SOME RELIGIOUS BELIEFS AND PRACTICES
AMONG COLLEGE STUDENTS

A THESIS
SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS

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Finally, the writer acknowledges the fact that without the cooperation of the one hundred students of Atlanta University, who registered their religious beliefs and practices on the questionnaire, this study would have been impossible.
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<td></td>
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CHAPTER I

INTRODUCTION

The Problem: There is a popular belief that among young intellectuals, religion is a thing of the past.

Contrariwise, it is asserted that the shattering experience of the war has caused modern youth to become unusually responsive to the values of religion. Assertion and counter-assertions of this order are necessarily based on selective observation, and run the danger of reflecting the anti- and pro-religious bias of those who make them.¹

This study had its inception in an interest developed through the writer's personal and somewhat informal contacts with people who have deplored the lack of interest, and in some cases, the defiance which post-war students show toward religion. According to these critics there has occurred a conspicuous falling off in church attendance, and an outspoken abandonment of the value of the Church, and immortality. The people who point to these conditions generally deplore them, and feel that, in casting aside established religious beliefs, post-war students of today are setting themselves "hopelessly adrift."

There is also a consensus of opinion among people that religious beliefs and practices differ markedly from one social group to another. For example, it is thought by some that, as students mature educationally, they, at the same time, and perhaps as a consequence, become more agnostic or atheistic. Typical of this position is a statement by Wentworth to the effect that he entered college thoroughly orthodox in

¹Gordon W. Allport, et. al., The Religion of the Post-War Students (Cambridge, 1948), p. 3.
his faith but came out, as he says, "irretrievably lost to religion."\(^1\) Probably there would be general agreement that the Church, as a functioning institution, is predicated upon the assumption that it directly affects the beliefs of those who come within its influence. What are the actual facts of the case? Are post-war students in large numbers really becoming agnostic or atheistic; or is the alleged modern trend toward liberalism merely the illusion of apprehensive people of orthodoxy?

It should be understood, that in no way, does this study attack any particular religious beliefs or practices; nor does this study attempt to determine the desirability or undesirability of the beliefs and practices held by post-war students. Such evaluations are not within the scope of this study. They are not compatible with it. This study seeks only to ascertain as accurately as possible, that if religious beliefs and practices are widely changing among post-war students, what are the directions which these beliefs and practices are taking. Moreover, this study also seeks to uncover the specific influences that are motivating post-war students to depart from traditional religious belief and practices.

Beliefs and practices are used in this study as the act of assenting to or accepting as real or true certain religious ideas.\(^2\) Beliefs in general are largely social in origin and are in many cases

\(^1\)P.E. Wentworth, "What College Did To My Religion," *Atlantic Monthly*, 149 (April, 1932), 679-688.

conditioned by habitual emotional reactions with the result that, through following a certain mode of life, one generally ends by practicing the beliefs of others who follow that mode. Therefore, it is assumed that beliefs are transmitted not only unconsciously, but also through the direct and intentional pressure of others. In this sense, beliefs and practices are an important feature of most, if not all, reactions which have significant social implications, and it is in this sense that the terms will be used throughout this study.

The concept, religion, as used in this study does not imply its basic connotation, but refers to the conventional manner which has found expression in creeds and practices in the Church of America.

Method of Procedure. The investigation was conducted at Atlanta University, Atlanta, Georgia. Atlanta University is a non-sectarian, graduate institution with an enrollment of four hundred and seventy-one students. Students were drawn from thirty of the forty-eight states, District of Columbia, Haiti, and West Africa.

TABLE 1

ATLANTA UNIVERSITY STUDENTS INCLUDED IN SAMPLE BY SEX, AGE, MARITAL STATUS, VETERANS AND NON-VETERANS (BY PERCENTAGES)

<table>
<thead>
<tr>
<th></th>
<th>Sex</th>
<th>Age</th>
<th>Marital Status</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>20-25</td>
<td>25 and Over</td>
</tr>
<tr>
<td>Entire Sample</td>
<td></td>
<td></td>
<td>56.0 44.0</td>
</tr>
<tr>
<td>(N=100)</td>
<td>50.0</td>
<td>36.0</td>
<td>64.0</td>
</tr>
<tr>
<td>Veterans (N=44)</td>
<td>43.0</td>
<td>17.0</td>
<td>27.0</td>
</tr>
<tr>
<td>(N=6) (Male)</td>
<td></td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Non-Veterans</td>
<td>6.0</td>
<td>53.57</td>
<td></td>
</tr>
</tbody>
</table>
A random sample of 100 students was selected of proportionate males and females for the school year 1947-48. The sample is composed of students of the School of Liberal Arts and Sciences, and School of Library Service, School of Education, School of Social Work, and School of Business Administration. Seventy-seven per cent of the total sample was protestant, 8 per cent was Catholic, and 15 per cent was not affiliated with the Church. Table 1 shows the Atlanta University students included in the sample of this study by sex, age marital status, veterans and non-veterans (by percentages). Table 1, reveals that 44 per cent were veterans, 56 per cent were non-veterans (males and females), 56 per cent were single, 36 per cent were from the ages 20 to 24, and 54 per cent were 26 and over.

The questionnaire method was the main technique employed for uncovering these beliefs and practices. The questionnaire is a modification of the Questionnaire that was devised by Gordon W. Allport, James M. Gillespie, and Jacqueline Young, of the Department of Social Relations, Harvard University Cambridge, Massachusetts. The modifications that were made did not by any means change the approach of the questionnaire. Changes were made to obtain more pertinent information relating to the experiences of students in this study.

The questionnaire was used by Allport, Gillespie, and Young to get an account of the religious beliefs and practices of students of Harvard and Radcliffe Colleges in November, 1946. In order to strengthen the

1 Gordon W. Allport, op. cit., p. 5.
2 Ibid., p. 5.
analysis of beliefs and practices among students at Atlanta University, the data gathered by Allport, Gillespie, and Young will be compared with the findings of the present study with the object in view of determining the trends of undergraduate and graduate students of both samples.

Allport, Gillespie and Young submitted the questionnaire to 414 undergraduates of Harvard College and 86 undergraduates of Radcliffe College. These students were members of an introductory course in social relations - Social and Psychological Foundation of Behavior. Table 1-A reveals Harvard and Radcliffe students included in sample by sex, age, marital status, veterans and non-veterans (by percentages). Table 1-A shows that

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**TABLE 1-A**

**HARVARD AND RADCLIFFE STUDENTS INCLUDED IN SAMPLE BY SEX, AGE, MARITAL STATUS, VETERANS AND NON-VETERANS BY PERCENTAGES**

<table>
<thead>
<tr>
<th></th>
<th>20 or under</th>
<th>21 or over</th>
<th>Marital Status</th>
<th>Entire Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harvard Veterans (N 291)</td>
<td>26.5</td>
<td>73.5</td>
<td>10.0</td>
<td>90.0</td>
</tr>
<tr>
<td>Harvard non-veterans (N123)</td>
<td>93.5</td>
<td>6.5</td>
<td>-</td>
<td>100.0</td>
</tr>
<tr>
<td>Entire Harvard Sample (N 414)</td>
<td>46.5</td>
<td>53.5</td>
<td>7.0</td>
<td>93.0</td>
</tr>
<tr>
<td>Radcliffe (N 86)</td>
<td>94.0</td>
<td>6.0</td>
<td>2.3</td>
<td>97.7</td>
</tr>
</tbody>
</table>

70.3 per cent of the sample was veterans, 29.7 per cent was non-veterans, 93 per cent was single, and 7 per cent was married. Twenty-six and five-tenths per cent of the veterans were twenty years of age or under, and 73.5 per cent were twenty-one or over. Of the Radcliffe sample, 97.7 per cent was single and 2.3 per cent was married; 94 per cent was twenty years
or under and 6 per cent was twenty-one or over. Only one female at Radcliffe was a veteran. The investigators were of the opinion that this was an accurate cross section of the two undergraduate institutions in question.

Following the procedure at Harvard and Radcliffe, the questionnaire was distributed to students at Atlanta University to be filled in at their leisure.

Differences between the two samples in the proportion of the percentages checking a particular question will be regarded as significant when they are at least three times their standard error. The formula employed is that of the standard error of difference between two uncorrelated percentages:

\[ \sqrt{\frac{1}{N_1} \cdot \frac{P_1 \cdot Q_1}{N_1} + \frac{P_2 \cdot Q_2}{N_2}} \]

in which

- \( P \) the proportion of times the given event occurs; \( q = 1 - p \); and \( N \) the number of cases.

It should be pointed out that careless and injudicious use of questionnaire has recently evoked much criticism, but in discussing the questionnaire that was used in this study Allport, Gillespie and Young stated:

The principal limitation of questionnaires is that the experimenter's intent in asking a question may be reflected in the reply he receives. For example, an ill-considered question might ask a student whether he thinks that science and religion

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are in conflict. If a student replies "no" the experimenter might interpret the answer as revealing a companionable integration of science and faith in the student's mind; whereas the student might conceiveable mean that religion is so utterly discredited that there is no longer any conflict possible — only science remains. With the aid of pre-testing we believe that most such potential ambiguities were eliminated from our instrument.¹

The questions which were asked were clear and specific and they dealt with experiences upon which students are conversant. The questions did not require an answer in the terms of a mere "yes" or "no," but had as a rule several alternatives so that they permit the expression of different varieties of answers.

The Related Literature. No attempt will be made to give an exhaustive review of the literature dealing with the efforts to investigate scientifically the phenomena of religious experiences. Most of these efforts are, by indirection only, related to the specific subject of this particular study. A number of the religious studies made have been only fragmentary parts of larger investigations which cover a number of beliefs and practices. It is appropriate, nevertheless, to give a brief review of some of the more pertinent and significant studies.

The majority of the studies of religious beliefs and practices of college students have centered about topics similar to those investigated in the present study. These include the question of the role of religion in daily life, the existence and nature of God and Christ, degree of religious observance, belief in immortality, and the changes in these beliefs and practices.

¹Gordon W. Allport, op. cit., p. 2.
One of the first quantitative studies of religious beliefs in college, that of J. H. Leuba, was published in 1916. He submitted his questionnaire to one-thousand students, representing nine colleges and one normal school. It included questions concerning the nature of the Deity, the importance of the Deity, the belief in immortality. He found that 82 per cent of the women and 56 per cent of the men held to personal conceptions of God. Leuba commented upon the greater unorthodoxy of male students as follows:

This greater variation from tradition on the part of the men is one of the striking features of these records. It must be referred on the whole, I think, to a stronger impulse to self-affirmation and freedom, and to a correlated lesser need of affection and of moral support felt by men.

Another point regarding sex difference in respect to change is that 32 per cent of the men and seventeen per cent of the women in Leuba's study reported that the non-existence of God would make no difference to their lives.

Leuba's inquiry into the belief in immortality was limited to a study of one college. He reported that the great majority of the students investigated believed in a personal immortality. He stated:

The higher percentages of believers in the lower classes (80 per cent for the freshmen and 76 per cent for the sophomore, as compared with 60 and 70 per cent for the juniors and seniors respectively) show a very profound change...taking place in the convictions of our educated young people regarding unusually considered vital to Christianity.

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2 Ibid., p. 203.

3 Ibid., p. 219.
In 1926, George A. Lundberg\(^1\) studied the attitudes of two-hundred University of Washington students. Among other attitudes represented in his questionnaire, there were four concerning religion. The students responded by answering each question "yes" or "no". With reference to the responses to the total questionnaire Lundberg concluded:

The females show greater conservatism on all questions not affecting directly their social position as a sex. On questions of the latter type the females are more liberal than males.\(^2\)

On the question of religious significance Lundberg found that the female group showed a consistently and decidedly more conservative position than the male group. The homogeneity and uniformity of the female attitude is slightly greater than the male.\(^3\)

Pitkin\(^4\) asked five-hundred individuals, of whom four-hundred and thirty-five were graduate and undergraduate students, to rank the ten commandments in order of their importance. He reports, "I began to suspect that as people rise in intelligence they differ among themselves more and more widely, at least in morals.\(^5\)

Jones\(^6\) submitted to a group of college students a questionnaire containing, among other items, five questions relating to religion. For each

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\(^1\)George A. Lundberg, "Sex Difference on Social Questions," School And Society, 23 (April, 1926) 596-600.

\(^2\)Ibid., p. 588.

\(^3\)Ibid., p. 599.


\(^5\)Ibid., p. 647.

question five possible answers could be checked, ranging from absolute belief to absolute disbelief. He concluded that the most significant general educational implication of the study is the slight effect of college training upon students. He believed that in the type of reactions which he studied, students are influenced more by home training and religious dispositions than by what they take away from their college courses.

In 1927, Read Bain\(^1\) sought to test the conclusions reported by Leuba. He gave a list of sixteen religious propositions to two-hundred students at the University of Washington. His method was less thorough than Leuba in that he accepted "yes" and "no" answers to such involved questions as "Is God a person." He found that men appeared to be more liberal than women on all questions except the belief in immortality, and in punishment in life after death. The seniors were consistently more liberal than the group on a whole, except in their belief in immortality. The traditional beliefs in God, Jesus, Immortality, and the inspiration of the Bible, hell and Sunday observance appeared to receive little attention among this group of college students. Bain suggested that his conclusions be considered very tentative because of the limited number in the group.\(^2\)

Katz\(^3\) studied the opinion of approximately 4,000 students in Syracuse University with reference to their belief in the Deity. With seven statements

\(^1\)Read Bain, Religious Attitudes of College Students," American Journal of Sociology, 32 (1927), 762-770.

\(^2\)Ibid., p. 769.

before them, ranging from extreme orthodoxy to extreme unorthodoxy, the students were asked to select the statement that most nearly expressed their belief. He found that five per cent of the students favored the two extreme mechanistic positions. The greater majority of those in the Liberal-Arts College held some belief in God. This is revealed by the fact that 70 per cent found one of the three orthodox statements to their liking. Only nine per cent chose one of three unorthodox positions.

Thurstone and Chave, in their study of the attitudes of students at the University of Chicago toward the Church, found that "the four undergraduate classes did not show any distinct trend to become more in favor of or more against the Church as they progress through college" and that "on the whole perhaps the women were slightly more favorable to the Church than the men."  

In 1933, Dudycha reported that he gave a list of twenty-five religious propositions to the freshmen and seniors in six denominational colleges. The freshmen were given the questionnaire before they had attended any lectures; the seniors were given the same questionnaire near the end of their senior year. A slightly larger percentage of seniors showed disbelief than the freshmen, "but seven of the twenty-five statements were given the same rating by both groups."  

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2 Ibid., pp. 6, 9, 69.


4 Ibid., p 587.
Corey,\(^1\) in September 1933, gave to 151 freshmen the Thurstone and Chave "Attitude Toward the Church" scale. The mean score for the entire sample was then computed. In September of the next year, using the results of the test given the year before, he determined the mean score for the group who had returned to school that fall. In the following year the same procedure was repeated from those returning. In summing up the experiment, the writer stated, "none of the difference between these scores is statistically significant, yet differences do occur and they indicate a trend - that is, for each successive group the attitude became more liberal."\(^2\)

Rankin,\(^3\) in his doctoral dissertation published in 1938, reported:

There apparently is some tendency for the more educationally advanced groups to be slightly more liberal in their religious beliefs than the less advanced groups; and that the Church seems to be the stronger determinant of these student's religious attitudes than either the student's own educational advancement of either parent.\(^4\)

Gilliland\(^5\) made a study in 1940 of 349 students at Northwestern University. He used four of the Thurstone attitude scales (attitude toward God and Church). There were 50 freshmen, 158 sophomores, 76 juniors and 56 seniors tested. Gilliland reported "although there are wide individual differences, on the average the ideas of college students concerning God do not have a great influence on their conduct. Very few university students are atheistic. The majority of them are neutral or somewhat favorable toward the idea of

\(^2\)Ibid.
\(^3\)Fay Swagger Rankin, The Religious Attitudes of College Students: A Comparative Study (Nashville, 1938).
\(^4\)Ibid., pp. 68-70.
God. In general, university students are not unfavorable toward the Church and there is relatively little difference between the religious attitudes of University men and women.\(^1\)

Leroy Banks Allen\(^2\) made a study of attitudes toward certain principles of religion for his master thesis in 1946. He submitted the Thurstone series of attitudinal questionnaire to 200 students at Howard University. He concluded that college and seminary students vary widely in their opinion about the Church and Sunday observances; the attitude of women toward God; the Church, and the Bible, was more highly favorable than the attitude of men. The attitude of the men toward Sunday observance was shown to be more favorable than the attitudes of the women.

Despite the fact that these investigators are not entirely consistent, the majority of them do seem to show a measure of agreement as to the relative liberalism of students of different levels. The investigations of Leuba, Pitkin, Bain, Dudycha, Corey, and Rankin all appear to indicate that the more advanced classes are at least in some slight degree more liberal in their religious beliefs and practices than the less advanced classes. There is, however, some disagreement. Gilliland, and Thurstone and Chave found no class differences with respect to students' beliefs and practices.

It would appear that some of these investigators have attributed such differences as they have found to the effect of formal education. This may

\(^1\)Ibid., pp. 11-18.

or may not be true. The data as presented by these investigators offer no positive proof of such a casual relationship between these two factors. Of these investigators neither have studied the problem of relative liberalism of post-war students.

It has been established that beliefs and practices have been of continuing interest to social theorists and their psychological nature a frequent subject of study. Even from ancient times men have stated that religious beliefs and practices have been an important factor in determining the social life of a society. Plutarch\(^1\) and Machiavelli\(^2\) provoked the idea that religious and superstitious beliefs are necessary for social life, to manage and reform the vulgar. Max Weber's\(^3\) theory of importance of religious ideas in molding economic development, and specifically his attempt to show that protestant asceticism led to the development of modern capitalism. The ambitious effort of Durkheim\(^4\) and his school of sociology to show that the fundamental categories of thought, and consequently of science, are of a religious origin, and are based upon a view of religion which makes it synonymous with all the ritual of social life. The fact, however, that people take part in a common ritual or cult does not always mean that they have a common belief. However, most societies, if not all, have felt the acceptance of certain religious beliefs essential to their culture and have attempted by various means to suppress the practices and spread of other beliefs. It would seem apparent, therefore, that there still is a need for further investigation in this field which justifies the undertaking in the following chapters.

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CHAPTER II

THE RELIGIOUS BACKGROUND AND NEEDS

The pivotal question of this chapter is whether post-war students feel that they need religion. Table 2 reveals the responses of Atlanta University, Harvard, and Radcliffe students to the question: "Do you feel that you require some form of religious belief in order to achieve a fully mature philosophy of life?"

TABLE 2

RESPONSES OF ATLANTA UNIVERSITY, HARVARD, AND RADCLIFFE STUDENTS, BY SEX, AND PERCENTAGES TO THE QUESTION: "DO YOU FEEL THAT YOU REQUIRE SOME FORM OF RELIGIOUS BELIEF IN ORDER TO ACHIEVE A FULLY MATURE PHILOSOPHY OF LIFE?"

<table>
<thead>
<tr>
<th></th>
<th>Atlanta University (N=100)</th>
<th>Harvard College (N=412)</th>
<th>Radcliffe College (N=85)</th>
<th>Atlanta University (Veterans) (N=44)</th>
<th>Harvard College (Veterans) (N=289)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Yes</td>
<td>86.0</td>
<td>86.0</td>
<td>68.0</td>
<td>68.0</td>
<td>82.0</td>
</tr>
<tr>
<td>No</td>
<td>8.0</td>
<td>2.0</td>
<td>19.0</td>
<td>12.0</td>
<td>12.0</td>
</tr>
<tr>
<td>Doubtful</td>
<td>6.0</td>
<td>12.0</td>
<td>13.0</td>
<td>6.0</td>
<td>6.0</td>
</tr>
</tbody>
</table>

The table indicates that among Atlanta University students the trend and proportion among male and female students were similar. It also indicates that practically nine out of every ten students (86 per cent of both men and women) of the Atlanta University sample and seven out of every ten students (82 per cent of the women, 68 per cent of the men) of the Harvard and Radcliffe sample felt that they needed religion in their lives. However, these responses do not imply that this proportion of students are theistic, orthodox, or in any sense conventional in their views. Nevertheless, the data reveal that the majority of college students - ordinarily regarded as
the most "emancipated" and "religiously radical" element in the population—definitely considered the religious sentiment as appropriate to their own developing.

The table also reveals that Atlanta University students responded to the question of needing religion more than Harvard and Radcliffe students. Eighteen per cent more Atlanta University males than Howard males felt the need of religion, in which, the standard error of the difference is significant. However, the trend among the females of both samples follow the same trend, and the standard error of the difference was not significant.

On the basis of this question it appeared that, as far as these particular students were concerned, Harvard and Radcliffe students were less religiously inclined than the students at Atlanta University. That is, Atlanta University students responded that they felt the need of religion to a greater intent than Harvard and Radcliffe students.

**TABLE 3**

PERCENTAGES OF ATLANTA UNIVERSITY, RADCLIFFE AND HARVARD STUDENTS REPORTING DEGREES OF RELIGIOUS INFLUENCE IN UPBRINGING

<table>
<thead>
<tr>
<th>Degree of Influence</th>
<th>Atlanta University Entire Sample</th>
<th>Radcliffe and Harvard Entire Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very marked</td>
<td>33.0</td>
<td>22.7</td>
</tr>
<tr>
<td>Moderate</td>
<td>53.0</td>
<td>37.6</td>
</tr>
<tr>
<td>Slight</td>
<td>7.00</td>
<td>31.4</td>
</tr>
<tr>
<td>None at all</td>
<td>6.00</td>
<td>8.3</td>
</tr>
<tr>
<td>No reply</td>
<td>1.00</td>
<td></td>
</tr>
</tbody>
</table>

Table 3 presents the percentages of Atlanta University, Radcliffe and Harvard students reporting degrees of religious influence in their upbringing. It reveals that religious training for students was by no means a thing of the past as it was often supposed. Only 6 per cent of the Atlanta University sample and 8.3 per cent of the Harvard and Radcliffe sample reported total absence of such influence. Thirty-three per cent of the
Atlanta University students and 22.7 per cent of Harvard and Radcliffe students reported that their religious upbringing was very marked. The difference between the two groups who answered moderate showed a statistical significant difference. The trend and proportions among females were so similar to those found among males that a separate reporting seemed unnecessary. Table 3 also indicates that the degree of religious influence of Atlanta University students was greater than the students of Harvard and Radcliffe. Although the trend was not thoroughly consistent or entirely uniform at all points. These data do furnish some evidence to indicate that Harvard and Radcliffe students were in a slight degree "less religious" than Atlanta University students.

Comparing the degree of religious influence in upbringing with the present felt need for religion, Harvard and Radcliffe students show, in Table 4, a significant difference in all answers given. The table reveals that 33 per cent of Atlanta University students, 62 per cent of Harvard students, and 96 per cent of Radcliffe students reported that the degree of religious influence in their upbringing was very marked. Fifty-three per cent of Atlanta University students, 78 per cent of Harvard and 85 per cent of Radcliffe students reported a moderate degree of religious influence in their upbringing. Seven per cent of Atlanta University students, 52 per cent of Harvard and 76 per cent of Radcliffe students reported a slight degree of religious influence in upbringing. Seven per cent of Atlanta University students, 32 per cent of Harvard, and 44 per cent of Radcliffe students reported that there was no religious influence in their upbringing.
TABLE 4

PERCENTAGE OF ATLANTA UNIVERSITY, HARVARD AND RADCLIFFE STUDENTS REPORTING THE RELATIONSHIP BETWEEN NEED FOR RELIGION AND DEGREE OF RELIGIOUS INFLUENCE IN UPBRINGING

<table>
<thead>
<tr>
<th></th>
<th>Atlanta University (N=100)</th>
<th>Harvard (N=414)</th>
<th>Radcliffe (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very marked</td>
<td>33.0</td>
<td>82.0</td>
<td>96.0</td>
</tr>
<tr>
<td>Moderate</td>
<td>53.0</td>
<td>78.0</td>
<td>85.0</td>
</tr>
<tr>
<td>Slight</td>
<td>7.0</td>
<td>52.0</td>
<td>76.0</td>
</tr>
<tr>
<td>None at all</td>
<td>7.0</td>
<td>32.0</td>
<td>44.0</td>
</tr>
</tbody>
</table>

This, along with other comparable studies, establishes the fact that early training is likely to be the principal influence upon an individual's later religious life. Therefore, the difference between the sample can be based upon the socialization of these individuals.

Students were asked in question 7 to check various situations in their upbringing that may have influenced their religious views positively. Table 5 indicates that the percentage in both samples of males reporting parental influence was much higher than the female. The principal sex-differences in the Atlanta University sample lie in the greater susceptibility of women toward the influence toward the influence of Church teachings (38 per cent), fear or insecurity (27 per cent), sorrow and bereavement (28 per cent), and a mystical experience (27 per cent); of Radcliffe women the influences were gratitude (42 per cent), mystical experience (21 per cent), and aesthetic appeal 34 per cent). The reasons women reported less parental influence than men are not known.

1See appendix, question 7
### TABLE 5

PERCENTAGES OF ATLANTA UNIVERSITY, HARVARD AND RADCLIFFE STUDENTS REPORTING VARIOUS TYPES OF INFLUENCES THAT MAY HAVE INFLUENCED THEIR RELIGIOUS LIFE*

<table>
<thead>
<tr>
<th>Influence</th>
<th>Atlanta University Male</th>
<th>Atlanta University Female</th>
<th>Harvard College (N=414)</th>
<th>Radcliffe College (N=50)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parental influence</td>
<td>49.0</td>
<td>47.0</td>
<td>51.0</td>
<td>34.0</td>
</tr>
<tr>
<td>Fear or insecurity</td>
<td>28.0</td>
<td>27.0</td>
<td>43.0</td>
<td>46.0</td>
</tr>
<tr>
<td>Personal influence of others</td>
<td>16.0</td>
<td>23.0</td>
<td>36.0</td>
<td>43.0</td>
</tr>
<tr>
<td>Conformity with traditions</td>
<td>27.0</td>
<td>32.0</td>
<td>35.0</td>
<td>27.0</td>
</tr>
<tr>
<td>Aesthetic appeal</td>
<td>15.0</td>
<td>21.0</td>
<td>24.0</td>
<td>34.0</td>
</tr>
<tr>
<td>Church teachings</td>
<td>28.0</td>
<td>38.0</td>
<td>23.0</td>
<td>34.0</td>
</tr>
<tr>
<td>Gratitude</td>
<td>8.0</td>
<td>11.0</td>
<td>25.0</td>
<td>42.0</td>
</tr>
<tr>
<td>Reading</td>
<td>12.0</td>
<td>17.0</td>
<td>20.0</td>
<td>24.0</td>
</tr>
<tr>
<td>Studies</td>
<td>16.0</td>
<td>17.0</td>
<td>17.0</td>
<td>19.0</td>
</tr>
<tr>
<td>Sorrow or bereavement</td>
<td>16.0</td>
<td>27.0</td>
<td>17.0</td>
<td>26.0</td>
</tr>
<tr>
<td>A mystical experience</td>
<td>16.0</td>
<td>27.0</td>
<td>10.0</td>
<td>21.0</td>
</tr>
<tr>
<td>Sex turmoil</td>
<td>2.0</td>
<td>7.0</td>
<td>8.0</td>
<td>8.0</td>
</tr>
</tbody>
</table>

* (*If at any time you have felt yourself to be religious, which factor in following list do you consciously recognize to have been contributing reasons? Check as many as apply.*)

Note: figures for the Harvard and Radcliffe College students were extracted from Table 5, "The Religion of the Post-War College Student, Allport and others. p. 12.

Question 4-A\(^1\) requested students to tell which (if any) of certain great religious system they feel satisfactorily meet their own needs. Question 5-A\(^2\) asked which of these systems constitute a major part in their religious upbringing. Table 6 and 6-A give the percentages of replies to both questions.

---

\(^1\) See appendix, question 4-A.

\(^2\) See appendix, question 5-A.
TABLE 6

PERCENTAGES OF ATLANTA UNIVERSITY STUDENTS REPORTING NATURE OF RELIGIOUS BACKGROUND AND PRESENT CHOICE

<table>
<thead>
<tr>
<th>Background</th>
<th>Entire Sample (N=100)</th>
<th>Veterans (N=44)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Background</td>
<td>Choice</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>15.0</td>
<td>13.0</td>
</tr>
<tr>
<td>Anglo-Catholic Eastern Orthodox</td>
<td>-</td>
<td>3.0</td>
</tr>
<tr>
<td>Protestant Christianity</td>
<td>59.0</td>
<td>69.0</td>
</tr>
<tr>
<td>Liberalized Protestantism</td>
<td>6.0</td>
<td>6.0</td>
</tr>
<tr>
<td>Ethical Christianity</td>
<td>2.0</td>
<td>1.0</td>
</tr>
<tr>
<td>Judaism</td>
<td>-</td>
<td>2.0</td>
</tr>
<tr>
<td>Other</td>
<td>2.0</td>
<td>3.0</td>
</tr>
<tr>
<td>New type needed</td>
<td>8.0</td>
<td>-</td>
</tr>
<tr>
<td>None needed</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Doubtful about need</td>
<td>8.0</td>
<td>3.0</td>
</tr>
</tbody>
</table>

TABLE 6-A

PERCENTAGES OF HARVARD AND RADCLIFFE STUDENTS REPORTING RELIGIOUS BACKGROUND AND PRESENT CHOICE

<table>
<thead>
<tr>
<th>Background</th>
<th>Entire Sample (N=500)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Background</td>
<td>Choice</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>15.0</td>
<td>12.50</td>
</tr>
<tr>
<td>Anglo-Catholic Eastern Orthodox</td>
<td>4.0</td>
<td>2.50</td>
</tr>
<tr>
<td>Protestant Christianity</td>
<td>42.0</td>
<td>23.00</td>
</tr>
<tr>
<td>Liberalized Protestantism</td>
<td>7.50</td>
<td>7.50</td>
</tr>
<tr>
<td>Ethical Christianity</td>
<td>4.50</td>
<td>8.00</td>
</tr>
<tr>
<td>Judaism</td>
<td>17.50</td>
<td>7.00</td>
</tr>
<tr>
<td>Other</td>
<td>10.00</td>
<td>6.50</td>
</tr>
<tr>
<td>New type needed</td>
<td>-</td>
<td>11.00</td>
</tr>
<tr>
<td>None needed</td>
<td>-</td>
<td>12.50</td>
</tr>
<tr>
<td>Doubtful about need</td>
<td>-</td>
<td>9.50</td>
</tr>
</tbody>
</table>

In the Atlanta University sample, 59 per cent reported that the nature of their religious background is of protestant christianity. Sixty-nine per cent reported that protestant christianity is their choice. The veterans also showed a high percentage of the same background (72.72 per cent) and choice (81.81 per cent). Only about 40 per cent of Harvard and Radcliffe students who felt the need for religious orientation found the system in which they were reared satisfactory to their needs, though
among Roman Catholics the corresponding figure is 85 per cent. Thirty per cent of Harvard students who had religious upbringing were doubtful or negative about their need for any faith. Eleven per cent of Harvard and Radcliffe students and eight per cent of Atlanta University students felt that (of both men and women) a "new type of religion altogether" is needed.

In the Harvard and Radcliffe study the table revealed that more orthodox Catholic faiths lost relatively few adherents than protestant christianity or Judaism but in the Atlanta University sample the ethical christianity lost fewer.

One of the major questions which naturally arises in a consideration of the religious beliefs of students is that of relationship between student's religious beliefs and their parents. Table 7 presents a general

**TABLE 7**

RESPONSES OF ATLANTA UNIVERSITY, HARVARD AND RADCLIFFE STUDENTS IN COMPARING OWN AND PARENT'S RELIGIOUS FAITH (BY PERCENTAGES)

<table>
<thead>
<tr>
<th></th>
<th>Mother's</th>
<th>Father's</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Atlanta University Student's Faith (N=100)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>More firm than</td>
<td>9.0</td>
<td>22.0</td>
</tr>
<tr>
<td>Less firm than</td>
<td>46.0</td>
<td>30.0</td>
</tr>
<tr>
<td>About same as</td>
<td>27.0</td>
<td>21.0</td>
</tr>
<tr>
<td>Don't know</td>
<td>17.0</td>
<td>27.0</td>
</tr>
<tr>
<td>No reply</td>
<td>1.0</td>
<td>-</td>
</tr>
<tr>
<td><strong>Harvard College Student's Faith (N=414)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>More firm than</td>
<td>7.0</td>
<td>16.0</td>
</tr>
<tr>
<td>Less firm than</td>
<td>51.0</td>
<td>27.0</td>
</tr>
<tr>
<td>About same as</td>
<td>32.0</td>
<td>36.0</td>
</tr>
<tr>
<td><strong>Radcliffe College Student's Faith (N=86)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>More firm than</td>
<td>14.0</td>
<td>23.0</td>
</tr>
<tr>
<td>Less firm than</td>
<td>41.0</td>
<td>27.0</td>
</tr>
<tr>
<td>About same as</td>
<td>27.0</td>
<td>24.0</td>
</tr>
<tr>
<td>Don't know</td>
<td>18.0</td>
<td>26.0</td>
</tr>
</tbody>
</table>
summary of the data showing a comparison of the student's faith with
their parents.

Only 9 per cent of the Atlanta University sample, seven per cent of
the Harvard sample and 14 per cent of the Radcliffe sample reported that
their religious faiths were more firm than their mother's. Whereas, 22
per cent of Atlanta sample, 16 per cent of Harvard and 23 per cent of
Radcliffe sample reported that their religious faiths were more firm
than their father.

In all three schools the students seldom regarded themselves more
religious than they believed their parents to be. Furthermore, they
more often considered their mother's faith to be stronger than their
father's. This is another indication of a sex-difference in religiosity.
The table shows, too, that sons and daughters are more ignorant of their
father's views on religion than that of their mother's. This finding
reflects the practice in our culture for mothers being the mentors of
idealism within the family structure.

From the evidence in Table 7, there was a loosening of religious
ties in the younger generation in comparison with that of the older. From
these findings, the students in all colleges and universities in America
reflect genuine trend toward secularization. The trend, of course, was
not new, but has been gradually emerging for several generations.

It must be admitted that formal training produces doubt and causes
a reaction against religious training. A certain amount of doubt after
reaching college and graduate school seems, in fact, to be "normal".
Other investigators have also found this to be the case. More than two-
thirds of Leuba's respondents had passed through a period of skepticism,

1 J.H. Leuba, op. cit., p. 38.
and Rankin\textsuperscript{1} reported that there was apparently some tendency for the more educationally advanced groups to wrestle with serious doubts on questions.

Question 5\textsuperscript{2} in this study asks directly what percentage of students at any time reacted partially or wholly against the beliefs taught. Table 8 and 8-A show that 70 per cent of the male and 60 per cent of the female

\begin{table}
\centering
\caption{Percentages of Atlanta University Students by Sex, Denomination and War Experience Reporting Reactions Against Religious Training}
\begin{tabular}{|l|c|c|c|c|c|}
\hline
& \multicolumn{2}{c|}{\textbf{Sex}} & \multicolumn{2}{c|}{\textbf{Denomination}} & \textbf{War Experience} \\
& \textbf{Male} & \textbf{Female} & \textbf{Baptists} & \textbf{Methodists} & \textbf{Veterans} & \textbf{Non-Veterans} \\
& (N=50) & (N=50) & (N=41) & (N=23) & (N=44) & (N=56) \\
\hline
Yes & 70.0 & 60.0 & 78.04 & 56.52 & 72.72 & 58.92 \\
No & 18.0 & 24.0 & 18.18 & 17.38 & 18.18 & 23.31 \\
No reply & - & 2.0 & - & 4.34 & - & 1.78 \\
\hline
\end{tabular}
\end{table}

\begin{table}
\centering
\caption{Percentages of Harvard and Radcliffe Students Reporting Reaction Against Religious Training by Non-Roman Catholic Roman Catholic}
\begin{tabular}{|l|c|c|}
\hline
& \textbf{Non-Roman Catholic} & \textbf{Roman Catholic} \\
& (N=315) & (N=64) \\
\hline
Yes & 73.0 & 62.0 \\
No & 18.0 & 28.0 \\
Doubtful & 9.0 & 10.0 \\
\hline
\end{tabular}
\end{table}

of Atlanta University, 73 per cent of the non-Roman Catholics and 62 per cent of the Roman Catholics of Harvard and Radcliffe reported "yes." The

\textsuperscript{1}Fay Swagger Rankin, \textit{op. cit.}, p. 69.
\textsuperscript{2}See appendix, question 5.
two great causes for this reaction are, first, an inherent, almost
instinctive, tendency to doubt a natural rebellion against authority of
all kinds, a declaration independency on the part of the individual;
and secondly, and much more important, the reaction of the young reason
upon the new facts put before it for the first time, in which he finds
the foundation too frail for the superstructure.

It has been noted for years that science has been ever advancing,
forcing religion before it into various adaptations. No religion can hope
to rest secure without misgivings and doubts if it does not recognize and
make adjustment to the picture of the universe presented by modern scientists.
Students in this investigation were asked how they felt about the frequently
mentioned conflict between the findings of science and the principal
contentions of religion. Table 9 reveals the percentages of Atlanta

<table>
<thead>
<tr>
<th>PERCENTAGES OF ATLANTA UNIVERSITY, HARVARD AND RADCLIFFE STUDENTS</th>
<th>REPORTING HOW THEY FELT ABOUT THE FREQUENTLY MENTIONED CONFLICT BETWEEN FINDINGS OF SCIENCE AND THE PRINCIPAL CONTENTIONS OF RELIGION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Atlanta University Entire Sample (N=100)</td>
</tr>
<tr>
<td>Religion and science clearly support one another</td>
<td>27.0</td>
</tr>
<tr>
<td>Conflict is negligible (More apparent than real)</td>
<td>40.0</td>
</tr>
<tr>
<td>Conflict considerable but probably irreconcilable</td>
<td>8.0</td>
</tr>
<tr>
<td>Conflict is very considerable, perhaps irreconcilable</td>
<td>15.0</td>
</tr>
<tr>
<td>Conflict is definitely irreconcilable</td>
<td>10.0</td>
</tr>
</tbody>
</table>

University, Harvard and Radcliffe students reporting how they feel about
frequently mentioned conflict between findings of science and the principal
contentions of religion. The table shows that fully 70 per cent of both
groups of students reported that the two provinces of human belief and
action were irreconciliable in all cases. The difference between the two groups was significant, however, they followed the same trend.

Forty per cent of Atlanta University students and 32 per cent of Harvard and Radcliffe sample reported that the conflict between religion and science is negligible. This may be due to the fact that the clash between science and religion is of less concern to present-day students than to the older generation.

Table 10 asked the student to compare his religious sentiments with those of other young people of their own age.

**TABLE 10**

RESPONSES OF ATLANTA UNIVERSITY, HARVARD, AND RADCLIFFE STUDENTS TO THE QUESTION: "HOW WOULD YOU SAY THAT YOUR OWN RELIGIOUS SENTIMENTS AND NEEDS COMPARE WITH THOSE OF OTHER YOUNG PEOPLE OF YOUR OWN AGE?" (BY PERCENTAGES)

<table>
<thead>
<tr>
<th></th>
<th>Atlanta University</th>
<th>Radcliffe College</th>
<th>Harvard College</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (N=50)</td>
<td>Female (N=50)</td>
<td>College (N=86)</td>
</tr>
<tr>
<td>Stronger than average</td>
<td>24.0</td>
<td>30.0</td>
<td>34.0</td>
</tr>
<tr>
<td>About average</td>
<td>43.0</td>
<td>56.0</td>
<td>34.0</td>
</tr>
<tr>
<td>Less strong than average</td>
<td>28.0</td>
<td>14.0</td>
<td>32.0</td>
</tr>
</tbody>
</table>

The table reveals that percentages of Harvard and Radcliffe students followed along the same trend as the University sample (24 per cent male, 30 per cent female) reported that their religious views sometimes caused them embarrassment of isolation. In the Harvard and Radcliffe sample approximately 30 per cent (34 per cent female, 26 per cent male) reported that their religious sentiments were stronger than the average person their own age. Thirty-seven per cent (34 per cent female, 40 per cent male) reported that their religious sentiment to be about average. Membership in minority religious groups is a factor with which many developing personalities have to come to terms.
Question 10 asked whether students feel that their own views mark them off from their contemporaries so that they sometimes are isolated or embarrassed by them. Table 11 states the question and gives

**TABLE 11**

RESPONSES OF ATLANTA UNIVERSITY, HARVARD AND RADCLIFFE STUDENTS, BY SEX AND PERCENTAGES, TO THE QUESTION: "DO YOU FEEL THAT YOUR VIEWS REGARDING RELIGION, NO MATTER WHAT THEY ARE, IN ANY WAY MARK YOU OFF FROM YOUR CONTEMPORARIES, SO THAT YOU SOMETIMES FEEL EMBARRASSED OR ISOLATED BECAUSE OF THESE VIEWS?"

<table>
<thead>
<tr>
<th></th>
<th>Atlanta University</th>
<th>Harvard (N=414)</th>
<th>Radcliffe (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (N=50)</td>
<td>Female (N=50)</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>26.0</td>
<td>44.0</td>
<td>17.0</td>
</tr>
<tr>
<td>No</td>
<td>48.0</td>
<td>46.0</td>
<td>73.0</td>
</tr>
<tr>
<td>Doubtful</td>
<td>24.0</td>
<td>10.0</td>
<td>10.0</td>
</tr>
<tr>
<td>No reply</td>
<td>1.0</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

the percentages reported. The table shows that about two-thirds of the students were clearly free from self-consciousness in this respect. The table also reveals that 35 per cent of the Atlanta University students reported "yes." However, 47 per cent of Atlanta University students (48 per cent male, 46 per cent female), 73 per cent Harvard and 59 per cent Radcliffe reported "no."

This inner experience which was referred to at the beginning of this chapter, and which is the same phenomenon as feeling the need of religion and religious background, begins with people in its crude form early in childhood. On the basis of the data presented in this chapter, it seems reasonable to conclude that the religious background of an

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1 See appendix, question 10.
individual is the basis of his beliefs. The researches of Leuba, Rankin, Pitkin, and Filliland, so far as they touch upon the questions, point in the same direction. If the Atlanta University sample is representative it is well to conclude that present day religion is playing an important part in the student's life.

1 J. H. Leuba, op. cit.
2 Fay Swagger Rankin, op. cit.
3 W. E. Pitkin, op. cit.
4 A. R. Gilliland, op. cit.
CHAPTER III

THE RELIGIOUS BELIEFS AND PRACTICES

This chapter attempts to compare the religious beliefs and practices of students of Atlanta University, Harvard and Radcliffe. Among the factors which may possibly have a significant relationship to students' religious beliefs is that of their Church preference. The basic hypothesis under consideration then is:

If the various Churches differ significantly with respect to their liberality of religious teaching, and if they are markedly successful in transmitting these views to those affiliated with them, either by membership or preference, then one might expect to find differences in religious liberalism of students affiliated with different Churches.

One wonders whether or not these students' beliefs about the Church, the Deity, the nature of Christ and Immortality are more closely related to the Church with which they are affiliated or to their own educational advancement. Only the responses from the two major denominational groups (Baptists and Methodists) of the Atlanta University sample have been analyzed in this chapter. The limited number of cases in other denominations are so small that any statistical analysis of them is impractical.

Table 12 and 12-A show the responses of Atlanta University, Harvard, and Radcliffe students, by percentages, who reported various views concerning the nature of the Church. Table 12 shows that 32 per cent of Atlanta University students, 25 per cent of the veterans, 31.71 per cent of the Baptist, 21.73 per cent of the Methodist reported that "the Church is the one sure and infallible foundation of civilized life." The table shows that 46 per cent of the Atlanta University students, 59.10 per cent of the veterans, 46.35 per
TABLE 12

PERCENTAGES OF ATLANTA UNIVERSITY STUDENTS REPORTING VARIOUS VIEWS CONCERNING THE NATURE OF THE CHURCH, BY DENOMINATION, AND VETERANS

<table>
<thead>
<tr>
<th>Perception</th>
<th>Entire Sample (N=100)</th>
<th>Veterans (N=44)</th>
<th>Denomination Baptist (N=41)</th>
<th>Denomination Methodist (N=23)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Church is the one sure and infallible foundation of civilized life</td>
<td>32.0</td>
<td>25.0</td>
<td>31.71</td>
<td>21.73</td>
</tr>
<tr>
<td>On the whole the Church stands for the best in human life</td>
<td>46.0</td>
<td>59.10</td>
<td>46.35</td>
<td>65.21</td>
</tr>
<tr>
<td>There is certain doubt. Possibly the Church may do a deal of harm</td>
<td>5.0</td>
<td>2.27</td>
<td>4.88</td>
<td>-</td>
</tr>
<tr>
<td>The total influence may on the whole be harmful</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Stronghold of much that is unwholesome and dangerous to human welfare</td>
<td>4.0</td>
<td>2.27</td>
<td>4.88</td>
<td>4.34</td>
</tr>
<tr>
<td>Insufficient familiarity</td>
<td>12.0</td>
<td>9.10</td>
<td>9.76</td>
<td>8.69</td>
</tr>
<tr>
<td>A different attitude</td>
<td>1.0</td>
<td>2.29</td>
<td>1.32</td>
<td>-</td>
</tr>
</tbody>
</table>

The table reveals that not one person in Atlanta University sample reported that "the total influence of the Church may on the whole be harmful."

Table 12-A shows that 6 per cent of Harvard students and 6 per cent of Radcliffe students reported that "the Church is the one sure and infallible foundation of civilized life." Thirty six per cent of Harvard students and 40 per cent of Radcliffe students reported that "on the whole the Church stands
The table also reveals that 18 per cent of Harvard students and 13 per cent of Radcliffe students reported that "there is a certain doubt. Possibly the Church may do a good deal of harm". Six per cent of Harvard students and two per cent of Radcliffe students reported that "the total influence of the Church may be on the whole harmful." Twenty per cent of Harvard students and 25 per cent of Radcliffe students had a different attitude from the ones that were in the questionnaire.

In all answers given concerning the nature of the Church, the differences between the percentages of the responses of Atlanta University, Harvard and Radcliffe students are statistically significant. However, the comparison is interesting and suggestive, but scarcely safe enough to warrant a conclusion that there is a definite return to religion. In all favorable answers, the
Atlanta University sample has a higher percentage of students responding in favor of the traditional views of the Church than those of the Harvard and Radcliffe students.

The differences between the percentages of all answers given by Baptist and Methodist students show a difference that is also statistically significant. This analysis supports that of Simington who reported that among the groups he studied the Methodists were more liberal than the Baptists. He does not indicate whether the differences between the groups are significant.

To determine more exactly the nature and extent of this relationship, Table 13 and 13-A show the responses of Atlanta University, Harvard and Radcliffe students, by percentage, who endorsed various views concerning the Deity. Table 12 reveals that 45 per cent of Atlanta University students, 41.47 per cent of the Baptists, 47.82 per cent of the Methodists, 36.56 per cent of the Veterans, and 51.78 per cent of the non-veterans (male and female) reported that the Deity is "an infinitely wise Omnificent Creator." The table shows that 24 per cent of Atlanta University students, 31.72 per cent of the Baptists, 31.76 per cent of the Methodists, 34.09 per cent of the veterans, and 16.07 per cent of the non-veterans reported "there is an infinitely intelligent and friendly Being." There was a very small number who reported that they neither believed nor disbelieved in the Deity.

Table 13-A reveals that 17 per cent of Harvard veterans, 25 per cent of Harvard non-veterans, and 40 per cent of Radcliffe students reported that "there is an infinitely, wise, Omnificent Creator." The table also shows

---

TABLE 13
PERCENTAGES OF ATLANTA UNIVERSITY STUDENTS
ENDORSING VARIOUS VIEWS OF THE DEITY,
BY DENOMINATIONS AND WAR EXPERIENCES

<table>
<thead>
<tr>
<th>View of the Deity</th>
<th>Entire Sample (N=100)</th>
<th>Denomination</th>
<th>War Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bomstad (N=41)</td>
<td>Methodist (N=23)</td>
<td>Veterans (N=44)</td>
</tr>
<tr>
<td>There is an infinitely Wise Omnipotent Creator</td>
<td>45.0</td>
<td>41.47</td>
<td>47.82</td>
</tr>
<tr>
<td>There is an infinitely, intelligently, and friendly Being</td>
<td>24.0</td>
<td>31.72</td>
<td>31.76</td>
</tr>
<tr>
<td>There is a vast impersonal spiritual Source</td>
<td>17.0</td>
<td>14.64</td>
<td>13.04</td>
</tr>
<tr>
<td>I neither believe nor disbelieve in God</td>
<td>3.0</td>
<td>4.88</td>
<td>-</td>
</tr>
<tr>
<td>The only power is natural law</td>
<td>2.0</td>
<td>1.32</td>
<td>-</td>
</tr>
<tr>
<td>The universe is merely a machine</td>
<td>1.0</td>
<td>1.32</td>
<td>-</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>8.0</td>
<td>1.32</td>
<td>4.34</td>
</tr>
</tbody>
</table>

that 25 per cent of Harvard veterans, and 27 per cent of Harvard non-veterans and 19 per cent of Radcliffe students endorsed that "there is an infinitely, intelligent and friendly Being." Twenty-three per cent of Harvard veterans, and 17 per cent of the non-veterans, and 19 per cent of Radcliffe students reported that they "neither believe nor disbelieve in God."

Turning next to the Christological problem, Table 14 and 14-A show the responses of Atlanta University, Harvard, and Radcliffe students, by
TABLE 13-A
PERCENTAGES OF HARVARD AND RADCLIFFE STUDENTS
ENDORsing various views of the deity, veterans and non-veterans

<table>
<thead>
<tr>
<th>View of the Deity</th>
<th>Harvard Veterans (N=290)</th>
<th>Harvard Non-Veterans (N=123)</th>
<th>Radcliffe (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is an infinitely Wise Omnipotent Creator</td>
<td>17.0</td>
<td>25.0</td>
<td>40.0</td>
</tr>
<tr>
<td>There is an infinitely, intelligent and friendly Being</td>
<td>25.0</td>
<td>27.0</td>
<td>19.0</td>
</tr>
<tr>
<td>There is a vast, impersonal spiritual Source</td>
<td>11.0</td>
<td>10.0</td>
<td>7.0</td>
</tr>
<tr>
<td>I neither believe nor disbelieve in God</td>
<td>23.0</td>
<td>17.0</td>
<td>12.0</td>
</tr>
<tr>
<td>The only power is natural law</td>
<td>8.0</td>
<td>7.0</td>
<td>9.0</td>
</tr>
<tr>
<td>The universe is merely a machine</td>
<td>5.0</td>
<td>2.0</td>
<td>2.0</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

percentages, subscribing to various views of the nature of Christ. The tables reveal that the majority of the Atlanta University students (60.68 per cent of the Methodists, 58.53 per cent of the Baptists, 52.28 per cent of the veterans, 60.71 per cent of the non-veterans, 61.17 per cent of the Church members and 33.34 per cent of the non-Church members) endorsed the historic doctrinal positions, "Christ is the human incarnation of God," whereas the majority of the Harvard and Radcliffe students (68 per cent Harvard veterans, 51 per cent of the non-veterans and 50 per cent of Radcliffe students) endorsed the
### TABLE 14

PERCENTAGES OF ATLANTA UNIVERSITY STUDENTS SUBSCRIBING TO VARIOUS VIEWS OF THE NATURE OF CHRIST BY DENOMINATIONS, WAR EXPERIENCE, AND CHURCH AFFILIATIONS

<table>
<thead>
<tr>
<th>Denomination</th>
<th>War Experience</th>
<th>Church Affiliations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Veterans</td>
<td>Non-Veterans</td>
</tr>
<tr>
<td>Methodist</td>
<td>(N=23)</td>
<td>(N=44)</td>
</tr>
<tr>
<td>Baptist</td>
<td>(N=41)</td>
<td></td>
</tr>
<tr>
<td>The human incarnation of God</td>
<td>60.86</td>
<td>58.55</td>
</tr>
<tr>
<td>A great prophet or teacher</td>
<td>17.38</td>
<td>17.08</td>
</tr>
<tr>
<td>Probably a mystical figure</td>
<td>-</td>
<td>1.32</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>21.73</td>
<td>21.96</td>
</tr>
</tbody>
</table>

### TABLE 14-A

PERCENTAGES OF HARVARD AND RADCLIFFE STUDENTS SUBSCRIBING TO VARIOUS VIEWS OF THE NATURE OF CHRIST BY VETERANS AND NON-VETERANS

<table>
<thead>
<tr>
<th>Harvard Veterans</th>
<th>Harvard Non-Veterans</th>
<th>Radcliffe</th>
</tr>
</thead>
<tbody>
<tr>
<td>(N=289)</td>
<td>(N=122)</td>
<td>(N=86)</td>
</tr>
<tr>
<td>The human incarnation of God</td>
<td>23.0</td>
<td>30.0</td>
</tr>
<tr>
<td>A great prophet or teacher</td>
<td>58.0</td>
<td>51.0</td>
</tr>
<tr>
<td>Probably a mythical figure</td>
<td>2.0</td>
<td>4.0</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>17.0</td>
<td>15.0</td>
</tr>
</tbody>
</table>

statement that "Christ is a great prophet or teacher." The Tables also reveal that two-thirds of the students of both samples believed in Christ and these students have had actual war experiences. However, there is a statistically
significant difference between percentages of the responses of the veterans and non-veterans.

On the basis of the data presented in Tables 14 and 14-A, it seems reasonable to conclude that Atlanta University students show a higher percentage of favorable responses to the nature of Christ than Harvard and Radcliffe students.

A final doctrinal issue concerns belief in immortality. Table 15 and 15-A reveal the percentages of Atlanta University students, Harvard and Radcliffe students subscribing to various views of immortality. The tables show

TABLE 15
PERCENTAGES OF ATLANTA UNIVERSITY STUDENTS SUBSCRIBING TO VARIOUS VIEWS OF IMMORTALITY BY DENOMINATION AND WAR EXPERIENCE

<table>
<thead>
<tr>
<th></th>
<th>Entire Sample (N-100)</th>
<th>Denomination</th>
<th>War Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Baptist (N-41)</td>
<td>Methodist (N-23)</td>
<td>Veterans (N-44)</td>
</tr>
<tr>
<td>Personal immortality</td>
<td>45.0</td>
<td>39.03</td>
<td>47.82</td>
</tr>
<tr>
<td>Reincarnation</td>
<td>4.0</td>
<td>7.32</td>
<td>-</td>
</tr>
<tr>
<td>Continued existence as part of a spiritual principle</td>
<td>9.0</td>
<td>17.08</td>
<td>13.04</td>
</tr>
<tr>
<td>Influence upon children and social institutions</td>
<td>18.0</td>
<td>19.52</td>
<td>8.69</td>
</tr>
<tr>
<td>Disbelieve in any of these senses</td>
<td>9.0</td>
<td>1.32</td>
<td>8.69</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>17.0</td>
<td>14.64</td>
<td>21.73</td>
</tr>
</tbody>
</table>

43 per cent of Atlanta University students, 39.03 per cent of the Baptists, 47.82 per cent of the Methodists, 34.09 per cent of the veterans and 50 per
cent of the non-veterans reported "personal immortality." The majority of the Harvard and Radcliffe students (40 per cent veterans, 34 per cent non-veterans, and 35 per cent of Radcliffe) reported "influence upon children and social institutions."

**TABLE 15-A**

**PERCENTAGES OF HARVARD AND RADCLIFFE STUDENTS SUBSCRIBING TO VARIOUS VIEWS OF IMMORTALITY BY VETERANS AND NON-VETERANS**

<table>
<thead>
<tr>
<th>View of Immortality</th>
<th>Harvard Veterans (N=288)</th>
<th>Harvard Non-Veterans (N=123)</th>
<th>Radcliffe (N=85)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal immortality</td>
<td>21.0</td>
<td>28.0</td>
<td>34.0</td>
</tr>
<tr>
<td>Reincarnation</td>
<td>1.0</td>
<td>2.0</td>
<td>1.0</td>
</tr>
<tr>
<td>Continued existence, a part of a spiritual principle</td>
<td>10.0</td>
<td>11.0</td>
<td>8.0</td>
</tr>
<tr>
<td>Influence upon children and social institutions</td>
<td>40.0</td>
<td>34.0</td>
<td>35.0</td>
</tr>
<tr>
<td>Disbelieve in any of these senses</td>
<td>11.0</td>
<td>5.0</td>
<td>3.0</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>17.0</td>
<td>20.0</td>
<td>19.0</td>
</tr>
</tbody>
</table>

From the data shown in Table 15 and 15-A, Atlanta University students show a more conventional position toward immortality than Harvard and Radcliffe students.

Table 16 reveals the percentages of responses of Atlanta University, Harvard and Radcliffe students reporting various devotional practices during the past six months. The table shows that 18.18 per cent of Atlanta University veterans, 30.35 per cent of the non-veterans, 14 per cent of Harvard veterans, 25 per cent of Harvard non-veterans, and 39 per cent of Radcliffe students reported having attended Church about once a week. Three-fourths
<table>
<thead>
<tr>
<th>Atlanta University</th>
<th>Harvard</th>
<th>Radcliffe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Veterans (N=44)</td>
<td>Veterans (N=290)</td>
<td>(N=86)</td>
</tr>
<tr>
<td>Non-Veterans (N=56)</td>
<td>Non-Veterans (N=123)</td>
<td></td>
</tr>
</tbody>
</table>

**Attended Church**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Veterans</th>
<th>Non-Veterans</th>
<th>Veterans</th>
<th>Non-Veterans</th>
<th>Veterans</th>
<th>Non-Veterans</th>
</tr>
</thead>
<tbody>
<tr>
<td>About once a week</td>
<td>18.18</td>
<td>30.35</td>
<td>14.0</td>
<td>25.0</td>
<td>39.0</td>
<td></td>
</tr>
<tr>
<td>About every other week</td>
<td>27.27</td>
<td>19.64</td>
<td>7.0</td>
<td>7.0</td>
<td>9.0</td>
<td></td>
</tr>
<tr>
<td>Average once a month</td>
<td>22.72</td>
<td>17.85</td>
<td>11.0</td>
<td>20.0</td>
<td>10.0</td>
<td></td>
</tr>
<tr>
<td>Once or twice only</td>
<td>22.72</td>
<td>19.64</td>
<td>34.0</td>
<td>28.0</td>
<td>26.0</td>
<td></td>
</tr>
<tr>
<td>Not at all</td>
<td>9.09</td>
<td>12.50</td>
<td>34.0</td>
<td>20.0</td>
<td>16.0</td>
<td></td>
</tr>
</tbody>
</table>

**Prayer**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Veterans</th>
<th>Non-Veterans</th>
<th>Veterans</th>
<th>Non-Veterans</th>
<th>Veterans</th>
<th>Non-Veterans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>36.37</td>
<td>41.07</td>
<td>13.0</td>
<td>22.0</td>
<td>35.0</td>
<td></td>
</tr>
<tr>
<td>Fairly frequently</td>
<td>31.82</td>
<td>60.07</td>
<td>10.0</td>
<td>14.0</td>
<td>18.0</td>
<td></td>
</tr>
<tr>
<td>Occasionally</td>
<td>15.91</td>
<td>17.85</td>
<td>15.0</td>
<td>14.0</td>
<td>8.0</td>
<td></td>
</tr>
<tr>
<td>Rarely</td>
<td>6.82</td>
<td>10.71</td>
<td>22.0</td>
<td>26.0</td>
<td>12.0</td>
<td></td>
</tr>
<tr>
<td>Never</td>
<td>13.64</td>
<td>18.19</td>
<td>40.0</td>
<td>24.0</td>
<td>27.0</td>
<td></td>
</tr>
</tbody>
</table>

**Experienced Feeling of Reverence**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Veterans</th>
<th>Non-Veterans</th>
<th>Veterans</th>
<th>Non-Veterans</th>
<th>Veterans</th>
<th>Non-Veterans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>50.0</td>
<td>28.57</td>
<td>8.0</td>
<td>13.0</td>
<td>17.0</td>
<td></td>
</tr>
<tr>
<td>Frequently</td>
<td>18.18</td>
<td>21.42</td>
<td>15.0</td>
<td>14.0</td>
<td>23.0</td>
<td></td>
</tr>
<tr>
<td>Occasionally</td>
<td>18.18</td>
<td>21.42</td>
<td>19.0</td>
<td>26.0</td>
<td>29.0</td>
<td></td>
</tr>
<tr>
<td>Rarely</td>
<td></td>
<td>8.92</td>
<td>20.0</td>
<td>17.0</td>
<td>9.0</td>
<td></td>
</tr>
<tr>
<td>Never</td>
<td>13.64</td>
<td>19.64</td>
<td>40.0</td>
<td>30.0</td>
<td>22.0</td>
<td></td>
</tr>
</tbody>
</table>
of the students of both samples reported some devotional practices during the past six months. However, 9.9 per cent of Atlanta University veterans, 12.50 per cent of the non-veterans, 34 per cent of Harvard veterans, 20 per cent of Harvard non-veterans, and 16 per cent of Radcliffe students reported that they had not attended Church during the past six months. The table also reveals that 13.64 per cent of Atlanta University veterans, 18.19 per cent of the non-veterans, 40 per cent of Harvard veterans, 24 per cent non-veterans and 27 per cent of Radcliffe students reported that they had not prayed in the last months. Thirteen and sixty-four hundredth per cent of Atlanta University veterans, 19.64 per cent of non-veterans, 40 per cent of Harvard veterans, 30 per cent of the non-veterans and 22 per cent of Radcliffe students reported that they had not "experienced a feeling of reverence" within the last six months. From the data shown in this table the majority of the students reported some type of devotional practices during the last six months. However, Atlanta University students reported the higher percentage of responses of devotional religious practices than Harvard and Radcliffe students.

Table 17 reveals the responses of Atlanta University and Harvard veterans to the effect of war experiences on their religion, in percentages. Table 17 shows that 29.54 per cent of Atlanta University veterans and 26.23 per cent of Harvard veterans reported that the effect of their war experiences made them "more religious." The table also shows that 20.46 per cent of Atlanta University veterans and 18.2 per cent of Harvard veterans reported that the effect of their war experiences made them "less religious." The table further reveals that 50 per cent of Atlanta University veterans, and 54 per cent of Harvard veterans reported that their war experiences had no effect on their religion. In Chapter II, it was pointed out in Table 2
TABLE 17
RESPONSES OF ATLANTA UNIVERSITY AND HARVARD VETERANS
TO THE EFFECT OF WAR EXPERIENCES ON
THEIR RELIGION
(By Percentage)

<table>
<thead>
<tr>
<th></th>
<th>Atlanta University (N=44)</th>
<th>Harvard (N=266)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Made more religious</td>
<td>29.54</td>
<td>26.3</td>
</tr>
<tr>
<td>Made less religious</td>
<td>20.46</td>
<td>18.2</td>
</tr>
<tr>
<td>No effect in this regard</td>
<td>50.0</td>
<td>54.0</td>
</tr>
<tr>
<td>No opinion</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

that a large percentage of the veterans felt the need for religion in their own lives. These data which indicate that the effect of the war had little influence on the religion of Atlanta University and Harvard veterans.

Table 18 shows the responses of Atlanta University and Harvard veterans to the effect of war experiences on interest in problems of religion. The table shows that 22.72 per cent of Atlanta University veterans and 58.4 per cent of Harvard veterans reported that their war experiences made them more interested in the problems of religion. However, 25 per cent of Atlanta University veterans and 4.9 per cent of Harvard veterans reported that their war experiences made them less interested in the problems of religion. The table further reveals that 52.27 per cent of Atlanta University veterans, and 36.7 per cent of Harvard veterans reported that their war experiences had no effect on their interest and problems of religion. The differences between the percentages of all the responses given by the Atlanta University and Harvard veterans show a difference that is statistically significant.
TABLE 18
RESPONSES OF ATLANTA UNIVERSITY AND HARVARD VETERANS TO
THE EFFECT OF WAR EXPERIENCES ON INTEREST IN PROBLEMS
OF RELIGION
(By Percentages)

<table>
<thead>
<tr>
<th></th>
<th>Atlanta University (N=44)</th>
<th>Harvard (N=266)</th>
</tr>
</thead>
<tbody>
<tr>
<td>More interested</td>
<td>22.72</td>
<td>58.4</td>
</tr>
<tr>
<td>Less interested</td>
<td>25.0</td>
<td>4.0</td>
</tr>
<tr>
<td>No effect</td>
<td>52.27</td>
<td>36.7</td>
</tr>
</tbody>
</table>

From the data shown in this chapter, it seems well to conclude that the war had little effect on the religious beliefs and practices of students in Atlanta University, Harvard, and Radcliffe colleges. The data in this chapter further reveal that the Church plays an important role in determining the religious beliefs and practices of college and university students. This data also suggest that present-day college and university students' religious beliefs and practices have a tendency to become "more liberal" as they advance toward maturity. Furthermore, this chapter points out rather clearly that there are significant differences in the religious beliefs and practices among students with different church affiliations. And finally, this chapter suggests that Harvard and Radcliffe students are "more liberal" in their religious views than Atlanta University students; while, on the other hand, Atlanta University students adhere more strictly to traditional religious beliefs and practices than do Harvard and Radcliffe students.
CHAPTER IV

SUMMARY AND CONCLUSIONS

This study has sought to ascertain as accurately as possible the religious beliefs and practices of Atlanta University students. Moreover this study sought to uncover the specific influences that are motivating Atlanta University students to depart from traditional religious beliefs and practices. This study also compares the religious beliefs and practices between students at Atlanta University, Harvard and Radcliffe Colleges.

With reference to the students whose responses have been reported herein the following tentative conclusions can be stated:

1. There was apparently some tendency for Harvard and Radcliffe students to appear "more liberal" in their religious beliefs than Atlanta University students.

2. Since nine out of every ten Harvard and Radcliffe students felt that they should require "some form of religious orientation or belief in order to achieve a fully mature philosophy of life," this indicates that a large number of college and university students definitely consider the religious sentiments as appropriate to their own developing personalities.

3. The majority of the students in both samples maintained some form of traditional religious practices including prayer, and reported at least occasional experiences of reverence or dependence on a "Supreme Being." At the same time approximately three-fourths of the students were essentially orthodox in their adherence to Christian dogma.

4. The majority of Harvard students were dissatisfied with institutional religion as it exists, so much so that ever half of them do not regard
the system of faith in which they were reared as satisfactory to their present needs. Whereas, on the whole Atlanta University students reported that they were satisfied with the religious system in which they were reared.

5. It is apparent that religious training is by no means a thing of the past, though its intensity has undoubtedly slackened. About 6 per cent of the Harvard students, 10 per cent of Radcliffe students, and 7 per cent of Atlanta University students reported no such influence existed in their upbringing. Of these cases a third of Harvard and Radcliffe students and three-fourths of Atlanta University reported a present "felt need."

6. Besides parental influence, students of both samples recognized as leading influences contributing to religious beliefs: other human beings, fear and insecurity, gratitude and aesthetic appeal. Women more often than men mentioned the last of these influences as well as Church teaching and mystical experiences. Men more often than women mentioned parental influence.

7. In both samples students did not regard their religious faith as being as strong as those of their parents. The mother was more often the mentor of religious life within the family than the father.

8. Since reaction against parental authority, even in matters of religious faith, is encouraged in American culture, the majority of the students reported a definite rebellion against parental teaching.

9. About 27 per cent of Atlanta University students and 30 per cent of Harvard and Radcliffe students regarded religion as science to be locked in an apparently irreconciliable conflict. But on the whole, it seemed
likely that this issue was not as disturbing to modern college students as it was to their predecessors. More disturbing to the present-day students was the failure of institutional religion to prevent war or lessen human misery.

10. Though frequently sharp in their criticism of the Church, the majority of students did not take a hostile attitude toward it. However, the Atlanta University students took more favorable position toward the Church than Harvard and Radcliffe students.

11. Of the two denominational groups studied, the Methodists seem to have been more liberal than Baptists. The average Baptist student, among those whose responses are reported, in this study apparently was more conservative with respect to religion than the Methodist students.

12. A strong note of humanism runs through the material. Christian ethics, humanitarianism and social reform were endorsed by all the students far more frequently than the teachings of traditional theology.

13. In the majority of the cases that were studied, there existed religious needs, practices, and inclinations. Veterans do not differ dramatically from non-veterans, yet, on the average, their sense of "felt need," their religious practices, and their orthodoxy fall 15 to 25 per cent below non-veterans.

14. At the same time the majority of veterans reported that the war made them "more interested in the problems religion seeks to solve." Also a large number of veterans reported that the war made them "more religious" than Harvard veterans as a group.

15. According to the data, the Atlanta University veterans as a group appeared "more religious" than Harvard veterans as a group.
16. Over half of the students were practicing regularly such observances as church-going and prayer, and were giving themselves to spontaneous feelings of devotion and reverence.

17. According to the result of the data, women as a group in both samples, are "more religious" than men as a group, both in respect to subjective experience and in respect to formal religious observance.

It may be concluded on the basis of this study that the prevailing anxiety over atheism among post-war students is in no immediate danger of lapsing in such state. However, a large number of them have relinquished the notion of personal creator and ruler of the Universe to be supplicated through prayer, and have accepted the conception of an "intelligent and friendly Being," working in accordance with nature. Despite the fact that Atlanta University students reported to be "more religious" than Harvard and Radcliffe students, the Atlanta University students appeared to be moving toward a "liberal position."

One of the chief values to be derived from such studies as this, is that they furnish data which may be used for other comparative purposes. It is not unusual for one generation to look back on former generations and conclude that conditions are, or are not, significantly different from what they once were. From the point of view of social change, such studies should be valuable to the field of sociology. Moreover, it does not seem too much to hope that from such studies may ultimately come a better understanding of some of the factors which influence the development of beliefs and practices.
APPENDIX
ATTITUDE INVENTORY: ASPECTS OF RELIGIOUS BELIEF

Instructions: This Inventory does not ask you to give your name. It is strictly anonymous.

At the same time, its successful use in research imposes two requirements:
(1) It should not be answered too hastily. Some questions will require reflection. Authentic and well-considered statements, without influence from outside, are wanted. So, please take your time, and ponder the questions adequately before answering them. (2) In order not to bias the sample, all papers must be returned.

1. Age (a) Sex (b) Married Single
2. School--Department
3. Are you a member of a church? What denomination?
4. Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?
   yes
   no
   doubtful

(a) If yes, do you think that on the whole the tradition and literature of some great religious system now existing satisfactorily meets your own religious needs, or do you think a substantially new type of religion is required?

   Roman Catholicism
   Anglo-Catholicism or Eastern Orthodoxy
   Protestant Christianity
   Liberalized Protestantism (e.g., Unitarianism, Universalism)
   Ethical but not theological Christianity (e.g., Humanism, ethical culture)
   Some form of Judaism
   Other: (specify)
   or A substantially new type of religion is required

5. To what degree has religion been an influence in your upbringing?
   very marked
   moderate
   slight
   none at all

(a) What was the character of this influence (if there was any at all?)

   Roman Catholicism
   Anglo-Catholicism or Eastern Orthodoxy
   Protestant Christianity
   Liberalized Protestantism (e.g., Unitarianism, Universalism)
   Ethical but not theological Christianity (e.g., Humanism, Ethical Culture)
   Some form of Judaism
   Other: (specify)
6. If you were brought up under some religious influence, has there been a period in which you have reacted either partially or wholly against the beliefs taught?

   yes
   no
   doubtful

   (a) If you reacted against the beliefs taught did the doubt start
       before age 10
               10-12
               12-15
               15-20
               after 20

   (b) If you have reacted against the beliefs taught, would you say that at the present time you
       are in substantial agreement with the beliefs taught
               partially agree with them
               wholly disagree with them

7. If at any time you have felt yourself to be religious, which factors in the following list do you consciously recognize to have been contributing reasons? Check as many as apply.

   parental influence
   conformity with tradition
   personal influence of people other than parents
   fear or insecurity
   sorrow or bereavement
   gratitude
   sex turmoil
   a mystical experience (perhaps not fully understood)
   studies in school or college
   reading outside of school and college
   church teachings
   aesthetic appeal

8. Generally speaking, religion in childhood is marked by its external character; it is simply "there," to be believed along with the traditions and codes of the family and culture. This situation often changes so that at some time there is an inner experience which makes religion a distinctly subjective and personal matter. Does this statement characterize your own development?

   yes
   no

   If yes, (a) At what age did the subject awareness come?
               before age 10
               10-12
               12-15
               15-20
               after 20
One investigator defined three types of subjective religious awakening. Kindly check the type that best includes your own case.

1. Definite crisis. "A real crisis is reached and passed in which a definite change of attitude seems to have taken place." This type corresponds to what is commonly considered a distinct religious conversion.

2. Emotional stimulus awakening. Here the emotional upheaval is much reduced in intensity, or even entirely absent, but the subject looks back to some event which served as a stimulus to awaken the religious consciousness.

3. Gradual awakening. Here there are no single or specificable occasions that are as decisive as those defined above. The religious sentiment has developed gradually.

9. (a) How, in general, does the firmness of your belief in religion compare with your mother's belief?
   - more firm
   - less firm
   - about the same
   - don't know

   (b) With your father's belief?
   - more firm
   - less firm
   - about the same
   - don't know

10. How would you say that your own religious sentiments and needs compare with those of other young people of your own age?
    - stronger than average
    - about average
    - less strong than average

11. Do you feel that your views regarding religion, no matter what they are, in any way mark you off from your contemporaries, so that you sometimes feel embarrassed or isolated because of these views?
    - yes
    - no
    - doubtful

12. Check the one statement which most nearly describes your conduct:
    (a) During the past six months I have gone to church
        - about once a week
        - about every other week
        - on an average once a month
        - once or twice only
        - not at all
(b) During the past six months I have prayed

[ ] daily
[ ] fairly frequently
[ ] occasionally
[ ] rarely
[ ] never

(c) During the past six months I have experienced a feeling of reverence, devotion, or dependence upon a Supreme Being

[ ] daily
[ ] frequently
[ ] occasionally
[ ] rarely
[ ] never

13. How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion?

[ ] To my mind religion and science clearly support one another
[ ] The conflict is negligible (i.e., more apparent than real)
[ ] The conflict is considerable, but probably not irreconcilable
[ ] The conflict is very considerable, perhaps irreconcilable
[ ] The conflict is definitely irreconcilable

Explain your answer briefly:

14. The Church (check the view that best corresponds to your own attitude)

[ ] 1. The Church is the one sure and infallible foundation of civilized life. Every member of society ought to be educated in it and required to support it.

[ ] 2. On the whole the Church stands for the best in human life, although certain minor shortcomings and errors are necessarily apparent in it, as in all human institutions.

[ ] 3. There is certain doubt concerning the nature of the total influence of the Church. It is impossible that the Church may do a good deal of harm.

[ ] 4. While the intentions of most individual church members are no doubt good, the total influence of the Church may be on the whole harmful.

[ ] 5. The Church is a stronghold of much that is wholesome and dangerous to human welfare. It fosters intolerance, bigotry and ignorance.

[ ] 6. Insufficient familiarity with the problem.
7. A different attitude, as follows:

15. The Deity (Check the one statement which most nearly expresses your belief)

1. There is an infinitely Wise, Omnipotent Creator of
   the universe and of natural laws, whose protection and
   favor may be applicated through worship and prayer.
   God is a personal God.

2. There is an infinitely intelligent and friendly Being,
   working according to natural laws through which He
   expresses His power and goodness. There is the possi-
   bility of communication with this Deity in the sense
   that prayer may at least affect our moral attitude to-
   ward nature and toward our own place in the scheme of
   things.

3. There is a vast, impersonal, spiritual source or prin-
   ciple throughout nature and working in man, incapable
   of being swayed or communicated with through prayer.

4. Because of our necessary ignorance in this matter, I
   neither believe nor disbelieve in a God.

5. The only power is natural law. There is neither a per-
   sonal creator nor an infinite intelligent Being. Na-
   ture is wholly indifferent to man. Natural law may
   be spoken of as "spiritual force," but this in no way
   adds to or changes its character.

6. The universe is merely a machine. Man and nature are
   creatures of cause and effect. All notions of a Deity
   as intelligent Being or as "spiritual force" are fic-
   tions, and prayer is a useless superstition.

7. None of these alternatives sufficiently resembles my
   views to justify a choice between them.

16. The Person of Christ (Check the position that best corresponds to
   your own view)

1. Christ, as the Gospels state should be regarded as
   divine—as the human incarnation of God.

2. Christ should be regarded merely as a great prophet
   or teacher, much as the Mohammedans accept Mahomet,
   or as the Chinese accept Confucius.

3. In all probability Christ never lived at all, but is
   a purely mythical figure.

4. None of these positions expresses my views well enough
   to justify a choice.

17. Immortality (Check the position that best corresponds to your own
view)

1. I believe in personal immortality, i.e., the continued
   existence of the soul as an individual and separate
   entity.

2. I believe in reincarnation—the continued existence
   of the soul in another body.

3. I believe in the continued existence of the soul merely
   as a part of a universal spiritual principle.
4. I believe that a person's immortality resides merely in his influence upon his children and upon social institutions.

5. I disbelieve in immortality in any of these senses.

6. None of the alternatives sufficiently resembles my views to justify a choice between them; or I have no view at all about this matter.

18. Please mark the extent of your agreement with each of the following statements:

(a) If religion is to play a useful role in life, it should be regarded entirely as a natural human function. It should have nothing whatever to do with supernatural notions.
   - on the whole I tend to agree
   - on the whole I tend to disagree
   - no opinion

(b) Denominational distinctions, at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible.
   - on the whole I tend to agree
   - on the whole I tend to disagree
   - no opinion

(c) Religion, as Karl Marx said, is the opiate of the people. People must claim what is rightfully theirs without the reactionary handicap of religious faith. Therefore, active resistance to organized religious forces is needed.
   - on the whole I tend to agree
   - on the whole I tend to disagree
   - no opinion

19. Veterans only: Kindly check the ways in which your experiences during the war seem to have affected you.

   - on the whole made me more religious
   - on the whole made me less religious
   - no effect in this regard
   - on the whole made me more interested in the problems religion seeks to answer
   - no effect in this regard
   - on the whole made me less interested in the problems religion seeks to answer

Please state in your own words the principal type of effect war experience had (if any at all) upon your religious views:
20. Please check the principal types of war experience you have had:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
</tr>
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<tbody>
<tr>
<td>Participated in active combat</td>
<td></td>
</tr>
<tr>
<td>Was bombed, shelled, or strafed</td>
<td></td>
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<tr>
<td>Served overseas, Pacific Theater</td>
<td></td>
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<tr>
<td>Served overseas, European Theater</td>
<td></td>
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<tr>
<td>Served in U.S.A., only</td>
<td></td>
</tr>
<tr>
<td>Conscientious objector</td>
<td></td>
</tr>
</tbody>
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