

**THE RELIGIOUS BELIEFS AND OBSERVANCES  
OF THE STUDENTS AT  
AUSTIN PEAY STATE UNIVERSITY  
1970**

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**SARAH CHAMBERS LOWE**

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1970

An Abstract  
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by  
Sarah Chambers Lowe  
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## ABSTRACT

This study investigated the religious beliefs and observances of the students at Austin Peay State University. A survey research design was used. The sample included 233 students, 119 males and 114 females. The instrument was a questionnaire with forced-choice answers. The survey was conducted during the Fall quarter 1970. Percentage profiles and the chi square statistic were used for analysis. Academic class, sex, academic major and church preference were variables used in the analysis.

A percentage profile was established of the religious beliefs and observances of the APSU students. Seventy-six percent of the students expressed a need for an individual religious belief. Sixty-seven percent believed in a personal Divine God, 74% prayed at least occasionally and 57% attended religious services twice a month or more. Sixty-five percent had the opinion that the message of the church is essential to life, but that the ways of teaching it need to be changed. Thirty-five percent felt that Sunday is a day like any other day while 35% felt that whatever else a person did on Sunday, he should go to church. Thirty percent judged human life as valuable because God created man and 46% judged life as valuable because of respect for the individual. Eighty-two percent indicated that religion often affected their everyday decision and while in college 28% had come to value religion more, 15% valued religion less and 57% had experienced no change in their value of religion.

Forty-four hypotheses were stated in the null form. Chi square

statistics were done on the questions to test the hypotheses. Twenty-two were not significant while 14 were significant at the .05 level. The chi square statistic could not be used to test eight hypotheses because the obtained expected values were too small.

The doubting and questioning of religious beliefs by the students seemed to reach a climax at the Junior year. Here was the greatest difference from the other academic classes. The Senior class again embraced religion more. Of the 11 null hypotheses concerning the relationship between the variables of religion and the students' academic class only two were rejected at the .05 level. One hypothesis was not testable.

Females were only slightly more religiously oriented than males. The females tended to present percentages above the total students' profile, while the males were below this. Five of the 11 hypotheses concerning the relationship between the variables of religion and the sex of the students were significant at the .05 level. The academic major groups of students also presented percentage profiles similar to the total students' profile. Fine Arts and Social Science majors were the least religiously oriented. Three of the hypotheses concerning the relationship between the variables of religion and the academic major groups were significant at the .05 level. Four hypotheses were not testable.

Analysis of the church preference grouping indicated two groups with percentage profiles noticeably different. The Church of Christ students were more demanding in their requirements for observances and tribute to the religious institution, but their lives were not affected



as much by their religion as others were. The students indicating no church preference were almost anti-religious. (This group comprised about 10% of the total sample.) A significant difference was found between the church preference groups on all the variables of religion. Eight null hypotheses were rejected at the .01 level. Three hypotheses were not testable.

In general the majority of the students at APSU were found to have positive attitudes toward religion. The students' church preference influenced the beliefs and observances of their religious lives most. The sex and academic major were next in influence upon the attitudes of the students, while the academic class had the least effect upon the students' religion.

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by  
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March 1972



To the Graduate Council;

I am submitting herewith a Thesis written by Sarah Chambers Lowe entitled "The Religious Beliefs and Observances of the Students at Austin Peay State University - 1970." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Psychology.

Darland E. Blair  
Major Professor

We have read this thesis and  
recommend its acceptance:

Elizabeth H. Stokes  
Minor Professor  
or  
Second Committee Member

John D. Martin  
Third Committee Member

Accepted for the Council:

Wayne E. Stamps  
Dean of the Graduate School

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## TABLE OF CONTENTS

	PAGE
ACKNOWLEDGEMENTS . . . . .	11
LIST OF FIGURES . . . . .	v
LIST OF TABLES . . . . .	vi
CHAPTER	
I. INTRODUCTION TO THE PROBLEM . . . . .	1
Religion Defined	
Scope of the Study	
II. LITERATURE REVIEW . . . . .	4
Beliefs, Feelings, and Observances	
Need for religious faith or philosophy of life	
Code of ethics or religious belief	
The Deity; a Divine God, an impersonal power	
Sudden religious experience	
Prayer	
Church and attendance	
Value of human life	
Everyday decisions	
Value of religion	
Attitude Differences Between Groups	
III. RESEARCH DESIGN . . . . .	11
Statement of the Problem	
Hypotheses	
Design of the Study	
Delimitations	

## CHAPTER

## PAGE

IV. PROCEDURE . . . . .	18
The Sample	
The Survey Instrument	
Administration and Scoring	
V. PRESENTATION OF DATA . . . . .	21
The Student Sample	
The Sex Groups	
The Academic Class Groups	
The Academic Major Groups	
The Church Preference Groups	
VI. DISCUSSION AND CRITICISM . . . . .	66
REFERENCES . . . . .	72
APPENDIX . . . . .	74
The Questionnaire	
Categories of Response Placement	
Student Comments	



## LIST OF FIGURES

FIGURE	PAGE
1. Attendance at religious services, weekly and never . . . . .	32
2. Evaluation of religion changed, more or less in college . .	34

# LIST OF TABLES

TABLE	PAGE
1. Religious Faith or Philosophy of Life as a Function of Sex. . .	25
2. Code of Ethics or Religious Belief as a Function of Sex . . .	25
3. Ideas About the Deity as a Function of Sex . . . . .	26
4. Sudden Religious Experience as a Function of Sex . . . . .	27
5. Prayer as a Function of Sex . . . . .	27
6. Ideas About Sunday as a Function of Sex . . . . .	28
7. Opinion About the Church as a Function of Sex . . . . .	28
8. Attendance at Religious Services as a Function of Sex . . . .	29
9. Value of Human Life as a Function of Sex . . . . .	29
10. Life Affected by Religion as a Function of Sex . . . . .	30
11. Change in Value of Religion as a Function of Sex . . . . .	30
12. Religious Faith or Philosophy of Life as a Function of Academic Class . . . . .	35
13. Code of Ethics or Religious Belief as a Function of Academic Class . . . . .	35
14. Ideas About the Deity as a Function of Academic Class . . . .	36
15. Sudden Religious Experience as a Function of Academic Class .	37
16. Prayer as a Function of Academic Class . . . . .	37
17. Ideas About Sunday as a Function of Academic Class . . . . .	38
18. Opinion About the Church as a Function of Academic Class . .	38
19. Attendance at Religious Services as a Function of Academic Class . . . . .	39
20. Value of Human Life as a Function of Academic Class . . . . .	40
21. Life Affected by Religion as a Function of Academic Class . .	41
22. Change in Value of Religion as a Function of Academic Class .	41



TABLE	PAGE
23. Religious Faith or Philosophy of Life as a Function of Academic Major . . . . .	45
24. Code of Ethics or Religious Belief as a Function of Academic Major . . . . .	46
25. Ideas About the Deity as a Function of Academic Major . . . .	47
26. Sudden Religious Experience as a Function of Academic Major .	48
27. Prayer as a Function of Academic Major . . . . .	49
28. Ideas About Sunday as a Function of Academic Major . . . . .	49
29. Opinion About the Church as a Function of Academic Major. . .	50
30. Attendance at Religious Services as a Function of Academic Major . . . . .	51
31. Value of Human Life as a Function of Academic Major . . . . .	52
32. Life Affected by Religion as a Function of Academic Major . .	53
33. Change in Value of Religion as a Function of Academic Major .	53
34. Religious Faith or Philosophy of Life as a Function of Church Preference . . . . .	57
35. Code of Ethics or Religious Belief as a Function of Church Preference . . . . .	58
36. Ideas About the Deity as a Function of Church Preference . .	59
37. Sudden Religious Experience as a Function of Church Preference	60
38. Prayer as a Function of Church Preference . . . . .	60
39. Ideas About Sunday as a Function of Church Preference . . . .	61
40. Opinion About the Church as a Function of Church Preference .	62
41. Attendance at Religious Services as a Function of Church Preference . . . . .	63
42. Value of Human Life as a Function of Church Preference . . . .	64
43. Life Affected by Religion as a Function of Church Preference .	65
44. Change in Value of Religion as a Function of Church Preference	65

## CHAPTER 1

### INTRODUCTION TO THE PROBLEM

The college student at the beginning of the 1970's was the recipient of much scorn by many people. Persons in the "over thirty generation" (over thirty years old) remarked that these kids wanted to do away with everything good and proven in our culture.

Since a culture has never been found which did not have a religion, it perhaps could be determined if the college student wants to do away with or keep the American culture, at least this part of it, by finding out how much the student accepts or rejects religion as it exists today. Thus this study questioned the students attending Austin Peay State University and found out the students' religious attitudes. The study also investigated the relationship between the student's religious beliefs and observances and the variables of academic class, sex, academic major and church preference.

#### Religion Defined

Although religion is often considered by the general population as a single variable, it seems far too complex not to include many variables.

Dittes (1969) classified the many variables of religion into two types.

1. Institutional connection: religion in relatively explicit form, tending to be public, social, overt,

manifest, institutionalized and formalized, the observances of the person.

2. Personal beliefs; religion in more subjective form, more a matter of personal attitudes, orientation, frame of reference, values and loyalties and commitments, fundamental motivation or standards, the "spiritual" dimension of all life.

Radcliffe-Brown (1952) said, "any religion...normally involves certain ideas or beliefs on the one hand, and on the other, certain observances..."(Goldsen, Rosenberg, Williams, & Suchman, 1960). If it is possible to determine the attitude which a person holds toward religion, it is necessary to determine both what his beliefs are and how he expresses his loyalties to these beliefs through observances.

### Scope of the Study

This study accepted these variables, beliefs and observances, as necessary to complete the total attitude toward religion. In general they were: the feeling of a need for religion in life, the concept of the supernatural being of this religion, opinions of the formal structure of the organization (institution) of this religion, and the personal attendance to this organization. The specific questions designed to show the attitude of each student were:

Does the student need some sort of philosophy by which to live?

Is this need for a code of ethics or for a religious belief?

What ideas about the Deity are held by the student?

Has the student experienced a religious awakening? When?

Does the student pray, and how often?

What does the student feel concerning the observance of "Sunday?"

What does the student think about the church?

Does the student attend religious services? When?

How does the student judge the value of human life?

Does religion affect the everyday decisions of the student?

Since coming to college, does the student value religion more

or less?

Also of concern to this study were any differences which occurred in the attitudes of the students when grouped by academic class, sex, academic major, and church preference.



## CHAPTER II

### LITERATURE REVIEW

#### Beliefs, Feelings, and Observances

Need for religious faith or philosophy of life. Students usually express a need for religious faith or philosophy of life. In Goldsen, et al. (1960), 80% of the students sampled from 11 universities answered that they needed some sort of religious faith or philosophy. In answer to a similar question in the survey "Autobiography to 2000 A.D.," given at four universities, 66% of the males and 77% of the females expressed a need for some sort of religious faith.

Code of ethics or religious belief. Those students who had indicated that they did need some sort of philosophy to live by were questioned further. They were asked what they felt was necessary for them to have an adequate and satisfying (or good) life. As opposed to having only a code of ethics, students who indicated the need for a religious belief were represented in various studies by percentages from 53 to 85 (Goldsen, et al., 1960; Chickering, 1969).

In a longitudinal study of National Merit Scholarship winners, the Center for the Study of Higher Education asked the question: Do you personally feel that you need to believe in some sort of religious faith? When first asked, as the students entered school, 88% of the males and 91% of the females gave an affirmative answer. The question was asked of the same students four more times during the following school years with each time showing a decrease in percentages giving an

affirmative answer. The final inquiry reported that in the Junior year 51% of the males and 69% of the females answered that they needed to believe in some sort of religious faith (Webster & Freedman, 1962).

In a survey from Michigan State (Brookover, Gottlieb, Lehmann, Richards, Thaden, & Vener, 1965) 33% of the males and 40% of the females felt that as they had progressed from their freshman to senior year, they had developed a greater feeling of necessity for religious faith for living in modern times. This survey was done only in the senior class.

The Deity; a Divine God, an impersonal power. In the study reported by Goldsen, et al. (1960), 48% of the students stated that they believed in a Divine God, Creator of the Universe. The Cornell Survey (Jacob, 1957) reported that 54% was the average of the percentages of all the schools agreeing with this belief in a Divine God. Students at two southern schools, North Carolina (68%) and Texas (62%) held beliefs which were significantly different from this average at level .01.

In a study of freshman males, the survey conducted in 1961 and 1966, it was found that at both times the subjects in majority expressed a belief in a personal God (Cummins & Kissiah, 1968). From 17 universities in 1968, Roscoe found that 73% of the subjects expressed belief in a personal God. In his Normative Study of American College Student Values, Teglovic (1968) stated that students held a firm belief in a personal God.

Sudden religious experience. Students at 12 schools were asked if they had experienced any sudden resurgence of religious faith and interest. About 30 to 40% of the students answered that they had had

such an experience (Feldman & Newcomb, 1969). A Gallup Poll which was conducted in 1962 reported that 20% of the people answered "yes" to a similar question (Eskine, 1965).

Prayer. Cummins and Kissiah (1968) report that the subjects answered in majority "yes" to the question, "Does God answer prayer?" They were not asked about the frequency of prayer. In an American Institute of Public Opinion poll, taken in February, 1964, the national total answers in percentages to "How often do you pray?" were: 63% prayed frequently; 25% prayed occasionally; 6% prayed seldom; and 6% never prayed (Eskine, 1965).

Church and attendance. The survey reported in What College Students Think (Goldsen, et al., 1960) asked students at 11 schools how often they attended religious services. Twenty-seven percent of the students said that they attended once a week or more, while 25% attended never or almost never. Eddy (1969) found that at both Harvard and Radcliffe in 1966, about 20% of the subjects attended church services.

In the Cummins and Kissiah (1968) research, the question was asked: "Have you attended church or seen a religious advisor since coming to campus?" Of the freshman males sampled in 1961 about 32% gave an affirmative answer; and in 1966 there was an affirmative answer given by 15% of the sample.

Eddy (1959) made this summary. There seemed to be a questioning of the traditional approaches to religious belief. The usual pattern of this appeared; being uninspired by usual patterns of religious activities, exploring on own, and reacting against fixed beliefs.



Quotations from interviews include comments like: "I like church more when I see healthy men in church instead of just old ladies."

Value of human life. Hampden-Turner and Whitten (1971) discussing politics in America say that polarization into political camps can be traced to the levels of moral development that guide individuals through most of their daily activity. Research offers keys to an understanding of the recent political and cultural turmoil in the United States. Different levels of moral judgement tend to discriminate radicals from liberals--at least among middle-class Americans. College activists typically are found at the highest and lowest stages of moral development.

The Hampden-Turner and Whitten research incorporated Lawrence Kohlberg's stages of moral growth. These also are the stages Kohlberg uses in the judgement of the value of human life. The six stages are grouped into three levels and are as follows:

Stages 1 and 2 are defined in terms of self-centered needs. The first is the desire to avoid punishment by a superior power. The second is the satisfaction of quasi-physical needs.

Stages 3 and 4 involve conformity to traditional role expectations and maintenance of existing social and legal order. Stage 3 is the desire to avoid social disapproval for nonconformity. The stage 4 person understands how his role fits into larger constellations of roles, the institutions approved by others. He seeks to perform his duty--to meet the expectations of society.

Stages 5 and 6 concern decisions based on consideration of shared values. A stage 5 person perceives his duty in terms of a social



contract; he avoids infringing on the rights of others. The stage 6 person relies on his own conscience and the mutual respect of others.

People progress from stage to stage, but most never advance beyond Stages 3 and 4. It is primarily college-educated, middle-class youth who have attained high levels of moral judgement in recent years.

Everyday decisions. Jacob (1959) reported that students expressed a need for religion, but their religion did not carry over to guide and govern important decisions in the secular world. Students expected this to be socially determined. They seemed to feel that God has little to do with the behavior of men in society. His place is in church or perhaps in the home, not in business or club or community. However the freshman subjects of Cummins and Kissiah (1968) answered "yes" to the question, "Is your life (goals, motivation, values, etc.) affected by your religious belief?"

Value of religion. The Cornell survey, limited though it was to non-sectarian institutions, noted a widespread, and if anything, a rising religious interest. When asked if, since coming to college, they valued religion more or less, the results showed that for every student who stated that he personally valued religion less (16% average), there were two who had come to value religion more (32% average). The survey of male students from all class levels was conducted in the spring of 1952. The results were reported by Jacob in Changing Values in College (1957).

### Attitude Differences Between Groups.

If these are the attitudes held by college students, is there a difference between those of the college senior and the college freshman? As has been observed in the literature hereto reported, in many cases the differences are not examined, but rather the academic classes have been studied as a student body. This is, of course, true when the average was obtained. A few studies did report attitudes for the different classes and a few reported only the change observed.

Havens (1964) considered in his study the religious conflict in college. He found that 12% of the student population at any given time are experiencing conflict. These conflicts are between reason and feelings, and a desire for a satisfying set of religious beliefs. Havens concluded that the theological changes of the college years are more accurately seen as a movement from orthodox belief toward theological liberalism than as an espousal of atheism.

Freedman and Heist (1962) reported that change occurred in the direction of greater liberalism and sophistication in religious attitudes as the student advanced in school (Chickering, 1969). Hites (1965) tested subjects first as freshman in 1956, and again as seniors in 1961. He found that the shift was from strong agreement to not-so-strong agreement or uncertainty. Lehman, et al. (1966) stated that all groups became less stereotypic in their beliefs, less dogmatic, more receptive to new ideas and more other-directed in their value orientation.

In the two volumes The Impact of College on Students (Feldman and Newcomb, 1969), the authors have reviewed many of the studies which have been done in the last forty years. Interpreting findings from the reports they stated that students do change during the college years, and that college experience accounted for that change. In general, the studies showed that as a group seniors are somewhat less likely to believe in God and more likely to be indifferent or opposed to religion; are somewhat more likely to conceive of God in impersonal terms; are somewhat less orthodox or fundamentalistic in religious orientation; and are somewhat more religiously liberal.

In only one study were differences noted of grouping other than academic class. Ritter (1968) found the males to be more liberal than females in their religious attitudes. Groups by field or major study showed significant differences, with Social Science majors more liberal and Business and Education majors conservative or moderate.

In summary, the college student was not found to be anti-religious ...a general interest in religion was found everywhere...there was an honest interest in what religion has to offer...religion was viewed as a mysterious abstraction--something vaguely attractive but not well understood...there was an interest in finding a more realistic and informative opportunity to confront religion...response to religion was conditioned heavily by the current strongly relativistic social thought (Eddy, 1959)...individualistic and relativistic approaches to religion were characteristic (Goldsan, et al., 1960)...many students had come to question their religious beliefs more and had become more relativistic (Brookover, et al., 1965).



## CHAPTER III

### RESEARCH DESIGN

#### Statement of the Problem

From review of the various studies, it was concluded that it is possible to investigate the beliefs and observances toward religion of the college student, as well as what kind of differences exist, if any, in the attitude as the student is categorized into groups by academic class, sex, academic major, and church preference. This was what this study sought to do. The questions which were stated in Chapter I, page 3, were those which were of concern.

#### Hypotheses

For all hypotheses,  $P = .05$  level of significance was adopted.

Hypotheses concerning interaction of the sex of the students with the variables of religion.

- S-1 There is not a significant difference between the students' need to believe in some sort of religious faith or philosophy of life as a function of their sex.
- S-2 There is not a significant difference between what the students, personally, need to lead an adequate and satisfying life as a function of their sex.
- S-3 There is not a significant difference between the students' ideas about the Deity as a function of their sex.



- S-4 There is not a significant difference between the occurrence of a moment of sudden religious insight or awakening by the students as a function of their sex.
- S-5 There is not a significant difference between how often the students pray as a function of their sex.
- S-6 There is not a significant difference between the students' feelings about Sunday as a function of their sex.
- S-7 There is not a significant difference between the students' opinion about the church as a function of their sex.
- S-8 There is not a significant difference between how often the students attend religious services as a function of their sex.
- S-9 There is not a significant difference between how the students judge the value of human life as a function of their sex.
- S-10 There is not a significant difference between whether the students' lives are affected by their religious beliefs as a function of their sex.
- S-11 There is not a significant difference between the change in the students' evaluation of religion since coming to college as a function of their sex.

Hypotheses concerning interaction of the academic class standing of the students with the variables of religion.

- AC-1 There is not a significant difference between the students' need to believe in some sort of religious faith or philosophy of life as a function of their academic class.

- AC-2 There is not a significant difference between what the students need, personally, to lead an adequate and satisfying life as a function of their academic class.
- AC-3 There is not a significant difference between the students' ideas about the Deity as a function of their academic class.
- AC-4 There is not a significant difference between the occurrence of a moment of sudden religious insight or awakening by the students as a function of their academic class.
- AC-5 There is not a significant difference between how often the students pray as a function of their academic class.
- AC-6 There is not a significant difference between the students' feelings about Sunday as a function of their academic class.
- AC-7 There is not a significant difference between the students' opinion about the church as a function of their academic class.
- AC-8 There is not a significant difference between how often the students attend religious services as a function of their academic class.
- AC-9 There is not a significant difference between how the students judge the value of human life as a function of their academic class.
- AC-10 There is not a significant difference between whether the students' lives are affected by their religious beliefs as a function of their academic class.
- AC-11 There is not a significant difference between the change in the students' evaluation of religion since coming to college as a function of their academic class.

Hypotheses concerning interaction of the academic major of the student with the variables of religion.

- AM-1 There is not a significant difference between the students' need to believe in some sort of religious faith or philosophy of life as a function of their academic major.
- AM-2 There is not a significant difference between what the students need, personally, to lead an adequate and satisfying life as a function of their academic major.
- AM-3 There is not a significant difference between the students' ideas about the Deity as a function of their academic major.
- AM-4 There is not a significant difference between the occurrence of a moment of sudden religious insight or awakening by the students as a function of their academic major.
- AM-5 There is not a significant difference between how often the students pray as a function of their academic major.
- AM-6 There is not a significant difference between the students' feeling about Sunday as a function of their academic major.
- AM-7 There is not a significant difference between the students' opinion about the church as a function of their academic major.
- AM-8 There is not a significant difference between how often the students attend religious services as a function of their academic major.
- AM-9 There is not a significant difference between how the students judge the value of human life as a function of their academic major.

AM-10 There is not a significant difference between whether the students' lives are affected by their religious beliefs as a function of their academic major.

AM-11 There is not a significant difference between the change in the students' evaluation of religion since coming to college as a function of their academic major.

Hypotheses concerning interaction of the church preference of the students with the variables of religion.

CP-1 There is not a significant difference between the students' need to believe in some sort of religious faith or philosophy of life as a function of their church preference.

CP-2 There is not a significant difference between what the students need, personally, to lead an adequate and satisfying life as a function of their church preference.

CP-3 There is not a significant difference between the students' ideas about the Deity as a function of their church preference.

CP-4 There is not a significant difference between the occurrence of a moment of sudden religious insight or awakening by the students as a function of their church preference.

CP-5 There is not a significant difference between how often the students pray as a function of their church preference.

CP-6 There is not a significant difference between the students' feelings about Sunday as a function of their church preference.

CP-7 There is not a significant difference between the students' opinion about the church as a function of their church preference.



- CP-8 There is not a significant difference between how often the students attend religious services as a function of their church preference.
- CP-9 There is not a significant difference between how the students judge the value of human life as a function of their church preference.
- CP-10 There is not a significant difference between whether the students' lives are affected by their religious beliefs as a function of their church preference.
- CP-11 There is not a significant difference between the change in the students' evaluation of religion since coming to college as a function of their church preference.

### Design of the Study

The investigation of the attitudes of the students toward religion was conducted by a survey research (or sample survey) design. A 10% stratified random sample of the student body of Austin Peay State University was utilized. The concern was to examine the religious attitude of the total sample and to examine differences which existed in the attitudes of the students by groupings of sex, academic class, academic major and church preference. A questionnaire of forced choice design was compiled to be the measure of the variables of religion. The survey research was executed by personal contact and mail.

Data obtained was treated in two ways. 1) A profile analysis with percentages was established for the total sample and each group. 2) The chi square statistic was performed on each question where the



expected frequencies were large enough for computation. The analysis paradigm took this general form for each question.

	Responses					
Groups						

### Delimitations

The following delimitations should be noted:

1. As stated at the beginning of this paper, the student has received criticism from the adult world. Adults comment that youth throw away existing values. In this study, the assumption was made that the existing attitudes of the culture are those which are covered by the definition of religion as given in the introduction (page 2), and which variables are covered by the questions asked (page 3). To what degree these really are adhered by other than the college student is not known. Nevertheless it was this assumed criteria which this study sought to find out if the college student accepted.

2. No effort was made for control of the student's age. This variable was not considered in this study.

3. This study was cross-sectional, not longitudinal. Changes in attitudes of groups of students over time were not studied.

4. The sample was taken from students at Austin Peay State University. This University is limited geographically and by instructional emphasis. Any possible generalizations must have these conditional considerations.

## CHAPTER IV

### PROCEDURE

#### The Sample

In the fall quarter of 1970, a stratified random sample of the student body of Austin Peay State University, was given the written survey. This sample was selected in the following manner. An official roster of the student body was obtained from the Dean of Faculties. A 10% sample of each class, i.e. Freshman, Sophomore, Junior, Senior, was selected with the use of a table of random numbers (Downie, 1965). The desired sample size was 320 students. The obtained sample was 233, which was a 78% return.

#### The Survey Instrument

The questionnaire used for the survey was compiled by the experimenter. The questions were of the forced-choice answer type. Some of the questions were a composite of statements from various attitude scales (Shaw & Wright, 1967; Thurstone & Chave, 1929). Some were taken directly from other studies (Cummins & Kissiah, 1968; Erskine, 1965; Goldsen, et. al., 1960; Jacob, 1957). One question was the stages in judging the value of human life as outlined by Kohlberg (Singer & Singer, 1969).

The questions were revised several times after having persons read and respond to them. The final questionnaire was selected to tap the different variables pertaining to the religious attitude of the college student. No attempts were made to establish validity or reliability of the instrument. Anastasi (1968) states that for opinion polling, validation is rarely attempted at all because of the difficulties of obtaining criterion, and data on reliability is also often meager.

The questionnaire appears in the appendix (page 74).

### Administration and Scoring

The survey questionnaire was placed in the hand of the chosen student sample by two methods. First, as many students as possible were contacted personally by the experimenter or helpers. These questionnaires were completed and given back to the person administering them. To the students who could not be personally contacted, the questionnaires were sent through the university intra-campus mail with an envelope for return by this media.

Each returned survey was categorized four times, being placed by: 1) academic class, 2) sex, 3) academic major, and 4) church affiliation or preference. Within each of these categories, the responses to each question were tallied. Percentages of students giving each response were figured. The chi square test of independence also was done on questions with obtained expected values large enough for computation. Cochran states that the chi square may be done if fewer than one fifth of the cells have expected frequencies of less than five and no cell has an expected frequency of less than one

(Weiss, 1968). When  $df$  is not small, McNemar (1969) states that the chi square may be computed if no expected frequency is less than 2. The two variables considered for this were the groups of the students and the response to the question.

The subdivisions which were included within the main groups of each category appear in the appendix (page 74).



## CHAPTER V

### PRESENTATION OF DATA

#### The Student Sample

Ninety-one percent of the students at Austin Peay said that they did need to believe in some sort of religious faith or philosophy of life. The students were asked if to lead an adequate and satisfying life they needed a working code of ethics or some religious belief. Further indicated was to what degree the church was important in the religious belief. Seventy-six percent expressed the need for some sort of religious belief, of which 48% felt attendance at church helps, but is not absolutely necessary.

One of the main factors of religion is a belief in a Supernatural Being. Eighty-three percent of the students believed in a Supreme Being, 67% recognized a Divine God, a personal power and 16% an impersonal power. Only 4% did not believe in a god.

The students were asked if they had ever had a moment of sudden religious awakening. Forty-nine percent reported that they had experienced such an awakening. Twenty-three percent said that this awakening had occurred since they came to college. Thirty-seven percent indicated that they prayed frequently, 37% prayed occasionally and 8% never prayed.

Thirty-five percent of the students felt that whatever else a person does on Sunday, he should go to church, 35% felt that Sunday and the weekdays are the same, and 25% felt that Sunday is a day for

religion and rest, nothing else. Sixty-five percent of the students had the opinion that the message which the church teaches is essential to life, but the ways of teaching this need to be changed; 22% thought the church the best operating institution and 9% thought the church a static, unwholesome, detrimental institution. Forty-three percent reported that they attended religious services once a week or more while 22% never attended.

The students judged the value of human life primarily at three stages: 10% at stage 2, judgement based on satisfaction of self-centered quasi-physical needs; 30% at stage 4, judgement based on conformity to role expectations of society; and 46% at stage 6, judgement based on mutual respect and shared values of others. Forty-two percent of the students said "yes" and 40% said "sometimes" when asked if they were directed by their religious beliefs as they made everyday decisions. Twenty-eight percent valued religion more, 15% valued it less, while 57% had no change in their evaluation of religion since they came to college.

Total percentage responses to the survey questions for the total students are presented in Tables 1 - 11 with the responses of the sexes.

### The Sex Groups

Ninety-three percent of the females said that they needed to believe in some sort of religious faith or philosophy of life while 88% of the males felt such a need. Males (25%) expressed the need for some working philosophy or code of ethics to lead an adequate and

satisfying life. Of the 73% who indicated a need for a religious belief, 49% said attendance at church helps, but is not absolutely necessary. Seventy-nine percent of the females need a religious belief with 26% who felt an individual religious belief is not sufficient, you must be a member and a regular attendant of church. There was not a significant difference.

Seventy-seven percent of the females and 58% of the males believed in a personal, Divine God. There was significant difference between the sexes and their ideas about the Deity at the .05 level. Fifty-six percent of the females and 41% of the males reported that they had experienced a sudden religious awakening. This was significant at the .05 level. Forty-one percent of the males prayed occasionally and 27% prayed seldom, whereas 57% of the females reported that they prayed frequently. There was a significant difference at the .01 level.

Thirty-six percent of the males felt that Sunday is the same as any other day whereas 38% of the females felt that whatever else a person should go to church on Sunday. There was not a significant difference. Sixty-two percent of the males and 68% of the females their opinion of the church was that it's message is essential to life, but the ways of teaching this need changing. There was no significant difference in the sexes' opinions about the church. Attendance at religious services was significantly different at the .01 level. Fifty-six percent of the females attended once a week or more and 15% never attended. Thirty-one percent of the males attended weekly and 29% never attended.

Fourteen percent of the males judged the value of human life at stage 2, 24% at stage 4, and 45% at stage 6. Six percent of the females judged human life value at stage 2, 35% at stage 4, and 48% at stage 6. The significant difference was at the .05 level.

Forty-one percent of the males said "sometimes" while 47% of the females reported "yes" that their everyday decisions were effected by their religious beliefs. There was not a significant difference. Twenty-six percent of the males valued religion more and 19% less since they had come to college. Thirty percent of the females valued religion more and 10% valued it less since coming to college. There was not a significant difference in the change of the value of religion since coming to college as a function of sex.

Responses which were given by each sex to the survey questions will be presented in percentage in Tables 1 - 11.



TABLE 1

Religious Faith or Philosophy of Life as a Function of Sex

Do you, personally, feel you need to believe in some sort of religious faith or philosophy of life?

	Yes	No	Don't know	Number
Student Total	91%	6%	3%	233
Male Students	88	8	4	119
Female Students	93	4	2	114

TABLE 2

Code of Ethics or Religious Belief as a Function of Sex

Which one of the following statements most nearly expresses your opinion of what you, personally, need to lead an adequate and satisfying life?

	Total	Male	Female
Some sincere working philosophy or code of ethics, not necessarily a religious belief.	22%	25%	18%
Some religious belief, but it may be purely personal. Church attendance contributes nothing.	9	11	6
An individual religious belief. Attendance at church helps, but is not absolutely necessary.	48	49	47
An individual religious belief is not sufficient. You must also be a member and a regular attendant of church.	19	13	26
Number =	233	119	114

TABLE 3

Ideas About the Deity as a Function of Sex \*

Which of the following statements more closely describes your ideas about the Deity?

	Total	Male	Female
I believe in a Divine God, Creator of the universe, Who knows my innermost thoughts and feelings, and Who is constantly with me and cares about me, to Whom I am accountable.	67%	58%	77%
I believe in a power greater than myself, which some people call God and some people call Nature. It is an impersonal power.	16	19	12
I believe in the worth of humanity but not in God or a Supreme Being.	2	1	3
I believe only in natural law and that the so-called universal mysteries are ultimately knowable according to scientific method.	2	4	0
I am not quite sure what I believe.	11	14	7
	Number = 233	119	114

Note.-Chi square computed only on last two columns, i.e. sex.

\*  $p < .05$

TABLE 4

Sudden Religious Experience as a Function of Sex \*

Would you say that you have ever had a "religious or mystic experience," that is a moment of sudden religious insight or awakening?

	Total	Male	Female
Yes	49%	41%	56%
No	36	40	32
Don't know	15	19	11
Number =	233	119	114

If yes, when did this occur?

Before entering college	74%	69%	78%
Since entering college	23	27	20
Number =	113	49	64

\*  $p < .05$

TABLE 5

Prayer as a Function of Sex \*\*

About how often do you pray?

	Frequently	Occasionally	Seldom	Never	Number
Total	37%	37%	18%	8%	233
Male	20%	41%	27%	12%	119
Female	54	33	9	4	114

\*\*  $p < .01$

TABLE 6

Ideas About Sunday as a Function of Sex

People have different ideas about Sunday. To describe how you feel, check one of the following statements.

	Total	Male	Female
Sunday is a day for religion and rest, nothing else.	25%	24%	25%
Whatever else a person does on Sunday, he should go to church.	35	32	38
What is proper for weekdays is proper for Sunday. Each day is the same as the other.	35	36	33
Number =	233	119	114

TABLE 7

Opinion About the Church as a Function of Sex

Which of the following statements more nearly states your opinion about the church, as you know it today?

	Total	Male	Female
The church is a static, crystalized institution, and as such it is unwholesome and detrimental to society and the individual.	9%	13%	4%
The message which the church seeks to teach is essential to life, but the ways of teaching this message need to be changed.	65	62	68
The church is the best operating institution and should continue its operations as they presently exist.	22	19	25
Number =	233	119	114



TABLE 8

Attendance at Religious Services as a Function of Sex \*\*

How often do you attend religious services?

	Total	Male	Female
Once a week or more	43%	31%	56%
About twice a month	14	15	13
About once a month	11	14	7
Mainly on important holidays	9	10	7
Never or almost never	22	29	15
Number =	233	119	114

\*\*  $p < .01$ 

TABLE 9

Value of Human Life as a Function of Sex \*

Which of the following statements more nearly expresses how you judge the value of human life?

	Total	Male	Female
The value of a person's life is based on that person's status and physical attributes.	2%	3%	1%
The value of human life is dependent upon its usefulness as an instrument to satisfy needs.	10	14	6
The value of human life is based on empathy and affection of family members.	3	3	2
The human life is valuable because God created man.	30	24	35
Life is a universal human right, and its value is based on community welfare.	4	7	2
The value of human life is based on its sacredness as representing a universal human value and on respect for the individual.	46	45	48
Number =	233	119	114

\*  $p < .05$

TABLE 10

Life Affected by Religion as a Function of Sex

Is your life (goals, motivation, values, everyday decisions, etc.) affected by your religious beliefs?

	Total	Male	Female
Yes	43%	36%	47%
No	18	22	13
Sometimes	40	41	39
Number =	233	119	114

TABLE 11

Change in Value of Religion as a Function of Sex

In what way has your evaluation of religion changed, if at all, since you came to college?

	I value religion		No	Number
	More	Less	Change	
Total	28%	15%	57%	233
Male	26	19	54	119
Female	30	10	60	114

The Academic Classes

Ninety-five percent of the Senior class felt a need to believe in some sort of philosophy. Eighty-eight percent of the Juniors, 91% of the Sophomores, and 89% of the Freshmen felt such a need. Chi square was not computable due to small expected frequencies. Seventy-three percent of the Seniors, 77% of the Juniors, 70% of the Sophomores, and 84% of the Freshmen felt the need for some religious belief as necessary for an adequate and satisfying life. Forty-two percent of the Seniors, 51% Juniors, 46% Sophomores, and 52% Freshmen felt that with this religious belief church attendance helps, but is not absolutely necessary. There was not a significant difference.

Seventy-three of the Freshman class believed in a Divine God as did 68% of the Sophomores, 61% of the Juniors, and 67% of the Seniors. Eleven percent of the Freshmen, 16% of the Sophomores, 18% of the Juniors, and 19% of the Seniors believed in an impersonal God. There was not a significant difference. Fifty percent of the Freshmen students, 49% of the Sophomores, 48% of the Juniors and 47% of the Seniors reported that they had experienced a sudden religious awakening. There was a significant difference at the .05 level. Six percent of the Freshmen, 31% of the Sophomores, 22% of the Juniors and 40% of the Seniors indicated this experience had occurred since entering college. Over 65% of each class prayed either occasionally or frequently, while under 10% of each class never prayed. There was not a significant difference.

There was not a significant difference between the students' ideas about Sunday as a function of academic class. However, the responses

of the Sophomore class was interesting. This class had the highest percentage (41%) who indicated that whatever else a person should go to church on Sunday and the lowest percentage (15%) who felt that Sunday is a day for religion and rest, nothing else. There was not a significant difference in the students' opinions about the church as a function of their academic class. Noteworthy was that 13% of the Junior class felt the church is static and detrimental and 70% of the Senior class felt the message which the church teaches is essential to life, but the ways of teaching need to be changed. There was not significant difference in the church attendance patterns of the academic classes. Figure 1 illustrates that the weekly attendance percentages dropped from the Freshman to Junior classes, and then rose again for Seniors. The reverse was true for those who never attended church.

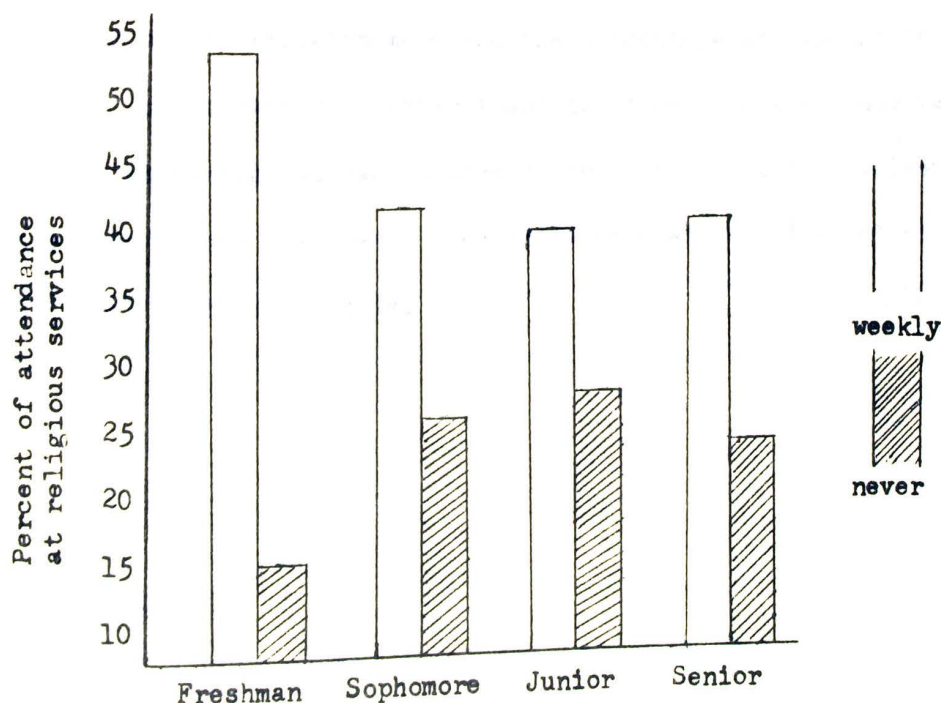


Fig. 1. Attendance at religious services, weekly and never.



Forty-one percent of the Freshman students judged the value of human life at Kolberg's stage 4, making them the highest class at this stage. Fifty-eight percent of the Seniors judged human life value at stage 6, which was the highest at this stage. Ten percent of the Sophomore class had responses tallied in the "other" marking. (Responses which were changed or checked at two stages were tallied as "other".) The Sophomores were the highest class with this marking. There was not a significant difference.

Ninety-three percent of the Senior students, 77% of the Juniors, 76% of the Sophomores, and 83% of the Freshmen reported that their religious beliefs did effect their everyday decisions at least sometime. There was not a significant difference.

Figure 2 illustrates the changes in the value placed on religion by the students in each academic class. Both the percentage of students who valued religion more and the percentage who valued it less tended to increase with advancement in academic class. However a much larger percentage at each academic level said that they valued religion more rather than less. The difference was significant at the .01 level on this variable.

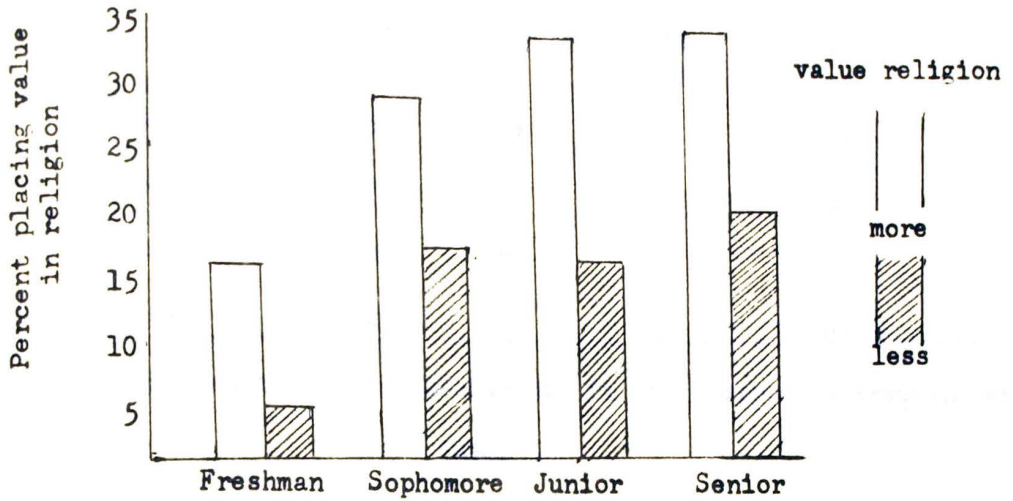


Fig. 2. Evaluation of religion changed, more or less in college.

The responses to each survey question as reported by the academic classes are presented in percentage in Tables 12 - 22.

TABLE 12

Religious Faith or Philosophy of Life as a Function of Academic Class

Do you, personally, feel you need to believe in some sort of religious faith or philosophy of life?

	Yes	No	Don't know	Number
Freshman	89%	6%	5%	64
Sophomore	91	7	2	59
Junior	88	8	3	67
Senior	95	2	2	43

Note.-Chi square not computable due to small expected frequencies.

TABLE 13

Code of Ethics or Religious Belief as a Function of Academic Class

Which one of the following statements most nearly expresses your opinion of what you, personally, need to lead an adequate and satisfying life?

	Freshman	Sophomore	Junior	Senior
Some sincere working philosophy or code of ethics, not necessarily a religious belief.	14%	27%	22%	26%
Some religious belief, but it may be purely personal. Church attendance contributes nothing.	9	5	8	14
An individual religious belief. Attendance at church helps, but is not absolutely necessary.	52	46	51	42
An individual religious belief is not sufficient. You must also be a member and a regular attendant of church.	23	19	18	16
Number =	64	59	67	43

TABLE 14

# Ideas About the Deity as a Function of Academic Class

Which of the following statements more closely describes your ideas about the Deity?

Freshman   Sophomore   Junior   Senior

I believe in a Divine God, Creator of the Universe, Who knows my innermost thoughts and feelings, and Who is constantly with me and cares about me, to Whom I am accountable.

73%          68%          61%          67%

I believe in a power greater than myself, which some people call God and some people call Nature. It is an impersonal power.

11          16          18          19

I believe in the worth of humanity but not in God or a Supreme Being.

3          2          2          0

I believe only in natural law and that the so-called mysteries are ultimately knowable according to scientific method.

0          2          3          2

I am not quite sure what I believe.

11          12          10          9

Number =          64          59          67          43



TABLE 15

Sudden Religious Experience as a Function of Academic Class \*

Would you say that you have ever had a "religious or mystic experience," that is, a moment of sudden religious insight or awakening?

	Freshman	Sophomore	Junior	Senior
Yes	50%	49%	48%	47%
No	39	44	31	25
Don't know	9	7	21	28
Number =	64	59	67	43

If yes, when did this occur?				
Before entering college	88%	69%	75%	60%
Since entering college	6	31	22	40
Number =	32	29	32	20

\*  $p < .05$

TABLE 16

Prayer as a Function of Academic Class

	About how often do you pray?				Number
	Frequently	Occasionally	Seldom	Never	
Freshman	41	41	12	6	64
Sophomore	34	37	19	10	59
Junior	33	34	24	9	67
Senior	40	37	16	7	43

TABLE 17

### Ideas About Sunday as a Function of Academic Class

People have different ideas about Sunday. To describe how you feel, check one of the following statements.

	Freshman	Sophomore	Junior	Senior
Sunday is a day for religion and rest, nothing else.	33%	15%	24%	28%
Whatever else a person does on Sunday, he should go to church.	34	41	31	33
What is proper for weekdays is proper for Sunday. Each day is the same as the other.	33	39	36	30
Number =	64	59	67	43

TABLE 18

### Opinion About the Church as a Function of Academic Class

Which of the following statements more nearly states your opinion about the church, as you know it today?

	Freshman	Sophomore	Junior	Senior
The church is a static, crystalized institution, and as such it is unwholesome and detrimental to society and the individual.	8%	7%	13%	5%
The message which the church seeks to teach is essential to life, but the ways of teaching this message need to be changed.	64	59	67	70
The church is the best operating institution and should continue its operations as they presently exist.	25	27	15	23
Number =	64	59	67	43

TABLE 19

Attendance at Religious Services as a Function of Academic Class

How often do you attend religious services?

	Freshman	Sophomore	Junior	Senior
Once a week or more	53%	41%	39%	40%
About twice a month	19	15	9	14
About once a month	9	9	16	16
Mainly on important holidays	3	10	8	16
Never or almost never	14	25	27	23
Number =	64	59	67	43

TABLE 20

## Value of Human Life as a Function of Academic Class

Which of the following statements more nearly expresses how you judge the value of human life?

	Freshman	Sophomore	Junior	Senior
The value of a person's life is based on that person's status and physical attributes.	3%	0%	5%	0%
The value of human life is dependent upon its usefulness as an instrument to satisfy needs.	5	10	15	9
The value of human life is based on empathy and affection of family members.	3	2	5	0
The human life is valuable because God created man.	41	25	25	26
Life is a universal human right, and its value is based on community welfare.	2	7	5	5
The value of human life is based on its sacredness as representing a universal human value and on respect for the individual.	41	46	45	58
Number =	64	59	67	43



TABLE 21

Life Affected by Religion as a Function of Academic Class

Is your life (goals, motivation, values, everyday decisions, etc.) affected by your religious beliefs?

	Freshman	Sophomore	Junior	Senior
Yes	42%	34%	40%	53%
No	17	20	22	7
Sometimes	41	42	37	40
Number =	64	59	67	43

TABLE 22

Change in Value of Religion as a Function of Academic Class \*\*

In what way has your evaluation of religion changed, if at all, since you came to college?

	I value religion		No	Number
	More	Less	Change	
Freshman	16%	6%	78%	64
Sophomore	29	17	53	59
Junior	34	16	48	67
Senior	35	21	44	43

\*\*  $p < .01$

### The Academic Major Groups

Over 90% of each group of academic majors felt a need to believe in some sort of religious faith or philosophy of life except the Social Science, Applied Science and those students who were undecided as to a major study. Because of small expected values chi square was not computed. Sixty-two percent of the Fine Arts students indicated the need for some religious belief to lead an adequate and satisfying life. Over 75% of the remaining major groups needed some sort of religious belief. There was not a significant difference.

Eighty-seven percent of the Business majors and 46% of the Social Science majors believed in a personal Divine God. This was the highest and the lowest percentages with this idea about the Deity. Thirty-eight percent of the students undecided about a major reported that they were not sure what they believed about the Deity. There was not a significant difference in the students' ideas about the Deity as a function of their academic major.

About 50% of each major group had experienced a sudden religious awakening except 33% of the Fine Arts students reported that they had experienced such an awakening. There was a significant difference at the .05 level. Over 90% of each of the major groups reported that they prayed at least sometime except the Social Science students, however chi square was not computable. Significant difference at the .01 level between the students' ideas about Sunday as a function of their academic major resulted when 0% of the Undecided major group felt that Sunday is a day only for religion and rest. Forty-six percent of these students with undecided majors, 53% of the Fine Arts students

and 46% of the Social Science students felt that Sunday is the same as any other day.

Fine Arts, Social Science and students with undecided majors reported noticeably high percentages to believe the church is essential but the teaching methods need changing. Chi square was not computable concerning the students' opinions about the church. Attendance at religious services was significantly different at the .01 level. Fifty-eight percent of the Education majors was the highest weekly attendance and 24% of the Social Science students was the lowest weekly attendance. Forty percent of the Fine Arts students never attended religious services.

The students in the academic major groups judged the value of human life mainly in stage 6 and then stage 4 except 34% of the Business students indicated judgement in both stage 6 and stage 4 and 50% of the Applied Arts students indicated stage 4, and 31%, stage 6. Seventeen percent of the Fine Arts students placed judgement at stage 2. There was no significant difference.

Ninety-three percent of the Applied Science majors said that their religious belief affected their lives and 73% of the Fine Arts majors said that their lives were affected by their religious belief. The other major groups reported percentages between these two. There was not a significant difference. Twenty-nine percent of the Social Science students had come to value religion more since coming to college and 29% less. Eight percent of those students undecided as to their major had come to value religion more and 8% less. There was not a significant difference in the change of the value of religion

as a function of the students' academic major.

Each question of the survey with the percentage responses of each academic major group are reported in Tables 23 - 33.



TABLE 23

Religious Faith or Philosophy of Life as a Function of Academic Major

Do you, personally, feel you need to believe in some sort of  
religious faith or philosophy of life?

	Yes	No	Don't know	Number
Business	96%	4%	0%	44
Education	90	7	3	59
Fine Arts	93	0	4	30
Social Science	85	12	2	41
Applied Arts	100	0	0	16
Applied Science	86	7	7	30
Undecided	84	8	8	13

Note.-Chi square not computable due to small expected values.

TABLE 24

## Code of Ethics or Religious Belief as a Function of Academic Major

Which one of the following statements most nearly expressed your opinion of what you, personally, need to lead an adequate and satisfying life?

	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Undecided
Some sincere working philosophy or code of ethics, not necessarily a religious belief.	11%	15%	37%	29%	25%	23%	23%
Some religious belief, but it may be purely personal. Church attendance contributes nothing.	5	9	13	15	6	3	8
An individual religious belief. Attendance at church helps, but is not absolutely necessary.	57	51	33	39	44	60	69
An individual religious belief is not sufficient. You must also be a member and a regular attendant at church.	27	19	16	17	25	10	0
Number =	44	59	30	41	16	30	13

TABLE 25

## Ideas About the Deity as a Function of Academic Major

Which of the following statements more closely describes your ideas about the Deity?

	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Undecided
I believe in a Divine God, Creator of the Universe, Who knows my innermost thoughts and feelings, and Who is constantly with me and cares about me, to Whom I am accountable.	87%	76%	70%	46%	50%	70%	38%
I believe in a power greater than myself, which some people call God and some people call Nature. It is an impersonal power.	9	13	23	22	31	3	23
I believe in the worth of humanity but not in God or a Supreme Being.	0	0	0	5	6	3	0
I believe only in natural law and that the so-called mysteries are ultimately knowable according to scientific method.	0	0	0	7	0	3	0
I am not quite sure what I believe.	3	7	7	17	6	16	38
Number =	44	59	30	41	16	30	13

TABLE 26

## Sudden Religious Experience as a Function of Academic Major \*

Would you say that you have ever had a "religious or mystic experience," that is a moment of sudden religious insight or awakening?							
	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Undecided
Yes	57%	54%	33%	44%	44%	46%	54%
No	29	22	50	46	25	50	31
Don't know	14	22	17	10	31	3	15
Number =	44	59	30	41	16	30	13
If yes, when did this occur?							
Before entering college	88%	69%	40%	83%	100%	57%	100%
Since entering college	12	28	50	17	0	43	0
Number =	25	32	10	18	7	14	7

\*  $p < .05$



TABLE 27

## Prayer as a Function of Academic Major

About how often do you pray?					Number
Frequently	Occasionally	Seldom	Never		
Business	41%	41%	14%	4%	44
Education	47	40	12	1	59
Fine Arts	27	36	27	10	30
Social Science	27	24	27	22	41
Applied Arts	56	19	19	6	16
Applied Science	17	56	17	10	30
Undecided	46	38	8	8	13

Note.-Chi square not computable due to small expected frequencies.

TABLE 28

## Ideas About Sunday as a Function of Academic Major \*\*

People have different ideas about Sunday. To describe how you feel, check one of the following statements.

	Sunday is a day for religion and rest, nothing else.	Whatever else a person does on Sunday, he should go to church.	What is proper for weekdays is proper for Sunday. Each day is the same as the other.	Number
Business	32%	48%	16%	44
Education	36	31	27	59
Fine Arts	17	30	53	30
Social Science	22	24	46	41
Applied Arts	31	25	38	16
Applied Science	17	43	33	30
Undecided	0	39	46	13

TABLE 29

## Opinion About the Church as a Function of Academic Major

Which of the following statements more nearly states your opinion about the church,  
as you know it today?

	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Undecided
The church is a static, crystalized institution, and as such it is unwhole- some and detrimental to society and the individual.	9%	3%	13%	12%	6%	7%	8%
The message which the church seeks to teach is essential to life, but the ways of teaching this message need to be changed.	52	68	80	71	50	53	84
The church is the best operating institution and should continue its operations as they presently exist.	34	25	7	10	31	33	8
Number =	44	54	30	41	16	30	13

Note.-Chi square not computable due to small expected values.

TABLE 30

Attendance at Religious Services as a Function of Academic Major \*\*

How often do you attend religious services?

	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Unde- cided
Once a week or more	50%	58%	33%	24%	50%	47%	31%
About twice a month	18	12	10	12	6	13	31
About once a month	11	5	13	17	13	10	8
Mainly on important holidays	7	14	3	10	0	13	0
Never or almost never	14	10	40	32	31	10	31
Number =	44	59	30	41	16	30	13

\*\*  $p < .01$

TABLE 31

## Value of Human Life as a Function of Academic Major

Which of the following statements more nearly expresses how you judge the value of human life?

	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Undecided
The value of a person's life is based on that person's status and physical attributes.	2%	0%	3%	0%	6%	0%	0%
The value of human life is dependent upon its usefulness as an instrument to satisfy needs.	7	9	17	12	6	10	8
The value of human life is based on empathy and affection of family members.	7	2	3	2	6	0	8
The human life is valuable because God created man.	34	32	13	24	50	27	23
Life is a universal human right, and its value is based on community welfare.	7	3	7	5	0	0	0
The value of human life is based on its sacredness as representing a universal human value and on respect for the individual.	34	44	57	54	31	53	54
Number =	44	59	30	41	16	30	13



TABLE 32

Life Affected by Religion as a Function of Academic Major

Is your life (goals, motivation, values, everyday decisions, etc.)  
affected by your religious beliefs?

	Business	Education	Fine Arts	Social Science	Applied Arts	Applied Science	Unde- cided
Yes	43%	52%	27%	39%	50%	40%	23%
No	21	17	27	22	13	7	15
Sometimes	34	30	46	39	31	53	62
Number =	44	59	30	41	16	30	13

TABLE 33

Change in Value of Religion as a Function of Academic Major

In what way has your evaluation of religion changed, if at all,  
since you came to college?

	I value religion More	Less	No Change	Number
Business	32%	14%	55%	44
Education	29	7	64	59
Fine Arts	27	20	53	30
Social Science	29	29	42	41
Applied Arts	25	6	69	16
Applied Science	30	17	53	30
Undecided	8	8	77	13

### The Church Preference Groups

Sixty-four percent of those students who indicated no church preference reported that they needed to believe in some sort of religious faith or philosophy of life and 28% reported that they did not feel such a need. Expected frequencies were too small to compute chi square. Ninety-one percent of the Church of Christ students stated that they needed some religious belief to lead an adequate and satisfying life. Forty-eight percent of these felt that a person must be a member and a regular attendant at church. Sixteen percent of the students with no church preference reported the need for some religious belief while 72% reported that they needed some working philosophy or code of ethics to lead an adequate and satisfying life. There was a significant difference at the .01 level.

Over ninety percent of each church preference group believed in God, with the remaining percentages of each group not sure what they believed except only 40% of those students who indicated no church preference believed in God. Chi square was not computable. Forty-two percent of the Catholic students reported that they did not know if they had had a religious awakening. Fifty percent of the Catholic students, 48% of the Church of Christ students and 76% of those students indicating no church preference reported that they had not experienced a sudden religious awakening. There was a significant difference at the .01 level. Only about 5% of each church group never prayed except that 80% of those students indicating no church preference prayed never or seldom. The frequency of praying for the students of no church preference was a reversal of the frequency for all other

groups. The significant difference was at the .01 level.

Sixty-two percent of the Church of Christ students felt that whatever else, a person should go to church on Sunday and the students indicating no church preference felt that Sunday is the same as any other day. The significant difference between the students' ideas about Sunday as a function of their church preference was at the .01 level. Zero percent (0%) of the Church of Christ students felt that the church is static and detrimental and 0% of the Catholic students and of those students indicating no church preference felt that the church is the best operating institution as it exists. Chi square was not computable. Over 70% of each church preference group attended religious services at least once a month except 80% of those students indicating no church preference never attended. There was significant difference at the .01 level.

The largest percentage of students in each church preference groups judged the value of human life at stage 6 except 38% of the Church of Christ students were at stage 6 while 57% were at stage 4. The next largest percentages in each group was at stage 4, except the Catholic students and students who indicated no church preference indicated stage 2 as their second choice. There was a significant difference at the .01 level.

Over 80% of each group said that their life was affected by their religious beliefs except 43% of the Church of Christ students and 60% of the students who indicated no church preference reported that their lives were not affected by their religious beliefs. There was a significant difference between whether the students' lives were

affected by their religious beliefs as a function of their church preference at the .01 level. Nineteen percent of the Church of Christ students valued religion more and 0% valued it less since coming to college. Four percent of the students indicating no church preference had come to value religion more and 36% valued it less since coming to college. There was a significant difference at the .01 level.

Tables 34 - 44 present the percentage responses of each church preference group to the various questions concerning religion.



TABLE 34

Religious Faith or Philosophy of Life as a Function of Church Preference

Do you, personally, feel you need to believe in some sort of religious faith or philosophy of life?

	Yes	No	Don't know	Number
Catholic	84%	8%	8%	12
Baptist	92	5	3	79
Church of Christ	95	0	6	21
United Methodist	96	0	2	54
Other	95	5	0	42
No	64	28	8	25

Note.-Chi square not computable due to small expected frequencies.

TABLE 35

## Code of Ethics or Religious Belief as a Function of Church Preference \*\*

Which one of the following statements most nearly expresses your opinion of what you, personally, need to lead an adequate and satisfying life?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
Some sincere working philosophy or code of ethics, not necessarily a religious belief.	25%	18%	5%	19%	12%	72%
Some religious belief but it may be purely personal. Church attendance contributes nothing.	8	11	5	4	12	8
An individual religious belief. Attendance at church helps, but is not absolutely necessary.	58	49	38	70	50	8
An individual religious belief is not sufficient. You must also be a member and a regular attendant at church.	8	22	48	7	24	0
Number =	12	79	21	54	42	25

\*\*  $p < .01$

TABLE 36

## Ideas About the Deity as a Function of Church Preference

Which of the following statements more closely describes your ideas about the Deity?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
I believe in a Divine God, Creator of the Universe, Who knows my innermost thoughts and feelings, and Who is constantly with me and cares about me, to Whom I am accountable.	75%	74%	95%	63%	74%	20%
I believe in a power greater than myself, which some people call God and some people call Nature. It is an impersonal power.	17	14	5	20	17	20
I believe in the worth of humanity but not in God or a Supreme Being.	0	0	0	0	0	16
I believe only in natural law and that the so-called mysteries are ultimately knowable according to scientific method.	0	0	0	0	2	8
I am not quite sure what I believe.	8	8	0	13	7	28
Number =	12	79	21	54	42	25

Note.—Chi square not computable due to small frequencies.

TABLE 37

## Sudden Religious Experience as a Function of Church Preference \*\*

Would you say that you have ever had a "religious or mystic experience," that is, a moment of sudden religious insight or awakening?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
Yes	8%	65%	38%	50%	52%	16%
No	50	20	48	30	38	76
Don't know	42	15	14	20	7	8
Number =	12	79	21	54	42	25

If yes, when did this occur?

Before entering college	0%	80%	75%	74%	68%	50%
Since entering college	100	16	25	22	32	50
Number =	1	51	8	27	22	4

\*\*  $p < .01$

TABLE 38

## Prayer as a Function of Church Preference \*\*

About how often do you pray?

	Frequently	Occasionally	Seldom	Never	Number
Catholic	17%	58%	25%	0%	12
Baptist	43	41	10	6	79
Church of Christ	43	43	14	0	21
United Methodist	35	43	18	4	54
Other	45	31	19	5	42
No	8	12	40	40	25

\*\*  $p < .01$



TABLE 39

Ideas About Sunday as a Function of Church Preference \*\*

People have different ideas about Sunday. To describe how you feel, check one of the following statements.

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
Sunday is a day for religion and rest, nothing else.	17%	36%	24%	26%	24%	0%
Whatever else a person does on Sunday, he should go to church.	50	30	62	33	43	4
What is proper for weekdays is proper for Sunday. Each day is the same as the other.	33	30	10	32	26	88
Number =	12	79	21	54	42	25

\*\*  $p < .01$

TABLE 40

Opinion About the Church as a Function of Church Preference

Which of the following statements more nearly states your opinion about the church, as you know it today?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
The church is a static, crystalized institution, and as such it is unwholesome and detrimental to society and the individual.	33%	8%	0%	9%	2%	12%
The message which the church seeks to teach is essential to life, but the ways of teaching this message need to be changed.	58	67	43	72	62	64
The church is the best operating institution and should continue its operations as they presently exist.	0	24	52	17	33	0
Number =	12	79	21	54	42	25

Note.-Chi square not computable due to small expected values.

TABLE 41

## Attendance at Religious Services as a Function of Church Preference \*\*

How often do you attend religious services?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
Once a week or more	42%	48%	57%	44%	57%	0%
About twice a month	17	23	14	11	2	8
About once a month	17	6	10	19	14	0
Mainly on important holidays	8	5	10	9	12	12
Never or almost never	17	18	10	17	12	80
Number =	12	79	21	54	42	25

\*\*  $p < .01$

TABLE 42

## Value of Human Life as a Function of Church Preference \*\*

Which of the following statements more nearly expresses how you judge the value of human life?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
The value of a person's life is based on that person's status and physical attributes.	17%	0%	0%	4%	0%	4%
The value of human life is dependent upon its usefulness as an instrument to satisfy needs.	17	10	0	7	10	20
The value of human life is based on empathy and affection of family members.	0	5	5	4	2	0
The human life is valuable because God created man.	8	32	57	22	40	4
Life is a universal human right, and its value is based on community welfare.	8	1	0	6	5	8
The value of human life is based on its sacredness as representing a universal human value and on respect for the individual.	50	47	38	50	40	52
Number =	12	79	21	54	42	25

\*\* p&lt;.01



TABLE 43

Life Affected by Religion as a Function of Church Preference \*\*

Is your life (goals, motivation, values, everyday decisions, etc)  
affected by your religious beliefs?

	Catholic	Baptist	Church of Christ	United Methodist	Other	No
Yes	17%	49%	43%	41%	50%	12%
No	17	13	43	15	14	60
Sometimes	66	37	14	44	36	28
Number = 12		79	21	54	42	25

\*\*  $p < .01$

TABLE 44

Change in Value of Religion as a Function of Church Preference \*\*

In what way has your evaluation of religion changed, if at all,  
since you came to college?

	I value religion More	Less	No Change	Number
Catholic	0%	33%	67%	12
Baptist	35	14	49	79
Church of Christ	19	0	81	21
United Methodist	33	9	58	54
Other	33	12	55	42
No	4	36	56	25

\*\*  $p < .01$

## CHAPTER VI

### DISCUSSION AND CRITICISM

Ninety-one percent of the students at Austin Peay felt a need to believe in some sort of philosophy of life. This was higher than the Goldsen, et al. (1960) study where 80% expressed such a need. Seventy-six percent of the APSU students expressed a need for some individual religious belief to lead an adequate and satisfying life. This was about the middle of the range of percentages from other studies (Goldsen, et al., 1960; Chickering, 1969). Forty-eight percent of the students expressed the need for an individual religious belief, with church attendance helping but not absolutely necessary.

Sixty-seven percent believed that the Deity is a personal God. This was the same percentages as the southern schools in the Cornell study (Jacob, 1957), but was slightly lower than the percentage which Roscoe (1968) reported. Forty-nine percent indicated that they had experienced a sudden religious awakening, a higher percentage than previous studies reported (Feldman & Newcomb, 1969; Eskine, 1965). Thirty-seven percent of the students prayed frequently and 37% prayed occasionally. This was lower than national totals reported by Erskine (1965).

The students were equally divided on what they felt about Sunday. Twenty-five percent felt that Sunday is a day only for religion and

rest, 35% felt Sunday is a day like any other day, and 35% felt that whatever else a person does on Sunday, he should go to church.

The question concerning the church received the most comment from the students. Sixty-five percent reported the opinion that the message which the church seeks to teach is essential to life, but the ways of teaching this need to be changed. Perhaps this is why only 43% of the students attended religious services weekly. Yet this was twice as many as Goldsen et al. (1960) and Eddy (1969), reported with such frequent attendance.

Forty-six percent of the students judged the value of human life at Kohlberg's stage 6, which indicated a high degree of moral development. Thirty percent reported judgement at stage 4, which showed advancement in development yet retaining a degree of conformity. Ten percent judged human life value at stage 2.

Eighty-two percent of the students stated that their religious beliefs affected their lives, their everyday decisions. This was not what Jacob (1959) reported as he said religion did not guide students' decisions. For every student who had come to value religion less (15%) two had come to value it more (28%) since coming to college. Fifty-seven percent had experience no change in their evaluation of religion while in college. This was the same report as the Cornell study (Jacob, 1957).

It appears that about 75% of the students at APSU accepted religion as it exists today. The greatest point of dissatisfaction was with the church. However, the dissatisfaction was not with the purpose of the church but with its method of teaching. Approximately



25% of the students did not embrace religion as established by the definition in this paper.

There was a significant difference between the religious attitudes as a function of sex on five of the 11 hypotheses advanced. More females believed in a personal Divine God (Hypotheses S-3), had experienced a sudden religious awakening (S-4), prayed frequently (S-5), attended religious services regularly (S-8), and judged the value of human life at stage 6 and stage 4 (S-9). Males often believed in an impersonal God, prayed occasionally, attended religious services less regularly and judged the value of human life at stages 6, 4, and 2.

Of interest was that males were more ready to say that the church is static and detrimental than females, and males said sometimes their religious beliefs affected their lives while females said yes it did. Fewer males than females had come to value religion more while in college, but more males had experienced a sudden religious awakening while in college. The findings support Ritter (1968) that males are more liberal than females in their religious attitudes.

In examining the 11 hypotheses concerning religious attitudes as a function of academic class, eight were not significant, one could not be tested, and two were significant at the .05 level. Upper classmen stated more often that they did not know if they had experienced a sudden religious awakening (Hypotheses AC-4) and more of the upper classmen had changed their evaluation of religion since coming to college (AC-11).

There was a significant difference in the return of the survey questionnaires, and it was the Junior class who returned more and



more often had written comments. This class was of interest because it appeared different from the others concerning many variables although the differences were not significant. The Juniors expressed a higher need for a religious belief, but less belief in a personal Divine God. They had a greater number who felt that the church is static and they attended religious services less often. This does not support Feldman and Newcomb (1969) who said the Seniors were less religiously oriented. At APSU, the seniors seemed to go back toward existing religious beliefs. Yet they did not go back to the underclassman fundamentalism which supports other studies (Freedman and Heist, 1962; Hites, 1965; and Lehman, et al., 1966).

The Seniors had the highest percentage to judge the value of human life at stage 6 which supports Hampden-Turner and Whitten (1971) that primarily college-educated youth attain high levels of moral judgement.

When the 11 hypotheses concerning the religious attitudes as a function of academic major were submitted to statistical analysis, four were not significant, four could not be tested and three were significant. The academic major groups differed in their report of occurrence of a sudden religious experience (Hypotheses AM-4), ideas about Sunday (AM-6) and attendance at religious services (AM-8).

The Fine Arts and Social Science students were noticeably less religiously oriented. They reported less need for a religious belief to lead a satisfying life, less belief in a Divine God, prayed less, more felt the church is static and detrimental, and fewer attended weekly. They judged the value of human life at stages 6 and 2, their

religious beliefs did not affect their life and fewer had come to value religion more in college. These findings supported Ritter (1968).

Eight of the 11 hypotheses concerning religious attitudes as a function of church preference were testable. All eight were highly significant. Those students who preferred the Church of Christ differed from other groups on several variables. More of these students felt that an individual belief was not enough, a person must be a member and regular attendant of church to lead an adequate life, that whatever else a person should go to church on Sunday, and that the church is the best operating institution. They judged the value of human life at stage 4 and none had come to value religion less while in college. However they did not report that they attended religious services any more than did other groups and they reported that their religious beliefs did not affect their lives, their everyday decisions. It appeared that even though the Church of Christ students reported strong religious beliefs they did not carry their beliefs into everyday life.

The Catholic students prayed less frequently and had a large percentage who were not sure whether they had experienced a sudden religious awakening. (The Catholic Church does not recognize sudden religious experience as part of their doctrine.) They felt the church to need change or to be detrimental.

Those students who indicated no church preference were almost a complete reversal of the other groups. Only one fourth of this group needed a religious belief by which to live. Mostly they needed only a code of ethics. They believed in no Supreme Being or were not sure what they believed. They had had no religious experience, never prayed,

never attended church feeling that Sunday is just like any other day. They judged the value of human life at stages 2 and 3. They did feel that the message of the church is essential to life, but the ways of teaching this need change. Religion did not affect their everyday decisions, their life, and they valued religion less since coming to college.

In summary it was found that the majority of the students at APSU did embrace the religious beliefs as they exist in the America culture today. Their observances are indicative that they espouse religion. The students' church preference influenced the beliefs and observances of their religious lives most. The sex and academic major were next in influence upon the attitudes of the students, while the academic class had the least affect upon the students' religion.

### Criticism

Problems were encountered in this study because the sample was too small in some instances to be used for statistical computation. Stratification should have been conducted to obtain larger and more equal groups. Stratification was done only by academic class and there was significance at the .01 level in the returned questionnaires. Why this occurred was not studied. The sample was selected with no provisions for those students who had quit school. Also no provisions were made in the tabulation to account for those few students who refused to complete the questionnaire due to the subject of it.

These problems presented themselves and were considered. In spite of these weaknesses, it is felt that the findings are significant and valid.



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## APPENDIX

### The Questionnaire

The actual questionnaire was on paper size 8X13. What is given here is the wording and order of questions.

Take just a little time to help a fellow student-  
For my Master Thesis, I want to find out what college students think about religion. Please help me to do this by answering the following questions.

Some information about you will be needed, for grouping the data; and then you just check the answer that is the nearest to what you really believe.

Thank you for your help.

Sarah Lowe  
Graduate Student  
Psychology, APSU

I endorse this study.

Dr. Garland E. Blair  
Chairman, Department of  
Psychology, APSU

PLEASE FILL THESE BLANKS with information about yourself.

\_\_\_\_\_  
College Classification

\_\_\_\_\_  
Department of College Major Study

\_\_\_\_\_  
Church Affiliation or Preference

\_\_\_\_\_  
Sex

\_\_\_\_\_  
Age

MARK YOUR ANSWER TO THE FOLLOWING QUESTIONS

Do you, personally, feel you need to believe in some sort of religious faith or philosophy of life?

\_\_\_ Yes.

\_\_\_ No.

\_\_\_ Don't know.

About how often do you pray?

\_\_\_ Frequently.

\_\_\_ Occasionally.

\_\_\_ Seldom. \_\_\_ Never

Is your life (goals, motivation, values, everyday decisions, etc.)  
affected by your religious beliefs?

☐ Yes.

☐ No.

☐ Don't know.

How often do you attend religious services?

☐ Once a week or more.

☐ Mainly on important holidays.

☐ About twice a month.

☐ Never or almost never.

☐ About once a month.

Which of the following statements more nearly expresses how you judge  
the value of human life?

☐ The value of a person's life is based on that person's  
status and physical attributes.

☐ The value of human life is dependent upon its usefulness  
as an instrument to satisfy needs.

☐ The value of human life is based on empathy and affection  
of family members.

☐ The human life is valuable because God created man.

☐ Life is a universal human right, and its value is based  
on community welfare.

☐ The value of human life is based on its sacredness as  
representing a universal human value and on respect  
for the individual.

Would you say that you have ever had a "religious or mystic experience,"  
that is, a moment of sudden religious insight or awakening?

☐ Yes.

☐ No.

☐ Don't know.

If yes, when did this occur?

☐ Before entering college. ☐ Since entering college.

Which one of the following statements most nearly expresses your opinion  
of what you, personally, need to lead an adequate and  
satisfying life?

☐ Some sincere working philosophy or code of ethics,  
not necessarily a religious belief.



\_\_\_ Some religious belief, but it may be purely personal. Church attendance contributes nothing.

\_\_\_ An individual religious belief. Attendance at church helps, but is not absolutely necessary.

\_\_\_ An individual religious belief is not sufficient. You must also be a member and a regular attendant of church.

People have different ideas about Sunday. To describe how you feel, check one of the following statements.

\_\_\_ Sunday is a day for religion and rest, nothing else.

\_\_\_ Whatever else a person does on Sunday, he should go to church.

\_\_\_ What is proper for weekdays is proper for Sunday. Each day is the same as the other.

Which of the following statements more nearly states your opinion about the church, as you know it today?

\_\_\_ The church is a static, crystalized institution, and as such it is unwholesome and detrimental to society and the individual.

\_\_\_ The message which the church seeks to teach is essential to life, but the ways of teaching this message need to be changed.

\_\_\_ The church is the best operating institution and should continue its operations as they presently exist.

Which of the following statements more closely describes your ideas about the Deity?

\_\_\_ I believe in a Divine God, Creator of the universe, Who knows my innermost thoughts and feelings, and Who is constantly with me and cares about me, to Whom I am accountable.

\_\_\_ I believe in a power greater than myself, which some people call God and some people call Nature. It is an impersonal power.

\_\_\_ I believe in the worth of humanity but not in God or a Supreme Being.



\_\_\_ I believe only in natural law and that the so-called universal mysteries are ultimately knowable according to scientific method.

\_\_\_ I am not quite sure what I believe.

In what way has your evaluation of religion changed, if at all, since you came to college?

\_\_\_ I value religion more.

\_\_\_ No change.

\_\_\_ I value religion less.

Again thank you for sharing with me your beliefs about religion and for allowing me to count you in the writing of my paper.

If you would like to make any comment on the questions, or on your feelings about religion, please write it below.

Applied Science

Biology Sarah Lowe

Chemistry

Computerics

Physics

Unspecified

None

### Categories of Response Placement

Total student sample

1) Sex

total male sample

total female sample

2) Academic Class

Freshman

Sophomore

Junior

Senior

## 3) Major Field of Study

## Business

Accounting

Business Administration

Business Education

## Fine Arts

Art

English

Journalism

Music

Speech and Theatre

## Social Science

Economics

Geography

History

Psychology

Philosophy

Political Science

Sociology

## Education

Elementary Education

Health and Physical

Education

Applied Arts

Nurse Education

Industrial Arts

Agriculture

Home Economics

Applied Science

Biology

Chemistry

Mathematics

Physics

Undecided

None

## 4) Church Preference

Catholic

Other

Baptist

Church of God

Church of Christ

Christian (Disciples of

United Methodist

Christ)

No

Cumberland Presbyterian

None

Assembly of God

Left blank

Episcopalian

Mormon

Nazarene

Protestant

There was, at the end of the questionnaire, an opportunity given the students to make comments on their feelings about religion. Many comments were received. For the interest of the reader, some of these are reproduced here. Following each are the sex, academic class, major field of study and church preference of the person who made the statement.

"College has given me a chance to view my religion and how much I really believe." Female, Junior, Education, Baptist.

"...when do you believe in God the most?...Many times I lack in communication...praying lots of times only when in trouble or hurt." Male, Freshman, Education, Baptist.

"My feelings about religion are sometimes contradictory and inconsistent. I do believe in religion however..." Female, Senior, Social Science, Presbyterian.

"Turmoil in my life and environment makes religion difficult for me. Later in life I hope things go toward religious aspects more." Male, Senior, Social Science, Cumberland Presbyterian.

"...not opposed to religion itself, but to those who use religion to place themselves on a pedestal." Male, Senior, Social Science, No.

"Too many 'Christians' are so wrapped up in 'Heaven,' 'hell,' and the 'Are you Saved-bit,' that they forget about fellow human-beings." Female, Freshman, Social Science, No.

"Many people don't understand the importance of religion, and just what's going on." Male, Junior, Applied Arts, Mormon.



"...their (sic) is a person called God; my God may not be the same as everyone elses." Male, Junior, Social Science, No.

"...a great need for religion, but today's individual asks why, he needs to have religion presented in a more honest fashion...we are beyond the point of being religiously molded without knowing why." Male, Junior, Business, United Methodist.

"Religion for me, is a personal thing." Male, Senior, Fine Arts, Church of Christ.

"Everyone should or does believe in some kind of God...a need for a change in how religion is taught but I don't have the answer." Female, Junior, Education, United Methodist.

"I am not Catholic, Protestant, Jewish, nor even Atheistic. And yet I feel I am religious...my "religious belief" is faith in myself." Male, Senior, Fine Arts, universal catholic.

"Does a religious belief have to be a belief in a superior being? ...I believe that man is his own god." Female, Junior, Education, No.

"I believe in God to a certain degree. A religion isn't necessary. I feel if one will help himself, God will help." Female, Junior, Education, No.

"...a standard of moral philosophy which I try to live my life by. Whether this is a religion is questionable." Female, Junior, Fine Arts, United Methodist.

"The church, for me, has no importance whatsoever." Male, Sophomore, Social Science, No.

"Sunday is man's day and it should be a good day for you in any way that you consider good." Female, Senior, Education, United Methodist.

"...3/4 of what the church does is a bunch of bull...but I can't discard the church for the other 1/4. The church does help...If it had not been for the church and Girl Scouts, I would not have any character or standards whatsoever. One problem with the church is that it can be a place for withdrawal...The only way to be happy is to take what the church says out into life." Female, Junior, Applied Science, United Methodist.

"...churches would be better if the preacher would stop being thought of as God and material things were not as important as they have become." Female, Freshman, Applied Arts, United Methodist.

"The church today is hypocritical. It is based on a system of punishment and reward." Male, Senior, Education, No.

"I was fooled by Religious people who were not concerned about me but they were concerned about how much money I gave to the church. I am going to leave organized religion to the people who "think" they have a good thing going. Maybe they do but I don't want to be a part of it." Male, Junior, Social Science, No.

"Sunday is an important day. It has been set aside for religion and rest...this is not all that can be done on Sunday...Sunday should be something more than any other weekday." Male, Senior, Applied Science, United Methodist.