962), p. 1103.

⁸Jeffrey K. Hadden and Robert R. Evans, "Some Correlates of Religious Participation Among College Freshmen," Religious Education, LX (1965), pp. 277-285.

The main impression, however, is that religious beliefs and the values related thereto have been markedly persistent through college, regardless of institution or the time when students were in college.⁹

Fichter's study of religious participation in Easter services, Mass, and communion by members of a southern Roman Catholic parish indicated fluctuation through the life course. Youth under 20 reported a firm devotion to religious observances; participation tended to decline among those in their twenties; and a nadir of participation was reported by those in their thirties.¹⁰ Argyle also suggested that adolescence was a peak period of religious activity and associated religiosity at this time of life with turmoil and perplexity, which leads eventually to a decision to cast aside the religion of childhood completely or to seek continuation in the faith.¹¹

Another body of literature surveyed deals with the influence of parochial school attendance on the respondents. After collecting data from four different cities, Rossi and Rossi compared Catholics who were parochial school graduates and those who were public school graduates. They found that parochial school graduates were slightly more likely to perform ritual duties and to marry within the Church than were public school graduates. However, differences between males and females were found to be greater than differences between parochial and public school

⁹Phillip E. Jacob, Changing Values in College (New York, 1957), p. 56.

¹⁰Joseph H. Fichter, SJ, Social Relations in the Urban Parish (Chicago, 1954), p. 85.

¹¹Michael Argyle, Religious Behavior (Glencoe, Ill., 1959), p. 60.

attendance.¹²

In the 1958 study of Detroiters, Lenski used attendance at Mass as a measure of the religious influence of Catholic education. Among Detroiters who had received a Catholic education (N=81), 86 per cent attended Mass at least once a week. By comparison, only 71 per cent of those with a public education (N=149) reported weekly attendance at Mass. Lenski also found that Catholics with a Catholic education were doctrinally orthodox with somewhat greater frequency than those with a public education.¹³

Another body of literature surveyed deals with the relationship of religious affiliation of the respondent's parents to marital satisfaction. Heiss compared a sample of 304 persons who married outside their faith with a sample of 863 intra-married respondents on a series of premarital variables. In general, those that had intermarried reported a lesser early tie to religion, greater dissatisfaction with early relationships with parents, greater strife in their family of orientation, lesser early family integration, and greater emancipation from parents at time of marriage.¹⁴

In another study, Heiss matched 110 pairs who differed on "marriage type" with regard to premarital factors such as religion, father's socio-economic status, parents' religiosity, and degree of family integration when young. These pairs were then compared on postmarital

¹²Peter H. Rossi and Alice S. Rossi, "Background and Consequences of Parochial School Education," Harvard Educational Review, XXVII (1957), p. 199.

¹³Lenski, p. 270.

¹⁴Jerold S. Heiss, "Premarital Characteristics of the Religiously Intermarried in an Urban Area," American Sociological Review, XXV (1960), p. 55.

factors. In general, the differences between the matched groups were small. However, for the Catholic respondents, all of the differences were in a direction consistent with the notion that intermarriage has a deleterious effect. On the assumption that matching ruled out all the relevant premarital differences between the pairs, Heiss concluded that interfaith marriage has a small, but clear, effect upon Catholics and Jews.¹⁵

In an attempt to determine the relationship of denominationally homogamous and heterogamous marriages to marital happiness and certain measured personality factors, Dyer and Luckey studied a sample of 522 married Minnesota college couples. After each subject indicated the degree of happiness he believed was descriptive of his marriage on a nine-point scale ranging from "extremely happy" to "extremely unhappy," individuals were placed into one of eight groups on the basis of church affiliation. These groups were as follows: Group I--both husband and wife Protestant (147 couples); Group II--both Lutheran (117 couples); Group III--both Roman Catholic (48 couples); Group IV--both Jewish (37 couples); Group V--both non-members (35 couples); Group VI--one mate Protestant, but non-Lutheran, one mate Lutheran (68 couples); Group VII--one mate Lutheran or Protestant and one mate Roman Catholic (33 couples); and Group VIII--one mate Lutheran or other Protestant and one mate non-member (37 couples). Dyer and Luckey found no significant relationship between religious affiliation and happiness ratings

¹⁵Jerold S. Heiss, "Interfaith Marriage and Marital Outcome," Marriage and Family Living, XXIII (1961), p. 233.

among the eight groups.¹⁶

Finally, an attempt is made in this study to determine the relationship between the extent of a respondent's identification with his father as a religious role model and the extent to which his occupational aspirations are similar to his father's occupation. However, this author could find no previous studies which have been done in this area.

Implications of the Review of the Literature

From the review of the literature, it can be seen that difference exists among various authors as to the amount of influence that parents are believed to exert on college students' religious beliefs. Ferman suggests that change has its roots in precollege experience, while Hadden says that the genesis of religious change is on the college campus. Lenski says that parents and clergy had the greatest influence upon the religious beliefs of his respondents and Putney and Middleton note that students tend to conform to a religious ideology held jointly by their parents.

In the studies reporting differences in religious behavior, very little attention has been given to homogeneity of the ideology of the subjects. For the most part, many religious denominations have been lumped together. This may have confounded their findings. Therefore, this study was made using only one religious group--Roman Catholics. By using a sample composed of only Catholic students, the author hoped to obtain a useful measure of the degree to which familial influence

¹⁶ Dorothy Tunell Dyer and Eleanore Braun Luckey, "Religious Affiliation and Selected Personality Scores as They Relate to Marital Happiness of a Minnesota College Sample," Marriage and Family Living, XXIII (1961), p. 47.

played a part in the religiosity of a more homogeneous group of college students. Since only one religious group was used, the variations found should not be confounded with differences due to denominational beliefs and practices.

In an attempt to seek information about the extent of familial influence on the religious behavior of a select group of college students, the present study focuses on the college students' perceptions of their parents' religiosity and religious participation and, also, upon students' religiosity and religious participation during high school and college. A major concern of this study was to learn if the religious behavior of college students was strongly related to the kinds of religious behavior they recalled observing in the lives of their parents.

In addition to studying the extent of familial influence on the religious behavior of college students, this study also focuses on several other variables that were believed relevant to the area of familial influence on religious behavior. Since parochial education is an important part of many Catholic students' lives, this variable was considered as part of familial influence on the religious beliefs and practices of the students. In addition to parochial education, influences upon membership in a Catholic fraternity was also considered since Catholic fraternity membership reinforces religious participation of the student to a certain extent. Finally, perceived marital dissatisfaction of the respondents' parents and identification of the students' with their fathers as religious role models in relation to occupational aspirations were also considered.

Hypotheses

From information gained through the review of the literature, the following hypotheses were developed:

- H₀₁: Persons who attended parochial schools at any time will visit Catholic Student Center more frequently than will persons who attended only public schools.
 - H_{01A}: Persons who attended parochial grade schools at any time will visit the Catholic Student Center more frequently than will persons who attended only public grade schools.
 - H_{01B}: Persons who attended parochial high schools at any time will visit the Catholic Student Center more frequently than will persons who attended only public high schools.
 - H_{01C}: Persons who attended both parochial grade schools and parochial high schools at any time will visit the Catholic Student Center more frequently than will persons who attended only public grade schools and high schools.
 - H_{01D}: Persons who attended parochial grade school, high school, and college at any time will visit the Catholic Student Center more frequently than will persons who attended only public grade school, high school, and college.
- H₀₂: The more often a student interacts with his parents, the more closely will his perceived religious orthodoxy approximate that of his parents.
 - H_{02A}: The more often a student interacts with his father, the more closely will his perceived religious orthodoxy approximate that of his father.
 - H_{02B}: The more often a student interacts with his mother, the more closely will his perceived religious orthodoxy approximate that of his mother.
- H₀₃: When the respondent's parents are both Catholic, the respondent will rank higher on both the religious importance and the religious orthodoxy scales than when his parents are of different faiths.
- H₀₄: Perceived parental marital dissatisfaction will be associated with a situation in which religion is not a positive influence in the respondent's upbringing and in which parents are divergent in perceived orthodoxy or in type of religion.

- H₀₅: Perceived parental influence upon their offspring's religious affiliation will be reflected in whether or not a person joins a Catholic fraternity.
- H₀₆: If boys identify with their fathers as religious role models (have similar orthodoxy scores and high religious practices scores), their occupational aspirations will be similar to their father's occupation.

CHAPTER II

METHODOLOGY

The Sample

The sample used in this study consists of Roman Catholic students at Oklahoma State University who were systematically selected from the religious preference files at the Catholic Student Center at Oklahoma State University.¹ These files contained the cards of approximately 1,000 Roman Catholic students who had indicated that they were Catholic at the time of registration for classes during the first semester of the school year 1965-66.

Before the sample was drawn, however, the religious preference cards of married students were eliminated from the files since it was believed that their religious beliefs would be affected by the beliefs of their spouses. After eliminating these cards, every third card was selected starting with the third card in the file. The total sample size was 314; however, due to a low rate of return of the questionnaires that were delivered to these students, the final sample size was reduced to 150.

Since questionnaires were delivered to the students during May, 1966, and were not completed until the end of that month, it was im-

¹This study was done in cooperation with the Catholic Student Center at Oklahoma State University. The questionnaire was typed, mimeographed, and, in part, delivered by members of this organization.

possible to increase the sample size before most of the students had gone home for the summer. An attempt was made to determine the representativeness of the sample by checking the sample cards against those of the total universe. However, the sample cards had been inadvertently mixed back in with the total universe cards and this effort failed. Thus, the final sample may be somewhat biased since its representativeness could not be determined. Moreover, the religious preference cards used in the study were filled out during the first semester and some of the students in the sample had moved or were no longer enrolled in school at the time of the study.

Procedure

The questionnaire used in this study was developed by this author and by Lewellyn Hendrix, another sociology graduate student who was also interested in studying religious interest among college students. In particular, Mr. Hendrix wished to study friendship and interaction patterns among Roman Catholic students. In order to eliminate administering two separate questionnaires to many of the same students, it was decided to combine both sets of questions into the same questionnaire and to develop a joint research project.

Questionnaires were delivered to the students in the sample by members of the Catholic Student Center, acting as volunteer assistants, by the author, and by Mr. Hendrix. The respondents were provided with envelopes in which to seal their completed questionnaires in order to guarantee their anonymity. The questionnaires were then picked up several days later by the person who had delivered them previously.

After all items on the questionnaires had been coded, the re-

sponses were punched on IBM cards and a number of runs were made through a computer in order to test the hypotheses relevant to this study.

Research Instrument

The research instrument used in this study consisted of a questionnaire which was designed to obtain information relating familial factors--such as marital happiness, perceived religious orthodoxy and affiliation of the father and mother, and religious training of students--to the religious behavior and beliefs of the students.

The questionnaire is reproduced in the Appendix. The items on the first page request general background information, including sex, age, year in college, father's occupation, occupational aspiration of the student, religious preferences of the student's parents, and whether or not the student attended parochial or public schools. Following these items, a series of Likert-type response items appear which include several "arbitrary" scales. Items 28-33 on Page 41 of the questionnaire make up a "religious importance scale" which was designed to determine the importance of religion to the respondent. This scale was formerly used by Putney and Middleton in a study of 1200 students enrolled at 13 colleges and universities and was pretested by them for internal consistency.² The responses to these questions were assigned the following scale values: Strongly Agree=1, Agree=2, Undecided=3, Disagree=4, and Strongly Disagree=5. However, on Item 32, the coding was reversed. (SA=5, SD=1) Thus, the respondent could theoretically range from a high score of six to a low score of 30 in regard to religious

²Snell Putney and Russell Middleton, "Dimensions and Correlates of Religious Ideologies, Social Forces, XXXIX (1961), pp. 286-7.

importance.

The rest of the "scales" used in the questionnaire are "arbitrary" in the sense that no checks for validity and reliability were used. These "scales" were pretested using Likert item analysis and the questionnaire was revised accordingly. Discriminatory powers were calculated for each item by obtaining the difference between the means of the first and fourth quartiles. Item discriminatory powers, based on a 35 per cent sample of the final sample, are shown in brackets by the appropriate items in the appendix.

Items 34-39 on Pages 41 and 42 of the questionnaire consist of an arbitrary "religious orthodoxy scale" for the respondent which was designed to determine the student's strength of opinion about the teachings of the Catholic Church and the acceptance of Catholic Church doctrine. These items were scored in the same manner as the "religious importance scale" with Item 34 coded in the reverse. The same items which made up the arbitrary "religious orthodoxy scale" for the respondent were repeated on Pages 42 and 43 of the questionnaire for the respondent's father (Page 42, Items 47-52) and for the respondent's mother (Page 43, Items 53-58). The orthodoxy scales for the parents were used so that some measure of the similarity between the respondents' and their parents' strength of opinion about the teachings of the Catholic Church and acceptance of Catholic Church doctrine could be determined. The responses to these items were scored in the same manner as before with Items 47 and 53 scored in the reverse. The possible range of scores on all three orthodoxy scales was from a high of six to a low of 30.

Items 66-70 on Page 44 of the questionnaire are concerned with

religious practices of the respondent and his parents before the respondent entered college. The four possible answers to these five items were scored as follows: Always=1, Frequently=2, Sometimes=3, and Never=4 making the range of possible scores from a high of five to a low of 20.

The rest of the items on the questionnaire which are relevant to this study are concerned with family background factors (Items 59-65, Pages 43 and 44), number and ages of siblings (Items 71-77, Pages 44 and 45), doubts about religion (Items 78-80, Page 45), influences on religion (Item 28, Page 45), fraternity or sorority membership (Items 30-31, Page 46), respondents' visits home (Item 53, Page 49), Mass attendance (Item 54, Page 49), and visits to the Catholic Student Center (Item 55, Page 49). Items 32-52 on Pages 46 through 49 are concerned with friends and acquaintances of the respondent and were used as data by Mr. Hendrix in his study, and are not part of the relevant data of this work.

Statistical Procedures

Since the sample used in this study could not be assumed to have been drawn from a normally distributed population and since the sample size was relatively small, and most of the data were at best ordinal in nature, it was believed that non-parametric statistics should be used in testing the hypotheses in this study.

Because this author was primarily interested in the number of subjects who, by their responses on the questionnaire, could be placed in various categories, the Chi-Square test was used to analyze most of the data in this study. By using the Chi-Square test, this author was

able to determine whether a significant difference existed between the observed number of subjects or responses falling in each category and an expected number based on the null hypothesis.

Since the expected frequency in one of the cells of Table XIII was less than five, the Chi-Square test was not applicable. Instead, H_{05} was tested using the Phi Coefficient. By using the Phi Coefficient, a measure of the intensity of association which the distribution of the joint frequencies reflected could be determined.

CHAPTER III

RESULTS OF THE STUDY

The following is a summary of the findings of this study. As stated previously, all hypotheses were tested using the Chi-Square test or the Phi Coefficient.

The first hypothesis was designed to determine the relationship between attendance at parochial schools at any time and students' visits to the Catholic Student Center. If a student attended the Catholic Student Center once a month or more, he was placed in the "frequent" attendance category; if he attended the Catholic Student Center less than once a month or not at all, he was placed in the "infrequent" attendance category. The results are presented in Table I.

TABLE I
(N=144)

ATTENDANCE AT PAROCHIAL, MIXED, OR PUBLIC SCHOOLS BY
ATTENDANCE AT THE CATHOLIC STUDENT CENTER

Attendance at Catholic Student Center	School Attendance		
	Parochial and Mixed	Public Only	
Frequent	43	9	
Infrequent	62	30	$\chi^2=3.3938^*$

*Significant on .05 level, one-tailed

As the data in Table I indicate, the null hypothesis is rejected

since respondents who had some attendance at parochial schools do visit the Catholic Student Center more frequently than respondents who attended only public schools.

In an attempt to shed further light on this relationship, the first hypothesis was broken down into four sub-hypotheses and each one was tested. The first sub-hypothesis was that persons who had attended parochial grade schools at any time would visit the Catholic Student Center more frequently than would persons who had attended only public grade schools.

TABLE II
(N=145)

ATTENDANCE AT PAROCHIAL, MIXED, OR PUBLIC GRADE SCHOOLS
BY ATTENDANCE AT THE CATHOLIC STUDENT CENTER

Attendance at Catholic Student Center	Grade School Attendance	
	Parochial and Mixed	Public Only
Frequent	46	9
Infrequent	60	30

$\chi^2=4.5408^*$

*Significant on .05 level, one-tailed

As the data in Table II indicate, the null hypothesis is rejected since persons who attended parochial grade schools at any time do visit the Catholic Student Center more frequently than persons who attended only public grade schools.

The second sub-hypothesis was that persons who had attended parochial high schools at any time would visit the Catholic Student Center more frequently than would persons who had attended only public high schools. The results in Table III indicate that the null hypo-

thesis is accepted since there is no difference between persons who attended parochial high school at any time and visits to the Catholic Student Center.

TABLE III
(N=149)

ATTENDANCE AT PAROCHIAL, MIXED, OR PUBLIC HIGH SCHOOLS
BY ATTENDANCE AT THE CATHOLIC STUDENT CENTER

Attendance at Catholic Student Center	High School Attendance	
	Parochial and Mixed	Public
Frequent	31	31
Infrequent	28	59 $\chi^2=3.8043^*$

*N.S.

The third sub-hypothesis was that persons who had attended both parochial grade schools and parochial high schools at any time would visit the Catholic Student Center more frequently than would persons who had attended only public grade schools and high schools. The data in Table IV indicate that the null hypothesis is rejected since persons who attended parochial grade schools and high schools at any time do visit the Catholic Student Center more often than those persons who attended only public grade schools and high schools.

The fourth sub-hypothesis was that persons who had attended only parochial grade schools, high schools, and colleges at any time (before coming to Oklahoma State University) would visit the Catholic Student Center more frequently than would persons who attended only public grade schools, high schools, and colleges. The data in Table V indicate that the null hypothesis is rejected since persons who attended

parochial grade schools, high schools, and colleges at any time do visit the Catholic Student Center more frequently than persons who attended only public grade schools, high schools, and colleges.

TABLE IV
(N=147)

ATTENDANCE AT PAROCHIAL, MIXED, OR PUBLIC GRADE SCHOOLS AND HIGH SCHOOLS BY ATTENDANCE AT THE CATHOLIC STUDENT CENTER

Attendance at Catholic Student Center	Grade School and High School Attendance	
	Parochial and Mixed	Public
Frequent	47	9
Infrequent	61	30 $\chi^2=5.0770^*$

*Significant on .05 level, one-tailed

TABLE V
(N=150)

ATTENDANCE AT PAROCHIAL, MIXED, OR PUBLIC GRADE SCHOOLS, HIGH SCHOOLS, AND COLLEGES BY ATTENDANCE AT THE CATHOLIC STUDENT CENTER

Attendance at Catholic Student Center	Grade School, High School, and College Attendance	
	Parochial and Mixed	Public
Frequent	49	9
Infrequent	62	30 $\chi^2=5.4010^*$

*Significant on .05 level, one-tailed

The second hypothesis in this study was that the more often a student interacted with his parents, the more closely would his perceived orthodoxy approximate that of his parents. The null hypotheses in the case of the respondent's father and in the case of the

respondent's mother were both rejected since the data in Tables VI and VII indicate that students and their parents who interact frequently have similar orthodoxy scores. Students and their parents' orthodoxy scores were considered to be similar when their scores were within two numbers of each other on the arbitrary orthodoxy scales in the questionnaire and they were considered to be divergent when they differed by more than two places from each other. This classification system was used because the distribution of the data was such that this separation point seemed to be the most meaningful one for the two categories. As was mentioned previously, the arbitrary orthodoxy scales were developed in order to determine strength of opinion about the teachings of the Catholic Church and acceptance of Catholic Church doctrine by the student and his parents.¹

TABLE VI
(N=133)

RESPONDENT'S INTERACTION WITH HIS FATHER BY
SIMILARITY OF THEIR ORTHODOXY SCORES

Orthodoxy of Respondent and Father	Interaction with Father	
	Frequent	Infrequent
Similar	52	18
Divergent	35	28

$\chi^2 = 5.1414^*$

*Significant on .05 level

¹As can be seen from Tables VI and VII, the number of students in each of the two sets of data does not equal 150, the sample size for this study. This is due to the fact that in some cases one or both parents were deceased and the student did not complete the part of the questionnaire containing the orthodoxy scales for his parent or parents. In other cases, the student left the pages blank without any explanation.

TABLE VII
(N=139)

RESPONDENT'S INTERACTION WITH HIS MOTHER BY
SIMILARITY OF THEIR ORTHODOXY SCORES

Orthodoxy of Respondent and Mother	Interaction with Mother	
	Frequent	Infrequent
Similar	67	22
Divergent	28	22

$\chi^2 = 5.5012^*$

*Significant on .02 level

The third hypothesis in this study was that the respondent would rank higher on both the religious importance and the religious orthodoxy scales when his parents were both Catholic than when his parents were of different faiths. In this study, religious importance and religious orthodoxy were treated separately since a respondent could theoretically believe religion to be an important part of his life while, at the same time, not necessarily accepting the teachings or doctrine of the Catholic Church.

After inspecting the distribution of the data, it was decided to divide the data into two categories by splitting the scale scores into two parts in order to provide balanced N's in each category. Thus, on both scales, the respondent was considered to be high in religious importance or in orthodoxy if he received a score from 6 to 14 and low in religious importance or in orthodoxy if he received a score from 15 to 30 on the scales in the questionnaire.

In both cases, the null hypotheses were accepted since there was no difference between respondents whose parents were both Catholic and respondents whose parents were of different faiths in regard to

religious importance and orthodoxy.

TABLE VIII
(N=150)

RELIGIOUS HOMOGAMY OF PARENTS BY RELIGIOUS
IMPORTANCE SCORES OF RESPONDENTS

Religious Importance Scores of Respondents	Religious Affiliation of Parents	
	Both Catholic	Other
High	80	26
Low	27	17 $\chi^2=3.027^*$

*N.S.

TABLE IX
(N=150)

RELIGIOUS HOMOGAMY OF PARENTS BY RELIGIOUS
ORTHODOXY SCORES OF RESPONDENTS

Religious Orthodoxy Scores of Respondents	Religious Affiliation of Parents	
	Both Catholic	Other
High	89	38
Low	18	5 $\chi^2=.6380^*$

*N.S.

The fourth hypothesis in this study was that perceived parental marital dissatisfaction would be associated with a situation in which religion was not a positive influence in the respondent's upbringing and in which parents were divergent in perceived orthodoxy or in type of religion. Initially, the answers to four items on the questionnaire (Items 59-62, Page 43) were used as the criteria for marital satisfaction or dissatisfaction. If the respondent answered "strongly

agree or agree to all four questions, his parents' marriage was considered "satisfied;" if the respondent answered disagree or strongly disagree to all four questions, his parents' marriage was considered "dissatisfied." However, these criteria proved to be too stringent since the number of respondents falling into the two categories was extremely small. Thus, only two of the items were finally used so that the number of respondents in each category would be adequate.

Perceived parental marital dissatisfaction of parents was said to exist when the respondent answered undecided, disagree, or strongly disagree to the statements "My parents marriage has always been a happy one" and "My parents feel a great deal of affection for one another." If the respondent answered strongly agree or agree to both questions, marital satisfaction was said to exist. Parents were considered to be divergent in orthodoxy when the respondent estimated that their scores on the religious orthodoxy scale would differ by more than two places from each other. Influence of religion in the respondent's upbringing was considered "positive" if the respondent answered strongly agree or agree to Item 41, page 42 of the questionnaire and "not positive" if he answered disagree or strongly disagree to Item 41.

This hypothesis was broken down into three parts and analyzed. The null hypothesis that there would be no relationship between the influence of religion in the respondent's upbringing and perceived parental marital dissatisfaction was accepted. (See Table X). However, the null hypotheses that there would be no relationship between orthodoxy of parents and perceived parental marital dissatisfaction and that there would be no relationship between religious affiliation of parents

and perceived parental marital dissatisfaction were rejected as can be seen from Tables XI and XII.

TABLE X
(N=147)

PERCEIVED PARENTAL MARITAL DISSATISFACTION BY INFLUENCE
OF RELIGION IN RESPONDENT'S UPBRINGING

Influence of Religion in Respondent's Upbringing	Type of Marriage		
	Satisfied	Dissatisfied	
Positive	81	31	
Not Positive	23	12	$\chi^2 = .5273^*$

*N.S.

TABLE XI
(N=131)

PERCEIVED PARENTAL MARITAL DISSATISFACTION
BY PERCEIVED ORTHODOXY OF PARENTS

Perceived Orthodoxy of Parents	Type of Marriage		
	Satisfied	Dissatisfied	
Similar	67	19	
Divergent	24	21	$\chi^2 = 8.4115^*$

*Significant on .01 level, one-tailed

TABLE XII
(N=149)

PERCEIVED PARENTAL MARITAL DISSATISFACTION
BY RELIGIOUS HOMOGAMY OF PARENTS

Religious Homogamy of Parents	Type of Marriage		
	Satisfied	Dissatisfied	
Both Catholic	83	24	
Other	22	20	$\chi^2 = 9.1960^*$

*Significant on .01 level, one-tailed

The fifth hypothesis in this study was that perceived parental influence upon their offsprings' religious affiliation would be reflected in whether or not a person joined a Catholic fraternity. Parental influence on the respondent's religious affiliation was determined from the answers to Item 28 on page 45 of the questionnaire. If the respondent circled answer one (parental influence), his religious beliefs were assumed to have been influenced by his parents; if he circled any other answer to the question, it was assumed that other factors had influenced his religious beliefs.

This hypothesis, in which only male respondents were included, was tested using the Phi Coefficient since the X^2 test was not applicable. Since the obtained value of the Phi Coefficient is so small, the null hypothesis was accepted because there is no association between the two variables as the data in Table XIII indicate.

TABLE XIII
(N=90)

PARENTAL INFLUENCE ON OFFSPRINGS' RELIGIOUS AFFILIATION
BY CATHOLIC FRATERNITY MEMBERSHIP

Catholic Fraternity Membership	Influence on Respondent's Religious Affiliation		
	Parental Influence	Other Influence	
Yes	4	11	
No	17	58	Phi=.030*

*N.S.

The last hypothesis in this study was that if boys identified with their fathers as religious role models (had similar orthodoxy scores and had high religious practices scores), their occupational aspirations

would be similar to their fathers' occupations. The religious practices scores of fathers and sons were measured together and were determined from the answers to Items 66-70 on page 44 of the questionnaire. The father's occupation and the respondent's occupational choice were coded according to the occupational code established by transforming the socioeconomic index derived from census data to the National Opinion Research Center index.¹ If the respondent's occupational choice and the father's occupation were within seven places of each other, their occupational agreement was considered to be high. If their scores differed by more than seven places, their occupational agreement was considered to be low. Orthodoxy agreement between fathers and respondents was considered to be high if their scores on the religious orthodoxy scales differed by no more than one point; it was considered to be low if their scores differed by more than one point. A religious practices score of 5-10 was considered high and a score of 11-20 was considered low. These classifications were used because the distribution of the data was such that these separation points seemed to be the most meaningful ones for providing balanced N's in the two categories.

As can be seen from Tables XIV, XV, and XVI, a strong relationship exists between orthodoxy agreement and religious practices scores of fathers and sons. However, the null hypotheses that there is no relationship between orthodoxy agreement and occupational agreement or between religious practices scores and occupational agreement were accepted since no relationship was found to exist.

¹Albert J. Reiss, Jr., Occupations and Social Status (Glencoe, Ill., 1961), pp. 262-275.

TABLE XIV
(N=70)

ORTHODOXY AGREEMENT BETWEEN FATHERS AND SONS
BY RELIGIOUS PRACTICES SCORES

Religious Practices Scores	Orthodoxy Agreement	
	High	Low
High	19	7
Low	17	27 $\chi^2=7.7618^*$

*Significant on .01 level, one-tailed

TABLE XV
(N=70)

ORTHODOXY AGREEMENT BETWEEN FATHERS AND SONS
BY OCCUPATIONAL AGREEMENT

Occupational Agreement	Orthodoxy Agreement	
	High	Low
High	16	18
Low	18	18 $\chi^2=.0607^*$

*N.S.

TABLE XVI
(N=70)

RELIGIOUS PRACTICES SCORES OF FATHERS AND SONS
BY OCCUPATIONAL AGREEMENT

Occupational Agreement	Religious Practices Scores	
	High	Low
High	14	20
Low	12	24 $\chi^2=.2723^*$

*N.S.

CHAPTER IV

INTERPRETATION OF RESULTS

Summary and Conclusions

The primary purpose of this study was to determine the amount of influence that parents exert on college students' religious beliefs. A questionnaire was administered to a sample of 150 Roman Catholic college students at Oklahoma State University and an attempt was made to study the religious beliefs of college students, in relation to their perceptions of their parents' religious beliefs and practices. The following is an interpretation of the results of the study.

The first hypothesis in this study relates parochial and public school attendance to visits to the Catholic Student Center. It was found that those students who attended parochial schools at any time during their lives do visit the Catholic Student Center more than those students who attended public schools. When this hypothesis is broken down and analyzed by grade school, high school, and college attendance at any time, the relationship still exists, except in the case of high school attendance. However, even the χ^2 value that was found for students who had attended parochial high school at any time is nearly significant. The expected χ^2 value for significance on the .05 level is 3.841 while the observed χ^2 value is 3.8043. For all practical purposes, it can be assumed that there is a relationship between parochial high school attendance at any time and visits to the Catholic Student Center.

Thus, a student who attends parochial grade school, high school, or college, or any combination of the three will, in all probability, be influenced more by Catholic Church teachings than those persons who attended public schools and will continue his religious activity when he goes to college by attending the Catholic Student Center. However, parents who send their children to parochial schools could conceivably be more dedicated to the Catholic religion in the first place and, in turn, could be the real influence on the students' religious beliefs. Moreover, when the hypotheses are analyzed with the mixed and parochial categories treated separately, the results are not significant. Therefore, it is possible that other factors have more to do with a student's attendance at the Catholic Student Center than parochial school attendance does.

The second hypothesis in this study relates students' interaction with their parents and similarity of orthodoxy scores. There is a significant relationship between a respondent's interaction with his father and similarity of their orthodoxy scores and between a respondent's interaction with his mother and similarity of their orthodoxy scores. Although respondents' interaction with their fathers and similarity of their orthodoxy scores was significant on the .05 level, and respondents' interaction with their mothers and the similarity of their orthodoxy scores was significant on the .02 level, the X^2 values are actually very similar. On the whole, though, mothers' perceived orthodoxy scores were higher than fathers' perceived orthodoxy scores. Furthermore, when only one parent in the family was Catholic, it was usually the mother who was. Thus, mothers probably did exert a more significant influence on a student's religious beliefs than did fathers.

The third hypothesis in this study relates religious homogamy of parents to religious importance and religious orthodoxy scores of respondents. No significant relationship was found between these variables. However, it is true that the obtained χ^2 value is almost significant on the .05 level indicating that respondents whose parents are both Catholic do tend to regard religion as important to them somewhat more than do respondents whose parents differ in terms of religious faith.

The fourth hypothesis in this study relates marital dissatisfaction of the respondent's parents to influence of religion in the respondent's upbringing, perceived orthodoxy of parents, and to religious homogamy of parents. Marital dissatisfaction of parents was found not to be related to influence of religion in the respondent's upbringing but was found to be related to perceived orthodoxy of parents and to religious homogamy of parents. This suggests that when parents are divergent in perceived orthodoxy or in type of religion, marital dissatisfaction is likely to be present. Perhaps the criteria employed to determine marital dissatisfaction or satisfaction were not stringent enough and this affected the results of the hypothesis. However, the fact remains that similar conceptions of orthodoxy and religious homogamy among parents is related to marital satisfaction or dissatisfaction.

The fifth hypothesis in this study relates parental influence upon a respondent's religious beliefs to Catholic fraternity membership. As the data indicate, no significant relationship was found. The religiosity of Catholic fraternity members in the sample was not influenced by their parents. However, since the number of Catholic

fraternity members in the sample was relatively small, any significant relationship could have been concealed by this circumstance.

The last hypothesis in this study relates boys' identification with their fathers as religious role models and similarity of occupational aspirations to their fathers' occupations. The data indicate that there is a strong relationship between orthodoxy agreement of fathers and sons and their religious practices scores. However, when each of these two variables is correlated with occupational agreement, no significant relationship exists. Religion and occupation seem to be two mutually exclusive areas of concern so that even if boys and their fathers have similar orthodoxy scores and high religious practices scores, boys' occupational aspirations are not similar to their fathers' occupations.

In conclusion, the results of this study have pointed out that in some areas parents do exert a significant influence on college students' religious beliefs and practices while in other areas they exert little or no influence. Students' religious beliefs and practices have been shown to be related to parochial school attendance at some time during their lives, frequency of interaction with parents, religious homogamy of parents, and marital satisfaction of parents. Parents do not influence students' religious beliefs and practices in terms of Catholic fraternity membership nor is religious influence related to occupational aspiration influence. Thus, the more exposure a student has to the Catholic religion in terms of parochial education or in terms of interaction with Catholic parents, the more influence parents seem to exert on the students' religious beliefs.

Implications for Future Research

From the results of this study, it can be seen that several possibilities exist for further research in the area of familial influence on the religious beliefs and practices of college students. Since this study was done using only one religious group--Roman Catholics--the results of the study were not confounded by using a heterogeneous population. However, although all religious groups should not be lumped together and studied, other homogeneous religious group should be studied in order to provide a basis for comparison for the results of this study. Furthermore, since the sample used in this study was relatively small and was possibly composed of students who were committed enough to their religion to return their completed questionnaires, future studies in this area should include more representative and adequate populations. Finally, since several of the hypotheses in the study were based upon the arbitrary scales in the questionnaire, these scales should be tested for reliability and validity before they are used again.

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APPENDIX A

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
15. held or work done and occupa-
tional field in which your
father worked for the longest
time. Example: clerk in a
bookstore; crane operator on
road construction. _____

16. What occupation do you hope to
17. follow when 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 prefer-
ence of your father now?

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

20. What was the religious prefer-
ence 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 prefer-
ence of your mother now?

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

22. What was the religious prefer-
ence 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 . 3.
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 or 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 Strongly 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
/1.49/
29. I find that my ideas on religion have a considerable influence on my views in other areas. SA A U D SD
/0.95/
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
/1.39/
31. If my ideas about religion were different, I believe that my way of life would be very different. SA A U D SD
/1.36/
32. Religion is a subject in which I am not particularly interested. SA A U D SD
/1.53/
33. I very often think about matters relating to religion. SA A U D SD
/1.08/
-
34. I believe that the only benefit one receives from prayer is psychological. SA A U D SD
/1.48/

- | | | | | | |
|---|----------------|---|---|---|----|
| 35. I believe that there is a life after death. | <u>1.21</u> SA | A | U | D | SD |
| 36. I believe that Jesus is the Divine Son of God. | <u>0.85</u> SA | A | U | D | SD |
| 37. I believe in the Father, the Son, and the Holy Ghost. | <u>0.78</u> SA | A | U | D | SD |
| 38. I believe that God created the world and all the creatures in it. | <u>0.71</u> SA | A | U | D | SD |
| 39. The Holy Ghost protects the Catholic Church from teaching error. | <u>1.77</u> 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. | <u>1.92</u> SA | A | U | D | SD |
| 43. Fundamentally, the world we live in is a pretty lonesome place. | <u>2.42</u> SA | A | U | D | SD |
| 44. Most people just don't give a "damn" for others. | <u>1.42</u> SA | A | U | D | SD |
| 45. I'd like it if I could find someone who would tell me how to solve my problems. | <u>2.58</u> 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. | <u>1.51</u> SA | A | U | D | SD |
| 48. My father believes that there is a life after death. | <u>1.35</u> SA | A | U | D | SD |
| 49. My father believes that Jesus is the Divine Son of God. | <u>1.12</u> SA | A | U | D | SD |

50. My father believes in the Father, the Son, and the Holy Ghost. SA A U D SD
/1.19/
51. My father believes that God created the world and all the creatures in it. SA A U D SD
/1.12/
52. My father believes that the Holy Ghost protects the Catholic Church from teaching error. SA A U D SD
/1.56/

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
/1.10/
54. My mother believes that there is a life after death. SA A U D SD
/1.00/
55. My mother believes that Jesus is the Divine Son of God. SA A U D SD
/0.83/
56. My mother believes that the Holy Ghost protects the Catholic Church from teaching error. SA A U D SD
/1.68/
57. My mother believes in the Father, the Son, and the Holy Ghost. SA A U D SD
/1.00/
58. My mother believes that God created the world and all the creatures in it. SA A U D SD
/1.00/

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 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. 0.90 A F S N

67. Before I came to college, my parents fasted according to Church laws during Lent. 2.06 A F S N

68. Before I came to college, my parents and I attended Mass together. 1.99 A F S N

69. Before I came to college, grace was said before meals in my home. 2.42 A F S N

70. Before I came to college, we had family prayers and/or devotional readings in our home. 1.28 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? (circle one)

I do not have any older brothers . 1.	nine to twelve years . 4.
one to four years. 2.	over twelve years. . . 5.
five to eight years. 3.	

77. What is the age difference between you and your sister who is just older than you are? (circle one)

I do not have any older sisters. . . 1. nine to twelve years . . 4.
 one to four years. 2. over twelve years. . . 5.
 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.

IBM 2

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 or 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 or 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
once a week. 2.	the summer 5.
twice a month. 3.	once a year. 6.
once a month 4.	never. 7.

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?

Thank you very much for your cooperation.

VITA

Sallie Meier Montgomery

Candidate for the Degree of

Master of Science

**Thesis: RELIGIOUS BELIEFS AND PRACTICES OF A GROUP OF COLLEGE STUDENTS
IN RELATION TO THE PERCEIVED RELIGIOUS BELIEFS AND PRACTICES
OF THEIR PARENTS**

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Personal Data: Born in Wheeling, West Virginia, January 1, 1943,
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Education: Attended grade school in Wheeling, West Virginia;
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