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# A Study of the Relationship between the Problems and Religious Attitudes of College Students

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A STUDY OF THE RELATIONSHIP BETWEEN THE PROBLEMS  
AND RELIGIOUS ATTITUDES OF COLLEGE STUDENTS

by

Gerd M. Cryns

A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University in Partial Fulfillment of  
the Requirements for the Degree of

Master of Arts

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## LIFE

Gerd Maximilian Cryns was born in Mannheim, Germany, January 7, 1926.

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The author began his graduate studies at Loyola University in September, 1947. From September, 1950 to June 1952, he was lecturer in psychology for Loyola University extension courses, while at the same time serving as assistant psychologist at the Loyola Center for Guidance and Psychological Service.

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## CHAPTER I

### INTRODUCTION

The immediate purpose of this investigation is to determine what type of relationship exists between problems and attitudes. These two factors, problems and attitudes, were considered to be in some way related. It is the aim of this study to find out to what extent one's problems are affected by one's attitudes, particularly religious. An hypothesis may be formulated as follows: that a person tends to have more problems of a serious nature if he has a poor religious attitude, and vice versa.

To determine the nature and extent of this relationship between problems and attitudes, three separate psychological instruments were used: the Allport-Vernon Study of Values test, the Mooney Problem Check List, and Thurstone's Scale of Attitudes Toward the Church as revised by V.V. Herr, S.J.. The tests were administered to college students in order to limit the scope of the investigation to a particular period of transition, the college period, which is a period of maturation, especially in regard to attitudes. It seemed that in this period of developmental change, problems and attitudes were more definitely related.

Since religious attitudes and values were of particular interest, the study was confined to the peculiar differences in the attitudes and problems among three religious groups: Catholics, Protestants and Jews. This brings us to the secondary purpose of this investigation: to study the correlation and differences between the religious value scale of Allport-Vernon's Study of Values and Herr's Revised Attitude Toward the Church Scale, attempting also to determine whether these attitudes are a matter of conviction or mere emotionality.

Do a person's set of values whether predominately theoretical, economic, aesthetic, social, political, or religious, effect the type and number of his problems? By a set of values, we naturally mean that which directly determines one's attitude, so that the two are very closely allied. If we can determine the value a person sets on a thing, we also know his attitude towards that thing.

Perhaps it would be well to present here a definition of the terms used in this project in order to clarify their meaning and relationship. First, an attempt will be made to show by some specific examples, how the terms attitude and values are interrelated. At the same time, we will clarify how attitudes and values are basic components of the personality structure, specifically the temperament of a person.

It has always been the writer's conviction that a definite relationship exists between the attitudes a person has and the personal problems which he is confronted with in his own life. Attitude towards self, life, religion, morals, vocation and so on play an important role in shaping one's conduct. The person's attitude toward these things seems to depend upon the value he sees in them, so that values and attitudes are closely associated. According to Schneiders, attitudes and values are inseparable since he states: "An attitude may be described as a disposition to think, feel, and act in a rather well-defined manner with respect to different values."<sup>1</sup> If we know one's hierarchy of values concerning life, religion, morals, and pleasure, we know what his attitude are and his philosophy of life. According to Sherif and Cantril

The term attitude is defined according to the usage and implies a subject-object relationship involving more or less enduring states of readiness, having affective properties of varying degrees, varying in the number and range of stimuli to which it is referred, and being formed by experiences in relation to persons, objects and values, which a person acquires through experience and which are dynamically organized by the individual field of forces operant at any given moment.<sup>2</sup>

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1 Alexander A. Schneiders, Introductory Psychology, Ypsilanti, 1948, 271.

2 M. Sherif and H. Cantril, The Psychology of Ego-Involvements, New York, 1947, 104.



The values a person sets up as important in his life shape his attitude toward self and others, determine his basic temperament and way of acting, so that the number and type of problems he has seems to be definitely related to the attitudes he has developed. Therefore one's attitudes to a large extent, determine one's problems and adjustment.

This idea is based on the self-evident observation that all men act in accord with what they judge to be right. This then becomes a value for them. Influenced by parents and teachers, some are taught from their youth to expect too much of self without realizing this, and they thus develop an attitude of inferiority towards themselves because they go through life trying to measure up to objectively unreasonable standards which seem subjectively reasonable and valuable to them. Consequently they are unable to measure up to what they value to be right and reasonable. Others are taught to expect too little of self without realizing this. They go through life finding it easy to measure up to objectively lax or easy-going standards which seem subjectively right and reasonable. They inevitably become self-satisfied because of the ease with which they measure up to what they value to be right and reasonable. In each the hierarchy of values and consequently their attitude towards self is radically different.

In addition to acquiring an attitude toward self,

all men acquire an attitude towards others through early conditioning. Some, from youth are allowed to do as they please. They thus acquire the quality of making their own decisions, and their attitude is that others should agree with them. In this manner the attitude of dominance is acquired and set up as a value. Others, from youth, are required to conform to what parents and others demand of them. To consider always what others expect becomes for them a value and in this manner is the attitude of submission acquired.

The degree of inferiority feelings or self-satisfied feelings in regard to one's attitude toward self and the degree of dominance and submission in regard to one's attitude towards others, varies widely from individual to individual because of variable degrees of conditioning from parents and others. Thus the individual's attitude toward self and his attitude towards others determines his basic temperament.<sup>3</sup> Each temperamental type has acquired rather than inherited his temperament by his attitudes and set of values. Temperament predisposes each type to the common functional psychoses in a predictable manner. Thus his attitude predisposes the individual to act in a certain way, to make a peculiar type of adjustment and therefore should be related to the number and type of problems he

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<sup>3</sup> "The Use of Sedative and Stimulative Drugs in Emotional Illness", Nebraska State Medical Journal, May, 1952, 37

has. The importance of studying this relationship can now be seen, since through this type of analysis we may someday not only be able to predict the nature and type of adjustment an individual will make but also have the necessary material at hand through which we can reorientate his attitudinal thinking in order to prevent the onset of a mental disorder.<sup>4</sup>

To show the importance of this type of study, Thorne states that:

Many of the adjustment problems of normal people relate to unhealthy or untenable attitudes which are acquired in experience by normal learning processes and which result in inefficiency, frustration and unhappiness. These attitudinal disorders have not received the scientific consideration which they deserve. . . Insufficient attention has been given to the problem of what happens when an otherwise normal person develops an unhealthy attitude as the result of conditioning.<sup>5</sup>

In discussing measurement in religious education, E.J. Chave has this pertinent remark to make showing the close relationship between attitudes and values: "The attitudes taken by persons indicate the values discovered in their personal and social religious experiences."<sup>6</sup> He emphasizes the importance

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4 Frank R. Barta, The Moral Theory of Behavior, Springfield, 1952.

5 Frederick C. Thorne, Principles of Personality Counseling, Brandon, 1950, 443.

6 E.J. Chave and L.L. Thurstone, The Measurement of Attitude, Chicago, 1929, ix.

of studying attitudes when he states:

The more important concern of religious educators today is to measure how far habits of conduct that are in accordance with modern religious ideas have been established, and how far attitudes and values that express the religious tendencies considered to be directed toward the realization of the highest good for the individuals themselves and for the society of which they are members have been developed in individuals and in groups of persons.<sup>7</sup>

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7 Ibid.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

Before we begin examining the bibliography of investigations that are related to our problem, it might be well to give a description of the three instruments used in our study.

Information concerning students' problems was obtained by giving the Problem Check List: College Form, by Ross L. Mooney. The Problem Check List was first devised in order to help schools with their counseling services. It was employed as a method of systematically discovering what problems are bothering the students. As Mooney himself states:

Mooney's Problem Check Lists were developed during the early 1940's to help students express their personal problems. The procedure is simple. Students read through the appropriate Problem Check List--Junior High School, High School or College form--underline the problems which are of concern to them, circle the ones of most concern, and write a summary in their own words.<sup>1</sup>

It must be emphasized that the Problem Check List is not a test. Actually, no test score is obtained. The number of items checked can be regarded only as a "census"

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<sup>1</sup> R.L. Mooney and L.V. Gordon, Manual for the Mooney Problem Check Lists, New York, 1950, 3.

of each student's problems limited by his awareness of his problems and his willingness to reveal them.

"The usefulness of the Problem Check List approach lies in its economy for appraising the major concerns of a group and for bringing into the open the problems of each student in the group."<sup>2</sup>

The reasons for which the Problem Check List is administered fall into five broad classes. Thus the Problem Check List is administered to facilitate counseling interviews, to make group surveys leading to plans for individualized action, as an aid in group guidance and orientation programs, to increase teacher understanding in regular classroom teaching, and to conduct research on problems of youth.

The check list as first devised contained two hundred eighty simple phrases which "were gleaned primarily from the free writing of four thousand students who were asked to describe briefly the problems which were worrying them most."<sup>3</sup> The list was given to groups of students in different colleges

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2 Ibid.

3 R.L. Mooney, "Surveying High School Students' Problems by Means of a Problem Check List," Educational Research Bulletin, 21: 68, 1942.

throughout the United States and revised. The purpose of the 1950 revision was to increase the utility of the instrument, to increase its reliability, and to attain a greater homogeneity within areas.

The present form contains three hundred and thirty items classified into eleven areas, each area containing thirty items. These eleven areas "are a simple grouping of the items under general headings which tend to organize the data towards summaries thought to be useful in planning a school program."<sup>4</sup>

The eleven areas are:

HPD	Health and Physical Development
FLE	Finances, Living Conditions and Employment
SRA	Social and Recreational Activities
SPR	Social-Psychological Relations
PPR	Personal Psychological Relations
HF	Home and Family
MR	Morals and Religion
ACW	Adjustment to College Work
FVE	The Future: Vocational and Educational
CTP	Curriculum and Teaching Procedures

Each area is composed of short phrases which represent common problems of students. The student uses the list by marking the problems which are of particular interest to him and by writing a summary in his own words. Thus the Problem Check Lists are self-administering. Actually the student

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<sup>4</sup> Ibid., 69.

is asked to complete three steps in going over the list of items. Firstly he is requested to underline any problem which is troubling him, and then, secondly, he is to look back over the items which he has underlined and circle the numbers in front of the items which are of most concern to him. Lastly, he is expected to answer the summarizing questions on the last two pages of the check list form.

As to the validity of the Problem Check List, Mooney himself states that "standardized norms are not possible."<sup>5</sup> Because these check lists are not built as tests, a single over-all index of the validity of the check lists would be quite meaningless. Trends shown by studies at Ohio State University indicate that the problems one would expect to be characteristic of a certain group, are actually reflected by the Problem Check List.<sup>6</sup>

Since the check list is designed to reflect the problems which a student senses and is willing to express at a given time, and since the problem world of any individual changes with changing situations and experiences, one

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5 Ibid., 68.

6 An unpublished study by Emily L. Stogdill and Jack E. Denton, entitled "Differences in Responses of Selected College Groups to Items on the Mooney Problem Check Lists"; Department of Psychology, Ohio State University, 1947.



would expect the number of items and the specific items checked to be somewhat different at each administration of the check list. Therefore we cannot expect to derive the type of reliability found in common standardized tests. There is no table of norms to permit comparison of a student's number of checks with a distribution of other students who may be thought of as a normative group. The check list simply gives a count of the problems which the student has identified as matters of concern for him. However Mooney states that "while the Problem Check Lists must be, and are, so designed as to reflect changing situations and experiences in the individual case, they nevertheless exhibit sufficient stability to warrant general program planning on the basis of survey results."<sup>7</sup>

Information concerning students' attitudes in general was obtained by giving the Allport-Vernon Study of Values test. The aim of this study is to measure the relative prominence of six basic motives in personality: the theoretical, economic, aesthetic, social, political, and religious. This classification is based on Spranger's Types of Men, a work which defends the viewpoint that the personalities of men are best known through a study of their evaluative attitudes.

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7 R.L. Mooney, Manual for the Problem Check List, 9.

A brief characterization of Spranger's six-fold classification would include the following principal ideas. The theoretical man's chief interest is the discovery of truth; he aims chiefly at ordering and systematizing his knowledge. The economic man is primarily interested in what is useful and may be compared to the average American business man. The aesthetic man is particularly interested in form and harmony. He finds his chief interest in the "artistic episodes of life."<sup>8</sup> The highest value for the social type of man is love of people. "In its purest form the social interest is selfless and tends to approach very closely to the religious attitude."<sup>9</sup> The political man sets up power as his highest value. The highest value of the religious man, according to Allport, is unity. He seeks to comprehend the cosmos as a whole and to relate himself to that totality. Spranger defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience."<sup>10</sup>

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<sup>8</sup> G.W. Allport and P. Vernon, Manual of Directions for a Study of Values, New York, 1931, 9.

<sup>9</sup> Ibid., 10.

<sup>10</sup> Eduard Spranger, Types of Men, translated from the fifth German edition of Lebensformen, American agent, G.E. Stechert, 1928.

As to the mechanics of the test, it requires only a short space of time to complete, is self-administering, self-scoring and may be used with groups or individuals. There are one hundred and twenty answers, twenty for each variable. A profile reveals the relative strength of each value. The test does not attempt to measure the total amount or drive of a value present in an individual. Neither is it intended to support the theory of pure types. Most individuals are mixed-types with the six values existing in varying degrees of prominence. In considering the extent of such values, the peaks and depressions are regarded as significant for individual analysis.

Norms are based on the test performance of eight hundred college students and adults of both sexes. The split-half reliability for 776 subjects is .72; a repeat reliability of .82 has also been reported.<sup>11</sup> Validity is indicated by ratings, correlations with other tests and indirectly by differentiating various academic and occupational groups. Correlations of .45 and .59 have been found between the test and rating scales. The low correlations are explained by the unfamiliarity of most raters with the conceptual nature

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<sup>11</sup> Allport-Vernon, Manual of Directions, 6.

of values. When corrected for attenuation the correlation is raised to .83.<sup>12</sup> It has also been shown that science students score highest on theoretical values, commercial students on economic, law students on political, literature students on aesthetic and missionaries on religious. Such relationships indicate the validity of the test in an indirect manner.

Results in using the test seem to validate the pre-suppositions of Spranger and the claims of Allport and Vernon. The test scores have been shown to be related to fields of college work, stated occupational preferences, actual occupation, sex, religious affiliation and various patterns of vocational interest as measured by Strong. Studies using factor analysis suggest that economic and political values might be combined into a single scale. It also has been suggested that the aesthetic value may not be positive and distinct, but rather an anti-economic and political value. The test has been suggested as being useful for research in sex and racial differences and resemblances for vocational guidance, as a means of securing an initial impression of the interest of the clients.

Considering its a priori method of construction, the problematic validity of its theoretical foundation (Spranger's types), and the relatively small number of items which are used

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12 Ibid.

to measure six value dimensions, this seems to be a remarkably good test. The reliabilities in the sense of internal consistency are not as high as are usually required, if this is taken to be of any great consequence; test-retest reliabilities range from around .70 to .90 with the exception of one score, the "social", which is reported by the authors and by numerous investigators as being of doubtful meaning and stability.<sup>13</sup> Validity, as indicated by ratings, correlation with other tests, and differentiation of various academic and occupational groups is fairly good when the many attenuating factors in such a situation are taken into account. The test scores have been shown to be related to the field of college work, nature of the college itself, stated occupational preference, actual occupation, sex, religious affiliation, and various patterns of vocational interest, as measured by the Strong and other vocational interest tests. Almost all of the trends which have been found are what the definitions of the five reliable value scores would lead one to expect theoretically. There is evidence of a slight relation to academic achievement.

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<sup>13</sup> H. Cantril and G.W. Allport, "Recent Applications of the Study of Values," Journal of Abnormal and Social Psychology, 1933, 28, 269.

It is the relative strength of values which the test is supposed to get at. While the norms compare one person with another, what they really compare is not the strength of a value in A versus its strength in B, but the extent to which the value competes with other values in A as contrasted with the corresponding extent in B.

The social value score, which is rather ambiguous in meaning, is highly unreliable. There seems to be a considerable overlap between the economic and political components.

"With suitable caution as to its use with the less educated and as to the untrustworthiness of the social value score, this test can be recommended as one of the few structured personality devices having considerable value."<sup>14</sup>

Information concerning students' religious attitudes was obtained by administering Herr's Revised Attitude Toward the Church Scale. This scale was originally devised by L.L. Thurstone and E.J. Chave over twenty years ago. Thurstone was one of the first to attempt the measurement of attitude. Thorpe says that "among the most promising of the recent attitude scales are those by Thurstone!"<sup>15</sup> Although there are

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<sup>14</sup> Paul L. Whitely, "A Study of the Allport-Vernon Test for Personal Values," Journal of Abnormal and Social Psychology, XXVIII, 1933, 11.

<sup>15</sup> L.P. Thorpe, Psychological Foundations of Personality, New York, 1938, 572.

a number of Thurstone attitude scales, we are concerned with the Attitude Toward the Church Scale. The revision of this scale, which is used in this study, was effected in 1943 by V.V. Herr, S.J. of Loyola University, Chicago.

The authors of the original scale had tried to devise a method whereby the distribution of attitude of a group on a specified issue may be represented in the form of a frequency distribution. The base line represents ideally the whole range of attitudes from those at one end who are most strongly in favor of the issue to those at the other end of the scale who are as strongly against it. Somewhere between the two extremes on the base line will be a neutral zone representing indifferent attitudes on the issue in question. The ordinates of the frequency distribution represent the relative popularity of each attitude. The measurement is effected by the indorsement or rejection of statements of opinions. The opinions are allocated to different positions on the base line in accordance with the attitudes which they express. The ordinates of the frequency distribution are determined by the frequency with which each of the scaled opinions is indorsed. The center of the whole problem lies in the definition of a unit of measurement for the base line. The scale is so constructed that two opinions separated by a unit distance on the base line seem to differ as much in the

attitude variable involved as any other two opinions on the scale which are also separated by a unit distance. This is the main idea of their scale construction. Thurstone remarks that the true allocation of an individual to a position on an attitude scale is an abstraction, just as the true temperature of a room is an abstraction. The present study is concerned with the allocation of individuals along an attitude continuum based on the opinions that they accept or reject.

The authors state that "the very fact that one offers a solution to a problem so complex as that of measuring differences of attitude on disputed social issues makes it evident from the start that the solution is more or less restricted in nature and that it applies only under certain circumstances."<sup>16</sup> These assumptions may be summarized as follows: it must be conceded that an attitude is a complex affair which cannot be wholly described by any single numerical index; that the concept "attitude" is used to denote the sum total of man's inclinations, feelings, prejudice or bias, preconceived notions, ideas, fears, threats, and convictions about any specific topic; that the concept "opinion" means a verbal expression of an attitude; that neither a person's opinion nor his overt acts constitute in any sense an

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<sup>16</sup> L.L. Thurstone and E.J. Chave, The Measurement of Attitude, Chicago, 1929, 6-11.



infallible guide to the subjective inclinations and preferences that constitute his attitude; that the subject will not necessarily act in accordance with the opinions he has indorsed; that people's attitudes are subject to change; and lastly, that an attitude scale is used only in those situations in which we may reasonably expect people to tell the truth about their convictions or opinions.<sup>17</sup>

Thurstone and Chave state that if one "is unwilling to grant these assumptions there is nothing to offer him. If they are granted we can proceed with some measuring methods that ought to yield interesting results."<sup>18</sup>

In constructing the original attitude scale, the authors collected statements from various groups of people who were asked to write out their opinions about the church; and current literature was searched for suitable brief statements that might serve the purposes of the scale. From this material, one hundred and thirty statements were edited by Thurstone and Chave as expressive of attitudes covering as far as possible all gradations from one end of the scale to the other.

The statements were then sorted by the subjects

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17 Ibid.

18 Ibid., 6.

into eleven piles to represent evenly graded series of attitudes from those extremely unfavorable toward the church to those very much in favor of the church. The authors expressly state that "in sorting the statements the subject did not express his own opinions about the church."<sup>19</sup> He was merely asked to sort the statements into eleven piles. The intervals between successive piles were expected to represent equal shifts of opinions as judged by the subject. "It is essential that the subject be given the freedom to adjust the slips in the piles so that the intervals in attitude from one pile to the next seem to him to be equal. That is the unit of measurement for the present scale."<sup>20</sup> The scale value for each item was determined graphically. Each graph was plotted directly from the accumulative proportions as tabulated in the returns showing where each subject placed every one of the one hundred and thirty statements.

An estimate of the reliability of the scale values was obtained by Thurstone and Chave who state that

the standard deviation of the distribution of the scale values was, on the average, 1.25 scale units. The scale value of an opinion is the median of its

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19 Ibid., 30.

20 Ibid., 31.

distribution on the subjective scale. Hence, the standard error of the scale value is .09 when N equals 300. The probable error of the scale value is .06 scale units. This is a very satisfactory reliability for the scale values which are recorded to one decimal place in our tables.<sup>21</sup>

To further test the stability of the scale values, the authors ascertained the changes brought about by increasing the number of subjects from one hundred and fifty to three hundred. The results indicated that three hundred subjects were sufficient to stabilize the scale values for the method of equal-appearing intervals used.

As a result of their work the authors proposed a list of some informal criteria for the selection of opinions in the construction of the attitude scale. These criteria may be outlined as follows:

1. As far as possible, the opinions should reflect the present attitude of the subject rather than his attitudes in the past.

2. It has been found that double-barreled statements tend to be ambiguous. The material should be edited so that each opinion expresses as far as possible only one thought or idea.

3. One should avoid statements which are evidently applicable to a very restricted range of indorsers.

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<sup>21</sup> Ibid., 42.

4. Each opinion selected for the attitude scale should preferably be such that it is not possible for subjects from both ends of the scale to indorse it.

5. As far as possible the statements should be free from related and confusing concepts.

6. Other things being equal, slang may be avoided except where it serves the purpose of describing an attitude more briefly than it could otherwise be stated.

These same criteria were used by Thurstone in the construction of later scales of attitude.

For the final draft of the Church Attitude Scale a list of forty-five statements of opinion was selected from the original list of one hundred and thirty opinions. The selection was made with the consideration of the criterion of ambiguity, the criterion of irrelevance, the scale-values, and by inspection of the statements. The statements were so selected that they constitute a more or less uniformly graduated series of scale-values. Numerical designations were given to the successive class-intervals of the scale. The unit of measurement was defined in the original sorting of the one hundred and thirty statements into eleven piles subjectively equally distant from each other.

The authors felt that in the final analysis high and low scores on the scale could not possibly represent

performances that can be described as good or bad. They were of the opinion that

we have no right to say that a person who is very much devoted to his church is in any sense better than a person who has no such affiliations. Nor can we say that one person scores "higher" than another except in the arbitrary sense that one end of the scale is called zero and the other end eleven. It is a matter of indifference which end is chosen for the high numerical scores. What we are here concerned with is merely the description of one aspect of the attitudes of people about the church.<sup>22</sup>

Thurstone and Chave had no interest in any implications that one score is better than some other score in a moral sense or that one score is higher than some other score in the sense of relative value or achievement. These considerations, they feel, are important for the unbiased construction of an attitude scale.

The attempt to note a difference between the emotional and rational content is evidenced in the revised scale used in the present investigation. By this revision we are able to some extent to determine whether these attitudes are a matter of conviction or mere emotionality. In this revision, V.V. Herr reworded the items of the original scale. Some of the statements were changed so as to represent an expression of intellectual conviction; and others were reworded so as to

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22 Ibid., 63.

express an emotional tendency. For example, item No. 14 in the revised scale reads:

I have a feeling that the church furnishes the stimulus for the best leadership of our country.

On the original scale it read:

I believe that the church furnishes the stimulus for the best leadership of our country.

The above change in wording represents an item in the revised scale signifying emotional reaction.

Similarly, item No. 5 in the revised scale reads:

I am convinced that the church is losing ground as education advances.

On the original scale this read:

I believe that the church is losing ground as education advances.

This revision signifies intellectual conviction on the revised scale. The complete revised scale appears in the appendix.

Marshall Webb in his thesis concerning the relationship of attitude and emotion gives a full account of the revision of the attitude scale. He states:

In a check as to whether the rewording of the original statements affected the scale values determined for each item in the original scale, the same procedure as that of Thurstone and Chave was followed in standardizing the new test, save that fewer judges were found to be sufficient. A group of twenty-three college men and women were asked to sort forty-six revised statements into eleven piles to represent evenly graded series of attitudes, from those which were expressive of states

very much in favor of the church. It became evident from the results of a small group of judges that the scale values of the various items were not changed very significantly from those computed by Thurstone and Chave.<sup>23</sup>

This revised attitude scale gives a measure of a single tendency, attitude toward the church, and at the same time two partial scores, one for the degree of favorableness of conviction and the other for that of feeling.

To show the distinction between intellectual and emotional attitudes, Herr states that:

It is possible to classify conscious attitudes as those which are dominantly intellectual and those which are dominantly emotional...Our convictions as well as our opinions and beliefs may often be emotionally founded and reinforced...When the reasons for the truth or value of a proposition or project are clearly and forcibly presented to us, we are convinced by the evident truth of the matter and desire its advantages. When such reasons are not clear to us we may still have an opinion in the matter because we are expected to have one, and we allow feelings to sway our judgment of approval, or we adopt a tentative attitude merely to avoid a state of indecision. In such cases we often accept and approve, or set up an attitude of favorableness toward various things, without clear evidence and perhaps in a conventional, irrational, or emotional manner.<sup>24</sup>

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<sup>23</sup> M.J. Webb, An Investigation into the Relationship between Attitude and Emotion, Unpublished Master's thesis, Loyola University, Chicago, 1952, 27.

<sup>24</sup> V.V. Herr, S.J., How We Influence One Another, Milwaukee, 1945, 166.

It was found that in many cases a person's emotional attitude was at variance with his own intellectual convictions.

In attempting to measure attitude it must be remembered that the honesty of the person is being tested, as well as the intended meaning of each item. That is why an endeavor must be made to verify the person's statements from independent sources. Perhaps the main source of difficulty is the "inconsistency which most people manifest, not only between their better judgments and their actions, but also between their attitudes at one time and at another. Thus a rabid prohibitionist may be secretly engaged in bootlegging."<sup>25</sup> However, even though we are not too certain whether attitudes can be tested accurately or not, "they are very important factors in social behavior, as can be seen from considering attitudes toward communism or labor unions or rationing."<sup>26</sup> So much for our discussion of the revision of the church attitude scale. This also concludes our description of the three psychological instruments used in the present study. Now let us briefly turn to a synopsis of studies that are somewhat analagous to our study.

After a thorough examination of current literature,

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25 Ibid., 163.

26 Ibid.



it was found that no other study specifically attempts to discover the relationship between problems and attitudes. There is one particular investigation that presents a similar type of thesis problem but is concerned with the interests rather than the attitudes of college students. Clare Nothnagel McCarthy attempted to discover whether problems and interests were related. She found that between certain scales there was a significant correlation, as for example that individuals with low mechanical scores (as determined by the Kuder Preference Record) demonstrated dissatisfaction and insecurity in their personal and social life (using the Mooney Problem Check List), and that those with high musical preference scores seem to be dominated by their emotions and insecure and dissatisfied with themselves.<sup>27</sup>

Another study by Leona Tyler attempts to analyze the relationship between interests and attitudes. The battery of tests consisted of the Strong Vocational Interest Blank, Minnesota Personality Scale, and the Thurstone and Chave scales, Attitude toward the Church and Attitude toward God. Her findings were that women's personnel interests tend to accompany higher socialization and morale,

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<sup>27</sup> C.N. McCarthy, The Relation Between the Problems and the Interests of College Students, Unpublished Master's thesis, Loyola University, Chicago, 1950.

while men's personnel and office interests go with a relatively favorable attitude toward the church. In general, she found that correlations between interest scores and religious scales are significant for men but not for women.<sup>28</sup>

Glick and Young attempted to delineate the relationship between attitudes, particularly religious attitudes, and emotional adjustment. Their study among three hundred and eighty Protestant women indicates that there is a slight tendency for students favorable toward religion to have a more stable emotional adjustment than students who were unfavorable toward religion. Relationships are also pointed out between religious habits and attitudes on the one hand and certain background experiences and personality traits.<sup>29</sup> Marshall Webb with a similar thesis topic concluded that there is some statistical evidence to indicate a relationship between emotional adjustment and the emotional tendency in attitude toward the church for Catholics and Protestants. He also concluded that there was some statistical evidence

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28 L.E. Tyler, "Relationship Between Strong Vocational Interest Scores and Other Personality Factors," Journal of Applied Psychology, 29: 58, 1945.

29 P.C. Glick and K. Young, "Justification for Religious Attitudes and Habits," Journal of Social Psychology, 17, 1943.

to indicate that the emotional score on the revised attitude scale and the idiosyncrasy score on the Pressey are related.<sup>30</sup>

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<sup>30</sup> Webb, Relationship between Attitudes and Emotions, Chicago, 1952.

## CHAPTER III

### PROCEDURE

The material necessary for the present investigation was collected in the following manner. The experimental study was made with four separate psychologically naive college groups, two groups taken from Loyola University and two groups from Roosevelt College. Both schools are located in Chicago. Loyola University is predominantly Catholic, and it was felt that the sample would be more representative if a goodly portion of the sample came from a school predominantly non-Catholic. Each group contained approximately twenty-four subjects, making a total of ninety-six subjects, forty-eight being from Loyola University and forty-eight from Roosevelt College. Both sexes were represented in almost equal numbers.

Since interest was centered primarily on religious attitudes and values, the ninety-six subjects classified themselves logically into two main groups: Catholic and non-Catholic. This division again breaks down into three main religious groups: Catholic, Protestant and Jew.

Calculations were based on ninety-three subjects, since three of the subjects invalidated the tests used in the survey because of an incomplete Problem Check List and/or an incomplete Study of Values test. Subjects were recruited from beginning classes in psychology where the instructor of the class felt that his group would be receptive, and for practical purposes not familiar with the test used.

The procedure was as follows: three separate psychological instruments were administered to all ninety-six subjects in groups of twenty-four and in the following order:

1. Mooney Problem Check List.
2. Allport-Vernon Study of Values.
3. Herr Revised Church Attitude Scale.

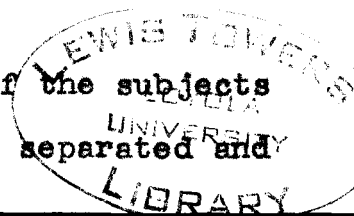
All three "tests" were administered during the same sixty-five minute class period, each particular group using approximately the same amount of time, allowing thirty minutes for the Mooney Problem Check List, twenty minutes for the Study of Values, and fifteen minutes for the Revised Church Attitude Scale.

Before the actual testing began, the subjects were told that a study was being conducted involving problems and attitudes. They were told that their whole-hearted cooperation would be appreciated and that their honesty and sincerity were essential. Instructions for each particular test were

given from the test manuals as directed, and the anonymity of the examinee was stressed. The Problem Check List was administered first so that the subjects would be able to spend as much time as they needed to finish the task adequately. They were told that there was no time limit, and that when they had completed the check list they were to raise their hand; they were then supplied with the Study of Values test and the Revised Church Attitude Scale. Each subject was given a number, and he or she was asked to write this number in place of their names in the space provided for this on each of the three test booklets. In this way the tests were identifiable and at the same time guarantee the subject's anonymity. Every effort was made to insure the subjects' honesty and complete cooperation.

In addition to the identification number, the subjects were asked to fill in the requested information on each of the three test booklets. This supplied the following data: age, sex, religion, marital status, and college curriculum. The mean age for the total group was 22.3 years. The forty-six subjects from Loyola University had a mean age of 22.6 years while the forty-seven subjects from Roosevelt College had a mean age of 21.9 years.

As to their marital status, eleven of the subjects indicated they were married, one divorced, one separated and



four did not answer this item. Seventy-five subjects were single.

According to religious affiliation, there were forty-five Catholics, twenty-four Protestants, and twenty-four subjects who indicated their religion as Jewish or Hebrew.

## CHAPTER IV

### ANALYSIS OF RESULTS

The raw scores for the religious value scale of the Allport-Vernon Study of Values test in conjunction with the raw scores on the Herr Revised Church Attitude Scale form the basis of correlations with the total number of problems and the various areas of the Mooney Problem Check List.

Scores on the Herr Church Attitude Scale were used to indicate the favorableness or unfavorableness in attitude toward the church from the sum of two partial scores. The two partial scores indicate the emotional score and the intellectual score. The emotional score indicates the favorableness or unfavorableness toward the church as far as feeling is concerned, and the intellectual score indicates this attitude as far as convictions are concerned. It must be kept in mind when examining the range and mean scores of the Herr Church Attitude Scale that the lower the score, in regard to the total score or the separate components, the more favorable the attitude toward the church. High scores, therefore, represent an unfavorable attitude toward the church. When correlating any set of data with the Herr Church Attitude



Scale, it is necessary to invert the set of class intervals comprising the attitude scale when obtaining the correlation. This has been done for the Herr Church Attitude Scale in all cases where it is compared with other sets of data.

On the other hand, raw scores on the Allport-Vernon Religious Value Scale have the opposite significance. High scores on the religious value scale of the Allport-Vernon Study of Values test indicate a favorable attitude toward religion. In other words, a low score would tend to indicate that the person feels religion is of little value or importance in his life and interests. It was not within the scope of the present study to correlate the other five areas of the Allport-Vernon Study of Values test, namely, the theoretical, economic, aesthetic, social, and political, since our primary concern was religious attitudes. However, further study along these lines may bring to light interesting facts, such as, for example, that the person whose set of values is predominantly economic tends to have more problems of a serious nature along moral and religious lines.

On the Mooney Problem Check List, the total number of problems checked was used as a basis of correlation as well as the total number of problems checked in each area of concern. The range and mean scores for the three instruments used in the present study are given in Table I. These

are given for the total sample and according to religious affiliation. It will be noted that most of our later analysis also deals with scores according to religious affiliation of the subjects rather than according to their schools or any other division, since we were more interested in the religious element, that is, the comparison of religious groups and their attitude toward their religion. It also became apparent that any analysis of Loyola University subjects as a group was actually an analysis of Catholics as a group, since Loyola subjects were so predominantly Catholic.

The Otis correlation<sup>1</sup> method was used to determine all the correlations in this study. To determine the reliability of correlation the formula for the standard error of correlation was used.<sup>2</sup> For determining whether an obtained correlation was significant or not, Fisher's formula for computing the value of  $t$  was used.<sup>3</sup>

After examining the mean scores of Herr's Revised

1 A.S. Otis, "Otis Correlation Chart," Chicago, 1922.

2 Standard Error formula:  $s_r = \frac{1-r^2}{\sqrt{N-1}}$

3  $t = \frac{r}{\sqrt{1-r^2}} \cdot \sqrt{N-2}$  These formulas are taken from

E.V. Lindquist, Statistical Analysis in Educational Research, New York, 1940, 211.

TABLE I

RANGE, MEAN, AND STANDARD DEVIATION SCORES FOR THE  
THREE INSTRUMENTS USED IN THIS SURVEY ARRANGED  
ACCORDING TO RELIGIOUS AFFILIATION

Religion	Range	Mean	Standard Deviation
<u>Herr Revised Church Attitude Scale</u>			
Catholic	.93-6.34	1.93	1.01
Protestant	1.45-8.82	3.78	1.92
Jew	1.49-9.11	4.63	1.95
Total Sample	.97-9.11	3.16	2.13
<u>Allport-Vernon Study of Values: Religious Value Scale</u>			
Catholic	27-53	40.1	6.4
Protestant	11-52	32.8	11.1
Jew	8-42	25.6	9.6
Total Sample	8-53	33.5	10.2
<u>Mooney Problem Check List: Underscored Problems (Total Number)</u>			
Catholic	3-113	37.4	20.4
Protestant	3-97	36.5	20.1
Jew	5-89	30.9	10.9
Total Sample	3-113	35.1	20.4

Church Attitude Scale in Table I, we find that the rank order of favorableness in attitude toward the church is Catholic, Protestant, and Jewish. This same rank order was also found both by the authors of the original attitude scale and the author of the revised attitude scale. On the original attitude scale, Thurstone and Chave found the following mean scores for the three religious groups:<sup>4</sup>

Catholic: 2.90

Protestant: 3.97

Jew: 5.44

If we compare the mean scores obtained from our study of the Herr Church Attitude Scale with the above mean scores of Thurstone and Chave, we find that the Catholics in the present study have a more favorable attitude toward the church than the Catholics who attended Chicago University at the time of the Thurstone study. This is most likely due to the fact that the greater majority of Catholics in the present study were attending a Catholic University rather than a secular university (only six of the forty-five Catholics in our study came from Roosevelt College). The mean score for the thirty-nine Catholics from Loyola University is 1.72. It is interesting to note that this mean score

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4 Thurstone and Chave, Measurement of Attitude, 71.

indicates a more favorable attitude toward the church than the mean score for divinity students used in Thurstone's original study, which was 2.82.

According to the findings of the present and also previous studies on church attitudes, the Jews are as a whole more indifferent and more frequently antagonistic toward the church. This was to be expected, since many of the Jewish students indicated in response to questioning on the final page of the check list that they were no longer practicing Judaism or the Hebrew religion, but nevertheless stated their religion as Jewish on the initial sheet of the attitude scale. Of course, the same is true for Catholics, who although they indicated on the check list that they were no longer practicing Catholicism, nevertheless put down their religion as Catholic. These invariably had a more unfavorable attitude toward the church as well as a low religious value score. The Protestants occupy the intermediate position on the scale between Catholics and Jews. Their mean score varies little from the mean score found by Thurstone on the original scale.

These results are probably what we should expect. However, we do not wish to draw any moral implications from these facts, nor do we imply that any particular group is "better" than any other because of their more favorable attitude toward their church. As was pointed out in a previous

chapter, we cannot judge whether subjects necessarily act in accordance with the opinions they indorse. Nor was it our intention to conclude from this thesis that any group would be morally better as a group because it had less problems and a more favorable attitude toward the church. We merely wish to state the facts concerning the religious attitudes and problems each group presented, and to see if a relationship exists between them.

On the religious value scale of the Allport-Vernon Study of Values test, a similar rank difference is to be noted (see Table I). According to the test norms for adults on the Allport-Vernon Religious Value Scale, scores from twenty-eight to thirty-one are considered average.<sup>5</sup> Any score above thirty-four is significantly high, while any score below twenty-four is considered significantly low. On this scale, the higher the score the stronger the religious evaluative attitude, relatively speaking. According to percentile ranks, Catholics are at the ninetieth percentile, Protestants are at the seventieth percentile, while Jews are at the thirtieth percentile.

Results of Correlations between Allport-Vernon Religious Value Scale and Herr Church Attitude Scale

In general it was found that a person who scores

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5 Allport and Vernon, Manual of Directions, 7.

high on the Allport-Vernon Religious Value Scale also scores favorably in his attitude toward the church. This was established by correlating the two scales and also can be readily seen by an examination of the scores. The correlations between the religious scale of the Allport-Vernon Study of Values and the Herr Revised Church Attitude Scale are shown in Table II. All the correlations are significant at the one tenth of one per cent level of confidence.<sup>6</sup> For determining the one per cent levels of confidence a statistical table was consulted using the correlation and the degrees of freedom.<sup>7</sup>

Pintner is reported to have made a similar study in 1933 using the original Thurstone Scale.<sup>8</sup> He obtained a correlation of .78 between scores on the religious value scale of the Allport-Vernon Study of Values and scores on the Thurstone Attitude Toward the Church scale. The only comment he makes other than reporting the correlation is that "such a result, obtained as it is with two entirely

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6 E.F. Lindquist, A First Course in Statistics, rev. ed., New York, 1942, 240. For determining whether correlations were significant at the one tenth of one per cent level, *ts* were calculated for doubtful cases according to the formula indicated in the third foot note on page thirty-seven.

7 J.P. Guilford, Psychometric Methods, New York, 1936, 548.

8. Allport and Cantril, "Recent Applications of the Study of Values," Journal of Abnormal and Social Psychology, 1933, 28, 259.

independent and individually reliable scores, is encouraging."<sup>9</sup>

Our findings are substantially the same using the Herr Revised Church Attitude Scale, having obtained a correlation of .798 between scores on the Allport-Vernon Religious Value Scale and the undifferentiated or total attitude score of the Herr Church Attitude Scale (see Table II). This would seem to indicate that the revision effected by V.V. Herr did not alter the reliability or validity of the scale. It also confirms our assumption that the Herr Revised Church Attitude Scale and the original Thurstone Church Attitude Scale are substantially the same in regard to general church attitude; however, Herr's alteration presents the added feature of being able to obtain an emotional score and an intellectual score. This enables us to determine whether the church attitude is more one of feeling than conviction. Correlations between the Allport-Vernon Religious Value Scale and these two components of the Herr Church Attitude Scale are also shown for the total sample in Table II. The correlation with the intellectual attitude is .719 and with the emotional attitude is .812. The difference between these

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<sup>9</sup> Pintner, Journal of Abnormal and Social Psychology, 1933, 27, 351.



TABLE II

## CORRELATIONS BETWEEN RELIGIOUS VALUES AND CHURCH ATTITUDES ACCORDING TO RELIGIOUS AFFILIATION

		Herr's Revised Church Attitude Scale					
Religion		Total Attitude <sup>10</sup>		Intellectual Attitude		Emotional Attitude	
		r	s <sub>r</sub>	r	s <sub>r</sub>	r	s <sub>r</sub>
R e l i g i o u s  V a l u e  S c a l e	Catholic	.53	.11				
	Protestant	.84	.06				
	Jew	.70	.106				
	Total Sample	.798	.043	.719	.051	.812	.037

<sup>10</sup> The total attitude score on the Herr Revised Attitude Scale is the score that is comparable to the score obtained by Thurstone on his original attitude scale since this total score is actually the average of the sum of the two partial scores, namely the intellectual and emotional scores.

correlated coefficients according to Cochran and Lindquist is significant at the one per cent level of confidence for a sample of ninety-three subjects.<sup>11</sup> This tends to confirm the hypothesis that the emotional and intellectual scales do measure different factors, namely an attitude involving conviction and an attitude involving feeling.

The sample was then broken down into groups according to religious affiliation. The correlation of .52 between the Allport-Vernon Religious Value Scale and the Herr Church Attitude Scale for the Catholic group is just significant at the one per cent level of confidence with a  $t$  of 3.98. A rank correlation coefficient was also obtained for the Catholic group since it was felt that perhaps the close distribution of scores may have effected the product moment  $r$ . A rank correlation of .498 was obtained. When converting a rank correlation to the Pearson  $r$ , a plus .02 must be added;<sup>12</sup> thus we find that the correlation is .518 which is exactly the same as the product moment correlation given in Table II for the Catholic group.

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<sup>11</sup> E.F. Lindquist, Statistical Analysis, 218. Because of the small samples, differences between correlations of the intellectual and emotional components of the Herr Revised Church Attitude Scale were not computed for the various subgroups.

<sup>12</sup> Guilford, Psychometric Methods, 341.

Catholics tended to score very favorably on both the Allport-Vernon Religious Value Scale and the Herr Church Attitude Scale. Catholics as a group were at the ninetieth percentile on the Allport-Vernon Religious Value Scale and in the upper percentile of scores most favorable toward the church on the Herr Church Attitude Scale. For this reason Catholics correlated distinctly different as a group. This will be noted in our later analysis also.

For the Protestant group a correlation of .84 was obtained between the Allport-Vernon Religious Value Scale and the Herr Church Attitude Scale, indicating perhaps that the scales are better measures of religious attitude for an intermediate group such as Protestants, since the scales were originally constructed according to norms for an average group. Scores of any extreme group do not appear to be differentiated adequately enough in regard to scale values to obtain an accurate picture of differences among that same group. For the Jewish group a correlation of .70 with a t of 4.73 was obtained.

Thus we see that all three religious groups show the same trend toward a close relationship between religious values and church attitudes, but that the Catholics show this trend less than the other two religious groups. This concludes our discussion of the peculiar differences between

the Allport-Vernon Religious Value Scale and the Herr Church Attitude Scale.

Now let us turn to the results obtained by analyzing the Mooney Problem Check List. The range and mean scores of the total number of problems and the number of problems in each of the eleven areas of concern are listed in Table III. All these mean scores were obtained from the total sample. Table I, on page thirty-eight, gives the range and mean scores for the underscored problems of the check list according to religious affiliation.

It will be noted that the difference between the mean scores for the various religious groups is insignificant, although the Jewish students, as a group, generally checked fewer problems. When examining the mean scores for the different areas on the check list, one finds that the college students in the present study checked, on the average, more problems in the area of Adjustment to College Work. This is, perhaps, to be expected since most of the subjects were college freshmen, the majority of whom were apparently having difficulty adjusting to their new scholastic environment. The items which were checked most by the total group in the area of Adjustment to College Work were the following, which are listed in the order of their frequency:

TABLE III

RANGE AND MEAN SCORES OF UNDERScoreD PROBLEMS  
ON THE MOONEY PROBLEM CHECK LIST

Area <sup>13</sup>	Range	Mean
HPD	0 to 9	2.7
FLE	0 to 12	2.6
SRA	0 to 17	5.1
SPR	0 to 14	3.2
PPR	0 to 17	4.3
CSM	0 to 9	1.5
HF	0 to 16	2.6
MR	0 to 13	2.5
ACW	0 to 21	5.7
FVE	0 to 13	3.2
CTP	0 to 17	2.7
Total Number of Problems	3 to 113	35.1

<sup>13</sup> The meaning of the letters for each problem area of the check list may be found on page ten of this thesis.

Easily distracted from my work  
 Unable to concentrate well  
 Not spending enough time in study  
 Not knowing how to study effectively  
 Worrying about examinations  
 Slow in reading

The first item was checked by forty-five per cent of the entire group of students. The others were checked by more than one third of the total group.

Other areas of major concern are: Personal-Psychological Relations and Social-Recreational Activities. This became apparent after an item analysis of each of the three hundred and thirty problems listed for the total sample and for the two schools separately. Of the total number of three hundred and thirty problems listed, the problems checked most by the students were the following which are listed in the order of their frequency:

Easily distracted from my work  
 Wanting to improve myself culturally  
 Unable to concentrate well  
 Wanting to improve my mind  
 Taking things too seriously  
 Nervousness  
 Wondering if I'll be a success in life.

These problems were all checked by more than one third of the group.

The problems most circled by the group and therefore considered serious were the following in the order of frequency:

Slow in reading  
Taking things too seriously  
Easily distracted from my work  
Restless at delay in starting life work  
Not spending enough time in study

These problems were circled as serious problems by more than thirteen per cent of the total group.

In examining these problems which were of greatest concern to the students we find that they can be summed up as involving poor academic adjustment, a feeling of cultural backwardness, and vocational indecisiveness.

The only items which were not considered problems by anyone in the group, in general, concerned such things as sex, courtship, morals, religion, and health. They are listed as follows:

Afraid of close contact with the opposite sex  
Embarrassed by talk about sex  
Getting into serious trouble  
Science conflicting with my religion  
Trouble with my hearing

A thorough analysis of the common problems in each area was also made. An account of this analysis would consume a great deal of space and it was doubtful whether or not such a project would be worthwhile. Therefore we have omitted such a discussion, since we have already pointed out the areas of chief concern. To recapitulate, we may say that as far as the students used in our study are concerned, there appears to be a basic insecurity in

regard to the future and also in regard to their present status as students, which, in turn, gives them a feeling of social inadequacy. It may be noted that the common problems for each of the schools were similar to those indicated by the group as a whole.

Results of Correlations Between the Mooney Problem Check List and the Allport-Vernon Religious Value Scale as well as the Herr Revised Church Attitude Scale.

Now that we have analyzed the significant findings in regard to attitudes and problems by discussing each one separately, we are ready to see if there is a relationship between attitudes and problems as measured by the three instruments used in the present study.

Correlations were calculated between the total number of problems on the Mooney Problem Check List and the scores on the two scales used for determining religious attitudes, namely the Allport-Vernon Religious Value Scale and Herr's Revised Church Attitude Scale. These correlations were calculated for the total sample and for the three religious groups, namely, Catholics, Protestants, and Jews. The statistically significant results will be discussed first.<sup>14</sup>

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<sup>14</sup> Statistical significance of correlations was determined by means of a table set up by R.A. Fisher and F. Yates for the use of t scores. This table is reprinted in E.F. Lindquist's A First Course in Statistics, rev. ed., 1942.



The coefficient of correlation between the number of problems checked on the Problem Check List and the Herr Revised Church Attitude Scale for the Catholic group is  $-.35$  with a  $t$  of  $2.46$ . This result is statistically significant at the two per cent level of confidence for a sample of forty-five subjects. The results give some indication that for the Catholic group those most favorable in their attitude toward the church tend to have fewer problems.

When analyzing the correlations between problems (Mooney Problem Check List) and church attitudes (Herr Revised Church Attitude Scale), it seems noteworthy that for this comparison the Catholics are the only group for whom problems and church attitudes are related. This comparison yields no significant correlations for the Protestant and Jewish groups or for the total sample.

Coefficients of correlation between the number of problems and the scores on the Allport-Vernon Religious Value Scale for the Protestant and Jewish groups are  $.32$  and  $.36$  respectively, with  $t$ 's of  $1.56$  and  $1.80$  respectively. These results are statistically significant only at the twenty per cent level of confidence for samples of twenty-four subjects. The results give some slight indication that for the Protestant and Jewish groups, those who have higher religious values

tend to have more problems, a tendency quite unlike that of the Catholics mentioned above.

The coefficient of correlation between the number of problems and the scores on the Allport-Vernon Religious Value Scale for the total sample of .41 with a t of 4.15. This result is statistically significant at the one per cent level of confidence for a sample of ninety-three subjects. This result shows that for the total sample, those who have higher religious values also tend to have more problems. These results are presented more succinctly in Table IV.

On the other hand, when analyzing the correlations between problems (Mooney Problem Check List) and religious values (Allport-Vernon Religious Value Scale), it seems equally worthy of note that for Catholics only a slight negative and statistically insignificant correlation was found, while the correlations for the other two religious groups and for the total sample was positive and significant.

Correlations were also calculated between the number of problems in each area of the Mooney Problem Check List and the two scales for determining religious attitudes, namely, the Allport-Vernon Religious Value Scale and the Herr Revised Church Attitude Scale.

TABLE IV

CORRELATIONS BETWEEN PROBLEMS AND RELIGIOUS ATTITUDES  
FOR GROUPS ACCORDING TO RELIGIOUS AFFILIATION

		<u>Allport-Vernon Religious Value Scale</u>		<u>Herr's Revised Church Attitude Scale</u>		
		<u>r</u>	<u>t</u>	<u>r</u>	<u>t</u>	
M O O N E Y  P R O B L E M  C H E C K	T o t a l	Catholic	-.13	.87	-.35	2.46
	P r o b l e m s	Protestant	.32	1.56	.196	.94
		Jew	.36	1.80	.089	.42
		Total Sample	.41	4.15	.077	.73

Of the twenty-two correlations worked out according to the various areas of the Problem Check List, only one is significant at the five per cent level of confidence, while five of the correlations are significant at the twenty per cent level of confidence. These correlations are shown in Table V.

The coefficient of correlation between the number of problems checked in the area of Social and Recreational Activities and the scores on the Allport-Vernon Religious Value Scale, is .216 with a  $t$  of 2.10. This result is statistically significant at the five per cent level of confidence for a sample of ninety-two subjects. This result may give a slight indication for the entire sample that those having a higher religious value also have a tendency to have more problems along social and recreational lines. The other correlations which are statistically significant at only the twenty per cent level concern such areas as Courtship, Sex, and Marriage; Adjustment to College Work; Personal-Psychological Relations; Health and Physical Development; and finally, Curriculum and Teaching Procedure.

A final point of analysis which may be of interest was gained by studying the types of problems checked by those students most favorable and least favorable in their attitude

TABLE V

CORRELATIONS BETWEEN PROBLEMS AND RELIGIOUS  
ATTITUDES OF TOTAL POPULATION

<u>Allport-Vernon Religious Value Scale</u>				<u>Herr's Revised Church Attitude Scale</u>	
M O N E Y  P R O B L E M  C H E C K  L I S T	Area	<u>r</u>	<u>t</u>	<u>r</u>	<u>t</u>
	HPD	.15	1.42	.06	.53
	FLE	.09	.89	-.05	.51
	SRA	.22	2.10	.10	.93
	SPR	.08	.74	-.05	.49
	PPR	-.02	.07	-.19	1.86
	CSM	.14	1.34	.16	1.54
	HF	.06	.61	-.01	.10
	MR	.08	.71	-.08	.76
	ACW	.15	1.44	.09	.81
	FVE	.10	.95	.08	.75
	CTP	.08	.78	.12	1.15
Total Problems	.41	4.15	.08	.73	

toward the church (Herr Revised Church Attitude Scale) and who incidentally also scored proportionately high or low on the Allport-Vernon Religious Value Scale. Ten students were selected for this study, five at each extreme. The five students most favorable in their attitude happened to be Catholics, while the five at the other extreme happened to be Jewish.

It was found that those most favorable in their religious attitude had, on the average, slightly more problems than those most unfavorable in their religious attitude but these were generally not of a serious nature being usually along academic and social lines, while those most antagonistic in their attitude toward religion checked fewer but much more serious problems along moral, religious, and personal-psychological lines, such as differing from their family in religious beliefs, bothered by thoughts of suicide, and having bad luck. These items were checked by four of the five students most antagonistic toward the church and having a very poor evaluative attitude toward religion.

Common problems of the five most favorable in their religious attitude were: not going to church often enough, wanting to feel close to God, and giving into temptation. Similar but less striking results were obtained by analyzing the problems of students according to religious

affiliation, singling out those most favorable and those least favorable in their religious attitudes.

## CHAPTER V

### SUMMARY AND CONCLUSION

An investigation was made into the relationship between problems and religious attitudes. The following instruments were used in the study: Herr Revised Church Attitude Scale, the Allport-Vernon Study of Values, and the Mooney Problem Check List. The findings are based on ninety-three subjects. According to religious affiliation, forty-five subjects were Catholic, twenty-four subjects were Protestant, and twenty-four subjects indicated their religion as Jewish. Forty-eight of the subjects were enrolled as freshmen college students in a predominantly Catholic university and forty-eight were enrolled as freshmen college students in schools predominantly non-Catholic.

Some of the significant findings may be noted briefly as follows. In regard to religious attitudes, it was noted that the rank order of favorableness in attitude is Catholic, Protestant, and Jewish. This corresponds to previous findings of both the authors of the original attitude scale and the author of the revised attitude scale. The total and partial attitude scores on the Herr Revised



Church Attitude Scale were correlated with the Allport-Vernon Religious Value Scale, and highly significant positive correlations were noted for the total sample and all three religious groups. This confirms to some extent the reliability and validity of these two entirely independent scales in the measurement of religious evaluative attitudes.<sup>1</sup> All three religious groups, Catholics, Protestants, and Jews, showed the same trend toward a close relationship between religious values and church attitudes, but Catholics showed this trend less than the other two religious groups. The significant difference between the correlation coefficients of the Allport-Vernon Religious Value Scale with the intellectual and emotional components of Herr's Revised Church Attitude Scale, tends to confirm the hypothesis that the emotional and intellectual scales do measure different factors, namely, an attitude involving conviction and an attitude involving feeling.

Correlations were also calculated between the total number of problems on the Mooney Problem Check List and the scores on the two scales used for determining religious attitudes, namely, the Herr Revised Church Attitude

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<sup>1</sup> This term comprises attitude toward the church and religious values as measured by the above-mentioned instruments.

Scale and the Allport-Vernon Religious Value Scale. A statistically significant negative correlation was noted between problems and church attitudes (Revised Church Attitude Scale) for the Catholic group, indicating that Catholics who are most favorable in their attitude toward the church tend to have fewer problems. When analyzing the correlations between problems and church attitudes, it seems noteworthy that for this comparison the Catholics are the only group for whom problems and church attitudes are related. This comparison yields no significant correlations for the Protestant and Jewish groups or for the total sample.

On the other hand, when analyzing the correlations between problems and religious values (Allport-Vernon Religious Value Scale), it seems equally worthy of note that for Catholics only a slight negative and statistically insignificant correlation was found, while the correlations for the other two religious groups and for the total sample were positive and statistically significant. This result shows that for the total sample, the Protestants and the Jews, those who have higher religious values also tend to have more problems. As was noted above, the Catholics, as a group, correlated distinctly differently.

When correlating church attitudes and religious values with the number of problems in the various areas of the Problem Check List, there was some slight indication that those having a strong religious evaluative attitude have a tendency to have more problems along social and recreational lines.

After making an item analysis of the number and types of problems checked, it was interesting to note that those most favorable in their religious attitude had, on the average, more problems than those unfavorable in their religious attitude but generally not of a serious nature, while those most antagonistic in their religious attitude checked fewer problems but generally of a more serious nature.

In conclusion we might say that it seems clear that the man who values his religion and who has a favorable attitude towards it, is in the modern world, going to have a more difficult time. Having problems, is in a sense, an index of maturity and realism. Having problems is not necessarily unfavorable, but not solving them is unfavorable. Solved problems and solved conflicts lead to a mature adjustment.

There is the possibility, then, that the higher one's standards, the more problems one may have, because

of the difficulty of living up to those high standards. The results of this study find this to be true as far as the entire group is concerned. However, the Catholic group tends to support the hypothesis made at the beginning of this study, namely, that those having a more favorable attitude toward their church and their religion tend to have fewer problems.

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## APPENDIX I

SCALE OF ATTITUDES TOWARD THE CHURCH  
(Thurstone, Revised 1943)

You are asked to read all the statements and to check every statement with which you agree. Make sure you have read all 46 statements. You may read them in any order and as often as you desire. There is no time limit but the total operation will require at least 12 minutes. Do not change the wording but check the statement as you find it or just skip it. Please do not discuss the statements with others before finishing your indorsement of them. You need not write your name if you do not wish to do so, but be sure to give your age, sex and religious affiliation.

(Place your check mark inside the parenthesis found at the beginning of the line.)

Name \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_ Religion \_\_\_\_\_

1. ( ) I am convinced that the church is a divine institution, and that it should command my highest loyalty and respect.
2. ( ) I am neither for nor against the church, but I feel that church-going will not do anyone any harm.
3. ( ) I fear that the good done by the church is not worth the money and energy spent on it.
4. ( ) I cannot help feeling that the church is a monument to human ignorance.
5. ( ) I am convinced that the church is losing ground as education advances.
6. ( ) I know that the church is trying to adjust itself to a scientific world and therefore it deserves support.
7. ( ) I have convinced myself that the teaching of the church is altogether too superficial to be of interest to me.
8. ( ) I have a strong feeling that the church is the greatest agency for the uplift of the world.
9. ( ) I am certain that the church has a most important influence in the development of moral habits and attitudes.
10. ( ) I know that the church is necessary, but like all other human institutions it has its faults.
11. ( ) I have reasoned out that the church is a harmful institution, breeding narrow-mindedness, and intolerance.

12. ( ) I argue with myself that the church is too conservative for me, and so I stay away.
13. ( ) I agree with the ideals of my church, but I am tired of its denominationalism.
14. ( ) I have a feeling that the church furnishes the stimulus for the best leadership of our country.
15. ( ) I'm not much opposed to any church, but when I feel discontented with its leaders I stay away.
16. ( ) I have a strong suspicion that the church is hopelessly allied with reactionary forces.
17. ( ) I am sympathetic toward the church because it practices the Golden Rule fairly well and has a consequent good influence.
18. ( ) I think about the church only to the extent of attending occasionally.
19. ( ) I am annoyed at the inconsistency of the church, for it cannot give examples of what it teaches.
20. ( ) Sometimes I think the church is worth while, and sometimes I doubt it.
21. ( ) My church gives me feelings of consolation for it is the main guiding influence in my life.
22. ( ) I enjoy the spiritual uplift I get from the church, but I do not agree with its theology.
23. ( ) My emotional reaction toward the church is negative due to lack of interest.
24. ( ) I am convinced that the church is shackled with monied interests and does not practice its ideals.
25. ( ) I am sympathetic toward the church, but I am not active in its endeavors.
26. ( ) I think it is evident that the church is a parasite on society.
27. ( ) I know too little about the church to express an opinion.
28. ( ) It is evident to me that the church is the most important institution in the world outside of the home.
29. ( ) I admit that I am slightly prejudiced against the church and attend only on special occasions.
30. ( ) I have concluded that a man cannot be honest in his thinking and indorse what the church teaches.
31. ( ) There is much wrong with my church, but I am sentimentally so attached to it that I want to help improve it.
32. ( ) I entertain the feeling that the church promotes a fine brotherly relationship between people and nations.
33. ( ) I despise the church because it is unreservedly stupid and futile.



34. ( ) I approve of the church because I know that church attendance is a good index of the nation's morality.
35. ( ) I feel that the church is petty, too easily disturbed by matters of little importance.
36. ( ) In the church I find my best companions and can express my best sentiments of self-respect.
37. ( ) I am afraid the church is non-scientific and emotional depending for its influence upon fear of God and of hell.
38. ( ) I rationally try to defend the church but I believe its influence is on the decline.
39. ( ) It is logically absurd that any thinking man should be interested in the church.
40. ( ) My reflective attitude toward the church is best described as one of indifference.
41. ( ) I know that anyone who will work in a modern church will reasonably appreciate its indispensable value.
42. ( ) It is clear to me that the church deals in platitudes and is afraid to follow the logic of truth.
43. ( ) My conscious attitude toward the church is one of neglect, with a slight tendency toward disapproval.
44. ( ) I feel only slightly concerned about the affairs of the church.
45. ( ) I experience nothing but contempt and resentment for the church.
46. ( ) I worry too little about the church to express any general attitude.

APPROVAL SHEET

The thesis submitted by Gerd M. Cryns has been read and approved by three members of the Department of Psychology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

June 9, 1953  
Date

Vincent V. Herr, Jr.  
Signature of Adviser