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THE RELIGIOUS CONCEPTS AND ATTITUDES OF ONE HUNDRED COLLEGE STUDENTS

by

Lena Duell Vincent

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ABSTRACT

THE RELIGIOUS CONCEPTS AND ATTITUDES OF ONE HUNDRED COLLEGE STUDENTS

This study sought information concerning the spiritual and religious needs of university students, assuming that there are definite religious needs in a college population, sometimes obscured by various defenses, and that many of these needs remain unsatisfied. Attitudes, ideologies, and conduct relative to God and the Church were assessed from data submitted by 100 students, utilizing the Thurstone-Chave Experimental Study Schedules, Personal Data Sheets (students and parents), and the Michigan Sentence Completion Test. Direct questions were answered relating to spiritual values, the conversion experience, the home, and the church. Fifty-six were Protestant, 20 Jewish, 14 Catholic and 10 "Other;" average age, 18.25. The population was "mildly favorable to God," the women slightly more favorable than the men. Theistic or non-theistic concepts and attitudes were obtained from the God as Reality and God in Conduct Scales and from the stem "Sin" on M.S.C.T.

Among trends established were: Those with firm faith in God were higher in sensitivity to and avoidance of sin, than those without belief; those highly identified with the church tended to regard sin seriously. Students' attitudes toward sin tended to reflect home conditionings; and home atmosphere correlated with the number of children's conversions.

A functional belief in God and/or sin is not correlated with formal church affiliation; but high church attitude correlated significantly (.01) with religious experiencing (conversion experience).

Intercomparisons made between those reporting and those not reporting conversion showed non-significant differences in personal responsibility--irresponsibility, the immortality concept, the relativistic theory of sin, and certain negative social attitudes. The proportional number of conversions among different faiths achieved significance (.01) depending upon the group-emphasis on this experience, but not among the five differently oriented religious groups. The conservative side of the continuum showed greater carefulness to "avoid sin." Homes contributing much religious education showed greater frequency of conversions (.02) than the homes providing some or none; and the homes "commented on" were significantly different (.01) from those "not commented on."

Sixty-six of 100 students agreed that "cultural enrichments" and the "graces of the spirit" were both spiritual values. Nominal religious or spiritual values were significantly influenced by varying amounts of religious education in the home (.05), but the "deeper religious needs" seemed uninfluenced. Both home and church conditioned Attitudes toward the Church, while conceptualizations of God, and attitudes toward or relating to God, were significantly influenced by the church (.02), but not by the home. Home conditionings interacted significantly on the "sin question," (.004 and .025), but the church showed no significant relationships.

Parental and student attitudes toward God and toward the Church differed significantly (.01); similar differences emerged whether children tended to identify with one parent or both. Young people, in general, were significantly more free (.001) to comment (approve--condemn) on the church than on the home.

Those highly oriented toward God through experience or conditionings, tended to feel heavier stresses of the "Sturm und Drang" Period, (super-ego strivings) than the neutrals or negatives; and the highly and mildly positives were significantly different (.01) from the neutrals and negatives in matters of conscience, right and wrong, and moral, ethical or religious conviction. This level of significance also differentiated the positives and negatives on Attitudes toward God; but intellectual needs, drives, interests, ambitions and goals, were not thus differentiated.

Three unique factors emerged from this study, the variables of need for prayer, divine guidance, and intellectual needs, which were apparently independent of the other variables measured. Factor analysis and orthogonal rotation revealed two sorts of factors--ecclesiasticism or theism, and humanistic or ethical secularism, which seemed to harmonize with a common-sense view of the dynamics of religious and/or moral sanctions.

Lena Duell Vincent

DEDICATION

To the one hundred University of Michigan freshmen of 1951 this thesis is dedicated. Because of their cooperation, the insights and findings of this study became a possibility.

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PREFACE

The initial motivation for this dissertation was a suggested academic assignment for a semester's paper when a professor asked, "How would you like to write on 'Spiritual Values in Education'?" The responsibility and challenge of that question have remained immediate to this writer. The opportunity was therefore welcome to reexamine the field on a broader basis.

Yet, there were mediate reasons for this study's gripping me as it did. My early conditionings, which some would call rigid, fundamentalist, and disciplinary, were highly superego involved, yet they provided mechanisms operating within the personality which were "soul-satisfying." The main stream of my religious life was constant, progressive, and dominated by an enduring hope and optimism. But many times there were the "fringe or peripheral" disturbances which were not always as clear as they might easily be to others. The preaching--the what you are to do, without balanced teaching--and the how or even the why of certain things came problematically into full relief many times. These peripheral problems often seemed to demand examination. Many of them have been explored in the course of this study.

The pattern of investigation began to emerge out of the most casual contacts and conversations with students on the campus.[1] A young lady sitting beside me in a cafeteria

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[1] If interested, read Glenn Clark's The Hearts Sincere Desire [(29) 3,4], where he tells of his religiously motivated activity on a college campus.

was one of the first, when after telling me some of her immediate problems, she asked, "How did you happen to sit down beside me here today; if ever I needed help, I need it today." And a young man, a college senior, who heard me mention that I was spreading a "net for some data gathering," inquired impulsively, "And what sort of a net are you spreading?" I replied by saying that I was doing some work in the field of spiritual values or religion here on the campus. His forthright reply was: "Do I need religion! I need religion bad . . . I feel pretty good about it though, for I have a mother back home praying for me." In this simple conversation alone there is evidence for the variable of religious faith, the family and ego-needs dealt with in Chapter IX. Or to put it in another frame of reference, some evidence of a personality need for dedication and religious practice came out of a passing conversation with a Hindu student, who, having heard of this piece of work, said to me one day, "I think the work you are doing is very important, and I have been thinking a great deal about it. In fact, I have thought seriously of going back to India and studying more about my religion so I might preach it."

Other incidents could be added illustrative of the seemingly insurmountable barriers confronting so many of our young people. Student No. 100 in this investigation expressed her plight this way: "I am confused now. I wish to find a church or a religion to turn to."

Could it be that the church as institutionalized

religion and education as institutionalized human knowledge are failing to improve upon their great opportunity to point young men and women to a unique way of peace of mind and poise of spirit? Are religion and education willing to examine the way of life the Psalmist talked about when he said:

> Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forever more? Psalm 16: 11.

Or would education and/or religion as a whole be willing to plumb the depths of Jesus' words on the subject of peace of mind and heart for our young people, when he said:

> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid? St. John 14: 27.

The true goals of education are not only the goals of knowledge and culture, but withal, the more enduring goals of life, having to do with the deep spiritual needs of the "individual soul."

And quoting from Ralph W. Sockman's recent book, Date with Destiny,

> . . . If we can delve below the renascent barbarism to what Mann sees as the spirit of inner moral renewal; if our "sensate culture" as Sorokin terms it, can reach up to recapture its soul; if agonized voices like that of Noyes can call our secularized specialists back from the edge of the abyss to the main highroads of the spirit; if with Hocking we can turn the tide of modernity from the latest thing to the lasting things--then we shall be on the way to keep our date with destiny. [(91), p. 23,24]

Lena D. (Mrs. Burton J.) Vincent

Ann Arbor, Michigan,
May 4, 1956.

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CHAPTER I

INTRODUCTION

The fundamental hypothesis of this investigation is that young people have spiritual and religious needs. The study is based on the findings derived from the questioning of one hundred University of Michigan freshmen. That such needs exist is a common assumption, but they are likely to be vaguely or arbitrarily designated and in the same manner dismissed. To what extent they are removed from or related to non-religious personality needs may still remain an open question in this study.

With some bluntness, three informal questions will be posed at the outset, questions vitally connected with the problem, but in no sense a part of the experimental procedures of this research. These questions are, first; is it possible that the clergy, of whatever faith, and those engaged generally in education are not really aware of the primal importance of understanding what may be the deep, underlying, almost unknowable inner drives, motivations and needs of young people? And second; could it be that these leaders, who potentially are among the moulding forces of the community are not too particular always to discover how much young people's religious behavior is indicative of, or is masking their religious needs or the forces of the super-ego? And third; do our religious educators, of whatever order, merely diagnose indiscriminately, prescribing in the counseling

sessions in a routine, traditional, or sectarian fashion, much as the authoritarian parent might decide on punishment for his child, or the permissive parent a picnic, neither parent taking the trouble to try to discover the basic needs of the child for whom he was prescribing treatment.

A student editorial recently suggested that the relatively simple academic advisory system has its shortcomings:

> If individual colleges and departments devoted greater care to the planning of advisory programs, however, many of the hit-and-miss elements in the present day set-up could be eliminated . . . . It is time that officials realized that academic advising is a skill which requires a great deal of knowledge about what the University has to offer and some experience in the area of human relations . . . . [(124)]

If academic advisement impresses students as a "hit and miss" process, it is likely that religious counseling is no more discriminating. In the frame of reference of the passage just referred to, Erich Fromm asks a question and posits a partial answer:

> . . . not from an anti-religious point of view but out of concern for man's soul: Can we trust religion to be representative of religious needs or must we separate these from organized, traditional religion in order to prevent the collapse of our moral structure?
>
> In considering an answer to this question we must remember that no intelligent discussion of the problem is possible as long as we deal with religion in general instead of differentiating between types of religion [Jewish, Catholic, Protestant] and religious experience. [(41), p. 34]

The attempt was made in this study to observe some of the spiritual and more general religious needs of youth, without laying undue stress on the particular religious faith or creed or sanctions which they may have inherited or

adopted. However, the means employed should involve objective observation and measurement and provision for quantification of results.

In the Census of Ongoing Social Research, published locally by the Social Research Group of the University of Michigan, the problem of this study was stated in its broader and more general form as follows:

Theoretical background: Education as a whole, both secular and religious education.
Problem: A Reevaluation of current education in the area of spiritual values.
Methods: Normative-Survey Method: Questionnaires, check-lists (possibly with some documentary-frequency procedures), interviews, panels, etc.
Hypotheses: (1) That by a semantogenic study of language structures, a clarification of concepts such as God, love, truth, mercy, justice, etc., that some call personality enrichment and others call developing the graces of the spirit, we may find greater areas of common understanding, whereby educational enrichment and spiritual and religious development may be harmoniously integrated. (2) That by opinion gathered in this area as to what spiritual needs and spiritual values are, education and religion may seriously attempt to meet these needs.
Suggested research: Work in the area of semantics per se, but from the conscientious view point of spiritual values--not with a view to quibbling. [(136), p. 9]

Purpose of the Study

Generally speaking, the purpose of this study is four-fold. (1) To discover the meanings attached to some religious terminology. This investigator has long seen the confusion, misunderstanding and misconceptions regarding basic religious concepts which exist among the young people of various faiths, religious groups, socio-religious groups, or educational-religious groups. Such concepts as God, sin,

divine guidance, repentance, and salvation can serve as examples. Each individual in the varying groups derives his understanding of these concepts from his home or from his church or both, or as a consequence of his childhood conditionings and later experiences. For one group God is one sort of Being, but for another He is quite a different sort. Great semantic diversity, also, attaches to the common term "sin," as to its situational meanings and implications. Theologically, sin is defined categorically; but the term sin has many phases and aspects. Semantic clarification, then, as well as an honest analysis of the inner motivations which prompt, induce or compel one to sin, becomes an area of intellectual as well as emotional or volitional need.

A specific illustration of this need for semantic clarification among young people came from a Conference Convocation of young Presbyterians recently held in Michigan. The Rev. John Bathgate in reporting the conference said that after a full week of the conference, a request was made for a special session in which the entire student body might discuss the meanings and implications of the term "salvation." Even so universal a concept as this, one so historically important and significant in many faiths and creeds, seems not to be understood and comprehended too generally. This particular concept, and many others equally important to clear spiritual and religious thinking and functioning are employed by young people without semantic comprehension, which allows the concept to be dominated by the unimportant elements to

the point that true meanings are hazy, distorted, masked, or even lost.

William James, for example, in his Varieties of Religious Experience [(54), p. 186], used several terms descriptive of the conversion experience, "to be converted, to be regenerated, to gain an assurance." In addition to these terms used, designating a changed life, are such expressions as, being saved, accepting divine grace, yielding one's life to God, or to put it in Thurstone's phraseology, "I pattern my life after Jesus Christ, and yield my whole life to God." (Thurstone-Chave, God in Conduct scale, scale No. 22, Form C, see Appendix, Section A.)

Basic faiths and sectarian groups select the term or terms, which to them most clearly and patently describe their understanding of the conversion experience. And too often, because of the inadequacy or ambiguity of the language problem, this lack of semantic clarity and understanding, the piety of the individual or the group, or both, is discredited on the grounds that "they do not speak my (or our) language," therefore "fall short of the standard." The words descriptive of the experience are important; but more important is the process by which an individual becomes converted, or experiences a changed life. No direct inquiry was made, however, in this study as to just what the process was by which a spiritual or religious reorientation was accomplished.

The terminology of Jews, Catholics and of different Protestant groups may vary, yet the individuals in these

groups, presumably are only attempting to describe their inner experiences, feelings, and motivations, in the language with which they are or have been familiar, which tends to follow the pattern of the early home or church or other conditionings; or some other terminology which later may have become acceptable to them as a more adequate vehicle for expressing what religious experience means to them.

For example, as a young lady on the staff of Ohio State University discussed the conversion-experience-data, several descriptive terms were used, none seeming to fit her type of spiritual reorientation experience. The William James' descriptives were read to her, and when the term "to gain an assurance" was mentioned, she said, "That's it, that's it!"

In this writer's opinion, terminological barriers and language involvements, and the lack of clear understanding or inability to analyze the process involved in any particular religious or spiritual experience, have all too often become divisive instruments which disrupt group fellowship, have discouraged or killed religious motivation, and in some cases led to nihilistic thinking.

(2) The second purpose is to discover what validity there is in what young people tell us, when they say that they cannot accept some (or much) of the dogma and creed of their particular faith or denomination, except with reservations. For it may be that the difficulty in accepting or rejecting the creed of the home, in part at least, is a

semantic problem which prevents the individual from comprehending the spiritual and religious significance of the mechanisms, dogmas, creeds and symbolisms of the home or church. Or it could be that the individual rejects the ideas or experiences which the church would offer and urge upon its followers.

For example: the case of a young lady is cited from the personal counseling files of a reliable psychiatric therapist. She had been reared in a very religious, but highly authoritarian and over-anxious home, where many of the "required's or conforming behaviors of the home" were just not understood, and therefore were not and could not be accepted. Many years went by in which seemingly this lady rejected the church and religion in toto, being conscientiously unable to do otherwise. However, in the reflective experiences of middle life, with accompanying inner need, she re-evaluated the religious heritage of her father and mother, and thus was brought again into the communion of the church of her choice and into fellowship with God. In this experience she found peace of mind and rest of soul.

(3) A third purpose is to inquire into the validity of the statements of young people to the effect that the church and religion have failed them. Is there any real truth in the charges that education has led them into error, both in precept and in example? Very seriously this study asks is there justifiable cause for these claims? Or could it be that some young folk are offering them as defense

mechanisms[1] to mask their inner drives, desires, motivations, yearnings, needs, against the sternness and the disciplines of a full and deep religious commitment?

(4) And the final purpose is to throw light upon the question as to whether or not the young people of this generation are interested in deep religious experience--those often highly emotional dedications or commitments, which the critics of our day, as well as in the past, have variously characterized as fanaticism, overstressed and imposed super-ego demands, and over-emotionality.

It is hardly to be expected that this four-fold purpose could be satisfied even by a much more ambitious investigation than the one here undertaken.

The Need Hypothesis in Religious and Secular Context

If it is assumed that young people do have spiritual and religious needs, the next logical step is to attempt to discover what these needs really are, and once they are discovered, the two basic institutions, religion and education, can make an intelligent effort to meet them.

While the need hypothesis is currently acceptable as a basis for personality theory, the concept of spiritual or religious need does not readily fall into the common need categories. There seems to be a more complex and somewhat more elusive need phenomenon at work than is represented by the familiar categories like security, status, activity, and the like.

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[1]Read Anna Freud's The Ego--and The Mechanisms of Defense. [39]

Saul Rosenzweig, in his "Outline of Frustration Theory" (in Personality Disorders by J. McVickers Hunt, 52, I, 383-385), and others refer to what they call "need persistive behavior," and H. A. Murray (cited by Allport, 21, p. 241) has enunciated his formulation of this variety of behaviorial recurrence as the theory of "need integrate." Personality needs tend to break through the facade of convention at unexpected times and places, failing often to follow the usual or normal sequence of events.

The unveiling or unmasking of the deep inner or covert need in the frame of reference of this study seems to be in harmony with Murray's definition of his concept of "need integrate" when he writes: "Every need is associated with traces (or images) representing movements, pathways, agencies, goal objects, which taken together constitute a 'need integrate'." [(Ibid., p. 241.)]

On Murray's statement Allport comments as follows:

> Now this conception of "need integrate" is a great improvement over the skeleton need. It fulfills well our demand for a unit of analysis that is concrete, life-like, personal, provided only that the need integrate is understood to be not merely a momentary organization but a mental structure that endures and is a constant characteristic of the person. It is no doubt true that comparisons between individuals cannot be made quite so readily on the basis of individual need integrates as on the basis of common needs; but comparison is only a secondary goal of the psychology of the personality. The primary goal is the representation of the single life with maximum fidelity. [(21), pp. 241-2]

There are clear indications of this need integrate in this investigation. Two examples are inserted here as follows:

The response of student No. 51 to the sentence stem, "My personality would be better if I did not have to force myself from feeling guilty," and the response of student No. 91, who responded to the stem "God" by saying, "God is someone whom I would like very much to know, but whom I can never quite reach." For these students, their needs were not momentary organizations, as Allport remarks, but rather both comments suggest a persisting, troublesome, disturbing, autonomous inner phenomenon, arising over and over again.

The discovery of the "need integrate" is a highly technical problem and is not to be dealt with directly in this study; yet there are some things which are very closely related to this concept of need. In other words, it is necessary to look at and examine carefully some of the religious behaviors of our sample to be able to predict or recommend regarding religious needs, perhaps to be able to say more definitely what these needs may be, and what may be done to meet them.

In other places in this dissertation, reference is made to the adequacy or inadequacy of the dogmas, the creeds or symbolisms of the home or the church, and to the acceptance or rejection of family ceremonials, practices and symbols. These very often prove to be stereotyped, uninteresting, and inadequate. The platitudinal way of living may survive by the use of these rituals, such as saying of prayers, attending church, and so on. But crises demand a dynamic beyond routine or stereotopy. E. W. Blakeman, in his

Education for Renewal [(129), p. 1], makes clear this differentiation between structure--dogma, creed, etc., and dynamic or spirit. It is, then, the emergency which provides the motivation for individual and crucial adventure into the realm of spiritual operationalism. The situational need of the moment, the hour, the particular period of time, becomes the challenge, not of mere choice to make this adventure now or later, but of necessity. And a description of this driving, perseverative urge of an unsatisfied inner need is greatly enhanced--not exaggerated--by other than prosaic language. For example, hear a junior poet as she writes about "those inner drives or needs that never die!"

Stronger than the tyrant's hate, stronger than the fear of death,
Straining at the heat of us since time's beginning--
A flame that the wind can never blow out--this dream of ours!
And we with our deathless dream, shall never die, for we are young!
Youth of today, tall in spirit, unconquerable,
Youth of yesterday since the world was born,
Youth of a labyrinth of tomorrows: and our dream
Our passion, our prayer is Freedom,
Freedom to govern ourselves fairly,
Freedom to love and not to hate,
Freedom to find God, not in ritual and wealth--
But in our hearts by faith . . . [(141), vs. 1]

Delimitation of the Problem

This study is delimited in the following ways:

It is not directly and most importantly concerned with the religious affiliation of the one hundred young people who served as subjects for the study, whether Jewish, Catholic or Protestant, whether they are of other religions or no religion, but rather with whether or not they have found a satisfying spiritual and/or religious philosophy of life

within the structure, either of some religious creed, basic faith, symbolisms, etc., or outside.

A further delimitation restricts any assessment of the Jew, the Catholic, the Protestant or other, as to whether as such, or because of such identification, he has or has not arrived at the best, the second best, or the poorest degree of spiritual or religious integration. The study is not delimited, however, from inquiring whether or not religious faith, which can become religious experience, does or does not transcend the so-called basic faiths and sectarian boundaries.

Thirdly, this inquiry does not enter into or become involved in any way with the controversies--past or present--within the basic faiths or denominational affiliations represented in the population of the sample, or with the particular semantically described process through which any individual may have passed to achieve what he has designated for himself to be a reoriented or converted life. In other words, this study does not concern itself with matters of sectarian doctrine, or the minutiae of agreement or disagreement in the theology, creeds or dogmatisms of any one given group, large or small. In fact, an honest attempt has been made to avoid all matters relating to specific doctrines, placing the emphasis upon the inner psychological and spiritual process involved in religious experience wherever found.

And lastly, this study does not become involved in any way with the legal phases of Education, the Church or

the State.

A closing comment should be offered here to the effect that these delimitations may seem to be contradictory, inasmuch as those students who have been subjected to training have expressed themselves in language with a distinctive sectarian bias, and many of the statements have come from "sectarian rule books." Yet this study holds that beneath the format of the various "rule books" there exists a fundamental on-going process of religious thinking, motivation and behaving, which would be a great common factor conspicuous over the centuries in the religious experiences of people everywhere.

Definition of Spiritual Values

Since all the subjects of the study were brought up in the Western religious tradition derived from Judaic monotheism, concepts used are defined in these terms, to the extent that the experiences reported are common to human beings such as aspiration, discontent, enrichment of personality, peace of mind, and so on, they could be probably translated into the language of other religions and life philosophies. This would be more difficult in the case of the concepts derived more directly from different theologies or related to the peculiar historical events that tended to shape the tenets of different religious groups. This will not be necessary, however, since there is sufficient commonality in the elements derived from Judaism to render the data internally

consistent and generally understandable.

Definition

From this point of view the general definition of spiritual values as used in the frame of reference of this study implies a definite dualism, and is practically synonymous with the term religious: (1) Spiritual values are those dynamisms which influence behavior that are equated with the non-human, the divine, the supernatural, as contrasted with those which are material only, mercenary, secular, human.

A second definition was solicited from a current Bible authority, Dr. Benjamin Luce Olmstead and is delimited to the Christian tradition:

> Spiritual values include those beliefs, emotions and practices which have a direct tendency to lift us out of the merely secular aspects of life, to promote fellowship with God, and give peace and victory over materialistic concern, which accompany God's favor . . . . Prominent among the practices which have spiritual value are public and private prayer, worship, reading of the Scriptures and Christian literature which records how God brought peace and victory [through experiencing God] to many who have trusted him.[1]

And thirdly, spiritual values are the secondary social and cultural enrichments and social ameliorations which are projections from a God-centered source that is is the primary spiritual value.

Fourthly, by negation, spiritual values are not (in the frame of this study) in any way related to the movement

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[1]Benjamin Luce Olmstead, B.D., A.M., Litt.D., Editor in Chief and Author of Arnold's Commentary, Free Methodist Publishing House, Winona Lake, Ind. Received by personal letter by request, Feb. 2, 1953.

called Spiritualism. Nor are they necessarily the values held by outwardly conforming religious groups.

These are only a few of the affirmations and negations regarding what is or what is not meant regarding spiritual values as understood in this paper.

And fifthly, Yeaxlee succintly sums up a spiritual-value definition this way: "It is a physical-psychical experience, the mind-body controversy . . . in the realm of personality we are not far from the kingdom called spiritual." [(102), Vol. I, p. 1] And to Yeaxlee's comment, it may be added that spiritual-value experiences are not always just the positively oriented feelings, attitudes, emotions--in other words, they may not always be constructive and upbuilding experiences, they may be destructive, even evil. Under the head of "negativisms" in Chapter IX, this side of spiritual values will be discussed.

Importance of the Problem

In every age spiritual and religious needs have existed and have made their demands upon the inner world of men and women, both young and old. But the complexity of this age is assessed by some to be greater by far than any previous period in all history.

In Harrington V. Ingham's new book titled, The Process of Psychotherapy, the frustrating dilemma in which this generation finds itself is discussed, pointing up the problem of our social and moral complexities from a psychotherapist's position:

> The emergence of new social values within a group of people, without complete eradication of the old, presents opposing views on the same subjects. The list of basic concepts [and practices] that promote confusion at present is surprisingly long. The ideas of nationalism and internationalism are now contending for the loyalties of our citizens. Different feelings about race prejudice are apparent. The selection of a personally satisfying religion can be difficult for one presented with the innumerable current variations in belief. The problem hardly existed when there was a single established church, and a man was either a Catholic or an outcast. The mixed moral standards of the day give us more chance to make choices for ourselves . . . . There is today no universally accepted pattern of life . . . . [(53), p. 2]

The importance, the need and the timeliness for a study such as this and others of similar nature, none can doubt, nor can the difficulty of the task be underestimated. For there are serious conflicts within the personality; and the outside world presents an array of new problems and vital choices for the young folk particularly, from which conflicting choices and problems the mature in age and experience are not excluded.

The basic importance of this study of religious concepts and attitudes, religious experience and religious needs rests on the assumption that they are closely related to, and, therefore, influence the inner self-life, with the choices, decisions and struggles inexorably bound up in the complex human personality.

In the Introduction to Hans Schaer's book entitled Religion and the Cure of Souls in Jung's Psychology, we find a paragraph which points up the importance of this entire study:

> In a book by J. Gebser,[1] the statement is made that the psychology of C. G. Jung, regarded scientifically, is the nearest approach to religion. "The future will show," he says, "whether this psychological reconnexion (religio) can give rise to a spiritual one; whether the scientific course of subjective knowledge can lead without a break to the world of objective faith, which moulds the heart. In the fact--for this much can now be said for certain--that it is no longer exclusively 'psychology' in the scientific sense intended by Freud, but can already lay claim to the title of a teaching concerning the soul, lies the significance of Jung's 'complex psychology'" Gebser, probably quite rightly, is chary of seeing in Jung's psychology a new religion, but for him Jung has introduced man's religious need into psychology. He has amplified Freud's idea of libido, which on the positive plane worked out as life-instinct and on the negative as death-instinct, and the amplification resulted in the recognition of a religious instinct. Thereby, Jung's view of the soul became what Gebser calls the nearest approach to religion . . . . [(85), p. 5]

The rediscovery of the soul in psychology, so to speak, the soul defined as the incorporeal part of the spiritual nature of man, as distinct from the intellectual and physical nature of man--the humanitarian and beneficient--even sacrificial--outreach to our fellowmen, to the underprivileged, the outcasts, etc.,--amplifies the importance of this area. For not all young people of this generation have discarded as unimportant, a belief in the soul, nor yet, their belief in God. And a casual observation might be inserted here, that many older folk who have discarded this belief, are again returning to it.

A Psychiatrist Discovers God: We are born to believe, is the title of a recent article by M. Arthur Kline, M.D., in which he described a new school of thought in Vienna called

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[1] (Juan) Hans Gebser, Abendländische Wandlung, p. 175 (1942) Bibliog. (42).

"logotherapy," the medical treatment of men's souls, coming from the Greek word logos, meaning the word, and, therefore, it is treating men's souls with the logos or the word of God. This school is arising around the thinking and teaching of Dr. Viktor Frankl,--

> . . . teacher of neurology and psychology at the University of Vienna and President of the Austrian Society of Medical Psychotherapy. His treatises are being introduced into medical schools and his methods into clinics for the mentally disturbed in France, Spain, Italy, Holland, Germany and Argentine. So far his lessons have been overlooked in the United States.
>
> Dr. Frankl's belief is simple: Men and women are driven not only by sex and ambition but also by an overriding need for God. They must overcome the modern-day notion that religion and God are not real needs and that it is unsophisticated to search for a spiritual side to life. [(119), p. 4]

That personality frustration in the area of spiritual and religious matters is not an uncommon or unique experience, who can doubt? It seems to be more apparent in our society today than in the past. Or is it merely our closeness to this age, with its global and atomic complexities, which enlarges the dimensions of the problems?

And no one will question that there is definite conflict between the sanctions of the varying faiths, denominations, creeds--often semantogenic frustrations relating to rituals, symbolisms, theological interpretations--resulting in controversy, disruption, and many times in unbelief--all these sorts of conflict within the area of the church. And there exist in our culture--good and vital as it may be--conflicts between the young folk and their parents (that is, some parents) regarding current societal trends. This

particular type of conflict was insightfully illustrated by two of the students in this study. One said, "Spiritual values are something deeper than society ethics preaches;" the other, "One must never make the mistake that current opinion is always right." These two young people seem to have a basic understanding, perhaps of home sanctions versus social sanctions, which would greatly aid in parental versus youth conflict.

But when it comes to the actual problem of the consciousness of sin or wrong-doing among our young folk and its resultant personality conflicts, that becomes a very personal and very vital matter. The problem and its involvements are apparent as one converses with the young people of almost any population. They seem definitely to know, through the functioning of the superego, something about "the pain experienced by the ego, whenever the latter wishes to accept the dystonic impulses," to use Dr. Ernst Jones' phraseology. (58)

Stuart Chase, reviewing Dollard and Miller's Personality and Psychotherapy, comments on "The Conflicts within Us" in relation to home conditionings:

> . . . The matrix of culture, in which every one of us is fairly embedded, has perhaps the greatest influence of all on nervous conditions . . . .
>
> One serious conflict results from the attempt [by means of language (semantics), by example, or perhaps by force] to make children meek and obedient inside the family, but [by language--semantics--or by example, or by threat] strong and competitive outside. Parents may over-love their children, may over-train them, compete with them, fail to prepare them for the culture they

must enter . . . . "They should have the greatest support from their parents during the earliest weeks, months and years." [(110,--Review in New York Times, Sect. 7, Jan. 21, 1951)]

Two Pilot Studies

Two short pilot studies were devised to ascertain something about current attitudes among college students regarding their concept of God as it relates to the existence of religious belief and its effect upon conduct or behavior. It was hoped that some index of attitude toward the church as an institution would be found, and some of the reasons "Why people attend church." Administrative permission was obtained and a number of faculty members were consulted.

Pilot Study, Number 1 (Relating to the God-Concept)

The population selected for the first Pilot Study consisted of 16 members of one freshman English class all of whom cooperated in checking the statements of the Thurstone-Chave Experimental Schedules on the "God as Reality," "The God in Conduct," and "Attitude toward the Church" scales.

From the list of 42 check-list statements in both schedules of the God-concept, six items suggesting deeply involved religious commitments were selected for special checking as an index of interest, acceptance, or rejection of the dual conception of God functionally considered or regarded. The statements with their accompanying dispersion of scores follow:

Statement No. 10 (from the Thurstone-Chave Schedule,

Form A--God as Reality)--"My faith in God is complete for 'though He slay me,' yet will I trust Him," (Job 13: 15), was responded to by 11 of the 16 students, indicating agreement with the statement (68 per cent agreeing and 12.5 per cent disagreeing and 3 no answers).

Statement No. 14--"I hate the word God and everything associated with it," received positive disagreement from 14 of the 16 students, or rejection of this attitude (87 per cent disagreeing, none agreeing, but 2 no answers).

Statement No. 20--"God has no place in my thinking," to which 13 of the 16 students responded disagreeing with the statement (81.5 per cent disagreeing, none agreeing, but there were 3 no answers).

From the Thurstone-Chave Schedule, Form C--God Influencing Conduct, Statement No. 1--"I pattern my life after Jesus Christ and yield my whole life to God," was strongly agreed with by one student, and eight others agreed with it; five others disagreed, one was uncertain, and one gave no answer. Final score, then, is 9 of 16 agreeing or 56.3 per cent and 5 of 16 disagreeing or 31.1 per cent.

Statement No. 6--"To me God is the inspiration and support of the best we try to achieve," scored 11 strongly agreeing, 4 agreeing, totalling 15 of the 16 students in agreement with the statement, or 93.7 per cent agreeing with, only one disagreeing, or 6.2 per cent.

Statement No. 9--"I would not hesitate to die rather than deny my faith," received two in strong agreement, seven

agreeing, and three in disagreement; three others were uncertain of their attitude and two gave no answers. The final score, then, is 8 of the 16 agree with the statement, or 50 per cent and 3 of 16 disagree, or 18.7 per cent.

Summary of the God-Concept and the Pilot Study

The agreements or disagreements with the statements presented were, of course, not unanimously accepted or rejected, but the balance of opinion was in every case over 50 per cent favorable toward God as to His reality, and as to His influencing conduct. Those two statements containing deep animosities toward God and everything associated with Him, were rejected by 87.5 per cent and 81.5 per cent respectively. About two-thirds regularly expressed views favorable to religion; the other third either did not reply, were uncertain or unfavorable.

For complete data on the Pilot Study, see Chapter III, where the Pilot Study and the Study Proper are presented in Table 9.

Second Pilot Study (Relating to "The Church")

There was further need for clarification for this writer as to whether the University students might object to, or be disinterested in an inquiry regarding attitudes toward the church, into their church-going habits, or even to be questioned on religious matters at all. A procedure such as this, especially in the field of religion, might easily bring the reaction that some over-zealous adult had tried to

foist matters of their personal concern upon them, thus causing the inquiry to be more harmful than constructive. The volume and quality of cooperative response in the area of the God-concept left no vestige of doubt as to the positive acceptance of such a study, even if the inquiry did become personal and pointed.

The second pilot study is really divided into two phases; (1) information formally solicited from 16 students in one of the freshman English classes, and (2) information solicited informally from a few students on and off campus.

The information obtained from the attitude scale was four-fold: (1) scoring from the Thurstone-Thurstone Scale, "Attitude toward the Church," a scale providing a median score for the 16 students participating (the same procedure used later in the study proper of one hundred students).

The findings of part 1 were as follows:

TABLE 1

SCORES ON ATTITUDE TOWARD THE CHURCH (PILOT STUDY)

Attitude Scale	Number	Median	Self-rating Scale	Number	Median
Total group	(16)	+2.45	Total group	(16)	+2.5
Positives	(13)	+2.0	Positives	(12)	+2.4
Neutrals	(2)	±5.4	Neutrals	(3)	±5.5
Negatives	(1)	-7.1	Negatives	(0)	
No answer	(0)		No answer	(1)	

Part (2), the second increment of information was secured from each student on a graphic self-rating scale as provided in the Thurstone-Thurstone Schedule regarding the Church. This device involved no matters of agreement or disagreement with any preconceived statement, but rather provided an open field for the student to indicate his favorable or unfavorable attitude toward the church on the 11-point scale. Part (3) from the Thurstone Schedule was the request: "Before turning the page write a brief statement indicating your attitude toward the church as you know it." (These statements were processed and categorized by the "Seven-person jury".) Part (4) was statement No. 38 of the Thurstone Schedule which reads, "The church is needed to develop religion which has always been concerned with men's deepest feelings and greatest values." Nine of the 16 students accepted the statement (5 males and 4 females), and 7 did not accept it (5 males and 2 females).

The clarification sought for was easily available as the findings on the Pilot Study regarding the attitudes toward the church were examined. Since 13 of the 16 revealed a favorable attitude toward the church on the Thurstone Attitude Scale, 12 on the graphic self-rating scale, and 9 on statement No. 38, no doubt remained as to the prevailing generally favorable attitude toward the church, at least as far as this sample group was concerned.

The second preliminary questioning was stimulated by two of the responses on the Thurstone-Thurstone Schedule,

which read: "The Church should be a place of worship, and not a proving-ground for the latest in female fashions," and "I am not as good as I'd like to be, but I believe going to church helps me." So, with two reasons for church-going given, it was inferred there could be other reasons. Therefore, a further informal survey was made. The questions were not administered in any class or laboratory, but by a haphazard sampling, some of it off campus and some on the campus. The simple question, "Why do you think people go to church," was asked of individuals or groups--both church-goers and non-church-goers--wherever it seemed wise, and/or wherever the inquiring gesture was kindly received. A further interesting question could have been asked, i.e., "Why people do not go to church?" The answers might be more illuminating than to the question "Why they do."

The total result of this informal inquiry (or of the total inquiry in phase 2) resulted in the eight distinct categories of motivation for church-going, which follow. These categories were not subjected to any statistical processing, but are presented as raw data in Table 9. They represent a composite of the various reasons obtained from the interviewees as to "Why People Go to Church."

When an individual is observed to attend church, synagogue, cathedral or chapel, to sing religious songs or hymns, perhaps read or recite psalms, and listen to a sermon, the explanation for his behavior may fall into one or more, or other combinations of the following seven categories:

1. The individual may attend church, because, in his particular society it is regarded as good form to do so, as many of his friends go to church. He may consider it good for his fraternity or her sorority relationship to be annexed to the church. (See Adorno's chapter on Authoritarian Personality, p. 310, "Prestige Need Personality.")
2. The individual may attend religious worship to share in the aesthetic appreciation of the service generally--the erudition of the minister, priest, or rabbi, and for the solace of the liturgical ceremony. He may feel that he needs this mental and intellectual renewal by hearing the scriptural exposition delivered by the clergyman with finesse and beauty. (This represents an intellectual and cultural need.)
3. Then, some individuals may attend religious worship of some kind in response to an habitual or periodic-performance-pattern. The family pattern, perhaps, had been to go to church every Sunday, or every Saturday if they were Adventists or Jews, and if this routine were not observed, there was the "unfinished-task-feeling, or Zeigarnic tension set-up--his week would be out of line, things were not started off just right; therefore, he continues this particular habit pattern. This may also be an unconscious gesture to his parents--sort of paying respect to their traditions, ideals, religious practices, etc. He may go with an open or closed mind regarding the

principles of spiritual living and spiritual growth, or even of spiritual need. These latter, however, are not his conscious reasons for attending church. (This represents the reward or punitive pattern.)

4. The honestly curious individual. This person may have had a small amount of religious education at an early age, but never had a clear concept of religious values. In later years, if he had dropped church-going, he feels he might find out something if he went. He doesn't know exactly what he needs--it could be he needs a spiritual and religious uplift--maybe he wonders if this might not do him some good. And by the same token, he wonders if church-going would do him some good. In his return to church-going, he wishes to reevaluate the religious and spiritual concepts and ideologies (religious semantics) which he may or may not have had. This person is a typical average American of average intelligence and lives an average life. He is not a paragon of virtue--doesn't go out of his way to hurt people--has a level sense of right and wrong--could call him the average moral man from real life. (This is a verbatim categorical analysis of a young engineer here at the University of Michigan. He said, "Maybe this is myself I'm talking about!")

5. Then, there is a category in which we find the modern Pharisee, who goes to church, wears the latest model suit, hat, dress, etc., lays a large bill into the collection

plate and expects recognition for his heavy financial support of the church; attends church once or maybe twice on Sunday; attends official board meetings and makes it difficult for the church to function, because his opinion must always be considered. He may consider it especially good for his business connections (fraternity or sorority relationships) for him to be annexed to the church. (See Adorno, p. 310, chapter on Authoritarian Personality, "Prestige Need Personality.") This Pharisee is a man of good works, (fasts twice a week and gives tithes of all he possesses,) but exhibits no sort of behavior indicating that he now has or ever did have any of the deeper level spiritual needs; (possibly a superiority complex personality). His church-going may also be motivated out of a need "to be seen of men," as spoken of in the First Psalm. Category 5 may be characteristic of the individual who has had grave emotional shocks in childhood--rejected, unloved, lived in shiftings and turmoil--and developed an inferiority complex which carries over into religion.

6. This sixth category is descriptive of an individual with a <u>deeply embedded sense of guilt</u>, earned, or acquired by imposition. In his effort to free himself from this tormenting and oppressing load of guilt, he attends church, chapel, or synagogue, hoping (perhaps unconsciously) that this overt act of symbolic righteousness (or religiosity) may bring him relief. Momentarily he is relieved

because he feels he has really made one step in the right direction. Yet his feeling of "deep need" has not become sufficiently traumatic that he is willing to "pay the full price" for the inner peace which he seeks, which is the surrender of his guilt in the forgiveness of his transgressions (sins), and the dedication and commitment of himself to God.

Another element enters into the picture of the guilt-bound individual, an element which has been known to provide the motive for many others to go to church, and that is--one in actual transgression (covering sins, hiding dishonesty, living a double life morally, etc.) might go to church to avoid suspicion--going out of real fear that he might be apprehended less easily or less quickly here than elsewhere. But the more godly prediction really is--that this individual goes to church in search of spiritual release from a guilty conscience, for salvation for his soul, for peace with God and man--and this man really hopes and expects to find it in the church. (This is really why there is the Church of God.)

7. The seventh category provides the <u>conscientious individual</u>, who attends church, giving of his money, his time, himself, for the advancement of the cause which he believes the church represents, and with which he wishes to identify himself. He sees intrinsic worth in the church. He is possessed with a very strict super-ego and a tolerably strong ego-defense. He is trying honestly--with the aid

of divine grace--to work out his own spiritual problems with courage and poise, accepting as he goes, the disciplines which godly people, even outright sinners know attend the pursuit of deep spiritual living. Worship in the church is helpful to him. Hazy, inconsistent, syncretic concepts are clarified and new spiritual insights are received. This individual has a real, religiously oriented inner need, which he designates as a spiritual need, a religious need, different from other needs. This need, he feels, can only be fully met by a faith in a power "outside himself." Church-going to him is a behavior representative of the cause he is attempting to represent and bear witness to in his daily life. In other words, this individual is interested in experiencing religion, rather than just merely observing the forms and ceremonies of a nominal religion. Religious experiencing is different from a feeling of religious need, important as that awareness may be.

8. An eighth and final category was suggested by a member of the doctoral committee--a very important one, which was seemingly by-passed by any of the interviewees or contributors in the inquiry, namely--

> Church-going may be motivated by those needs which are so universal, the <u>social needs of the personality</u>--meeting with old and new friends at church, the extending the "right hand of fellowship," those rich associations of "family night dinners," where father and mothers with their children meet the minister (or ministers), the Sunday School superintendent and teachers in the Sunday School; and where as families, the church joins in that wholesome interchange of social and familial life, so

important to the building of favorable attitudes toward the Church and toward religion and God.

Not only, however, is this need felt by families, but by those whose homes are bereft of "family," either by growth or loss, and by those, who by age are "laid on the shelf," so to speak. For these, church social contacts may be their only real social contact of an entire week, perhaps a longer time; and perhaps the weekly church dinner may be for these the only balanced and adequate meal of the week.

Summary

This first chapter has attempted to lay the groundwork for a study of religious attitudes and concepts among a group of university freshmen. The following chapter on design will speak more specifically of the implications and theoretical hypotheses involved in the study, and methods used for their testing.

CHAPTER II

DESIGN

Assumptions of the Study

The basic problem is the discovery of such religious needs as may be found in a representative sample of one hundred college students. The questionnaire method was used, supplemented by some of the religious attitude scales developed by Thurstone and others, and by the Michigan Sentence Completion Test (M.S.C.T.), a projective sentence completion test improvised by the Department of Psychology of the University of Michigan, and amplified by adding some religious material. The use of such paper-and-pencil methods raised the question as to the validity of the replies received. Internal evidence, based on the form of the replies and written-in remarks, as well as in conversations with many students involved make it clear beyond a doubt that the subjects took the matter seriously, and answered the questions to the best of their ability. Beyond this, there lies a further question. Even though they answered conscientiously, were they able to reveal in this manner the true nature of their religious thinking and experience? This matter was touched on in Chapter I. Either it must be assumed that they can, or that their verbal reports derive from their deeper thoughts and attitudes, and are caused by them. We may therefore assume the following theoretical structure for the study.

The particular assumption of this study is that there are definite religious needs in the college population, some of which are obscured by various defenses and artifacts, and many of which remain unsatisfied.

A general, broad-working hypothetical basis for the experimental procedures assumes as being implicit theoretically, and prepotent operationally, a psychological law of cause-and-effect relationship, operative in human personality, hereafter referred to as "the concept of functionality." This term is borrowed from J. B. Maller's study. [(68), 550-565] The adaptation of his concept to the study is more specifically referred to in Chapter VII, The Home. This law of relationship is assumed to be functional in the area of semantics--language, meaning, understanding, and operative in the area of conceptualizations and ideas, and in the area of performance and behavior.

Specifically, the range of content on which the investigation is based may be grouped in four different categories. Two are in the area of concepts, namely those of God and Sin; and two are in the area of experience, namely spiritual value and conversion experiences. Since the meaning given to these concepts and experiences, God, sin, spiritual values, conversion, and many other such terms, are often very hazy, even contradictory, it is assumed that by touching the area of meaning by a simple, yet particular semantogenic study of language structures, some index of the thinking (with meanings) of the one hundred subjects in this study will be obtained

relating to these terms. This is based on the tenable assumption that there is a direct relationship between thinking, feelings, beliefs, behavior and religious experiencing.

It may, therefore, be further assumed that interiorized religious attitudes, the resultant of semantic understandings, merging into functional beliefs, do tend to influence (and in some cases dominate) the conceptualizations of social, moral, ethical, and religious behaviors. If this is true, we are dealing not merely with concepts and verbalizations, but with important motivating forces in human conduct.

Furthermore, it seems entirely tenable that one's understanding of spiritual and religious doctrines and values, certainly when there is also a deep-moving personal religious experience, can transcend or even offset various situational conditionings (i.e., family influence, etc.) and cross basic faith lines and sectarian boundaries.

The sequence in which the specific hypotheses are presented will follow the order of the chapters in this study, and not necessarily the order in which these presuppositions appeared as possibilities for prediction.

Hypotheses

It has already been stated that the basic hypothesis of this study is that many students have definite unmet religious needs. Further, it has been pointed out that the individual's conceptual system has to be used as the basic source for exploring this hypothesis, and that two concepts, those of God and sin, and two experience areas, spiritual

values and conversion, were selected for special study on the assumption that they would furnish an index of religious motivation and conduct. Since these are mediated through the home and the church, attitudes toward these institutions were sought. As a consequence the following hypotheses were submitted to an empirical check against the data:

Hypothesis 1.--There may tend to be a difference in degrees of favorableness or unfavorableness toward God between the men and women in this study, as measured by (1) the God as Reality Scale of Thurstone-Chave, (2) the God in Conduct Scale, and (3) the Michigan Sentence Completion Test, with the prediction that there may not be much difference between the two groups--the women could lean slightly toward the "more religious point of view." (Criteria for the difference data found in Chapter III [The God Concept].)

Hypothesis 2.--There is very little difference in the thinking and behavior habits between men and women with reference to the concept of sin. (Data derived from Master Codes, and Chapter IV [The Concept of Sin].)

Hypothesis 3.--Those individuals most conscious of God's presence (Area 1 on the Thurstone God as Reality Scale), who feel a need for His help, His guidance and support, will tend to be more sensitive to sin and evil, thus more eager to avoid sin. (Criteria for this hypothesis were derived from Chapter III [The God Concept], and from Chapter IV [The Concept of Sin].)

Hypothesis 4.--Those individuals who believe most

deeply in the functionality of a belief in God, to the point that they believe God really influences and directs conduct, will tend to reflect that attitude in their definition of the sin concept, i.e., they will tend to define sin in some other form than in the category of the trite, flippant, hard-to-grasp, or the "so-what" classification. This hypothesis found its basis for comparisons in Chapters III and IV, and is reported in the latter chapter.

Hypothesis 5.--Those, who on the Thurstone-Thurstone Scale of Attitude toward the Church were placed (or assessed) in Area I--the highly favorables toward the Church, even perhaps indicating degrees of real identification with the Church as symbolic of religion and faith in God--would tend to reflect this identification in their definition of the sin concept. (The stem "sin" came from the M.S.C.T.; data derived from Chapter VIII, The Church, and are reported in Chapter IV, The Sin Concept.)

Hypotheses 2 to 6 are all taken up in Chapter IV.)

Hypothesis 6.--Some basic relationship seems to exist between those who are high or low in religiosity and the values of culture, as measured by the God as Reality Thurstone Scale, and those who have had a spiritual or religious awakening--a conversion experience. Criteria for this hypothesis are found in Chapters III (The God Concept), in Chapter VI (The Conversion Experience), and are reported in Chapter V (Spiritual Values).

Hypothesis 7.--There could be a relationship between

a positive or negative religious orientation, and "seeing conflict or non-conflict" between religion and culture. (All criteria for this hypothesis were derived from Chapter V, Spiritual Values, and are reported in that chapter.)

Hypothesis 8.--There is a difference in the degree of internalization of spiritual values into the personality by the home, the church, or other agencies, depending upon the variety referred to--the conventional or nominal values or the non-conventional or deeply religious or pietistic values (see Table 31). (The variables of Religious Faith and Religious Practice were derived from Chapter IX, and are reported in Chapter VII, The Home. They are dealt with in this chapter because nominal religious faith and nominal religious practice, as related to the home or church, are treated in this study as the conventional or accepted variety of spiritual values, as distinguished from those inner mechanisms operative in the graces of the spirit, divine guidance, prayer, dedication or the will of God motivation.)

Hypothesis 9.--There is an existing relationship between those who have had or who have not had a conversion experience and the evaluation, awareness or consciousness of sin. Even though some may not have retained a conversion status, sin to them might be more clearly discerned. There could also be some difference between the "10 reporting in the Weltanschauung type of conversion experience," and the "15 in the other categories" of conversion data. (Criteria for these tests were derived from Chapter IV, The Sin Concept,

and from Chapter VI where it is reported.)

Hypothesis 10.--There could exist a significant difference in proportions between the group of 25 reporting conversion, on the Concept of Immortality, and the 66 not reporting conversion. (The data for these comparisons are derived from the differential structure used to categorize the students' responses in Chapter VI, The Conversion Experience; the stem "Death" from the M.S.C.T. in Chapter IX.)

Hypothesis 11.--There is a relationship between the church-going habits of parents (or other parental surrogates) and other religious practices, and those same habits in their children. (The data for verification or denial were obtained from the Personal Data Sheets in response to questions about student and parental church-going.)

Hypothesis 12.--There is a difference in the correlation between the expressed parental and student attitudes toward God (God as Reality and God in Conduct), and the expressed parental and student attitude toward the Church. (Church-attendance and membership scores for parents were secured from Personal Data; the students' attitudes toward God as Reality and God in Conduct, were derived from Chapter III; and mainly the students' Attitude toward the Church Scores were derived from Thurstone-Thurstone Church Attitude Scale, reported in Chapter VII, The Home.)

Hypothesis 13.--There will be a relationship between parents and students relative to church-going habits, dependent upon the degree of identification with one or both parents.

(The data for this hypothesis were secured from the Master Codes, columns 5, 6, 7--rapport with the home, the father, mother; the church-going habits of both students and parents came from Personal Data, and are reported in the Home Chapter.)

Hypothesis 14.--There will be a relationship existing between the students' expressed attitudes toward sin, as reflected in his definition of sin on the M.S.C. Test (Jury rating), and his home conditionings. (Criteria for this test were derived from Chapter IV, The Sin Concept, and from Chapter VII, The Home, where they are reported.)

Hypothesis 15.--There will be found to exist a relationship between the type of home, as to warmth, rapport, permissiveness, with the presence or absence of sternly consistent or inconsistent intra-family discipline, and the number of conversions. (Data for this hypothesis came from Chapter VI, Conversion Experience, and from Chapter VII, The Home.)

Hypothesis 16.--Home climate may be indifferent, withheld or even unfavorable, yet a firm religious faith, and/or deep-moving religious experience might be found in young people in spite of such climate--whether permissive, authoritarian or neutral, or other situational conditionings. (Data for these comparisons came from Chapter VI, Conversion Experience, and Chapter VII, The Home.)

Hypothesis 17.--Individuals tend to set up varied reactions, relationships, inhibitions, and have heavier or lighter weighted score responses, depending upon whether or

not the individual is performing on merely "an accepted-behavior basis." or on a personally or "ego-involved" basis, i.e., whether or not an individual is emotionally attached to or detached from a given situation. The more universalistic the relationship, the less personality involvement, therefore the individual is freer to respond, making for greater rapport and more heavily weighted response; and the more particularistic the information requested, the less the rapport and the less weighted response.

This hypothesis asserts that the more particularistic the response desired may be, in the sense of being personally involved in any situation, e.g., information relating to the home, and the more need there may be to cover or mask for an individual or an institution, the less the rapport and the lessened response. (Date from Chapter VII, The Home, and Card II of Master Codes, Columns 5, 6, 7--information relating to rapport with the home, the father, the mother.)

Hypothesis 18.--There is a significant difference as to the number of conversions (or proportion of conversions) among the different faiths, due to doctrinal beliefs and familial emphasis or non-emphasis on this experience. (Data from Chapter VI, Conversion Experience, and Personal Data.)

Hypothesis 19.--There is not a significant relationship between the mechanism of conformity and the more definitive religious groups (or individuals) in the area of religion, or more specifically in the area of religious experiencing. (Data from Chapter VI, Conversion Experience and Personal Data.)

Hypothesis 20.--A positive relationship exists between the amount of religious education received in the home and personality needs in the area of spiritual values and/or religion, such as, the personality need for a religious faith and religious practice, for the graces of the spirit, for divine guidance, for prayer or communion with God, for dedication to God and humanity, and an inner need to live in the will of God. These seven variables comprise the deep religious composite discussed in Chapter IX, and this same hypothesis is assumed for the "five other variables," namely, The Attitude toward the Church, The God Concept, The Sin Concept, Spiritual Values and The Conversion Experience. (The data for the Amount of Religious Education were secured from Personal Data Sheets, the Deep Religious Composite from Chapter IX, Deep Religious Need and Personality Structure, and the "five other variables" from their respective chapers.)

(Hypotheses 11 through 20 are taken up in Chapter VII, The Home.)

Hypothesis 21.--Those obtaining high t scores (1 and 2) on the Thurstone Attitude toward the Church Scale will also score positively in religious experiencing--will report religious conversion. (Data for this hypothesis from Chapter VI, The Conversion Experience, and from Chapter VIII, The Church.)

Hypothesis 22.--There is a positive relationship between those who are assessed "very much favorable" toward the church on the Self-rating Scale (Table 59, interval 1.0

to 1.9) and those who express deep religious need. (Criteria for testing this hypothesis were derived from the responses on the Thurstone Self-rating Scale of Attitude toward the Church, and from the deep religious-need scores, Chapter IX.)

Hypothesis 23.--There will be found some significant relationship between the spiritual or religious reorientation (conversion experience), and the particular theological orientation of the individual (or group with which he has identified himself). (Data for these comparisons came from Chapter VI, Conversion, and from Personal Data.)

Hypothesis 24.--There is a relationship between the particular religious orientation of an individual or a group, and their ideas about the "sin problem." (Data for this verification or rejection came from Chapter IV, The Sin Concept, and Personal Data.)

Hypothesis 25.--There is a relationship between religious orientation and membership in a church or any body of organized religion. (Data from Chapter VIII, The Church, and (religious orientation for students and parents) from Personal Data.)

Hypothesis 26.--There is a relationship between the amount of religious education received in the church (Sunday School, etc.) and need for religious faith, or any other of the eleven variables to be tested in this section of the study. (Criteria for these comparisons were derived from Personal Data; Chapter IX supplied the Deep Religious Composite, and data for the "five other variables" were derived

from their respective chapters.)

Hypotheses 27 through 39 will be presented in Chapter IX, from whence they were derived.

The Population Studied

The sample consisted of one hundred University of Michigan students in the spring of 1951--46 men and 53 women; one student's paper was not identified as to sex. The age of this group conformed generally to the normal age of freshmen; three, however, were over-age because of the war, two being 27 years of age and one was 39.

TABLE 2

AGE OF POPULATION

Age (years)	Number
39	1
27	2
21	1
20	3
19	15
18	56
17	4
No age given	18
Total	100

The mean age including the three extremes of age is 18.72, and the mean age excluding the extremes of age is 18.25,

showing very little difference.

The class or academic level of this group was almost homogeneous, there being 93 freshmen, one sophomore, and six who did not designate a class level.

The distribution of grade points of the sample is shown in Table 3, 4 = A; 3 = B; 2 = C; 1 = D; 0 = E.

TABLE 3

ACADEMIC GRADE-POINT LEVEL OF SAMPLE

Grade-point	Number
3.5	8
3.0	17
2.5	37
2.0	25
1.0	1
No response	12
Total	100

Two students of the sample were combat veterans, 57 were non-veterans, and 41 did not respond to the war-service inquiry. Their religions, with number of parents in each religious group are shown in Table 4.

The students were asked to report whether or not their parents (to their knowledge) had ever changed their basic faith (Protestant, Catholic--Jewish, Christian--Judaeo-Christian, Moslem, Theosophical, etc.). These data are shown in Table 5.

TABLE 4

NUMBER OF SUBJECTS AND PER CENT OF PARENTS IN EACH RELIGIOUS GROUP

Group	Male	Female	Total	Fathers	Mothers	Total
Jewish	6	14	20	22	19	41
Catholic	13	1	14	15	16	31
Protestant	23	33	56	48	52	100
Other	2	4	6	3	4	7
Non-Affiliates	2	2	4	4	5	9
No faith at all				1	1	2
No answer				6	3	9
	46	54	100	100	100	200

TABLE 5

NUMBER OF PARENTS REPORTED MAKING BASIC FAITH CHANGE

Parent	Number
Neither parent	81
Fathers	9
Mothers	6
Both (father and mother)	2
No answer	2
Total	100

The following data were secured from the personal data sheets. They follow the general structure of the Protestant groups, and with the assistance of a Jewish Rabbi and a Catholic Priest, terminology was secured representing

the gradations of religious attitude among Jews and Catholics as to being fundamentally orthodox, conservative, neutral, liberal, or ultra-liberal. The religious orientation of students and parents of the sample are shown in Table 6.

TABLE 6

RELIGIOUS ORIENTATION OF STUDENTS AND PARENTS

Group	Students			Parents	
	Male	Female	Total	Fathers	Mothers
Fundamentalists	3	1	4	5	3
Conservatives	7	15	22	20	26
Neutrals	3	7	10	8	8
Liberals	11	13	24	18	15
Ultra-Liberals	4	1	5	2	3
No answer	17	17	34	47	45
No sex identification			1		
Total	46	53	100	100	100

The occupational status of both parents was requested of the students. These data were not used in any of the current questionnaire procedures, assumptions or hypotheses, as nationalities or places of birth were not used. This information appears in Table 7.

The particular population of one hundred University of Michigan freshmen was selected because freshmen constitute a more universally random sample than sophomores, juniors, or seniors, each of the latter groups having been screened and

TABLE 7

OCCUPATIONAL STATUS OF PARENTS

Occupational Field	Fathers		Mothers	
	Number	Per Cent	Number	Per Cent
Professional	46	46.0	12	12.0
Skilled Work	19	19.0	4	4.0
Public Service	1	1.0	1	1.0
Trade	20	20.0	4	4.0
Domestic and Personal Service	0	0.0	71	71.0 (housewives)
Unskilled Labor	5	5.0	1	1.0
Deceased	4	4.0	2	2.0
No answer	5	5.0	5	5.0
Total	100	100.0	100	100.0

the population reduced. The selection was a "random sample" of University freshmen from five of the freshman English classes. This subject was chosen since all students in any College of Arts are required to take English. The choice of these particular classes was made on the basis of availability only, the selection being entirely dependent upon the schedules of any five classes coinciding with the time available to the investigator.

Originally there were 106 students in the project, that is, 106 students were enrolled in the five English classes visited. Only 103 of the 106 responded. This number was again reduced by five students who dropped out, or their reports were too incomplete to be satisfactory, reducing the

sample to 98. It was recommended by Survey Research that two other randomly selected freshmen be added to the sample, thus making an even one hundred students to be assessed.

Students were not required to sign their names to their schedules, in the hope that they would feel freer to express themselves quite candidly. It might be said in passing that the importance or significance of this study may be enhanced by the high percentage of the sample who felt free to sign their names, thus identifying themselves more closely with the study. The analysis follows:

TABLE 8

STUDENTS WHO SIGNED OR DID NOT SIGN THEIR NAMES

	Male	Female	Total
Signed	35	37	72
Not-Signed	11	16	27
Student No. 13--no sex given			1
Total	46	53	100

The statistical difference in proportion between the men and women (of those signed and did not sign) was not significant, the probability being greater than .10.[1]

[1] Testing for Significant Differences in Proportions.--The statistical procedure which was used to test for difference in proportion (or percentage) between groups was as follows:

$$t = \frac{P_1 - P_2}{\sqrt{PQ\left(\frac{1}{N_1} + \frac{1}{N_2}\right)}}$$

The geographic home locale of the subjects presumably provided "those other outside environmental conditionings" which may have contributed to the childhood thought and behavior patterns through its localisms, provincialisms, mores and customs --56 came from cities 50,000 to 100,000; 33 from cities 2,500 to 50,000; 6 from towns under 2,500; 2 from farms or open country, and 3 gave no home location.

The geographic distribution showed 48 students from the state of Michigan, 13 from New York State, five from Indiana, two each from Illinois, Massachusetts, Texas, and California, and one each from Iowa, Maine, Georgia, New Hampshire, Connecticut, and Virginia. Only one student came from Europe (Germany). There was no report from 19.

As to the parents of this sample, 84 of the fathers and 89 of the mothers were American born; four fathers and three mothers were Canadian born; eleven fathers and six mothers were foreign born, namely, from Austria, Belgium, Germany, Malta, and Scotland, respectively.

$$P = \frac{N_1 P_1 + N_2 P_2}{N_1 + N_2}$$

$$Q = 1 - P$$

Meaning of symbols: P_1 = percentage or proportion of 1st group
P_2 = percentage or proportion of 2d group
P = percentage for total group
$Q = 1 - P$

Guilford, J. P., Fundamental Statistics in Psychology and Education [(49), p. 229].

Data for the Study

The data for this study may be divided into two sections on the basis of the form of the replies called for: (1) questions which could be responded to in definite terms--by yes or no--or by checking; (2) the exploratory questions in several areas, which called for thinking, attitudes, and prejudices, as well as response to the items of the Sentence Completion Test.

The following direct exploratory questions were asked centering largely around attitudes and relationships toward the church and the home relative to spiritual values and the conversion experience. Briefly stated, these questions were as follows:

1. Would you write a brief statement indicating your general attitude toward the church as you know it? (This question is a part of the Thurstone-Thurstone Attitude toward the Church Schedule.)
2. Would you tell me in a few words just what spiritual values really mean to you?
3. In your opinion, would you say that cultural enrichments, such as art, music, travel, education, caring for the sick, feeding the hungry, etc., are in and of themselves spiritual values?
4. In your opinion would you say that the graces of the spirit, such as faith in God, immortality of the soul, love, forgiveness, humility, vicarious living, service, etc., are in and of themselves spiritual values?

5. Would you say there is any conflict between items 1 and 2 above?
6. Would you say that cultural enrichments and the graces of the spirit could be harmoniously integrated into the personality, and be good for the operationality of the personality?
7. Would you say that cultural enrichments (as culture) and the graces of the spirit (as religion)--faith and works--integrated into our society would make for a happier and more secure world?
8. Regardless of your basic faith or denomination, have you ever had a religious awakening, a spiritual and religious reorientation, more commonly referred to as a conversion experience? If so, at what age? Is that experience operative now? Would you describe your experience? And what did the experience do for you?
9. Generally speaking, was the climate or atmosphere of your home authoritarian or democratic? Were these attitudes (authoritarian or democratic) shared with the family in the area of religion? Were the convictions and beliefs of your father, your mother, wished or imposed upon you, or in other words, were you free to choose your own spiritual attitudes and beliefs and behavior patterns, of course, within the limits of the family culture? Did your parents ever make you feel they would be deeply grieved, hurt, disappointed, disgraced, if you should fail to accept their particular religious beliefs? Do

you recall ever becoming overtly religious to avoid punishment (justly deserved), to avoid parental rejection, or to avoid hurting, grieving or disappointing your parents?

10. Parental data were requested through such questions as: Is your father, your mother, a church-member (active or non-active), or a non-church member? How often does your father, your mother, attend church? What is your parents' religious affiliation, or are they non-affiliated? Can you state anything as to the amount and kind of religious education your parents have had? To your knowledge did your parents (either one) ever change his or her basic faith, such as from Protestant to Catholic or otherwise?

Other more usual exploratory questions were included such as birth-place, present residence, occupational status, voting and joining habits, the latter referring to attendance and/or membership in secular or religious groups.

The data for this study were obtained in the class-rooms of the five participating classes.[1] Attendance was purely voluntary; no class rolls were taken. Class-room atmosphere was permissive, and no discipline of any kind was imposed. The actual situational procedure was as follows:

Prior to the coming of the examiner (the author of this dissertation) to the five English classes, an announcement

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[1]The five English instructors, whose cooperation was so greatly appreciated were: Mr. Fred M. Hendricks, Mr. Keith Cox, Mr. Edgar Whan, Mr. Saul Maloff, and Mr. Ralph Engel.

was made in each class that some one interested in gathering data relative to the "philosophy of life" would be visiting the classes on certain days; no further information was given.

The examiner and the group seemed to be in splendid rapport early in the first session of each class, and this continued through the two sessions. If the student group identified or related the investigator with the church or religion, it was unavoidable. Someone suggested that Mrs. McCullough of Urbana, conducting a similar project might have secured very different results. This, however, is problematical. What had been feared as a barrier was the "bugaboo" of sectarianism, but no sectarian resistance to this inquiry was at any time visible.

The class-room instructor introduced the examiner who replied with a short greeting, in which appreciation was expressed for the privilege of working in their class-room, and for the permission granted through Dean Keniston and Professor Marquardt of the English Department. Then, some simple yet adequate instructions were given as to how to proceed with the schedules.

Due to limitation of time, having only two 50-minute periods available, procedures were somewhat fore-shortened; the data-gathering instruments were divided into two parts:

The first three basic instruments listed below were administered in the first 50-minute period.

1. Personal Data sheets, which included such items as age, class-rank, grade-point level, major subject; home, city,

state and country; ambitions and goals; religious affiliations (church membership and attendance).

2. The Thurstone-Chave Experimental Studies--Attitudes toward God and the Church.

3. The Michigan Sentence Completion Test (M.S.C.T.) was secured from the Department of Psychology of the University of Michigan, and adapted to the special needs of this project. This test was originally prepared by the Assessment Project of the University by E. Lowell Kelly in 1947-48, assisted Max L. Hutt, Urie Bronfenbrenner, and others. It originally consisted of one hundred stems or cues to response, spread over ten personality areas. As used in this study 56 stems were employed, presumably eliciting material from seven content-areas of the personality as follows: super-ego needs (guilt, right and wrong, conviction); ambitions and goals; family and ego-needs; social (friends) needs; ego-tensions, anxiety; interpersonal relations (positive); interpersonal relations (negative). Four of the 56 stems were added by the examiner because of their special relevance to this study. This test provided for a different type response than the Thurstone-Chave God as Reality and God in Conduct Scales. It is essentially a projective technique, and provides for a type of response, which in Hutt's language is the area of

> . . . partially structured personality tests. This category includes those measures in which the test stimulus remains relatively structured or conventionalized,

> but the subject may respond in a relatively free or individual manner to the stimulus. Test material will generally be recognized by all subjects and interpreted insofar as superficial or primary perceptions are concerned, by them in a fairly uniform way. However, their responses will reflect certain aspects of their own personality needs, since their responses are not restricted to any designated, channelized alternatives. Since this type of test invites, in fact requires the interaction of the subject and the stimulus material, it presumably is influenced by the subject's personality . . . [(115), p. 136]

4. The Test of Exclusion or Negation was an improvised device used in testing the concept of sin against the three following items:

   (a) Personal responsibility vs. irresponsibility, and intellectual honesty vs. dishonesty;

   (b) The totalitarian concept of sin (sin is relative);

   (c) An acceptance or rejection of a "law of sin."

   This test will be discussed more fully in Chapter VI.

This instrument was improvised with the assistance of E. Lowell Kelly, and was utilized to explore the relationship between the responses to the stem "Sin" on M.S.C.T. of those who reported conversion, and those who did not report conversion. The services of two ministers of this city (Rev. Ralph L. Lewis and Rev. L. D. Gordon) were employed as jurors, both academically and theologically trained, and close enough to the problems of youth to render valid judgments in this area.

All ratings or assessments of responses to exploratory questions which took the form of verbal statements involving matters of judgment, such as, "What do spiritual values really mean to you?" or "If you have had a conversion

experience, would you tell me what it did for you?" were submitted to a jury of seven persons representing the three basic faiths, in order to offset creedal bias. Their duty was to review all the statements in each given area, and categorize each statement according to a predetermined structure.

The responses were thus categorized to the following six items: What do spiritual values really mean to you? Would you submit a statement of the Church as you know it? A statement on the stem "God" from M.S.C.T. A statement on the Sin Concept from M.S.C.T. If you had a conversion experience, would you describe the experience and state what that experience did for you? And lastly, A verbal statement on the "Home."

The personnel of the "Seven-person-jury" was as follows: Rabbi Herschal Lyman of Hillel Foundation; Father Edward C. Burkhardt of St. Mary's Chapel; Dr. Alma Cooke, M.D., and Medical Missionary; Rev. Bruce Cook, Student Episcopal Foundation; Mr. Edward P. Coleson, Doctoral Candidate in Education; Dr. A. K. Stevens, Professor of English, University of Michigan; and Rev. Leonard Verduin of the Campus Chapel.

The analysis and structuring of the various schedules (tests and questionnaires preparatory for coding) were done under the direction of Miss Jane Benjamin of Social Research Department. Valuable assistance was given by Mr. John Fedyck of the Statistical Laboratory in devising codes to meet the needs of this particular type of research.

The actual coding, preparatory to frequency counts, the scoring of all the Thurstone Experimental Scales (God as Reality, God in Conduct and Attitude toward the Church), all matters of differential judgment and inference, were done perforce by the examiner, with the exception of the work done by the Seven-person-jury assessing projective statements, and the work of the "Two-person-jury" assessing the Sin Concept by the test of Exclusion or Negation.

An improvised Thematic Apperception Test (often called a Picture Completion Test) was administered by audio-visual projector during the second 50-minute period, which was two days after Part I was given. A total of eight pictures were thrown on the screen, four with definite religious content, and four without objective religious content. Because of the voluminous amount of data previously obtained, it seemed wise not to present the findings of the T.A.T. as a part of this study.

A part of the original study included a prospective inquiry into what might be the gradient of change in a group of one hundred college freshmen during four years of college work. This assessment, being a rather difficult as well as a technical one, is not included here. However, at the end of four years this assessment has been undertaken; the retest schedules have been sent out to those students who signed their names to their schedules, and 34 responses have been received to date. When these data have been processed, there may be some indication as to what changes occur in the area of religious attitudes and concepts after four years in college.

Workman of God, O lose not heart,
But learn what God is like;
. . . . . .
. . . . . .

Frederick W. Faber (1814-1863)

CHAPTER III

THE GOD CONCEPT

This chapter presents the students' concepts of God, which with their attitudes toward sin (Chapter IV) deal with the religious acceptance-avoidance need on an a priori basis. Traditionally both concepts are included in the area of Judaic-Christian beliefs and practices. The meaning of the former as here used is clarified in the passages quoted from William James and from Erich Fromm, as they discuss the various types of religious experience. In William James' small book entitled "Is Life Worth Living," religion is spoken of in this fashion:

> Religion has meant many things in human history, but when from now onward I use the word I mean to use it in the supernaturalist sense, as declaring that the so-called order of nature that constitutes this world's experience is only one portion of the total Universe, and that there stretches beyond this visible world an unseen world of which we now know nothing positive, but in its relation to which the true significance of our present mundane life consists. [(55), p. 18]

And at the very beginning of Chapter III of Erich Fromm's Psychoanalysis and Religion, he writes:

> Any discussion of religion is handicapped by a serious terminological difficulty. While we know that there were and are many religions outside of monotheism, we nevertheless associate the concept religion with a system centered around God and supernatural forces; we tend to consider monotheistic religion as a frame of reference for the understanding and evaluation of all other religions. It thus becomes doubtful whether religions without God like Buddhism, Taoism, or Confucianism can be properly called religions. Such secular systems as contemporary authoritarianism are not called religions at all, although psychologically speaking they deserve this name. We simply have no word to denote

> religion as a general human phenomenon in such a way that some association with a specific type of religion does not creep in and color the concept. For lack of such a word I shall use the term religion in these chapters, but I want to make it clear . . . that I understand by religion any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion. [(41), p. 21]

It is with this general connotation that the term God is used in this study, although it is clearly stated later in this chapter that no experimental data became available from the sample as to what per cent of the student population believed in a supernatural God, or otherwise.

The Thurstone-Chave Attitude Scales

The Thurstone-Chave Attitude Scales and the Michigan Sentence Completion Test (M.S.C.T.) were the sources of data on the God-concept provided by the one hundred students in the study. These two instruments were employed to get a more complete sampling of their beliefs and attitudes than either test alone might yield. It was hoped that the projective test would furnish additional evidence, perhaps preconscious or unconscious, which the Thurstone-Chave Scale would fail to tap.

While the two Thurstone Attitude toward God Scales, God as Reality and Influence on Conduct, were used as efficient and comprehensive springboards to the entire study, yet they constitute only a kind of check-list producing a conscious, conventional, limited, and perhaps guarded type of response. It is highly probable that many of the items checked were only in part those with which the students

could fully agree or to which they could subscribe. That is to say, a student may check a certain statement which is available for checking, since it comes the nearest of any he can find which expresses his ideas, attitudes, opinions or convictions.

One somewhat baffling result that any one who has used these scales has discovered is that the subjects mark themselves in agreement with statements that seem contradictory. The scoring takes care of the matter by the use of the median statement checked. But one wonders whether the subject holds contrary opinions unwittingly, or whether he feels one way sometimes and another way at other times.

Then, too, some subjects seem unable to mark the whole statement, seeing it as two separate ones. They could agree with one part, but not with the other, or they fail to see that they should respond to the totality. For example, let us look at Statement No. 9, on the God as Reality Scale, which reads, "I believe in God, but my idea of God is vague." To this statement student No. 70 responded: "I believe in God, but my idea of God is not vague." And in a face-to-face talk with this student, he said, "Do I answer X and deny God?" Student No. 57 offered a criticism against statement No. 10 (God as Reality) which reads, "I guide my conduct by the findings of good and scientific men, but not by the idea of God's will." "One cannot always agree with so general a statement," he commented. To the statement, "Whatever may be the truth about God, I do not let the question prevent me

from having a good time," student No. 57 said: "I do not understand the question; religion is no deterrent from having a good time." Here, a further definition is needed as to what constitutes a "good time." Religion, for some, has interfered with some sorts of good times!

Regardless of defects which some see in the Thurstone Experimental Scales, they possess much merit. Two highly complimentary tributes were received, one from a student who said as she turned in her papers, "I have never had such an assessment before." And one of the teaching assistants in the English Department remarked that such a personality appraisal as this study had provided would be good for every freshman entering this or any other University.

Thurstone and Chave point up the significance of the original study this way:

> The goals of modern education do not simply involve the attainment of certain bodies of knowledge, such as the Bible, creeds and doctrinal statements, history of religions and other records of religious experience, but are more closely related to the actual behavior of persons in society. To measure the amount of knowledge that any pupil may have received is fairly easy . . . . 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 society of which they are members have been developed in individuals and in groups of persons. These attitudes involve tendencies toward the institutions of religion--its symbols, its literature, its expressed doctrines, its concepts, ideals, programs, and other phases of religious living. The attitudes taken by persons indicate the values discovered in their personal and social religious experience. [(96), ix]

Student Attitude toward God

Basically the purposes and objectives of the Pilot Study, reported in the Introduction, were definitely achieved. It removed the doubt in this researcher's mind that such a study might be received with dubious reservations. Even the fear that a group of "modern young people" might feel a study of spiritual values and religion was being foisted or imposed on them, was unjustified by this preview of the field. The general attitude of acceptance rather than of rejection was reflected in the frequencies on six basic statements taken from the Thurstone Studies--statements relating to God as Reality and Influence on Conduct. The tabulated results from both the Pilot Study and the Study Proper are found in Table 9.

An analysis of the entire student sample as to Basic Faiths, Denominations, and/or Religious Group Affiliations, is available by writing the author. It presents total scores on the two Thurstone-Chave Tests by sex within the groups and sub-groups, together with the degree of favorableness or unfavorableness toward God as Reality or toward God Influencing Conduct, and the variation in score range for men and women of the Jewish and Catholic faiths, for the several Protestant denominations, for those who designated themselves as "Other," and for the "Non-affiliated." These raw scores make available to the reader the attitudinal level of any group or sub-group. No hypotheses or predictions were used in the compilation or the presentation of this table.

TABLE 9

GOD CONCEPT SCORES: PILOT STUDY vs. STUDY PROPER

Statement	The Pilot Study on God-Concepts								The Study Proper on God-Concepts							
	Frequencies								Frequencies							
	Number						Per Cent		Number						Per Cent	
	Strgly Agree with	Agree with	Dis-agree with	Un-cer-tain	No An-swer	To-tal	Agree with	Dis-agree with	Strgly Agree with	Agree with	Dis-agree with	Un-cer-tain	No An-swer	To-tal	Agree with	Dis-agree with
God as Reality-Form A (No. 10)																
My faith in God is complete for, "Though He slay me, yet will I trust Him."	0	11	2	0	3	16	68.7	12.5	20	34	31	10	5	100	54	31
(No. 14) I hate the word God and everything associated with it.	0	0	14	0	2	16	0	87.5	1	1	92	2	4	100	2	92
(No. 20) God has no place in my thinking.	0	0	13	0	3	16	0	81.5	2	3	88	2	5	100	5	88
God in Conduct-Form C (No. 1)																
I pattern my life after Jesus Christ and yield my whole life to God.	1	8	5	1	1	16	56.2	31.3	6	16	63	10	5	100	22	63
(No. 5) To me God is the inspiration and support of the best we try to achieve.	11	4	1	0	0	16	93.7	6.2	22	39	28	7	4	100	61	28
(No. 9) I would not hesitate to die rather than deny my faith	2	6	3	3	2	16	50.0	18.7	10	17	47	16	10	100	27	47

Table 10 presents the frequency scores (male and female) of the Thurstone-Chave Studies relating to the God as Reality Scale and the God in Conduct Scale as follows:

TABLE 10

FREQUENCY SCORES OF SAMPLE: GOD AS REALITY AND GOD IN CONDUCT SCORES (by Sex)

Category	God as Reality Scale			God Influencing Conduct		
	Male	Female	Total group	Male	Female	Total group
No. 1--Highly favorable toward God	12	14	26	16	23	39
No. 2--Mildly favorable toward God	21	30	51	12	18	30
No. 3--Neutral, pro-con	2	4	6	5	4	9
No. 4--Mildly unfavorable toward God	4	5	9	6	7	13
No. 5--Strongly unfavorable toward God	5	0	5	5	1	6
X--No answer	2	0	2	2	0	2

Table 11 presents the mean (average) scores of the 99 students, and by sex, of the God as Reality and God in Conduct Scales, with interpretation of score meanings. The God as Reality Scale shows the population within the range of the mildly favorables--"belief in God," but on the Conduct Scale, the males are only "slightly affected by the idea of God, and the females have a "definite recognition of God."

A question of interest and some importance relates to whether or not there will be found to be a significant

TABLE 11

INTERPRETATION OF ATTITUDE TOWARD GOD SCORES: SEX DIFFERENCES

This table is processed and reported in terms of the 11-point Thurstone-Chave median score.

Sex	No.	God as Reality	Mean	Sex	No.	God in Conduct	Mean
Male	46	Belief in God	3.6	Male	46	Slightly affected by idea of God	4.4
Female	53	Belief in God	3.9	Female	53	Definite recognition of God	3.6
Total	99	Belief in God	3.7	Total	99	Slightly affected by idea of God	4.0

Student No. 13, no sex indicated on both God-Concept Tests

difference in performance (beliefs, understandings, attitudes) between the men and women of this sample. Therefore, the following hypothesis is presented for verification:

Hypothesis 1.--There may tend to be a difference in degrees of favorableness or unfavorableness toward God between the men and women in this study, as measured by (1) the God as Reality Scale of Thurstone-Chave, (2) the God in Conduct Scale, and (3) the Michigan Sentence Completion Test, with the prediction that there may not be much difference between the two groups--the women could lean slightly toward the "more religious point of view."

On the God as Reality significant difference test, the males and females do not differ significantly, $p > .40$,

in fact, their similarity of performance and beliefs stand out predominantly. On the God in Conduct scale a significance of $p < .05$ was found to exist between the men and the women in performance. This difference may say something about the "double standard" or more liberal thinking (and permissiveness in society) for men's conduct, and more restrictiveness for women. On this test the women lean a little more toward the religious point of view, scoring 3.5; the men were closer to the zone of neutrality, 4.4, in the matter of God Influencing Conduct.

The Michigan Sentence Completion Test

A second approach (by method) to the students' concepts of God was made by means of the responses of the 88 subjects who completed a sentence (from M.S.C.T.) beginning with the word "God." These sentences were abstracted from the protocols of M.S.C.T., and were assessed on the 5-point Likert Scale by the Seven-person-jury, using the following structure, which will interpret Table 12. (For student responses to the stem "God," see Appendix, Section D.)

From the above assessment, the males had a score of 2.7; the female's score was 2.5, and the total group score was 2.6. By these scores, the group as a whole were in the mildly favorable zone of attitude toward God. The following summary differentiates briefly the three types of tests used to assess the God Concept, and the difference data for male and female on each test.

TABLE 12

THE GOD-CONCEPT: THE MICHIGAN SENTENCE COMPLETION TEST (JURY ASSESSMENT)

Categories	Male	Female	Total
No. 1--Highly positive: which includes such meanings as God as Creator of the world and men, an omnipotent Being, a personal God who may be experienced, and so on--	16	22	38
No. 2--Mildly positive: some one or something mysterious, beneficient, good--	7	17	24
No. 3--Neutral, non-commital, pro-con, etc.--	5	5	10
No. 4--Mildly negative: God might exist for all I know--	6	4	10
No. 5--Highly negative: God is unreal to me; God is too often used for private purposes or hypocrisy; God and my ideas of religion are my own personal business--	3	2	5
No answer	9	3	12
Total	46	53	99*

*One student throughout gave no sex.

Difference Data on the Three God-Concept Tests[1]

1) God a rather highly theoretically structured concept	God as Reality Scale--Thurstone	$p > .40$, not significant

[1]

$$t = \frac{M_x - M_y}{\sqrt{\left(\frac{\Sigma(X - M_x)^2 + \Sigma(Y - M_y)^2}{N_1 + N_2 - 2}\right)\left(\frac{1}{N_1} + \frac{1}{N_2}\right)}}$$

(2) God operating in conduct-behavior, more tangible, more accessible.	God in Conduct Scale--Thurstone	$p < .05$ significant at 5% level
(3) God defined in personal verbalizations--very personal, uninhibited, forthright comment	"God"--a stem from M.S.C.T.	$.20 < p .30$, and not significant
The God in Conduct Scale yielded the only significant difference		$p < .05$

Comparison of God Concept Scores with Jury Ratings

As the various data relative to the God-concept were being processed, the question arose as to what really happens when the same attitude is measured by two or more different instruments, and when it is assessed by two or more different assessors. For example, what degree of agreement can be expected as the God-concept is measured by the Thurstone-Chave Scale, God as Reality, and correlated with the measure of the God-concept found by means of the M.S.C.T., which is a projective instrument, and was assessed by the "Seven-person-jury." Table 13 presents frequencies of both God-concept tests, with correlation between them.

M.S.C.T. Scores (God Concept) Correlated with Thurstone Attitude toward Church Scores

And a further important as well as interesting question was posed as to whether or not there could or might be a considerable difference between the two types of concepts measured such as God (Table 13), and belief in the Church (Table 14). The former concept deals more particulary with

TABLE 13

COMPARISON: GOD CONCEPT SCORES (GOD AS REALITY) vs. M.S.C.T. SCORES (JURY ASSESSMENT)

Thurstone-Chave Statistical Scores			The M.S.C.T. Scores		
No.	Category	Frequency	No.	Category	Frequency
1	Highly favorable	26	1	Highly favorable	39
2	Mildly favorable	52	2	Mildly favorable	24
3	Neutral	6	3	Neutral	10
4	Mildly negative	9	4	Mildly negative	10
5	Strongly negative	4	5	Strongly negative	5
X	No report	3	X	No report	12

The correlation of the two sets on the God Concept is .426.*

*Correlation.--The formula used for determining the degree of correlation between two variables was the usual product moment correlation as follows:

$$r_{XY} = \frac{N \cdot \Sigma XY - (\Sigma X)(\Sigma Y)}{\sqrt{[N \cdot \Sigma X^2 - (\Sigma X)^2][N \cdot \Sigma Y^2 - (\Sigma Y)^2]}}$$

Of the process of correlation, E. L. Lindquist in his First Course in Statistics says:

> Our problem, then, given two sets of related measures for a given group of individuals, is to derive from these a single number or index which is proportional to the degree of relationship, and which is comparable to other measures similarly obtained. [(75), p. 167]

TABLE 14

COMPARISON: THURSTONE CHURCH SCORES vs. JURY SCORES ON CHURCH

Category	Thurstone Church Stat. Scores Frequencies	Church Scores: Jury Assessment Frequencies
1--Highly favorable to Church	39	31
2--Mildly favorable to Church	30	36
3--Neutral, non-commital, pro-con, etc.	17	12
4--Mildly negative toward Church	9	12
5--Strongly negative toward Church	4	5
X--No response	1	4

The correlation between these two sets of scores relating to the Church is .752.

inner belief or disbelief that has to do with an intangible being called God, the other with the tangible institution called the church--buildings, offices, preachers, and preachments--and only symbolically dealing with those things pertaining to God.

As a basis for comparative findings, the two sets of scores relating to the God Concept (presented in Table 13, God as Reality, and M.S.C.T.) were compared with those same relational data for the church (Table 14). These latter data were borrowed from Chapter VIII, The Church, with the results

found in Table 15.

TABLE 15

THE GOD CONCEPT: COMPARISON OF GOD CONCEPT SCORES *vs.* CHURCH SCORES BY JURY

	Attitude toward God		Attitude toward the Church	
	Thurstone Chave	M.S.C.T.	Thurstone Chave	Jury Rating
Area 1--Strongly favorable	26	39	39	31
Area 2--Mildly favorable	52	24	30	36
Area 3--Neutral	6	10	17	12
Area 4--Mildly negative	9	10	9	12
Area 5--Strongly negative	4	5	4	5
Area X--No answer	3	12	1	4
	Correlation of two sets of scores is .426		Correlation of two sets of scores is .752	

It would seem from these two sets of data, (1) the correlation of the Thurstone-Chave Scores *vs.* the Jury Assessment Scores on the God-concept (.426), and (2) the correlation of the Thurstone-Chave Scores *vs.* the Jury Scores on the "Church" (.752), that there tends to be a greater disparity of discernment of judgment in the rating process when the subject matter relates to the more abstract (the intangible, the unseen, the spiritual--such as God), than when the matter for assessment relates to the more concrete concept of the Church with its physical setting and social structure.

Changes in Position of God Concept Ratings

A further examination of these data (Jury Assessments) was made to ascertain how many of the students who were allocated to a particular area (or zone) on the Thurstone-Chave Scale (God as Reality), were placed in the same area on the M.S.C.T. rating. Table 16 contains the results, which are interpreted this way: For example, 17 of the students who were in Area I on the Thurstone-Chave Scale remained in Area I on the M.S.C.T. rating; five of those who were in Area I on Thurstone-Chave Scale were placed in Area II on M.S.C.T.; three students of those in Area I on Thurstone-Chave Scale were placed in Areas III, IV, and V respectively, one to each area.

TABLE 16

TABULATION OF CHANGES FROM CHECK-LIST ASSESSMENT TO THOSE BY JURY RATINGS OF THE GOD CONCEPT

	Remained in Area	Changed to Areas I	II	III	IV	V	No Response	Total
Area I--Strongly favorable to God	17		5	1	1	1	1	26
Area II--Mildly favorable to God	15	19		4	4	3	7	52
Area III--Neutral toward God	3	2	1		0	0	0	6
Area IV--Mildly negative toward God	3	2	1	1		1	1	9
Area V--Strongly negative toward God	0	0	0	1	1		2	4
No response on check list								3
Totals	38	23	7	7	6	5	11	100

Table 17 presents a summary of the positional shifts of those who remained in the same position on the Jury assessment as they occupied when first assessed on the Thurstone-Chave Statistical Scale, i.e., how many shifted from the area secured by means of the Thurstone-Chave Scale to other areas when the Jury categorized the responses of the M.S.C.T. The table follows:

TABLE 17

SUMMARY OF POSITIONAL DIFFERENCES IN ATTITUDE TOWARD GOD ON THE THURSTONE AND M.S.C.T. SCALES

Number		Per Cent of total group
38	remained in the same area on both the Thurstone and the M.S.C.T.	39.2
20	shifted in less favorable direction, i.e., from a highly favorable position toward God to a mildly positive, neutral, mildly or strongly negative attitude toward God	20.6
28	shifted from a negative position to a more positive attitude toward God	28.9
11	gave no response on M.S.C.T.	11.3

Disagreement between the ratings on various instruments may be due to one or more of the following causes: (1) Check-list responses could be more casually responded to than verbal statements, therefore less reliable; (2) Check-list statements could have been ambiguous or ambivalent, having only portions with which the subject could agree, no

provision being made for indicating a partial agreement; (3) The jurors might not have been competent judges of the projective statements; (4) The students could have masked their real inner attitudes; (5) Language structures were inadequate for total understanding between student and examiner; and, perhaps, (6) Disagreement might be due to variability of attitude from one time to another, due to physical fatigue, emotional conflict, disappointments or frustrations.

Relevant Attitudes--Immortality Concept

The following categories in Table 18 cover the range of responses of the stem "Death" as responded to on the M.S.C.T. by the one hundred University of Michigan freshmen who were subjects in the study. The injection of the Immortality theme in the God Concept chapter seems the most logical place for recording any relevant data regarding it, since it has been one of the most distinguishing and unique concepts of both the Hebraic and Christian beliefs. Job enunciated this inner, dynamic concept when he said:

> For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;
> And though after my skin worms destroy this body, yet in my flesh shall I see God:
> Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.
>
> Job 19: 25-28.

And in the closing years of the ancient period of history and the opening of the medieval period, secular history records the errand of Polemius of York to do missionary work in the Sixth Century--to spread religion--

among the members of a pagan tribe. Going to the chief and the nobles, as he must, for permission, they replied:

> A sparrow comes in out of the night to warm himself; he remains a while, then he goes out into the darkness. Our gods have not been helpful, and if this man can tell us anything about things to come, we are willing to give him a chance. [(60), pp. 52,53]

Nine students responded to the stem "Death" with references to the Concept of Immortality--eight affirmed immortality from the supernaturalistic frame of reference, and one from the humanistic. These nine statements follow:

> Student No. 10 responded by saying that "Death is the inevitable end of life for which everyone must spend their lives on earth making preparations to meet." (exact quote). No. 11 asserts, "Death is just the beginning of something new," and No. 27 said, "Death is not the end, but only the beginning of immortality." Number 30, "Death is rebirth," and No. 53 said, "Death is not something to be feared. It is just the beginning of a new experience;" No. 64 reported, "Death is eternal life;" No. 65's completion was, "Death is something which seems so final but which isn't for the spirit lives on in the memories of those who know the person;" and Nos. 71 and 72 said respectively, "Death is not the end, but the beginning of life," and "Death is the fulfillment of life."

There were five distinct statements negating (or perhaps rejecting) the Concept of Immortality as follows:

> Student No. 3 stated that, "Death is sleep;" and No. 14 said, "Death is the end;" No. 15 said, "Death is comprehensible to me in its finality;" No. 19, "Death is so final;" and No. 99 stated that, "Death is the end to the activity of one's body and soul for one is always rewarded for good while on earth." (Not too sure of this young man's total meaning here, but it seems to be a negation of a future life.

The nine who affirmed a belief in immortality represent two different faiths (the Catholic and Protestant) and several denominations, namely, Evangelical United Brethren, Methodist, Catholic, Episcopal, Congregational, and Unitarian.

TABLE 18

THE IMMORTALITY CONCEPT

No.	Category (Responses to stem "Death")	Total Scores
1	Immortality--Supernaturalistic view--8 Humanistic view---------1	9
2	Negating Immortality	5
3	Death is the end of life (no proof of acceptance or rejection)	2
4	Death is inevitable	16
5	Death comes to all	11
6	Death is to be feared	10
7	Death is not to be feared	16
8	Death is cruel	2
9	Death is puzzling	3
10	Death is far away	3
11	Death is close to all	4
12	Death responded to flippantly, carelessly, indifferently	3
13	Death--the only certain thing in the world	1
14	Death--something I have thought about often	1
15	Death--something I have never thought about	1
X	Death--no response	15
	Total	100

Two basic faiths (Protestant and Jewish) are represented among those who negated a belief in this concept, namely, Congregational, Episcopal, Jewish, Methodist, and Presbyterian groups. The nine affirming the concept were composed of seven males and two females; those negating were two males and three

females. The humanist among the nine affirming immortality was a female--student No. 65.

It was expected that more of the sentence completions of the M.S.C.T. would center round, or in some way reflect the Immortality theme. The inquiry might have been more fruitful if the words immortality or eternal life had been inserted in the sentence test. (These two words, however, have been placed in the retest after four years, referred to in Chapter II--Design.) It is interesting that 16 of the one hundred subjects referred to immortality in completing the stem "Death," and it may have been definitely in the thinking of others. But still, 84 made no reference to it. Acceptances and rejections of immortality were recorded and tabulated according to basic faiths and denominations, but the numbers were so small in each group as to be without particular significance. Further references will be made to the immortality theme in the Conversion Chapter.

The numerical score of 14 on immortality represents the number of those in Chapter IX who (on the M.S.C.T.) designated a need for prayer--14 of 97 responding to a need for prayer. And 14 of the 85 who responded to the stem "Death" made articulate their idea of immortality, by affirmation or negation--nine and five respectively. If we were to use the number nine who affirmed immortality, there is a much closer numerical resemblance to the eight who expressed a felt need to live in the Will of God (variable 7 of the Deep Religious Composite, Chapter IX). In fact, it is the same number as

affirmed a supernaturalistic position on immortality. And to this "low frequency response" group we may add the "seven" who defined sin as the "violation of the immutable law of God," in Chapter IV on Sin. It may be apropos to cite here Werner Bohnstadt's unique statement, "Very few people have the temerity to say they still really believe in God." (2) These data seem to say something like this to us!

The structural differential used for categorizing the responses of the M.S.C.T. did not differentiate another important dimension of the God concept--its functional or operational meaning. This particular meaning is clearly found in the responses of 43 of the students on the M.S.C.T., and of the 88 who responded to the "God" stem. Such statements as, "God is someone who listens to problems," and "It is He to whom I turn in time of need," or "God hears everyone's prayers," or "God has helped me in time of sorrow." The last two statements are more global in outlook--"God is the only one who can give us security from the world," and "God is the only hope for the world," and add still another vein of meaning relating to the functionality of God in His design for a world of men. This operational or functional dimension of the God Concept more nearly approximates an approach to the whole personality than the other five categories shown in Table 12. In the above verbalisms and others, there seems to be a gleaning of hidden or obscured meanings, perhaps of intentional, yearningful meanings, which seemed to represent to the examiner a reserve, a potential, a

projected need-response, and which seemed to emerge more specifically from the subconscious. These implicit, implied or "eingefühlt" meanings have made a splendid contribution to those attitudes and beliefs which go to make up, what for convenience here, may be called a "God-theory sampling" among one-hundred students of this University. It is deeply regretted that this latter dimension--this operational, functional dimension--was not made available in the exploratory procedures. This particular assessment of what "God is and how He operates," illustrates very clearly a comment of Walter B. Pillsbury made in a Psychology Colloquium (14), "if one wished to define the term God operationally, he should go and find some one who believes in God, and who gets comfort from that notion, and ask him how God operates."

Summary

By means of the two Thurstone-Chave Scales and the Michigan Sentence Completion Test, insights have been obtained and interpretative equivalents superimposed on the findings, which tend to make clear something of the attitudes, ideas and general thinking of the one-hundred college students relative to the concept of God as Reality (is there really a God), and of God in Conduct (does He or does He not influence or direct conduct), and of God's functional or operational place in human life. The data of this chapter tell us something about the influence of various techniques of measurement, and of the different assessors using these various instruments. Some index of student thinking relative to the

concept of immortality--both those who affirm and those who deny its validity--has been contributed, a major concept of Jewish, Catholic and Protestant faiths. And to a greater or less degree, the data--basic scores, divisions and subdivisions of orientation toward God devised in this chapter--will substantially assist in assessing the students' religious and spiritual needs as the variables of the IXth chapter come into clearer view, a need for religious faith and religious practice, need for the graces of the spirit, a need for prayer, for dedication and a motivation to live in the will of God.

Sin is not a monster to be mused on,

but an impotence to be got rid of.

Matthew Arnold

CHAPTER IV

THE CONCEPT OF SIN

This chapter deals with the findings concerning the concept of sin and their implications for human personality. The involvements in this area are perhaps even more highly controversial than the other concepts in the study. The term "sin" was included because of the important place it holds in Christian doctrine, and because the term sin appeared in the M.S.C.T., together with such stems as God, I am afraid, I hope, death, my home, and others. The students made few overt objections. One student wrote, "I am sorry but I feel my privacy has been invaded and I do not care to answer the rest of the questions." This student had cooperated fully on all three of the Thurstone Instruments.

With deference, however, to those who made objections to parts of this total inquiry, 87 of the one hundred students were willing--some seemed eager--"to drag out their ideational skeletons," as one put it, which may have been lurking in their subconscious thinking relative to the concept of sin.

Before reporting the quantitative results, it may be of interest to note some of the directions taken by the respondents in their thinking. Very directly and very personally, as was the case with the God concept, a relationship was established by the student responses between the area of spiritual values and the concept of sin. For example, student No. 47 gave as his definition of spiritual values the following:

"Spiritual values are anything connected with good in its struggle against sin."

A second theory or conception of sin was injected into the study--quite in opposition to the first--by student No. 56, who said: "Sin does not exist except as society dictates it," suggesting the interpretation that sin is relative.

If there is a lack of understanding in the minds of young people as to just what the nature and the consequences of sin are, could not the church, the home, the school do much to help them cope with the super-ego strivings, to clarify meanings, build strong convictions, and perhaps offer them a religious faith as an aid to their moral and spiritual stability? Judging, however, from the frankness and "to the point" responses, it is believed that most of them were aware of what sin meant to them. Some have found out what Dr. Ernest Jones expressed in psychoanalytical terms, "The super-ego is the unconscious conscience that crosses the id impulses and gives pain to the ego whenever the latter wishes to accept dystonic id impulses." Student No. 19 said: "Sin brings on the horrible emotion--guilt." And student No. 63 said: "Sin plays very heavily on your conscience."[1]

The societal aspects of the concept were injected into the data by such statements as these: "Sin is following the crowd," made by student No. 92; "Spiritual values are something deeper than society ethics preaches" (Student No. 24);

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[1]Read Bishop Burton J. Vincent's sermon, Sin under Four Figures--Text: Proverbs 5: 22,23. (134) An abstract of this sermon may be had by writing the author.

and, "Spiritual values are personal values ascribed to words, thoughts, acts, which values are not necessarily those of the opinions of society" (student No. 70).

More conventional areas were also mentioned including the youthful period of "wild-oats sowing" (so-called), drink in the home, unfaithfulness of father or mother, or of the young wife's infidelity while the husband was at war, to say nothing of the minor confessions to small stealings, lying, cheating, disrespect to parents and so on.

The purpose of including the sin concept in this inquiry may be broken down into three parts:

1. It was hoped through the completed sentences that some rather clear-cut idea might be secured as to the thinking of these young people about "sin."
2. It was further hoped that responses to the stem "sin" might throw some light on the problems, conflicts, incongruities, and frustrations of this sample in the area of ethical, religious and moral conduct.
3. It was hoped that this concept might elicit responses indicative of the presence or absence of a belief in the value and power of a religious faith.

In very large measure this goal was realized, and much light was shed on individual conceptions of God, spiritual values, and the theologically involved conceptions of sin, depravity, etc.

Michigan Sentence Completion Test Results

The word "Sin" appeared as one of the stems of the M.S.C.T. which the subjects used as a cue to their responses. The 87 responses or verbal statements were submitted to the seven-person-jury for appraisal. (The report of student responses to the stem Sin appears in Section E of the Appendix.)

Hypothesis 2 presents the first testing of the Sin Concept as follows:

Hypothesis 2.--There is very little difference in the thinking and behavior habits between men and women with reference to the concept of sin. The prediction follows that there will tend to be little difference between the men and women in a college population in their thinking and understanding of the concept of sin. The statements made by the students following the stem word Sin . . . in the M.S.C.T. were placed by the jury in the five categories of Table 19, which differentiates the frequencies according to sex.

By the Chi^2 Test,[1] at no place did the performance

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[1] Contingency Tables--The Chi (X^2) Square Distribution.--Contingency tables have been used rather frequently in this study, especially in Chapters VII and VIII, The Home and The Church, and in Chapter IX, Deep Religious Need, where relationships were predicted to exist between those students oriented positively on the three Thurstone-Chave Scales--toward God as Reality, toward God Influencing Conduct, and toward the Church--as compared with the performance of those students in the same study who were oriented in the neutral or negative zones, and measured on the same instruments. Rather generally, in the three above-mentioned chapters, the element of felt-religious need is the factor being measured and compared between the students highly oriented toward God (both as reality and influencing conduct), and those negatively oriented in the same areas.

The formula used in the sections mentioned of the dissertation was as follows:

TABLE 19

THE CATEGORIES OF THE SIN CONCEPT

Category	Males	Females	Total	Per Cent Total Group	Per Cent Responses
2--Trite; casual	18	20	38	38	43.7
3--Immutable Law of God	2	4	(6 + 1)* 7	7	8.2
4--Emotional feelings; guilt	5	7	12	12	13.8
5--Rational definition	16	14	30	30	34.5
X--No response	5	8	13	13	
Total	46	53	100		

$X^2 = 1.44$
df = 4
$p > .50$, and is not significant at 5% level.

*1--Nondescript (sex); 87--respondents.

$$X^2 = \sum \frac{(O - E)^2}{E}$$

O = observed frequencies
E = expected frequencies

The one exception to the use of this formula in Chapter IX is the use of the "F" Test for Variance in Super-ego Functionings.

References: Moroney, M. J., Facts about Figures, p. 250 (72).
McNemar, Quinn, Psychological Statistics, p. 186 (70).
Festinger, Leon, and Katz, Daniel, Research Methods in the Behavioral Sciences, Chapter IX, Observation of Group Behavior, by Roger Heyns and Alvin Zander (36).

of the men vary significantly from the performance of the women. The differences were generally small and could be pure chance. The amount of comparative data is very meager also, and another one hundred subjects examined might help to confirm or reject any seeming direction or trend deduced from these data in Table 19. Perhaps a fairer observation is to call attention to the similarity or almost balanced performance on all five categories, i.e., balanced as to proportions of the men and women in each category--18 men and 20 women in Category 2, 5 males and 7 females are in Category 4, and 16 and 14, male and female respectively, are in Category 5. Category 3 shows two males and four females, but it is to be remembered that one more student is allocated to Category 3, and the sex of this one student is not known throughout the study. The score might be three males and four females; or it could be only two men and five women. This may all be a commentary on the homogeneity of student thinking--of men and women--in this area of behavior, or in this area of the sin concept, derived as it is from social customs, their religious instruction (from the home, the church, the school, and elsewhere), and very particularly from their traditional theology.

In exploring the ramifications of the sin-concept three basic relationships were dealt with: (1) to the "God Concept," (2) to the Church, and (3) to the Conversion Experience. These data follow.

The Sin Concept in Relation to the God Concept (Area I)

Hypothesis 3.--Those individuals most conscious of God's presence (Area 1 on the Thurstone Scale), who feel a need for His help, His guidance and support, will tend to be more sensitive to sin and evil, thus more eager to avoid sin. From this hypothesis, we have the following.

Prediction 1.--Those who are in the highest area of favorableness toward God (as measured on the Thurstone-Chave God as Reality Scale) would tend to locate their definition of sin outside Category 2 of the Sin-concept--the trite, the flippant, the casual or hard-to-grasp.

The Chi Square Test was used to test this prediction. There were 25 students in Area 1 of the God as Reality Scale. Eight students of the 25 had their definition of "sin" located "Inside Category 2," 17 of the 25 had their definitions located "Outside Category 2." Of the 87 who responded to the sin-concept, 62 had their definitions in other areas of attitude toward God than Area 1. Contingency Table 20 submits the following test of proportions with an index of significance.

TABLE 20

GOD AS REALITY SCALE, AREA I AND THE OTHER AREAS, vs. CATEGORY 2 OF THE SIN CONCEPT

God as Reality Scale	Sin--Category 2	Others	Total
Area I	8	17	25
Others	30	32	62
Total	38	49	87

(17/25 vs. 32/62) $t = 1.40$ $.10 < p < .20$, and is therefore not statistically significant at the .05% level.

Or, interpreted in percentages, 68 per cent of the students of this sample who were in Area I (highly oriented toward God) had their definition of the sin-concept "Outside Category 2" the trite, the flippant area, and 52 per cent of the other 62 students located their definition of sin "Outside Category 2." By this test there is no proof furnished that there is a significant difference between those in Area I, and those in other areas, so far as defining the concept of sin is concerned. There are 10 to 20 chances out of the one hundred that the difference in any other test could be as large as we have found it to be on this test.

Hypothesis 4.--Those individuals who believe most deeply in the functionality of a belief in God, to the point that they believe God really influences and directs conduct, will tend to reflect that attitude in their definition of the sin concept, i.e., they will tend to define sin in some other form than in the category of the trite, flippant, hard-to-grasp, or the "so-what" classification. This hypothesis found its basis for comparisons in Chapters III and IV, and is reported here. Prediction 1 follows that those who believe most thoroughly that faith in God tends toward more consistent patterns of conduct and behavior (the Thurstone-Chave God in Conduct Scale) will most often find their definition of sin "Outside Category 2."

The Chi Square Test was used to test this prediction also. There were 38 students in Area I (strongly favorable) on the God in Conduct Scale. Ten of the 38 students had

their definition of the sin-concept "Inside Category 2" (the trite category). Twenty-eight of the 38 were "Outside Category 2." Of the 87 who responded to the sin-concept, 21 had their definition of sin in "Other Areas" than Area I of the God in Conduct Scale. Contingency Table 21 submits the following test of proportions and index of significance. (Raw proportion scores used were 28/38 versus 21/49). Contingency Table 22 presents a percentile summary of those "Outside Category 2," in Area I of both the God as Reality and the God in Conduct Scales, as compared with the scores in "Other Areas" (categories 3, 4, and 5), of the same two scales.

TABLE 21

GOD IN CONDUCT vs. CATEGORY 2 OF THE SIN CONCEPT

God in Conduct	Sin--Category 2	Others	Total
Area I	10	28	38
Others	28	21	49
Total	38	49	87

$t = 2.88$

$p < .01$, and therefore is statistically significant at the 1% level.

That there is a difference in performance between those who are highly oriented toward God and those of the other areas of the Thurstone-Chave Scales is clearly seen, first in the Chi Square Distribution Test which gives a statistical significant difference at the .01 level. And in

TABLE 22

COMPARISON OF AREA I vs. OTHER AREAS, OF GOD AS REALITY AND GOD IN CONDUCT SCALES (PERCENTAGE-WISE)

	God as Reality	God in Conduct	
Area I	68%	73.6%	"Outside Category 2"
Other Areas	52%	42.8%	"Outside Category 2"

the percentiles, on both the Thurstone God Concept Scales, and in an assessment percentagewise, the percentage of students "Outside Category 2" of the Sin-concept in Area I is greater by 16% and 30.8% respectively than in the "Other Areas" (Area III, IV, and V).

The Concept of Sin and the Church (Area II)

The following hypothesis deals with the relationship between the sin-concept and Attitude toward the Church, as measured by the Thurstone-Thorstone Church Attitude Scale.

Hypothesis 5.--Those, who on the Thurstone-Thurstone Scale of Attitude toward the Church were placed (or assessed) in Area I--the highly favorables toward the Church, even perhaps indicating degrees of real identification with the Church as symbolic of religion and faith in God--would tend to reflect this identification in their definition of the sin concept. (The stem "sin" came from the M.S.C.T.; data derived from Chapter VIII, the Church and is reported herein.)

Prediction 1.--Those most highly identified with the Church, will tend to locate their definition of the sin-concept "Outside the area of Category 2," the trite, the casual, the flippant category of sin.

This prediction was tested by (a) the Thurstone-Thurstone Scale of Attitude toward the Church on the 39 students in Area I, versus the 48 students in Areas III, IV, and V, and by (b) the Self-rating Scale of Attitude toward the Church.

These two scales differ experimentally in that (a) is a check-list, assessed on a statistical scale, whereas (b) is an 11-point continuum scale, on which the student attempts to evaluate his own attitude toward the church by placing an X at the place on the scale which to him most nearly represents his feelings of positivity, neutrality, or negativity toward the Church. (See diagrammatic scheme of this Self-rating scale, both in the Thurstone-Thurstone Schedule on the Church, and in Chapter VIII, The Church.) These data follow in Tables 23a and 23b.

According to the findings for Figures a and b, there is no significant difference between those students who identified themselves as highly favorable to the Church on the Self-rating Scale, i.e., those who placed themselves in Area I (positive toward the Church) and the remainder of the sample--those in Areas III, IV, and V.

TABLE 23

PROPORTIONAL DIFFERENCES BETWEEN AREA I (THE CHURCH) AND DEFINITIONS OF THE SIN CONCEPT OF THE THREE AREAS "OUTSIDE CATEGORY 2"

Figure a: Using the Thurstone-Thurstone Attitude toward Church Scale (Thurstone Statistical Scale)

Church	Sin--Category 2	Outside	Total
Area I	14	25	39
Others	24	24	48
Total	38	49	87

(25 of the 39 were "Outside Category 2" of the Sin Concept, and 24 of 48 (of the other three areas) were "Outside Category 2" of the Sin Concept.)

$t = 1.32$

$.10 < p < .20$, and is not significant at 5% level.

Figure b: Using the Thurstone Self-rating Scale of Church Attitudes

Church	Sin--Category 2	Outside	Total
Area I	8	18	26
Others	30	31	61
Total	38	49	87

(Raw score proportions used were: 18/26 versus 31/61)

$t = 1.58$

$.10 < p < .20$, and is not significant at 5% level.

Prediction 2.--The Church, which in our society is, was, or purports to be, an institution symbolic of religious faith and righteousness, should be to a greater or lesser degree, an index of opinion and conviction in matters of right and wrong, personal and social religious standards. It is, therefore, predicted here that, "A positive attitude toward the church alone will not guarantee that the proportion of those who hold this view and who place sin in Category 3 of the sin categorical structure (violation of the Immutable Law of God as a theological formulation) will be significantly different from the proportion of those who are neutral or negative toward the church."

The numerical breakdown of Category 3 is as follows: Of the 58 positives (omitting X's) toward the Church, there were 7 in Category 3; none of the 17 neutrals were in Category 3; and only 1 of the 12 negatives was in Category 3.

TABLE 24

ATTITUDE TOWARD CHURCH vs. CATEGORY 3 OF SIN CONCEPT--IMMUTABLE LAW OF GOD (STATISTICAL FINDINGS VIA CHI SQUARE TEST)

Church/Concept of Sin	Frequencies [Attitude toward Church (Omitting X's)] Positives	Neutrals and Negatives	Total
Category 3	7	1	8
Not Category 3	51	28	79
Total	58	29	87

By exact test, p = .3640, and is not significant at the 5% level.

Interpretation.--According to our findings, the proportion of those who define Sin as a violation of "The Immutable Law of God," Category 3 of the Sin-concept, as tested by the Thurstone-Thurstone Scale of Attitude toward the Church is not significantly different for those who are identified as Positive toward the Church, and those who are neutral or negative toward it. Implicit in the above table is the fact that few, if any, neutrals or negatives will be found in Category 3 of definitions of sin. However, it is not proven or disproven that those highly identified with the Church "tend to reflect that identification" by keeping their definition of sin "Outside the Area of the trite, the casual," or whether they would more often have it within Category 3, The Law of God. The prediction, therefore, is supported that church-membership alone does not guarantee that sin will be defined as a violation of the Law of God.

Prediction No. 3.--On the basis of Church-membership alone, there is no assurance that students who are church members (active or non-active) will adhere to the orthodox definition of sin, namely, that "sin is a violation of the Immutable Law of God, as contained in Category 3 of the structural differential of the Sin Concept. (Stem taken from M.S.C.T.; see Tables 25 and 26.)

TABLE 25

CONTINGENCY TABLE OF CATEGORIZED RESPONSES TO THE STEM "SIN" ANALYZED AS TO CHURCH RELATIONSHIPS

Church Members/Sin	Category 3	Not Category 3	Total
Active (1)	3	32	35
Non-active (2)	4	28	32
Non-members (3)	1	18	19
Total	8	78	86

(This uncollapsed contingency table is left in text for easy reference.)

TABLE 26

ACTIVE CHURCH-MEMBERSHIP vs. CATEGORY 3--
THE IMMUTABLE LAW OF GOD

Church Members	Category 3	Not Category 3	Total
Active and Non-active (1) and (2)	7	60	67
Non-members (3)	1	18	19
Total	8	78	86
(By exact test)	p = .43*		

*This result of .43 indicates that there is a little less than 43 chances in 100 that this same result will happen in another similar sample (by chance), as to whether or not church-members or non-church-members regard sin as a violation of God's law. So far as an assessment on the basis of church or non-church-membership, the concept of sin seems to be in about the same proportions in both groups. And again here, the prediction is supported.

Prediction 4.--Active church-membership (non-active) will not guarantee the orthodox definition of sin, a violation of the Law of God (Category 3). That is to say, there may be considerable non-uniformity among church-members on the question of "sin."

Verification.--Here on Prediction 4, our results do not even give a 50/50 chance of being able to judge, predict, or assess church-members (active or non-active) as being different in their opinions or convictions as to what sin is.

TABLE 27

UNIFORMITY vs. NON-UNIFORMITY AMONG CHURCH-MEMBERS AS TO "WHAT SIN IS"

Church-members	Category 3	Not Category 3	Total
Active Church-members	3	32	35
Non-Church-members	1	18	19
Total	4	50	54

(By exact test)

p = .5588 or .56

Prediction 5.--Non-active church-members and non-church-members do not differ with regard to Category 3--"Sin" being a violation of the Immutable Law of God. (See Table 28; cf. Table 26.)

TABLE 28

CHURCH MEMBERS, NON-CHURCH MEMBERS vs. "LAW OF GOD"

Church Members	Category 3	Not Category 3	Total
Non-active members (2)	4	28	32
Non-church members (3)	1	18	19
Total	5	46	51

By exact test of probability,

p = .38, and there is not a significant difference between Non-active church members and Non-church members, so far as their definitions of Sin being a violation of the "Law of God" is concerned.

It may be said, however, that the index of probability on prediction 4, which was .56, is less indicative of a relationship, a direction (indicating no trend), than the index derived from the exact test on prediction 5 of .38, (comparing church members with non-church members as to their definition of "What sin is--as the Immutable Law of God." Perhaps it is better said this way: Comparing non-active church members vs. non-church members (Table 28 with an index of .3866) comes closer to showing a relationship--showing a difference between the two groups--than the comparison of active-church members with non-active members, which had a probability index of .56 in Table 27.

The varied findings in this particular section which have tested church membership--active, non-active, or non-members--

with definitions or attitudes toward sin, indicate that the Second Pilot Study gave a rather good index of opinion as to why people go to church. There are many in the churches who are not necessarily deeply religious; they seem not to be among the group labeled as "other worldly," but are very much like those who in no way are identified with the church.

Further Evaluations

Other relationships of the sin concept were brought out in the students' replies, among them the following: (1) Sin and the mechanism of conformity; (2) Sin and the value theory; (3) Sin versus faith and works; (4) Biblically-based (orthodox) concept of sin; and (5) Sin and the concept of striving--"Verstehende Psychologie." These will be discussed briefly.

1. Sin and Conformity in religion and in society were clearly ennunciated by student No. 92 on the M.S.C. Test when he said, "Sin is following the crowd." Regardless of whether or not the crowd was right or wrong, in the judgment of this one student, the crowd had not been good for him.

   Two recent doctoral dissertations, one by Martin L. Hoffman (104) and the other by Irving L. Sarnoff (106) have contributed to the conceptual understanding of the psychodynamics of 'conformity'. Both conclude that conformity is required from within to preserve the equanimity or balance of the personality, to avert penalties highly unpleasant, unacceptable or unbearable to the ego. In

other words, conformity is the only means by which the wholeness of the self or the ego may be preserved.

One further citation: Student No. 24 said, "Spiritual values are something deeper than society ethics preaches. This freshman, at the cost of being designated different, chose to express disagreement (non-conformity) with social ethics, and accepted the privilege of self-expression, even at the cost of being identified as different--different in the area where there is a disparity of hierarchical values; but not just to be different. or just to be known as an odd or ego-centric person. Thirty-four of the subjects, judging from the projective statements of the M.S.C.T. on sin had learned its relation to social values and convictions, that it is not always made up of negatives, but often of positives, for non-conformity often means "you will not follow the crowd, but you will walk alone." [(101), pp. 60-69], and (3).

2. Sin and its relation to Value Theory [(174), p. 169] are touched upon in this study as illustrated by the statement of student No. 97 who said, "Sin is not worth the price you pay for it later," introducing the old hedonistic philosophy--the pleasure (now) and the pain (later on) theory; or in scriptural language, "Let us eat and drink; for tomorrow we die." I Cor. 15: 32.[1]

3. "Sin" versus "faith and works," a third involvement that is both theoretical and theological, is found in the

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[1]Isaiah 22: 13 reads: "Let us eat and drink; for tomorrow we shall die."

words of student No. 17 who said, "Sin is something that any one can avoid with self-determination," expressive of the point of view that man can refrain by his own volition alone, or by his sheer will-power. The vital element of the individual choice is prepotent in this statement, and it gives "set and directive power or potential" to the will. However, the over-all theoretical implication presents the doctrine of faith versus works as it may relate to the soul's salvation; or, as in this case, to sheer determination which enables one not to commit sin.

4. The orthodox Biblically-based concept of sin is represented only by student No. 78, who put into actual words a statement, which when evaluated amounted to saying, "do away with the law of sin, and then what we do will be all right!" His written statement was, "Sin is a weapon created to exert control over the masses," which makes it seem he would eliminate any law regarding or against sin, a theological and scriptural implication found in Romans 5: 13--"For until the law, sin was in the world; but sin is not imputed when there is no law."

5. Sin and the concept of striving are linked together by student No. 17 who to the stem sin added, "Sin is needed to have something to work against--to have a goal." And student No. 5 said, "Sin is something that every one should strive to get rid of."[1] The struggle against the

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[1]Cf. Matthew Arnold's definition of sin, couplet on the first page of this chapter.

evil that one sees in himself has had ample Biblical treatment. Of interest is the view of the Neo-Freudian, Erich Fromm:

> The reaction to the awareness of guilt is not self-hate but an active stimulation to do better. Some Christian and Jewish mystics have even considered sin a prerequisite for the achievement of virtue. They teach that only if we sin and react to the sin not in fear but with concern for our salvation can we become fully human. In their thinking, which is centered around an affirmation of man's strength, of his likeness to God, of the experience of joy rather than that of sadness, the awareness of sin means to recognize the totality of one's powers and is not an experience of powerlessness. [(41), p. 89]

The existence of sin for "striving" and the conviction of sin are different. The latter's relation to anxiety and guilt feelings is too complicated to do more than suggest here. Thus the problem of sin and guilt becomes highly involved, not only theoretically but theologically. Men and women are overcome by

> . . . psychogenetic symptoms, depressed moods, inability to work or lack of happiness in their married life. But here too the analytic process uncovers a hidden sense of guilt. The patient learns to understand that neurotic symptoms are not isolated phenomena which can be dealt with independently from moral problems. He will become aware of his own conscience and begin to listen to its voice.
>
> The function of the analyst is to help him in this awareness, but not as an authority, a judge who has the right to summon the patient to account . . . with only the authority which his concern with the patient and with his conscience gives. [Ibid., pp. 91, 92][1]

Are cultural enrichments alone the personal and social remedy for the ills of the world? No more loaded question could be posed! The situation is equitably evaluated

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[1] Quoted from Isaac Meir of Germany, in Time and Eternity, with Nahum Glatzer, Ed., Stockholm Books, 1946, p. 111.

in a recently published editorial which reads:

> We stand at the place in American history when many substitutes for the spiritual revival have been tried and have proven inadequate. Many of these substitutes, in their cultural aspects, have been good, but they have not gone far enough. They have dealt with the symptoms rather than with the root disease of humanity, which is sin. The substitutes for a spiritual awakening . . . [taken alone] have been weighed in the balances and found wanting in their impotency to deal with the fundamental malady of mankind, which is sin. (123)

And turning to comparative literature, the above editorial echoes strongly the words which Shakespeare has the Doctor in Macbeth speak, "This disease is beyond my practice."--the disease of sin. (Read Macbeth, Act V, Scene 1, found in any of Shakespeare's standard works.) A question was raised here, "What about murder, with no remorse? Would that be beyond the Doctor's practice also?"

The students were asked, "Is there necessarily conflict between cultural enrichments and the graces of the spirit; could both these varieties of spiritual and religious values be good for the personality, and good for society? The results of these questions give point to the editorial thus: 66 of the 99 students responding agreed that cultural enrichments and the graces of the spirit were spiritual values; 96 agreed that <u>both culture and religion</u> (graces of the spirit) were good for the personality; and 93 affirmed that they were both good for society.

When and if the individual and society, these students seem to say, are willing to give culture, education, and science a chance, together with and along side of the graces of the spirit--faith in God, humbleness of spirit, forgiving

one's enemies, practicing justice, living unselfishly and vicariously for others--the individual will be enriched and reoriented to the "higher dimension," and society will experience the renaissance so long hoped for! It is to this neglected dimension that Dean Charles Odegaard of the University of Michigan calls attention in the Michigan Alumni Quarterly:

> It is then this third dimension which is in our time the neglected dimension. In schools and colleges the emphasis on how to do with things and people far outweighs the emphasis on how to be. The concern with discovery of the ways of nature and of the ways of men is not sufficiently matched by a concern of self-discovery, by the effort to learn about the really me, by a concern with my essential self, with what in the western tradition has generally been called my individual soul. Let me assure you that this unconcern for the third dimension of human experience . . . is by no means a deficiency merely of educators. The pressure of parents and of the public is overwhelmingly in this direction too. [(126), p. 253]

Summary and Conclusions

From the data of this study, there seems to be no significant difference in performance and general thinking between the men and the women of the sample, the index of probability being $p > .50$. Only one significant difference was found to exist between the highly oriented toward a belief in God and the other areas; this difference was 1% on the God in Conduct Scale, a considerable disparity from the findings on the God as Reality, which was $.10 < p < .20$. Some of the tests made it clear that merely a nominal belief in God, or a favorableness toward God or the church does not constitute religious experience, nor changed conduct cure

the sin habit. Nor was any significant difference found to exist between active or non-active church members and non-church members, and an attitude toward the sin question. On the negative side, several students mentioned that the "definition of sin" was too often arbitrary, controlled by society, imposed by parents and others, dictated by a particular church, sect, or even by a power prestige individual or institution. These tentative conclusions point to a "wide open field" of deep personality need--open to those who honestly and intelligently will further venture to explore these "areas of the human spirit."

It might be of interest here to mention that only seven responses to the sin stem were categorized in Category 3--a violation of the immutable law of God. In Chapter IX it was found that only eight expressed a personality need to live in the will of God. Do these two findings tell us about the per cent or proportion of our population who are interested in deep, functional religiosity--that is, if to avoid or condemn sin and to live in God's will comprises deep religiosity?

. . . let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly--on everything that is excellent or praiseworthy. Do the things that you learned, received, and heard from me, and that you saw me do. The God who gives peace will be with you.

Phillipians 4: 8, 9.
(The Goodspeed translation)

CHAPTER V

SPIRITUAL VALUES

Perhaps no two words are more misunderstood or misapplied than those which form the title of this chapter, spiritual values. These two words--one phrase--are used freely, indiscriminately, luxuriously, sometimes in a religious and pious frame of reference, at others in a secular context.

The term "spiritual" alone has many meanings and shades of meaning. Placed on Korzybski's structural differential, it could refer to the qualities of the inner self, to a great Spirit, or to a great spirit; it could be descriptive of the occult, orgies of black-magic, sleight of hand, or the process by which the dead are (said to be) returned to their friends for conversation and communion.

The second member of this dual concept, "value," is equally elusive in its true meaning. Philosophically, De Witt H. Parker has distinguished two streams of values--the first stems from the philosophers Leucippus, Democritus, and Lucretius. For them value is an incidental factor; the world could exist with no values at all. The second view is that existence apart from value is void and meaningless. And Dr. Parker adds:

> An aesthetic experience in any one of its forms . . . has value in the sense that there is value resident in the experience itself . . . . Value that is resident in any experience is, I should claim, the only value proper; all other so-called values are fictitious. Prima facie,

> perhaps, value belongs to objects . . . value is literally spread out over the object, felt (eingefühlt)[1] into it . . . so that the object seems itself to possess value . . . . Or as Kant put it . . . the beauty of the object . . . the satisfaction which the object mediates, fuses with the object . . . . But on analysis, we find, that there is no value in the action taken abstractedly, but the situation is one of projection, made possible by the substitution of phenomenal appearance for the action . . . this projection of value is universal. [(77), pp. 292-297]

It can be safely assumed, however, that while spiritual values may be the intangibles, yet they are as truly present or absent as though they were visible to the human eye, or perceived by any other sense mechanism.

The primary purpose of this chapter is two-fold: an attempt (1) to understand and clarify the intrinsic meaning--the operational, the functional meaning of certain intangibles, spiritual assets or concepts, such as faith, charity, vicarious living, forgiveness, justice, freedom, aesthetic appreciation, et al. Regardless of whether or not a generally accepted or universal meaning be established for these just mentioned, and other similar concepts, their function in human life and behavior and in societal attitudes is universally recognized. And (2) to get a representative sampling of the thinking of the one hundred college students taking part in this study as to what spiritual values really mean to them.

Religious Need and Spiritual Values

To all of the important aspects of this area of

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[1]This particular interpretation is taken from the writings of De Witt Parker--from his favorite concept of "einfühlung," according to Dr. Graff of the German Department, University of Michigan. Thus, the coinage "eingefühlt" is often used in this paper, meaning the empathized or felt-in meanings.

spiritual goals and religion, as in the chapters on the God Concept and the Concept of Sin, the students have in one way or another related these intangible values to spiritual and/or religious need. For example, as previously cited in Chapter V, student No. 47 stated: "Spiritual goals are anything connected with good in its struggle against sin." And student No. 52 responded: "Spiritual goals are all those things which are a part of a person's religion, and help him to achieve his Spiritual goals." Or further, student No. 65 said: "Spiritual goals to me are a belief in God strong enough to carry me through life to act as a Christian in word and deed."

The Editors of the Seventh Year Book of the John Dewey Society speak of "those further values of refined thought and feeling requisite to bring life to its finest quality." [(63), p. 2] In our context, it is wondered (or questioned) if the writer of this passage did not mean to infer that "these further values" could be on the same plane as those "other-selfhood-values," or those "tried-in-the-furnace-values" spoken of so often in De Witt Parker's writings?

A study of philosophical, religious, and spiritual values may seem to be rather trite, since there is a sort of haze over the field--an area where terminology and conclusions are difficult. However, this phenomenon is not new or unique to this period; and from an unpublished doctoral dissertation by Dr. Robert Rothman, introducing a study of values in

philosophy, these lines are cited:[1]

> If ever an age needed a discussion of values which might unravel the tangled skein of human interests, desires, problems and conflicts--ours is the age! While the doctors debate, the patient dies! How utterly remote from experience seem the tortuous and complex arguments which provide so much of the material for the discussions of value--how little guidance they offer for human activities. We must turn to our economists, our historians, our psychologists, our novelists, for our most significant material on moral, aesthetic and political issues . . . . Yet there is needed a coordinating foundation, a basic philosophic analysis of values to weave together this mass of sporadic material which research has revealed; the almost general pessimism which pervades our modern literature and social discussions does but reflect the lack of some such unifying back-ground.

De Witt Parker has further said:

> Men cry out for some clarifying vision of the whole . . . . We stand today in the midst of the slow remission of a religion under attack by a mechanistic view of the world springing from scientific discovery and industrial development, but the pity is that this view has so far shown itself incapable of providing an original moral synthesis suited to the needs of the time. [(76), p. 1]

An Exploratory Approach to the Study of Spiritual Values

In Chapter II on Design, an exploration of the field of spiritual values was anticipated. A clarification of semantic understanding as to what spiritual values really are was much desired, both as to what the term might mean to the individual student, and also what might be the general or collective semantic implications. The "over-all term--spiritual values" has not only engaged the fields of theology and philosophy, but it occupies a place of high importance in the home, the family, the school, and in education in general.

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[1] Rothman, Robert, The Place of Knowledge in Valuation, Doctoral Dissertation in Philosophy, University of Michigan, April, 1936, p. 10.

Therefore, first-rate importance was ascribed to the battery of questions relating to spiritual values, which were presented immediately following the personal data items.

Part I--Check-list report (processed by examiner):

Definition: In your opinion, would you say that

1. Our cultural enrichments, such as education, music, art, travel, good works (such as caring for the sick, feeding hungry, etc.), honesty, loyalty, courtesy, health, etc., are in and of themselves spiritual values?
   Yes [ ] No [ ]

2. The graces of the spirit,[1] such as forgiveness, forbearance, humility, unselfish living for others; belief in God, faith in God, immortality of the soul, etc., are in and of themselves spiritual values?
   Yes [ ] No [ ]

3. Is there necessarily any conflict in these two suggested areas, 1 and 2?
   Yes [ ] No [ ]

4. Could our "cultural enrichments" and the "graces of the spirit" be harmoniously integrated into the personality structure, and be operationally good for the personality?
   Yes [ ] No [ ]

5. Do you think this suggested "combining faith with our works" would make for a happier and more secure world?
   Yes [ ] No [ ]

Part II--Projective statement (processed by jury):

1. Would you tell me in a few words just what "spiritual values" really mean to you? _____

Analysis and Findings on "Spiritual Values"

This exploration was designed, (1) to bring some degree of clarification to the current understanding of what spiritual values really are; and (2) to enquire of these

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[1] Note the dichotomy (unobserved until data were gathered and processed) which renders data somewhat equivocal; first four are graces of the spirit, and the next three are usually considered religious creed or dogma.

young people if, in their thinking, there is conflict between the two phases of spiritual values--cultural enrichments and the graces of the spirit; are both these values good for the personality, and are they good for society?

Response to the questions in Part I brought a 99% response, with one student only leaving all questions unanswered. A few did not respond to all the items, but the best judgment is that those few students cooperated to the best of their ability. This 99% cooperation was only matched in two other places in the study--the statistical score responses on the Thurstone-Thurstone Scale of Attitude toward the Church, Instrument No. 1, and the Self-rating Scale, Instrument No. 3.

To the second part (projective statements) 88 of the one hundred students submitted a statement. As to a general or universal definition for spiritual values, the same lack of unanimity of opinion which exists among philosophers and scholars and theologians is strongly reflected in the data secured from the members of this sample.

Analysis of data in Part I.--Of the 99 who responded as to what spiritual values are, 71 expressed the opinion that cultural enrichments were spiritual values, and 77 voted that the graces of the spirit were spiritual values. These two indices of opinion were the single responses to questions 1 and 2. However, disregarding the fringes of varied opinion, there were 66 who agreed that both cultural enrichments and graces of the spirit were spiritual values. That is to say,

that both culture and religion make up this cultural and spiritual block of values, aspirations, motivations, sentiments and convictions, referred to as spiritual values as contained in questions 1 and 2.

Item 3, asking whether there is any conflict between items 1 and 2, produced data indicating that 28 students found conflict between cultural enrichments and the graces of the spirit; and 62 indicated that, in their thinking, there was no conflict between these two items. The findings on items 4 and 5 were uniformly positive, only three students rejecting the harmonization of the graces of the spirit and cultural enrichments, with 96 accepting this dual functioning within the personality. On whether or not this harmonization was good for society, 93 accepted and only six rejected it as a workable and desirable theory.

It might be of real interest to observe that 45 of the 99 students decided that cultural enrichments and the graces of the spirit are both spiritual values, that culture and religion are not in conflict, that they are good for the personality, and are good for society.

Conflict between religion and culture (Item 3 in schedule).--The 28 students who admit conflict between culture and religion suggest philosophically there are two main streams of thought which could be operating in their reasoning. The first is that there is conflict between science, culture, literature, education on the one hand, and the field of religion on the other. The second would refer to

the type of conflict which is scripturally-based--conflict between flesh and spirit, between the carnal and the spiritual mind, where, according to Christian doctrine, conflict always exists unless sublimated or absorbed into a "higher will" than the human. (Romans 7: 5-23, the ambivalent soul.) Student No. 99 introduced this dichotomy into the study in response to the term "sin," saying, "Sin is the name given to an act, which, according to religious doctrines, is contrary to a person's god's likes." One important deduction which seems clear is that he felt his "god" could be 'self,' or some compartmentalized area of the self-life, the demands of which (this god of self) are contrary to those of God, to whom he referred elsewhere in his report with much reverence. The first meaning, however, fits more aptly into the trend of this present discussion.

Dr. Fritz Kunkel, lecturing in Rackham Auditorium on "Egocentricity and Religion," spoke very much in the frame of reference of student No. 99, in that "heart-felt-religion" was or could be a negation of the impositions and demands of the "gods of the self." As a cure for ego-centricity (the self-centered life), Dr. Kunkel said: "The quicker one commits suicide of the ego the better." For himself, he posited the Christian point of view, asserting that man cannot save himself from his sinful, egoistic state; but faith in God through Christ will bring redemption and hope. (9)

And by anticipating the findings from the Conversion

Experience Chapter (VI), inferences become available by which it is possible to establish one or more hypotheses with a few supporting predictions. Or to restate these relationships slightly differently: Juxtaposing the data on Spiritual Values (item 3) and on the Conversion Data, the following hypothesis is presented, number 6.

Hypothesis 6.--Some basic relationship seems to exist between those who are high or low in religiosity and the values of culture, as measured by the God as Reality Thurstone Scale, and those who have had a spiritual or religious awakening--a conversion experience. Criteria for this hypothesis are found in Chapters III (The God Concept), in Chapter VI (The Conversion Experience), and are reported here.

Prediction 1.--The students reporting conversion would tend to see less conflict between religion and culture (cultural and personality enrichments and the graces of the spirit) than those not reporting conversion; and those categorized in the religiously-loaded spiritual value categories would also tend to see less conflict between religion and culture than those who were classified in the areas of Cultural Enrichments alone. (All criteria for comparisons were derived from this chapter, and the findings are reported here.)

The Fisher-t-test was used in testing for significant differences between those reporting conversion and those reporting no conversion, as to conflict between culture and

religion, using the following proportions:

25 students reported conversion (3 uncertain about conflict or gave no answer) .·. 22

72 students reported no conversion (6 no opinion about conflict) .·. 66

5 students reporting conversion saw conflict

21 students reporting no conversion saw conflict, thus the proportions:

21/66, or 31.8% "No conversion" vs. 5/22, or 22% reporting conversion--
$t = .81$, $p > .05$, not significant at the 5% level, and the hypothesis was not supported.

Meanings of the term "Spiritual Values"

One of the most general criticisms heard nowadays with reference to the term spiritual values is that it is "too all inclusive," or "too illusory," or "too ambiguous," or perhaps "it is a refractory term--saying too much or too little." The general opinion seems to be that the term "spiritual values," is too general a term to define a particularistic matter--it is too highly complicated, and has too many terminological barriers.

As the Seven-person-jury assessed the responses to the question, "What do spiritual values really mean to you?" sixteen different categories were required to care for the statements of the one hundred subjects in the study, which indicates the wide range of conceptual or functional meanings attached to this term spiritual values. That such confusion is to be expected seems reasonable in view of the similar divergencies that are found in the supposedly authoritarian sources as illustrated by the four representative samplings

from literature presented here: (1) from the John Dewey Society; (2) from the Educational Policies Commission; (3) from the British Commission--the General Committee of the Student Christian Movement of Great Britain and Ireland;[1] and (4) a listing from the New Testament, which is largely the basis for the variable referred to in this chapter as the "graces of the spirit."

1. Seventh Year Book of the John Dewey Society: (Brubacher, John S., (ed.) et al.)

(a) Many of the spiritual values have been "selectively accumulated" by the race since man first appeared on the earth. Of these Brubacher et al. further say:

> This accumulation, the culture we call it, consists chiefly of language, tools, customs, knowledge, institutions, distinctions, standards. Each group lives its culture and the result is its civilization. No civilization, however, could we of this book approve which does not embody and make manifest certain essential spiritual values: moral insight, integrity of thought and act; equal regard for human personality wherever found; faith in the free play of intelligence both to guide study and direct action; and finally, those further values of refined thought and feeling requisite to bring life to its finest quality. These essential values are not born in us; they come to each individual only as he constructively acquires them from his youth; and it is to this end that the school mainly exists. [(57), p. 2, 3]

(b) A distinction is usually made between the supernatural and natural virtues. (Brubacher et al., p. 82)

The Supernatural Virtues	The Natural Virtues
Faith--(Knowledge of God)	Temperance, Justice, and Fortitude, called MORAL VIRTUES;

[1] See page 7, The Task of the Christian in the University, by A. J. Coleman, for organisation and personnel of this commission. (36)

Hope--(Desire of God)	Intelligence, Knowledge, Wisdom, called INTELLECTUAL VIRTUES;
Charity--(Love of God)	Prudence--both INTELLECTUAL AND MORAL VIRTUES.

> The natural virtues are acquired through natural experience, although the Church teaches that their development may be aided supernaturally. The fact is that insofar as the public school educator can and does strive to bring out the spiritual values implicit in natural experience, he does not do so in competition with the Church. (Ibid., p. 57)

Two classifications of spiritual values, confirmed by 66 of the 100 students, designate one variety as religious virtues--the graces of the spirit; the other variety, the cultural enrichments--education, humanistic endeavor, etc. Both sorts of values go to make up the complex, which for this sample, represent the total field of spiritual values, per se.

2. The Educational Policies Commission on Moral and Spiritual Values in the Public Schools in Chapter II enumerates the list of what has been included by this commission into the system of spiritual values:

> It is often alleged that the American people, unlike the. . . dictatorships, lack a clear vision of the values on which this society rests . . . . Such a scheme of values can hardly be discovered by any amount of the external facts of American life . . . . The codification of the values of American society has been attempted before by many individuals and groups . . . . This commission does not, therefore, suppose that by enumerating the following values it will achieve either originality, completeness, or finality. Rather, this analysis is offered to help clarify the moral and spiritual values upon which the American people as a whole have agreed to manage their individual lives and their corporate activities, including the public schools.
>
> Many of these values find political expression in the Constitution and Bill of Rights. Although these

declarations are not couched in terms of rituals or other religious forms, the major religious groups can discover in their respective Bibles and creeds many statements which support them.

1. Human Personality--The basic Value,
2. Moral Responsibility,
3. Institutions as the Servants of Man,
4. Common Consent,
5. Devotion to Truth,
6. Respect for Excellence,
7. Moral Equality,
8. Brotherhood,
9. The Pursuit of Happiness,
10. Spiritual Enrichment. [(35), pp. 15-32]

A further concluding paragraph appears in this report as follows:

> It is worth while to reaffirm such values. For values refine the methods and lift the goals of living far above materialistic or even humanitarian levels. Although assent to these values may be dictated by reason, their driving power is generated in large part by the spiritual and emotional loyalties which they create in the hearts of mankind. (Ibid., p. 34)

3. The British Commission, The General Committee of the Student Christian Movement of Great Britain and Ireland. In a passage quoted by Miss Dorothy Emmett, Von Hügel writes:

> The intellectual virtues are no merely empty name: candor, moral courage, intellectual honesty, scrupulous accuracy, chivalrous fairness, endless docility to facts, disinterested collaboration, unconquerable hopefulness, perseverence, manly renunciation of popularity and easy honors, love of bracing labor and strengthening solitude, these and many other cognate qualities bear upon them the impress of God and His Christ. Yet they all . . . find but a scanty field for development outside the intellectual life. [(32), p. 58]

4. Scriptually-based "graces of the spirit." The fourth and last listing of spiritual values designated as "graces of the spirit," is found in II Peter 1: 4-9:

> Whereby is given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature . . . .
> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
> And to knowledge temperance; and to temperance patience; and to patience godliness;
> And to godliness brotherly kindness; and to brotherly kindness charity.
> For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful . . . .
> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

With four rather important representative citations, this chapter is provided with a view of a few categorical enumerations of the "all-too-inclusive term," spiritual values, and will move on into Part 2, dealing with the assessments of the "Seven-person-jury."

Spiritual Value Assessment by "Seven-person-jury" (Part 2)

Following the five items discussed earlier in this chapter, the question was asked (part 2): "Would you tell me in a few workds just what spiritual values really mean to you?" To this sentence 76 of the one hundred freshmen responded (part 2) in comparison with 99 students in part 1. (For statements on Spiritual Values, see Section F of the Appendix.)

The following table is the structural differential according to which the Jury categorized the 76 varied statements, together with the frequencies of each.

By means of Table 29 it was possible to make a further comparison which might add another increment of evidence as to the "conflict or non-conflict" between religion

TABLE 29

SPIRITUAL VALUE STRUCTURAL DIFFERENTIAL

	Category	Frequencies Male	Female	Total
X	No Answer	12	11	23
02	Nothing whatsoever	2	0	2
03	Sectarian ideas, such as God, Christ, the Bible, etc.	0	6	6
04	Pure Religion--faith only	3	3	6
05	Ethics, Golden Rule, Right and Wrong	7	6	13
06	Ethics plus religion	5	12	17
07	Ethics plus culture or aesthetics	5	1	6
08	Aesthetics only	1	0	1
09	Aesthetics plus religion	0	4	4
10	Aesthetics, plus sectarian ideas of God, Christ, the Bible, etc.	0	0	0
11	Personality adjustment--social, emotionality	5	3	8
12	Supra-naturalistic view, such as immortality, eternal life, comfort after death, etc.	1	0	1
13	Belief in something	3	3	6
14	Tangible vs. intangible	1	2	3
15	Do not know	2	1	1
	Student No. 13 not identified as to sex			1
	Total	46	53	100

and culture, Therefore, Table 30 is presented.

TABLE 30

CONFLICT BETWEEN RELIGION AND CULTURE: CATEGORICAL COMPARISON

The experimental testing of Part 2 of Spiritual Values, namely, Conflict between Religion and Culture, utilized only 11 of the 16 categories which were used in the analysis of student responses. The religiously-loaded categories were tested and compared with the non-religiously or aesthetically or culturally loaded ones. The five categories not used were neither religious or non-religious, i.e., X, 2, 13, 14, and 15.

Categories with Religious Content				Categories without Religious Content				
Category	Number of Category	Total Number Students	Number Seeing Conflict	Category	Number of Category	Total Number Students	Number Seeing Conflict	Total in each Category
Sectarian ideas, God, Christ, Bible, etc.	03	6	2					6
Pure Religion	04	6	3					6
				Ethics, Golden-Rule	05	13	3	13
Ethics + Religion (1/2)	06	8.5	1.5	Ethics + Religion (1/2)	06	8.5	1.5	17
				Ethics + Culture	07	6	2	6
				Aesthetics only	08	1	0	1
Aesthetics + Religion (1/2)	09	2	5	Aesthetics + Religion (1/2)	09	2	5	4
Aesthetics + Sectarianism (1/2)	10	0	0	Aesthetics + Sectarianism (1/2)	10	0	0	0
				Personality Adjustment	11	8	3	8
Supranaturalistic View	12	1	1					1
Total	six	23.5	8		seven	38.5	10	62

Summary: 8 students of 23.5 saw conflict between religion and culture in religiously loaded categories, or 34.04%

10 students of 38.5 saw conflict in the non-religiously loaded categories, or 25.97%.

Statistical findings: $t = .68$; $p > .05$, and therefore, is not significant at the 5% level.

Discussion or interpretation: If this problem were tested among many more samples, it could be determined more accurately what the directions or trends could be. As yet there is not proof or disproof that a significant relationship exists, or does not exist.

Religiously-loaded and culturally-loaded categories compared.--In part 2 of the experimental procedure, the attempt is made to find what relationship exists, if any, as to the realization (or sense) of conflict between religion and culture. This comparison was made first, by grouping or clustering the religious-loaded categories on the one side (using the total average score), and the ethically, aesthetically, and culturally-loaded categories on the other.

Hypothesis 7.--There could be a relationship between a positive or negative religious orientation and "seeing conflict or non-conflict" between religion and culture, with the prediction that, "Those whose definitions of spiritual values lie within the religiously-loaded categories would tend to see less conflict between religion and culture than those whose definitions are found in the culturally, aesthetically and ethically-loaded categories." (All criteria were derived from this chapter.)

There seems to be some support for this prediction, but the sample returns are not unequivocal, as revealed in Table 30.

It is likely that the 28 who saw conflict between culture and religion were keenly aware that the trends are, "too much of this world and its spirit tend to negate the graces of the spirit," which have been upheld with equal clarity and strength as have our "cultural enrichments," in this chapter of the dissertation.

Religion and Culture

The ambiguities revealed by the students are undoubtedly a reflection of the larger culture. In reviewing Karl Heim's The Christian Faith and Natural Science in the New York Times of October 4, 1953, Reinhold Niebuhr wrote in part:

> Briefly the thesis [of Heim's book] is that the religious viewpoint is not so outmoded as the secularist believes because it corresponds to and makes sense out a dimension of reality that science does not grasp. It is the dimension of selfhood. The psychological sciences may illumine the labyrinths of the self, but no scientific technique can grasp the constantly receding self, as subject which is not (or does not seem to be) in time or in space--though there is a "dated" self which is bound to time and place . . . .
>
> The poetic symbols of religion may belong to a prescientific age. However, even in them, one must distinguish between the primitive and the permanent elements in his poetic conception. As long as the self exists and feels the mystery of selfhood, particularly the mystery of its freedom beyond the structure of nature and of reason to which it is indubitably related, so long will men search for meaning in this mystery, and not be satisfied with the simple intelligibilities of secularism. This is, at least, the thesis of a book that is bound to have a very great effect upon the currents of thought in the immediate future. [(48), pp. 7 and 29]

There are two frames of reference in which this problem of conflict or non-conflict between religion and education may be viewed. The first emphasis seems to indicate conflict between science, current popular education, culture and literature, and the field of religion--religious faith and experience--and not necessarily between science and its cultural and religious areas. And secondly, perhaps the conflict is between the "so-called" sciences and some forms of societal enculturations--conflicts which seem to

arise and blur the field of this much needed rapprochement between education and religion. In this connection two questions have been posed: (1) Could it be that there is no real conflict, only that these are not values to some, just as music and art are not values to others? (See Trow's Valuistic Approach to Religious Education [(128), pp. 169-174].) And (2) how much of the seeming conflict in this area is made (or created) by the theologians?

It is very unfortunate that among some religious faiths and denominations the idea is often propagated that culture, refinement, education, et al., are worldly, carnal, self-indulging, lacking in self-disciplines, which should accompany the operation of genuine piety--deep moving religious experience. Here are two extremes of error. Dr. Mary Alice Tenney, in her book, Blueprint for a Christian World, makes this evaluation of John Wesley's position in this matter:

> Now we know that Wesley loved books and gardens. Whether he cared for pictures is not clear. But he certainly was not proposing to deprive the Methodists of the positive benefits to be gained from books or pictures or gardens or refined home surroundings . . . . In his later life he visited every famous garden within the compass of his extensive trips through England. He was a man of the widest culture, but he disapproved of the lavish and meaningless expenditure that has always gone with modish furnishings, unread libraries . . . . [(95), p. 208]

Wesley left an indelibly-etched message for the world, that our cultural enrichments--even money or fame--are not in any sense vile, wicked or sinful. The error lies in making the wrong use of these endowments. But the further error,

according to Wesley, is to accept these cultural assets and beneficences of life as the ultimate values in life, and leave God and salvation outside.

Teaching Spiritual Values (Part 3)

During Religion and Life Week on the University of Michigan campus in 1949, Dr. Raymond Seegar delivered a most important lecture on "Methods of Securing Permanent Peace in Our Society," in which he posed several questions, such as, "Will this or that material or mechanistic device bring freedom and peace to the world? Is it possible to achieve peace without a war? Will the Atomic Bomb--the threat of a present hell upon earth scare people into religion? Can organizations bring permanent World Peace? Will even the Church, as a religious organization, facilitate freedom and peace?" [(16)]

To all of these posed inquiries, Dr. Seegar replied that we are trying to teach peace, preach peace, work for peace--but we are doing it all with material tools. And peace is not material, it is spiritual, it goes further than expressing an attitude, it is an inner state which does not even "want to war." How, then, he added are we to teach and preach peace, or any other spiritual grace? This he answered by reading from the Book of Isaiah, 2: 1-6, much in the vein of a religious sermon.

> And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; And he will teach us of his ways, and we will walk in his paths . . . .

But from the standpoint of education, how do we propose to teach spiritual values, by and large? Has this study stimulated any new insights to this problem? Have we been able to introduce any new approach to this problem? Have we been able to introduce any new technique of administering this sort of soul or spirit culture?

To these questions, only one general answer is given--the suggestions are not new or novel, but they are unique. The things of the spirit have to be dealt with "in kind"--only spirit enkindles spirit. And for the little enlightenment which this study offers, we borrow data and interpretation from Chapters VII and VIII, The Home and the Church, and some of the findings relating to the "Much, the Some or None of Religious Education in the Home and the Church." Perhaps some light may be thrown on why spiritual and/or religious trends are lower than were expected.

An observation.--As the data of the "Much, Some or None" of Religious Education in the home and in the church were being assembled into a simple comprehensive table of findings, two different types of values or concepts emerged from the analysis. And also, the results--the findings--as to the success or lack of success in imparting or motivating the children in the home and in the church to a religious faith or religious practice, seemed to arise significantly, as opposed or compared to the findings of "interiorizing a need for prayer, divine guidance, dedication, and a will of God motivation." In the same homes, the same subjects,

Variables No. 1 and 2 achieved a 5% significance level in 4 out of 6 tests. Variables 3, 4, 5, 6, and 7, out of 15 tests, at no place achieved a significant difference between the students in those homes which gave "much, some or no religious education" to their children. The nearest score to a significant difference was in the "prayer variable," where between the "much and the some" of religious education in the home, a level of .057 was achieved, but outside the range of significance.

These findings raised some important questions, namely, (1) Does the second group of concepts or values (variables 3, 4, 5, 6, 7) require a different type of instruction than the first group (variables 1 and 2)? (2) Could it be suggested that the values or concepts of group 1 may be generally taught by instruction, direction, imitation, or even by following the group, the current style or trends? (3) And for group 2, must not these concepts or values being taught, in general, be a part of those individuals who would attempt to teach, to impart, to interiorize into the personality those values? (4) Would not this technique hold also for the encultration of art and music appreciation, and of aesthetics generally, as well as for religion? In other words, do children absorb art and music out of completely non-musical and non-artistic homes, schools or churches, if such were possible?

Hypothesis 8.--There is a difference in the degree of internalization of spiritual values into the personality by the home, the church or other agencies, depending upon

the variety referred to--the conventional or nominal values or the non-conventional or deeply religious or pietistic values, with the prediction that the nominal spiritual values will more nearly approach a level of significant difference. The variables of Religious Faith and Religious Practice were derived from Chapter IX, and are reported in Chapter VII, The Home. They are dealt with in this chapter because nominal religious faith and nominal religious practice, as related to the home or church, are treated in this study as the conventional or accepted variety of spiritual values, as distinguished from those inner mechanisms operative in the graces of the spirit, divine guidance, prayer, dedication, or the will of God motivation. The findings are in Table 31.

Findings for the Deep Religious Composite.--The Deep Religious Composite (comprised of group 1, religious faith and religious practice, and group 2, graces of the spirit, prayer, divine guidance, dedication, and will of God motivation) presented findings of significance and non-significance. These are indicated in Table 31, Conventional vs. Non-conventional Spiritual Values, as derived from the Variables Used.

Replying to the questions asked (1, 2, 3), it may be said that according to our findings, concepts and values in group 1 may be taught by instruction, persuasion, direction; but the kind of concepts and values found in group 2 must be kindled, awakened, inspired--largely by example, by atmosphere. By seeing and feeling these spiritual mechanisms operative in another, stimulates desires, incentives.

TABLE 31

THE CONVENTIONAL vs. NON-CONVENTIONAL SPIRITUAL VALUES AS DERIVED FROM THE VARIABLES USED

	Variable	Significance
Group 1--The Conventional or accepted behavior variety of spiritual values	1. Need for Religious Faith--Americans are nominally religious	.05 level
	2. Need for Religious Practice--Americans are largely churchgoers	.05 level
	(The findings were same for Home and Church, .05)	
Group 2--The Non-Conventional variety of spiritual values (arising out of unconscious)	3. Need for the graces of the spirit (Same in Home and Church)	not sig.
	4. Need for Prayer (The closest figure for home; approx. .20 for church)	.057 (non-sig.)
	5. Need for divine guidance (Upper limit not established for home) for church	.05 < p < .10
	6. Need for dedication-- for home	p > .50
	for church	.05 < p < .10
	7. Need to live in Will of God--home	.68
	for church	p > .90

aspirations, toward those goals of behavior.

To question (4)--relating to the method for interiorizing aesthetics--music, art, appreciation of beauty, etc., this study might have had some word in point if a "cultural status" had been established for the home. Cultural

Enrichments (Variable No. VI) could have been tested against Home data ("Much, Some or None"). These results would be very interesting and important, and might say something about a relationship between the definitely religious values and social and cultural values, adding an increment of evidence, perhaps, that even in the teaching of religion and culture there need be no conflict.

Other theses in agreement.--Two recent theses, Group Therapy and Individual Therapy, dealt with the basic hypothesis that, Identification of the Patient with the Therapist (an independent variable) is in direct relationship with Positive Rapport between the participants and the amount of Therapeutic Success. They did not, however, conclude that the mechanism of identification alone was responsible for the therapeutic success. [(108), p. 46] And it is this writer's firm opinion in the field of religious education and religious experience that if the home or the significant others in the home do not possess these values designated in the 5 variables in group 2, it will be a matter of pure chance whether these values will ever become a part of their childrens' personalities, except as suggested in the Conversion Chapter--that "religious experience transcends even situational conditionings," or other patent influences and identifications.

Criteria for theory.--As to the difference between the type of religious faith and religious practice just referred to, and "a living faith--an operative faith"--such as

martyrs have displayed, or such as some Quaker groups have possessed, daring to face the deadly enemy unarmed, and death if need be--needs very little comment or explanation.

Kenneth Boulding of this campus recently asserted, "there are very few people who really believe in God!" Could it be too many homes do not believe in God sufficiently to make their children aware that it is important to pray, to seek divine guidance, to dedicate themselves to God, to forgive their enemies, and such like, as well as to be nominally religious, urging their children to join and attend church, etc.

As to the conclusion that the 5 variables of the Religious Composite which achieved no significant differences, is the answer, that rather few of our American Homes create an atmosphere of deep faith and prayer, seeking "guidance from above," forgiving one and another, and always endeavoring to live in a divine plan or Will of God? Could this be the answer to our failure to find any significant findings on all the 5 variables mentioned?

Spurgeon once said: "The influence of a serene, silent, holy life is the most powerful influence in the world, next to the influence of the Spirit of God!"

And Rudolph Otto, German theologian, in his recent book, The Idea of the Holy, writes: "The holy, the ineffable, strictly speaking, cannot be taught, it can only be evoked, awakened in the mind, as everything that is of the spirit must be awakened." [(87), p. 7]

Again, the question of an awakening to music, art, and aesthetics in general arises as to whether or not the evoking or kindling process in aesthetic appreciation is the same as accompanies the interiorization of the holy, the ineffable, sacred, the very deeply religious into the personality.[1] In a conversation with a Mt. Holyoke College junior, it was learned that a whole class in the Philosophy of Religion on that campus is pondering this same question, namely: Are the cultural and religious values the same, both as to the awakening and the awareness of their presence in the personality, and are they the same in nature, in directing power and motivation? And further, they asked, Are religious and cultural values interiorized into the personality by the same methods? Let us wait and see what this eastern college group has to say on this question.

Summary

The most general conclusion of this chapter seems to be that there is as much non-uniformity, both in terminology and in understanding of what spiritual values really are among the one hundred students of this sample, as is so conspicuously found in our current literature, and that graces of the spirit and cultural enrichments are both spiritual values. Twenty-eight, a little more than one-fourth of the sample expressed the feeling that there was conflict between religion and culture, and 62, five-eighths

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[1]Read "A Study in the Meaning and Symbolism of the Arthurian Poetry of Charles Williams," Doctoral Dissertation by Father Patrick Cornelius Crowley, English Department, University of Michigan, 1952.

of the sample, felt there was no conflict between the two areas. Uniformly, the total group (96 and 93) affirmed both varieties of spiritual values were good for the individual and for society. And as for the teaching of spiritual values, nominal or conventional religious or spiritual values seem to be inculcated by direction, by rules of conformity--familial or social; but the non-conventional variety is best interiorized into the personality by atmosphere, example, by an "enkindling or awakening" process from one personality to another.

He brought me up also out of an horrible
pit, out of the miry clay, and set my feet
upon a rock, and established my goings.
And He hath put a new song into my mouth,
even praise to God: many shall see it and
fear and shall trust in the Lord.

Psalms 40: 2, 3.

CHAPTER VI

THE CONVERSION EXPERIENCE

The editor of the Highland News Leader slipped the following bit of humor into his daily paper, defining a political convert:

> "Dad, what is a traitor in politics?
>
> A traitor, my son, is a man who leaves our party and goes over to the other side.
>
> Then what is a man who leaves the other side and comes over to our party?
>
> A convert, my boy!" [(114)]

"Humor, in one respect, but in one respect only, is like religion," says Gordon Allport. He continues:

> By setting a frame of reference that is at variance with the ordiniary mundane frame of reference, both have the peculiar ability of precipitating the ordinary worries and mischances of life into new and sane patterns. Humor, like religion, shatters the rigidity of literal-mindedness. . . . In humor things are not at all earnest and purposive, but pompous and out of step; in religion there is no such thing as incongruity. Thus setting up novel standards, both religion and humor, albeit in very different ways, bring perspective. [(21) p. 225]

The serious purpose of this study, however, is not a discussion of humor. Allport writes further:

> It is only the core and aim of a religious faith that lie beyond the reach of humor. All human foibles related to the religious intention are possible sources of amusement, examples being the incongruities due to human failing in the act of worship. Plenty of amusing episodes occur in church. It is only the ultimate aim of the acts of worship that, for the religious person, lie beyond the scope of humor. [(Ibid., n., p. 226)]

The discussion of the conversion experience involves no attempt at an imposition of personal biases or prejudices, nor interpretations of any specific mechanism by which this experience is achieved or accomplished. To the Jew, it may be the acceptance of a "Way of Life in God;" but in the Christian structure, conversion carries a connotation, to a greater or less degree, of an indentification with God as it is revealed in Jesus Christ.

There are, however, those creeds and beliefs which do not admit a need for, nor do they concern themselves with the concept of a personal or universal God. Yet, for these there are inner psychological and/or philosophical mechanisms or systems operating in a very personal fashion, satisfactory to themselves and commensurate with their needs. And of these Gordon Allport says:

> Besides the religious, there are many other unifying philosophies. Though less embracing in their scope, they too serve as autonomous systems wherein every detail tends to corroborate every other detail under some fundamental conception of value. [(21) p. 226][1]

Of one conceptualization of such a unifying philosophy of life, John F. Shepard of the U. of M. states:

> Any mentally normal person who has grown up in a human community has acquired some sort of intellectual view of the world around him, of other people, and of his relations to both. He has also acquired various wants, desires, aversions and value-judgments determined by what he has come to associate with the satisfaction of his basic needs. Sooner or later, most persons work out a more of less definite plan of life in accordance with their intellectual philosophy, and for the satisfaction of what is judged of greatest

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[1] The best known are the six master sentiments of Spranger - religious, aesthetic, theoretical, economic, social and political. (21), p. 228

> value. This is religion. "Conversion" (so-called) may be only a temporary emotional upheaval; or, if it is real, it always involves some new intellectual insight.

There was, however, no unique eliciting instrument, as such, by which this point could be verified, or even explored in this study; but, an observation may be shared here to the effect that among young people - among some of this sample - this commital is made in the form of a question, expressed or implied, which may be stated as follows: "Why is it that, regardless of all my good intentions, resolves, rationalizations or what have you, I seem to be unable to live up to my plans, theoretical or regimental, upon which I have so seriously decided? Or, I seem to need something to help me live up to my convictions and ideals, something outside the self and greater than myself or my self-determinations."

A short, informal, verbatim index is presented here as to what was found on two stems of the M. S. C. T. - the stems "I need" and "I am afraid." These being original statements of need, should carry some weight since the purpose is to discover some of the young people's religious and/or spiritual needs, in the hope that religion and education might better meet those inner needs "of the individual soul," to use Dean Odegaard's words. Student number 25 said, "I need something in the life of spiritual guidance to lean on." Number 41 - "I need a sound explanation of the origin of morals and a presentation of a system of philosophy of ethics that would be universally acceptable." Number 47 - "I need an interest in other than analystical thought and form." Number 55 - "I need faith." Number 64 - "I need only the help

of God." Number 65 - "I need no more material things, but things that are intangible, confidence and understanding." Number 89 said - "I need to be a better person." Another, somewhere in this study, said, "I am afraid of losing my faith."

However, whether this experience is achieved by such processes as just described (a spiritual and religious conversion), by a philosophical system, a naturalistic philosophy or by education, that is not the domain of this study. The experience is none the less valid.

The following statement came out of an interview with former Dean Hayworth Keniston on the point of the personal validity of any mystical or deeply-moving religious experience:

> Whatever be another's religious experience, whether I agree or disagree with it, like it or dislike it, I must accept his expression, or his terminological attempt at expression, of what he tells me happened to him as he "met God." I am a mystic . . . and there are many kinds of mystics, you know . . . .[1]

But for the values found in religion for personality functioning and integration, Allport states in very understandable language, that:

> Religion is the search for a value underlying all things, and as such is the most comprehensive of all the possible philosophies of life. A deeply moving religious experience is not easily forgotten, but is likely to remain as a focus of thought and desire. Many lives have no such focus; for them religion is an indifferent matter, or else a purely formal and compartmental interest. But the authentically religious personality unites the tangible present with some comprehensive view of the world that makes this tangible present intelligible and acceptable

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[1]For fuller treatment of Mysticism in Religion, read Leuba's Phychology of Religious Mysticism. (63)

to him. Psychotherapy recognizes this integrative function of religion in personality, soundness of mind being aided by the possession of a completely-embracing theory of life. [(21), pp. 225,226]

Religious Writings on the Conversion Experience

The terminology descriptive of the conversion experience is about as varied as were the categories into which the "spiritual value" responses were allocated. A few of these "descriptives" were cited here because of the very deep interest which does exist among young people on this subject:

(1) In the literary parallelisms of the Old Testament, the Psalmist David, with Hebraic poetic license, described his inner-changed way of life in the lines found on the first page of this chapter, (Psalms 40: 2,3). This clear-cut, lyrically-sounding language presents the same sort of response as was requested in part 2 of this chapter - "Please describe the experience, and tell me what it did for you." For the Psalmist's language structure, which so clearly characterized his changed way (changed direction) of living, thinking and feeling, a coinage is here improvised, "psycho-literary-polarity," hoping it may convey the idea of the universal concept of spiritual life in its shift from one polar sequence to another.

An illustration of "psycho-literary-polarity" (as used in this study) is found in the New Testament (II Corinthians 5:17) - "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.

(2) John Sutherland Bonnell, well-known Presbyterian clergyman of New York City, has isolated a phrase from the Old

Testament, illustrative of this changed or transformed way of life: "And Saul went home to Gibeah; and there went with him a band of men whose hearts God had touched." (I Samuel 10:26) In other places, references to Moses, to David, to St. Paul and others, this sort of descriptive is used. [(130)]

(3) Augustine sums up this unique religious experience, at one and the same time, intellectual, phychological and religious, in these words:

> Worthless suddenly became every vain ambition to me; and with an incredible warmth of heart I yearned for an immortality of wisdom, and began now to arise that I might return unto Thee. [(87) pp. 28, 29] Augustine's Confessions No. III

An interesting sidelight on Augustine's conversion reveals that it was only after this spiritual awakening that he made any contribution to the current social, religious, educational or political thought of his day.

And Osmun, one of Augustine's biographers, makes this objective report:

> Whatever had been his dream of wealth, rank and worldly happiness, this experience set his dream at rest. This experience . . . enlisted Augustine in the long quest for wisdom. God had hung an ideal in the skies. [(74), pp. 28, 29]

(4) William James' classic and oft-quoted inclusive list of descriptives relating to the "reoriented, redirected, remotivated or converted life" is found in the Gifford Lectures and reads as follows:

> To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which the self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities. This at least is what conversion signifies in general

terms, whether or not we believe that a direct, divine operation is needed to bring such a change about. [(54), p. 186]

Pitirim P. A. Sorokin, in conjunction with the Harvard Research Center, has prepared a four-fold classification of this unique experience as follows:

1. Type one is described by Sorokin as those "fortunate saints" - those who evinced signs of religiosity, love and devotion toward God from the beginning; these simple and holy persons,

> . . . simply fulfil the Father's will. . . . There is no crisis or sudden conversion in their lives. . . . We have met this type of person . . . under the categories of "self-consecration" . . . in solitude. [(92), p. 146]

2. Type two - the intermediate type conversion composed of,

> Those who changed their way of life because of a series of events (to a more saintly way of life.) Their whole personality was reorganized and reintegrated through a group of experiences. . . . The transformation (was) is complete, and takes place on the ideological and behaviorial level. . . . (Ibid., p. 147)

3. Type Three - the catastrophic type -

> In the catastropic type, one or few specific events occuring in a brief period of time, mark a sharp turn in the entire life of a person. Before the event the person was not saintly; he was often, in fact, a complete sinner. But that single incident or group of incidents precipitated a complete reorientation of values - a sudden religious conversion. In accordance with the law of polarization which operates during periods of crisis, the catastrophic event often played a positive polarization role in the lives of our saints. (Ibid., pp. 147-148)

4. The last and final type given by Sorokin are those who became saints through being martyrs -

> . . . Martyrdom fell on them unforeseen. . . . (Ibid., p. 148)

These four classifications are broad enough to include the religious mechanisms of the Jew, the Catholic or the Protestant, as each attempts to evaluate his own inner religious motivations and experiences.

For a report from authoritive literature of our own day as to what this unique, transforming experience of religious conversion has done for some great men, read the accounts of the conversions of Rufus Jones, the Quaker statesman, and Thomas Merton, now a Trappist Monk, in Time Magazine (October, 1948, pp. 87-89); of Franz Rosenzweig, Jewish scholar, philosopher and author (43) and of Jacob DeShazar, currently missionary to China (100). These four reports from as many differently identified churchmen (representing three basic faiths) attest to some degree, the validity of this reorienting religious experience.

An Exploratory Approach to the Study of the Conversion Experience

In the preliminary phases of structuring the design of this study, it seemed logical and acceptable that, in addition to requesting opinion regarding the attitude toward the church, what the student thought spiritual values to be to him, and other specific inquiries, some information might well be solicited from the students regarding their thinking, their concept of and/or their belief in this sort of inner, changing, transforming experience of religious conversion. The following items were therefore inserted:

Part 1. Regardless of your basic faith or denomination, have you ever had any religious experience, - "a spiritual awakening, a spiritual reorientation, a spiritual crisis, or a spiritual or religious conversion experience?"

(Responses) Yes or no; at what age?___ Is experience operative now?-yes or no.

Part 2. (A) If you have ever had such an experience, would you please describe it?

(B) If you have had such an experience, would you tell me what that experience did for you?

For students' responses to Conversion Experience, see Appendix, Section G.

This is one of the rather delicate areas in which there is disagreement about the meaning of such an experience, or the method or inner process by which it is achieved; and some question the necessity or need for such a crucial experience.

Much difficulty was by-passed, it is thought, not in any way to question the unique experience of conversion, by submitting questions in the form quoted above (A and B) thus avoiding a highly compartmentalized or sectarian point of view.

The criteria by which the conversion experience is evaluated in this study, as well as by many of the sources undergirding this study - for example, Carl Jung, Gordon Allport and others - are clearly ennunciated both in the Old and New Testaments and are always hall-marked by a clear-cut shift from the old to the new way of life. This investigator is merely appropriating operationally the use of scripturally-based psychology, as well as current theory, regarding this spiritual and religious reorientation experience or conversion. They do not necessarily contradict each other, they seem, more precisely, to supplement each other. The Hebrew patriarchs and the early Christians were great psycho-dynamists.

Response to the questions was very nearly complete. The students apparently understood them, and the area of inquiry

was seemingly not strange or unfamiliar. The terminology was handled well in their responses, and ideas were diversely expressed, thus leading one to believe that the responses were not merely mechanical, stereotyped phrases learned from the home or from the church catechisms - creedal or ritualistic repetition - much structure and little dynamic. [Read Blakeman's Education for Renewal, (129), p. 1]

However, a negative criticism of the instrument should be mentioned. As the processing of the protocols moved on, it became clear in several instances that the questions did not provide sufficient differentiation or definitive description of the particular thing inquired into. In this case, there is a gap in the report of this investigation as to the number of students who still hold an orthodox faith in a supernatural Deity, and the number who may have discarded this concept, and accepted a humanistic doctrine, or some other theoretical position regarding God.

Information gathered on this last question - a supernatural Deity versus a humanistic religion - in reality belongs to the chapter on the God concept and could have been used in that chapter as an instrument of assessing that sort of a variable. It might also have thrown some light upon the process or the medium by which the conversion experience is achieved, whether purely by divine grace or could culture, education, nature, beauty, and the like.

More precisely, however, there should have been included in this inquiry some such question as this: "In your judgment, if you have had a conversion experience, was this experience merely the adoption of a new set of rules of conduct,

new decisions, New Year's resolutions, psychologically and emotionally reinforced? Or would you say that in your own specific case it was divinely initiated and a divinely-consummated experiential process, requiring the cooperation of your will to accept or reject the experience?"

To support such a projected inquiry into some other or some later test, a passage from Carl Jung is cited here, bearing on the point that this transforming experience is neither self-instigated or self-perseverated. Here is Jung's opinion:

> Since religious experience is so devastating in its effects, it comes only to a few. It is fate in a two-fold sense. Firstly, those who have this living experience of God are transformed by it, and the whole course of their lives is changed. Secondly, it is a form of passion or suffering that simply comes over them unawares - something they cannot influence or compel. Or rather, to put it more carefully, they cannot compel it without considerably remoulding their lives, and this only serves to keep their souls "swept and garnished" for the experience when it wants to come, but force it to come they cannot. [(85), p. 157]

Results of Questionnaire (Check-lists)

Part 1.

Twenty-five of the students designated, either by checking "yes" on Part 1, or by a written statement in Part 2 (a projective measure) that they had had some type of a spiritual, religious or a reorienting experience, more commonly referred to as a conversion experience. There were 13 males and 12 female students in this total group, made up of 4 Jewish students, 8 Catholics, 11 Protestants and 2 from those who designated themselves to be "Other." Of the 25 students who reported a conversion experience, 18 checked "yes" on the check-list and 7 checked "no" in Part 1. This would seem to indicate those 7 had no conversion experience at all. But in Part 2,

those 7 students submitted verbal, written statements with reference to the experience.

Part 2.

There were 23 students who wrote statements, both describing what the experience was, and saying what the experience did for them.

Summary of Part 1.

For summary of basic faiths, denominations, boys and girls, religious orientations, - fundamentalist, conservative, neutral, liberal or ultra-liberal - (F.C.N.L. or UL) age of conversion, experience operative or non-operative, see Tables 32 33 which follow:

TABLE 32

COMPREHENSIVE CHART OF THE CONVERSION DATA (Data from Part I)

Student	Male	Female	Basic Faith Denomination	Rel. Orientation F	C	N	L	UL	Conversion Yes	No	Age	Operative Yes	No
3		+	Episcopal		2				+		12		+
5	+		Roman Catholic				4		+		17	+	
9	+		Roman Catholic				4		+		17		+
18	+		Jewish					5	+		14	+	
25		+	Methodist				4		+		10	+	
27		+	Methodist		2					+	x	x	x
28		+	Jewish					5	+		17	+	
30		+	Methodist				4		+		14	?	?
46	+		Baptist	1					+		14		+
48		+	Methodist		2				+		13		+
52	+		Roman Catholic	x	x	x	x	x	+		18	+	
54	+		Methodist		2				+		14		+
57	+		Roman Catholic	x	x	x	x	x		+	x	x	x
61	+		Roman Catholic	x	x	x	x	x	+		17	?	?
63		+	Jewish		2				+		16	x	
64		+	Unitarian	x	x	x	x	x	+		13	+	
69	+		Roman Catholic	x	x	x	x	x	+		15	+	
73	+		Roman Catholic	1					+		16		+
77	+		Roman Catholic	1						+	x	x	x
78	+		Lutheran	x	x	x	x	x	+		x	x	x
79	+		Congregational		2					+	x	x	x
85	+		Christian Reform				4			+	x	x	x
86	+		Congregational				4		+		16	+	
93	+		Christian Science	x	x	x	x	x		+	x	x	x
94	+		Jewish		2					+	x	x	x
25 (Total)	13	12	25 (Total)	3	7	0	6	2	18	7	14.9 (Average)	9	7
Average Age:	15.9	13.9									14.5 (Median)		
Median Age:	16.0	13.5											

Jewish 4
Roman Catholic . . 8
Episcopal 1
Christian Reform . 1
Baptist 1
Methodist 5
Christian Science. 1
Lutheran 1
Unitarian 1
Congregational . . 2
Total 25

TABLE 33

SUMMARY OF CONVERSION DATA RELATING TO BASIC FAITHS AND DENOMINATIONS

Faiths	Total Number	M	F	Number in Conversion	Average Age M	Average Age F	Median Age M	Median Age F	% of Conversions Exp's of Total and Sub-Group
Jewish	20	6	14	4	1	3	14	16.5	14	16.5	4 Conv. Exp's: 16% of Tot. Conv. 20% of Jewish
Catholic	14	13	1	8	8	0	15	0	17	0	8 Conv. Exp's: 32% of Tot. Conv. 55% of Catholics
Protestant	56	23	33	11	4	7	14	13	14	13	11 Conv. Exp's: 44% of Tot. Conv. 19.8% of Protestants
	90*			23*							

Protestant Denominations:	Total No.	Male	Female	No. of Conv's Male	Female	
Episcopal	11	4	7	1	0	1
Methodist	18	9	9	5	1	4
Presbyterian	15	3	12	0	0	0
Congregational	5	3	2	2	1	1
Lutheran	4	2	2	1	1	0
Evangelical United Brethren	1	1	0	0	0	0
Christian Reform	1	0	1	0	0	0
Total	55	22	33	9	3	6
Other: Unitarian	3	1	2	1	0	1
Spiritualist	1	0	1	0	0	0
Christian Science	2	1	1	1	0	1
Non-Affiliated	4	2	2	0	0	0

(This group of 10 students designated themselves as "Other" or "Non-Affiliated")

2 Conv. Exp's: 8% of Tot. Conv. 20% of "Other" in sample

10*

2* (of the 2 conversions, one age (13) only was given)

90 + 10 = 100, (Total sample)

23 + 2 = 25 (in conversion)

23* + 2* = 25 (Total number in conversion data)

Conversion Data: Part 2.

While such responses as those saying whether or not there had been a religious reorientation or conversion experience, its current operation, the age of conversion, etc., are recorded in Part 1 of the Experimental Data, Part 2 covers those verbalisms submitted by the subjects, as to what the experience was (its description) and what the experience did for them. Those written statements were regarded as projective instruments and were categorized by the "Seven-person jury." The categories, together with the frequency count in each, for Experience A and B follow:

TABLE 34

STRUCTURAL DIFFERENTIAL WITH FREQUENCIES OF CONVERSION DATA

No.	Categories	Part A-- Description	Part B-- Its results
1	Self-enhancement	6	7
2	Trite, flippant	1	4
3	Weltanschauung	8	6
4	Intellectual Affirmation	6	4
5	Negative [1]	2	2
6	No answer	2	2
	Total	25	25

[1] Allport states that doubts are primarily reactive and negativistic, often tied up in the Freudian theory of identification with the father complex, and this attitude is reflected back into the negative belief toward God and religion in general. (for discussion of this phase, see Allport, The Individual and His Religion [(22), pp. 103-105]

Utilization of the data.

Not too much has been made of the data in this chapter, but the findings in categorical form have been heavily utilized in other places, namely, in the chapter on the Sin Concept, the chapter on the Home, when dealing with the problem of religious conformity in the home and the chapter on the Church in connection with religious orientation.

The Conversion Experience and Emotional States

Gordon Allport and others have called attention to the fact that a religious conversion could be attached to emotional states of various sorts - romantic or affectional. It also could be, and has been known to be attached to a vocational pursuit or a devotional matrix, sometimes begun in a very perfunctory and uninvolved manner. For these assertions this study finds ample verification, that what has one (or more times) happened in the past is still occurring among the young people, and that in a very clear-cut fashion. This is what some of the 25 students giving conversion data said:

> Student number 25 said, "I went to a church camp and became aware of a spiritual feeling I had never had before." Number 27, "My first great religious experience was when I viewed the Grand Canyon and realized the magnitude of God; my second came when I was around a campfire as we sang and prayed at a religious-camp revival meeting." Number 30, "My mother was not expected to live, and up to this time I had taken God for granted. But through prayer I could talk to Him and I knew there was for sure a God." Number 5 states that his conversion experience came in the midst of "sharing my experience with a girl of not the same faith as I am." (vocational pursuit) Number 57, "I thought for a short time of becoming a priest." Number 64 states that her religious conversion occurred "during the time I was teaching a Sunday School class (when) I accepted Christ. I was in a state of quiet exuberance." Practicing the use of known mechanisms to find the experience, number 61 said: "We prayed and made confession. . . ." Number 63 associates her conversion with

her Confirmation Day and said, "It was my confirmation from Sunday School. It was a wonderful experience, one that will linger in my memory always."

There are other descriptions of the experience in review which are just as valid as those whose core is of a more logical or rational order - the only kind some personalities need or could accept. Four samplings run as follows:

"Father McPhillips sermons were logical and made sense . . ." said student number 52. "From my religious education in prep school I realized there was a God. . ."-student number 54. Number 73 stated he "saw more clearly the relationship of religion to life." Number 87 said, "I decided it was time I looked over what I believed and try to put in words what I did believe, thus I realized how much I did believe and made clearer to me the few things I wasn't sure about."

Miscellaneous descriptive groupings.--There were 2 students who described their conversions in terms of an anticipated or much-to-be-desired goal. For example, student number 77 said, "I prayed for months to God to give me power to become valedictorian of my class in High School." Student number 98 said, "I was valedictorian of my Confirmation Class." These 2 statements were allocated to the "self-enhancement" category by the "Seven-person jury" and from that aeschelon of mature judgment they have remained as scientific data. Others have disagreed with this categorization.

Only 1 student, number 48, said directly that "I was born again by receiving Christ as my personal Savior." One student, number 97, encapsulated her deep-moving religious experience by saying, "I was healed of colds, a sprained ankle and the like." Only 1 student, number 79, seemed to grasp an

ecumenical point of view as he described his conversion, saying that he experienced conversion when he participated in both the Catholic and the Protestant forms of worship. Parenthetically, the question may be asked, is this dual participation one total experience or two distinct experiences? This study provides no answer to this query.

Particularly, the statement made by student number 79 is cited, since it is the only one of the 25 who grasped a deep psychological, as well as a religious significance of what happens, consciously and unconsciously, in the conversion experience. He said - describing the experience - "This experience clarified many tentative feelings I had in a much shorter time than I believe would have occured otherwise."

Terminology and Student Responses

That this experience of conversion is not only an experience of past centuries, designed only for a select few mystics or saints, one needs only to read the reports of the 23 students who indicated by a written statement in Part 2, that they had had a religious reorientation experience. The varied points of view, and/or the varied descriptive language used in the 6 previous citations, are reflected prepotently in these 23 responses relating to conversion as to just what the experience was and what the experience did for them.

Furthermore, all the terminology descriptive of a changed, transformed, redirected, remotivated life which has been cited in this chapter is justifiably contained within the bounds of the Jamisan concept of the conversion experience and its undergirding structures. [(54), p. 186]

To be specific, a few students' responses are given here of those who wrote on what this experience was and what it did for them: Student number 28 reported that the experience showed him "why he was leading the life he was, how it should be changed and why;" number 54 said, "I think it changed my whole way of thinking and acting;" number 73 asserted that, "It strengthened my faith and made me more determined to do things in the right way." These statements give some indication that a dynamic, transforming experience is still a patent and functioning experience and that it is definitely found among many of the young people of this generation - it is not an outmoded experience.

The conversion experience - is that all?--The question is very often asked, "Does a conversion experience do everything for the individual and does the initial experience guarantee the perpetuation of those deep-moving motivations without any participation, intellectually, volitionally, emotionally, of the individual in the continuing process?" A further question may be justly asked, "Could a lack of personality participation in the disciplines, so important to religious motivational functionings inherent in the pursuit of a deep religious faith,- could these in any way be related to a regressive state of thinking, feeling, acting, believing, often referred to as "backsliding" or to be, spiritually and religiously, in a "backslidden state?" Or, to state the matter positively, "Does the individual have a real and perhaps rugged part to play in the maintenance of a satisfactory religious experience." Whether or not one accepts the supernatural view of God or the

humanitarian and whether or not one attributes his conversion to supernatural or intellectual and volitional factors, is there still something left for him to do to maintain this experiential state of spiritual and/or religious satisfaction?

William James' book, entitled Habit, cites Professor Bain's unique chapter on - Moral Habits. From this text, two important maxims emerge:

> (1) In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible; (2) Accumulate all possible circumstances which will reinforce the right motives; put these assiduously under circumstances that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows it. In short, envelope your resolution with every aid you know. This will give your beginning such a momentum any temptation to go back will not occur as soon as it otherwise might; and every day during which the break down is postponed adds to the chances of its not occurring at all. [(56), pp. 55-56]

While there is much to be gained in Bain's position on habit formation, this study would call attention to the sort of dynamic which deep-moving religious experience possesses for those who would accept the gift of divine grace and would implicitily believe the scripture, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." (Isa. 26:3)

The Sin Concept and the Conversion Experience

The following hypothesis and the 6 predictions deal with the relationships between the sin concept reported in Chapter IV and findings from the conversion and non-conversion data of this chapter. As the sin concept was explored, the question arose as to whether or not those students who had experienced conversion would not, of necessity, have a different

attitude toward sin than those who had not had such an experience. Therefore, a test of exclusion or negation[1] was improvised, purporting to test 3 fundamental personality areas and attitudes toward sin, namely, (1) intellectual honesty versus intellectual dishonesty and personal responsibility versus personal irresponsibility; (2) evidences of an attitude accepting or rejecting the theory that "sin is a relative matter;" and (3) rejection or acceptance of the idea that there should be a law which imputes or charges sin (blames sin) against an individual or a society based on the scripture found in Romans 5:13, which reads, "For until the law sin was not in the world: but sin is not imputed when there is no law."

The statements of the 87 subjects who responded to the stem sin taken from the M.S.C.T. where checked according to the test of exclusion or negation, referred to in Chapter II on Design of the study, for conversion versus non-conversion data. The sub-tests made were:

1. The 25 students in conversion data versus the 66 not in conversion, using the scores derived from the test of exclusion or negation;

2. The 10 students in Category 3 of conversion (Weltanschauung) versus the 15 outside category 3 (or categories 2, 4 and 5) using the scores of the test of exclusion or negation.

The scale of exclusion or negation tested for the presence or absence (none, little, some, much, very much, the Likert 5-point scale) of the 3 areas above mentioned. (see instrument used for assessing on following page.)

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[1]This test was improvised with the assistance of Dr. E. Lowell Kelly, Department of Psychology (U. of M.). The thinking for Hypothesis 9 was derived from an interview with Clifton M. Utley, Commentator of Chicago, in regard to the religious revival at Wheaton College in 1951. He had assessed the student body a few days before the revival began, and he commented: "They were as fine a group of personally responsible students as I have ever

SCALE OF EXCLUSION OR NEGATION

(Circle your assessed score in the scale, only)

(1) Presence of intell. dishonesty &/or personal irresponsibility _____ (leave blank) Score

1	2	3	4	5	
None	little	some	much	v. much	_____

(2) Evidence of "Sin is relative" _____

1	2	3	4	5	
None	little	some	much	v. much	_____

(3) Rejection of a law,- "which imputes sin" _____

1	2	3	4	5	
None	little	some	much	v. much	_____

In the statements relating to the sin concept, there were many implicit and/or felt-in, infused meanings, some seemed to indicate a reckless, indifferent, even an irresponsible attitude toward behavior or conduct -- the "so what" air of "whose business is it but my own?" Others explicitly stated that sin was a relative matter (right, if done for others) and some even evidenced feelings of open rejection of "the law of sin." Many, however, took the matter of sin very seriously, as free moral agents, accountable to society and to God for their conduct, behavior and the investment of time and talents. Therefore, the following hypothesis with six accompanying predictions were explored, comparing (1) the 25 who indicated they had had a conversion with the 66 not having

had a conversion experience; and (2) comparing the 10 in Category 3 of Conversion, or Weltanschauung, with the 15 outside the Weltanschauung category. The foregoing instrument was used, the Scale of Exclusion or Negation.

Hypothesis 9.--There is an existing relationship between those who have had or who have not had a conversion experience and the evaluation, awareness or consciousness of sin. Even though some may not have retained a conversion status, sin to them might be more clearly discerned. There could also be some difference between the 10 reporting in the Weltanschauung type of conversion experience and the 15 in the other categories of conversion data. The 25 conversion-experience students and the 66 reporting no conversion were checked by X^2 technique against the three following areas, as well as the 10 students reporting conversion in Category 3 (Weltanschauung) which were compared with the 15 in conversion data who were not in category 3:

1. intellectual dishonesty + personal irresponsibility,
2. the relativistic theory of sin,
3. the rejection of a law which imputes (charges) sin.

However, no statistically-significant relationships were found. The results of these tests showed that there was a greater difference between the two basic groups of individuals - the 25 reporting conversion and the 66 having had no conversion, the probability being $> .10$, while comparing the 10 in the Weltanschauung category of conversion experience with the 15 in the other categories, the index of probability of any difference was $> .50$.

Relevant Attitudes and Experiences

This topic will be discussed under three heads: (1) Immortality,[1] (2) The period of Sturm und Drang, and (3) (spiritual regression) Backsliding.

1. Immortality.--Anticipating the data reported in Chapter VI, Conversion, and tests made by means of the conversion categorical structure, an analysis was made of the data on immortality derived from the M.S.C.T. stem "Death," which has yielded some data by implication to the concept of immortality. Results were compared with Category 3 of Conversion data, comparing the 25 who reported conversion in personal data with the 66 who did not designate any relationship with that experience, with those in each group who affirmed or negated the immortality concept. Further, the two groups comprising the Conversion data - the 10 in Category 3 (Weltanschauung) with the 15 not in Category 3 were compared for significant differences on the same concept. The following hypothesis was submitted for exploration:

Hypothesis 10.--There could exist a significant difference in proportions between the group of 25 reporting conversion on the concept of immortality and the 66 not reporting conversion. (The data for this comparison is derived from the differential structure used to categorize the students' responses in Chapter VI, Conversion Experience; the stem "Death" came from the M.S.C.T. in Chapter IX). The analysis follows in Table 35.

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[1] This concept was first dealt with in Chapter III, The God Concept.

TABLE 35

IMMORTALITY CONCEPT vs. CONVERSION-NON-CONVERSION DATA

No. in Group	Population in Conversion	Affirmations	Per Cent	Negations	Per Cent
	"10 Inside Weltanschauung"	4	16	0	0
25	"15 Outside Weltanschauung"	1	4	0	0
	Total Conversion	5	20	0	0
66	Population "Outside Conversion Data"	6	9.09	5	7.57

The proportion of affirmations of each group was tested by Chi^2 technique as found in Table 35. First, the two main groupings were tested--the "25 reporting conversion" were compared with the "66 not reporting conversion," with reference to the number of acceptances of the Immortality Concept, obtaining a non-significant finding of $p > .20$. There were no rejections of the immortality concept among the 25 reporting conversion; there were 5 acceptances--4 were from among the "10 in Weltanschauung Category," and 1 from among the "15 not in Weltanschauung." The test for the proportion of negations followed of the conversion vs. the non-conversion group, yielding a non-significant probability of .38. These two findings provide no evidence that there is a difference in proportions of affirmations or negations between the two groups--conversion and non-conversion.

Values in observing the Concept of Immortality.--Over

and above the values of an exploratory report with reference to those who affirmed or negated the concept of immortality, there are others who would share and agree with student No. 83, as he responded to the stem, "If I only" . . . on the M.S.C.T. His statement was, "If I only had 10 days to live I would do just as I am doing now," which seems to convey the idea that he is living as well as he is able--perhaps meaning to say, "I am living as I should live if there is such a state of immortality or eternal life." Or, of course, there could be the nihilistic interpretation--life is the only existence.

2. Backsliding.--It has been said facetiously that the Presbyterians and the Baptists preach a doctrine of eternal security--once in grace always in grace--but that the Methodists preach a gospel of backsliding, and practice it! The subject of backsliding, or regressive religious devotion or practice, was formally introduced into this study by the question in Personal Data which asked if the conversion experience was still operative. The data on this question indicated that 7 of the 25 who had had a conversion said the experience was not operative at the time of this assessment.

Further information was made available by a rather informal examination of two stems of the M.S.C.T.--"I am afraid," and "One must never," and from two responses from the stem "Sin." These responses seem not only to have a bearing on the concept of backsliding, but are germanely

related to this regressive spiritual and/or religious motivational state or attitude.

It is true, some of these statements may be involved in areas outside the scope or basic interest of this study, yet implicit in these statements regression is indicated--in matters of morals, ethics, religious beliefs, sin, personality foibles, etc. The list follows:

> No. 4: One must never fail to do what he thinks is right. No. 5: One must never lose his faith in God, nor in the one he loves. No. 8: I am afraid that an aesthetic life doesn't pay. No. 16: One must never give up hope. No. 23: I am afraid that I will not live up to my ideals. No. 30: One must never forget to be humble. No. 35: I am afraid of losing my faith. No. 41: One must never think he has stopped growing mentally or spiritually. No. 44: One must never lose faith in his objectives. No. 45: One must never retract a statement. No. 59: One must never forget past experiences. No. 67: One must never lose sight of God in his life. No. 71: One must never give up believing that there is a God. No. 77: One must never forget God. No. 80: One must never lose faith in himself. No. 92: One must never fall from God.

On the stem "Sin" No. 39 said: "Sin picks up, faith leaves off; and student No. 97 said: "Sin is not worth the price you pay for it later." This latter statement introduces three distinct theoretical involvements: (1) the pleasure-pain theory in both psychology and philosophy; (2) the value theory in both fields; and (3) the problem of choice, involving the intellect, emotions and the will.

The scores obtained from these three stems total 18, who made either explicit or implicit reference to this kernel of meaning involved in a regressive attitude or action--backsliding. No percentile evaluation of this sort of response could be made unless other instruments were examined. There

is, however, sufficient weighting in these 18 responses to warrant a further examination at a later time of this exceedingly troublesome mechanism of spiritual and/or religious regression, spoken of emphatically in the Scriptures, and reflected clearly in this research sample.

Allport on backsliding.--"No subject within the psychology of religion has been more extensively studied than conversion," says Gordon Allport. [(22), p. 33] And in the following paragraph he discusses conversion with its oft-recurring incidence of backsliding.

> Where there has been some marked turn or vivid experience we usually discover consequences of a lasting, and often permanent order. That is not to say that backslidings fail to occur; on the contrary, backslidings normally follow any strenuous moral experience. The veil is drawn again after all moments of rapture.[1] But the significance of the definite crisis or emotional stimulus lies in the hunger it arouses, and in the charting of a direction of search for appeasing this hunger. Almost always the individual who has once experienced a vividly religious state of mind seeks throughout his life to recapture its inspiration. (Ibid., p. 34)

The poet William Cowper expresses this yearing for "those moments of religious rapture" in one of the verses of the old hymn, "O for a Closer Walk with God,"[2] published in

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[1]Cf. William James, (54) op. cit., pp. 252 ff.

[2]The 2d Edition of R. Conyer's Collection of Psalms and Hymns, 1772, contained a beautiful hymn of the poet, William Cowper, "O for a Closer Walk with God" . . . . The Rev. John Newton and William Cowper together published the famous Olney Hymns in 1779. See Rodeheaver's Hymnal Handbook (84) for stories of this hymn, Rescue the Perishing, and, I Love Thy Kingdom Lord, on pages 99 (No. 192), 151 (No. 299), and 52 (No. 92), respectively.

1772 in the R. Conyer Collection of Psalms and Hymns. The third verse reads:

> What peaceful hours I once enjoyed!
> How sweet their memory still!
> But they have left an aching void
> The world can never fill.
> [(137, Hymns of Living Faith, No. 341]

3. The period of "Sturm und Drang."--Just how closely or strategically the conversion experience and the concept of religious regression are related to the period of storm and stress--the ups and downs of religious urges, convictions, doubts, high (even mystical) aspirations--is very difficult, and perhaps impossible to say. This study, up to now, has thrown no light on this relationship.

However, there does seem to be much chronological overlapping of those years of adolescent stress and misgivings, and the years in which more religious conversions usually occur, the range of conversion-age as reported in this study being 10 to 18 years of age.

In this connection an important question may be posed here, "Are these years merely generally or universally overlapping, or do these phenomenological and conflictual experiences appear resurgent in both the religiously and the non-religiously conditioned young man or young woman?

Various opinion may be shared on this point. And as a matter of analysis of this period as reviewed by Wm. Clark Trow [(98), pp. 448-452] whether one be a humanist or an orthodox religionist, some of the manifestations of the period which G. Stanley Hall following the German writers

called "Storm and Stress," are also types of "up and down" experience of some who have passed through early conversion experiences. And to the ups and downs of early religious experience this writer bears witness. A single sampling of these "concomitant occurrences" of those who have shared conversion and those who have not, would be valueless. But this fact may be verified with properly designed and controlled observation.

And further, as Trow comments, "this 'storm and stress business' has been [may have been] greatly overdone." Much of the literature, to be sure, has come from those whose theological backgrounds are narrowed by highly regimented dogma and creed, and whose situational settings in life have introverted religious sentiments, which dammed the outward flow into rich channels of beneficient service.[1] But whatever the cause or explanation of this period, some adolescents do undoubtedly have these years of struggling, striving, regression and advance; defeat, with subsequent victory, as well as victory with the sense of blighting defeat. The diary citation from Kupky[2] presents a clear-cut picture of a young girl of twelve and one-half years struggling on through this period to twenty-three years, but being religiously-bent or oriented toward God, who declares in a final

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[1]For any interested, read Bishop Leslie Ray Marston's From Chaos to Character. (98)

[2]Kupky, Oscar, The Religious Development of Adolescents, (translated by Wm. C. Trow), New York: The Macmillan Co., 1927, pp. 46-56.

entry, "God will not let me fall. Thenwhat have I to fear? . . . . Better be extinguished than live a false life." [(98), 448-452]

Backsliding in the context of this study (storm and stress).--There is a possibility that some of the data borrowed here from the chapters on the Home and the Church might throw light on the problem of adolescent stress and strain. The data are from the answers to the question as to whether the student has had "Much, Some, or No" religious education in the home or the church, or both. Might it not be possible to construe the findings relative to super-ego functionings or strivings in those who have had much religious home or church conditioning, as compared with those who have had little or no religious conditioning in the home or church, as shedding some light on the problem of adolescent storm and stress, since the weightings of super-ego needs in this study are interpreted to mean greater (heavier) or less strivings of the conscience.[2]

Anticipating hypotheses 34 in Chapter IX and prediction 1, we have these two statements: "There is a vital relationship between a belief in God and acceptance of changing (influencing) conduct and super-ego functionings," with the attached prediction, "That individuals most highly oriented on the Thurstone-Chave God in Conduct Scale will

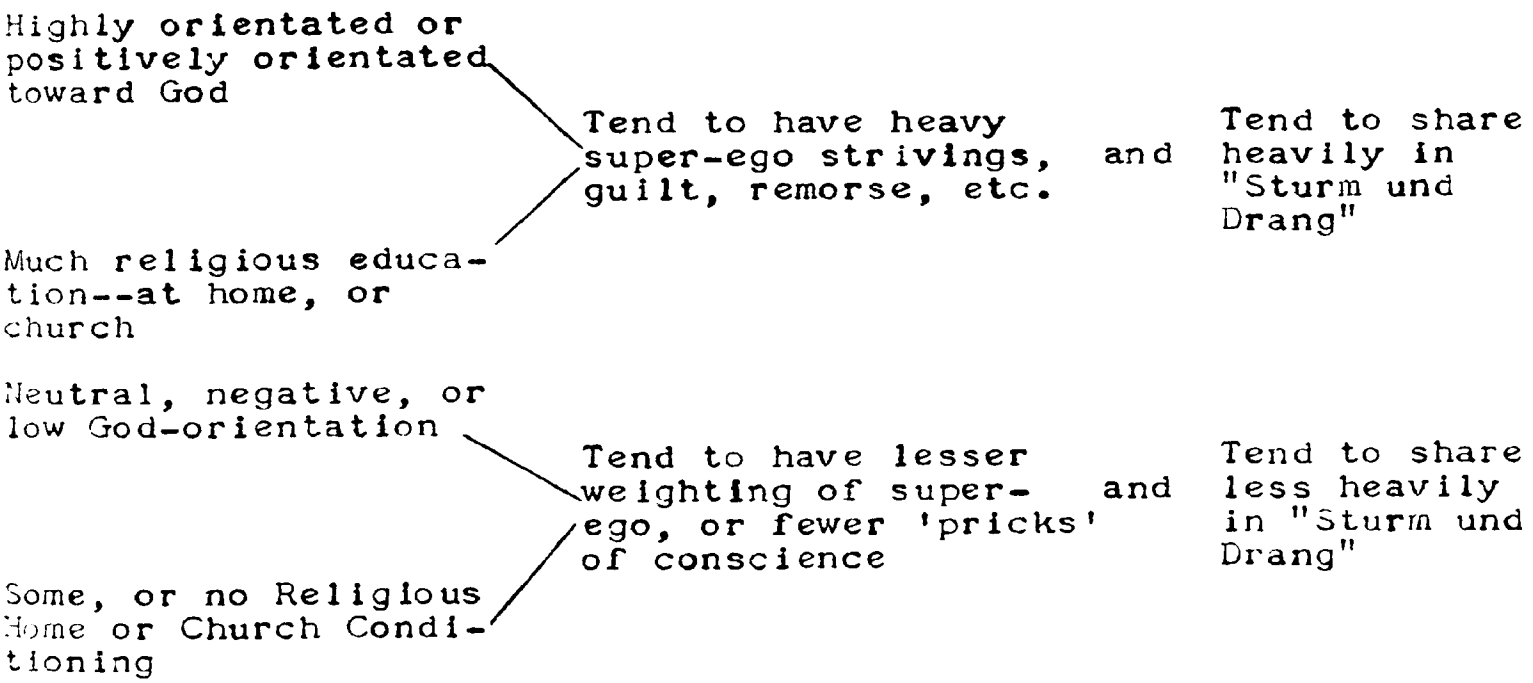
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[2]Read Charles Frankel's review of Niebuhr's The Self and the Dramas of History, under the title, A Protestant Conscience and the Failures of Our Age in the New York Herald Tribune, July 17, 1955, p. 5.

tend to feel the heavier weightings of the super-ego (conscience), right or wrong, guilt, conviction (composite scores of Variables IX, X, XXI, Super-ego Functionings), than the mildly favorables, neutrals or negatives," with the following findings:

Comparing highly favorables and mildly favorables, Areas I and II, $t = .44$, $p > .50$, and therefore shows no significant difference at the 5% level. But comparing the average scores of Areas I and II with average scores of Areas III, IV, V, we have a finding of $t = 4.32$, $p < .01$, which says there is a significant difference between the two composite area scores, as above indicated.

Diagrammatically it could look like this:



And further statistical data taken from Chapter IV, Hypothesis 3, we have: "Those individuals most conscious of God's presence (or it could be interpreted here as a feeling of need for God's presence) tend to be more sensitive to sin

or evil, and thus eager to avoid sin." However, this last phrase would need qualification or reinterpretation thus: that on the conscious level, the individual may seem eager to go on into sin, but the subconscious is continually probing, pricking, disturbing the personality with heavier and heavier weightings of guilt, remorse, unhappiness and warnings not to continue longer in this direction. As Allport puts it, "the individual . . . seeks through life to recapture its inspiration," [the joy of those hours of freedom from guilt, condemnation, and the ungodly strivings within].

Prediction 1 accompanying the above hypothesis reads: Those who are highest in Area I of The God as Reality Scale--who may correspond to the "much religious conditioning in the home or church," would tend to locate their definition of "sin" outside the area of the trite, flippant, casual, hard-to-grasp, or the "so what" area, namely Category 2 of the Sin Concept. By the Chi^2 Test, $t = 1.40$, with $p > .10$, which is not significant at the 5% level, and does not fall within the statistical range warranting the conclusion of a relationship approaching significance, or a difference in proportions of individuals in each group.

And turning to clinical psychological research, Phyllis Blanchard in "Adolescent Experience in Relation to Personality Behavior," cites the work of J. McVicker Hunt[1] relating to

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[1] J. McVicker Hunt, 1938, An instance of the social origin of conflict resulting in psychosis (Amer. J. Orthopsychiat., 8, 158-164).

> . . . a neighborhood group of boys who engaged in sexual perversions and also went through experiences of religious conversion at revival meetings. A few boys in the same neighborhood attended the revivals but did not engage in the sexual practices; a few participated in the latter but not the former. The boys who took part in both the sexual and religious experiences developed mental disease later in life, while those sharing in one experience only, did not become psychotic. Thus, only those members of the neighborhood group who developed conflicts during adolescence because of the incompatibility between their sexual behavior and their religious ideals, and carried those conflicts on into adult life, became mentally ill. The age of onset for their mental illnesses differed considerably and Hunt suggests that the differences in age at which they become psychotic probably indicates variations in their capacity to endure and tolerate conflict before reaching a breaking point. [(52), Vol. II, p. 702]

There may be some indications that those whose lives were at one time religiously adjusted, but who during periods of aberrent adolescent behavior, their conscience, their super-ego strivings have become so severe they have had (psychotic) frustrations. This is quite a clear picture of the Sturm und Drang period in the highly religiously oriented--the pain of sin and sense of guilt have been too heavy to bear. And for those who had not been religious oriented, no personality disturbances occurred (so it seemed); there was sufficient tolerance within the organism to withstand the emotional upheaval and not break psychically.

This discussion would not pass lightly over the psychological facts of adolescent experiences--the usual emotional disturbances and perturbed rationalizations of those years of maturing personality. The observation here is, however, with respect to the <u>presence</u> or <u>absence</u> of a deep-moving religious experience during adolescent years,

that it alters the pattern--increases or decreases the intensity of the emotional and super-ego involvements of the phenomena appearing during the period of Sturm und Drang.[1]

Values from the study of the conversion experience.--The rather wide range of "descriptives" found in student responses, both as to what the conversion experience is, and what it does for the student, gives footing and understanding to Gordon Allport's comment relative to the variety of religious experiences:

> This conclusion rightly understood and carefully pondered, will, I maintain, ultimately benefit psychological and social science, and theology as well, if these disciplines will but flex themselves to accommodate the one disturbing truth that there are as many varieties of religious experiences as there are religiously inclined mortals upon the earth. [(22), p. 27]

Summary and Conclusions

The observations which have been made in this chapter have not been hard and fast evidence that all samples would respond as this particular sample has done. Yet, the data from the one hundred University of Michigan college students present evidence that this is a most interesting and intriguing field of research, and one in which, not only the examiner, but the students themselves have a deep interest and concern.

The experience referred to as conversion was not strange or unfamiliar to at least 25 of the 100; and it is taken for granted that those who said they had had no such

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[1]Read Religion among Adolescents (in England) (121).

experience were aware of what was implicit in the question about the experience, its terminology, and perhaps its functionings. Several responses on the subject of the conversion experience indicated that this "experience changed their entire way of thinking and doing;" or expressed by another student, "It showed me where my life had been wrong, how it should be changed and why." With reference to the conversion experience, only two students of those who designated they had had such an experience, reported negative results.

From the data of this chapter, the conclusion seems valid, that the spiritual and religious experience "leaps the bounds" of basic faiths and/or denominational barriers. That conversion is not always a crisis experience was voiced by one of the 25 reporting conversion, indicating clearly the process to be a gradual-growth experience. The fact that spiritual or religious regression is possible--in fact very probable--received consideration in this chapter, and seems to fit an "oft-recurring" pattern of religious behavior.

Home, the nursery of the infinite.

Channing

CHAPTER VII

THE HOME

Under the title of "Ethology," John Stuart Mill proposed the formation of "an exact science of human nature." "It should deal," Mill maintained, "with human character, and be established upon the sure foundation of a general and abstract science of psychology. Its material should consist of the empirical wisdom of common sense, descriptions of personal patterns of conduct, but its explanatory principles must be derived from the science of psychology." [(21), n. 40, p. 86]

Mill's distinction between "descriptions" and explanatory principles, to use the terminology of K. Lewin, is that between phenotype, or the immediate perceptible appearance and genotype, or genetic conditioning provided by the home. (Ibid., n. 41, p. 86) Mill realized that the psychology of his day could not deal adequately with character formation, since it could only suggest "laws useful in explaining the development of character."

Sporadic approaches to the study of the character of the child in relation to the home and society can be found in the psychology of the past century. While Wundt maintained that general psychology contributed much to the study of the individual, Gordon Allport claimed that Wundt was wrong "in holding that psychology establish the laws, and characterology account for the exceptions." [(21), n. 4, p. 7] Differential

psychology, psychoanalysis, Gestalt Psychology, and personalistic psychology--all seek to explain child growth and development, and the formation of personality and character, recognizing as they do the dualism of nature versus nurture, of heredity versus environment. The organismic theory of child-development provides a theoretical base for this chapter which attempts to deal experimentally with a few of the factors in the home, proceeding on the theory that where the child is born, reared, love or unloved, accepted or rejected, understood or misunderstood, conditioned positively or negatively for the internalization of ethical, religious, moral and social values, the home stands as the unique institution for personality and character development.

Kurt Lewin's Dynamic Theory of Personality (65) refers to the "mother as the channel in the home--the first conditioning; the teacher is the keeper of the gate to the school--the second institution; and the clergyman is the keeper to the church--the third institution." It can easily follow, then, in the frame of this study and in strict accordance with earlier theory proposed by Mill, that the Science of Character, "Ethology," be applied to the "entire science of our mental and moral nature." Allport quotes Mill further by saying, "Ethology will serve for the ulterior science which determines the kind of character produced in conformity with these general laws by any set of circumstances, physical or moral." [(21), p. 87]

Choice of this institution.--The unique function of the home is directly related to the search of this study since it presumably supplies the parental guidance and nurture of the spiritual and religious development of the child. These influences would tend to be reflected in the questionnaire responses, whether the process of religious training is one of imposing parental attitudes, biases, prejudices, beliefs on the child, or that of other forms of learning and conditioning. Some of these influences are investigated directly, in order to ascertain whether or not home conditionings do make a difference in the young person's religious behavior and outlook.

It does not always follow, however, in the writer's opinion, that an emotional, psychological bond of identification will hold in an area which involves the "inner sanctions," including the spiritual and religious urges of the individual. Such inner needs are met only as the ego is free to choose, not under the emotional duress of seeking to please one or both parents, as commendable as this might be. Religious need is not stereotyped, it is individual, and its satisfactions are not bought "over the counter, packaged and wrapped." It is autonomous, deeply embedded and persistive. The consummatory satisfactions may be the result of directive counsel and deeply inspiring religious behavior, but they cannot be imposed.

"Equivalent Stimuli" and the home.--The prestige of the home has been reduced by the glitter and glare of societal

trends. Schorling and McClusky wrote,

> The church and the home are losing the influences which foster the personality needs of children. Without any references to the importance of the functions of the church and the significance of the home, one must admit the decrease in the quantitative aspects of the controls exercised by these institutions. [(86), pp. 55,56]

The very prevalent and highly alluring thinking of youth that the home is old-fashioned, narrow-minded, out-of-date, uninformed, and all together too restrictive--this sort of thinking has reduced its valence, or vectoral-directing force. If and when other values are substituted for those of the truly good home, the highly important psychological process of "identification" is lost, identification with the home as an institution, with the personalities in it, especially with those "significant others," all of whom contribute to its holding and building power.

Not only is a good home a place where identification plays such an important role in general, but more specifically the home may and can become a highly effective emotional, empathetic, spiritual and religious bond operating functionally in the area of religious faith, religious practice, and religious experience.

And referring to this emotional, spiritual and religious bond which operates in the atmosphere of the home, Bishop Leslie R. Marston, speaking on the subject, <u>American Family Life: Chaos or Character?</u> said,

> Chaos threatens the American Family--and America. But chaos is not inevitable if the integrating forces of moral responsibility and religious faith are directed to the building of personal family and national character. (Address on America's Town Meeting of the Air, Vol. 20, No. 8, July 6, 1954)

An Exploratory Study of the Home

The purpose of the part of the study reported in this chapter was to discover the types of homes from which the one hundred students have come, and further, to ascertain whether or not there was a significant difference in the weightings of religious need which correlated with the environmental conditionings of the home

Instruments Used

The questions submitted to the students regarding the habits of parental church attendance, parental church-membership, and their basic faiths and denominations are briefly summarized. (For complete battery of questions and inquiries relating to the home, see Appendix, section B--Personal Data.)

The data fall into four general classes: (1) a series of simple questions which could be answered by yes or no, reported only by frequency count; (2) a few questions called for report by frequency count, plus "Comments,"[1] assessed by the "Seven-person-jury" as projective measures; (3) the third sort of data sought was evaluatory, requiring the intermediate process of judgment to supplement the "yes or no" response; and (4) the last method of response consisted of "verbal comments," rated as projective statements regarding the home (authoritarian or democratic) and were assessed by the jury. Expectancies did not reach the anticipated frequencies because of a lack of complete information,

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[1]For students' "Comments" (on home) see Appendix, Section H (1).

and a lack of refinement of the technique and instruments of measurement.

As to the strength or weakness of the instruments, judging from the results of the inquiry, the instruments seemed apt, adaptive, stimulating, and completely relevant to the needs of such a study.

As the study progressed, it was deeply regretted that the questions as to the amount of religious education in the home and in the church or Sunday School had not been more explicit. This possibility was made clear in some of the students' statements as to the kind of religious education in the home or church. For example, here are a few of the student responses to Amount of Religious Education in the home: "My Home contributed a religious atmosphere;" "My mother and grandmother taught me little prayers, hymns and religious songs;" "Very strong observance of religious symbols;" "Basic ideas;" and "Basic religious teachings; behavior."

And further, in addition to information as to parents' church-going or joining habits, how much more precise would have been data on familial customs with respect to traditional forms with such items as the following: "Do your parents say grace before (or after meals?) Do your parents conduct family worship, once__ twice__ daily: not at all__?"[1] Or such a question as the following: "Regardless of whether or not you are in general agreement with your parents (or parent),

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[1]Mildred B. Parten, Surveys, Polls and Samples, [(78), p. 170]

do you have real confidence in the religious integrity and piety of your father, your mother? Or, is the Bible (of your particular faith or persuasion) read in your home? Is it read in family groups, or as individuals?" The replies to these and many other such questions would have been helpful in indicating the religious atmosphere of the home.

An exploratory hypothesis has been projected into this study of the home, namely, that if it were possible to isolate and measure all the responses of the child to the single, dual, triple or multi-valenced vectoral forces of the home, those influences emanating from the various situational settings, it could be predicted with some degree of certainty what the behaviorial patterns of the child might be. For this criterion of functional relationships, the work of J. B. Maller is cited.

Maller's Work Briefly Reviewed

The criterion for the above theory is found in the research of J. B. Maller, in his demonstration of the concept of "functionality" as he worked with school children in a New York City community. He found a relationship existed between the kind of work school children did and the sort of community or home from which they came. That is, there was a difference in the type of performance between the children coming from the lower strata homes and those from the higher strata homes. This relationship he designated as the "concept of functionality," referred to as "r" which

represents the coefficient of correlation between two tests.[1] And in Maller's work he found the "r's" were not always high, nor were they always significant, but he found directions or trends, or indications of trends. Therefore, he believed the relationships were functional. [(68), pp. 550-565]

Mischa Titiev has summarized familial cultural conditions by citing from Miller, D. R., and Hutt, M. L., paraphrased and adapted to our age group level about like this: that children coming from fetusphilic (warm, permissive, understanding) homes, or those coming from fetusphobic (cold, hostile, lacking in understanding--or unwanted children) homes, tend to encapsulate out of their respective atmospheres, cultures or climates those things or influences which tend to mold or meet the needs of their respective personalities. And by being inured to these general types of home climates, their needs are not only met here by the respective methods, but personalities are also conditioned by the atmosphere in which they are living. [(164), pp. 44-46]

Adaptation to This Study (Construction of the Home Composite)

In this study the questions used represented some of the intangible forces--influences--of the home, which

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[1]Garrett, Henry E., in Statistics in Psychology and Education, p. 342, further says:

In the field of mental measurement it is customary to describe the correlation between 2 tests in a general way as being high, marked or substantial, low or negligible. While the descriptive label applied will vary somewhat in meaning with the author using it, there is fairly good agreement among workers with psychological and education tests that an
r from .00 to ± .20 denotes indifferent or negligible relationship
r from ± .20 to ± .40 denotes low correlation; present but slight;
r from ± .40 to ± .70 denotes substantial or marked relationship;
r from ± .70 to ± 1.00 denotes high to very high relationship.

presumably have much to do with the acceptance or rejection of social, spiritual and/or religious values, which mold and shape personality. If, however, religious influences are rejected in hostility, the trends here would be expected to be reversed. As a measure of home atmosphere, certain questions were selected and their scores combined into what is referred to as a "Home Composite" score.[1] The following measures were included in the composite, as taken from the original questionnaire sheets, together with their corresponding identifications in the master codes, Sheets I and II. General home climate--authoritarian or democratic (permissive); verbal statements, derived from M.S.C.T., and assessed by the Jury; responses to questions such as, "Were the convictions, attitudes, beliefs of your parents imposed upon you?" And, "Were emotional attitudes, such as pleasing or displeasing your parents in religious matters imposed upon you?" (See columns 74, 75, 76, 79, Card I; and columns 5, 6, 7 of Card II.)[2]

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[1]A similar composite, representative of church-going and joining, and other religious practices was constructed in the Church chapter, and some testings done. The composite, however, was not so highly specialized as was the Home Composite, since information relative to the church did not include those more definitive elements of authoritarian vs. democratic government, atmosphere, etc.) This type of study, however, has been suggested to a few young ministers, or those interested in this problem, by the author, with the offer of giving substantial data for the beginning of this project to any volunteer for the task.

[2]For these variables, the original scales were adjusted to a scale of 0 to 4, with 0 corresponding to very unhappy, strongly authoritarian, etc. An arithmetic mean of these adjusted scores was used as the Home Composite score.

Utilization of the Instruments

The first use of the instrument "The Home Composite" was employed in testing the relationships between the scores on the Thurstone-Chave Scales (The Attitude toward the Church Scale, God as Reality and God in Conduct Scales), and The Home Composite, as well as a Thurstone-Chave Study-Score versus the Home Composite. The r-score results are as follows, and represent the "concomitant variation of two factors varying together according to a linear relationship, i.e., as one increases the other increases in a straight line, or as one increases the other decreases." None of the correlations were significant.

TABLE 36

CORRELATIONS BETWEEN HOME COMPOSITE SCORES AND THURSTONE-CHAVE SCALES

	No.	Correlation
Students' Attitude toward Church	99	r = +.052
Students' Attitude toward God as Reality	97	r = -.082
Students' Attitude toward God in Conduct	99	r = -.032
Thurstone-Chave Study (the 3-score composite)	99	r = +.041

In reviewing the factors represented in the Home Composite, it appeared that the element of rapport (positive, healthful relationship) with the home, with the father or

the mother, or both, were not represented in the formula. And in this study, it is the atmosphere or climate of the home, of the church, of the school, which is being assumed theoretically and tested empirically, as the most efficient interiorizing agent in this complicated area of social and spiritual values and of religion, the element of atmosphere or climate, even surpassing the situational conditioning of an authoritarian or permissive home climate.

It may be that the particular scores or measures used to make up the Home Composite could be too highly complex to lend themselves satisfactorily to group comparisons. And secondly, it seems highly probable that not only were the Home Composite scores too complex, but also there could be some degree of masking or camouflage in the responses to the Thurstone-Chave Schedules, thus rendering these data non-reflective of relationships. Other explanations also could be offered.

Therefore, another mathematical formula was constructed adding the element of rapport--climate or atmosphere--with the home, with the father and with the mother (see columns 5, 6, 7, Card II of Master Codes, as mentioned in a previous paragraph relating to the construction of the Home Composite).

Four explorations were made relative to Home Conditionings: (1) the parents' church attendance scores were compared with the students' church attendance scores (Jury

rating); (2) parental and students' scores of attitude toward God were compared with parental and student attitudes toward the Church; (3) a procedural method of several partial correlations, caring for a situation where a child might be only partially in rapport with the home, due to a higher or lower identification with the father or with the mother, but not with both parents; (4) Home Conditionings versus the Sin Concept.

Exploration (1) establishes the following single hypothesis (No. 11) relative to parental church-attitudes versus child (student) church attitudes.

Hypotheses Relating to Home Conditionings

1. Relationships between parental attitudes toward God, church-going and other religious practices, and those of their children.

Hypothesis 11.--There is a relationship between the church-going habits of parents (or other parental surrogates) and other religious practices, and those same habits in their children, with the prediction that children high in rapport (low or neutral) with both parents will tend to go in the direction of the parents. The resultant correlation obtained from this comparison was .433, using 96 parents and 96 students. The scores for student and parental church attendance were secured from Personal Data Sheets.

Hypothesis 12.--This hypothesis deals with exploration (2) and states that there is a difference in the correlation between expressed parental and student attitudes

toward God (God as Reality and God in Conduct), and the expressed parental and student attitudes toward the Church.

Prediction 1.--The r value will tend to be higher between parental attitudes and student attitudes toward the Church as measured by the Thurstone-Thurstone Attitude toward the Church Scale, than between parental attitudes and student attitudes toward God.

The data presented here are taken from the schedules (records) of students coming from ambivalent homes, and compare the church attitudes of the parent with whom the student is most highly identified, with the student's scores on the three Thurstone Scales. (The scores for student and parental data were derived from the Personal Data Sheets--parents' church membership and attendance, and students' church membership and attendance; degrees of identification (rapport) with the home, the father, the mother, were secured from M.S.C.T. stems--those especially having to do with the home, my father, my mother, etc., found in Master Codes, Card II, columns 5, 6, 7.) (Further information available upon request.) The results appear in the following Table 37.

The first two tests are very largely in the area of the intangibles--dealing with the concept of God (God as Reality and God in Conduct). Neither of these tests reveals a highly functional relationship between the ideas or concepts of the most highly identified parent relating to God and the student's ideas and concepts about God. But in the third test, where Student Church Attitude Scores are compared with

TABLE 37

CORRELATIONS OF STUDENT CHURCH ATTITUDES WITH MOST HIGHLY IDENTIFIED PARENT

	No.	r value	Probability
1. Church attitudes of most highly identified parent vs. Thurstone-Chave Student Score on "God as Reality"	53	r = +.388	p < .01
2. Church attitudes of most highly identified parent vs. Thurstone-Chave Student Score on "God in Conduct"	52	r = +.317	p < .05
3. Church attitudes of most highly identified parent vs. Student Thurstone-Thurstone Scores of Attitude toward the Church	53	r = +.621	p < .01

the Church Attitude Scores of the most highly identified parent, a much higher correlation is found--the later area of the Church being seemingly more assessable than the concepts of God. Church-membership and attendance are overt visible acts, consciously performed, something in which both parent and child participate; he thus tends to pattern his religious performances after the parent with whom he has this closer emotional relationship, as also he tends to pattern his socio-spiritual-cultural attitudes and behaviors.

Hypothesis 13.--This hypothesis deals with exploration (3) and posits a relationship between parents and students relative to church-going habits, dependent upon the degree of identification with one or both parents. (The data for

this hypothesis were secured from this chapter (The Home) and from the Master Codes, columns 5, 6, 7, Card II--rapport with the home, with the father, the mother; the church-going habits of both parents and students came from Personal Data.)

Prediction 1.--There will tend to be a difference in attitude toward the church and church-going habits between those students who are high or low in identification with both parents, and those who are high toward one parent and low toward the other. (Data for these tests are from this chapter, Personal Data, and the Master Codes, columns 5, 6, 7, Card II.)

The parents' composite church score (composed of all representative data on parental church-going and church-joining attitudes) were correlated with the students' attitudes toward the church (Thurstone-Chave Measurement of Church Attitude) in the following three ways, with the corresponding findings:

TABLE 38

PARTIAL CORRELATIONS OF STUDENTS' CHURCH ATTITUDE WITH PARENTS' CHURCH COMPOSITE

Students' Identification with one or both parents	No.	r value	Probability
1. Student high toward one parent and low toward the other	20	r = +.635	p < .01, sig. at 1% level
2. Student high toward both parents	38	r = +.474	p < .01, sig. at 1% level
3. Student low toward both parents	13	r = +.459	p > .05, and not sig. at 5% level

Prediction 2.--The attitude toward the church of the parent with whom the child is most highly identified will, to a large extent, determine the attitudes and habits of that child.

Findings.--Correlations and partial correlation were computed between the students' (Thurstone-Thurstone) and parents' Attitudes toward the Church, separating the groups according to rapport or identification with parents, and yielded the following results:

TABLE 39

CORRELATIONS AND PARTIAL CORRELATIONS BETWEEN STUDENTS' AND PARENTS' CHURCH ATTITUDE

Code: X_1 = Attitude of student toward the church
X_2 = Attitude of parent with whom student has most rapport
X_3 = Attitude of parent with whom student has least rapport

Correlations		
Test No. 1	X_1 vs. X_2	$r_{12} = +.621$
Test No. 2	X_1 vs. X_3	$r_{13} = +.449$
Test No. 3	X_2 vs. X_3	$r_{23} = +.785$

The partial correlation technique produced the following results:

Test No. 4	X_1 vs. X_2 with X_3 held constant	$r_{12.3} = .486$
Test No. 5	X_1 vs. X_3 with X_2 held constant	$r_{13.2} = .078$

Test No. 6--Tested for significant difference in correlations between r_{12} and r_{13} obtaining a probability greater than .10 . . . . . ($p > .10$) and is not significant at the 5% level.

Test No. 7--The difference in partial correlations is significant at 1% level . . . . . $p < .01$.

The difference found in this sample in partial correlations (.01) indicates the probability that in any other sample this same difference might occur.

While the correlation of student's attitude with attitudes of the closer parent is not significantly different from the correlation of the student's attitude with the parent not so close, the partial correlations (holding the other parent constant) are different.

This can best be interpreted in terms of multiple correlation coefficients. If the attitude of the more favored parent is known, and the student's attitude predicted from it, little more accuracy in prediction is gained of the student's attitude by adding the knowledge of the other parent's attitude. There is slight gain in the sample, however, from $r_{12} = .621$ to the multiple correlation $r_{1.23} = .624$, but there is no proof of a gain in the population. However, there is an improvement in prediction of the student's attitude by the knowledge of the closer parent's attitude, over the knowledge of the less favored one alone. In the sample the correlation increased from $r_{13} = .449$ to $r_{1.23} = .624$, and was significant at the 1% level.

2. Relationship between parental Attitude toward Sin and student Attitude toward Sin

Hypothesis 14.--There will be a relationship existing between the students' expressed attitudes toward sin (as reflected in his definition of sin on M.S.C.T., Jury-rating) and his home conditionings.

This hypothesis deals with exploration (4) and was tested for differences in performance among groups of students by relating the four different categorical areas of response to the Sin Concept, to Home Conditionings (atmosphere, rapport, disciplines, etc.). The average Home Composite Scores were compared with the average scores of the 4 Sin Concept Category area scores, which are submitted in Table 40.

TABLE 40

CORRELATIONS OF THE SIN CONCEPT vs. THE HOME COMPOSITE SCORES

Sin Concept Category	No.	Average Home Composite
Part A		
2. Trite, flippant, "so-what"	38	$m_x = 2.86$
3. Immutable Law of God	7	$m_x = 3.29$
4. Emotional feelings--guilt, etc.	12	$m_x = 2.78$
5. Rational definition	30	$m_x = 2.85$

For differences in performance among the groups of students represented above, six inter-group comparisons were made in the following order; the probabilities appear respectively:

Part B

Test	Categories compared	t score	df	probability
1	2 versus 4	.38	48	$p > .70$
2	2 versus 5	.03	66	$p > .90$
3	2 versus 3	1.66	43	$.10 < p < .20$ (p is approx. .10)
4	3 versus 4	1.47	17	$.10 < p < .20$ (p is approx. .10)
5	3 versus 5	1.24	35	$p > .20$
6	4 versus 5	.27	40	$p > .70$

None of the differences among these measures are significant at the 5% level of confidence, although category 3 (The Immutable Law of God) in this sample is of greater magnitude than the others. In all three instances where Category 3 appears in the test, the probability more nearly approaches the 1 to 5% level of significance, $.10 > p > .20$; (category 2 versus category 3); $.10 > p > .20$, (category 3 versus category 4); and $p > .20$, category 3 versus 5).

Thus the measures used failed to reveal a significant relationship between the types of homes from which students came, and their respective definitions of the Sin Concept.

The question has been raised for further exploration: Would the results have been the same if the comparison of the home had been made on scores from two sorts of homes--the conventionally religious home, and the deeply, pious, religious home? Some additional information was solicited from the students who responded to the Retest Questionnaires on this very question of Home Atmosphere--as to whether their homes were conventionally religious only, or deeply religious. Something more may be said on this point later on.

3. Relationship between the home and student conversions, Permissiveness and authoritarianism and the conversion experience.--To discover the relationship of different types of home atmosphere, and the nature of their childrens' religious experience, the following hypotheses and predictions were tested.

Hypothesis 15.--There will be found to exist a relationship between the type of home, as to warmth, rapport, permissiveness, with the presence or absence of sternly consistent or inconsistent intra-family discipline, and the number of conversions.

Prediction 1.--The permissive home with domestic warmth, with discipline consistently administered, etc., will tend to produce larger humbers of conversion experiences than the authoritarian and neutral homes. The findings here are: The differences in the number of conversions in the permissive as compared with authoritarian homes and the permissive as compared with the neutral homes were not significant at the 5% level, each having $p > .10$ as their level of significance.

Prediction 2.--The sternly authoritarian home, where the family culture--religion in particular--is supposed to be accepted, will produce a positive orientation toward God, the Church and religion, resulting in the number of conversions--deep religious experiences--slightly less than or equal to those coming from permissive homes. A comparison of authoritarian vs. democratic homes reveals that the difference is not significant at the 5% level ($p > .10$).

Hypothesis 16.--Home climate may be indifferent, withheld or even unfavorable, yet a firm religious faith and/or a deep moving religious experience might be found in young people in spite of such climate, whether permissive, authoritarian or neutral, as well as situational conditionings.

Prediction 1.--The neutral or unidentified home (as being permissive or authoritarian) will not be without those who come into deep-moving religious experiences--the conversion experience--perhaps fewer in number than those who came from the permissive or well-ordered (consistently ordered) authoritarian home.

A comparison of the authoritarian and the neutral Homes revealed that the difference in this respect was not significant at the 5% level.

Prediction 2.--There is apt to be a considerable difference in number of conversions (religious experiences) between the homes which were designated as the "No Answer Homes" in the study, 49 of them, and the 51 "Other Homes" which were designated as the permissive, authoritarian and neutral.

The 49 "No Answer Homes" accounted for six conversions, the 51 "Other Homes" for 19, the difference between these of 13 conversions, is statisically significant at the 1% level. The proportions used are 6/51 vs. 19/51, $t = 2.89$, $p < .01$. There is a significant difference in per cent of conversions between the "No Answer Homes" and "the Answer Homes."

It would seem from these findings that the young people who can speak freely of their particular homes, have found values and relationships quite important to them--of which many of them are very proud. But the other type home may have some conditionings unfavorable, or at least of which they do not speak, for one reason or another.

Prediction 3.--There will be a difference between the

"No Answer Homes" and the "Neutral Homes." This was found not to be the case ($p > .10$).

Conclusions.--The foregoing hypotheses and predictions, if substantiated, would support the assertion that, religious experience tends to transcend permissive, authoritarian or neutral home climate, even situational conditionings. But this is not so except for the significant difference of .01, found between the "No Answer Homes" and the "Answer Homes" of Prediction 2, Hypothesis 15.

The Home and the Church as Particularistic or Universalistic Institutions

The relationships under observation are those of individuals to concepts, experiences, institutions. The probings into this particular area began when two sets of data "projected and juxtaposed themselves" as the data of this chapter were being processed, raising the questions, "Why should there have been such uniformly high response in the area of the church, and such rather declining and non-uniform quantitative data in the area of the home? Could it be merely a matter of chance in this particular study that the church seemed more popular and easier to talk about than the home? Or is there an answer on a broader basis, perhaps on an emotional one?"

No question should arise as to the important function of each of these two institutions, the home or the church. And it seemed that the fact of the home or church being authoritarian or democratic did not hold the answer, nor did

TABLE 41

Conversion--Non-Conversion Data, versus Authoritarian, Permissive, Neutral & "X", No Answer, Homes.

Democratic (Permissive) Homes

Category Under	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.
Mi. Perm.	14	19	C.E. 25	C.E. 27	33	39	C.E. 54	56	C.E 61	72	C.E. 73	C.E. 77	C.E. 86	95	98	
Str. Perm.	C.E. 3	15	29	C.E. 30	35	53	55	65	C.E. 69	75	C.E. 85	89	97			

Summary

Mi.Perm.Homes--
Number -------- 15; Conv.Exp's -- 7;

Str.Perm Homes-
Number -------- 13; Conv.Exp's -- 4;

11 Conv.Exp's or out of 28 Perm.Homes

i.e., 39.3% of Perm.Homes in sample yielded Conv.Exp's.

Authoritarian (dogmatic) Homes

Category	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.
Mi. Auth.	C.E. 28	37	41	C.E. 61	66	70	82								
Str. Auth.	6	24	45	C.E. 46	C.E. 52	C.E. 57	71	90	C.E. 74						

Mi.Auth.Homes--
Number -------- 7; Conv.Exp's --2;

Str.Auth.Homes-
Number -------- 9; Conv.Exp's --4;

or out of 16 Auth. Homes

i.e., 37.5%of Auth.Homes in sample yielded Conv.Exp's.

Neutral (indifferent) Homes

Category Under	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.
Neut.	12	C.E. 18	31	34	68	C.E. 78	84								

Neutral Homes--
Number -------- 7; Conv.Exp's --2;

or out of 7 Neut.Homes,

i.e., 28.6% of Neutral Homes in sample yielded Conv. Exp

No Answer, "X" Homes

Category Under	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.	Stud. No.
"X" Ans.	C.E. 5	C.E. 9	C.E. 46	C.E. 63	C.E. 79	C.E. 93									

No Ans.Homes --
Number -------- 49; Conv.Exp's --6;

6 Conv.Exp's or out of 49 No Ans.Homes

i.e., 12.3% of No.Ans.Homes in sample yielded Conv.Exp

Basic Faiths and Denominations; Boys and Girls.

Permissive Homes: Catholic, 3 boys; Methodist, 3 girls, 1 boy; Unitarian, Episcopal, Congregational, Christian Reform, 1 girl each.
Authoritarian Homes: Jewish, 1 girl; Catholic, 2 boys; Baptist, 1 boy; Christian Science, 1 girl; Any one of the 4-basic faiths, 1 boy.
Neutral Homes: Jewish, 1 boy; Lutheran, 1 boy.
No Answer, "X" Homes: Jewish, 1 boy; Catholic, 2 boys; Congregational, 1 boy; Baptist, 1 girl; Christian Science, 1 girl.

Summary, Proportionate student response from the four types of homes.

(1) Permissive Homes, 28 of 51, which gives 54.9%,
(2) Authoritarian " , 16 of 51, " " 31.5%,
(3) Neutral " , 7 of 51, " " 13.7%,
(4) "X",No.Answer " , 6 of 49, " " 12.2%.

the matter of religious orientation, fundamentalist, conservative, neutral, or liberal seem to have anything to do with the problem. The approach seemed to be through the field of psycho-dynamics--having to do with those feelings and motivations found in personality or ego-involvements or lack of ego-involvements.

A further hypothesis (17) was explored relating to the home and church as follows, based on two sets of frequency scores, presented as raw data in Table 42.

TABLE 42

COMPARISON OF FREQUENCY SCORES OF THE THREE CHURCH TESTS vs. THE THREE HOME TESTS
(raw scores)

	Frequency	
1. The Church		
(a) The Self-rating Scale	99	
(b) The Michigan Sentence Completion Test	96	
(c) Thurstone Attitude toward the Church	99	
		Average Score, 98 (Quantitative uniformity of response of all 3 frequency counts)
2. The Home		
(a) "Free to choose in Home" (a popular spiritual value theory)	79	
(b) "Is Home Authoritarian or Democratic?" (popular to be democratic)	69	
(c) Mere "Comments on the Home"	51	
		Average Score, 66.3, lacks uniformity on all 3 frequency counts.

Hypothesis 17.--Individuals tend to set up varied reactions, relationships, inhibitions, and have heavier or lighter weighted response scores, depending upon whether or not the individual is performing on purely "an accepted behavior basis," or on a personally or "ego-involved" basis, or one could say whether or not an individual is emotionally attached to or detached from a given situation. The prediction follows that the more universalistic the relationship, the less the personality involvement, therefore the individual is freer to respond, which makes for greater rapport and more heavily weighted response; the more particularistic the information requested (or desired) the less the rapport and the less weighted are the response scores.

Hypothesis 17 then asserts--That the more particularistic the response requested may be, in the sense that an individual may be personally involved in any situation, e.g., information relating to the home, the more need there may be to mask or cover for an individual or an institution, the less the rapport and the lessened response.[1] (Data for this test came from Card II of Master Codes, columns 5, 6, 7, and from this chapter on the home, information relating to rapport with the home, the father or mother, or both.)

Prediction 1 (relating to the Church).--Heavier weighting of scores will result in responses relating to the church, due to the impersonal nature of the church, and the

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[1]The thinking for this hypothesis and the accompanying predictions was stimulated by the perusal of the Elliott Mischler doctoral dissertation (105) titled "Personality characteristics in the resolution of role-conflict." The dissertation deals with the "universalistic versus particularistic" point of view.

less ego-involvement of the individual than will result in responses about the home. That is to say, in our culture people are free to praise or criticize, defend or condemn the church, even some may (wish to) deny it a place in society. In still other words, the church, the cathedral, temple or synagogue in these days is not a matter of general serious ego-involvement (perhaps there are rare exceptions), which was true historically in Old Testament times and in the earlier years of the Christian era. (See Psalms 137: 5,6.) But the home, a highly ego-involved area, highly and minutely particularistic and personal, tends to reduce rapport between the individual and his response situation.

Technique Used for Comparison of Church and Home Data:

For Test No. 1.--The data relating to the church, which were highly uniform and consistent (99, 96, 99 students respectively responded on the three Thurstone-Chave Tests) were juxtaposed to the data relating to the home, which were lacking in this uniformity of quantitative scores, and also with fewer reports on all three tests (79, 69, 51 students responding to the battery of "Home Questions"), and a statistical relationship was established between the church and the home by using the average of each of the 3 scores on the church and the home.

The findings reveal that the difference between these averages (98, church score average, and 66.3, home score average) is significant at the .001 per cent level, and large enough to ponder over. The results of Test No. 1

were secured by the use only of the three Thurstone Scales. Test No. 2 has to do with the implications of the Mischler dissertation as explained in the following paragraph.

Implications of the Mischler dissertation.--By sheer lack of foresight, one measure on the home was omitted in the Jury processings, namely, the responses to the stem "My home" from the Michigan Sentence Completion Test, a partially structured cue to which 94 students responded--a very different finding from any that appeared anywhere on the structured or partially structured tests or inquiries relating to the home, which scores were 79, 69, and 51 respectively. (Students' statements on "My home" are found in the Appendix, section H, 2.)

Moreover, another phase of evidence came to light relative to the particularistic versus the universalistic phase of the home the further the Mischler dissertation was studied. (105) Dr. Mischler stated (demonstrated) that there is a difference between expressed (positive and negative) opinions and unexpressed (or impersonal, evasive, etc.) opinions (or no opinions, perhaps). And as he further evaluates his experimental materials, that whether or not the opinions (if expressed) are positively or negatively critical, they seem to possess value, force, intensity. But when and if a comment (an opinion) gives no information, no criticism at all, it automatically takes on a "minus valence,"[1] such as 0, or ± 1.0 or ± 1.5, as distinguished from a positive

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[1]Originally called in this study, "the-twilight-zone-of-non-information."

or negative value or valence.

In adapting the internal format of the Mischler dissertation to this study, a few examples of this "minus valence zone" assessments were sought, which were, "my home is white; my home is far away; my home is large; my home is wonderful, etc." Replies like these give only evasive, impersonal information regarding the home itself, as a home, perhaps only of the building. However, the comment, "My home is wonderful," could be an exception; or it could be an ambivalent comment, meaning to compliment the home, or to use "wonderful" as a mask or "covering" term for its inadequacies, as contrasted with a qualitative and functional character of the home. In fact, this "minus valence zone" compares quite accurately with Category 2 of the Sin Concept--the area of the "trite, flippant, hard-to-grasp," the "so-what" attitude. The following paragraph--for contrasting purposes--submits a sampling of responses of the 51 who responded on the home in the unstructured or projective statements included under "Comments" in Personal Data:

> "Let me decide what church I wished to attend;" or "This was our inheritance as children of Jewish people--we could not disagree with our families' religious creed;" "Left it up to me after I was about 16 years old;" "I was always uninterested;" "Being Jewish born I had no desire to change;" "We could go anywhere except Catholic or Jewish;" "Was free to choose. Wonderful to give children opportunity to choose their own religion. Parents should not dominate only; hope I can do that for my children;" "We never had a religious argument in our family;" "It was left up to us after we had our schooling in the Bible;" and finally, "I was never forced to go to church. If I was strongly against it, due to my father's early harsh training, he never wanted it to happen to me. Consequently I now enjoy church very much--besides feeling it necessary."

Findings.--Of the 94 responses, 39 fell into this category of an "evasive, impersonal (or ambivalent) nature," the zone of non-valence, leaving only 55 statements which were considered "critically evaluative" of the home--whether the criticism or comment was in terms of real assets or short-comings of the home. Value criticisms, in the Mischler structure, may be on the plus or minus side of the scale; the area of non-valence lies between the zone of least positive valence, + 1.0 and the zone--1.0 or negative valence.

The score of 55 responses on the M.S.C.T., gathered from only a partially structured field, was added to the three former scores on the home, 79, 69, 51, providing an average score for the home of 63.5, the score used in Test No. 2 in comparison with the average church score of 98. The findings by Chi^2 Test show a difference between the church and homes scores significant at the .001 level ($p < .001$).

Summary of Tests No. 1 and No. 2.--Statistically both tests comprising the data from the home and from the church achieved a significant difference at the level of .001. In concrete terms this means that practically one-third more of the students on each of the three tests relating to the church responded than they did to the three tests relating to the home, as found in Test No. 1; and when the fourth score was added to the home-data (taken from the stem "my home" in the M.S.C.T., a partially structured cue),

an additional one-third more (or two-thirds in all) of the students submitted a verbal statement on this test than had previously responded on the three former tests on the home.

Thus, only about one-half of the sample seemed free or was able to discuss matters of the home, if this assessment is based on the two projective instrument findings--51 and 55 respectively. If we include the two check-list assessments, then, again, we have the average figure of two-thirds of college freshmen (at least of this sample) who feel free to evaluate their home situations. Do these facts tell us anything about the wholesomeness or unwholesomeness of the American home?

The non-valence zone.--The incidence of 39 student responses being allocated to the zone of "no critical evaluation," neither pointing out the merits of the home, nor fairly evaluating its short-comings, stimulated an interest in the writer to examine further the kinds of homes from which these 39 came--the authoritarian, permissive, neutral, or "No Answer Homes." The following analysis employed the "5-point Likert Scale," as in other calculations on the home. (See Table 43.)

As may be seen by inspection, over one-half of the non-valence or "twilight-zone" responses came from the "X" or "No Answer Homes," or 22.3% of the 94 responding. The concept of threat cannot be imposed on either the over-authoritarian or over-permissive homes, since only 4 and 5 respectively, came from homes in categories 1 and 5.

TABLE 43

ANALYSIS OF "THE 39 STUDENTS IN THE NON-VALENCE ZONE"

Total number responding to stem "My home": 94
Of the 39 students in the non-valence zone:

Category on home	Types of Homes	Per cent of 39 in non-valence zone	Per cent of 94 responding
X	21 from "X or No Answer Homes"	53.8	22.30
1	4 from strongly authoritarian homes	10.2	4.25
2	0 from mildly authoritarian homes	0	0
3	5 from neutral homes	13.0	5.30
4	4 from mildly permissive homes	10.2	4.25
5	5 from strongly permissive homes	13.0	5.30
Total	39		41.40

The percentage of students coming from the five types of homes were compared with the 21 "No Answer Homes" to see whether the students in the non-information zone tend to come from one type of home more than from another. This was done by a pair-wise comparison of per cents. The results are shown in Table 44.

With the findings of Table 44 before us, it may be concluded that the highly authoritarian home, if tested among other samples, would most likely reach the .90 probability in any other similar sample, And also we might expect

TABLE 44

THE NON-VALENCE HOMES vs. THE FIVE TYPES OF HOMES

Rank of Significance	Zones of Comparison	Probability
6	No. in Non-Valence vs. Highly authoritarian	$p > .90$
5	No. in Non-Valence vs. Strongly permissive	$p > .70$
4	No. in Non-Valence vs. Neutral	$p = .31$
3	No. in Non-Valence vs. Mildly permissive	$p = .30$
2	No. in Non-Valence vs. General proportions	$.10 < p < .20$
1	No. in Non-Valence vs. Mildly authoritarian	$p = .058$

the mildly authoritarian home to hold its rank of "near significance" of .058 or thereabouts in other similar populations. In other words, we conclude that of all the tests made to test differences in proportions between the students coming from the non-information zone, and the five types of homes, none are significantly different. However, in this sample, the mildly authoritarian home is likely to produce the least number of "No Answer Homes." In other words, the mildly authoritarian home approaches the ideal atmosphere for "conditioning" the least "No Answer Homes." Perhaps another interpretation may be added--religion as well as other social and domestic internalizations may operate in an orderly and

consistently disciplined fashion; it does not flourish in disorder or lack of consistency. Table 44 presents the findings according to the rank of significance of probabilities.

Religious experience vs. basic faith or denomination and "X-homes."--Of the 25 who reported some sort of a deep-moving religious or conversion experience, only six came from "X-homes" on Home Data. The different faiths are shown in Table 45.

TABLE 45

DISTRIBUTION OF "X" HOMES BY BASIC FAITHS AND BY SEX OF RESPONDENTS

Basic Faith	Male	Female	Total
Catholic	2	0	2
Jewish	0	1	1
Methodist	0	1	1
Congregational	1	0	1
Christian Science	0	1	1

The question arises whether or not there were a larger proportion of conversions in one faith than in another. To answer this query, the following hypothesis is presented:

Hypothesis 18.--There is a significant difference as to the number of conversions (or proportion of conversions) among the different faiths, due to doctrinal beliefs and familial emphasis or non-emphasis on this experience. The results of Chi^2 Test follow in Table 46.

TABLE 46

DIFFERENT FAITHS: PROPORTION OF CONVERSIONS

Different Faiths	Conversion Number	Non-Conversion Number	Total
Jewish	4	16	20 (.20000)
Catholic	8	6	14 (.57143)
Protestant	11	45	56 (.19643)
Other	2	8	10 (.20000)
Total	25	75	100 (.25000)

$\chi^2 = 8.97$

df = 3

$.01 < p < .05$, therefore, furnishing evidence that the probability of difference among the various faiths is from .01 to .05, and is significant.

Sectarian Agreement (or Conformity) in the Home

The following chart (Table 47) presents an analysis of the phenomenon of "Agreement versus Disagreement" of the one hundred students with their parents as to basic faith or denomination, and religious orientation. It may also throw some light on whether or not the various groups tend to follow the traditional faith of the home. It is, of course, based on what was then the current status of the students and of the parents. Neither the number nor per cent in any particular category indicates how close or how strong a hold any particular tradition has on any of the students, nor of of the parents.

Religious conformity in the home vs. Weltanschauung type conversion.--Since the scores of ten students who were

TABLE 47

SECTARIAN AGREEMENT OR CONFORMITY IN THE HOME

Sub-groups	Number in each Sub-Group	Number and % of total number agreeing in basic faith and denomination	Per cent of sub-group in agreement with parents in basic faith and denomination	Per cent of sub-group in agreement with parents in basic faith, denomination and religious orientation	
				Number	Per Cent
Summary of one hundred students as to agreement with parents in basic faith, denomination and religious orientation: Fundamentalist, conservative, neutral, liberal or ultra-liberal in point of view.					
Jewish	20	19	95	14	70
Catholic	14	13	92.9	12	85
Protestant Groups:					
Episcopal	11	4	36.4	2	18.2
Methodist	18	12	66.6	6	33.3
Presbyterian	15	13	86.6	9	60
Congregational	5	0	0	0	0
Lutheran	4	0	0	0	0
Baptist	1	0	0	0	0
United Brethren	1	0	0	0	0
Christian Reform	1	1			
Unitarian	3	1	33.3	0	
Spiritualist	1	0	0		
Christian Science	2	1	50		
Non-affiliated	4	1	25		
	100	65		43	

Samples here are too small to be of any value

placed in the Weltanschauung category of conversion data were used in some testings relating to the Sin-concept, it seemed rather consistent to use them here in attempting to ascertain whether the "life commitment plan" individual (Category 3) tends to conform more fully with the tradition of the home--both parents, or the parent with whom the individual student may have identified--than that of those who have had no conversion experience at all.

The following discussion will in no sense answer the proposed question; but it may throw light on the problem of conformity within the home, especially during that period when the adolescent is amenable to his parents to quite a degree. Two tests are made here relating to hypothesis 18, one is presented as raw data, and the other submits a statistical finding. They deal with items 1, 2, and 3 below:

1. Religious experience can and does transcend (or cross) basic faith lines.
2. Religious experience does transcend denominational lines.
3. Religious experience can and does break away from family faith and family tradition, immediate or remote, and does leave young people with a rich, and satisfying religious faith.

Tables 48 and 49 contain an analysis of the "10 Inside Category 3" of Conversion Data, the Weltanschauung Category, giving the student's number, sex, denomination, and religious orientation of the student, the father and mother; agreement or disagreement with parents (Table 48, raw data).

TABLE 48

SECTARIAN AGREEMENT WITH PARENTS OF THE "10 STUDENTS IN CATEGORY 3 IN WELTANSCHAUUNG"

Analysis--raw data: Test No. 1

Student No.	Sex	Denom. Stud.	+ Orient'n Fath.	Moth.	Faith Denomination	Agreement or disagreement with parents
9	M	11-4	11-4	11-4	Catholic	Full Agreement
27	F	31-2	31-2	31-2	Methodist	Full Agreement
28	F	25-4	25-4	25-2	Jewish	Partial Agreement
30	F	31-4	31-4	31-4	Methodist	Full Agreement
48	F	31-2	31-X	31-X	Methodist	Partial Agreement
61	M	11-X	11-X	11-X	Catholic	Full Agreement
63	F	25-2	25-2	25-2	Jewish	Full Agreement
64	F	53-X	31-2	31-2	Unitarian vs. Methodist	Total Disagreement
73	M	11-1	11-X	11-X	Catholic	Partial Agreement
86	F	37-4	36-4	36-4	Congregational	Partial Agreement

Note: Columns 3, 4, 5 are the code numbers--the first number is the denomination, the second number is the orientation--11-4 meaning that student No. 9 is a Catholic and a liberal, etc.

Summary:

No. of Catholics--3; 2 in full agreement; 1 in partial agreement, all males.
No. of Methodists--3; 2 in full agreement, 1 in partial agreement, all females.
No. of Jewish--2; 1 in full agreement, 1 in partial agreement, both females.
No. of Unitarians--1; total disagreement with parents in basic faith and orientation, female.
No. of Congregationalists--1; agreement with orientation, disagreement with denomination, female.

Male vs. female agreement, disagreement:

Boys in full agreement: 2; boys in partial agreement: 1;
Girls in full agreement: 3; girls in partial agreement: 3;
Boys in full disagreement: 0; girls in full disagreement: 1.

TABLE 49

THE "25 REPORTING CONVERSION " vs. "AGREEMENT OR DISAGREEMENT" WITH PARENTS IN BASIC FAITH, DENOMINATION, AND RELIGIOUS ORIENTATION

	Total Agreement	Not Total Agreement	
Conversion--Weltanschauung	(5.1020) 5	(4.8980) 5	10
Conversion--Not Weltanschauung	(7.6531) 7	(7.3469) 8	15
Not Conversion	(37.2449) 38	(35.7551) 35	73
	50	48	98

$X^2 = .149$ df = 2 $p > .90$, and hypothesis 19 is supported.

Practically the same number of students agree or disagree with their parents, whether they were "In Conversion" or "Not in Conversion."

Of the "25 Reporting Conversion":

		In Agreement--Disagreement with Parents
Conversion Data	10 in Weltanschauung	5 of 10 or 50% disagree with parents
	15 outside Weltanschauung	7 of 15 or 46.6% disagree with parents
Non-Conversion Data	73 not reporting Conversion	38 of 73 or 52% disagree with parents

There is no significant difference in sectarian conformity as one looks at the picture unprocessed statistically; and the statistical finding above, $p > .90$, confirms the opinion.

A similar analysis was made of the "15 Outside Category 3" of Conversion data; and also of the "73 Outside Conversion" (Table 49, statistical finding).

Hypothesis 19.--There is no significant relationship between the mechanism of conformity and the more definitive religious groups (or individuals, e.g., The Weltanschauung Category of Conversion) in the area of religion, or more specifically in the area of religious experiencing. (Criteria for testings were derived from Personal Data, and from Chapter VI, Conversion Experience.)

Exploratory Testings: Amount of Religious Education in the Home vs. "The Twelve Variables"

The twelve Variables explored and measured in this section are placed in two groups: (1) the seven variables comprising the "Deep Religious Composite," and (2) "The Other Five Variables." Each group will be presented and summarized seriatim.

A very important consideration has arisen in this chapter (one of the developmental questions referred to in the Design, Chapter II) as to whether or not it makes any difference if boys and girls have "much, some, or none" (or no) religious education in the home. Does the amount or kind of religious education have any relationship with some of the variables of this study, such as those variables contained within the deep religious composite, namely need for religious faith and religious practice, need for the graces of the spirit, need for prayer and divine guidance, and need for

dedication, and to live in the will of God? And further, does this home conditioning have any influence on what children think of the church, their concept of sin, of spiritual values, of God? And does the amount and kind of religious education have any bearing on the conversion experience?

The following hypothesis and predictions were set up.

Hypothesis 20.--A positive relationship exists between the amount of religious education received in the home and the personality needs in the area of spiritual values and/or religion, such as the personality need for a religious faith and religious practice, for the graces of the spirit, for divine guidance, for prayer or communion with God, for dedication to God and humanity, and an inner need to live in the will of God (these seven variables comprising the deep religious composite of Chapter IX); and this same hypothesis is established for the "5 Other Variables," namely, the Attitude toward the Church, the God Concept, the Sin Concept, Spiritual Values, and the Conversion Experience. (The data for the amount of religious education were secured from Personal Data Sheets, the Deep Religious Composite from Chapter IX--Deep Religious Need and Personality Structure, and the "5 Other Variables" from their respective chapters.)

Prediction 1 (Relating to religious faith).--The "much, some, or none" of religious education in the home should produce a significant difference in the score weightings of personality need for a religious faith between those who

have none, or other similar comparisons.

(1) Variable, Religious Faith.--

Amount of Religious Education in the home	Much	Some	None
Average or Mean Frequency of religious faith	1.82	1.92	.93
Variance of mention within each group	3.15	4.81	.84

TABLE 50

RELIGIOUS FAITH vs. "MUCH, SOME, NONE" OF RELIGIOUS EDUCATION IN HOME

	F, d or t		Probability
Much--some	$F^{var.} = 2.23$	$n_1 = 38$, $n_2 = 32$	$p < .02$
Behrens-Fisher Test*	means $d = .24$	$s = 54°$, $n_1 = 38$, $n_2 = 32$	$p > .05$
Much--none	$F = 2.56$	$n_1 = 32$, $n_2 = 13$	$p < .05$
Behrens-Fisher Test	$d = 2.51$	$s = 46.2°$, $n_1 = 32$, $n_2 = 13$	$p < .05$ (sig. at 5% level)
Some--none	$F = 5.72$	$n_1 = 38$, $n_2 = 13$	$p < .01$
	$d = 2.32$	$s = 55°$, $n_1 = 38$, $n_2 = 13$	$p < .05$ (sig. at 5% level)

*Regarding the Behrens-Fisher Test and its statistical calculations, Kenney and Keeping say the following:

The usual t-test for the difference between the means of two random samples assumes that these samples come from populations with a common variance. When the variance is different in the two populations, a modification of the test is necessary. Behrens, and later Fisher suggested a test which depends only on the sample's means and

Interpretation.--When the population of subjects who have had "much religious education in the home" [or the church], is compared with those who had none, they show a difference in their expressed need for religious faith, significant at 5% or higher. Or we could say these two groups of people are significantly different in their need for religious faith; or simpler still, we could say that unless people have had some religious education in the home, there is little likelihood they will express any need for a religious faith.

A further interpretation relates itself to Allport's findings with the Harvard and Radcliffe groups, where "7 of 10" stated they needed a religious orientation to become a mature personality. [(24), p. 37] Here Allport was only measuring to find out whether a religious faith was one of the factors which go to make up what he termed a mature personality. In the present study, religious faith is clearly only one of the ingredients of "personality need," expressed or implicit in the M.S.C.T. responses, viz., 76 of 100, but it has yielded further measurements of human need in the areas of the other six variables within the Deep Religious Composite, graces of the spirit, prayer, divine guidance, dedication, and will of God.

Our finding of a 5% significant difference" between the "much and the none," and also the "some and the none,"

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variance.

The formula used for determining the difference between means, being very complex and difficult to put into formula form, may be found in Mathematics of Statistics by Kenney and Keeping. [(59), pp. 257-260]

could point to the conclusion that the Variable of Religious Faith isolated in this study might reasonably contain the nominal and conventional religious believers in our society (76 of 100); and also some of the 76 could be "church-goers and even traditionalists," to use Allport's words.

(2) Variable, Religious Practice.--

Amount of Religious Practice in the home	Much	Some	None
Average or Mean Frequency of religious practice	1.36	1.46	.71
Variance of mention within each group	1.80	2.25	.53

TABLE 51

RELIGIOUS PRACTICE vs. "MUCH, SOME, NONE" OF RELIGIOUS EDUCATION IN THE HOME

	F, d or t		Probability	
Much--some	var. $F = 1.25$	$n_1 = 38$, $n_2 = 32$	$p > .05$	
	$t = .29$	$df = 70$	$p > .50$	
Much--none	$F = 3.41$	$n_1 = 32$, $n_2 = 13$	$p < .01$	
	$d = 2.14$	$s = 50.2°$, $n_1 = 32$, $n_2 = 13$	$p < .05$	(sig. at 5% level)
Some--none	var. $F = 4.27$	$n_1 = 38$, $n_2 = 13$	$p < .01$	
	means $d = 2.42$	$s = 51.1°$, $n_1 = 38$, $n_2 = 13$	$p < .05$	(sig. at 5% level)

Interpretation.--Variable (2) is explained in much the same general way as Variable (1), the significant differences are also between "much" and "none," and the "some" and "none." A great many people in our culture, however, wish their children to know and hear about God, religion and the church; they tell their children that faith in God is good; they send them to Church-School or Sunday school, contribute to the church, to missions, etc., but this is not saying that they themselves do not always share in the religious practices over and beyond what is an accepted pattern of behavior. Deep-moving religious experience may not be included in this variable.

(3) Variable, Graces of the Spirit.--Testings for significant difference were made in the "much and some; much and none, and some and none" categories. No significant findings appeared; the results were $p > .05$ on all three intercomparison tests.

When a population of subjects who have had much vs. some, or much vs. none, or some vs. no religious education in the home, according to the findings of this test, there seems to be no significant difference in their expressed need for these graces of the spirit, as they were enumerated and isolated in this study (data obtained from Variable 7, which included such mechanisms as faith in God, a belief in the immortality of the soul, love, divine comfort, forgiveness, humility, sacrificial or vicarious service, peace of soul, security, inner happiness, purity of life, spiritual

growth, overcoming evil, and many others of like nature).

Of the three comparisons on this variable, none gave a significant difference, which in part, may be explained by the degree of overlapping in the component parts of this particular so-called variable, the graces of the spirit. Perhaps "graces of the spirit" require a different instilling, imparting, teaching technique, or it may take more than formal education for these values to become internalized into a personality.

(4) Variable, Prayer.--The data on the Variable of Prayer were tested for significant differences with the following results.

TABLE 52

PRAYER vs. MUCH, SOME OR NO RELIGIOUS EDUCATION IN THE HOME

Frequency of Mention	0	1 or more	
		Test (1)	
Much	24	9	33
Some	34	5	39
	58	14	72

$X^2 = 1.55$ df = 1 $p > .20$, not significant at 5% level

PRAYER vs. MUCH, NONE (RELIGIOUS EDUCATION IN HOME)

		Test (2)	
Much	24	9	33
Some	14	0	14
	38	9	47

By exact test, p = .057, and technically not significant at 5% level.

Test (3) of the "Some and the none" a non-significant finding of p = .40 by exact test was obtained.

According to the findings on the variable of "Expressed Need for Prayer," those students who have had "much" as compared with those who have "no religious education in the home," do not quite reach the level of significant difference, but very close to it--.057.

(5) Variable, Divine Guidance.--The Variable of Divine Guidance was tested for significant differences between the "much and some," the "much and none," and the "some and none," of religious education in the home, and revealed no significant findings on all three tests--the probability being greater than .05 in all three tests ($p > .05$). Thus, there is no significant different between the amount of religious education in the home, and the student's expressed need for divine guidance.

(6) Variable, Dedication.--The Variable of Dedication was tested by X^2 for significant differences between the "much, some and none," of religious education in the home, yielding $X^2 = .44$, $df = 2$, and a $p > .50$. Thus, there is no significant difference between the amount of religious education in the home, and the student's expressed need for dedication, according to the findings of this study.

(7) Variable, The Will of God.--The Variable of the Will of God was tested for significant differences between the "much and some," "the much and none," and the "some and much," with the following non-significant results respectively: $p = .81$, $p = .46$, and $p = .78$. Thus, there is no significant difference as to the amount of expressed personality need for

living in the Will of God between those with much, some, little, or no religious education in the home, according to the findings of this sample.

Part A--The Deep Religious Composite Findings.--The seven variables in the Deep Religious Composite seem to divide into two parts as the results of the statistical tests are viewed, since the first two variables, religious faith and religious practice, both scored a significant difference of .05 on the "much and none," and the "some and none" comparisons of both items, while the other five variables scored no significant difference on any of the comparisons.

Observing the pattern of the statistical findings, immediately a question arose as to a possible difference in the nature of the first two variables as contrasted with that of the last five of the composite, which led to a division of the seven variables into the two following groups:

Group No. 1, Variables 1 and 2: Personality needs involved with outer sanctions, accepted behaviors, conventional conformities, tutorial education, overt, as opposed to covert activity and performance.

Group No. 2, Variables 3, 4, 5, 6, and 7: Personality needs involved with inner demands and sanctions; attitudes, beliefs, inner conformity (the self in harmony with imposed behavior); need for inner spiritual and religious activity--covert need for prayer, divine guidance, dedication to a "cause"--to God--as opposed to the self-life.

Such questions as the following were raised: Is there a real difference in these two groups of needs, as represented in group 1 and 2 within the seven variables of the Deep Religious Composite? Could it be that certain kinds of values, such as a need to forgive an enemy, to show

mercy to an avenger, to love when hatred is justly due, to share when the other is thought not worthy of having a share, and other such dynamisms, are basically different from the needs presented in group 1, where the need and acceptance of a religious faith and religious practice may only involve the acceptance of a social, cultural, familial, traditional pattern? How very different, then, is group 1 from group 2, which contains so much of the "withinness of the self."[1] One cannot just say I accept all the requirements "that forgiving an enemy" involves, all that it means to "truly pray," or all it means to "live sacrificially for others." These are matters of the spirit; they require more than intellectual acceptance for them to become functional within the personality.

Now, as this discussion relates itself to the home, it seems from the results of these tests, that the first group of values may be imparted by instruction, by the requirements of our culture, conventions; but group 2 makes a greater demand upon those who would impart the inner spiritual values to another--to children, friends or neighbors. The home was able to secure significantly the interiorization of a need for a religious faith, and religious practice; but seemed not able to impart, to a significant degree, any expressed need for the graces of the spirit, such as divine guidance, prayer, and will of God, dedication, and such like.

Documentation of criteria.--As authentic criteria for the differentiation of the two varieties of values, with the

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[1]Read Mary Alice Tenney, A Study in the Literature of the Inner Life, Doctoral Dissertation, Department of English, University of Wisconsin, 1946.

two differing sorts of communication media, citations are presented, from clinical psychology, from theology, from the political and social world, and from a young mother recollecting her childhood.

Two recent dissertations [Briskin, G. J., (103) and Schrier, Harvey, (108) from the Department of Psychology, University of Michigan] dealing with Individual Therapy and Group Therapy, both submitted conclusions to the effect that the success of psycho-therapy depends upon the degree of identification and positive rapport between the client and the therapist. Or translating this finding into the area of the home, one cannot give (or instill, impart) to his child those spiritual and/or religious motivations which he himself does not possess; all has to be a part of the individual, whether he be client or child. (103, 108)

In one of Rudolph Otto's latest books, Le Sacre (The Idea of the Holy), speaking of the "X" element of experience or experiencing the sacred, the holy, the ineffable, the rapturous, it cannot, strictly speaking, be taught; it can only be evoked, awakened in the mind, as everything that comes of the spirit must be awakened.[1]

This mechanism or element of which Otto writes is a very different mechanism from that which operates in the internalization of a need for conventional religion and religious practice.

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[1]Rudolph Otto, translated from the German into French, Le Sacre [(75), p. 7] En l'autres termes, notre "X" ne peut-être objet d'enseignement proprement dit, il ne peut-être qu'excite, eveille, comme tout ce.

John Foster Dulles, churchman and statesman, pointed up this dominant concept of how spiritual values (and/or religion) may be communicated. Very cautiously and correctly he prefaced an article dealing with "pressuring the world into faith and confidence," by saying--

> One thing comes before applying the pressure of faith and confidence: their possession. Not attack--military, political or moral--can be launched and fought with doubt and vacillation. Before others can fully believe in us, we must believe in ourselves. [(111), Vol. 28, p. 120]

A young mother--recollects her childhood.--When superficial behavior--religious faith and religious practice are only forms and ceremonies--an extraverted acceptance of creed and dogma (sancta or ceremonial), suffices until some "need crisis" arises. For the "crisis" the mechanical and non-dynamic spiritual-value-formula is inadequate. When the tide of temptation, or challenge to a task presents itself, something more than rituals, disciplines, impositions of words and phrases are needed, as the young mother reports in the following citation, taken from the new book, O Rugged Land of Gold by Martha Martin:

> I was raised in a religious home, but I had to live in the wilderness to experience the meaning of faith. In the States, I accepted what my people believed, conformed to what they prescribed, and bothered my head no further. Here, the slate is wiped clean of all creeds and doctrines. All religion is stripped down to the fundamentals; and it became clear that religion is no more or less than the human soul reaching out to the Creator; that the individual, alone, of his own free will and accord, must do the reaching. For me contact with God comes through his creation: the forests and the hills, the winds and the tides . . . the starry heavens . . . love and devotion, faith and work.
>
> These last few weeks I have prayed more than in all my life before. My prayers will be answered only if I

pray with all my heart and humbly accept the answers. To receive help I must do my part, no matter how hard. I must work and pray as I work. Then all will be well with me and my child. (122)

This citation portrays how a disturbed or inadequate subconscious spiritual reserve leaves the individual the prey of doubt, uncertainty, and perhaps nihilism and hostility. These resurgent inner needs are not always understood; nor can they be rationalized. They are only to be felt and experienced.

Religious education in the home and the "5 Other Variables."--The "5 Other Variables"--Attitude toward the Church, the Concepts of God and Sin, Spiritual Values and the Conversion Experience, were very highly important attitudes, conceptualizations and experiences evaluated in this study, and for which measures were obtained. They are not any part of the 23 variables which will be presented in Chapter IX and which were derived posteriorily from the M.S.C.Test. The Attitude toward the Church is the eighth to be presented in this discussion of the "Much, some or no" religious education in the home.

(8) Variable, Attitude toward the Church (Jury Assessment).--

Amount of Religious Education in the Home	Much	Some	None
Average or Mean Frequency of Attitude toward Church	1.71	2.50	2.64
Variance of mention within each group	.81	1.39	1.94

TABLE 53

AMOUNT OF RELIGIOUS EDUCATION IN THE HOME vs. CHURCH ATTITUDE

	F, d or t		Probability
Much--some	$F = 1.71$	$n_1 = 37, n_2 = 30$	$p > .05$
Student-Fisher Test	$t + 3.07$	$df = 67$	$p < .01$ (sig. at .01 level)
Much--none	$F = 2.39$	$n_1 = 13, n_2 = 30$	$p < .05$
Behrens-Fisher Test	$d = 2.30$	$s = 66.5°, n_1 = 13, n_2 = 30$	$p < .05$ (sig. at .05 level)
Some--none	$F = 1.39$	$n_1 = 13, n_2 = 37$	$p > .05$
	$t = .37$	$df = 50$	$p > .50$

The Student Fisher and the Behrens Fisher Tests show two significant scores indicating that when a child has "much or some" religious education in the home, and "much or none," there is an expressed need for the church, as compared with those who have "some or no" religious education in the home. Or in other words, if the child has not had importance placed on the Church and its functionings in his home, in fact, if he has not had church-going as a part of his home-conditionings, he is likely not to express any need for the church at all. Thus, the strategic place of the home and its relation to church attitudes and habits is again indicated.

(9) Variable, Spiritual Values.--By the jury's rating,

this variable required 15 different categories to care for the wide range of meanings injected into the term "spiritual values" by the one hundred students in the sample. Since there were so many, the numbers in each category were small, so that statistical processing would be ineffective. It may be pointed out, however, that Categories 5 and 6 had the highest frequencies as follows:

Category 5--Ethics + Golden Rule + Right and Wrong	13
Category 6--Ethics + Religion	16

(10) Variable, Attitude toward God (by jury).--The tabulations on this variable were as follows:

Amount of religious education in the home	Much	Some	None
Average or mean frequency of Attitude toward God	2.06	2.03	2.67
Variance of mention within each group	1.41	1.85	1.70

Tests.--These scores were checked by F, d or t tests, but with no statistically significant findings, the results being $p > .50$ between the "much and some" and $p > .10$ on both the "much and none," and the "some and none" comparisons.

The assumption ordinarily raised in the study of the variable "God" is, that when a population with "much or some" religious education in the home is compared with one that has had "none," there would be a significant difference in the understanding of who or what God is. Although the findings of this study indicate that between the "much and the some" there is no significant difference between the "much and the none," and the "some and the none," there is a nearer approach to a difference, or $p > .10$. In real life,

however, the "much or some" could be errors of judgment as to amount, but the evaluation of the "much vs. none," or the "some vs. none," would mean the difference between having the groundwork laid for the internalization of a conceptual understanding of God, and no groundwork at all. If there is never an exposure to this concept, there will be no personality need for it.

(11) Variable, Sin (jury).--The Variable of the Sin-concept as conditioned by home influences was tested by both the Chi^2 and the exact test as follows:

TABLE 54

AMOUNT OF RELIGIOUS EDUCATION IN HOME vs. ATTITUDE TOWARD SIN

Amt. Rel. Educ.	Cat. 2	Others	
	Test 1		
Much	8	21	29
Some	20	15	35
None	8	4	12
Total	36	40	76
$X^2 = 7.70$, df = 2, $p < .025$, sig. between .02 and .05% level			

Amt. Rel. Educ.	Cat. 4	Others	
	Test 2		
Much	6	23	29
Some-None	4	43	47
Total	10	66	76
$X^2 = 2.21$, df = 1, $p > .10$, and not significant at 5% level.			

Amt. Rel. Educ.	Cat. 3	Others	
	Test 3		
Much	6	23	29
Some-None	0	47	47
Total	6	70	76
by Exact test, p = .004			

Amt. Rel. Educ.	Cat. 5	Others	
	Test 4		
Much-Some	21	43	64
None	3	9	12
Total	24	52	76
by Exact Test, p = .87			

These data indicate that those who have had "much religious training" tend to have a more highly developed consciousness of sin--the super-ego conscience--than those who have had some or none. Where there is no preconditioning, the latter would tend to be less sensitive to sin than those who have been preconditioned in the home. The non-conditioned would tend to operate in a socially accepted form, or even yield more readily to evil influences. The above findings attest the positive or negative functionality of the home in this area--two tests out of four were significant. The alerting fact is that the home functions one way or the other.

(11) Variable, the Conversion Experience.--On this variable, as on the Sin-concept, the same four tests were made, comparing the amounts of religious education in the home with "Conversion and Non-Conversion" data. The data are presented in Table 55.

These findings seem to reflect clearly the contrasting effects of the "much" of religious education in the home vs. the "none." Between these groups of subjects we found a 2% significant difference by exact test; but between the "some and none" there was an index of .071 (between the 5 and 10% level), not too far from a significant difference. The difference between the "much and the some" does not approach significance, but the probability being greater than .30.

TABLE 55

AMOUNT OF RELIGIOUS EDUCATION IN THE HOME vs. CONVERSIONS AND NON-CONVERSIONS

Amt. Rel. Educ.	Conv. Exp.	Non-Conv. Exp.	
Test 1			
Much	12	21	33
Some	10	30	40
None	0	14	14
Total	22	65	87
Test 2			
Much	12	21	33
Some	10	30	40
Total	22	51	73
$X^2 = .63$	df = 1	p > .30	
Test 3			
Much	12	21	33
None	0	14	14
Total	12	35	47
Exact Test, p = .014			
Test 4			
Some	10	30	40
None	0	14	14
Total	10	44	54
Exact Test, p = .071			

Summary of amount of religious education in home vs. "5 Other Variables."--The Home Testings on the "5 Other Variables" are presented in summary form in Table 56.

Of the 13 tests made on the five variables tested, six findings were significant and seven were non-significant, as may be seen from Table 56. That is to say, there is a probability greater than zero that in any other sample the same differences or measures would be found. The differences and measures are of varying size and importance. It may be assumed here then that the home is probably (can be) influential in spiritual and religious enculturation, especially

TABLE 56

AMOUNT OF RELIGIOUS EDUCATION IN HOME vs. "THE 5 OTHER VARIABLES"

Variable	Amt. Rel. Educ.	Probability	
Significant Findings			
8. Attitude toward the Church	"much and some"	$p < .01$	
	"some and none"	$p < .05$	
11. Sin	"much, some, none"	$p < .025$	(sig. between 2 and 5%)
	"much, some + none"	$p = .004$	
12. The Conversion Experience	"much and none"	$p = .014$	(sig. at 2% level)
	"some and none"	$p = .071$	(sig. at 5-10% level)
Non-Significant Findings			
8. Attitude toward the Church	"some and none"	$p > .50$	
9. Spiritual Values	No data of findings due to complex variable		
10. God-Concept	"much and some"	$p > .50$	
	"much and none"	$p > .10$	
	"some and none"	$p > .10$	
11. Sin	"much, some + none	$p > .10$	
	"much + some, none"	$p = .87$	(by exact test)
12. The Conversion Experience	"much and some"	$p > .30$	

in the area of creating favorable or unfavorable attitudes toward the institution of the Church, in the area of "sin-indoctrination," and in aiding, abetting (or hindering) the conversion experience. It may be concluded that the connotations of the God Concept are more difficult to communicate, especially from parents to offspring, who may overtly relegate a parental view-point to the "out-moded, passe concepts."[1]

Summary

Throughout this entire chapter there has been an attempt to evaluate the functional aspect of the home--relationships between parents and children, relationships between the home and such mechanisms as conformity or sectarian agreement, and between the home experiences, such as the conversion experience. There was discovered to be a highly significant difference in the students' relationship to an institution such as the church (with reference to rapport) and the institution of the home. When comparing the home with the varying amounts of religious education received there, the amount seemed definitely to make a difference in the area of the more conventional inculcation of need for religious faith and practice. On the other five variables tested, the results did not reach significant proportions.

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[1] See comparative data on home and church, Table 107, in Appendix, section H (3).

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved,
With his own precious blood.

I love thy Church, O God!
Her walls before me stand,
Dear as the apple of thine eye,
And graven on thine hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy,
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise."

[(140), No. 471]

CHAPTER EIGHT

THE CHURCH

"If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem to my chiefest joy."

The psalmist's high evaluation of the Temple of the Lord as described in the 137 Psalm, has been a source of literary inspiration, at least since 1785, when Joel Barlow, a popular literary figure in his generation, revised the metrical psalms of Isaac Watts. In 1800, the Rev. Dr. Timothy Dwight, then president of Yale College, was asked by the General Association to make an entirely new revision of Watts. This revision appears on the opposite page. [(84), p. 52] Both the Psalmist's words and the poetry of Dr. Dwight are clearly understandable to religiously-minded people of this generation - the attestation of an identification with the church, as deeply related to an identification with God. Evidence of such identification is contained in the responses and comments of a considerable number of the 100 college students who participated in this study. Later in this chapter, among the exploratory testings, data will be presented relating to this problem: "Is it possible for church membership to be identical with (or nearly so) deep religious experience?" There is little doubt but that many joining the church fully realize its deep symbolic spiritual and religious significance; it bears all the marks of a "high identification with God."

The church as a guiding light, or "A Beacon Light," is a mighty influence to many individuals. In the language of student 48, "The Church is the best spiritual guidepost to me in life. . . ." In the thinking of many of the 100 freshmen, the church was a place to pray, to search for holiness, a place to go when in trouble and many other specifics were mentioned by these students as they attempted to tell this examiner what the church, as they knew it, meant to them.

Commenting on the responses of the students who designated the church a place to pray or meditate, student 49 said, "The synagogue is the place for me to go and meditate on the things that have happened, and to pray about them;" or student 82 - "It offers me a place to think and pray. It is a place of comfort." H. I. Phillips states his feeling, not only of the importance of prayer and meditation, but of the spirit of it as well in the home and in the church:

> I believe in prayer unquestionably. But I think more emphasis is needed in churches and homes on the quality and mood and spirit of prayer. Of all things, certainly, that should not be slipshod, fumbling and hasty, except in an emergency, foremost among them is a talk with God. . . . Prayer is the most solemn and most important act of daily life. It rates over all else. It is a "must" as they say in the business world. [(127), p. 49]

The church and the search for truth.--The eight hypothetical categories of Pilot Study 2, presented in the introduction regarding "Why I attend Church," are related to two basic areas: (1) the area of so-called "accepted behavior," and (2) "deep religious personality need." Categories 1, 2, 3 and 4 have to do with societal customs of church going or

non-church going - merely going to church because the group goes. Category 6, the modern Pharisee, goes because of his own egoistic needs. The church going of those who only follow the crowd does not make those individuals different in ideals or behavior from those who do not go to church. For one student "Sin was following the crowd." The two remaining categories in Pilot Study 2, categories 5 and 7, were concerned about finding some sort of truth or motivation which was different. Since their needs were definitely of a different sort than were those who went to church for reasons of purely outer or extraverted character, the remedy for categories 5 and 7 had to be different. On this point, Visser T'Hooft, one of the speakers during Religion and Life Week in March, 1952, said:

> We have the answer. The message of the Church must be different. It must be oriented toward another dimension of life, the eternal dimension. The difference must be in the church, differentiating between the "Prophetic Word of the Lord" and the "Sweet Secular Perfume of the World." [(18)]

Another of the Religion and Life speakers the same week, March, 1952, Father Charles F. Scheedy said:

> This kind of truth (the prophetic word of the Lord) brings no conflict in the relationship of the soul to God. [(15)]

In amplification of the pivotal position of the church, Howard Y. McClusky, in an address titled, "The Church Pointing to Truth," commented:

> The Church produces tensions, reminding people that there is a kind of truth and reality found in the Church not found elsewhere. This is the truth of, "Thus saith the Lord." This church will be "as a city set on a hill which cannot be hid." [(12)]

From the pen of Visser T'Hooft, we read that we seem:

> . . . to preach to the world as though it were the church. That is, we have lost the sense of special calling and unique commitment which marks a vigorous community. And we have lost the power to bring things to pass that characterize fellowships with disciplined purpose and program. [(120), p. 4]

The Church: A Social and a Religious Institution

The hypothetical categories presented in the introduction, Chapter I, relating to church attendance and membership, bring into sharp relief, not only a need for the "Truth" which is different, but they also focus upon the needs of the personality for the social and cultural relationships which may be legitimately and richly shared in the fellowship of the church.

As was mentioned in the chapter on the home, Cattell's theory of synergy and/or syntality, not only finds its highest functionality within the home situation, but the church, as a religious and spiritual unit provides a unique setting for the significant operation of this mechanism called synergy. [(4)]

Evidence of the high functioning of this mechanism of syntality between young people and the church is very articulate in the statement already referred to in the introduction suggested by student 19, who believes that going to church is very important even if one only gets a feeling of holiness for one minute. Implicit in this statement is a high correlation between personal religious need and group worship - the organized church. Student 11, wh

said, "I think the church should be a place of fellowship and guidance." provides a definition of the church as a social and cultural unit in society.

These last two statements are in full agreement with Carlyle as quoted in a pamphlet from Lane Hall:

> . . . be the heavens ever praised, ten men united in love are capable of being and doing what ten thousand singly would fail in." [(120)][1]

These comments epitomize the psychological and spiritual valence of the church as a dynamic, spiritual and religious unit attempting to call all men to worship, to prayer, to repentance, to dedication, yet offering its hand in socio-religious guidance, support and fellowship. Here the mechanism of syntality, ennunciated by Cattell (4) can be most efficiently operative, especially for those who may not have as yet, surrendered themselves to the mandates of their innermost consciences and convictions. For, by the church sharing in the amenities of the social and cultural needs of the world - feeding the hungry, clothing the poor, healing (caring for) the sick, etc., young people are provided with an unparalleled opportunity for the internalization of social and cultural, spiritual and religious truth by the patent example of the organized group activity. Group identity often leads to personal participation in those things for which the group stands. According to Miller and Hutt:

> The experimental use of the concept of group

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[1] The tragedy is that men are not always united in love, even in the church.

> identity awaits the construction of quantitative coordinates of group value and action. . . . By such participation in the group identity, the child of all cultures develops a personal identity. [(118), p. 24]

However, there are some types of churches with which some would not care to identify. The following bit of humor and news comes from the Macedonian Christian Church, Lexington, Kentucky, and reads:

> After the minister had preached a sermon on the subject, "The Recognition of Friends in Heaven," someone wrote him the following letter: Dear Sir: I would be much obliged if you would preach next Sunday on the recognition of friends on earth, as I have been coming to your church now for six months and nobody has taken any notice of me yet!

The "Why" or purpose in using the church as one of the areas of study or observation in this project hardly needs to be enquired into. The most naive individual, religious or irreligious, would at once attach spiritual or religious need to this institution, perhaps even before an expressed need for God might be indicated. The church historically was a place of refuge - in olden times "a city of refuge for the lawbreaker was provided." Many of man's needs have been met in the church, temple, synagogue or chapel.

The expectancies.--By the use of the 1929 study of the church by Thurstone and Chave, it was hoped that the young people of the project would make a representative declaration of where college students stand with reference to the church - if they are favorable to it, let them say so; and, if unfavorable, let them point out their disagreements in their own way, without fear that their confidence

would be misplaced. This they did.

It was further hoped that some of the conclusions might be so generalized as to throw some light on the problems related to man's search for religious security.

Comparative Correlations: The Thurstone-Chave Measurement of Attitude toward the Church (1929)[1] and the Vincent Study (1951-55)

The Thurstone Study of 1929 used only two measures, The Thurstone-Thurstone Scale for Measuring Attitudes toward the Church and the Self-rating Scale, marked by placing an "X" on a line representing the 3 zones of attitude toward the church - positive, neutral or negative. These two scales correlated at the .067 level. [(96), p. 80]

The Vincent Study, 1951-1954.--The present study employed a third measuring instrument, namely, the assessment of verbal statements by a jury. However, the same measures obtained in this study compared (Scale Score vs. Self-rating Score) yielded an "r" value of .790 as compared with .067 in 1929. This may or may not indicate a shift over the intervening years since the groups were small and the samples were different.

The intercorrelation of the three tests employed for the church assessment in this study are as follows:

(Average Score .751)
Self-rating vs. Scale score (Th-Ch)..r = .790
Self-rating vs. Jury rating.....r = .711
Scale score vs. Jury rating.....r = .752

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[1] See bibliography 96 - A Psychological Method and Some Experiments with a Scale for Measuring Attitude toward the Church.

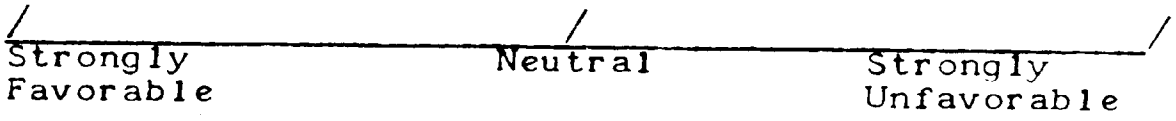
Instruments Used in this Chapter: Findings

The instruments employed in the study of the church were the following:

1. The Thurstone-Thurstone Scale of Attitudes toward the church - the score derived from checking statements with which student agrees. (Sometimes referred to as the statistical scale or scale score).

2. Responses to the following request: "Before turning the page will you write a brief statement indicating your attitude toward the church as you know it." (Verbal statements-jury rating)

3. Graphical, self-rating on attitude toward the church using the simple scale below:



(Instructions: Write an X somewhere on the line to indicate where you think you belong.)

All three devices were well received by the students. Judging rapport and cooperation by the numerical responses, instruments 1 and 3 were but slightly more popular, both instruments drawing a 99% response, whereas instrument 2 brought a 96% response. Ninety-nine was the highest score achieved by any instrument throughout the study. Each instrument seems to have its strength and weakness. This may be assessed in view of the goal desired - an accurate expression of the attitude of the student toward the church.

Instrument 1 calls merely for an assent to or dissent from some printed statements, simple or complex, about the church. No provision is made for indicating partial agreement - it is the "all or nothing" styled response. The end result and accuracy of report is to this extent

jeopardized. It does provide, however, a valuable overall, predominating opinion in the form of a clear-cut mathematical score representative of an attitudinal level for each of the 100 students in the study.

Individual scores are allocated on an 11-point scale, which, later in the processings, is reduced to the Likert 5-point scale for greater convenience - commonality of scales.

Instrument 2 provides the opportunity to express one's own inner feelings toward the church, whether favorable or unfavorable, and to communicate those personal feelings in his own particular language.

Looking back, it would have been advantageous if this study had incorporated an operational assessment of just what the church is to me or means to me functionally. A few replies suggested the possibility in comments such as: "The church is a place where I go to meditate and pray." However, from the 100 students, this information is not now available. Also, what the church is to society, traditionally or historically, might have been obtained.

Instrument 3, the self-assessment rating, is different psychologically from instrument 1, in that there is no semantic structure to be digested, agreed or disagreed with. It is purely a graphic representation of what presumably is intuitively known and immediately assessed by the subject and marked by merely placing an "X" on the 11-point line where he thinks he belongs - strongly positive, neutral or strongly negative, or any intermediate point between the

extremes. This 11-point scale was reduced to the Likert 5-point scale by an actual measurement in preparation for the correlation of the findings by the three instruments.

The experimental findings submitted here were secured from the following:

1. Thurstone-Chave Measurement of Attitude toward the Church,
2. Graphical, self-rating scale (attitude toward the church), and
3. Verbal statement assessment by a seven-person jury.

Experimental Findings:

Instrument 1 - Thurstone-Chave Measurement of Attitude toward the church - 99 students responded:

(a) The median score on the Thurstone Scale (male and female) was 3.3 (test I being most favorable and test II least favorable). That for the boys was the same (3.3) and for the girls 3.9, a statistically-insignificant difference.

(b) Within the range of scores, the students were subdivided into positives, neutrals and negatives.

(c) A further analytical breakdown was made of the students' scores according to basic faiths, denominational groupings, male versus female. (This chart is available upon request of the author).

The frequency tabulation for the 5 areas of church attitude, from strongly positive or strongly negative, as rated by the jury is as follows. (The students' statements relating to the church are found in Section I of the Appendix.)

TABLE 57

Frequency Tabulation of Church Attitudes of Sample (Jury Rating)

The 5 zones of Attitude	Total	Male	Female
Strongly positive	31	10	21
Mildly positive	36	18	18
Neutral	12	6	6
Mildly negative	12	8	4
Strongly negative	5	3	2
No answer	4	2	2

The median score for the total group fell in the mildly positive group, or about one-third were strongly positive, one-third mildly so and one-third neutral or opposed.

Not only could this study have had "favorableness - unfavorableness" reflected in the scores, but "what the church is to me personally, functionally - " could have been presented as well. For example, one student said, "The church is the greatest guidepost to me in life," indicating direction, guidance, and another said, "The church is a vital part of one's life, giving it highest prominence." From the negative point of view, the church "is too steeped in tradition" said one student. Another said, "I do not believe that the church offers any help of any kind to me. . ."

In the opinion of this examiner, it is in these verbal statements that the "mask, or facade, of convention" is lifted, and even an attempt at keeping the guard up seems to be minimized. Hostility or over-emphasized favorableness toward the church, as indicated in the church check-list responses, tend, in the process of verbalization, to become

the truer expression of the inner feelings of the self.

Index of covert needs or no?--A most important question is raised with reference to the covert needs, those so often unknown to the individual himself. For theological assumptions, held to be operational in the evangelistic work of all faiths, have believed that feelings, convictions, inner needs, overly long-lost or dead, have been reactivated and become functional by the operation of divine grace, aided and abetted by human love and kindness.

In the frame of this study, these revived, thought-for-dead, inner feelings, if recognized, captured, evaluated, coded, categorized and measured and made available data, would be highly important interpretative material. This particular sort of mechanism is prepotently presented in the famous old hymn of Fannie J. Crosby, written in 1869, "Rescue the Perishing," which has been sung around the world for over 80 years. The third verse reads:

> Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore;
> Touched by a loving heart, wakened by kindness,
> Chords that were broken will vibrate once more.
> [(138), 291]

Instrument 2 - The Church.--The graphical, self-rating scale required that each student place an "X" on the line provided in the Thurstone-Thurstone Schedule about where he felt his attitude of favorableness or unfavorableness toward the church would lie. The 3-point scale, favorable, neutral or unfavorable, was converted into an 11-point continuum scale corresponding to the Thurstone statistical scales used for measuring God concepts, God as Reality and

God in Conduct. An actual measuring tool was created by this examiner by which the placement of the "X" received its exact rating on the 11-point scale, making possible a correlation with the self-assessment scale. The original measures were always available, that is, the 3-point or the 5-point scales and the jury assessment was done by means of the 5-point Likert scale.

Instrument 3.--In reporting the findings for instrument 3, the graphical, self-rating scale of measurement, provided in the Thurstone-Thurstone schedule, a summarial chart is presented which makes the findings on the 3 instruments of measurement of church attitude more easily comparable. (See Table 58).

TABLE 58

Comparison of numbers and median scores on the 3 Measures of Attitude toward the Church

Groups	Instrument 1-Thurstone		Instrument 2-jury ratings (Verbal statements		Instrument 3-Self-rating assessment	
	Number	Median Score	Number	Median Score	Number	Median Score
Total	100	3.3	100	3.8	100	3.8
Positives	69	2.2	64	2.9	67	3.8
Neutrals	17	+5.6	15	-5.6	12	-6.0
Negatives	13	-7.4	20	-6.6	17	-9.3
No Answer	1	---	1	---	4	---

Range of the Study

The verbalizations of instrument 2 provided positive orientations of attitude toward the church (responses to Thurstone's request for a brief statement "indicating your attitude toward the church, as you know it.") For example, student 19 said, "I believe going to church is very important,

even if you only get a feeling of holiness for a minute."[1] In the opinion of this investigator, this is the most unique positive response or evaluation of the church by the 31 who were allocated to the strongly positive group in the jury rating, or from any of the other 36 in the mildly-positive attitude toward the church. On the negative side, student 35 wrote one word only, expressing his attitude toward the church as he knew it -"contempt", thus, providing the negative pole for the study. Between these two polar axes, 95 other University of Michigan freshman made their evaluation of the church as they knew it. These 96 statements may well be called the "personal operational indices" of what the church is or may be to these students. Hypothetically, this study makes the assumption that what is found in the statements of these 96 young men and women may well be representative of a larger group, similarly situated, or any freshman university population.

Many of the students' responses may be classified as refractory material, revealing qualitative differences, which say more to the reader than that he is merely positive or negative. Student 11 wrote, "I think the church should be a place of fellowship and guidance"; student 5, "I worship God there;" student 49, "The synagogue is the place to meditate on things that have happened, and to pray about them"; student 64, "The church is a place where I gather with many

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[1] Thematically, this statement is very much in keeping with Harold Orel's poem, titled, "The Heaven I Desired was a Heaven of Holiness." (142)

others of similar likeness to worship together God;" student 67, "The church is the most important thing in life to develop the right spirit for a worth-while life;" student 87, "The church is a place to go when a person is in trouble;" student 53, "The church is a great help to the community and I am proud to be able to work under it and try to attain the things God wishes us to do."

The last statement to be singled out and one, no doubt, representative of many young people, was from student 100, a young lady greatly perturbed because of the emotional upsettings of war in her life: "I am confused now. I wish to find a church or a religion to turn to." If no other confession such as this had been made throughout the entire study, in the opinion of this investigator, this simple, forthright confession of personal religious need would make this "patchwork quilt" variety of study worthwhile.

Then, from the negatives, came comments like these: "The church is an over-developed institution which dictates too much to the individual"; or "I have rarely been in one, my belief in religion is practically non-existent."

Positive and negative attitudes seem to contain emotional elements in varying degrees. Not all people attend church because of an emotional attachment to the church, and support religious work out of a socio-religious sense, agreeing that it is a religious-social institution and good for the community in which it is located. The emotional factor may or may not be one of great depth. However, in the responses just quoted, students 19 and 35, there is clearly an emotional

cathexis present, one is distinctively positive and friendly and the other is distinctively negative and hostile.

Distribution of Scores in the Positive and Neutral Zones

Attitude toward the church:

1. Positive Zone: Of the 64 who rated themselves as having a favorable attitude toward the church (Zone 1) on the Thurstone-Chave Measurement of Church Attitude and Thurstone Graphical, Self-rating Scales, the breakdown is as follows:

TABLE 59

Distribution of Scores in the Positive Zone: Thurstone-Chave Measurement of Church Attitude and Thurstone Graphical Self-rating Scales. (Degree of Favorableness toward the Church)

Positive Zone	Scores Between	Frequencies Th.-Ch.	Frequencies Self-Rating	Degree of Favorableness
Interval 1	1.0 to 1.9	18	18	Very Much
Interval 2	2.0 to 2.9	21	15	Much
Interval 3	3.0 to 3.9	15	18	Some
Interval 4	4.0 to 4.9	15	13	Little
	Total	69	64	

Since there is considerable difference in attitude and feeling toward the church between the individual who placed his "X" in the 1.0 to 1.9 interval and the one who placed his "X" in the 4th interval - 4.0 to 4.9, it seems important to discuss to some extent these differences and test some of the data statistically.

Discussion: The 18 in Interval 1, of Zone 1.--Two observations were made relative to the numerical score of the 18 who, on both scales, the Thurstone-Chave Measurement of Church Attitude and the Graphical Self-rating Scale, were

allocated to Zone 1, interval 1 (1.0 to 1.9) - the "very much" favorable interval of church attitude. (1) Could it be possible that such a high identification with the church might indicate also deep religious experiencing? Or, in other words, is church membership, in its spiritual experience and symbolic significance one and the same or is church membership representative of an inner religious experience? And (2), is there a relationship between this high degree of favorableness toward the church and expressed deep religious need, such as need to pray, to seek divine guidance, to live in the will of God, etc.? (Hypotheses 21 and 22 deal with these two observations).

Hypothesis 21.--This hypothesis relates to church membership and religious experience and states: Those obtaining high scores on the Thurstone-Chave Measurement of Attitude toward the Church Scale will also score positively in religious experiencing, i.e., will report religious conversion. A further prediction asserts that people who have had a deep-moving religious experience tend to be harmonious with the church and hold the institution of the church in high esteem.

Observation (1).--Experimentally, the above problem was approached this way: The Thurstone-Chave Measurement of Attitude Scale provided 5 zones of attitude toward the church - positive (or favorable), mildly positive, neutral, mildly and strongly negative or unfavorable. There were 39 students in Area 1 - those who were assessed to this zone by their check-list responses, agreeing or disagreeing with

statements of the Thurstone questionnaire. Conversion data were checked for the number of those in conversion data who were also in Area 1 of Attitude toward the Church on the Thurstone (statistical) Scale; also, the number of the remainder in Area 1 of Attitude toward the Church (Thurstone Scale) who were "Outside Conversion." (The data used were: 18 of the 39 in Area 1 came from Conversion Data (25 in all), 21 of the 39 came from Outside Conversion Data (74 in all). These proportions were tested by Chi^2 Test with the following findings: (Actual proportions used were 18/25 vs. 21/74)

$X^2 = 13.12$
df = 1
$p < .01$, and is significant at the 1% level.

According to the findings of this sample, the probability index of .01 indicates this same measure might obtain in other samples on similar tests. In practical life, it could be interpreted to mean that probably this high identification with the church, in its symbolic and spiritual significance, could indicate inner religious experiencing - the converted or reoriented form of life in harmony with what the church, in its primal significance, stands for.

Hypothesis 22.--There is a positive relationship between those who are assessed "very much" favorable toward the church (interval 1.0 to 1.9) on the Self-rating Scale, and those who express deep religious need. The prediction of this hypothesis asserted that the largest per cent of those who express a need for prayer and to live in the Will of God would be found in this interval of "very much" favorable

toward the church. By Chi^2 test, however, the result of $.10 < p < .20$ was not significant at the 5% level and the prediction was not supported. While the largest number of those who felt the need for deep religious experiencing - need for prayer and to live in God's will - were in the 1st interval of Zone 1, Self-rating Scale, yet in this sample's finding, there is no statistical evidence that they occur more in one division of church attitude than in another, generally speaking.

Observation (2).--Of the 18 students who expressed prayer and will of God need (there were 22 in both areas, 14 and 8 respectively) 7 were in interval 1, 3 in interval 2, 5 in interval 3 and 2 in interval 4. One student -82-, on prayer and will of God, placed herself in the neutral zone, 5-6. (See Table 59). In simpler words, religious experience, need for praying and total commitment to God's will is not confined to those only who are highly in favor of the church.

The 18 highly favorables-Their Relation to deep religious composite.--Does the isolation of the 18 highly favorables toward the church on two scales shed any light on the average numerical score of those, who, in Chapter IX, by implicit meanings inferred from the M.S.C.T. responses, expressed personality need for those deeper spiritual and religious needs, such as divine guidance (score 41), prayer (score 14), dedication (score 28), and will of God (score 8)? The average score of the students responding to these 4 particular needs is 22.7 (computed by adding the number of students responding

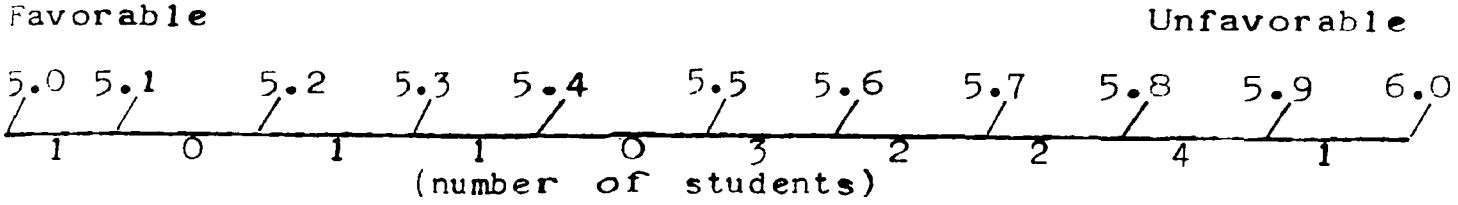
to these needs and dividing them by 4).

Perhaps more correctly the average score of only 3 variables - prayer, dedication and the will of God - should be used, since these 3 are all vicariously and sacrificially oriented. In these, prayer, dedication and will of God, one is willing to give of himself in very many ways to the church, to the poor and needy and to the extension of any interest related to the upbuilding of humanity and building a kingdom of God on earth. Whereas, the variable of divine guidance might be considered, in part at least, a more personal desire or need for one's own comfort, support, fortitude or direction.

The scores of expressed personality need of the last 3 variables mentioned on the M.S.C.T. average 16.6, the average personality-need score for prayer, dedication and the will of God. This figure was compared with the differential frequency count of those in the "very much" zone of positivity toward the church, the 18 "very much" favorable and the two frequencies (16.6 and 18) are not too far apart.

Further, the average score of the 4 variables and of the 3 variables, respectively, is 19.6, the number of students out of 100 who have expressed personality needs for the deeper graces of the spirit, or for religious experiencing. This is about the same number of students, who, on both the Thurstone-Chave Measurement of Church Attitude and on the Graphical Self-rating Scales, placed themselves in Zone 1, interval 1 (1.0 to 1.9) of "very much" positivity or favorableness toward the church, namely 18.

2. Neutral Zone: This analysis of the Neutral Zone utilized the Graphic Self-rating Scale, instrument 2. There has been the question raised as to whether the neutrals really hold a neutral position or attitude or is there a weighting toward the positive or toward the negative zone? The line below shows the spread within the neutral or seemingly ambivalent zone of 5-6, distributed on a 10-point scale as follows:



Of the 15 students registered within the neutral zone, 3 stand at the midpoint, or 5.5, 9 are to the right in the division of the negative zone, and 3 on the positive side of the scale, making a total of 12 who are inclined toward the favorable end of the continuum.

One preacher, Dr. James H. Robinson, speaking recently on the subject of neutrality in religion, spoke as follows: (he was not speaking directly of church attitude, however)

> Abundant and spiritual living cannot be bought at the store. . . . It has to be "wrung and frictionized" from situational experiences. . . there is no neutrality in this area. . . . If you are neutral your influence is on the side of the rejector. Indifference is fear rising within the being to decide to reject, like the Levite who walked on the other side, . . . Neutrality is seldom an honorable position; in fact I think it is never an honorable position. [(132)]

Without any attempt at perversion of documentary evidence, church-going and church-belonging people might ask themselves this question - "Is there a neutral position in church attitude as Dr. Robinson says there is in religion?"

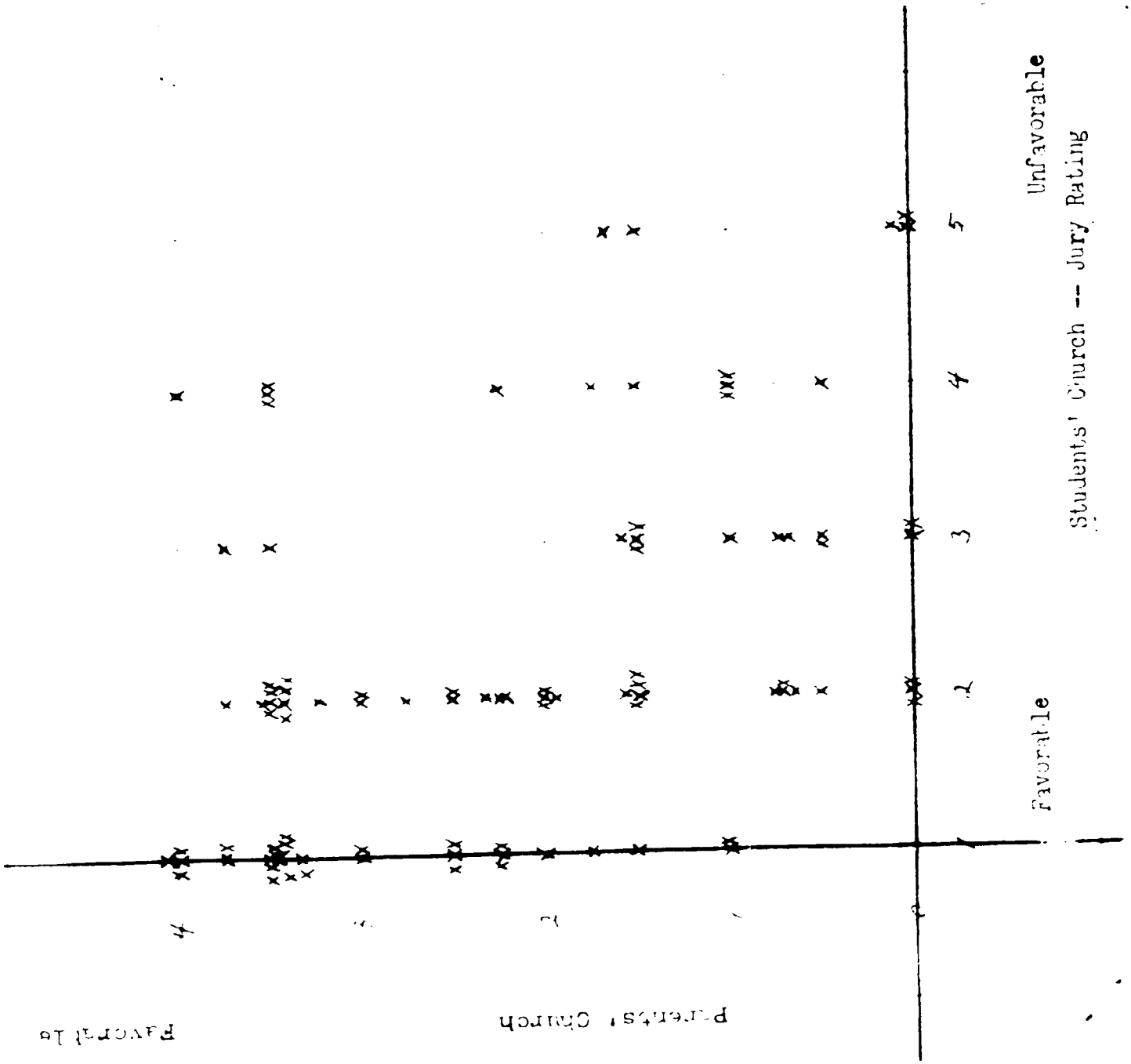
Comparisons: Parental and Students' Church Attitudes

The following various comparisons were made by:

1. Comparison of parents' versus students' church attendance,
2. Comparison of parents' versus students' church attitudes,
3. Church membership of fathers versus sons and mothers versus daughters,
4. Church attendance of fathers versus sons and mothers versus daughters,
5. Moderate church goers, parents versus children, and
6. Student church going on campus versus student church going back home.

The above comparisons were made possible by utilizing materials gathered in personal data as to how frequently or infrequently the student himself, and his parents (father and mother) attended church, based on Mildred Parten's recommended church attendance differential. [(78), p. 170]

It is assumed here that frequent church attendance implies a favorable attitude toward the church. The list of factors employed in this assessment are found in Personal Data, section B, of the Appendix.


Unfavorable
Students' Church -- Jury Rating
Favorable
5
4
3
2
1

In the scattergram Figure I, the frequencies which are represented by "X's" on the graph of parental church attendance (on the vertical axis) versus students' church attendance (on the horizontal axis) were derived from the Parents' Church Composite Score referred to in the Home Chapter. The Students' Church Attitude Score was derived from the Seven-person jury assessment of the verbal statements. It is clear to see that frequent parental church attendance is accompanied by frequent son and daughter attendance and vice versa. The correlation of the above scores is .433.

A Parents' Church Composite Score, like the Home Composite (Chapter VII) was derived from several factors or measures relating to parental habits of religious practice and church going. This was compared with the students' jury report, the students' score on the 3 Thurstone Scales - Attitude toward the Church, toward God as Reality and God in Conduct. They are as follows:

TABLE 60

Parental Church Attitudes versus Students' Church Attitude Assessments

	Number		Probability
(1) Parents' Church Composite vs. Students' Church-Attendance Score as assessed by the jury	95	r= ±.439	p < .01
(2) Parents' Church Composite vs. Students' Score of Attitude toward the Church (Thurstone-Thurstone)	98	r= ±.569	p < .01
(3) Parents's Church Composite vs. Thurstone-Chave God as Reality Scale	97	r= ±.367	p < .01
(4) Parents' Church Composite vs. Thurstone-Chave God in Conduct Scale	98	r= ±.363	p < .01

In this chapter on The Church, there was not made available to the study those inner measures of church atmosphere, comparable to the Home chapter measures of authoritarian or permissive, imposition or non-imposition of dogma and creed, etc., such as were used in the chapter on the Home. Those vectoral forces within the church, facilitating the internalization of spiritual and religious dynamisms, could be analysed as were the vectoral forces emanating from the home. Chief among these factors would be the priest, rabbi, minister or associate minister, Sunday-school superintendent and Sunday-school teachers, leaders of young people's socienties, et al. These leaders tend to attract, interest, challenge or repel, displease or perhaps disgust our young people. At one extreme they inspire them with faith in God, encourage them to prayer and to search for divine guidance, or, at the other, they are conditioning young people toward negativity in religion. All of the functionaries of the church, using Rev. Erland Wangdahl's phraseology, (135) "Should be agents for spiritualizing the mechanisms of the church." This sort of leadership will produce growth in religious experiencing, it will not dwarf, stunt or frustrate those who would see lasting values in the institution of the church.

Parental church-membership and attendance vs. student church-membership and attendance.--The two following tables, 61 and 62, show how church-membership and attendance vary between fathers and sons, and between mothers and daughters. (Data derived from Personal Data Schedules.)

TABLE 61

CHURCH MEMBERSHIP COMPARED: FATHERS vs. SONS; MOTHERS vs. DAUGHTERS

Church Relationship	Fathers No.	Sons No.	Sons %	Mothers No.	Daughters No.	Daughters %
Active Church Membership	36	20	43.5	48	23	43.4
Non-active Church Membership	29	12	26	31	20	37.7
Non-Church Members	31	11	24	19	10	19
No Answer	4	3	6.5	2	0	0
Total	100	46	46.0	100	53	53.0

(Student No. 13--no sex given)

Table 61 reads like this: of the 36 fathers (out of 100) 20 sons of the total 46 in the sample are also active church-members, and so on.

Similar data (Table 62) were compiled for frequency of church attendance.

The table on church-membership (Table 61) shows a rather good degree of consistency in actual belonging to the church--fathers versus sons, and mothers versus daughters. It is estimated that there is a difference between membership and attendance of less than 1 to 5.

Therefore, the proportions 16 of 100 fathers vs. 17 of 46 sons, and 19 of 100 mothers vs. 34 of 53 daughters who

TABLE 62

CHURCH ATTENDANCE COMPARED: FATHERS vs. SONS; MOTHERS vs. DAUGHTERS

	Fathers No.	Sons* No.	Sons* %	Mothers No.	Daughters* No.	Daughters* %
1-5 times per week	37	17	37.0	46	22	41.5
1-7 times per month	16	17	37.0	19	18	34.0
1-9 times per year	22	7	15.2	22	10	19.0
1-2 times in 5 years	2	1	2.2	3	0	0.0
Never attends church	11	2	4.3	4	2	3.8
No Answer	12	2	4.3	6	1	1.7
Total	100	46	100.0	100	53	100.0

*Student No. 13--no sex given throughout study.

were moderate church-goers were tested for significant differences as follows:

TABLE 63

MORE MODERATE CHURCH-GOERS--PARENTS OR CHILDREN?

Test No. 1

Tested whether more fathers or more sons attend church moderately (about 1-7 times per month) with the following result:

$t = 2.82$

$p < .01$, and is significant at the 1% level, in favor of the boys being more moderate church-goers than their fathers.

TABLE 63 (cont'd.)

Test No. 2

Tested whether more mothers or more daughters are moderate church-goers (about 1-7 times per month) with the following result:

$t = 2.06$
$p < .05$, and is therefore significant at the 5% level, in favor of the daughters attending church more moderately than the mothers.

From the above data, it would seem as parents grow older and heavier family and business responsibility come on, fathers and mothers tend to moderate church-going to a slightly greater extent than their off-spring.

Church-going on campus vs. church-going "Back Home."--Rather full data were gathered as to Campus Organizational Activities, which, by and large, were grouped or subsumed in one general report in Personal Data findings. But one further question was specifically asked relating to more religious activity "On Campus" or more religious activity "Back Home." This particular comparison did not include church attendance. The findings were as follows:

Out of the 99 students, 6 reported that they were more active "On Campus," and 15 reported that their greater Religious Organizational Activity was "Back Home." These data submitted to significance test gave:

$t = 2.08$

$p < .05$, and is significant at the 5% level in favor of greater religious activity "Back Home."

However, the conclusions from a total of twenty-one out of the hundred make the conclusions even more dubious.

Religious Orientation vs. Comparisons in Three Basic Areas: Religious Experience, The Sin Concept, and Church Relationships

The effort was made to discover whether there are important religious differences in and among students with different religious orientation, categorized as fundamentalist, conservative, neutral, liberal, and ultra-liberal. First, it was ascertained that the difference in number of men and women students in the various orientations was not statistically significant, as may be seen in Table 64.

TABLE 64

DIFFERENCE DATA (MALE-FEMALE) IN FIVE ORIENTATION GROUPS

Religious Orientation	Total Number	Male	Female
fundamentalists	4	3	1
conservatives	22	7	15
neutrals	10	3	7
liberals	24	11	13
ultra-liberals	5	4	1
no answer	35	17	17
no sex indicated	1		
Total	100	45	54

(Chi Square Test) $x^2 = 5.086$
$df = 4$
$p\ .20 < p < .30$, and there is no significant difference in proportions between males and females according to the findings of this study.

Three hypotheses with predictions following are presented; each was tested in the Areas of Conversion (religious experience), the Sin Concept, and Church-membership.

Area I: Religious orientation vs. religious experience (conversion).--Hypothesis 23.--There will be some significant relationship between conversion experience and the particular theological orientation of the individual (or group with which he has identified himself). (Criteria for these comparisons came from Chapter VI, Conversion, and from Personal Data.)

Prediction 1.--The conversion experience will tend to be found to occur among those individuals on the more conservative side of the continuum of orientation; see Table 65.

TABLE 65

RELIGIOUS ORIENTATION: CONVERSION vs. "MORE CONSERVATIVE GROUPS"

Orientation	Total Number	Conversion	Non-Conversion
fundamentalists	4	3	1
conservatives	22	8	14
neutrals	10	2	8
liberals	24	5	19
ultra-liberals	5	0	5
no answer	35	7	19
total	100	25	66

By Chi^2 Test, $X^2 = 8.07$; $df = 4$; $p > .05$, and is not significant at the 5% level.

Prediction 2.--It will usually be found that among those who profess to have had a spiritual or religious awakening experience, none will have identified with the ultra-liberal groups. (For analysis of sample, see Table 65.) By exact test, the probability was .37, which gives no statistical proof of any relationship, i.e., the per cent of ultra-liberals reporting conversion is not statistically different from the per cent of ultra-liberals not reporting conversion.

Prediction 3.--Those who identify themselves as fundamentalists in theological beliefs and attitudes will be found mostly, if not wholly, within the conversion groups. (For population break-down, use Table 65.)

Proportions to be compared:

3 fundamentslists out of 18 in conversion group;
1 fundamentalist out of 47 outside conversion group.

By exact test, the result was p = .12, and gives no statistical proof of a relationship. The test states that the per cent of fundamentalists "Inside Conversion" is not significantly different from the per cent of fundamentalists in "Non-conversion."

Prediction 4.--There will tend to be more conversion experiences among the fundamentalists than among the liberals. This prediction was not supported by statistical testing. By exact test, p = .12, and not significant at 5% level.

Prediction 5.--There could be a difference in number of conversions between the conservatives and the liberals.

By means of Chi^2 Test, there is no significant

difference in number of conversions between the conservatives and the liberals, $p > .30$.

Prediction 6.--There could be a difference in the number of conversions stemming from the combined groups, fundamentalists and conservatives, and the combined liberals and ultra-liberals. The Chi^2 Test revealed no significant difference between these two combined groups, the probability being $> .05$, and not significant at the 5% level.

Prediction 7.--The conversion experience will not usually be found (perhaps never) among those who identify themselves as "neutral" in their religious orientation. In the findings of the 18 who designated a religious orientation, two students only from conversion data were inside the neutral zone.

Prediction 8.--There will be a heavier frequency concentration (percentage or both) of those responding (cooperating) to the Conversion Data inquiry among the "10 Inside Weltanschauung" (Category 3) than among the "15 Outside Category" of Conversion data.[1] (Findings, see Table 66.)

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[1]The thinking in this prediction is on the basis of personal responsibility--irresponsibility--as used in testing Sin-concept. In this prediction there is expressed or not expressed a desire to cooperate in a project, i.e., to give information or withhold it relating to a very personal religious experience. Our results show that only 65 students gave any information relating to conversion--35 no answers.

TABLE 66

PERSONAL RESPONSIBILITY vs. IRRESPONSIBILITY (COOPERATION) OF THOSE INSIDE vs. OUTSIDE WELTANSCHAUUNG

No. Inside Weltanschauung: 10		No. Outside Weltanschauung: 15		
Analysis: Inside Category 3		Analysis: Outside Category 3		
Orientation X-2		Orientation X-5		
1-1	Fund's +	1-2	Fund's +	
2-4	5 Conser's	2-4	6 Conser's	
3-0		3-2	Neutrals	4
4-3	Liberals-3	4-2	Liberals	
5-0		5-0		
Total	8	Total		10

Therefore, proportions are:
(In Weltanschauung) 8 of 10 cooperate = 80%
(Outside Weltanschauung) 10 of 15 cooperate = 66.6%

(18 of 25 in Conversion cooperated)
(47 of 65 out of Conversion cooperated)

These proportions were tested by the Exact Test and p = .80, and highly non-significant.

Area II. Religious Orientation vs. the Sin Concept, Hypothesis 24.--This hypothesis states that there is a relationship between the particular religious orientation of an individual or a group, and their ideas about the "sin problem." (Data for this verification or rejection came from Chapter IV, The Sin Concept, and Personal Data).

Prediction 1[1].--The largest number or percentage (or

[1]The thinking in this prediction was reinforced by an interview with Dean Hawkinson of the School of Theology of North Park College (Illinois) who commented that if two students came into his office for spiritual help, the one from an extremely liberal home and/or church conditioning, the other from a more firmly disciplined or conditioned home, yet a home (and/or church) consistently godly, pious and spiritually concerned for their children's religious faith,

both) of "X" (no answer responses) on the Sin Concept (those found in Category 2) will be found among those who did not respond to an orientation position, from those who say they are neutral in position, and the ultra-liberal group of orientation (see Table 67).

This prediction was tested by the Chi^2 Test and gave the followhg results:

TABLE 67

RELIGIOUS ORIENTATION: NEUTRALS, ULTRA-LIBERALS, NO ANSWER ZONES vs. CATEGORY 2 OF SIN-CONCEPT-- THE TRITE, FLIPPANT, "SO-WHAT"

Sin Concept/Religious Orientation	Category 2 Sin Concept	Others	
Neutral, Ultra-liberal	66.67%		
	10	5	15
Fundamentalist, Conservative, Liberal	26.00%		
	13	37	50
	23	42	65

$X^2 = 6.64$; df = 1; $p < .01$, significant at the 1% level, which says that those students whose religious philosophy, is liberal, differ from the less-liberals as to "what sin is." (For distribution of Category 2--The Sin Concept-- see Table 70, prediction 6.)

Prediction 2.--A larger per cent of the responses of Category 2 of Sin Concept will be found among the ultra-liberals than among the conservatives.

and both accepted the religious way of life as each understood it, the one from the "disciplined home" would make the sturdier, the more-able-to-endure-hardship believer or religious individual than the one from the more liberal, less "religiously-painstaking" home. (Scripturally-based criteria: Matt. 18: 8-9; Mark 9: 43.)

This prediction was not supported. By the exact test, p = .38, and not significant at the 5% level.

Prediction 3.--The larger per cent or number of responses (or both) of those in Category 2 of the Sin-Concept will be found among those who have designated themselves to be ultra-liberals vs. liberals. For verification and analysis see Table 68.

TABLE 68

RELIGIOUS ORIENTATION: LIBERALS vs. ULTRA-LIBERALS ON CATEGORY 2 OF THE SIN-CONCEPT

Sin Concept/Religious Orientation	Category 2	Other	
Liberals	12.50%		
	3	21	24
Ultra-liberals	80%		
	4	1	5
	7	22	29

By the exact test, p = .013, and is significant at the 2% level. Thus, there is a difference between the liberals and the ultra-liberals when it comes to assessing the "sin problem." The prediction is supported, both for the larger per cent and for the larger number of responses.

Prediction 4.--Fewer numbers or percentages (or both) of those responding to the stem Sin in Category 2 (the trite, so-what category) will be found among the neutrals and the

"liberal-liberal" groups, than will be found among the fundamentalists, conservatives, and those liberals who are so close to a zone which involves close discrimination--a choice, e.g., a liberal who avoids the positions of neutrality or over-liberalism in religion. The result appears in Table 69.

TABLE 69

RELIGIOUS ORIENTATION: FUNDAMENTALISTS, CONSERVATIVES, LIBERALS, vs. NEUTRALS AND ULTRA-LIBERALS

	Category 2	Others	Total
No Answer, Neutral, and Ultra-liberal	50.00 25	25	50
Fundamentalist, Conservative and Liberal	26.00 13	37	50
	38	62	100

By Chi^2 Test, $X^2 = 5.13$; df = 1; $.01 < p < .05$, which makes this finding significant between the .01 and .05% level.

(Note: Prediction 4 is only the converse statement of Prediction 3.)

Prediction 5.--This fifth prediction, which states that there could be a difference between the Conservatives and the Liberals, was tested by Chi^2 Test with the result: $X^2 = 3.44$; df = 4; $p > .05$ and is not significant, but going in the direction of the prediction.

Prediction 6.--Of those who responded in Category 2 of the Sin Concept, the largest single group response will be found among those who were allocated to Category X, No

answer, on Religious Orientation.

Attempts to verify this prediction were made with two different groupings of orientation groups; (1) by grouping the fundamentalists, conservatives and liberals, and comparing their scores with the "No answer" group (no response on orientation). The finding here by Chi^2 test gives a probability $> .10$, and not significant. Grouping 2, the No-answer group vs. Neutral and ultra-liberal, gives the result of $p > .20$, and not significant.

(Comment from statistician: Cannot prove this true since in both tests the Ultra-liberals have a large proportion (4 out of 5) in Category 2, as can be easily observed from the following table, inserted here for reference.)

TABLE 70

ANALYSIS OF CATEGORY 2: COMPARED WITH RELIGIOUS ORIENTATION CATEGORIES

Orientation Category		No. in Orientation Category		No. in Cat. 2 Sin Concept	Response to Religious Orientation
X.	no answer	15*	of the	38	gave no response
1.	fundamentalist	1	of the	38	was fundamentalist
2.	conservative	9	of the	38	were conservatives
3.	neutral	6	of the	38	were neutrals
4.	liberal	3	of the	38	were liberals
.	ultra-liberal	4	of the	38	were ultra-liberal

*There were 35 No Answer responses in study.

Prediction 7.--The fundamentalists will have the smallest per cent of their own number responding in Category 2 of the Sin Concept.

Again, inspection of Table 71 (with prediction 6) shows that of the four fundamentalists in the sample, only one is in Category 2, or 25%. Table 71 presents the Chi^2 Frequency Distribution Test as follows:

TABLE 71

RELIGIOUS ORIENTATION vs. THE SIN CONCEPT
(CATEGORY 2 vs. "OTHERS")

	Category 2 of "Sin"	Others	Total	
fundamentalist	1	3	4	.25000
conservative	9	13	22	.40909
neutral	6	4	10	.60000
liberal	3	21	24	.12500*
ultra-liberal	4	1	5	.80000*
no answer	15	20	35	.42857
	38	62	100	.38000 .62000

*These 2 are far enough apart to prove difference--the rest are too close together.

Results: By Chi^2 Test: $X^2 = 13.14$

$df = 5$

$.01 < p < .05$, and shows a significant difference in the groups between .01 and .05, and supports the above prediction.

Area III. Religious Orientation vs. Church-Relationships. Hypothesis 25.--There is a relationship between religious

orientation and church membership. (Criteria for this hypothesis are from this chapter and from Personal Data.)

Prediction 1.--Those designating themselves to be oriented within the ultra-liberal group of religious orientation will tend not to be members of any organized religious--sectarian or denomination--body.

TABLE 72

ANALYSIS OF ULTRA-LIBERAL GROUP AS TO CHURCH-RELATIONSHIP

Student No.	Church Membership Category	Denomination	Religious Orientation
20	No. 2--Non-active member	Presbyterian	Category 5, ultra-liberal
35	No. 2--Non-active member	Unitarian	Category 5, ultra-liberal
66	No. 3--Non-member	Jewish	Category 5, ultra-liberal
68	No. 1--Active member	Methodist	Category 5, ultra-liberal
80	No. 2--Non-active member	Jewish	Category 5, ultra-liberal

Theoretically, it seemed logical to predict that the ultra-liberals would be outside the organized churches, since their alleged permissiveness as to dogma, creed, and personal interpretations of religious thought, would not be in agreement with many of the basic faiths or denominational cleavages. The ultra-liberal is often regarded by the churched as the "lone-wolf" idiosyncratic individual, perhaps a person with

rejected or masked attitudes. The analysis of this very small group of ultra-liberals in this sample reveals that this is not the case; one is an active church-member, three are non-active church-members, and only one is a non-church member.

Conclusions concering religious orientation.--The hard and fast lines of basic faiths and sectarian denominational groups seem not to be too strongly reflected in the last few pages of observations with this student sample. Terminology symbolic of varying degrees and shades of theological or "inner religious feeling" may lie at the root of much church division. For example, one person might say he was a fundamentalist in orientation, yet at the same time he might assert himself to be a liberal, meaning only that he has his own personal religious views, convictions, responsibilities; he has a place in the church and in society, in business, in domestic life, which he wishes to fill acceptably. This same unique position of individual privilege and responsibility, social and religious, he is willing to grant to others.

Amount of Religious Education in the Church vs. Religious Need: (1) Deep Religious Composite; (2) The "5 Other Variables"

Following very much the procedural pattern used in the Home Chapter for measuring relationships between home conditionings and personality need in spiritual and religious matters, this question is asked: "Does it make a difference whether or not young people have much, some, or no religious

education in the church, usually meaning the Sunday-school, and other church conditioning?"

The data for this assessment from the Personal Data, as to how much and what kind of religious education was received from the church were correlated with the seven variables of the Deep Religious Composite--need for Religious Faith, Religious Practice, Graces of the Spirit, need for Prayer, for Divine Guidance, Dedication, and the Will of God. Also, the "5 Other Variables" were tested--Concepts of God and Sin, Attitude toward the Church, Spiritual Values, and the Conversion Experience.

The "7 Variables of Deep Religious Composite"

1. The variable of Religious Faith.--

Religious education in the church, Sunday-school, et al.,

	Much	Some	None
Average or mean frequency of mention of religious faith	1.83	1.55	1.17
Variance of mention within each group	2.64	4.76	1.37

Hypothesis 26.--There is a relationship between the amount of religious education received in the church (Sunday-school, etc.) and need for religious faith, or any other of the eleven variables to be tested in this section of the study. (Criteria for these comparisons were derived from Personal Data; Chapter IX supplied the Deep Religious Composite, and data for the "5 Other Variables" were derived from their respective chapters.)

Prediction 1.--The "much, some or none" of religious

education in the church (Sunday-school, young people's groups, etc.) tends to produce a significant difference in the expressed personality need for a religious faith between those who have had "much or some" as compared with those who have had "none" or other inter-comparisons as represented by the frequency of mention of religious faith.

Findings.--These tests show that none of these comparisons reached the 5% level of significance, being respectively, (1) much vs. some $.50 < p < .60$;

(2) much vs. none $.30 < p < .40$;

(3) some vs. none $p > .05$.

In other words, these data tell us that when a population of subjects who have had much religious training in the church are compared with a population who have had some or none, the two groups show no significant difference in their expressed need for a religious faith.

2. The variable of Religious Practice.--

Religious education in the church, Sunday-school, et al.,

	Much	Some	None
Average or mean frequency of mention of religious practice	1.28	1.38	1.00
Variance of mention within each group	1.21	3.32	.80

The results showed no significant differences between these group comparisons ($p > .05$, $p .50 < p < .60$, and $p > .05$). Thus, when a population which has had much religious education in the church is compared with a similar population which has had some or none, the two will not be significantly different in their expressed need for religious practice. Any realization

of need for church membership or attendance or other activities related to the church could be purely a matter of chance.

3. The variable of the Graces of the Spirit.--Religious education in the church, Sunday-school, et al.,

	Much	Some	None
Average or mean frequency of mention of graces of the spirit	4.08	3.69	3.67
Variance of mention within each group	16.53	12.86	11.87

Interpretation of data.--The tests made on the Variable, Graces of the Spirit, yielded no significant differences between those who were highly conditioned religiously by the church and of lesser conditionings. In fact, the possibility that this same result might occur by chance is increased by the data on the "much vs. some" religious education ($.60 > p < .70$), the "much vs. none" ($.80 < p < .90$), and the "some vs. none" probability of .90 making it more than probable that on these tests there is no relationship between church-conditioning and graces of the spirit; in fact the results are negligible.

4. The variable of Prayer.--By the Chi^2 Test, a probability of $.10 < p < .20$ is also not in the area of significant differences between those who have had "much, some or no" religious training in the church. The home score on "prayer" was just over the border of statistical significance, p being .057 for the "much vs. none" of religious training in the home. This level of probablity as to the church's influence in the area of teaching or influencing people to pray is not nearly so remote as in the area of "The Graces

of the Spirit" just reviewed. It is the opinion of the examiner that the variable itself is still not closely enough refined (not definitive enough) to yield something more likely to be the case with respect to the church's influence in this important area of graces of the spirit.

5. The variable of Divine Guidance.--By means of the F, d and t tests[1] the relationships between the "much, some and none" of religious education in the church and "divine guidance" were secured, the result being $.05 < p < .10$, no significant relationship.

Again, as with divine guidance, while there is no real difference between the higher and lower levels of church indoctrination, yet the probability of $.05 < p < .10$ does not prove or disprove the importance or unimportance of the church as an interiorizing agent for divine guidance.

6. The variable of Dedication.--The testings of the "much and some" of religious education in the church gave the following results:

TABLE 73

DEDICATION vs. "MUCH AND SOME RELIGIOUS EDUCATION" IN THE CHURCH

Frequency of Mention	Never	One or More Times	Total
Much	35	18	53
Some	25	4	29
	60	22	82

$\chi^2 = 2.83$; df = 1; $.05 < p < .10$, not significant at the 5% level.

[1] Variance Test, Behrens-Fisher Test, and Difference of Means Test.

The test for difference between the "much and the none" gave a probability highly insignificant, $p > .95$, a rather curious finding, for it would seem that the difference between the "much and none" would be closer to significance. And on the third test, "the some and none," by exact test, $p = .67$.

The testings by means of the Church Scale (see Table 73) gave a probability between .05 and .10, but not statistically significant; the last two tests are wholly negative. As a possible explanation for these syncretic findings, reference is made here to the complex nature of the variable of "dedication" (see Chapter IX, Dedication). In that discussion it is stated there was no particular eliciting structure for "dedication to a cause" or for "dedication to God." Further, the numerical frequency becomes smaller--only 27 responded to a need for dedication--as these inner spiritual mechanisms are explored. These factors and others might hinder the securing of more consistent results.

7. The variable of the Will of God.--The variable of "Will of God" was tested for significant differences between the "much vs. some," the "much vs. none," and the "some vs. none" by the Exact Test Method, yielding $p > .90$ on all three tests, saying that 90 times out of 100 this same result would be obtained.

To interpret just what such findings as these might indicate is difficult. The sample is very small--only eight of the entire sample expressed a need for the Will of God

motivation, as evaluated by the researcher. It is very possible that another, more refined, more subtle eliciting cue could be necessary to isolate the individual's inner need for this most personal, intimate, but holy desire, partaking of Otto's theory of "le numineux." (75, Chap. II, p. 20) And also, every individual could have his own personal manner of expressing this inner drive, not to be exploited before the world indiscriminately.

The Presentation of the "5 Other Variables"

8. The variable of Attitude toward the Church.--

Religious education in church, Sunday-school, et al.,

	Much	Some	None
Average or mean frequency of mention of church attitude	1.90	2.71	3.50
Variance of mention with each group	.93	1.62	1.10

TABLE 74

CHURCH ATTITUDE vs. "MUCH, SOME, NONE" OF RELIGIOUS EDUCATION

	F, d or t		Probability
Much-some	Var. $F = 1.74$	$n_1 = 27$, $n_2 = 50$	$p > .05$
B and F Test	Means $t = 3.19$	$df = 77$	$p > .01$
Much-none	$F = 1.18$	$n_1 = 5$, $n_2 = 50$	$p > .05$
B and F Test	$t = 3.81$	$df = 55$	$p < .001$
Some-none	$F = 1.47$	$n_1 = 27$, $n_2 = 5$	$p > .05$
B and F Test	$t = 1.41$	$df = 32$	$.10 < p < .20$

From the above findings it may be concluded that the church itself has a patent and functioning influence upon young folk so far as embedding or instilling a favorable attitude toward the Church as an institution, since a comparison of the "much and the some" of religious education in the church produces $p < .01$. A greater certainty of relationship is obtained when the "much and none" are compared, namely, $p < .001$. The "some vs. none" was $.10 < p < .20$, indicating no significance.

9. The variable of Spiritual Values.--This variable had a wide range of categories with small frequencies, and had no statistical processings. It could be commented that Categories 5 and 6 (Ethics + Golden Rule + Right and Wrong, and Ethics + Religion) had frequencies of 13 and 16 respectively.

10. The Variable of the God Concept (Assessed by the Jury).--

Religious education in the church, Sunday-school, et al.,

	Much	Some	None
Average or mean frequency of mention of God-Concept	2.00	2.13	3.33
Variance of mention within each group	1.35	1.57	3.47

Comparing the "much and the some" of religious education in the church there is no observable difference. But when the "much and none" are compared, a significant difference of .01 to .02 is obtained, implying that the church is instrumental in instilling the meaning or the idea of the God-Concept in the young people of this sample. This result

is quite different from those found in the Home Tests, two of which were $p > .10$ and the third was $p > .50$.

TABLE 75

THE GOD-CONCEPT *vs.* AMOUNTS OF RELIGIOUS EDUCATION IN THE CHURCH

	F, t or d		Probability
Much-some	F = 1.17	$n_1 = 22$, $n_2 = 49$	$p > .05$
	t = .43	df = 71	$p > .50$ (not sig.
Much-none	F = 2.57	$n_1 = 5$, $n_2 = 49$	$p > .05$
	t = 2.48	df = 54	$.01 < p < .02$ (sig. between .01 and .02 level)
Some-none	F = 2.20		$p > .05$
	t = 1.89	df = 27	$.05 < p < .10$ (not si between .05 an .10 level)

11. The variable of the Sin Concept.--There should be a difference between those who have had "much or some" religious education in the church, and those who have had none on the ideas or concepts of sin. For the Chi^2 Test results, see Table 76.

The index of probability on comparison of "much-some" by Exact Test yields the result of $p = .18$, practically the same level as was found on Test (a) below when comparing all three amounts of religious education--comparing Category 2 *vs.* the "other" categories. Table 77 may help to clarify

TABLE 76

SIN-CONCEPT: CATEGORY 2 vs. CATEGORIES 3, 4, 5

Amount Religious Education	Category 2	Others	
	Test (a)		
Much	16	30	46
Some	15	10	25
None	2	4	6
	33	44	77

$x^2 = 4.45$; df = 2; $.10 < p < .20$, not significant at 5% level vs. none, cf. Category 3 with 2, 4, 5.

the population groupings as compared with the distribution in Test (a) above.

TABLE 77

SIN-CONCEPT vs. CATEGORIES 2, 4, AND 5

Amount Religious Education	Category 3	Others	
	Test (b)		
Much-Some	5	66	71
None	2	14	6
	7	70	77

By Exact Test = .18.

The seven people, who responded in Category 3, who had had much and some religious education, were not

significantly different from those who had none, who also had responded in Category 3.

Tests (a) and (b) of the Sin-Concept, when comparing the varying amounts of religious education received in the church, and their particular category of definition of the Sin-Concept, yield practically the same level of probability. These two results, however, point to another fact, quite comparable to some findings in the Sin-Concept chapter, when the church-members, active or non-active, were compared with the non-church-members, there was no significant difference in the manner or category in which they defined what sin was to them. That is to say, just as many church-members proportionally, defined sin as "trite, casual, relative, hard-to-grasp," as did those who were non-church members.

Placing the findings on religious education in the home in juxtaposition (for easy comparison), (1) "much vs. some," $p < .025$; (2) "much vs. some + none," $p > .10$; and "much vs. some + none" (relating to category 3), $p = .004$, a very high significance.

These questions here may be posed but not answered: (1) Is the home adequately defining what sin is, or is there confusion in young peoples' minds about the convictions of their parents? (2) Is the church clear in its teachings of what sin is? and (3) Is sin an individual matter--to be assessed by one's own conscience?

12. The variable of the Conversion Experience.--On the hypothesis that there tends to be a relationship between the amount of religious education received from the church

and the number of conversions, it may be predicted that there would be more conversions where there is "much or some" religious education as compared with "none."

By Chi^2 Test, comparing the "much vs. some," we have $.05 < p < .10$, a level between 5 and 10%, but not significant.

Testing the "much vs. none," and the "some vs. none," by Exact Tests the results were $p = .95$ and $p = .90$ respectively.

It seems quite clear from these three tests that "much or some" religious training or indoctrination is necessary for individuals to feel a need for religious experience. Even though the probability did not reach the 1 to 5% level, yet it is in the direction of the prediction. And where no religious edication enters into the picture, conversions are purely a matter of chance, expressed in statistical language. But in the realm of religious dynamics and forces "beyond the human," these transforming experiences do occur, "transcending situational conditionings."

Summary

To summarize, the conclusions derived from this study of the church seem in some cases to agree with popular opinion; and at times findings seem paradoxical.

There is a ratio of two females to one male who are highly favorable to the church, whereas the mildly favorable toward the church are equal--18 to 18; the neutrals are also equal, 6 and 6; the mildly negatives, 8 males and 4 females, a ratio of 2 to 1; and the highly negatives are 3 males to 2

females. Church relationships, according to this study, are not a safe or reliable criterion for religious beliefs, commitments, dedications, or for the evaluation of the "sin problem." However, it was found that a very favorable attitude can be representative of deep religious experience, yielding significance of .01.

There seem to be some differences between the conservative side of the scale of orientation and the liberal side. Of the two hypotheses used, with seven predictions and one prediction respectively, there were four significant indices of .01 to .05, and two other predictions were supported by raw data. In the area of the home and the church--relating to church attendance and membership--it seems clear that this study indicates that parental patterns are patent influences in establishing religious and creedal patterns.

The Great Teacher lived and served on the level of human need, physical and spiritual - He taught men to pray:

Give us bread for today. . .
Forgive us our trespasses. . .
Lead us not into temptation. . .
Deliver us from evil. . .
Thy will be done. . .

From the Gospels

CHAPTER IX

DEEP RELIGIOUS NEED

In this chapter, entitled "Deep Religious Need," the attempt is made to establish a chain of supporting evidence that the reports from some of the students are not intrinsically different in basic structure from the feelings, emotions, motivations, disciplines and inspirations of other young people back over the centuries. The life of St. Augustine is a typical example, for literature records clearly the problems and vexations of his youth and his outreach for religious security. On this important subject, Georgia Harkness, nationally-known theologian, speaks this way:

> The problems which beset the inner life of the religious person are nearly constant from age to age. One must come to terms with oneself, in particular with the temptations to pride and subtle forms of selfishness, to complacency, anxiety, irritation and discouragement. One must never adjust the spirit to the body and its claims. One must meet the strains put upon us by other people, both those who annoy and those whose need demands our help. All of these ajustments, and not only the last, require the constant reorientation of life toward God. [(47), p. 159]

This ninth chapter contains the story of the 23 variables, those subjective mechanisms, conceptualizations or categories isolated for observation, processing and measuring. They are spoken of as mechanisms since they operate within the familial, the social, romantic and intellectual areas of the personality. The variables are: religious faith and practice; need for the graces of the spirit, for prayer, for divine guidance, for dedication and to live in the will of God. This group of seven comprises the deep religious composite. Others

are: social and emotional needs for friends and social and emotional needs for family; ambitions and goals and intellectual needs; personal responsibility versus personal irresponsibility; guilt, right and wrong, and the area of conviction (super-ego functionings); sex: romance, marriage, parenthood; negativisms and cultural enrichments.

Selection of Variables

The selection of the 23 variables, which become the final instruments of this chapter, was not made by an a priori method, but rather they are the posteriori product of an examination of the 100 student protocols obtained from an adapted form of the Michigan Sentence Completion Test, which, with the inclusion of such stem words as Priest, Evangelist, Rabbi, God, sin and its many items of self-reference, give definite direction to the replies.

The real purpose of this chapter, which constitutes the heart of this inquiry, is to assess the conflicts, super-ego functions, ambitions and goals, the importance of religious faith and practice, the need for prayer, divine guidance, dedication and full commitment to the will of God of these college students. These particular needs seem to operate in a particular field or area of the personality. Setting this field apart as one of great need, Howard Y. McClusky summarized the matter this way in his recent address, titled, "Man's Inner World":

> The inwardness of experience is something that frustrates, and the average person cannot escape this inner experience. . . . Escape from this inner world into the outer world, often takes the

> form of vice, drinking, materialism, absorption into business or extended physical activity. Or one may try to escape the inwardness of life by retreating into the self, such as autistic revery, hallucinations, dementia praecox, schizophrenia and the like. . . . All of these reveal the spiritual needs of the inner man. What is needed is the rebuilding of the spiritual defenses of the life against inner conflict, and thus not be at the mercy of the outside world. (11)

Dr. LeRoy Waterman (19) noted Bible scholar of this campus, recently called attention to the New Testament phrase (from the Greek) "entos moi," meaning "within you" or "among you." These words were spoken by Jesus to the Pharisees relative to the coming kingdom of God, "The kingdom of heaven is within (or among) you." St. Luke 17:21. ". . . é baseleía toû Theoû éntòs úmôn éstin."

To demonstrate how very simply, and with much less expenditure of time, energy and "semantic-involvements" one could have gone to the literature for such an array of variables as is contained in this chapter, examine the accounts of the early life of St. Augustine, the fourth century, A.D., which is taken from the literature of that period.[1] By comparison, some of the data secured on this campus in 1951 and the fourth century data could easily be substituted one for the other. There were Augustine's personality needs - needs for religion and religious practice, intellectual and family needs, ambitions and goals, the wrestling with right and wrong and with his

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[1] Augustine's Confessions by Shedd (87) and Osmun, Augustine: The Thinker (74).

embedded convictions, his social and romantic frustrations - the same as were found to operate in some of the personalities of the college students of 1951. All through Augustine's Confessions there runs a strain of searching for contentment and peace of mind and soul, which, subconsciously, if not always consciously, he felt came only from some source outside himself, which he later came to identify as God.[1]

The frame of reference into which these 23 variables fall is at least fourfold: - the cultural, social, socio-religious and deeply religious. An "inward" aspect of life, a very personal, subjective exclusiveness, attaches to these matters which are so intangible, yet so demanding, driving and challenging. In other words, these personality needs, "unseen but not unfelt," operate in the higher aeschelons of the conscious mind, but more heavily and more persistently have weight in the subconscious realm of the personality. Or, to put it in the language of Dr. Ralph W. Sockman (133), "personality need resides in the unconscious, the subconscious, or a 'fifth dimension' transcending Einstein's fourth dimension of relativity. . . ." With unconscious barriers lifted, however, such as occurs during great joy or traumatic grief, or periods of mystical revelation (for those who will accept this possibility for the personality), this religious need is brought more closely in line or in focus with intelligent, conscious

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[1]Recent treatments of "peace within the personality", Rabbi Joshua Liebmann's Peace of Mind, Bishop Fulton J. Sheen's Peace of Soul and Billy Graham's Peace With God. (64), (88) and (44)

need, where it should and does become a part of accepted behavior.

Instruments of Measurement

The instruments of this chapter are subdivided into two groups - the first, or initial instrument, was the adapted form of the M.S.C.T., consisting of 56 stems or cues (described in Chapter II, Design) which were critically selected as most aptly suited to elicit response data such as would lend significance to this study. The responses to the stems or cues of the Test were the composite tools by which the nature of deep religious need was assessed. As to the evaluation or efficiency of these tools, in some cases the "expectancy" was not fully realized, but in the very large majority of cases the expectancy-yield exceeded previous anticipations.

Methodology

The methodology of Chapter IX differs somewhat from the methods of exploration employed in the preceding chapters, which called for information concerning the presence or absence of certain sought-for mechanisms. However, some factors in this section of the study remain the same - the subjects who cooperated (98 of the 100 freshmen responded on the M.S.T.C.), the respective classrooms of the five cooperating freshman English classes and the purely voluntary participation of the subjects.

Codes and categories were established by scrutinizing the protocols of the M.S.T.C., with the result that 75 or 80 variables were isolated. By merging these into broader groupings,

FIGURE 2

Photostatic Copy of M.S.C.T. Responses, submitted by Student No. 65



Sentence Completion Test

The nicest experience of my youth was my trip to West Point when the family went to visit my brother Christmas of 1942.

I sometimes wondered whether I was using my abilities to the best advantage for me

I need no more material things, but things that are intangible - confidence & understanding connected with me

I like children who are natural, not to loud yet not too quiet. who are full of spirit, pep and energy.

The difference between Mom and Dad was mother had a wonderful family background and money. Dad did not yet I have much known and I don't "sit down in the dumps" mean to have dream such a success & will

I used to feel bad about being told I was too loud. so many people happy. a best friend to understand me & other me

When people make fun of me I laugh with them cause much of the time it's true.

When I am criticized for my behavior, I hope I understand and make use of it if it is constructive

My home is the most wonderful place in the world full of love and understanding

If I were an Evangelist, Priest or Rabbi, I would devote my life to God.

I cannot understand what makes me act the way I do sometimes - depressed at times

As a youth my greatest trouble was being a wee bit to loud and boisterous

First of all I wanted to have a horse, then a car, now are unimportant

Mother was alright, but not only alright, but wonderful. I want to be happy love & understanding I need & deserve. She gave me all

When I think back, I am ashamed that I did not work hard enough for good grades - I slipped along.

I might have become a _____ sooner if _____

As a youth, my greatest unfilled emotional need was understanding from teachers my family always understood

God is everything that is goodness, truth and love - even greater than all three

I am one of the luckiest girls I know - I have had all the material & spiritual things a girl could possibly have had.

The rest of the family felt that Mom and Dad were as wonderful as I did and this homelife was one complete

I hope I can be able to make a success of my life and find happiness by fulfilling my purpose in life

We tend to forget the type of experience which causes great unhappiness. I use the experience to avoid a repeat performance to broaden my life thru

To get along well in a group one must set herself to - be natural and let the others be more important than yourself.

Sin is, to me, doing something which is wrong, when a person knows it is wrong and does it just the same.

The thing I want most in my closest friend is understanding and that quality with which one can tell things and know they will go no further and will be understood.

I sometimes hated father because (my father) was dating

I suffer most from a feeling that I am wanting the opportunities given to me by my parents - the University and a good education.

I couldn't get along without friends for friends are invaluable.

Some people would do anything in order to get money, position, social approval.

Love is an emotion without which people will perish emotionally.
It is a vital factor in a child's bringing up.

I failed when I could not understand mathematics in my junior year.

As a child I feared people who were bigger and who asserted their authority
in a forceful manner.

I often wished that I could do something wonderful - so make mother & dad proud of me.

I am afraid that I might fail them and not get the pride in me from them I want.

The first time I went to church (after my husband was killed in action) the service was so beautiful for my grandfather who had died had loved the church
One must never be a social climber or a snob. and so his granddaughter felt secure within the sanctuary.

The kind of people I like most are those who are genuinely friendly who are completely trustworthy; who will share things with me.

During my school years what mattered most was the friendships I gained and the things I shared with them - now it is to understand all of the things I don't.

My personality would be much better if I were able to control my moods and
Death is something which seems so final before I speak.
leaves on the memories of those who knew it isn't for the spirit

I can work better when my supervisor does not exert his authority over me in a forceful way.

The trouble with my home - I know of no trouble perhaps too much love but
I think that's no problem

My greatest fault is being afraid I'm not worthy of the rest of my family

I used to "feel down in the dumps" when I thought of all the many efforts on
me when I didn't appreciate any of it.

If I only had a more vivid imagination and skill in the arts I would
I'm quite content except for the unusual emotions as a daughter
I feel very close to people who can understand me and share in fellowship
for
I like dad when he is being a human experience
he is good and jolly or pranked with me - I smiled with
My greatest ambition is to [illegible] write articles for magazines, shows, scripts
I was happiest when I wrote the prize skit for AP and plays for neighborhood
a selfish attitude (I think) my sister's love." But now I got my Carl Schmidt
I'm always so nervous to faint call them lines or to give speeches before
large audiences.
I could not control myself if anything went against me and my feelings were
struck in the face I laughed then cried then (I'm just amazed)
I am disgusted with the many things people do try to be something they are
not
One thing I got out of in my life is my family & a memory that's happy
and proud of me.

23 independent variables emerged, which were used to obtain material for hypotheses and predictions. They are as follows: need for religious faith, for religious practice, for graces of the spirit, prayer, divine guidance, dedication to (living in) the will of God, the super-ego system (guilt, right and wrong, convictions), intellectual need, negativisms, ambitions and goals, personal responsibility and irresponsibility, sex (normal, healthy references to romance, marriage, parenthood) and illicit responses to sex life, etc., and emotion in religion.

The Sentence Completion Test furnished stems which became cues, partially structuring the field of response. The process of scoring employed the inductive method, assessing the implicit, infused, or eingefühlt meanings gathered by the constant application or use of the definitive phrase, cliché, or rule of thumb, as each stem was explored -"What are the references to, of, or about" this or that element or mechanism for which search was being made at the moment. For example, if one were searching through a student's record for an indication of a felt need for prayer, he would look for statements such as (found in the actual record): "When I get down in the dumps I pray;" or "God is someone to whom we turn in time of need;" or "God is someone who listens to all our problems" and others of similar nature. Implicit in these examples is the reflected fact that some media of communication exists between God and the individual, in this study evaluated as prayer.

A search for the best scientific explanation for the varied and multi-loaded responses was made where the sentence

completion contributed material beyond normal expectancy as to scope and depth. Seemingly irrelevant material, and that often out of context, was sometimes injected into individual responses, which often became highly important to the study as a whole. Quantification of response, as well as quality, seemed to jump the apparent possibility of the cue-stimulus. On the other hand, some records were low in reserve or need potential, which, on the whole, called attention to the basic problem of the study - the need-persistive behaviors and deep religious need, or, perhaps, the absence of religious need.

The question is posed: Is this purely a psychological problem, or do we find its theoretical counterpart in experimental and physiological psychology? Considerable light is thrown on these question in the experimental work of Skinner, The Behavior of Organisms.[1] A second relevant citation relating to need-persistive behaviors is found in Ribble's book, The Right of Infants. [(50), p. 121]

Skinner's method provides a precedent for the use of the term "respondent behavior" to the stimulus-known response and the term "operant behavior" to the second of the two classes of responses. These, Skinner divides into two parts: (a) elicited responses and (b) emitted responses.

While Skinner's work was done purely with the physical, autonomic, reflex mechanisms, is it too far-fetched to transfer

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[1]Cited in Hilgard (50), Theories of Learning, Chapter V, Descriptive Behaviorism, pp. 116-145

his terminology to the field of this study and use the term "respondent-behavior" to stimuli which are known? Then the term "operant-behavior" could take care of the two classes of responses in the frame of reference of this study, like this:

Operant Behavior

1. Elicited responses—response to the structured or partially-structured test or cue.

2. Emitted responses-response to the unstructured areas of projective techniques.

Another passage in Skinner's Descriptive Behaviorism (50), p. 121 discusses "reserve reponses" thus:

> The notion of a reserve of responses to be emitted is a fascinating one, and it is somewhat illuminating to search for parallels in human behavior. The 'stimulus-hunger' described in infants by Ribble may be illustrative. She finds that infants have a daily quota of sucking per day. . . . If the food requirements are met in less sucking time, they suck their fingers. . . . It is not altogether far-fetched to consider sucking as an operant which has been reinforced by feeding so as to create a reflex reserve, which can be exhausted only by sucking. (Cited by Hilgard, Theories of Learning) [(Ibid, p. 121)]

And the footnote at the bottom of page 121 in Hilgard is yet more in keeping with the application of Skinner's theory to this study, which holds religious need also to be an innate and universal endowment to all men. Skinner says, "The possibility exists that this 'reserve' is innate rather than acquired, although it is difficult to untangle the interaction between drive and learning. . . ."

Skinner's respondent and operant-behavior orients this distinctively psychological problem of religious need within

the broader scope of experimental and physiological psychology, it now remains to orient the study to projective technique terminology.

The Journal of Clinical Psychology reports "A Discussion of Projective Methods of Personality Measurement in Army Installations," in which is found a schematic classification of personality measures in three categories as follows:

1. Structured personality tests, in which the subject may respond in "culturally conventional" fashion, or perhaps with a "yes or no,"
2. Partially-structured personality tests, where the "test stimulus remains relatively structured or conventionalized, but the subject may respond in a relatively free or individual manner to this stimulus," and
3. Unstructured personality tests, where "neither the stimulus nor the response is conventionalized." There is no restriction on the subject's use of the stimulus or his response to it. [(115), pp. 134-140]

This study employed only the first two categories, or methods.

Description of Scoring Method

In variance with the method used by some in assessing incomplete sentence tests, all 56 stems were tested for each of the 23 variables, instead of selecting certain stems which seemed most likely to give meaningful responses for certain variables. In this study, it seemed wisest to use the total field of responses rather than an arbitrarily restrictive one since a "total-personality" response was desired.

For purposes of tabulating, any reference to, of, or about a particular mechanism was given a score of 1, 0 if no response. Yet, there were responses throughout the range

of the 56 stems which not only contained a response warranting a score of 1 on one variable, but earned a score of 1 on each of several other variables. For example, student 100, in response to the stem, "If I were an Evangelist, Priest or Rabbi, I," completed this stem by saying, "I would try to finish the job I set out to do, (convert souls) with all my might." This total response scored in 3 of the 23 variables as follows: religious faith and religious practice, personal responsibility, ambitions and goals, social and emotional need for people, strong in the area of conviction, in dedication, culminating with a score for need (inward need) for the graces of the spirit. There were situations, also, which evidenced more than the usual amount of assent to, or feeling for a certain variable, which warranted a weighting of the score from 1 to 2, or often, 3.

Very early in the process of assessing the sentence stems, it was pointed out, and very justly, that the examiner, who had read, not only the M.S.C.T. responses, but also had read the completed responses on all the other instruments and had established a rather close relationship with these students in the data-gathering process, was not the best-qualified person to assess these projective stems. The criticism was valid, and a search was made for someone to assist in these assessments, without success, and mainly for two reasons - those who were qualified, from the research point of view, were either too busy with their own projects or felt they were unqualified to assist in this area of religious evaluation. It, therefore, became the duty of this investigator (perforce) to undertake all the

appraisal done on the 56 stems for the 100 students, which was done with the greatest care and intellectual honestly at her command, often spending much more time than seemed wise or expedient.

Confidence Limits Test

Upon the completion of the scoring of each student's responses or lack of responses to the 56 stems, and placing their scores to the respective variables referred to, 12 of the variables were isolated and tested for "Confidence Limits," as presented in Table 78, 7 of which represented the deep-religious composite (so named for special identification in this particular study by the examiner), namely, need for religious faith and need for religious practice, graces of the spirit, need for prayer, need for divine guidance, for dedication and for living in the will of God. Five other variables tested were - cultural enrichments, negativisms, guilt, right and wrong, and the area of conviction. The last 3 variables were merged into one composite variable and called "super-ego functionings."

Results of Confidence Limits Test.--Table 78 presents the confidence limits for 12 of the 23 variables isolated in this study. It can be asserted with 95% confidence that the proportion of people in this population having the given characteristic is some value between the confidence limits given in the chart. That is, any population value, from which the sample value would be significantly different at the 5% level, is excluded from the confidence interval. For example, of the 76 who expressed a "need for religious faith," the

confidence limits affirm that 67 to 84 out of each 100 people in the population would also express a need for religious faith.

TABLE 78.

TABLE OF CONFIDENCE LIMITS FOR TWELVE VARIABLES
(12 of the 23 variables of this chapter)

Variable	Religious Faith No.I	Religious Practice No.II	Cultural Enrich'mts No.VI	Graces of the spirit No.VII	Negative feelings No.VIII	Guilt No.IX	Right and wrong No.X	Conviction No.XXI	Prayer No.XVI	Divine Guidance No.XVII	Dedication XVIII	Will of God. No.XIX
Number refer.to each variable	76	66	98	87	98	87	61	68	14	41	28	8
Total number	98	98	98	98	98	98	98	98	98	98	98	98
Percent	77.5%	67.3%	100%	88.8%	100%	88.8%	62.2%	69.4%	14.3%	41.8%	28.6%	8.2%
Confidence limits	67 to 84%	57 to 77%	96 to 100%	81 to 94%	96 to 100%	81 to 95%	52 to 72%	59 to 79%	8 to 23%	32 to 52%	20 to 39%	4 to 16%
Breakdown, Male,Fem.	M -Fem	M -Fem	M-Fem	M-Fem	M-Fem	M -Fem	M-Fem	M-Fem	M- Fem	M -Fem	M -Fem	M-Fem
Number resp'ng	33 42	25 40	44 53	40 46	44 53	39 47	31 29	36 31	5 8	13 27	9 18	2 6
Number not respond'g	13 11	21 12	00 00	6 5	00 00	7 6	15 24	10 22	41 45	33 26	37 35	44 47

Orientation of this Study in Recent Experimental Procedures

In Gordon Allport's recent book, The Individual and His Religion, a detailed account may be found of his experimental work with 414 Harvard students and 86 from Radcliffe College, totaling 500 students who cooperated in that project. [(22), Chapter II, pp. 36-37]

One of Allport's primary objectives in this study was to ascertain wether or not these young people need to have a religious orientation to become a mature personality. The method of his approach was by questionnaire - the check-list variety classified in Skinner's structure under "respondent behavior" since the stimulus was known to the subject. His questions were direct, explicit and uninvolved. The pivotal question in this study reads as follows: "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" No definition to the term "religious orientation" was given. His findings on this particular question were:

> . . . seven out of every ten students give an affirmative reply. It would be definitely incorrect to assume that seven in ten are theists, or church-goers, or traditionalists. We can only say that, given an opportunity to define religion in any way at all, seven out of ten students regard themselves as actually or potentially religious. [(Ibid), pp. 36-37]

The Confidence Limits Chart, Table 78, of this chapter, contains the findings of the 12 particular variables dealt with in Chapter IX. There were 76 out of 100 subjects, who, by projective technique assessment (the implicit, infused or felt-in meanings) expressed a need for a religious faith, and

there is little doubt that these two studies were measuring the same thing, but using two different measuring techniques. The Allport study would categorically be placed in Skinner's structure as "respondent behavior" (where the stimulus is known), the latter (Vincent) study in "operant behavior" (response to a partially or totally unstructured field).

Allport's report that he found 7 out of 10 (70 of 100) by direct question expressed a need for religion to become a mature personality, is followed immediately with the qualifying statement cited above - these would not all be "theists, church-goers or traditionalists" - should also be stated as an observation of this study. This, in more condensed form, simply states that the 70 of Allport's work and the 76 (Vincent) represent those who are theists or non-theists, church-goers and non-church-goers, traditionalists or non-traditionalists, all, however, expressing some degree or sort of need for a religious faith or religious orientation.

In the further ramifications of the chapter, other personality needs in this area of spiritual and religious needs may throw some light on how many out of this sample, in addition to having a need for a religious faith, have a need for religious practice, for divine guidance, for prayer, for dedication and a need to live according to a "higher will" than their own - the will of God.

According to this study's findings, 66 expressed a need for religious practice. Combining this score with the 76 who expressed the need for religious faith, there is an average score of 71 who express one or both needs - need for religious

faith and/or religious practice, which, to a considerable extent, is composed of church going or participation in public worship or activities connected with the church, synagogue, cathedral or chapel.

Again, the findings of this study of Variable I may be compared with the findings on Thurstone's three scales, the Church Attitude Scale, God as Reality and God in Conduct, as follows:

Area 1 - Thurstone-Thurstone Attitude Toward Church - highly favorables and mildly favorables 69

Area 2 - Thurstone-Chave God as Reality Scale - highly favorables and mildly favorables 78

Area 3 - Thurstone-Chave God in Conduct Scale - highly favorables and mildly favorables 69

and produce an average score of 72 out of 100, or 7.2 out of 10, who are favorable to the church, who believe nominally in God as Reality or believe, at least in a conventional fashion, that God influences conduct.

Comparison with 3 other rather similar scores relating to church attitude and religious needs show similar results:

1. Analysis of zone 1 - positive attitude toward the church 64
2. Analysis of M.S.C.T., need for religious faith 76
3. Analysis by M.S.C.T., need for religious practice 66

These scores give an average score of nominal religious attitude of 68.66 out of 100 who have need for religious faith and a favorable attitude for the church.

It may now be reasoned that the above 2 comparisons

seem to express what Allport incorporated in his findings of the "7 out of 10" report, [(24), pp. 36-37]. It may also be clear here that these original, favorable scores from these several different measures include over and beyond just those who nominally express a need for religious faith, for religious practice, and include those who are theists, traditionalists and honest, sincere church worshippers. Or, in other terms, these data include those who really believe in God as reality, who really believe God can and does influence conduct, those who really believe in the symbolic meaning and function of the church, and those who feel a deep need for the inner graces of the spirit, for divine guidance, for prayer, for dedication and to live in the will of God. (The report of these findings is all incorporated in Table 78, Confidence Limits Chart).[1] Those individuals who were described in categories 5 or 7, of the Introduction, would be included in this more minute analysis of religious need.

Summarizing, then, the objective of the more specific study of the last 5 variables of the deep religious composite - need for the graces of the spirit, for prayer, for divine guidance, for dedication and the will of God - is to find how many of our young people, and how deeply young folk, as a whole, search for and yield to a need for, not only a nominal religious faith and practice, but search for deeper things of the spirit,

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[1] The Allport study measured the "need for religious orientation" undifferentiated, the Vincent study presents an undifferentiated report for a religious faith but also a differentiated measure by the findings of need for religious practice, for prayer, divine guidance, dedication and the will of God.

such as the need and practice of prayer, divine guidance, dedication, etc.

The findings and scores presented in Chapter IX have provided the material from which may be established statistically how representative such a study as this may be to a larger population.

The Variables Tested: Their Results

Group 1 - The Deep Religious Need Composite (7 variables)[1]

Group 2 - The "Three Other Variables" - (super-ego functionings, intellectual need and negativisms)

Variable I - Need for Religious Faith.--(No. 1 of Deep Religious Composite).

Hypothesis 27. Students positively oriented toward God as to belief in the reality of God and in God influencing conduct, tend to respond differently in attitudes, behaviors and religious experiences than those negatively oriented. In other words, different religious attitudes, merging into beliefs, are functionally operative within the personality and tend to move in a polar sequence along the continuum of the rating device, according to the individual's orientation toward God. (This hypothesis found its basic criteria for comparisons in Chapter III, God as Reality and God in Conduct Scales, Attitude

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[1]The first 7 variables combined into one basic category, called the "Deep Religious Composite." The other 5 variables were recombined into 3 categories - super-ego functionings (containing the 3 variables of guilt, right and wrong, conviction), intellectual need and negativisms. Also, a substitution was made for one of the 12 original variables - Intellectual Need for Cultural Enrichments - since there seemed to be considerable overlapping of the variable, Graces of the Spirit with Cultural Enrichments.

toward the Church scores from Chapter VIII and religious personality-need scores were derived from this chapter).

Prediction 1.--Those who are, or tend to be, more highly favorable or biased toward God (as measured by the God as Reality Scale of the Thurstone Experimental Studies) would tend to have a heavier weighting of need for a religious faith, as evidenced by the heavier weighting of scores, than those whose scores (of reference to, of, or about) indicate an unfavorable or biased attitude against God as reality.

This prediction was tested by the 3 different measures or scales of the Thurstone Experiental Studies of the University of Chicago: (1) Attitude toward the Church, (2) God as Reality, and (3) God in Conduct.

TABLE 79

Distribution of Sample on the Variable of Need for Religious Faith - as tested by the Thurstone-Thurstone Attitude Toward Church Scale

Note: Frequency of mention in all the following experimental analyses refers to any mention of the particular mechanism sought for, in this case, a need for a religious faith. It applies equally to personality correlates in other places, such as evidence of personal responsibility, irresponsibility, etc.

Frequency of mention(need for rel.faith)	Number of highly favorable	Number of mildly favorable	Number of Neut. Highly and Mildly negatives	Total
0	4	9	9	22
and 2	20	17	15	52
or more	14	4	5	23
Total	38	30	29	97

$\chi^2 = 8.793$
$df = 4$
$.05 < P < .10$ and is not significant at the 5% level. Or,

in other words, it is to say that people in each of 3 areas are almost alike, although those who are highly favorable toward the church show a slightly higher need for a religious faith. However, there is not the proof in this sample.

Need for religious faith as tested by the Thurstone-Chave God as Reality Scale:

TABLE 80

Religious Faith: Tested by God as Reality Scale

Frequency of Mention-need for rel.faith	Highly Favorables	Mildly Favorables	Neutrals, Highly & Mildly Negative	Total
0	2	12	9	23
1 and 2	12	27	10	49
3 and 4	11	12	0	23
Total	25	51	19	95

$X^2 = 15.67$
$df = 4$,
$p < .01$, significant at the 2% level

Need for religious faith as tested by the Thurstone-Chave God in Conduct Scale:

TABLE 81

Religious Faith: Tested by the God in Conduct Scale

Frequency of Mention-need for rel.faith	Highly Favorables	Mildly Favorables	Neut.,Highly & Mildly Neg.	Total
0	2	10	11	23
1 and 2	23	14	13	50
3 and 3+	13	6	4	23
Total	38	30	28	96

$X^2 = 13.21$
df = 4,
$.01 < p < .025$ (p is close to .01), significant between .02 and .05 level.

Findings.--Tests on the Attitude toward the Church Scale did not show significant differences between the positives and negatives. On the God as Reality Scale and the God in Conduct Scale this sample's findings show that there is a significant difference in performance between the highly and mildly favorables and the neutral-negatives, both tests achieving an .01 significant difference between these 2 groups. Similarly, in the area of the home, when the "some, much or no" religious education scores were tested, 2 of the 3 tests were significant at the .05 level. (See Table 50, Chapter VII, The Home).

Variable II. - Need for Religious Practice.--(No. 2 of the Deep Religious Composite).

This variable is composed of references to church membership, church attendance, worship in or out of the church, synagogue or chapel, serving humanity, helping, sharing, ministering to others, etc.

Hypothesis 28.--There will be an observable difference between those who are highly oriented toward God and those who are neutral or negative in their habits of religious practice.

Prediction 1.--Those who are or tend to be more highly oriented toward God (biased toward God) as measured by the Thurstone-Chave Scales, would tend to have a heavier weighting of need for religious practice, such as a need for church attendance, church membership, etc., than those negatively

oriented toward God.

1. Religious practice as tested by Thurstone-Thurstone Attitude toward Church Scale:

TABLE 82

Religious Practice: Tested by Attitude Toward the Church Scale

Frequency of mention-need rel.practice	Highly Favorables	Mildly Favorables	Neutrals, Highly & Mildly Neg.	Total
0	10	8	13	31
1 - 2	18	19	12	49
3 & 3+	10	3	4	17
Total	38	30	29	97

$X^2 = 6.550$
df = 4,
$p > .10$, and not significant at the 5% level.

2. Need for religious practice tested by Thurstone-Chave God as Reality Scale:

TABLE 83

Religious Practice: Tested by the God as Reality Scale

Frequency of mention-need rel.practice	Highly Favorables	Mildly Favorables	Neutrals, Highly & Mildly Neg.	Total
0	5	14	10	29
1 to 6	20	37	8	65
Total	25	51	18	94

$X^2 = 6.806$
df = 2,
$.01 < p < .05$, significant at 5% level.

3. Need for religious practice, tested by God in Conduct Scale of Thurstone-Chave, yielded the following results:

$X^2 = 7.519$
df = 4,
p >.10, and is not significant at 5% level.

Conclusions on Variable II, Religious Practice.--On the 3 tests for the Variable of Religious Practice, only one test, via the God as Reality Scale, yielded a finding which supports the prediction that affirms those who are highly oriented toward God show more need for religious practice than the mildly favorables, neutrals or negatives. Therefore, religious practice seems to be dependent upon more than just religious faith, factors social, cultural, humanitarian, gregarious and spiritual.

Variable VII - Graces of the Spirit.--(No. 3 of the Deep Religious Composite).

Incorporated within this variable are such mechanisms as religious faith, personal immortality, forgiveness, humility, sacrificial living and service, peace, comfort, inner security, truth, influence, divine assurance, courage, mercy, inspiration, overcoming evil with good - "the-coals-of-fire-upon-the-head" philosophy-,soul-honesty, purity of life, spiritual growth, greater happiness, Christian character, wisdom, blessings, repentance, true happiness, winning men to God and deep satisfactions. Here are some of the responses found in the records of the M.S.C.T. of the 100 students, which go to make up the "complex" designated here as the "graces of the spirit:" Student 1 responded, "I need security;" or "If I were a Priest,

Evangelist or Rabbi, I would preach peace;" or "The thing I want most in my closest friend is trustworthiness." Student 2 stated, "When I get down in the dumps I stop and think of all the things I have to be thankful for;" or "One must never give up hope in any matter;" or "If I only could in some way help those who have not been as fortunate as myself;" or "I feel very close to people who are always sincere." Student 3 added these responses: "The first time I went to church (after my husband was killed in action) the priest was so kind."

Hypothesis 29.--Measurement of the "graces of the spirit" is done on the assumption that the mere statement of a favorable attitude toward God makes no guarantee that the individual has an operative need of, or a functional need for, those inner virtues pertaining to godliness or godly living.

Prediction 1.--The average score for those who say they are highly favorable to God (biased toward God) should tend to show a heavier weighting of scores of the "graces of the spirit" than those in the mildly favorable, neutral or negative areas.

1. The variable of the Graces of the Spirit was tested by the Thurstone Attitude Toward the Church Scale and the findings from this study did not find a significant difference between those highly favorable toward God and those who were unfavorable. The test revealed that the probability was greater than .20, and not significant.

2. When the Graces of the Spirit variable was tested by the Thurstone-Chave God as Reality Scale, the non-significant finding of $p > .95$ was obtained.

3. The variable of the Graces of the Spirit was tested by the Thurstone-Chave God in Conduct Scale.

TABLE 84

The Graces of the Spirit: Tested by the God in Conduct Scale

Number references made	Highly Favorable	Mildly Favorable	Neutrals-Mi. & Hi. Negatives	
0-1	4	11	11	26
2-5	22	13	13	48
6+	12	6	4	22
	38	30	28	96

$X^2 = 9.48$
$df = 4,$
$p > .05$ - p is significant approximately at the 5% level.

Thus, of the 3 Thurstone Scales, only one approaches a significant difference proportion - the God in Conduct test, of $p > .05$.

Variable XVI - Need for Prayer, Fellowship with God, Communion with God.--(No. 4 of Deep Religious Composite).

Incorporated within this variable are those direct references to God (or implicit meanings) such as, "talking to God about it," or "God is one who answers all our prayers," or "God is one who listens to all our problems." Only 14 students, in any detectable fashion, made mention of a need for prayer. This by no means should be taken to mean that only 14 students of this sample ever prayed. Because of the small number in this particular segment of the sample, statistical determination of significance is more difficult

than if the sample were larger.

Hypothesis 30.--There is a positive relationship between those who are highly oriented toward God and the mechanism of prayer, which distinguishes them from those who are negatively biased (or away from) God.

Prediction 1.--The highly favorable toward God tend to show a heavier weighting of scores (indicating a greater need for prayer) than the mildly favorables, neutrals or negatives.

TABLE 85

Distribution of Sample on the Variable of Prayer - Analysed by the Thurstone Attitude Toward the Church Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	27	28	17	9	4	85
1	8					8
2	1	1				2
3	2					2
4	1	1	—	—	—	2
	39	60	17	9	4	99

Test (1) Prayer: Tested by Attitude Toward Church Scale

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Favorables	Others	Total
0	27	58	85
1,2,3 and 4	12	2	14
	39	60	99

$X^2 = 12.50$
df = 1,
$p < .01$, and this relationship is significant at the .01 level.

This particular test and analysis indicates that 12 of the 14 students who expressed a need for prayer were among the highly favorables and 2 came from other zones. The .01 significant finding assures us that this same distribution will tend to occur 99 out of 100, when similar populations are tested.

TABLE 86

Distribution of Sample on the Variable of Prayer - Analysed by the Thurstone-Chave God as Reality Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	19	46	5	9	4	83
1	5	2	1			8
2	1	1				2
3		2				2
4	1	1	—	—	—	2
	26	52	6	9	4	97

Test (2) Need for Prayer: Tested by the God as Reality Scale

Figure B (Collapsed Contingency Table)

(Exact Test)

Frequency of Mention	Highly Favorables Mildly Favorables	Neutrals, Mildly-Highly Negatives	
0	65	18	83
1,2, 3 and 4	13	1	14
	78	19	97

p .373 is not significant at the 5% level

TABLE 87

Distribution of Sample on the Variable of Prayer - Analysed by the Thurstone-Chave God in Conduct Scale

Figure A (Uncollapsed Contingency Table)

Freq. of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	32	25	10	12	6	85
1	6	1		1		8
2		1				1
3	1	1				2
4	—	2	—	—	—	2
	39	30	10	13	6	98

Test (3) Need for Prayer as tested by the God in Conduct Scale

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Favorables Mildly Favorables	Neutrals, Mildly-Highly Negatives	
0	57	28	85
1,2,3 and 4	12	1	13
	69	29	98

(Exact Test) $p > .05$, and the relationship is not significant at the 5% level.

The findings of the 3 above tests reveal only one significant finding - that of the Attitude Toward the Church test showing that there was a significant difference between those individuals highly oriented toward God and the negatively oriented in attitude toward the church, achieving the .01 level of significance . The God as Reality Scale showed .373, and God in Conduct Scale, the p is greater than .05.

Variable XVII - Need for Divine Guidance, Comfort, Support, Direction.--(No. 5 of Deep Religious Composite).

Incorporated within this variable are such expressions as, "turning to God for his leadings, His direction and His comfort;" "God is light and the way in everything;" "God is a comfort in times of sorrow;" "the soothing of the worship service,"etc. Also, this examiner looked for inferences which might say to the reader there is an ubiquitous, all-pervading sense of direction, an inner evaluative, yet authoritative assurance of "this way" or "that way."

Hypothesis 31.--There is a functional relationship between the feeling of need for divine guidance and feeling a need for the church and a belief or disbelief in God as Reality, God influencing conduct.

Prediction 1.--Those high in favorable attitude toward God, both as reality and as able to influence conduct, and who are in high rapport with the church, would tend to show a greater need for divine guidance than those who are negatively or unfavorably oriented.

TABLE 88

Distribution of Sample on the Variable of Divine Guidance Analysed by the Thurstone Attitude Toward the Church Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	14	22	12	6	3	57
1	11	6	1	2		20
2	5	1	4	1		11
3	6	1				7
4	1					1
5	1					1
	38	30	17	9	3	97

Test (1) Need for Divine Guidance as tested by the Attitude Toward the Church Scale
Figure B (Collapsed Contingency Tables - tested by 2 groupings)

Frequency of Mention	Highly Fav.	Mildly Fav., Neutral, Mildly Neg., Highly Neg.	Total
		GROUPING 1	
0	14	43	57
1, 2	16	15	31
3+	8	1	9
Total	38	59	97

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Negative, Highly Negative	Total
		GROUPING 2		
1	14	22	21	57
1,2,3+	24	8	8	40
Total	38	30	29	97

GROUPING 1

$X^2 = 16.456$
$df = 2$
$p < .01$

GROUPING 2

$X^2 = 12.394$
$df = 2$
$p < .01$

The difference is significant at 1% level

Note: In Grouping 2 there was a chance expectancy of 16, but there were 24 among the highly favorables - that is what would be expected by chance, or 11 or 12 negatives in 100 would be expected if a significant difference between the 2 groups were to be found. If an attitude toward the church made any difference, 12 would be expected, but there were 8.

TABLE 89

Distribution of the Variable of Divine Guidance - Analysed by the Thurstone-Chave God as Reality Scale

Figure A (Uncollapsed Contingency Table)

Freq. of Mention of Div. Guidance	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Highly Neg.	
0	10	31	4	7	3	55
1	7	10	2	1		20
2	5	6				11
3	4	2		1		7
4		1				1
5	—	1	—	—	—	1
	26	51	6	9	3	95

Test (2) Need for Divine Guidance as tested by God as as Reality Scale

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Neg., Highly Neg.	Total
0	10	31	14	55
1,2,3+	16	20	4	40
Total	26	51	18	95

$X^2 = 7.122$
df = 2
$.01 < p < .05$, is significant at 5% level.

TABLE 90

Distribution of Sample on the Variable of Divine Guidance - Analysed by the Thurstone-Chave God in Conduct Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	17	21	6	8	4	56
1	9	5	1	3	1	19
2	5	1	3	2		11
3	6	1				7
4	1					1
5	—	1	—	—	—	1
	38	29	10	13	5	95

Test (3) Need for Divine Guidance as tested by God in Conduct Scale

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Neg., Highly Neg.	Total
0	17	21	18	56
1-5	21	8	10	39
Total	38	29	28	95

$X^2 = 5.673$
df = 2
$p > .05$, not significant at 5% level, but in the expected direction.

Conclusions.--The findings on this variable - Divine Guidance - are in harmony with what the intercorrelation of variables revealed, that divine guidance was a unique personality factor - it did not correlate with the other variables. In

TABLE 90

Distribution of Sample on the Variable of Divine Guidance - Analysed by the Thurstone-Chave God in Conduct Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	17	21	6	8	4	56
1	9	5	1	3	1	19
2	5	1	3	2		11
3	6	1				7
4	1					1
5	—	1	—	—	—	1
	38	29	10	13	5	95

Test (3) Need for Divine Guidance as tested by God in Conduct Scale

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Neg., Highly Neg.	Total
0	17	21	18	56
1-5	21	8	10	39
Total	38	29	28	95

$X^2 = 5.673$
$df = 2$
$p > .05$, not significant at 5% level, but in the expected direction.

Conclusions.--The findings on this variable - Divine Guidance - are in harmony with what the intercorrelation of variables revealed, that divine guidance was a unique personality factor - it did not correlate with the other variables. In

2 of the above 3 tests, a significant difference was found between those who had highly positive attitudes toward the church and toward God as reality and their need for divine guidance. It is of this inner sense of divine guidance, from an outside source, none the less real, however, that J. L. Moreno[1] speaks in his book, (1941) The Words of the Father. That God is real to Moreno is tersely expressed in the Preface (p.x):

> God . . . not represented as an object, an essence, or a substance. God comes forth in full earnestness, creating and experiencing, with all the subjectivity of a real being.

While Moreno cannot put his finger on the very things that affirm or negate the directness of the "words of the Father" to the individual, yet, somehow, one becomes aware of the "yes" or the "no" of God the Father. These words, perhaps (at times), blurred but emphatic, are pregnant with meaning, direction, assurance - divine guidance. Scriptural documentation for this particular inner need is found in Isaiah 30:20-21 (especially verse 21):

> And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Variable XVIII - Dedication as tested by the 3 Thurstone Scales. (No. 6 in Deep Religious Composite).

Hypothesis 32.--There will be found a relationship existing between personality need for dedication, consecration

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[1]Moreno, J. L., The Words of the Father, New York; Beacon House Alliance Book Corporation, 1941.

to God and the student's attitude toward the church, toward God and reality and God in conduct.

Prediction.--Those who are moved to the more unusual or unique dedicatory role, that autonomous personality drive to serve, to worship, to give, to share, will tend more frequently to be found among those who are oriented positively (and highly) toward the church, toward God, both as to reality and influencing conduct. Further, it may be added, that those most highly identified with the church, the synagogue, the temple, will tend to have a heavier weighting of personality need for the church than those who are negatively oriented.

TABLE 91

Distribution of Sample of the Variable of Dedication - Analysed by the Thurstone Attitude Toward the Church Scale

Figure A (Uncollapsed Contingency Table)

Freq. of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	Total
0	22	21	15	8	3	69
1	9	8	2	1		20
2	5	1				6
3	2	—	—	—	—	2
Total	38	30	17	9	3	97

Test (1) Dedication: Attitude toward the Church
Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Neg., Highly Neg.	Total
0	22	21	26	69
1, 2, 3	16	9	3	28
Total	38	30	29	97

$x^2 = 8.105$
df = 2
.01 < p < .05, significant at the 5% level.

TABLE 92

Distribution of Sample on the Variable of Dedication - Analysed by the Thurstone-Chave God as Reality Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Highly Neg.	Total
0	16	36	5	7	3	67
1	4	13	1	2		20
2	3	2				5
3	2	—	—	—	—	2
Total	25	51	6	9	3	94

Test (2)

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Neg., Highly Neg.	Total
0	16	36	15	67
1, 2, 3	9	15	3	27
Total	25	51	18	94

$x^2 = 1.936$
df = 2
p > .30 and is not significant at the 5% level

TABLE 93

Distribution of Sample on Variable of Dedication - Analysed by the Thurstone God in Conduct Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Highly Neg.	Total
0	18	24	7	12	5	66
1	12	4	3	1		20
2	5	1				6
3	2					2
Total	37	29	10	13	5	94

Test (3)

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mildly Neg., Highly Neg.	Total
0	18	24	24	66
1, 2, 3	19	5	4	28
Total	37	29	28	94

$X^2 = 13,626$
$df = 2$
$p < .01$, significant at the 1% level.

Discussion - Dedication, a Complex Variable.--The phenomneon of dedication, commitment, falls into two general classes - service to humanity, to a cause, to a profession and the like; and a spiritual dedication or commitment to God, in worship and in service. Therefore in this variable of dedication, there is a dichotomy or ambivalence similar to that which we encountered in the spiritual value controversy.

It is deeply to be regretted at this late time to find that this distinction was not made in the exploratory design of the study. However, in some theoretical manner this may be dealt with, and justifiedly. Very often the "overly-religious" individual by-passes the humanitarian aspect of dedication; and it may be as truly said that the humanitarian often overlooks his dedication to God. The form of dedication, which seems to be balanced and operationally good, reaches out its arm of service, while the other is raised in devout worship.

For those who may support the humanistic concept of dedication, that is, for those who do not feel they need to dedicate themselves to a supernatural deity, but who do honestly and sincerely accept the responsibilities of being a "dedicated personality" and identify themselves with the best and highest good for others and sacrifically give of their goods and themselves - they have reached a high state of personality enrichment and maturity. This process is in and of itself a very deeply-moving experience and its implications are far reaching and dynamic within the personality. There is a "lopping off" of the rights and privileges of the "self" and an extension of those rights to others - sharing and sharing again.

Many of the records showed a deep dedication to God, to His work and the extension of the Kingdom of God; it was also very clear that others were referring to a dedication to a cause, to a career, to goals in life. For example, in

response to the stem, "If I were a Priest, Evangelist or Rabbi, I," one student stated, "I would try to finish the work I started out to do (convert souls) with all my heart." Another student said, "The most important thing in my life is to help people."

TABLE 94

AN ANALYSIS OF THE VARIABLE OF DEDICATION IN THREE BASIC AREAS: ATTITUDE TOWARD THE CHURCH, GOD AS REALITY, AND GOD IN CONDUCT

AREA I—THE CHURCH, (Thurstone Scale of Attitude toward Church— 97 of 100 respondents ——)	Zone 1 — Highly favorables (38) Frequencies		Zone 2 — Mildly favorables (30) Frequencies		Zones 3,4,5 — Neut- Negatives (29) Frequencies	
	Resp.	Not-resp.	Resp.	Not-resp.	Resp.	Not-resp.
Number	16	22	9	21	3	26
Percent	42.1	57.9	30.0	70.0	10.4	89.6

AREA II —GOD AS REALITY, (Thurstone-Chave Scale— 94 of 100 respondents--)	Zone 1 — Highly favorables (25) Frequencies		Zone 2 — Mildly favorables (51) Frequencies		Zones 3,4,5 — Neut- Negatives (18) Frequencies	
	Resp.	Not-resp.	Resp.	Not-resp.	Resp.	Not-resp.
Number	9	16	15	36	3	15
Percent	36.0	64.0	29.4	70.6	16.6	83.4

AREA III —GOD IN CONDUCT, (Thurstone-Chave Scale— 94 of 100 respondents—)	Zone 1 — Highly favorables (37) Frequencies		Zone 2 — Mildly favorables (29) Frequencies		Zones 3,4,5 — Neut- Negatives (28) Frequencies	
	Resp.	Not-resp.	Resp.	Not-resp.	Resp.	Not-resp.
Number	19	18	5	24	4	24
Percent	51.3	48.7	17.3	82.7	14.2	85.8

Presentation of Table 94.--Table 94 presents an interesting observation. It was casually noticed that the responses to dedication were not confined to the positive zones only, but were in different zones. The exploration and findings follow as tested on 3 different scales, God as Reality, God in Conduct and Attitude toward the Church, with comparative data on the five areas of the scale, positive versus negative.

God as Reality Scale - Further Analysis of Dedication Variable.--Glancing back for a moment at Figure A, Table 92, God as Reality Scale, it is found that 16 of the 25 in Area 1, where it would be predicted the larger block of "the dedicated ones" would be found, made no mention of, seemed to feel no personality need for, dedication; 4 of the highly favorables mentioned it once; 3 referred to dedication twice and 2 indicated this need 3 times. Of the 51 in Area 2, 36 made no mention of the variable of dedication; 13 made reference to it once; 2 referred to it twice and none referred to it three times. Of the 6 neutrals, 5 made no reference to it at all, 1 student made one reference. Of the 9 in Area 4, 7 made no reference, 2 made one reference each; and the 3 highly negatives made no reference to any sort of dedication.

Similar analyses could be made of other variables, not only by means of the God as Reality Scale, but using the God in Conduct and Church Attitude Scales as well. The findings for the variable of Dedication on the two latter scales revealed probabilities of .01 and .05 significance - a

a significant difference between those who are highly oriented toward God and the church as compared with those who are negatively oriented in both of these areas with reference to a personality need for dedication.

Variable XIX - Will of God Motivation.--(No. 7 of Deep Religious Composite). Incorporated within this variable are such statements or phrases, implicitly or explicity expressed, as, "I hope always to live according to God's plan;" or "to attain what God wishes me to do;" or "to live and do God's will."

These expressions of a commital to a "will of God motivation," tell us something about the young people of this generation, and their concern (or interest) in a deep-moving religious experience, worth "paying a price for." To be sure, only 8 of 39 who were in Area 1 of the Thurstone God as Reality Scale responded to this inner spiritual need which is the focal point of interest in this variable. These findings were very clear-cut, there were no expressions of this need among the mildly favorables, the neutrals or either of the negative classifications, as may be observed in Table 96, A. B. and C.

The experimental findings in Chapter VII, The Home, (relating to the "much, some or none" of religious education in the home) seemed to indicate there were two varieties of spiritual and/or religious values - the conventional and the non-conventional - each seeming to respond to teaching or imparting them to others by different methods, or communication media.

For example, Variables One and Two of the Deep

Religious Composite, are those values resulting from environmental orientation - "others do this or that, and perhaps I should do thus and so." Variables 3, 4, 5, 6 and 7 of the composite seemed not to be significantly internalized by either home or church conditionings (only 1 of the 15 tests made on these 5 variables yielded significance in the area of the home, whereas, 4 out of 6 tests on the first 2 variables yielded 4 out of 6 significant findings).

It is this "overplus or X meaning," as Rudolph Otto calls it, [(75), p. 7] to which this variable addresses itself - to locate and isolate, if possible, this "holy will" sort of meaning, rather than only the good or moral will. Those 8 students who expressed a personality need for the will of God seemed clearly to be expressing this "X" element in their responses.

Gordon Allport's findings in his recent study stated that 7 out of 10 students responded affirmatively to his query: "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" In harmony with these data, this study also finds 76 out of 100 who express a need for religious faith (on M.S.C.T.) and both studies would agree that 7 of 10 and 76 of 100 would express that need, not a particularistic sort of piety, dedication, or vicarious service necessarily, but in conformity with the given culture which, historically or situationally, is built on a nominal faith in God. In Russia today it would be unpopular to express an opinion, "I am not a Communist," or in America, unfortunate

to say, "I am a Communist." There is a great difference between expressing a need for a religious faith in this universalistic sense and in the sense that I accept all the responsibilities and penalties associated with this faith in which I deeply believe.[1] Kenneth Boulding said, "Very few people really believe in God." (3) In this variable of the will of God, it can be concluded these few people, 8 in all, who referred to this variable, might be those who really deeply and fully believe in God sufficiently to be willing to do His will.

It could be pointed out here also that religious faith (Variable I) is a man-to-God relationship, and as such incorporates the mechanism of prayer, divine guidance and the will of God. Religious practice is largely a man-to-man relationship, indicating a prior relationship to God, incorporating the graces of the spirit and the variable of dedication.

Variable: The Will of God.--The measurement of this variable was made by scoring references to, of, or about the will of God, Plan of God, etc. Table 95, Figures A and B, employs the Thurstone Attitude toward the Church Scale, using Hypothesis 33, which follows.

Hypothesis 33.--There is a relationship between personality need for searching and finding the will of God and a positive or negative orientation toward God.

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[1]See the Catholic conception of the, "The Will of God Hath No Why," in Maria Augusta Trapp's book, The Trapp Family Singers, (97).

TABLE 95

Distribution of Sample on Will of God - Analysed by the Thurstone Attitude toward the Church Scale

Figure A (Uncollapsed Contingency Table)

Freq. of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Highly Neg.	Total
0	31	30	17	9	4	91
1	4					4
2	3					3
3	1	—	—	—	—	1
Total	39	30	17	9	4	99

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav., Neutral, Mildly Neg., Highly Neg.	Total
0	31	60	91
1, 2, 3	8	—	8
Total	39	60	99

$p = .007$

$p < .01$, significant at the 1% level.

Two further tests follow on the Will of God Variable, using the God as Reality and God in Conduct Scales, Tables 96 and 97 respectively, to observe the variation in findings on the 3 scales of measurement.

TABLE 96

Distribution of Sample on Variable of the Will of God- Analysed by the Thurstone-Chave God as Reality Scale

(The relationship between a personality need for the Will of God and a positive or negative orientation toward God was tested by 2 different groupings - Figures B and C, using the God as Reality Scale)

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Highly Neg.	Total
0	21	49	6	9	4	89
1	3	1				4
2	2	1				3
3	—	1	—	—	—	1
Total	26	52	6	9	4	97

(Figure A - an uncollapsed contingency table, left in text to observe the difference in distribution of sample on the Church Scale and the God as Reality Scale.)

Figure B (Collapsed Contingency Table) - This is testing the Mildly Favorables with the Neutrals, Mildly Negatives and Highly (strongly) Negatives.

Frequency of Mention	Mildly Fav.	Neutrals, Mildly Neg., Highly Neg.	Total
0	49	19	68
1, 2, 3	3	—	3
Total	52	19	71

p = .77

Relationship between Mildly Favorables and Neutrals, Negatives, not significant at 5% level.

Figure C (Collapsed Contingency Table) - This is testing for difference between the Highly Favorables and Neutrals, Mildly & Strongly Negatives.

Frequency of Mention	Highly Fav.	Neutrals, Mildly Neg., Highly Neg.	Total
0	21	19	40
1, 2, 3	5	—	5
Total	26	19	45

p = .11, not significant at 5% level

TABLE 97

Variable of the Will of God analysed by the Thurstone-Chave God in Conduct Scale

Figure A (Uncollapsed Contingency Table)

Freq.of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Highly Neg.	Total
0	32	29	10	13	6	90
1	4	1				5
2	2					2
3	1					1
Total	39	30	10	13	6	98

Figure B (Collapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav., Neutral, Mildly Neg., Highly Neg.	Total
0	32	58	90
1, 2, 3	7	1	8
Total	39	59	98

$p = < .01$

This makes the relationship significant at the 1% level.

Summarizing the findings on the variable of the Will of God, there are two non-significant results of .77 and .11, when the mildly favorables and highly favorables are compared, respectively, with the neutrals, mildly and strongly negatives, using the God as Reality Scale. When the highly favorables versus the neutrals, mildly and strongly negatives are tested by the God in Conduct Scale, a significant difference was found at the 1% level, as was also found on the Attitude

toward the Church Scale. On this tripartite pattern of testing the Will of God variable, the God as Reality Measure produced the non-significant results.

Super-Ego System - Introducing the Composite Variable-Super-Ego Functionings. (8th Variable to be tested).--This composite variable incorporates three mechanisms - right and wrong, guilt, and convictions, (variables IX, X and XXI). The implications of the super-ego variable are largely contained within the scope of the sin-concept. The super-ego system involves some of the most delicate yet most valuable mechanisms of human personality. The super-ego system is not only held to be an innate endowment, but also highly dependent upon situational conditionings, education and training. It is subject to perversion, lack of synchronization, desensitization and non-functioning. This paper does not go into the causes of these perversions, yet according to the clinical evidence these do occur.

One of the freer descriptions of super-ego functioning is found among statements of Ernest Jones: "The super-ego is the unconscious conscience that crosses the id impluses and gives pain to the ego whenever the latter wishes to accept dystonic id impulses." (58)

From this study, a few excerpts from the areas of right and wrong, guilt and convictions are presented here:

1. From the variable "right and wrong." Student 4, to stem, "One must never," responded, "fail to do what he thinks is right;" student 5, to stem, "When people make fun of me," responded "I try to correct what I had done wrong the

next time;" and student 8 said, "We tend to forget the type of experience which shows the wrong we did;" (same student) "One must never know how I feel towards certain individuals;" and to stem, "My greatest fault," said "is prevarication;" student 13 presented these responses to guilt: "I cannot understand what makes me do the things I know are wrong;" and "When I think back I am ashamed that I did certain things I knew were wrong."

2. From the variable "guilt." Student 15 submitted these responses, "I suffer most from the knowledge that I'm not what I want to be;" and "If I only had kept the friendship of a person who influenced my life to the extent of changing it;" student 48 gave these responses, "When I think back I am ashamed that I disobeyed my parents when I definitely knew I shouldn't;" and "Some people would do anything in order to get love;" student 51 reported, "When I think back, I am ashamed that I fought with my kid sister;" and "My greatest fault is procrastination."

3. From the area of "conviction" these responses appear. Student 1, "One must never let anything ruin his morals;" number 9 reported, "Love is a wonderful virtue for any one to possess in our time;" student 11 said, "One must never be dishonest with himself;" and also, "I feel very close to people who are very honest in their thoughts;" student 13 commented, "One must never hurt another to benefit himself;" student 20 said, "One must never be dishonest;" student 23, "I am afraid I will not live up to my ideals;" student 32, "Most of all I wanted to develop high standards;" student 37,

"I suffer most from seeing the lowering of the morals of the present day young women, especially high school and college girls." The responses to this variable were numerous and varied - too many to present here.

The testings of this variable were made by means of the God in Conduct Scale of the Thurstone Studies. One basic hypothesis is presented with 3 predictions.

Hypothesis 34.--"There is a vital relationship between a belief in God and acceptance of God actually changing conduct and super-ego functionings, (as measured by the number of references to, of, or about the variables right and wrong, guilt, and conviction).

Prediction 1.--Those individuals most highly (positively) oriented on the God in Conduct Scale will tend to feel heavier weightings of super-ego (conscience) right and wrong, guilt and convictions, than the mildly favorables, the neutrals or the negatives.

Findings on prediction 1.--Comparing the highly favorables with the mildly favorables, there is no significant difference, the result being, - $t = .44$, $p > .50$. Therefore, Area I and II are not significantly different.

However, by extending the prediction to include both Area I and II (the highly and mildly favorable areas) and comparing these with the neutrals, the mildly and strongly negatives (Areas III, IV and V) we have:

$$t = 4.32$$
$$p < .01$$

which means when Areas I and II are compared with Areas III,

IV and V, there is a significant difference between the two groups at the 1% level.

Prediction 2.--The most highly-oriented negatives (those who are the unfavorables or against God, God-rejectors) may tend to show heavy super-ego strivings, but not as heavily weighted as the positively-oriented person, or as those who have had high (much) religious conditioning in the home, the church, the school or elsewhere.

Findings.--Raw scores only are presented for this prediction. The mean, or average, score for the highly favorables was 7.84 and 5.20 for the strongly negatives. This prediction is based on the philosophy, "It is hard for thee to kick against the pricks" of one's conscience.

Prediction 3.--It could be predicted that the highly and mildly favorables toward God might and could be different from those who fall into the neutral zone, if the neutrals are interpreted to mean those persons who do not care, are totally indifferent, etc. Further, it could be predicted that there would be varied patterns of performance between the neutrals, the mildly negatives and the strongly negatives. The following differentiations were done on the super-ego functionings by means of the Variance Test - The "F" Test:[1]

Areas I and II versus Area III....F=3.36, $p > .05$

Area III versus IV.....F=1.76, $p > .05$

Areas I and II versus III, IV, V..F=4.36, $p < .001$

[1]Variance Ratio - the formula for testing Variance was: the "F" Test (Variance Test)

$$F = \frac{\text{greater variance est.}}{\text{lesser variance est.}}$$

M. J. Moroney, Facts about Figures, pp. 233-236.

The following differentiations were done by means of the "t" test:

Area III versus Area IV... $t=1.03$, $df=21$, $p > .10$

Area IV versus Area V... $t=1.62$, $df=16$, $p > .10$

(Not significant at the 5% level)

Difference in performance between boys and girls in super-ego functionings (based on 44 boys and 51 girls):

$$F = \frac{34.49}{19.05} = 1.81, \quad .05 > p > .02;$$

$t = .14$, $df = 93$

$p = > .50$.

The Variance Test of $.05 > p > .02$ shows a significant difference between boys and girls, but the difference in means ($p > .50$) is not significant.

Variable III - Intellectual Need.--(9th variable to be presented) Incorporated within this variable are references to education, books, professional goals, to happiness in educational pursuits, such as "the most important thing in my life is to get a good education," and other educational achievements and values in "thinking things through" and the like.

Hypothesis 35.--There does not exist necessarily any significant relationship between intellectual drive or interest between those who are favorable and those who are unfavorable toward God - between those who feel a need for God and those who do not.

Prediction 1.-- (In the frame of thinking that a positive orientation toward God is in no sense a deterrent to

intellectual achievement, the following prediction is offered): Those positively-oriented toward God, who believe in God as Reality and as influencing conduct, will not be different in intellectual drives, interests or abilities from those who are negatively biased against God.

TABLE 98

Distribution of Sample on the Variable of Intellectual Need - Analysed by the Thurstone-Chave God as Reality Scale

(Uncollapsed Contingency Table)

Freq. of Mention	Highly Fav. I	Mildly Fav. II	Neutral III	Mildly Neg. IV	Highly Neg. V	Total
0	1	6	2	2	1	12
1	4	9	2			15
2	8	7			1	16
3	4	8		2		14
4	[illegible]	7				11
5	[illegible]	4			1	8
6	[illegible]	[illegible]		2		5
7	1	2	1	1		[illegible]
8		[illegible]	1			[illegible]
9	[illegible]			1		[illegible]
10						
11				[illegible]		1
12		1				[illegible]
13						
14						
Total	26	51	6	9	3	95

TABLE 99

Test (1)-Intellectual Need - Tested by Attitude toward Church Scale

(Uncollapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutrals, Mildly & Highly Neg.	Total
0-1	10	9	5	24
2-4	20	10	15	45
5+	8	11	9	28
Total	38	30	29	97

$X^2 = 4.12$
$df = 4$
$p > .30$, and not significant at 5% level.

By the Chi^2 Test we do not find a significant relationship existing between the highly or negatively oriented toward God; therefore, the prediction is supported, as findings by Attitude toward Church Scale indicate.

Test (2) - Intellectual Need - Tested by the God as Reality Scale. Results were:

$X^2 = 8.861$
$df = 4$
$p > .05$, not significant at the 5% level, and thus the hypothesis and prediction are supported.

Test (3) - Intellectual Need - Tested by the God in Conduct Scale. Results were:

$X^2 = 9.45$
$df = 4$
$.05 < p < .10$, not significant at the 5% level; hypothesis and prediction again supported.

While these findings are in harmony with the hypothesis raised, they prove nothing one way or the other, that is, they

prove nothing by which one could say that the highly-religious person tends to be more or less intellectually motivated than the non-religious person, and vice versa. The last test, however (3) is not far from a 5% level of significant difference (see above) - $.05 < p < .10$.

Later in this chapter, as "The Relationships of Variables" are presented (Table 105), Intellectual Need is one of the 3 variables which did not correlate with the other variables, together with Prayer and Divine Guidance, indicating that these 3 variables may be considered unique factors of the personality. In the light of this finding, some might be interested in observing closely the frequency distribution in the uncollapsed contingency table (Table 100) of the 5 variously-oriented groups of this sample. The question of intellectual acceptance or rejection of God and/or religion has been a highly important and serious question to many of the respondents in this study.

Variable VIII - Negativisms.--(10th variable to be presented). Not only are there found operative in the personality the constructive emotional and spiritual forces and drives, such as have been classified in this study, more or less, as the graces of the spirit and cultural enrichments, but there are those "reverse or perverse" impulses which sometimes rule the personality. To this variety of impulses is given the name of "negativisms." They cover a rather wide range of attitudes, dispositions, inner feelings, fears, and apprehensions - and even secret vices, referred to in the protocols. In the order of their discovery in the M.S.C.T.

records of the 100 students, they were found to include hatred, jealousy, dishonesty, failure, sin, lack of love, moodiness, grouchiness, non-cooperative, demanding, unsocial behavior, war, killing, lack of confidence, deprecating the good, undeserved criticism, indecision, fear, revenge, and perhaps a few others. On the whole, there was an honest attempt by the examiner to include into this variable those comments which reflected the negative point of view, the non-harmonious functioning of the personality, at least the side of the personality which appeared warped into a negative, rather than a positive outlook, whether it chanced to be the mood of the moment or a more permanent set. That, of course, in a study like this, would be difficult to predict. Some of the students' responses, categorized as negativisms follow: Student 8 responded on several stems as follows, "One must never hate; I often wished people wouldn't kill each other; I am afraid an aesthetic life does not pay; The trouble with my home is that mom isn't a good cad; I failed when I had too much confidence and lost the election." Student 9 completed stems this way, "My home is lonely; I cannot understand what makes me so hard to get along with; Mother was all right, but she was domineering; When I think back, I am ashamed that I stole slight sums of money; I hope I never drink; I sometimes hated my father because he drank; I am afraid to tell the truth." Student 32 reports, "When I 'get down in the dumps' I feel terrible; When people make fun of me I am hurt; When I am criticised for my behavior, I get angry; One must never disappoint others; When he struck me in the face, I hit him back."

There are many more such responses, but these will suffice.

It would not be so important that something be said regarding these personality negativistic drives, if they were not so deceptive, so tyrannical, once they have taken over the domination of the personality. For they soon become master without discrimination; hate drives to madness and ruin; fear shrivels and dwarfs the noble in men; jealousy discolors, suspects and misjudges. As heinous as are these negative virtues -- if such they may be called -- these are, or have been, apparent personality needs, once the personality was oriented in that direction.

The experimental results of this study relating to those mechanisms called negativisms received 100 percent response, with scores varying from 1 to 36 (mean 11-15). This result was matched only by 100 percent response on Cultural Enrichments, Variable VI, with a score range of 1 to 26. Response to Variable VII, Graces of the Spirit, should be cited here, since it overlaps heavily with Variable VI, Cultural Enrichments, the response score was 88.8 percent, with a score variance of 1 to 22. It is not doing violence to any previous classification to discuss these three variables together, for they are designated as the constructive versus the destructive spiritual and emotional states of the person-

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[1] An unidentified student (number withheld in confidence) responded: "I often wished to kill myself -- a highly negativistic attitude, if not neurotic.

ality. All of these seem to follow a general pattern of need-persistive behavior; each in its own unique way moves (or surges) on to its respective need-satisfaction goal. The negativisms, and the positivisms (cultural enrichments and the graces of the spirit), seem to follow the law of functional autonomy, which briefly stated is this:

> The functional autonomy of motivation, as a source (process) of human adjustment, lies in the current need of the individual, and that, mechanisms and traits, all processes of adjustment, now become integrated patterns. [(8), Lecture: Max L. Hutt, February 1947].

Of this Functional Autonomy Theory of Motive, Allport says further:

> The dynamic theory proposed here regards adult motives as infinitely varied, and as self-sustaining, contemporary systems, growing out of antecedent systems, but functionally independent of them. Just as a child gradually repudiates his dependence on his parents, develops a will of his own, becomes self-active and self-determining, and outlives his parents, so it is with motives. [(21, p. 194)].

What mechanisms, more surely have teleological goals -- courses to run, neurological processes to be completed -- than those associated with the positive drives found in the drive of the love-quest (whether it be a love to or for God, the love of man to man, or romantic love); or those associated with the negativistic drives found in hate, revenge or jealousy? All possess a current need of the moment -- pressing, urgent need -- they are self-perseverating, and all tend to become integrated and lasting patterns of behavior. This "becoming" -- negativisms becoming moulded into the personality of the young, make this emphasis a non-debatable question. Habit patterns, positive or negative, rapidly become fixed and lasting patterns of thinking and behavior. The

question is already forth-coming! Does religion have anything to offer young men and women -- in addition to education with its varied disciplines -- is there anything in religion to help them to be less negative and more positive, happy and assured? If so, why don't we offer it to them more confidently?

A differentiation:

It is important here to differentiate between "self-effacing or truly humble" attitudes or behavior and negativisms as discussed in this variable, for a totally self-effacing life of deep piety or godliness (if one can attain to such a high state of grace) is not a negative experience, but a highly positive state of living and experiencing. "The selfish self" is out of the way; or to use Niebuhrian phraseology, "removing an inherent and incurable ambiguity of the human-Self." [(48, Niebuhr's review of Karl Heim's book, The Christian Faith and Natural Science, in New York Herald Tribune, July 17, 1955)]

Technique or method of testing negativisms.

It might be well to review briefly the process of isolating and scoring the negativisms previously referred to. The one hundred protocols of the M.S.C.T. were carefully scrutinized for any direct or indirect references to those inner feelings "put into words" which indicated negative rather than positive attitudes, fears, emotions of varied sorts which are depleting rather than up-building, etc. Each reference was given the score of 1, unless it was a heavily loaded reference, in which case it was given a score of 2 or even 3. Each student's score was the

numerator and the total scores of the fifty-six stems was the denominator, - e.g., a student who had a score of 7 in negativisms, was rated as responding to 7/56 of the test. This refers only to a single individual score. In the final testings the sum of the total scores was tested against the "God as Reality 5-point Scale, "of high and mild positivity, neutral, mildly and strongly negative toward God.

The theory of the following tests stated briefly is, that there is a relationship between those who are certain of their religious faith in God, -- those to whom faith in God is real and very important -- to whom faith is an assurance against defeat, failure, discouragements, selfishness or over-demanding behavior -- and their scores on negativisms. They exemplify the scriptural passage which reads, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isaiah 26; 3. Their faith is not an apathy or an indifference, but it is weighted with a sense of "calling or direction" rather than a sense of being "adrift in a chaotic world." Doctor Ralph Sockman, in his Sermon, Self-Assurance and God, (133) says, - "God helps us to a proper self-consciousness." And in The Dark Night of the Soul, Georgia Harkness (47), deals with many of these personality negativisms in the light of the Christian Gospel, but excluding none by "race, creed or color, "from sharing its provisions.

The "Frequency of Mention" of negativisms as analysed by the God as Reality Scale, in the uncollapsed table, is shown in Table 100.

TABLE 100 - A

Distribution of Sample on the Variable of Negativisms as Analysed by the Thurstone-Chave God as Reality Scale

Figure A. (Uncollapsed Contingency Table)

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral	Mildly Neg.	Strongly Neg.	
0	0	0	0	0	0	
1-5	2	2	1	0	0	5
6-10	6	14	1	1	0	22
11-15	7	16	3	2	2	30
16-20	6	9	0	4	1	20
21-25	2	7	1	2	0	12
26+	3	3	0	0	0	6
Total	26	51	6	9	3	95

The following experimental procedures were employed for testing the Variable of Negativisms: by the God as Reality Scale, 1 prediction tested; by the God in Conduct Scale, 2 predictions tested; by the Attitude Toward the Church Scale, 3 predictions tested; and Conversion vs. Non-conversion data, 2 predictions tested, -- totalling 8 different tests in this area.

Hypothesis No. 36 (Related to the God as Reality Scale).

There is a functional relationship in the area of negativistic personality characteristics between individuals highly oriented in belief toward God, (to keep him unshackled" by fears, guilts, inhibitions, etc.,) and those

also who do not have a faith in God, attest to this orientation relationship.

Prediction No. 1.

Those who believe in God most highly will show a lessened score of negativisms (which tend to be indicators of inner tensions, fears, defeatisms, internalized defeat attitudes, guilts, apprehensions) operating within the personality, as compared with the mildly and strongly negatives on the same scale.

TABLE 100 - B

The Variable of Negativisms as Tested by the God as Reality Scale

Figure B.

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutrals-Mild. & Strongly Favorable	Total
1-10	8	16	3	27
11-15	7	16	7	30
16+	11	19	8	38
	26	51	18	95

Hypothesis No. 37 (Relating to God in Conduct Scale).

There is a relationship existing between one's belief in God as able to influence and change behavior and conduct, and negativistic behavior.

Prediction No. 1.

Those who not only believe in God as Reality, but also believe He can and does influence conduct, will tend to reflect this faith symbolically or substitutionally in their

scores of negativisms, as compared with those who were among the negatives on this same scale. (Thurstone-Chave God in Conduct Scale).

Findings: Test No. 1, -- Negativisms versus The God in Conduct Scale, were tested by Chi^2 Test with the following result in Table No. 101, Figure B in this particular comparison, is presented first, so that Figure A (Table 101) the uncollapsed contingency table) may stand closer to the references to it in connection with Prediction No. 2 to follow:

TABLE 101 - B

Distribution of Sample of the Variable of Negativisms, as tested by the Thurstone-Chave God in Conduct Scale, using Chi^2 Technique.

Figure B

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral, Mild. Negative and Strongly Neg.	Total
0-10	14	8	7	29
11-15	15	6	9	30
16-20	5	7	7	19
21+	5	9	5	19
Total	39	30	28	97

$X^2 = 6.848$
$df = 6$
$.30 < p < .50$ not significant at the 5 percent level.

Prediction No. 2.

When individuals who are highly oriented in a belief that God does influence conduct, are compared as to negativistic scores, there will tend to be significant dif-

ferences. (And the more highly favorable, the more reliable and more definitive will be the result). To show how the population changed when analysed by the God in Conduct Scale from the grouping of the God as Reality Scale, the uncollapsed contingency table is again inserted:

TABLE 101 - A

Distribution of Sample on the Variable of Negativisms as Analysed by the Thurstone-Chave God in Conduct Scale.

Figure A.

Frequency of Mention	Highly Fav.	Mildly Fav.	Neutral	Mild. Neg.	Strong. Neg.	Total
0	0	0	0	0	0	0
1-5	2	1	0	1	0	4
6-10	12	7	5	1	0	25
11-15	15	6	2	5	2	30
16-20	5	7	2	3	2	19
21-25	3	6	1	2	0	12
26+	2	3	0	1	1	7
Total	39	30	10	13	5	97

The distribution in Table No. 101-A above, shows an increase from 26 highly favorables on the God as Reality Scale (see uncollapsed contingency table No. 102-A), to 39 highly favorables on the God in Conduct Scale. The mildly positives, however, decreased from 51 on the God as Reality Scale (102-A) to 30 on the second God in Conduct Scale. On tests No. 1 (God as Reality) and 2 (God in Conduct), the combined scores of the highly and mildly positives

were tested against the neutrals, mildly and strongly negatives, using the scores of 77 and 69 positives, with 28 negatives in both tests.

The second test made by means of the God in Conduct Scale attempts to more definitively isolate the "highly favorables toward God in Conduct," and then test their negativism scores against the negatives in sample. There were 39 highly favorables, and 18 negatives. This test yielded a somewhat more favorable finding from the point of view of the prediction, the result being, --

$$X^2 = 4.96$$
$$df = 3,$$
$$.10 < p < .20,$$ but not significant at 5 percent level, yet this index of probability is moving in the direction of the prediction, and seems to indicate that the more definitive the selection of the groups to be compared, the more likely are the results to be reliable and also definitive. By using the extremes of the scale (30 vs. 18, leaving out the mildly positives and neutrals) in this test, the findings were much enhanced over the result of Test No. 1, which was $.30 < p < .50$.

Hypothesis No. 38. (Relating to Attitudes toward the church).

There is a functional relationship between those who are high or low in identification with the church, and their score-weightings of negativisms.

Prediction No. 1.

Those who are most highly identified (oriented) with the Church--believe in it deeply and truly accept it as an

important institution -- will tend to show a lower average score of negativisms than those in the negative zone of attitude toward the church, as measured by the Thurstone-Church Attitude Scale. For verification, see Table 102 which follows:

TABLE 102

Negativisms measured by the Attitude toward the Church Scale

Figure B.

Frequency of Mention	High. Fav.	Mild. Fav.	Neutral, Mild. & Strongly Negatives	Total
0-10	14	10	5	29
11-15	16	6	8	30
16+	8	14	16	38
Total	38	30	29	97

$X^2 = 10.59$
df = 4,
p .05, significant at 5 percent level, and tells us that 95 times out of 100 we would get the same index of relationship. And this finding also tells that even between the composite group of mildly and strongly favorables, compared with the neutrals, mildly and strongly negative, there is a significant difference.

In the next two tests, the extremes of each group are selected. For these tests the Self-rating Scale was employed.

Prediction No. 2.

There will tend to be a still more clear-cut difference

between those highly favorable toward the Church--those "18" scoring highest on the Thurstone Graphical Self-rating Church Scale and the "14" negatives on the same scale. (For complete analysis of Zone I of Self-rating Scale, see Church Chapter VIII.

$Chi^2 = 5.34$
$df = 3,$
$.10 < p < .20$, and is not significant.

This result states that the negativism scores of those in the highly positive level of Church Attitude compared with the scores of those who are strongly negative toward the church, are not significantly different.

Fourth, and last, personality negativisms are measured by means of Conversion data with the following hypothesis and predictions:

Hypothesis No. 39.

A relationship does exists between a deep religious experience (conversion) and the weightings of scores on the Negativism variable.

Prediction No. 1.

The "25 reporting conversion" would tend to have lesser weighted scores of negativisms than the "75 not reporting conversion."

Comparing the two sets of data by means of Chi^2 Test, the result of $p > .10$ was obtained, giving no proof that this relationship does exist; furthermore, it does not prove conclusively that it might not exist in other samples.

Prediction No. 2.

The "10 Inside Category 3 (Weltanschauung)" of conversion could be significantly different from the "15 Outside

Weltanschauung," in negativism scores.

By Chi^2 Test, $p > .50$ was obtained, and not significant.

Negative thinking, negative feelings, negative terminology, - negative behavior, with fears, apprehensions, anxieties, inhibitions, frustrations -- seem to be very deeply embedded in the population of our culture. This seems to be reflected in our findings, -- the godly and the ungodly exhibit them. The very high response-score of 98 from the sample on Negativisms, like the response on Cultural Enrichments (Variable III) may indicate there could be considerable over-lapping in the early analysis. However, it is commented here, that perhaps a completely new categorical structure should be set up, in which an evaluation of an entire semantic phrase or sentence in its particular context would be made, such as, -- "<u>One must never</u> kill, or hate, or lose his morals." These references are negativisms, in the framework of this study; but taken as a whole they really become positivisms--expressions of deep conviction. This basic adjustment might correct a structural error that has hindered more satisfactory results.

PRESENTATION OF RELATIONSHIPS

(1) The Intercorrelation of the Variables.
(2) Factor Analysis and Orthogonal Rotation.

The content, then, of this chapter is summed up basically in the general theme of the need of the personality for a large variety of satisfactions, several of which have been dealt with in the experimental processings of this chapter. There are many others, of course, which this study did not touch.

Originally this chapter contained 23 variables selected on an a posteriori basis. On an a priori basis this total number was reduced to 14, both for the establishment of the "Confidence Limits Table" earlier in this chapter, and for the "Intercorrelation Table", which appears in this immediate section.

Again on an a priori basis, the 14 variables used for intercorrelation, 6 of the 14 being eliminated, reduced the number to variables upon which to do a factor analysis.

Some of the more important factors dealt with in this study are found in the "Deep Religious Composite", - Variables 1, 2, 7, 16, 19, and the trio of personality accompaniments, so commonly met in daily life, -- personality negativisms, super-ego functionings, (composed of scores from variables 9, 10 and 21 -- right and wrong, guilt, and conviction) and intellectual need, a most universal endowment. Original numberings used here).

In doing a factor analysis it seemed advisable to deal

with a select group of variables, namely, religious faith, religious practice, prayer, negativisms, super-ego, ambitions and goals, intellectual needs, and social and emotional needs for family, ego needs.

The 5 factors were found by factor analysis. These were subjected to orthogonal rotation. After examining two factors, the residuals were so small, that 2 factors only were used in interpretation.*

Procedure:

The correlation matrix of intercorrelations of all of the 14 variables is presented in Table 103.

The correlation matrix, involving the 8 selected variables was factored by means of the Thurstone centroid method with estimation of communalities. Though the process was carried through the determination of 5 factors, the residuals, after 2 factors were eliminated, were so small that these 2 factors only were used in the interpretation. The two-factor matrix with the estimated communalities are presented in Table 104.

*See J. P. Guilford, 2nd Edition, Psychometric Methods. Chapter XVI, pp. 501-515.

TABLE 103

The Correlation Matrix

	Religious Faith	Religious Practice	Graces of Spirit	Cultural	Prayer	Div. Guid.	Dedication	Will of God	Negativisms	Super Ego	Ambit. & Goals	Intellec. Needs	Pers. Resp. & Irresp.	Social Emo Need for Family & Ego Needs
Religious Faith	1.000	.558	.429	.036	.100	.215	.291	.552	.058	.395	.014	-.028	.265+	-.070
Religious Prac.	.558	1.000	.297	.099	.120	.188	.266	.291	-.082	.295+	-.107	-.010	.165	-.021
Graces of Spirit	.429	.297	1.000	.326	.029	.051	.252	.364	.203	.485+	.218	-.055	.360	.293
Cultural Enrich.	.036	.099	.326	1.000	.083	-.046	-.012	.013	.351	.226	.403	.254	.321	.254
Prayer	.100	.120	.029	.083	1.000	.205	.150	.177	.017	.062	.153	.015+	.035	.232
Divine Guidance	.215	.188	.051	-.046	.205	1.000	.137	.105+	-.209	.031	.082	-.008	-.082	-.071
Dedication	.291	.266	.252	-.012	.150	.137	1.000	.541	-.087	.395+	-.107	.036	.196	-.026
Will of God	.552	.291	.364	.013	.177	.105+	.541	1.000	-.027	.377	-.031	-.056	.164	.014
Negativisms	.058	-.082	.203	.351	.017	-.209	-.087	-.027	1.000	.219	.237	.014	.149	.320
Super-ego	.395+	.295+	.485	.226	.062	.031	.395+	.377	.219	1.000	.273	.024	.485	.226
Ambitions & Goals	.014	-.107	.218	.403	.153	.082	-.107	-.031	.237	.273	1.000	.216	.218	.227
Intell. Needs	-.028	-.010	-.055	.254	.015	-.008	.036	.056	.014	.024	.216	1.000	.154	.113
Pers. Respon. vs. Irresponsibility	.265+	.165	.360	.321	.035	-.082	.196	.164	.149	.485	.218	.154	1.000	.180
Social-Emotional Need for Family & Ego Needs	-.070	-.021	.293	.254	.232	-.071	-.026	.014	.320	.226	.227	.113	.180	1.000
	-.070	-.021	.293	.254	.232	-.071	-.026	.014	.320	.226	.227	.113	.180	1.000
					*	*						*		

Findings: Thirty indices of correlation were at the 1% level of significance, and forty-eight were at the 5% level.

* The Variables of Prayer, Divine Guidance and Intellectual Needs did not correlate with any of the other fourteen variables, and may be called "unique factors" of the personality.

TABLE 104

The Two-factor Matrix

Variables		Factor I	Factor II	h^2 = Communality I - II
1.	Religious Faith	.5009	-.5766	.583
2.	Religious Practice	.4143	-.5701	.497
3.	Prayer	.2942	.1093	.099
4.	Negativisms	.3486	.2574	.188
5.	Super Ego	.5970	-.1634	.383
6.	Ambitions & Goals	.4064	.3856	.314
7.	Intellectual Needs	.1770	.1944	.069
8.	Emotional Need for Family & Ego Needs	.4257	.4321	.368

The residual matrix resulting from the extraction of 2 factors is shown in Table 105 as indicated.

TABLE 105

Residual Matrix

X	.0218	-.0156	-.0318	.0018	-.0327	.0046	.0341
	X	-.0604	.0797	-.0455	.0556	-.0275	-.0489
		X	-.1137	.0957	-.0087	-.0583	.0596
			X	-.0530	-.0040	-.0977	.0604
				X	-.0934	.0499	-.0425
					X	.0691	-.1126
						X	-.0463
							X

Inspection reveals a clustering of the points representing the variable along lines which make 45° angles with the original axes. These perpendicular lines are taken as the rotated axes. The new coordinates of these points are shown in Figure 3, Orthogonal Rotation on p. 360.

TABLE 106

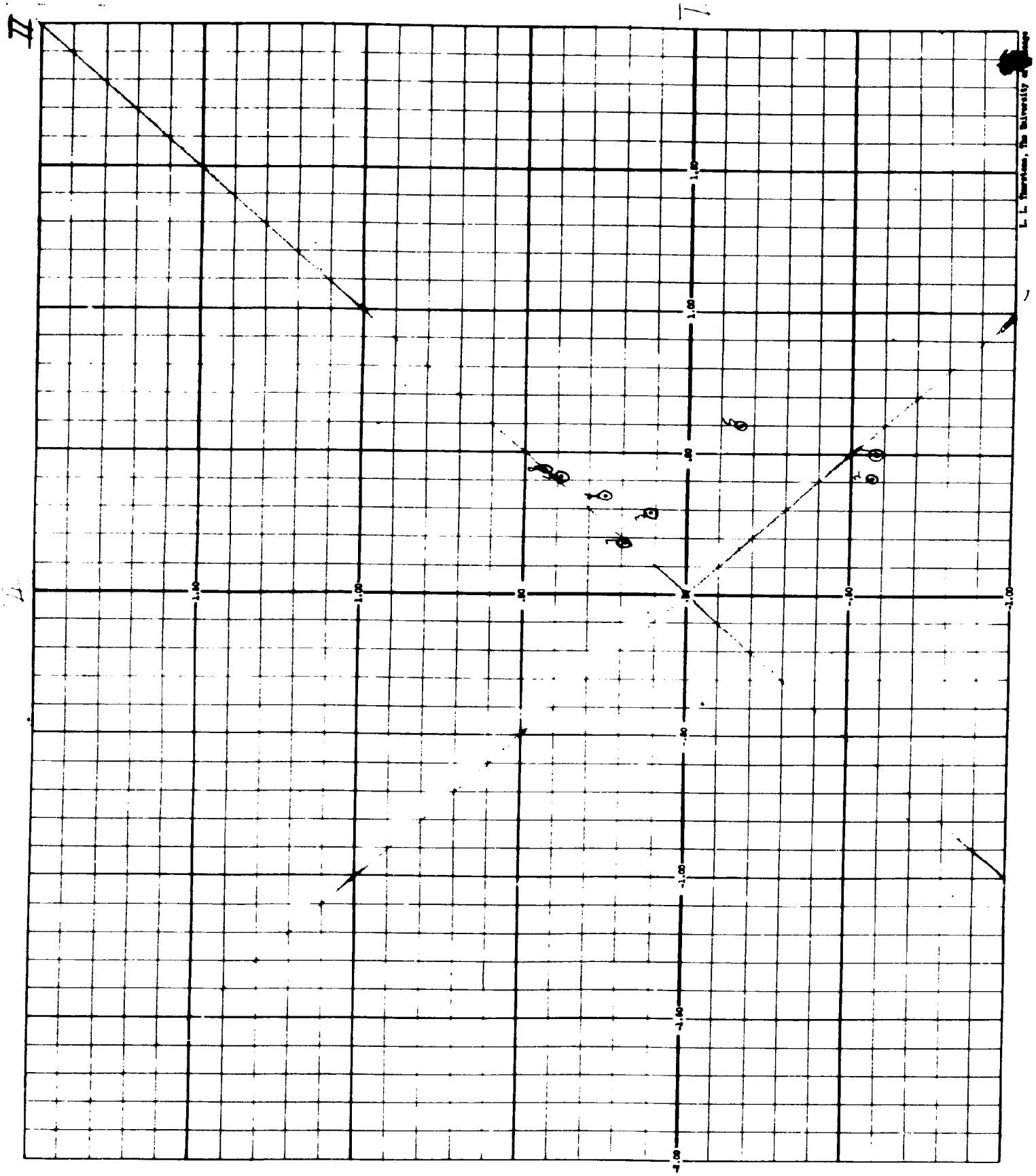
The Rotated Factor Matrix

Variables[1]	Factors I	Factors II
1. Religious Faith	-.76	-.06
2. Religious Practice	-.70	-.11
3. Prayer	-.13	.29*
4. Negativisms	-.06	.43
5. Super Ego	.54	.31
6. Ambitions & Goals	-.01	.56
7. Intellectual Need	-/.01	.26*
8. Social & Emotional Need for Family and Ego Needs	.00	.61

The approximate values of the rotated factor loadings may also be determined from the graph, on the following page.

[1]Guilford, J. P., (46, pp. 489-90) Psychometric Methods; also see, Peters and Van Voorhies, Statistical Procedures and their Mathematical Bases, p. 266.

*For step No. 1, the extraction of the factors, the writer is indebted to Miss Esther Schaeffer; for step No. 2, defining the factors, to Dr. Byron Groesbeck.


Orthogonal Rotation
L. L. Thurstone, The University of Chicago

Interpretation.

Factor I is made up of Religious Faith, Variable I, and of Religious Practice, Variable II, and may perhaps be called ecclesiasticism or perhaps theism. The variables identifying Factor II' are No. VIII (Family and Ego-needs), VI (Ambitions and Goals), and IV (Negativisms), are clearly of a different sort, which might be referred to as humanistic or ethical secularism. Whatever names are given the two factors seem to harmonize with a common-sense view of the dynamics of moral sanctions.

Summary

By an inspection of The M.S.C.T. responses of the 100 students, 23 independent variables were isolated for study and observation. For 12 of these variables, confidence limits were established. This chapter has dealt with 12 variables derived from M.S.C.T. (those for which confidence limits test was made) namely, the 7 variables of the Deep Religious Composite, and "the 5 Other Variables" (personality needs) Super-ego Functionings (guilt, right and wrong, and conviction), Intellectual Need, and Negativisms. The Need Hypothesis has been utilized in religious context, and the covert or hidden inner (religious) needs have been measured by scoring the student's responses on the M.S.C.T. These scores have been correlated with the students' orientations toward God as Reality, God in Conduct, and toward the Church, and in a few cases Conversion data were used for correlative relationships. Further,

tests for significant differences were made, between those who were highly or mildly favorably oriented on the 3 above-named scales, and those who were neutral, mildly and strongly negative. Especially has this chapter given detailed attention to several different manipulations of data trying to find ways and means by which the presence or absence of expressed need for those religious motivations might be discovered, -- such as were represented in the last 4 variables of the Deep Religious Composite, -- divine guidance, prayer, dedication and the will of God. These, in the mind of this researcher seem to be the kernel of deep religious needs. By means of the correlation matrix (Table 103) three variables did not correlate with any others, namely, prayer, divine guidance, and intellectual need, and may be referred to as unique factors of the personality, -- largely independent of the rest.

CHAPTER X

SUMMARY

The purpose of this study was to secure information concerning the spiritual and religious attitudes and needs of a group of freshmen university students. It was assumed that there are definite religious needs in a college population, sometimes obscured by various defenses, and that many of these needs remain unsatisfied. An assessment was made of their attitudes, ideology and conduct, as reported by the 100 students concerning whom information was obtained, as related to their orientation toward God and the Church.

Three Thurstone-Chave Experimental Study Schedules provided scores of student attitudes toward God as Reality, toward God Influencing Conduct, and toward the Church as an institution. The projective Michigan Sentence Completion Test (adapted to this area of investigation) was used, together with a Personal Data Sheet relating to both the students and their parents. From the M.S.C.T. the three stem items utilized, God, Sin, and My Home, became the subjects of three successive chapters. Students also checked the Thurstone 11-point Self-rating Scale of Attitude toward the Church and answered direct questions relating to the church, spiritual values and the conversion experience. The direct questions and the M.S.C.T. seemed to tap deeper-lying attitudes than did the other tests. The statements so obtained are available for reference in the Appendix, sections A through I.

The population believed to be an average university freshman group - a random sample - was comprised of 46 men and 53 women, and one who did not identify himself as to sex. The average age was 18.25. Fifty-six wrote that their church affiliation or preference was Protestant, 20 were Jewish, and 14 were Catholic. Four reported that they could be any one of the basic faiths. These 100 students came from 13 states; approximately 90% of the fathers and mothers were American born. Forty-six percent of the fathers and 12% of the mothers were in the professions, and 5% of the fathers and 1% of the mothers were in the unskilled labor group; 71% of the mothers were housewives. Seventy-two students signed their names to the questionnaire schedules, which was purely voluntary - 35 men and 37 women; seventeen women did not sign and eight men did not. The proportion of men and women signing or not signing was not significantly different.

(1) Seven different areas were explored to some extent during the course of this study: the area of the God Concept, the Sin Concept, Spiritual Values, the Conversion Experience, the Home and the Church, and Deep Religious Need. A study of theistic attitudes and concepts was made from the God as Reality and the God in Conduct Thurstone-Chave Schedules, and the stem word "God" in the M.S.C.T. From the stem "Sin", there were definite reflections of the students' theistic conception of God also. An analysis of the sample on the God as Reality Scale, showed the population within the mildly-favorable-to-God category, - belief in God; but on the God

in Conduct Scale, the males were slightly favorable, the women significantly more, at the 5% level of confidence.

(2) A number of trends were revealed that did not stand the conventional rigid tests of statistical significance, since the comparisons in many cases were between rather small groups. However, in some cases trends suggested interesting hypotheses. Among these trends or tendencies were the following: Those who have a firm belief in God were higher in sensitivity to and avoidance of sin, and seemed to take sin more seriously with definitely fewer replies to the "Sin" stem on the M.S.C.T. categorized as trite, flippant, or indifferent. A significant difference was found at the 1% level between those who believe most thoroughly in God (responding outside category 2 of the Sin Concept) and those who responded lightly or frivolously to the stem "Sin", (those inside category 2 of the Sin Concept). This conclusion was also supported percentage-wise. On both the God as Reality and the God in Conduct Scales, the percentage of students outside the "trite and flippant" category of sin is greater by 16% and 30 % respectively, than the other areas.

Those who were highly identified with the Church, tended to think of sin outside the trite and flippant category. The students' expressed attitude toward sin was ascribed to some extent to their home conditionings. There was some relationship between the home as to warmth, permissiveness, the presence or absence of sternly religious (consistent or inconsistent) family disciplines, and the number of sons and daughters who reported a conversion experience.

(3) From the check-list data on Spiritual Values, student

opinion was obtained as to what the students regarded spiritual values to be. There were seventy-one of the ninety-nine (who responded to the check-list inquiry) who said spiritual values were cultural enrichments, and seventy-seven voted that the graces of the spirit were, but sixty-six agreed that both were spiritual values; twenty-eight found conflict between culture and religion and sixty-three did not. Ninety-six of ninety-nine accepted the dual-functioning of the graces of the spirit and cultural enrichments, and with almost complete unanimity agreed that both were good for the personality and for society. From the statistical tests, the conventional variety of spiritual values (so named for distinction of this study), religious faith and religious practice, were significant at the .05 level of confidence; the other five variables of the religious composite were non-significant, except that prayer approached significance at the .057 level.

(4) Inter-comparisons were made between the two groups who reported conversion and those not reporting conversion in four areas: Personal responsibility vs. irresponsibility, the relativistic theory of sin, the rejection of a "law of sin to be imputed", and the concept of immortality. In these areas there was little difference between the two groups mentioned above.

(5) Parental and student attitudes toward God, and parental and student attitudes toward the Church were significantly different at the .01 level, secured on three different tests. Similar differences were found at the .01

level of confidence, whether or not children tended to identify with one or both parents. And further significant differences were found at the same level of confidence (.01) between the "Answer Homes" (those who commented on their homes), and the "No Answer Homes" (those who did not comment), and the proportional number of conversions in each group.

(6) In the matter of rapport of students with home and the church as universalistic or particularistic institutions, and on two tests, a significant difference of .001 was achieved. That is to say, according to this sample's findings, young people in general are definitely more free to comment on the church than on the home - rapport is much more marked in the former than the latter. The actual data showed that an average of seventy-two students out of one hundred responded to questions relating to the home when check-lists were used; but when verbal statements were required to express their attitudes or opinions, an average of fifty-three students was obtained. An average of all four tests used gave the figure of 63.5 students out of each one hundred were free to talk about their homes. The average score response on the three tests relating to the church, (Thurstone-Chave Attitude of Church Measurement, The Graphical Self-rating Scale and the Jury Rating) was 98.

(7) Tests relative to the interiorizing of the need for religious faith among the students who had much religious education in the home were different at the 5% level from those who had none; the church showed no difference; the same

result was found in the area of religious practice in both institutions. Neither the home nor the church produced any visible differences in the other five items tested, - graces of the spirit, divine guidance, dedication, need for the will of God, or prayer, the latter coming nearest to a significant difference -- .057.

(8) Tests of the "Five Other Variables" relative to the effect of the home and/or church on Attitude toward the Church, showed a difference at the 1% level between those who had much vs. some religious education in the home; and the "much vs. none" groups were different at the 5% level. Parallel tests on religious education in the church, the "much and some" achieved the 1% level, but the "much vs. none" were significantly different at the .001 level of confidence.

(9) Conditioning conceptualizations of God, attitudes toward God, or relating to God, achieved no significances in any of the home testings; but the church achieved a significant difference between those who had"much vs. no religious education" in the church at the .02 level of confidence.

(10) There was much more apparent inter-action in the comparisons on the Sin Concept, especially in the home, which achieved a probability of .025 when (by Chi^2 Test) the "much-some-none" of religious education were compared; and by exact test, comparing those who had much vs. the some ≠ none", =.004. The church in these tests, showed no important relationship to Sin Concept indoctrination--both probabilities ranged between 10 and 20%.

(11) On "aiding or abetting" the occurence of a conversion experience, the homes where "much or no" religious education was available, differed at the .014 or 2% level, whereas the Church only reached the 5 to 10% level.

(12) Those who have had much religious education in the home and were more highly oriented toward God, tended to feel the heavier stresses of the "Sturm und Drang" period (super-ego strivings) than those neutrally or negatively oriented. Comparing those strongly and mildly favorable toward God (Areas I - II) with the neutrals ≠ negatives, there was a difference between the two groups at the .01 level.

(13) A close relationship was not established between high attitude toward the church and personality need for "prayer and to live in the will of God," Chi^2 Test yielding $.10 < p. < 20$. While the largest number of those who felt the need for deep religious experiencing--need for prayer and to live in God's will--were in the first interval of Zone 1, Self-rating Scale, yet in this sample's findings there is no statistical evidence that they occur more in one division of church attitude than in another, generally speaking.

(14) Young people felt definitely less free to comment on the home than on the Church, (.001), dependent upon whether the latter was viewed as a universalistic or particularistic institution. Seventy-two students out of 100 responded to questions when check-lists were used, only fifty-one when verbal statements were required to express their attitudes or opinions. An average of all four tests gave the figure of 63.5 students out of each one hundred who

felt free to talk about their homes. The average frequency response score on the Church was 98.

(15) The proportional number of conversions differed (1% level) among the different faiths, depending upon the emphasis or non-emphasis on this experience; and it was found that high orientation toward the church can be symbolic of an inner religious experience, (1% level). There seems to be a considerably greater degree of carefulness in avoiding sin among those who are on the conservative side of the continuum. When reviewing the tests made to discover whether there is a relationship between religious orientation and the number of conversions, - eight different comparisons yielded no significant differences - which, of course, negates the hypotheses, but supports the over-all theory of this study, that the conversion experience can transcend basic faith lines, sectarian boundaries and even situational conditionings.

(16) Deep religious need was measured by means of the God as Reality, God in Conduct, and the Church Attitude Scales. It was found that those who were highly oriented toward God (had firm beliefs, and/or those highly conditioned by home or church toward a Religious Faith,) were significantly different from the negatives or unconditioned religiously, at the .01 and .025 level on the two Thurstone-Chave God Concept Scales; whereas Religious Practice achieved only one significant difference (on God as Reality

Scale) at 1 to 5% level. The Graces of the Spirit approached significance on the God in Conduct Scale ($p > .05$) between the two groups when testing whether or not "a mere assertion of favorableness toward God indicated an operational need for the Graces of the Spirit," need for vicarious living, humility, charity, love, forgiving one's enemy, and other graces. The greater felt need for Prayer (measured by the Attitude toward the Church Scale) showed a significant difference (.01) between the positively oriented and negatively oriented-toward-God individuals, and the variable of Divine Guidance which achieved significant differences (.01) on two different groupings of the Church Attitude Scale, and .01 to .05 on the God as Reality Scale. These findings are in harmony with the results revealed in the Intercorrelation Chart (No. 103), where Prayer, Divine Guidance and Intellectual Needs did not correlate with any other of the fourteen variables, thus indicating that these three variables may represent unique factors (elements) of the personality. A personality need for Dedication (on two of three tests) showed those highly oriented (favorable) toward God were significantly different from the unfavorables at the .01 to .05 level. Tests on the Will of God variable showed differences at the .01 level of confidence, as measured on the God in Conduct and the Attitude toward Church Scales.

(17) Significant differences were found on Super-ego Functionings between the highly plus mildly favorables, and

the neutrals, mildly and strongly negatives, at the .01 level. Intellectual Needs, by these tests, revealed that Intellectual Need differences are not dependent upon religiosity, and vice versa; or in other words, the firm believers in God are not necessarily different in intellectual drives, interests and abilities from those who are not believers; the nearest to any significant difference was a probability greater than .05 on the God as Reality Scale. Matters of or relating to the conscience, guilt, right and wrong, and conviction, seem to be more embedded in the population of the study (and elsewhere) not only of the highly religious, but of the moderately religious, as indicated in the results when the mildly favorables were added to the highly favorables, a significant difference at the .01 level was found between the favorables and unfavorables.

(18) Differential tests on the variable of Negativisms yielded one significant result (.05 level) when tested by the Attitude toward the Church Scale; but on the Graphical Self-rating Scale the probability by Chi^2 Test was between 10 and 20%. And practically the same level was achieved when Conversion Data became criteria for testing the "25 reporting conversion" who differed at $p > .10$ level from the "73 not reporting conversion. The "ten students in Weltanschauung Category 3" of Conversion Data were not significantly different from the "15 not in Category 3," in fact, they were much more alike than the two basic groups,

conversion and non-conversion. It is this examiner's conclusion, that negativity in our culture -- fears, dreads, anxieties, inhibitions and frustrations are so wide-spread that they are reflected in personality functionings.

It was concluded after the intercorrelation of the 14 variables that the variables of Prayer, Divine Guidance, and Intellectual Needs were unique factors of the personality, since they were independent of the other 14 variables tested. And by a factor analysis and orthogonal rotation, it was found that there were two basic sorts of factors, -- the first made up of Religious Faith and Religious Practice, may perhaps be called ecclesiasticism or perhaps theism; and the second (clearly of a different sort) might be referred to as humanistic or ethical secularism. Whatever names are given, the two factors seem to harmonize with a common-sense view of the dynamics of moral sanctions.

CHAPTER XI

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APPENDIX

Section

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PERSONALITY SCHEDULE
EXPERIMENTAL STUDY OF ATTITUDE
TOWARD THE CHURCH
L.L.Thurstone and
Thelma Gwinn Thurstone

This is an experimental study of the distribution of attitude toward the church. You will be asked to read a list of statements about the church and to indorse those that express your own sentiment. Let your own experience with churches determine your indorsements.

Name _____

Group _____

Underline your classification:
-Freshmen, Sophomore, Junior, Senior, Graduate, Faculty, Unclassified.

Department of Major Work: _____

Do you attend church frequently? Yes ___ No ___ (Underline one)

Are you an active member of the church? Yes ___ No ___ (Underline one)

Before turning the page write a brief statement indicating your general attitude toward the church as you know it.

_____

_____

Write an X somewhere on the line below to indicate where you think you belong.

Strongly favorable to church.	Neutral to church.	Strongly unfavorable to church.

Check (✓) every statement below that expresses your sentiment toward the church. Interpret the statements in accordance with your own experience with churches.

1. I think the teaching of the church is altogether too superficial to have much social significance.
2. I feel the church services give me inspiration and help to live up to my best during the following week.
3. I think the church keeps business and politics up to a higher standard than they would otherwise tend to maintain.
4. I find the services of the church both restful and inspiring.
5. When I go to church I enjoy a fine ritual service with good music.
6. I believe in what the church teaches but with mental reservations.
7. I do not receive any benefit from attending church services but I think it helps some people.
8. I believe in religion but I seldom go to church.
9. I am careless about religion and church relationships but I would not like to see my attitude become general.
10. I regard the church as a static, crystalized institution and as such it is unwholesome and detrimental to society and to the individual.
11. I believe church membership is almost essential to living life at its best.

12. I do not understand the dogmas or creeds of the church but I find that the church helps me to be more honest and creditable.
13. The paternal and benevolent attitude of the church is quite distasteful to me.
14. I feel that church attendance is a fair index of the nation's morality.
15. Sometimes I feel that the church and religion are necessary and sometimes I doubt it.
16. I believe the church is fundamentally sound but some of its adherents have given it a bad name.
17. I think the church is a parasite on society.
18. I feel the need for religion but do not find what I want in any one church.
19. I think too much money is being spent on the church for the benefit that is being derived.
20. I believe in the church and its teachings because I have been accustomed to them since I was a child.
21. I think the church is hundreds of years behind the times and cannot make a dent on modern life.
22. I believe the church has grown up with the primary purpose of perpetuating the spirit and teachings of Jesus and deserves loyal support.
23. I feel the church perpetuates the values which man puts highest in his philosophy of life.
24. I feel I can worship God better out of doors than in the church and I get more inspiration there.
25. My experience is that the church is hopelessly out of date.
26. I feel the church is petty, always quarreling over matters that have no interest or importance.
27. I do not believe in any brand of religion or in any particular church, but I have never given the subject serious thought.
28. I respect any church member's beliefs but I think it is all "bunk."
29. I enjoy my church because there is the spirit of friendliness there.
30. I think the country would be better off if the churches were closed and the ministers set to some useful work.
31. I believe the church is the greatest institution in America today.
32. I believe in sincerity and goodness without any church ceremonies.
33. I believe the church is the greatest influence for good government and right living.
34. I think the organized church is an enemy of science and truth.
35. The churches may be doing good and useful work but they do not interest me.
36. I believe the church is losing ground as education advances.
37. I think the church is a hindrance to religion for it still depends upon magic, superstition and myth.
38. The church is needed to develop religion, which has always been concerned with men's deepest feelings and greatest values.
39. I believe the churches are too much divided by factions and denominations to be a strong force for righteousness.
40. The church represents shallowness, hypocrisy, and prejudice.
41. I think the church seeks to impose a lot of worn-out dogmas and medieval superstitions.
42. I think the church allows denominational differences to appear larger than true religion.
43. I like the ceremonies of my church but do not miss them much when away.
44. I believe the church is a powerful agency for promoting both individual and social righteousness.
45. I like to go to church for I get something worth while to think about and it keeps my mind filled with right thoughts.

ATTITUDE TOWARD GOD
(The Reality of God)
Scale No. 22, Form A

Prepared by E.J.Chave and L.L.Thurstone
The University of Chicago

Write your name here _____

Personal facts _____

_____

_____

This is a study of attitudes toward God.... Below you will find twenty statements expressing different attitudes toward God.
Put a (✓) check mark if you agree with the statement.
Put a (✓✓) double check mark if you strongly agree with the statement.
Put a cross (X) if you disagree with the statement.
If you cannot decide about a statement you may mark it with a question mark.
This is not an examination. People differ in their opinions about what is right and what is wrong in this issue.
Please indicate your own attitude by a check or double when you agree, and by a cross when you disagree.

( ) 1. I do not believe in God & would be a coward if I pretended to do so.
( ) 2. It is absurd for any thinking man to use such a concept as God.
( ) 3. I trust in God to support the right and condemn the wrong.
( ) 4. I think I believe in God, but really I haven't thought much about it.
( ) 5. I am thrilled in contemplation of the divine Creator.
( ) 6. I am tolerant toward those who still believe in God.
( ) 7. The idea of God is a hindrance to clear thinking.
( ) 8. It is stupid to insist that there is a God.
( ) 9. I believe in God but my idea of God is vague.
( ) 10. My faith in God is complete for "though He slay me, yet will I trust Him."
( ) 11. My idea of God develops with experience.
( ) 12. Although I do not believe in God, I am open-minded about the mysteries of life.
( ) 13. I haven't yet reached any definite opinion about the idea of God.
( ) 14. I hate the word God and everything associated with it.
( ) 15. I have a strong desire to believe in God.
( ) 16. I am quite convinced of the reality of God.
( ) 17. I do not know whether I ought to believe in God.
( ) 18. The idea of God seems quite unnecessary.
( ) 19. God is the underlying reality of life.
( ) 20. God has no place in my thinking.

ATTITUDE TOWARD GOD
(Influence on Conduct)
Scale No. 22, Form C
Prepared by E.J.Chave and L.L.Thurstone

Name _____

Personal Facts _____

_____

This is a study of attitudes toward God.... Below you will find twenty-two statements expressing different attitudes toward God.
Put a check mark (✓) if you agree with the statement.
Put a double check (✓✓) if you strongly disagree with the statement.
Put a cross (X) if you disagree with the statement.
If you cannot decide about a statement you may mark it with a question mark.
This is not an examination. People differ widely in their opinions about what is right and what is wrong in this issue.
Please indicate your own attitude by a double check when you agree and by a cross (X) when you disagree.

( ) 1. I pattern my life after Jesus Christ & yield my whole life to God.
( ) 2. I am uncertain whether the idea of God influences my conduct or not.
( ) 3. I get all kinds of thrills out of life without assuming God.
( ) 4. I never attempt any major activity without praying for guidance.
( ) 5. I am much happier since I gave up all pretense of believing in God.
( ) 6. To me God is the constant inspiration and support of the best we try to achieve.
( ) 7. I am doing all I can to eradicate such religious rubbish as the idea of God.
( ) 8. I don't think the idea of God influences my daily living.
( ) 9. I would not hesitate to die rather than deny my faith.
( ) 10. I guide my conduct by the findings of good scientific men and not by the idea of God's will.
( ) 11. I neither approve the idea of God by worship, nor show disapproval of the idea by any careless word or act.
( ) 12. I feel a growing power to achieve my ideals as I reflect upon the way of God.
( ) 13. I am afraid of losing my faith in God.
( ) 14. I am an atheist and am delightfully free from what some regard as duty toward God.
( ) 15. I need God as I struggle to realize my ideals.
( ) 16. My rules of conduct are based upon experience and are quite unrelated to any ideas of God.
( ) 17. I thinkit is necessary to believe in God but I do not devote a lot of time to religion.
( ) 18. I believe in God but I find that God helps me when I help myself.
( ) 19. I'm not opposed to the idea of God but personally do not find any values in it.
( ) 20. The idea of God is not necessary to me as I attempt to achieve the good life.
( ) 21. My loyalty to God is very dependent upon being with other good religious persons.
( ) 22. Whatever may be the truth about God I do not let the question prevent me from having a good time.

PERSONAL DATA SHEET

Sex: Male ( ) Female ( ); Age___; Place of birth:_____
(City,town,state).

Place where you spent your childhood;_____
(City,town,rural community; approx.pop)

Home Address: (City and State)_____

College Class level_____College Grade Point Average_____

Major Subject _____Ambition-vocational goal _____

Veteran ( ) Non-veteran ( ) Combat ( ) Non-combat ( )

Church Membership: Are you a church member? Yes ( ) No( ); Active: Yes( ) No( )

Church Attendance: How often do you attend church or religious service?

Please try to estimate,-no. of times, a week__ a month__ a year__5 yr

Religious Affiliation: What is your church or religious affiliation?
(Circle one)

Catholic: Roman Catholic_____ Greek Orthodox_____

Jewish: Orthodox,Conservative,Neutral,Non-practicing Orth.,Reform.

Protestant:_____
(Please write in your "particular" denomination or group).

Other faiths:_____

Would you try and orient your particular group or denomination in one of the following categories? (Circle one)

Fundamentalist,Conservative,Neutral, Liberal, Ultra-Liberal

Religious Education: What kind, and how much religious education you have had,-

From the home _____

From the Sunday School _____

From Parochial or Denominational School _____

From other sources _____

Definition: In your opinion, would you say that,

(1) Our cultural enrichments, such as education, music, art, good works (such as caring for the sick, feeding the hungry, etc) honesty, loyalty, courtesy, health, etc., in and of themselves are spiritual values?
Yes (_) No (_)

(2) The graces of the spirit, such as belief in God, faith in God, immortality of the soul, forgiveness, humility, love, forbearance, unselfish and sacrificial living for others, etc., are in and of themselves spiritual values?
Yes (_) No (_)

(3) Is there necessarily any conflict in these two suggested opinions (1 and 2) regarding spiritual values?
Yes (_) No (_)

(4) Could our "cultural enrichments" and the "graces of the spirit" be harmoniously integrated into the personality structure, and be operationally good for the personality?
Yes (_) No (_)

(5) Do you think this combining of our faith with our works would make for a happier and more secure world?

. . . . . .

(6) Would you tell me in a few words just what "spiritual values" really mean or are to you? _____

Personal Experience: Regardless of your particular faith or denomination,-

Have you ever had any religious experience, a spiritual reorientation, a spiritual crises, a spiritual or religious awakening experience, or more commonly referred to as a "conversion experience?"

Yes (_) No (_) At what age? ___; Is that experience operative now? Yes (_) No (_)

If you have had such an experience (or some other outstanding religious experience in your life) would you describe it briefly? _____

_____

_____

Would you comment on what this experience has meant to you, and what it did for you with reference to your faith, your behavior, your inner motivations, and your relations to the church & society generally?

_____

Joining habits: List all club memberships on Campus (include fraternities, sororities, religious organizations, social-action groups, etc.

_____

(Circle the one in which you are most interested or active)

Also: Name organization in which you are most active "back home" _____

Voting habits: If you are of voting age, do you vote,-
always, usually, sometimes, never, not interested? (Circle one)

DATA REGARDING PARENTS

Birthplace of father (If in U.S.A., give city & state) _____

Birthplace of mother (If in U.S.A., give city & state) _____

Occupation of father _____ Occupation of mother _____

Church Membership: Is your father a church-member? Yes (_) No (_) Active _ Non-active _

Is your mother a church-member? Yes (_) No (_) Active _ Non-active _

Church Attendance: How often do your parents attend church or religious services?

Your father —(number times) a week__ month__ year__ 5 years __

Your mother —(" " a week__ month__ year__ 5 years __

Religious Affiliation: What is your parents' religious or church affiliatio

(Your Father) Catholic: Roman Catholic _____ Greek Orthodox _____

Jewish: Orthodox, Conservative, Neutral, Non-practicing-Orthodox, or Reform?

Protestant: _____
(Please indicate your father's religious denomination)

Other Faiths: _____

(Could you please orient this particular group or denomination in one of the following 5 categories? (Circle one)

Fundamentalist, Conservative, Neutral, Liberal, Ultra-liberal.

(Your Mother) Catholic: Roman Catholic _____ Greek Orthodox _____

Jewish: Orthodox, Conservative, Neutral, Non-practicing-Orthodox, or Reform?

Protestant: _____
(Please indicate your mother's religious denomination)

Other Faiths: _____
(If your mother belongs to other faith than the 3 above)

Would you orient your mother's particular religious group or denomination in one of the following 5 categories?

Fundamentalist, Conservative, Neutral, Liberal, Ultra-liberal?

Religious Education: Are you able to state anything as to the amount and kin of religious education your parents may have had from the Home, the Sunday-School, the Day-School, Parochial or Denominational Scho

Your father _____

Your mother _____

Change of Religious Faith:

To your knowledge, did either of your parents ever change his or her basic religious faith, (e.g., from Protestant to Catholic or Other, or vice versa)?

Your father: Yes (_) No (_); Comments _____

Your mother: Yes (_) No (_); Comments _____

Joining Habits: To what religious organizations do your parents belong?

Your father _____ Your mother _____

To what other organizations (other than religious) do your parents belong?

Your father _____ Your mother _____

Voting habits: Do your parents vote? (Circle one)

Your father —— Always, sometimes, usually, never, not interested.

Your mother —— Always, sometimes, usually, never, not interested.

. . . . . .

Parental Guidance and Personality of Parents:

(1) Generally speaking, was the "climate or atmosphere" of your home predominantly,-

Authoritarian (Father—Yes (_) No (_) (Mother—Yes (_) No (_)

Democratic (Father, Yes (_) No ((Mother, Yes (_) No (

(2) Were these attitudes (authoritarian or democratic) shared with the family in the area of religion? (Were you free or not free to choose your religi

Father— Yes (_) No (_); Mother — Yes (_) No (_)

Comments: _____

_____

An Evaluation:

As you look back on your early home experiences, which of the following statements most nearly describe your situation in the family? (Use check-mark). (Check here)

_____1. The convictions and religious beliefs of my father ___ my mother ___ were wished or imposed upon me.

_____2. I was free to choose my own religious beliefs, to build my own spiritual attitudes and behavior patterns (of course within the limits and framework of the family culture) so far as,-
my father was concerned ____ my mother was concerned _____.

_____3. My father made me feel ___, my mother made me feel___, that he or she would be (circle one or more)

(a) deeply hurt, (b) grieved, (c) disappointed, (d) disgraced, if I should reject, or fail to accept their particular religious attitudes and beliefs.

_____4. I recall one or more experiences in which I became very religious overtly, according to the family pattern, to avoid,-

(a) punishment for some misdemeanor which deserved punishment;
(b) disapproval or parental rejection (to win approval or reward);
(c) hurting, grieving, disappointing or disgracing my parents.

A FURTHER WORD: In recognition of the interest, time and effort which each respondent has expended to make possible this exploration of "spiritual values" on Michigan's Campus, an Afternoon Tea has been arranged for the last week of May at the Women's League, the exact day and hour to be announced later. You will be notified; and of course refreshments will be served. PLEASE ALL COME! Thank you all so very much for your generous help,

Mrs Burton J Vincent,
1132 White Street,
Phone, 8-8501.

THE MICHIGAN SENTENCE COMPLETION TEST

The nicest experience of my youth

I sometimes wondered whether

I need

I like children who are

The difference between Mom and dad was

When I "get down in the dumps"

I used to feel bad about

When people make fun of me

When I am criticised for my behavior

My home

If I were an Evangelist, Priest or Rabbi, I

I cannot understand what makes me

As a youth my greatest trouble was

Most of all I wanted to

[illegible]er was all right, but

When I think back, I am ashamed that

I might have become _____ sooner if

As a youth, my greatest unfilled emotional need was

God

I am

The rest of the family felt that Mom and Dad

I hope

We tend to forget the type of experience which

To get along well in a group

Sin

The thing I want most in my closest friend

I sometimes hated my father because

I suffer most from

I couldn't get along without

Some people would do anything in order to

Love

I failed when

As a child I feared people who

I often wished

I am afraid

The first time I went to church (after my husband was killed in action) the

One must never

The kind of people I like most are

During my school years what mattered most was

My personality would be much better if

Death

I can work better when my supervisor

The trouble with my home

My greatest fault

I used to "feel down in the dumps" when

If I only

I feel very close to people who

I liked dad when

My greatest ambition is

I was happiest when

I am too selfish about

It makes me nervous to

I could not control myself if

When he struck me in the face

I am disgusted

The most important thing in my life is

THE GOD CONCEPT

(The following constitutes a report from the 100 University of Michigan freshmen to the stem "God" on the Sentence Completion Test.)

Stud.No.

1. No answer.
2. God is the supreme Being.
3. God is love.
4. God is the supreme Being whom I greatly believe in.
5. God is someone who listens to problems.
6. God is what I (live or) have my life from.
7. God is something I cannot define specifically.
8. God is ? ? (could not decipher the writing.)
9. God should be absorbed wholly by all mankind.
10. God to me is the wonderful power behind all worldly things.
11. God is the supreme Being of some religions.
12. God created all. It is He to whom we should turn in need.
13. No answer.
14. God is an omnipotent Being.
15. God to me is an unknowable thing, therefore not absolutely, but a possibility.
16. No answer.
17. God did not give me security, but sports did.
18. God is far away.
19. God hears every one's prayers.
20. God has helped me by comfort in times of sorrow.
21. No answer.
22. God is an unreal thing to me, too often used for private purposes or hypocricy.
23. God bless America. (irrelevant response)

24. No answer.

25. God stands as Father to all.

26. God is something I do not understand.

27. God was a great mystery in my youth—I found the idea hard to grasp.

28. I have always had faith in God, even as a child.

29. God is very real to me, and is an inspiration to me when I need Him.

30. God is love.

31. God exists.

32. God might exist for all I know.

33. God is beneficial.

34. God fills an emotional need.

35. No answer.

36. No answer.

37. God is always something with power and love which I could almost understand, but not quite.

38. God has always been an intrigueing figure which puzzles me, but in whom I believe.

39. God and I get along very well together for two individuals who have never shaken hands.

40. God is creator of earth and men.

41. God is something mysterious and good.

42. God is a supreme Being.

43. God is a Being whose existence I am not certain of.

44. God is my staff in time of need.

45. God has always meant a lot to me.

46. God is the only one who can give us security from the world.

47. God is who and what I am trying to analyse now.

48. God is a Spirit who answers every prayer, and (God is) conscience.

49. God is an infinite thing which governs the earth.

50. God is the power behind the universe.

51. God is within one's self.

52. God should be in the heart of every man.

53. God means a great deal to me as He does to most people, but it is hard to express one's exact feelings for Him.

54. God has been good to me.

55. God is always here to believe in.

56. God is infinite.

57. No answer.

58. God is supreme.

59. God was supposed to make the world full of love and understanding, but I am not sure of this because of war.

60. God,- someone whom I think the most of when I am in trouble.

61. God is my Creator, and I am always thankful for what He has given me.

62. God is good.

63. God and religion have helped me a great deal.

64. God is the way and the light to everything.

65. God is everything that is goodness, truth and love—even greater than all these.

66. God is something I have never seen or heard and therefore have doubts as to his existence.

67. God was always made central in my life.

68. God is the creator of all matter, (i.e., something had to create it.)

69. God is the only perfect Being.

70. God is the only hope for the world.

71. God is a supreme Being.

72. God is something that I believe in—but question whether He was a real person.

73. God is, was, and always will be.

74. God is the supreme Being.

75. No answer.

76. God has always been present in my life.

77. God is my best friend.

78. No answer.

79. God is a common conception of an almighty power to whom we owe our existence, origin and destiny.

80. God has played little or no part in my life.

81. God exists most clearly to me.

82. God is the most wonderful thing present, who shines through your parents, friends, relatives and nature.

83. God is that something which is the least understood by me.

84. God is a supreme Being.

85. God is always near.

86. God and my ideas on religion are my personal business. (Look at response on S.C.T.,#86, I can't understand what makes me _____)

87. God is a helping hand.

88. God is a Guiding Light.

89. God is someone whom I want to know but whom I can never quite reach.

90. God: Yes.

91. No answer.

92. God is a great consolation.

93. God is everywhere.

94. God — unreal.

95. No answer.

96. God is everywhere.

97. God fulfills a great need in many people.

98. God is an undefinable term.

99. God is giving us a chance to prove whether or not we are good.

100. God, the Creator of life, according to the Bible.

THE SIN CONCEPT

(The following statements constitute a report from 100 University of Michigan freshmen on the stem "sin" on the Sentence Completion Test).

Stud. No.

1. No answer.
2. No answer.
3. Sin is bad.
4. Sin is bad.
5. Sin is something that every one should strive to get rid of.
6. Sin— judgment up to the individual.
7. Sin is undefinable.
8. What is sin?
9. Sin is bad, but sometimes unavoidable.
10. Sin is the unescapable thing which all men commit and feel sorry for afterwards and beg forgiveness.
11. Sin is a matter of perspective.
12. No answer.
13. Sin is unforgiveable if one does it to benefit himself.
14. Sin is an exciting deviation from virtue at times.
15. Sin is relative.
16. No answer.
17. Sin is something that any one can avoid with self-determination.
18. Sin is human.
19. Sin brings on the horrible emotion guilt.
20. Sin is dishonorable.
21. No answer.
22. Sin is overworked.
23. Sin must be abolished.
24. Sin is too prevalent in America today.

25. No answer.

26. Sin is something that possesses a relative value.

27. Sin is a relative word, but it is absolutely punished.

28. No answer.

29. Sin is always punished.

30. Sin is something every one has.

31. Sin is not an absolute thing.

32. Sin is usually punished.

33. Sin comes to all at times.

34. Sin is sometimes unforgiveable.

35. Sin is relative.

36. No answer.

37. Sin is something which must be corrected as much as possible.

38. Sin, as the Bible speaks of it, is still not very well defined in my own mind.

39. Sin picks up--faith leaves off.

40. Sin can be forgiven by God.

41. Sin is a symbal of wrong.

42. Sin is against my policies.

43. Sin is something which I hope never to commit.

44. Sin is never justifiable.

45. Sin is up to the other person to do if he pleases.

46. Sin will get you nowhere.

47. Sin is needed to have something to work against- to have a goal.

48. Sin is the destructive and bad things performed on earth.

49. Sin is something which everyone does in one way or another.

50. Sin is common.

51. Sin is an abbreviation for sins.

52. Sin is the greatest temptation man has to overcome.

53. Sin will always be forgiven by God, I believe, and therefore no one will go to hell. (That's all my own conception).

54. Sin is unavoidable.

55. Sin is all around me.

56. Sin doesn't exist except as our society dictates it.

57. Sin is something that has been impressed upon me for many years.

58. Sin is sometimes a matter of opinion.

59. Sin is not as bad as everybody makes it out to be.

60. Sin is something I try not to do.

61. Sin is constantly keeping people on their toes.

62. Sin is shameful.

63. Sin plays very heavily upon your conscience.

64. Sin is wrong, but God is understanding.

65. Sin is, to me, doing something which is wrong, when a person knows it is wrong, and does it just the same.

66. Sin is something that will have to be better defined.

67. Sin is something we all commit, but must repent.

68. Sin can be forgiven.

69. Sin is a transgression against an infallible law.

70. Sin is the downfall of civilization.

71. Sin is deliberate disobedience to the will of God.

72. Sin is wrong.

73. Sin is done by all.

74. Sin is breaking one of the Ten Commandments.

75. Sin is very evident when it appears.

76. Sin is something I have always tried to avoid.

77. Sin is loathful and to be avoided.

78. Sin is a weapon created to exert control over the masses.

79. Sin is something too many people are too quick to define.

80. Sin is relative to culture, and therefore, not too important.

81. Sin is, in my opinion, an undefined term.

82. Sin is something everyone should avoid.

83. Sin is abstract.

84. Sin is a thing to be ashamed of.

85. Sin is wrong, but forgiveable.

86. Sin cannot be forgotten.

87. Sin is often tagged to the wrong things.

88. No answer.

89. Sin is something which I am well acquainted with.

90. Sin is following the crowd.

91. No answer.

92. Sin is something that everyone commits.

93. Sin is wrong.

94. No answer.

95. No answer.

96. Sin is everywhere.

97. Sin is not worth the price you pay later.

98. Sin is a term applied to so many things I cannot define it.

99. Sin is a name given to an act which according to the religious doctrines is contrary to a person's god's likes.

100. Sin is that which we all have had part in at one time or another, whether we admit it or not.

SPIRITUAL VALUES

(The following constitute a report from the 100 University of Michigan to the querry,- "What do spiritual values really mean to you?")

Stud. No.

1. Trusting in God. Doing things because they are right, and not because of what they will get you.

2. Those things, though they may not exist in the physical world, which provide comfort to one's soul.

3. Knowledge of right and wrong; how to act toward others; following Christ's teachings.

4. They mean, having an understanding of God and wanting to do right in the eyes of God.

5. Knowing how to live with other people; sharing one's religion

6. The holding in esteem of the higher things of life.

7. No answer.

8. Nothing whatsoever.

9. They have given me insight towards my fellowmen, and they have helped me to recover from moody spasms (?)--not sure of this last word.

10. No answer.

11. No answer.

12. Those things which indicate appreciation of nature and life, or actions which are good works.

13. No answer.

14. Values that keep my mind and mental processes in a healthy state.

15. Perceptiveness, understanding, humility in relationship with other human beings. These values form a basis from which one makes a useful, enriched life.

16. No answer.

17. Inspiration for aggressiveness.

18. Practically nothing.

19. Art, music, God, love, etc.

20. The values you have derived from the teachings of God, Jesus and the Bible, and which you try to follow.

21. Love , humility, unselfishness are not intrinsic to religion— any one can have them.

22. The values of what is right.

23. No answer.

24. Something deeper than society ethics preaches.

25. Do you value such things as forgiveness and love more than material possessions? (A question)

26. No answer.

27. Ever since I can remember I have been taught spiritual values—they mean a great deal to me, and they guide my actions to some extent.

28. The ideas—the values of justice, love, benevolence, etc.

29. Integrity, honesty, love, forgiveness, morality, faith and unselfishness.

30. Values which make the soul purer, and aim toward the ideal, "love your neighbor as thyself."

31. Spiritual values are living life at its fullest; giving and taking also in return; doing unto others as you would have them do to you.

32. Exactly what is written above: cultural enrichments plus graces of the spirit.

33. Being able to live a better life for yourself as well as for others.

34. They offer goals to be attained.

35. Spiritual values—the satisfactions one gets for good works done unselfishly.

36. A better way of thinking and living.

37. Spiritual values are the values which keep human beings going. They come from the heart, and help make the individual.

38. No answer.

39. My opinion is of no value in this matter—I have my faith and am content—the way I follow is my own business.

40. Believing in something.

41. Spiritual values are inherent in every man, and serve as guide-posts throughout the lifetime of the individual.

42. Spiritual values deal with believing in God, and faith in God.

43. Best practice has always and will always be the "Golden Rule."

44. To me, spiritual values are the proper emphasis placed on pure faith.

45. No answer.

46. No answer.

47. Spiritual values are anything connected with good in its struggle against sin.

48. Spiritual values are Christian values. When I received Christ as my personal Savior I was born again--a great spiritual value to me from inspiration from God.

49. No answer.

50. No answer.

51. No answer.

52. No answer.

53. All those things which are a part of a person's religion and help him to achieve his spiritual goals.

54. A sense of values that helps us to live in society.

55. Those values which enrich my soul.

56. Spiritual values as dictated by the church mean nothing. I hold my own conception of God and Spiritual values.

57. To me, they are, to say the least, quite important.

58. No answer.

59. Values that give me a boost and a good feeling.

60. Something to enrich your life and make you a better person.

61. Meant all my life to me. Sometimes I tend to forget their importance, but innermost they are my existence.

62. Belief in good and knowing what is morally right or wrong.

63. Spiritual values mean our belief in a God that will enrich our lives.

64. They are a measure of how nearly one approaches the standard of being a Christian.

65. Spiritual values to me are a belief in God strong enough to carry one through life to act as a Christian in word and deed.

66. Need a definition.

67. Those things that develop your soul and personality toward the good life.

68. The basic concepts of right and wrong; restraint in misdeed and the like.

69. They are the unexplainable values that help life become more liveable by being pleasing to our mind.

70. They are personal values ascribed to words, thoughts and acts, which values are not necessarily those of the opinions of society.

71. Spiritual values are the corporal and spiritual works of mercy--it is attributing all to God.

72. Believing in something, but not according to proven facts. (faith)

73. No answer.

74. Good, kind, loving actions--governed by the Ten Commandments.

75. A set of values tied up with respect to religion on happenings in daily life.

76. Belief in God, prayer.

77. It means happiness, knowing one is in touch with God, and doing the things pleasing to Him.

78. No answer.

79. They are to me mental habits or attitudes created by environment or experience which are applied without due regard to the circumstances of the moment.

80. If "cultural enrichments" are "spiritual values" I am all for them.

81. I can't put it in words.

82. They mean the same things as mentioned above--cultural enrichments plus the graces of the spirit.

83. No answer.

84. No answer

85. Those things a person believes in and has faith in. Faith that remains unaltered even when earthly things fail one. Also the things in one's conscience that tell him what is good.

86. To be worth-while spiritually.

87. Spiritual values mean a method of guiding and strengthening.

88. No answer.

89. The ulterior (remote,beyond) motives and feelings about things pertaining to God and the soul.

90. Spiritual values guide my actions to some extent, but don't command them.

91. No answer.

92. Consolation of life after death.

93. No answer.

94. Comforting belief in God.

95. No answer.

96. No answer.

97. Forces for pleasure and good, (the pleasure and the good must go together.)

98. I am not quite sure what is meant by spiritual values.

99. Spiritual values are derived from faith in God.

100. The values we place on spiritual qualities.

THE CONVERSION EXPERIENCE

(The following are responses from 23 students in the study to the inquiry: Regardless of your basic faith or denomination, have you ever had any religious experience,- a spiritual reorientation, a spiritual cricis, a spiritual or religious awakening ,- more commonly referred to as a conversion experience?)

Instrument A -- Description of the experience.

(Stud.No.)

3. I changed from the church I'd been baptized in and brought up in to the one of which I am now a member.

5. (Sharing my experience) with a girl not of the same faith as I am.

9. I realized how much faith was needed in a non-Catholic University-- which is for the most part sin-ridden.

18. Near death of a parent. Bewilderment as to whether her faith would have anything to do with it. (Elsewhere in record, result, negative

25. I went to church-camp and became aware of a spiritual feeling I had never had before.

27. My first great religious experience was when I viewed the Grand Canyon and realized the magnitude of God. My second came when I was around a camp-fire on the seashore as we sang and prayed at a "religious-camp revival meeting."

28. God to me was indescribable until college made me think about the value and meaning of God.

30. My mother was not expected to live, and up to that time I had taken God for granted. But through prayer I could "talk to Him," and I knew there was "for sure" a God.

46. None. (Meaning he had had a religious experience, but it was negative.)

48. I was born again by receiving Christ as my personal Savior.

52. Father McPhillips' sermons were logical and made sense, and that made me more interested in the Church.

54. From my religious education in preparatory school I realized that there was a God, and my faith in Him helped me.

57. For a short time, I thought of becoming a priest.

61. It was called "Retreat." We prayed, made general confession, and listened to talks given by good orators.

63. It was my confirmation from Sunday School. It was a wonderful experience, one that will linger in my memory always.

64. During the time I taught Sunday School, I accepted Christ. I was in a state of quiet exuberance.

73. I saw more clearly the relationship of religion to life.

77. I prayed for months for God to give me power to become valedictorian of my High School class.

79. An introduction to and participation in both Catholicism and Protestantism in South America.

85. Nothing in the form of a cricis-- but whenever my prayers are answered (which they always have been) I feel my faith becoming stronger and more important to me.

86. I decided it was time I looked over what I believed and try to put into words what I believed. Thus I realized how much I did believe and made clearer to me the few things I wasn't sure about.

93. Healed of serious ailments, such as colds, sprained ankle and a wrenched back.

94. I was valedictorian of my Confirmation Class.

Instrument B. -- What the experience has meant in inner motivation & conduct.

Stud.No.

3. It made me understand religion better.

5. It has helped me, because she (my girl friend) now believes as I do.

9. It (the experience) has increased my devotion and daily church attention, and has given me a new outlet for my emotions.

18. It did nothing for my faith. (negative experience)

25. It made me more interested in the church and helped me to better understand its workings.

27. It strengthened my faith and helped me to have courage to carry through my beliefs in spite of the actions of my friends and associates.

28. It showed me why I was leading the life I am, how it should be changed and why.

30. It removed all doubt from my mind as to the reality of God, and also the reality and power of prayer.

46. None -- no effects.

48. My attitude toward everything changed--I became more optomistic. I was sweeter and more considerate.

52. The experience strengthened my faith and helped my behavior.

54. I think it changed my whole way of thinking and acting.

57. I may have been more devout at the time, but it had no appreciable over-all effect.

61. It deepened my faith in me.

63. It meant an awakening to my religion and what it actually stood for. And more important, the part I shall play all through life.

64. It strengthened my faith and made me determined to do things in the right way.

73. It made me a happier person with definite goals in life.

77. It strengthened my faith, and I have never forgotten it.

79. Clarified many tentative feelings I had in a much shorter time than I believe would have occured otherwise.

85. (See above in record). I feel as though I will always want to try to live up to my ideals, and when I haven't, I'm very unhappy.

86. It made me more conscious of what I really believed, besides all the learning I had received.

93. The experience made me conscious of my religion, and more sure of my beliefs.

94. It made me respected in the community in general.

COMMENTS ON "THE HOLE".

(For clarity, the original block of questions is inserted here, to which the following 51 responses relate themselves, directly or indirectly; forty-nine (49) students did not respond.)

The eliciting structure was as follows:

Parental Guidance and Personality of Parents:

1. Generally speaking, was the climate or atmosphere of your home predominantly ,—

Authoritarian (Father, Yes__ No__ (Mother, Yes__ No__

Democratic (Father, Yes__ No__ (Mother, Yes__ No__

2. Were these attitudes (authoritarian or democratic) shared with the family in the area of religion? (I mean, were you free or not free to choose hour own religion?)

Father, Yes__ No__; Mother, Yes__ No__.

Comments: _____

Stud. No.

3. Let me decide what church I wished to attend.

6. This was our inheritance as children of Jewish people—we could not disagree with our families' religious creed.

12. Neither promoted the necessity of joining a church.

14. Left it up to me after I was about 16 years old.

15. Discretion as to chance to change my religion was left to me.

18. I was always uninterested.

19. I am sure my mother would let me choose my own religion, and I kept the Protestant faith.

24. There is a very strong religious bond existing in Jewish families, probably due to the vast (?) religious difference.

25. I didn't want to, but I think I could have. (Feels she is free to choose.)

27. My parents wanted me to go with them, but I did have a choice. When my brother and I were small we attended a small Presbyterian Church near our home.

28. They (my parents) guided me.

29. Entirely up to me—they (my parents) merely guided and helped, if and when I needed it.

30. We could make any choice we wanted.

31. My parents just joined the church last year.

33. I was free for my own choice with suggestions.

34. I never felt a need for conversion.

35. I have attended all types of services; have had my choice.

37. I was always satisfied with my religion, but if I would have changed, I imagine my parents would not have liked it too well.

39. When I was about 15 years old my folks told me I could go to the church which I chose.

41. Of course, parents guide one.

45. Being born Jewish I had no desire to change.

46. Was not free to choose my own religion.

52. We were brought up Catholics.

53. I was the one to say I wanted to unite with the church.

54. We could go anywhere except Catholic or Jewish.

55. Was free to choose. Wonderful to give children opportunity to choose their own religion. Parents should not dominate only; hope I can do that for my children.

56. No one told us what religion we had to follow, and we were allowed to choose between Roman Catholicism and Methodism.

57. I was raised a Catholic from the beginning.

61. Baptized at birth.

64. I was free to decide most things for myself with the guidance of both my parents.

65. We had our choice.

66. I was not taught to practice religion if I did not want to, but to remember to be proud of the fact that I am a Jew.

68. Father was rather indifferent.

69. I was free to choose my own religion.

70. I was born and raised a Catholic and have no desire to change. If I had a desire to change there would not be a strong objection.

71. From my childhood I was raised a Catholic and since then I have had no desire to change my religion.

72. I was brought up an Episcopaleon, but if I would prove to them that I firmly believed in another religion, I would be free to change.

73. I was allowed in large part to do as I pleased.

75. I wasn't forced to go to church or any religion.

77. Just started me off.

78. We never had a religious argument in our family.

82. As long as it was Protestant.

84. Unfair question.

85. I was never forced to go to church. If I was strongly against it, due to my father's early harsh training, he never wanted it to happen to me. Consequently I now enjoy church very much --besides feeling it necessary.

86. It was left to us after we had our schooling in the Bible.

89. Entirely (democratic).

90. It would hurt them greatly if I were anything but Protestant.

94. I was born a Jew.

95. The children in my family chose between Roman Catholic and Lutheran. If we had desired some other denomination, I am sure we would have been permitted.

97. They (my parents) have always been sure that I made my own choices.

98. They (my parents) explained all my questions of religion and let me choose for myself.

THE HOME

(The following are the statements which were abstracted from the Sentence Completion Test relating to the stem "my home.")

Stud. No.

1. My home has never been in one particular place.
2. My home is where I am completely relaxed and happy.
3. My home is comfortable.
4. My home is one of the happiest I know, and I wouldn't trade it for the world.
5. My home is the best place I can go to.
6. My home is wonderful.
7. My home is the most ideal one a person could wish for.
8. My home is wonderful.
9. My home is rather lonely.
10. My home is where I spend some of my happiest hours.
11. My home is wherever I happen to be.
12. My home is very average.
13. My home has always been complete for my needs.
14. My home is white.
15. My home is in the middle of New York City right off Central Park.
16. My home is more than I deserve.
17. My home —— (No further response)
18. My home is beautiful.
19. My home is comfortable and full of love.
20. My home has always been a wonderful place and the happiest place of all.
21. My home — No response.
22. My home is very important to me.
23. My home is very happy.

24. My home encourages self-reliance.

25. My home was always open to my friends.

26. My home is not completely a place to which I can bring my troubles.

27. My home is a happy one.

28. My home — No response.

29. My home is wonderful.

30. My home was very nice.

31. My home is beautiful.

32. My home is large.

33. My home is very democratic.

34. My home is in Detroit.

35. My home is in a continual uproar.

36. My home was on a farm in Iowa until I was twelve.

37. My home, really, is one of the best places in the world.

38. My home is an average city home.

39. My home is in Maine.

40. My home is a small farm in the country.

41. My home was a place of happiness and the center of learning.

42. My home is in Cincinnati, Ohio.

43. My home is in a large metropolis.

44. My home was all that I could ask for.

45. My home is always kept clean.

46. My home is in the best state in the Union.

47. My home was the place in which I relaxed.

48. My home is the nicest place in the world.

49. My home is not big enough for my family.

50. My home is just the way I like it.

51. My home is in two places.

52. My home life was very pleasant and enjoyable.

53. My home is a wonderful place where the family never quarrel, and we can have lots of fun together.

54. My home is wonderful.

55. My home is my castle.

56. My home is much more pleasant than the University dorm.

57. My home is very wonderful to me.

58. My home is in Ann Arbor.

59. My home is a two-family home, and a very nice place to live.

60. My home is where I would like to be now.

61. My home was as good as I could ask for.

62. My home is wonderful.

63. My home is a wonderful place.

64. My home is wonderful.

65. My home is the most wonderful place in the world, full of love and understanding.

66. My home has always been a place where I liked to be, and where my friends were welcome at any and all times.

67. My home has always been a happy place to live.

68. My home is becoming merely a place to live.

69. My home is a place where I should like to be forever.

70. My home is well organized and happy.

71. My home is the happiest place I know.

72. My home is where I have learned the basic fundamentals which go into making a fine character.

73. My home is pleasant to go to.

74. My home is very pleasant.

75. My home — No response.

76. My home is very happy.

77. My home is my strong-hold and spot of most comfort.

78. My home is in Michigan.

79. My home is not really mine but my father's.

80. My home on the whole was a pleasant atmosphere.

81. My home is a good lived-in-house.

82. My home is very happy and any one is always welcome.

83. My home is in Detroit.

84. My home is the dearest thing in life to me.

85. My home is in Grand Rapids and always has been happy.

86. My home is the best place on earth.

87. My home is wonderful, peaceful and unified.

88. My home is in Canton, Ohio.

89. My home is the most wonderful part of my life.

90. My home is "home sweet home!"

91. My home — No response.

92. My home, be it ever so humble is my home.

93. My home is in Grand Rapids.

94. My home is beautiful.

95. My home — No response.

96. My home is too far away.

97. My home is very happy.

98. My home, I consider the most ideal and pleasant to be brought up in of all I have known.

99. My home was always filled with unkindness and selfishness.

100. My home is where I hang my hat.

THE CHURCH: "AS YOU KNOW IT"

(Responses of 96 students to the request: "Before turning the page will you write a brief statement indicating your attitude toward the Church as you know it.) *

(Student Number)

1. I enjoy going to church, but I am not too religious.

2. I enjoy going to church for the satisfaction I receive from the service, and the work I participate in there.

3. I am inspired in going to church; it makes me live better, and I should go more often.

4. I believe the church is a place where many problems are ironed out.

5. I worship God there.

6. I admire the work of the church in bringing happiness to so many, but do not feel I gain benefit from the church. I dislike the ritual and tradition associated with it.

7. I think every one needs some type of relgion and should attend church sometime in his life.

8. The church is a place where one goes and confesses his sins and then goes out and sins again because he thinks he will be forgiven.

9. I think the church is too taken for granted; and it itself is too lacking in interest.

10. The church is a necessary institution, but like all other things, there is much need for improvement.

11. I think the church should be a place of fellowship and guidance.

12. I believe all my church stands for, and accept its teachings as the real truth.

13. I believe in what the church teaches, but with mental reservations.

14. A place that people need if they are willing to be led; however, my ideas of religion are too strong to want to be guided.

15. The church as I know is an excuse, and usually an unnecessary escape for people who do not really think.

16. It is a place to worship God -- but not the only place.

*These responses became Instrument No.2, employed for evaluating Attitude toward the Church, taken from the Thurstone Experimental Study of "Attitude Toward the Church. (See Chapter IV, section B)

17. It seems to be the thing to do in our society today. I believe one church is as good as another.

18. I have rarely been in one; my belief in religion is practically non-existant.

19. I believe church-going is very important, even if you only get a feeling of holiness for a minute. (Underscoring by author)

20. I used to be a very active member, but I have moved sixteen times since I was born--haven't gotten around to attending church in my latest town.

21. No answer.

22. I think the church could definitely do a lot of good, but the one with which I am acquainted is inadequate.

23. I think it is a good thing to be an active member of some church organization.

24. No answer.

25. The church is a vital part of one's life. It helps to get a week started right to go to church.

26. I do not believe in organized religion, I do not say I do not believe in God at all, but rather question the fact whether or not He exists.

27. I believe the church should have a very definite influence in our lives as we try to be Christians. I believe in fairly regular church-going.

28. My church is a place to go to be nearer to God, and through my faith in God to receive courage and strength of spirit.

29. I attend church quite regularly -- it gives me inspiration and a new philosophy or outlook on life each time I attend.

30. I think the church needs tobecome more unified and offer more activities to make it more becoming to young people

31. The church to me is just an institution to remind me of the presence and existence of some one higher than man.

32. I get less and less satisfaction from going to church the more I go. Occasionally I benefit from a sermon.

33. Good institution -- very necessary to society; - yet I feel I have no special need to go regularly.

34. I think that my religious affiliation (Jewish) offers me security and knowledge.

35. Contempt.

36. I think the church is a fine thing, but find my only real reason for not attending is the inconvenience.

37. I believe that the church or some form of the Christian religion is necessary to each individual, especially today.

38. The value of the church to me is in hearing an enlightening minister, rather than the prayers and ritual.

39. I attend the church of my choice -- you may do the same. Why bother with how I feel or why?

40. Church is a place where most people go on Sunday, to have the sin which they have committed during the week forgiven.

41. The church is a fine place to meet friends and worship God together, but personally I prefer to worship Him out in the woods-in nature-than in a stuffy building.

42. I think the church has a great place to play in our lives, and still church and state must be separate.

43. No answer.

44. My church is too steeped in tradition, and I believe reform is coming.

45. I attend church on an average of six times a year. It has never meant a great deal to me.

46. If I knew the church better than I do, I know I would be a happier person.

47. (The church) A great thing for every one.

48. The church is the best spiritual guide-post to me in life, for it helps me live "a more Christian life."

49. The synagogue is the place for me to go and meditate on the things that have happened, and to pray about them.

50. I usually go to church only because my friends go there, and not because I am very religious.

51. I have attended many kinds of churches, and none of them offer any missing link to my life.

52. I think the church should be an important part in the life of everyone.

53. The church is a great help to the community and I am proud to be able to work under it, and try to attain the things God wishes us to do.

54. I feel the church should remain as it is and not become powerful as the Catholic Church is.

55. I believe it to be a beautiful institution dedicated for those who who believe to live in.

56. The church is an over-developed institution which dictates too much to the individual. I believe in God.

57. In this space all I can say is that I believe fully and sincerely in my church.

58. I have yet to feel any great need for the church.*

59. It is a wonderful thing, and I ashamed that I do not go more often.*

60. I would like to go more often, but don't have time; the ministers are often too old-fashioned.

61. I base my entire faith on God and my entire life on faith in God; for God made me honor, love and serve Him. That's why I am here.

62. I feel most churches I have attendedseem to concentrate on morals more than telling actually what is in the Bible and explaining its passages.

63. It is a house of worship where any one can find comfort and inspiration of goodness, and also knowledge.

64. Church is a place where I gather with many others of similar likeness to worship together our God.

65. No answer.

66. I believe in religion, but not from an organized church in any form whatsoever, and believe it does much more harm than good.

67. The church is the most omportant thing in life to develop the right spirit for a worth-while life

68. I enjoy myself a great deal with the youth of my church, but I am skeptical of many Church doctrines.

69. I am learning more every time that I go to church, and I am favorable to the principles for which it stands.

70. I feel the church satisfies my desire to find answers to spiritual problems.

71. The church is to me the most beneficial organization that has ever been established.

72. The church to me is a place that helps you settle all your problems.

73. There is nothing so important in this world as the church.

74. I do not feel that belonging to a church is the only way one may worship God.

* (Underscoring done by author)

75. Some churches are more of a social gathering place than a place of worship.

76. I like to go to a synagogue because it makes me feel very good to know that I am thanking God.

77. I feel that the church is extremely necessary toward the happiness of anyone in our present society.

78. Indifferent.

79. I do not believe the church offers any kind of help to me. I "know" of many aspects of the church; some are good.

80. The church plays a very small role in my life and I find I have little religious feeling.

81. I believe that a person canbe just as religious without attending any church. I am my own minister.

82. It offers me a place to think and pray. It is a place of comfort.

83. All churches are primarily the same.

84. I think it (the church) is alright.

85. I like to go to church where I can gain much help and guidance, and learn something from the minister's sermons (which is true in Ann Arbor)

86. The church should be a place where one may go when he wants to. It should not be compulsory. However, it is not absolutely necessary in order to be religious.

87. The church is a place to go when a person is in trouble.

88. I am religious and believe in the teachings of my church, but I do not go very often.

89. I think it is wonderful, but am not as good a member as I should be.

90. I consider the buildings and services as mere accessory rituals.

91. When there is a choice between going to church and going fishing, I almost almost always choose to fish.

92. I believe the is my one place of rest and quiet where I may go for consolation.

93. I believe the church is here to help me with my every-day problems, and I try to apply my beliefs with that in mind.

94. I think the church is a great comfort in time of trouble.

95. I am from a moderately religious family. My attitude toward the church has always been one of deepest respect and belief.

96. The church is good for society and serves the purpose of giving security to its members.

97. Many people use it for something to worship, or something to set their standards.

98. The church is not important to me, but I respect it and the people to whom it is important.

99. It is a way to spread the idea that through good works and deprivation here on earth will be compensated for in the life here-after.

100. At present I am confused. I wish to find a church or a religion that I can turn to.