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THE MEASUREMENT OF RELIGIOUS ATTITUDES
OF MEN IN RESIDENCE HALLS
AT WALLA WALLA COLLEGE AND WHITMAN COLLEGE

A Thesis
Presented to
the Graduate Faculty
Central Washington State College

In Partial Fulfillment
of the Requirements for the Degree
Master of Education

by
Norman James Woods

July, 1966

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APPROVED FOR THE GRADUATE FACULTY

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CHAPTER I

INTRODUCTION AND STATEMENT OF THE PROBLEM

The concept of attitudes seems to be one of the most important concepts in contemporary social psychology. Investigators have frequently used scales to determine attitudes and attitude changes as evidenced in students. The majority of these studies have been oriented toward the aspect of measurement with the aim of presenting evidence of change or lack of it over a period within the college years.

Although some believe that the college community creates an environment in which religious beliefs are substantially weakened, social scientists do not generally share this view. Allport, Gillespie, and Young, for instance, have found that many adolescent college students tend to question their religious beliefs, but see this as a function of adolescence rather than of the college environment (2:8). Some combinations of beliefs are more likely to change than others. Structural defects in a belief system can doom the total structure such as a faulty foundation or major crevices. By the same token, a set of beliefs, however different from prevalent thinking, can be constituted so as to be relatively stable in withstanding pressures for change (23:490). The typical young adult has relatively little occasion to make major value judgements before entering college. For most

purposes, he has been able to rely on the beliefs of his parents.

I. THE PROBLEM

Statement of the problem. The purpose of this study is (1) to ascertain from data gathered whether there is a measurable difference of religious attitudes among the residence hall men at Walla Walla College as compared to residence hall men at Whitman College; and (2) determine to what extent the Walla Walla College group subscribes to a position based on the dogma of the Seventh-day Adventist Church.

II. IMPORTANCE OF THE STUDY

Attention must be given to the place of attitudes study, and one social scientist points out the following which is of special import to this study (1:21):

The important consideration is that the invisible and subjective experience of men are integral and inseparable parts of their objective movements. To neglect the study of attitude would be to fail to understand personality.

Eister (7:65) indicates that studies of this type contributed to the understanding of institutional behavior in its more general aspects.

Findings point out that the process of social influence is obviously exceedingly complex. However, religious attitudes seem to show an amazing capacity to survive and

to retain their identity through late adolescence. A college that is dependent on a religious body for its growth and support must represent and disseminate the dogma of that church. It could be assumed that the students' current religious objectives are represented through their attitudes.

If students question the foundational doctrines of the church, their questions must be answered. Only as they receive satisfying answers from the college faculty can they derive meaningful religious concepts applicable to a greater self-realization.

Religious beliefs of individuals as expressed in attitudes, frequently influence and give direction to their behavior and personality. Observations of the relationship between attitude and behavior would imply that herein lies one important field of investigation. There have been several studies (Allport, Gillespie, and Young; Brown and Lowe) of religious attitudes which have pointed out the need for additional research.

Never, to the knowledge of the writer, has an attitude inventory been employed to determine the divergence of religious attitudes of men in a church-related college, as compared to those of men in a secular institution of higher learning.

Attitudes in themselves are not susceptible to measurement. It is only when they find expression in be-

havior that they yield to quantitative analysis. Therefore, an examination of student attitudes is needed to determine any extreme deviation in their cognitive patterns as related to religion. This study could point out the need for an interpretation of religious concepts that better meet the needs of the students.

The responsibility of counseling these students gives impetus to the information derived from the research. There seems to be a general assumption that the religious attitudes of the Walla Walla College male students are relatively congruent. Can this assumption be justified?

Limitations of the study. Religion is not an easy subject for psychological research and the reasons for the sparsity of work in the psychology of religion are outlined clearly by G. W. Allport (1951) and Michael Argyle (1958). Two major reasons stand out. The first is the fear that psychology will be used to discredit the validity of religious belief. The second major reason is the widely held view that religion is not measurable in the statistically quantitative manner which research methods demand (11:330). This is a religious misgiving, but must be modified when we recognize that it is not religion which is the subject of investigation, but the attitudes of a person toward religion.

Methods of attitude measurement are being refined with time, but there remain unanswered questions and

unsolved problems relative to this type of research.

III. DEFINITIONS OF TERMS USED

Religion. Social scientists may mean very different things by the term "religion." Contrast religion as ritual with religion as interaction between man and his environment; or religion as an experience of the supernatural with religion as whatever meaning a person might find in his life.

The following definition clearly states the concept of religion used in this study (5:146):

Religion is the discipline that sets forth truths concerning God. It sets forth His attributes and His relationships to the universe. It concerns itself with mans' needs, his moral condition, and his place in the world. Then it also deals with mans' relationship to God and his moral responsibility in the light of that relationship. The Christian religion does this in the light of the revelation we have in the Old and New Testaments, and particularly in the presence of Jesus Christ.

Attitude. Much has been written with regard to the essential definition of attitude, and of these writings McNemur (15:289) says that, "The common elements of most definitions of social attitudes is that such an attitude is the readiness or tendency to react." This research was carried out in the light of this definition of attitude.

A number of definitions of attitude are found in a review of general and specific attitudes by Cantrel (4:160).

He quotes Park, Burgess, and Thomas as subscribing to somewhat the same basic definition as that given by McNemur in addition to which they add, "The attitudes of a given person at a given moment are the result of his original temperament, the definitions of the situation given by society during the course of his life, and his personal definitions of situations derived from his experience and reflection."

Van Dyke II and Pierce-Jones (24:529) are quoted as saying, "By attitudes we understand a process of individual consciousness which determines the realm of possible activity of the individual in the social world."

Another definition of attitude which suggests the importance of environmental influence was given by Krech, Crutchfield and Ballachey (14:139) who described it as, "The tendency of the individual to develop as his cognitions, feelings and action tendencies relate to the various objects in his world and become organized into enduring systems called attitudes."

Newcomb (16:208) calls attitude, "A predisposition to perform, perceive, think, and feel in relation to something. The concept of attitude," he says, "is a shorthand way of saying that people learn as a result of experience to orient themselves toward objects and symbols."

Of attitudes, Thurstone (22:123) says that they are affect, positive or negative, toward a psychologic object.

Thus, in addition to the common element described by McNemar, the implications arise that attitudes are nurtured in a social learning context.

The ides of agnosticism adheres to the belief that it is impossible to know whether there is a God or a future life, or anything beyond material phenomena.

Atheism is the belief that there is no God.

The word Deity can be defined as the essential nature of God or a supreme being such as the Godhead.

Fundamentalism is an orthodox religious view based on a literal interpretation of the Bible (e.g., complete acceptance of the story of creation as given in Genesis and rejection of the theory of evolution) and regarded as fundamental to the Christian faith. Among some American Protestants, the movement opposed to modernism.

Conforming to the usual beliefs or established doctrines of the Christian faith as formulated in the early ecumenical creeds and confessions, defines the orthodox position.

The Seventh-day Adventist Denomination is an evangelical and fundamentally Protestant religious group whose sole rule of faith and practice is the Bible. They reject the evolution postulate, believe in the necessity of a spiritual regeneration, and baptize by immersion. They believe salvation to be solely by grace through faith in Christ, and hold that good works and obedience are the

result of, not a means to, salvation. As the name indicates, two of their cardinal points of faith are: (1) belief in the second, personal, imminent advent of Christ; and (2) the observance of the seventh day of the week as the Sabbath according to the fourth precept of the Decalogue (19:11-34).

Walla Walla College is a coeducational, liberal arts and professional school. It is privately controlled by the Seventh-day Adventist Church. It was established in 1892. A Master of Arts Degree program is offered in Education and Biological Science. The enrollment for the fall term, 1965, was 1,714.

Whitman College is an outstanding college of liberal arts which is coeducational and privately controlled but is nonsectarian. It was established in 1859. It has high admissions requirements. The enrollment for the fall term, 1965, was 1,048.

IV. ORGANIZATION OF REMAINDER OF THE THESIS

It is the plan of this report to review in the second chapter selected studies in the student religious attitudes as they have been conducted in various institutions.

The third chapter will be devoted to a description of the measuring instrument and an account of the procedures used in attempting to reveal student attitudes

toward religion.

It is the plan to include in the fourth chapter the results of the study with marked emphasis being placed on items which the researcher felt were of special significance.

A summary of the findings of the investigation along with conclusions will be included in the fifth and final chapter of the report. In addition, suggestions are made for further research as a result of the evaluation of the current study.

CHAPTER II

REVIEW OF THE LITERATURE

Murphy and Likert (16:29) observed that the development of attitude measurement dates from the works of Fechner and Galton more than half a century ago. Thurstone (22:93) refers to his methodology as an extension of the psychophysical method.

This survey of literature will consider a few of the past studies in the religious attitudes of students in an effort to compare them with data presented in the chapters following.

In an extensive study of student attitudes at Syracuse University, Katy and Allport (13:126) report that in certain instances they intentionally attempted to bring out characteristic rationalizations of students with regard to matters concerning attitude rather than on their "fundamental motivation." These authors felt that in many cases, individuals are unwilling or unable to report their own feelings of attitude and thus resort to their rationalizations. Of the 1,502 subjects involved in the study, Katy and Allport found that two thirds of this number adopted what the authors refer to as "orthodox" positions in regard to beliefs about the Deity, although one fourth showed a trend toward agnosticism and one twelfth were classed as having atheistic

tendencies in regard to the Deity. Both men and women were found to fall into categories along denominational lines where religious issues were under investigation. Upperclassmen, it was found, tended to be less orthodox in their beliefs than were freshmen and sophomores, represented in the study. Finally, in an item concerning the necessity of religion and the church for living a good life, the authors state that 37 per cent of the subjects were favorable to a code of ethics alone, the church being excluded as a necessity. In reviewing their findings, Katy and Allport (13:151) conclude:

It is probable that the religious tendencies shown by a majority of the students under investigation are due not so much to an ethical outlook as habits of feeling learned early in childhood which require continued religious participation for their full expression.

Maurice Smith (20:687) tested four groups on items concerned with the church, ethics, ideals of character, and conduct. A group of high school students, their teachers, their parents, and a group of professors were employed as subjects in order to study "the popular opinion which depicts youngsters today as radically different from their elders in ethical and moral standards, in stability of their beliefs, and in their attitude toward religion."

Smith felt that the evidence was too meager to support such opinions. The results of this study can be summarized in the statement that no significant difference

was observed between the mean opinion score of the student group and that of their parents.

Testing the hypothesis that attitudes might be distributed in a bimodal fashion, Gilliland (8:113) conducted a study of attitudes toward God and the church at Northwestern University. The general considerations which he found true for his sample are of interest as background for the present study.

1. Very few University students were found to be atheistic. The majority were neutral or somewhat favorable toward religion.
2. Though the average ideals of college students varied widely concerning God, they did not influence conduct greatly.
3. The general college students were found not to be favorable toward the church.
4. Relatively little difference was found between the religious attitudes of men and women.
5. There was little change toward God or the church during the four years in attendance at the University.

A study by Glick and Young (9:342) categorized experimental factors which seemed to be characteristic of formation of attitudes toward the church and religion. The writers brought out in the study of justification for religious attitudes, that diverse and typical cases were affected by like factors when such attitudes are considered. The following areas of justification were the result of student expression at the University of Wisconsin.

When favorable attitudes were reported, justification

of religion included consideration of it as:

1. A stabilizing element in time of crisis.
2. An emotional and intellectual stimulus.
3. A means of sublimating energy into service for others.
4. A mode of contacting others socially and recreationally.
5. A conformity to expectancy patterns.
6. A product of intellectual inertia.

When unfavorable attitudes were reported, justification centered about:

1. Logical arguments against its various aspects.
2. Pivotal experiences.
3. Substitutive satisfactions which took the place of religion.

These results seem to support Murphy and Likerts' (16:46) stand that a social history of the subject is an important aid if one wants a total understanding of his total attitudinal development.

Employing the Thurstone scale of the Church, Hall (10:64) investigated the Freshmen at the University of Syracuse and tested the group again when they had reached their Senior year. He discovered that the patterns revealed were not in accordance with previously estimated patterns. More than half of the subjects reported that they had developed a more favorable attitude toward religion and that religion was a stronger motivating force in their lives than it had

been when they were Freshmen.

Sources of influence most frequently cited by those subjects that had been favorably influenced in the four year period were: (1) Professors and courses, (2) Parents, (3) Readings, and (4) Summer camps.

The author concludes that, "College may not only add to a student's knowledge and skills, but also help him change his former attitudes and develop new patterns and values . . . for the implementation of which it provides a distinctive curricular and extra-curricular program."

In an effort to determine whether freshmen were inclined to accept religious beliefs to a greater or lesser degree than a similar group had been twenty years previously, Dudycha (6:166) made use of data gathered in 1930 by comparing it with information concerning beliefs in fundamental religious dogma collected on entering classes in the years 1947 to 1949. It was determined that the beliefs remained approximately the same in that items most often disapproved or approved by the 1930 subjects were placed in relatively the same positions by the groups tested in the later periods.

With the purpose of analysis of religious beliefs and practices in a group of 622 Protestant undergraduate students, Brown and Lowe (3:104) constructed and validated an inventory using Bible students as a control. They discovered that Protestant students neither accepted nor rejected strongly religious dogma, but that Catholics made scores

which were in a much more orthodox position with regard to religious belief. As did Gilliland (8:115), the authors found that the beliefs of men and women students were not significantly different. The fact that scores declined from the freshman to junior years was accounted for by indicating that a liberalization takes place during this period.

At the American International College, Spoerl (21:218) conducted a post World War II study of attitudes using the Allport-Vernon scale as a measuring instrument. Women were found in this case to score significantly higher in the religious areas of this measure than did men. Investigation showed that Jewish students scored lower in the religious category than either Protestant or Catholic subjects.

After administering the Thurstone Reality of God scale to a number of students and later using three forms of this measure with beginning psychology students, Gilliland (8:116) reported an increasingly favorable attitude toward God. An indication that juniors and seniors were less religiously inclined than underclassmen was observed, but the writer says that the differences were small.

The literature reveals that a number of writers consider the relationship of religious values to other social values. Norris (18:20) says, "One of the puzzles about spiritual values is their marginal lines. They are identifiable as specific qualities of the religious life yet they

shade into, nourish, and to some extent draw nourishment from many other values." Johnson (12:174) who concerns himself with the individual, has this to say, "Social attitudes are in largest measure reflections in the individual of his group affiliations and can only be fully understood if we explore the relation of the individual to the group represented by the opinion he maintains." He feels that it is the task of the opinion analyst to reveal the conditions under which certain opinions will be expressed.

The main objective of the Toch (23:494) study was to isolate patterns of belief which would submit to a constant survival value. If this observation is verifiable, it would confirm that a clear-cut theological position is advantageous if change is to be minimized.

I. SUMMARY OF REVIEW

Most of the research in attitude measurement, due to its dependence on questionnaires and other written techniques, is confined to the student population, who are not only sufficiently mature but also capable of reflecting upon their attitudes in abstract terms. Only intermittent research has been done in the area of religious attitudes since the early 1950's. A materialistic society, a modern approach to religion by many, and a general lack of religious interest currently appears to be the cause for limited research in

this area.

Religious anxiety, related to a decline in morality during World War II, brought on a deluge of experimentation in the area of religious attitudes immediately following the war. This type of research has not approached that pinnacle during the past decade. In summary, the previous studies support the following conclusions:

1. There is no established difference between the religious attitudes of men and women.
2. Some studies have accumulated evidence showing a liberalization process extending from the freshman through the senior years; while other researchers refute such investigations.
3. There is an identifiable relationship between religious attitudes and other social attitudes.
4. It was confirmed that many established patterns of religious belief manifest a significant survival value.

CHAPTER III

THE EXPERIMENT AND MEASURING INSTRUMENT

I. THE RESEARCH SAMPLE

Criteria. For consideration, each sample had to be a male undergraduate student enrolled and residing in the residence halls at Whitman College or Walla Walla College. The total sample was comprised of 262 men at Walla Walla College and 71 men at Whitman College.

Method used. Using the head resident's file, the name of every fifth man was chosen as a respondent for this study. These men received via their mail boxes the questionnaire and a signed statement explaining the need for the religious inventory. The completed inventories were mailed in self-addressed, stamped envelopes to the researcher. The attitude scale was administered in the assembly room of the main residence hall for men at Walla Walla College. A special assembly was called for the express purpose of distributing this inventory to all the men present.

II. THE MEASURING INSTRUMENT

The method used for gathering data was the administration of a Religious Belief Inventory. Religious belief in this study is defined on the basis of responses to

twenty-five items of an inventory constructed by H. H. Toch and R. T. Anderson (23:499) in 1960 at Michigan State University. The inventory is made up of items sampling opinion on a large number of theological issues. The validity of the inventory was established on the basis of the following criteria. Ambiguous items were removed from the original group of statements through Thurstone-type sorting by a group of ministers belonging to various denominations. Two systematic theologians were consulted to improve the doctrinal accuracy of the remaining items.

Finally, the final form of the inventory was given to 35 Bible college students and to 21 students at a liberal theological seminary. It was assumed that if the inventory measured what it purported to measure, namely degrees of religious belief, the Bible college students would obtain a near-maximum score and the seminary students would score substantially lower. Actually, the mean of the first group was 103.77. On the other hand, the second group obtained a mean of 74.60. A final check on the validity was made by comparing replies given to a personal data form with scores on the inventory itself. A high positive relationship was found between strong belief and such practices as prayer, Bible reading, church attendance, and contributing to the church (23:494).

Pre-testing on several different types of samples further purified the meaning of the statements, and has yielded data establishing a reliability coefficient of .83. The principal aim of this inventory is to differentiate to a significant degree between those who believe and those who reject Christian dogma. A person may not believe certain religious doctrine in the "Christian world" of western man, but still be religious by other definitions. The

recognition of this fact clarifies the basic concept of this study which is to measure degrees of belief in Christian dogma.

Individuals invariably fall into several classes relative to religious dogma:

1. Those that believe and accept it literally.
2. Those who place a liberal, modernistic interpretation on it.
3. Those who are not sure what they believe about it.
4. Those who flatly reject it.

It was assumed that there are varying degrees of acceptance or rejection of traditional doctrine, and further, that an individual may believe certain authoritative statements, doubt some, and reject still others. The inventory used in this study was, therefore, designed to allow for intensity of response to each item and to reflect gradations of belief by using items of sufficient diversity. The technique used to assign values to different responses was that developed by Likert (16:48).

Each item in the inventory was scored according to values ranging from 1 to 5. The fundamentalistic statements, that is those that are positive expressions of Christian dogma (1, 3, 4, 6, 7, 13, 14, 15, 17, 21, 22, 24), were scored so that strong agreement received the maximum of 5 and strong disagreement received the minimum of 1.

For example:

"Every word in the Bible is divinely inspired in all respects."

Strongly agree	Agree	Not sure	Disagree	Strongly disagree
5	4	3	2	1

The remaining items (2, 5, 8, 9, 10, 11, 12, 16, 18, 19, 20, 23, 25) express non-fundamentalistic statements ranging from liberal religiosity to non-belief. Each of these items was scored in such a way as to allow the maximum value of 5 for strong disagreement and the minimum value of 1 for strong agreement. For example:

"Churches are too far behind the times for modern life."

Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1	2	3	4	5

The highest score possible on the entire inventory was 125 (25 items multiplied by 5) indicating strongest belief. The lowest score possible was 25 (25 items multiplied by 1) indicating strongest non-belief.

III. STATISTICAL TREATMENT OF THE DATA

To determine the significance of the difference between the mean scores of the freshmen, sophomores, juniors, and seniors, a T-ratio was computed for independent groups using the following formula:

$$T = \frac{M_a - M_b}{\sqrt{\left(\frac{\sum d_a^2 + \sum d_b^2}{N_a + N_b - 2}\right) \left(\frac{1}{N_a} + \frac{1}{N_b}\right)}}$$

The means and standard deviations of certain items was computed as relevant to the needs of each table.

IV. THE EXPERIMENT

Do the religious attitudes of one group approximate or differ from those of another group? This point was determined by administering a religious inventory to the two groups under study. An important consideration related to this kind of research is the instrument to be chosen for the study. This item will be dealt with at a later time.

To provide the necessary information for this survey, data were gathered through the use of a religious inventory. Copies of the inventory, a signed letter of explanation, with a self-addressed stamped envelope were distributed to the research sample at Whitman College. Valid responses were encouraged by emphasis in the letter of explanation on the importance of accuracy. All of the written statements of attitude were scanned in order to establish tentative areas of influence which might have influenced the subjects when called upon to express their sentiments in regard to religion.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The method by which the problem was approached having been described, the results and their meaning now come under consideration.

It is the aim here to present significant findings by comparison of data. Some will be discussed that though not significant, they nevertheless shed light on the total problem of student religious attitudes.

Participation on the part of the two groups seemed to be adequate for the study. Ninety-six questionnaires were mailed to the Whitman College group. Of this total, there were 71 returned which accounted for a participation level of 74 per cent. The Walla Walla College group met in a special assembly to fill out the questionnaire. Two hundred and sixty-two men took part in the study which represented 69 per cent of the qualified populace.

The Theology Department at Walla Walla College had previously given a predicted mean. They predicted that the majority of the Walla Walla College group would score above the 80-85 area on the religious inventory. As charted in Table I, the difference between the two groups is very significant. Employing the T-ratio, the difference between the two means was found to be significant at the .001 per cent level of confidence.

TABLE I

	Mean	S.D.	High Score	Low Score	Range
Walla Walla College	94.7	10.05	117	56	61
Whitman College	61.3	15.25	96	27	69

It was noted that the Whitman College group seemed to feel more freedom of expression as evidenced by the frequency of uncalled-for additions to the required information. These additions were comments on the items, essays on the meaning of religion, and criticism of the church even when the general tone of their attitude was favorable toward religion. Some subjects were openly antagonistic to the wording of the items in the attitude scale, but followed the procedure of marking them in spite of these sentiments.

Following are quotes from two of the respondents:

I received your "Inventory of Religious Belief." However, I find the survey of such a nature that I cannot ethically respond. It in no way questions or presents my religious conceptions and if I may be so bold, few mature and sophisticated beliefs could be accurately represented by the inventory. In short, I found the survey to be "wide" of the religious mark. On the whole, the survey is unprofessional, incomplete, one-sided, and generally void of mature religious concepts.

The second letter had this to say:

Thank you for a chance to express my beliefs. As you can quickly tell from my answers, I'm not

at all sure of myself, but I suspect that is one of the things you wanted to find out. Once again thanks for the chance to give my views. I hope your study is a success.

The marking tendencies of the Walla Walla College group indicated a desire to be either negative or positive in their choices. Only 3.4 per cent of their markings were in the "not sure" category. This points out the possibility of the highly structured personalities of these individuals in regard to the religious component. Their intolerance of ambiguity manifests the desire to see things in either a black or white prospective.

In comparison, the Whitman College group characterized a greater tolerance of ambiguity by indicating the "not sure" choice 16.8 per cent of the time.

Eighty-six per cent of the Walla Walla College men indicated they were church members and that religion had had a favorable influence on their lives; while only 8 per cent indicated an unfavorable religious experience.

On the other hand, 61 per cent of the Whitman College men expressed a favorable influence in regard to religion. Forty-nine per cent of the Whitman group confirmed the fact that they were church members. These statistics represent a significant difference in exposure to religion by the two groups.

The researcher will attempt to point out the logic represented by the answers to certain statements.

Item three assumes that man has a sinful nature and thus has brought about the ills of this planet. Since this principle is taught at Walla Walla College, a correct prediction could have been concluded prior to testing.

Item five caused many to question the basis upon which it should have been answered; that is, should a person believe in evolution or should he conclude that God has anything to do with the present condition of the world.

Finally, item twenty-three states that there is no life after death. The ultimate hope of many men is that there is life after death. This statement had a high positive value on both campuses. However, one student penciled in a remark that was very apropos--"You and I will never know."

The responses to the following items were found to have important implications:

Item number 4. Although 86 per cent of the students at Walla Walla College were church members having a favorable religious experience, 41 per cent say that every word in the Bible is not inspired. The fundamentalist attitude of Seventh-day Adventists has been interpreted in the past as representing total belief in the divine inspiration of every word. This statistic reveals that a significant portion of the group do not subscribe to this point. In contrast, one might assume that many of the Whitman College sample accept the Bible as a Hebrew contribution to literature.

Item number 9. The 8 per cent of the Walla Walla College sample represented as having had an unfavorable religious experience appears to be typified by this figure. Whitman's raters denied this statement 56 per cent of the time which gives impetus to a favorable attitude toward religion on that campus.

Item number 12. Twenty-one per cent of the Walla Walla respondents and 70 per cent of the Whitman respondents felt the churches need to be revitalized with a fresh approach to current problems facing our youth. Certainly, herein could be a tremendous challenge for all of today's religions.

Item number 16. On pages 23 and 24 of the Walla Walla College Student Handbook (1966 edition) can be found the requirement for attendance at morning and evening worship programs in the residence halls in addition to the Friday evening and Sabbath morning services in the College Church. This requirement makes provision for mandatory attendance at 15 religious services per week. Therefore, 65 per cent of the men indicated that one can be a good Christian and never go to church. This figure seems to signify a negative feeling toward this requirement since most Seventh-day Adventists feel that it is a spiritual obligation to be present at religious services.

Item number 17. The strong protestant belief of Bible study is characterized by the results of these two

TABLE II
 ANALYSIS OF RESPONSES
 TO SIGNIFICANT RELIGIOUS INVENTORY ITEMS
 BY STUDENTS OF WALLA WALLA AND WHITMAN COLLEGES

Item	Walla Walla (N = 262)	Whitman (N = 71)
4. Every word in the Bible is divinely inspired in all respects.		
Agree & Strongly agree	50%	5%
Disagree & Strongly disagree	41%	84%
9. I feel that religion is petty, showing unnecessary attention to trivial matters.		
Agree & Strongly agree	8%	26%
Disagree & Strongly disagree	86%	56%
12. Churches are too far behind the times for modern life.		
Agree & Strongly agree	21%	70%
Disagree & Strongly disagree	63%	29%
16. People can be good Christians and never go to church.		
Agree & Strongly agree	65%	90%
Disagree & Strongly disagree	29%	2%
17. Only the clergy are competent to interpret scripture.		
Agree & Strongly agree	3%	0%
Disagree & Strongly disagree	97%	97%

TABLE II (continued)

Item	Walla Walla (N = 262)	Whitman (N = 71)
20. I believe that religion is losing ground as education advances.		
Agree & Strongly agree	43%	28%
Disagree & Strongly disagree	42%	57%
22. I believe that Jesus was born of a virgin.		
Agree & Strongly agree	96%	14%
Disagree & Strongly disagree	1%	52%
25. Belief in religion is on the decline in the church I attend.		
Agree & Strongly agree	21%	14%
Disagree & Strongly disagree	64%	22%

scores. Not one Whitman respondent gave an affirmative reply while only 3 per cent of the Walla Walla participants agreed with the statement. This investigator looked for some Catholic influence on this item from within the Whitman response, but no choices characterizing an extreme orthodox background were submitted by this group.

Item number 20. A very significant indication was made when the Walla Walla respondents related themselves to this item. The greater number felt that religion was losing ground as education advances. And in this case, it is assumed that they have in mind their own religion. Such an apathetic outlook on their religion could certainly bring about its decline of importance within their hierarchy of needs. Interestingly enough, the majority of Whitman raters disagreed with this statement.

Item number 22. Here the contrast between the two student groups is particularly interesting. Ninety-six per cent of the Walla Walla group believe that Jesus was born of a virgin while only 14 per cent of the other sampling expressed agreement with this item. Lack of scientific logic for such a phenomenon is apparently the basis for the rejection of this belief.

Item number 25. A significantly greater number of the Walla Walla students were church members, and therefore, the investigator was alarmed when 21 per cent of this group indicated that belief in religion was on the decline in the

church they attended. This again points out an obligation for the reappraisal of church goals and a better orientation toward the religious needs of the young people.

The research of Katy and Allport, and Brown and Lowe points out a significant difference between freshmen and seniors in regard to the acceptance of religious dogma. There was evidence of a liberalization taking place between those years. This same difference characterizes the Walla Walla participants in this study. However, the sophomore and junior classes were incongruent with this trend in that they scored a higher mean than either the freshmen or seniors. Research submitted by Hall does not support this liberalization reported by the earlier investigators. Therefore, this writer finds little support for a conclusive statement relative to this item. The reasons for the inconsistency in the Walla Walla sampling cannot be explained by the writer.

An interest was often expressed at Walla Walla College concerning the religiosity of students pursuing the various disciplines; with many self-styled theories to support a myriad of personal opinions. In Table IV is tabulated the difference of the male residence hall students enrolled in the listed departments. A common speculation was that the Engineering group would be last in its subscription to the church dogma. In examining this research, it was found that the Engineering students held a very favorable attitude toward religion. One of the most revealing items was the

TABLE III
 DIFFERENCES IN RELIGIOUS BELIEFS OF
 WALLA WALLA COLLEGE STUDENTS
 IN RELATION TO CLASS LEVEL

Classes	Higher Mean	T-Ratio	Level of Confidence
Freshmen and Sophomores	Sophomores	1.62	NS
Freshmen and Juniors	Juniors	1.73	NS
Freshmen and Seniors	Freshmen	2.14	.05
Sophomores and Juniors	Juniors	.07	NS
Sophomores and Seniors	Sophomores	3.02	.01
Juniors and Seniors	Juniors	3.08	.01

TABLE IV
 DEPARTMENTAL DIFFERENCES ON RELIGIOUS ATTITUDE SCALE
 AT WALLA WALLA COLLEGE

Departments	N	Mean	S.D.
Religion	44	100.0	7.65
Chemistry	16	97.3	6.44
Engineering	22	96.9	7.96
Industrial Education	17	95.2	9.86
Business & Economics	36	94.3	10.28
Biology	28	94.1	8.00
Physics	14	93.1	8.13
History	24	91.8	9.57
Pre-professional	25	89.7	10.08

Sampling was too small for--Modern Languages, Mathematics, Physical Education, English, and Music to be included.

last place standing of the pre-professional group. A high percentage of this group are planning careers in the medical and para-medical professions. These candidates are usually carefully screened by the designated committee prior to the college recommending them to a professional school. In general, they are usually considered to have excellent futures as laymen in the church. Highest ranking on this particular table was gained by the future ministers of the church.

CHAPTER V

SUMMARY AND CONCLUSIONS

In an attempt to reveal whether the religious attitudes of residence hall men at Walla Walla College and Whitman College differed significantly, the mean score on the attitude scale of one group was compared with the mean score on the attitude scale of the other group.

It was the plan to determine to what degree the Walla Walla College group subscribed to the religious dogma of the church.

From an evaluation of the data, significant information could be derived for research pertinent to the student personnel staff at Walla Walla College.

From an evaluation of the data it was found that:

1. There was a significant difference between the religious attitudes of the participants representing the two colleges. The Walla Walla respondents obtained a mean of 94.7 while the Whitman group had a mean of 61.3.
2. That the residence hall men seem to subscribe to the prescribed church dogma with the exception of a few significant manifestations. These exceptions being items 4, 9, 12, 16, 17, 20, 22, and 25.
3. There was a significant difference between the

freshmen (mean = 94.3) and the seniors (mean = 90.6) in that the seniors were more liberal in their religious opinions. However, the sophomores (mean = 96.2) and juniors (mean = 96.3) did not follow this seemingly characteristic trend.

The general consideration found to be true of the samplings is that the degree of religiosity cannot be determined for a comparison of the two campuses. The present study makes no attempt to measure spirituality, but rather attempts the measurement of concepts or attitudes toward religion as held by college students.

There seems to be a greater homogenous grouping of religious attitudes at Walla Walla than that found at Whitman. This difference in characteristics is warranted by the vast differences in admission policies at the respective schools. Variation in religious beliefs was greater among the Whitman participants. This group was also more diffuse in their religious opinions.

Considerations for future research. In a repeat of this type of research, the writer would attempt to mail the questionnaires to the Walla Walla sampling rather than have the inventories marked in a general assembly.

Based on the need for a more representative sampling, the writer would also select a school that would characterize a cross-section of the general populace for any future

study of this nature.

In conclusion, the investigator has accumulated evidence which points out the need for additional research of religious attitudes. Research of this nature can attempt to determine persistent religious trends if advanced in greater proportions in our society.

Implications. The present study clearly points out a need for some revision in the religious aspects of the student personnel program at Walla Walla College. It appears as though the program of required attendance at a large number of religious services is considered oppressive by the male students. Therefore, either the program needs to be structured in a different manner or a deletion of certain religious appointments is called for. On the other hand, this required attendance could be a primary force in establishing religious habits that reinforce the need for church affiliation. A follow-up of this study could re-emphasize the preceding data and thus point out the important need for revision of existing criteria supposedly needed for reinforcement of church dogma.

In general, the residence hall men continue to adhere to the doctrine of the church. Additional research is needed to establish the proof of any significant trend in their religiosity.

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APPENDIX A

Following is a copy of the letter of explanation which was mailed along with the questionnaire to the sampling at Whitman College.

Dear Student:

As a part of my Master's Degree program at Central Washington State College, I am making a study of religious attitudes. I am asking a select number of students at Whitman College to participate by completing the attached questionnaire.

In order for this study to be a success, it is necessary that I obtain your completed questionnaire and that your expressions of attitude be as accurate as you can make them. This study has been approved by Dr. R. R. Thomsen, your Dean of Students.

Thank you very much for your cooperation.

Very sincerely,

Norman J. Woods

APPENDIX B

INVENTORY OF RELIGIOUS BELIEF

Age _____ Year in College _____ Major field of study _____

Are you a church member? Yes No

What kind of influence has religion had on your life to date?

(1) Favorable (2) Unfavorable (3) None

This is a study of religious belief. Below are twenty-five items which are to be answered in the following manner:

Place a line under Strongly Agree if you agree strongly with the statement.

Place a line under Agree if you agree with the statement.

Place a line under Not Sure if you are in doubt as to whether you agree or disagree with the statement.

Place a line under Disagree if you disagree with the statement.

Place a line under Strongly Disagree if you disagree strongly with the statement.

Remember to read each statement carefully, and mark only one answer for each item.

People differ widely in their beliefs: please indicate your own in the manner described.

1. We should concentrate on saving individuals. When enough individuals are saved, the righteous as a whole will be saved.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
2. Experiences of conversion are superficial and have few lasting effects.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
3. Because of men's sinful nature, there will always be problems like poverty, discrimination and war.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
4. Every word in the Bible is divinely inspired in all respects.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
5. God may have created the universe, but has little if anything to do with the way it runs today.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
6. Man is headed for destruction; only God's miraculous intervention can save us.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
7. Jesus Christ died on the cross for my sins and the redemption of mankind.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
8. Religion was created by man, not by God.
Strongly Agree Agree Not Sure Disagree Strongly Disagree

9. I feel that religion is petty, showing unnecessary attention to trivial matters.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
10. All functions of the church could be handled by other institutions.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
11. Missionaries have no business trying to convert people who have a religion they are satisfied with.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
12. Churches are too far behind the times for modern life.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
13. If faith conflicts with reason, we should be guided by faith.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
14. There is no salvation for one who has not accepted Jesus Christ.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
15. God created man separate and distinct from animals.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
16. People can be good Christians and never go to church.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
17. Only the clergy are competent to interpret Scripture.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
18. Buddha and Mohammed were as much prophets of God for their cultures as Christ was for ours.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
19. God is a product of man's wishful thinking.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
20. I believe that religion is losing ground as education advances.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
21. Religious dogma has been forced on me since I was a child.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
22. I believe that Jesus was born of a virgin.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
23. There is no life after death.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
24. I believe in the personal, visible return of Christ to the earth.
Strongly Agree Agree Not Sure Disagree Strongly Disagree
25. Belief in religion is on the decline in the church I attend.
Strongly Agree Agree Not Sure Disagree Strongly Disagree

CENTRAL WASHINGTON STATE COLLEGE

Graduate Division

Final Examination of

Norman J. Woods

B. A., Union College

1960

for the degree of

Master of Education

Committee in Charge

Dr. E. Frank Price

Dr. David D. Basler Dr. Emil E. Samuelson

Samuelson Union Building

Room 204

Monday, August 8, 1966

3:00 p.m.

BIOGRAPHICAL INFORMATION

BORN: March 5, 1934, Springfield, Missouri

UNDERGRADUATE STUDY:

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PROFESSIONAL EXPERIENCE:

Teacher and Dean of Boys: Auburn Academy, Auburn,
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Associate Dean of Men: Walla Walla College, College
Place, Washington, 1961-65.
Dean of Men: Walla Walla College, College Place,
Washington, 1965-66.
Dean of Students: Loma Linda University, Loma Linda,
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ADDITIONAL EXPERIENCE:

Nurses Aide in charge of ward: Nebraska State
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Secretary to Regimental Surgeon: Armored Cavalry
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Assistant Dean of Men: Graduate Assistantship,
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1966.

TITLE OF THESIS:

A Study of the Religious Attitudes of Men in the
Residence Halls at Walla Walla College
and Whitman College.

FIELD OF SPECIALIZATION:

Student Personnel Administration

Courses Included in Graduate Study

Required Courses

Education	507	Introduction to Graduate Study
Education	570	Educational Foundations
Psychology	552	Human Growth and Development

Courses in Field of Specialization

Education	430	Educational Statistics
Education	459	Teacher Counseling
Education	487	Group Processes and Leadership
Education	581	Work Conference for Deans of Men
Education	587	Educational Administration
Education	596	Individual Study (A study of the illicit use of drugs on the CWSC campus with recommendations to the administration regarding pro- cedures to deal with the problem.)
Education	600	Thesis
Psychology	343	Psychology of Adjustment
Psychology	346	Social Psychology
Psychology	456	Personnel Psychology

Elective Courses

Education	467	Philosophy of Education
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A STUDY OF THE RELIGIOUS ATTITUDES
OF MEN IN THE RESIDENCE HALLS
AT WALLA WALLA COLLEGE AND WHITMAN COLLEGE

Eighty-Word Summary of Thesis

by

Norman J. Woods

July, 1966

This paper presents a study of religious attitudes of men at a church-related, liberal arts college and at a secular liberal arts college. The information for the research was gathered through the administration of a religious inventory. The research instrument was composed of 25 items and was constructed so as to measure degrees of liberal and conservative religious belief. The data resulting from this research was to provide a basis for the re-evaluation of some areas of a student personnel program.