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The Effects of Parental Religious Belief and Practice on the Religious Behavior of Catholic High School Girls

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**THE EFFECTS OF PARENTAL RELIGIOUS BELIEF AND PRACTICE ON
THE RELIGIOUS BEHAVIOR OF CATHOLIC HIGH SCHOOL GIRLS**

by

Reverend William J. Shields

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

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Life

William J. Shields was born in Chicago, Illinois, August 29, 1925.

He was graduated from Quigley Preparatory Seminary in June, 1945.

He attended St. Mary of the Lake Seminary from 1945 until June of 1952.

He received a Master of Arts and a Licentiate in Sacred Theology from St. Mary of the Lake Seminary. In May, 1952, he was ordained a priest for the diocese of Chicago. From June of 1952 until June of 1960 he served as an assistant pastor at St. Gall Church in Chicago. From 1960 until 1964 he served as an assistant at Holy Name Cathedral. At present he is an associate pastor at ^SCelestine parish in Elmwood Park, Illinois.

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CHAPTER I

INTRODUCTION AND PURPOSE

It is the purpose of this study to examine the effect of parental religious belief and practice on the religious behavior of Catholic high school girls.

The family provides for the social development of children. The heritage of a society is handed on from one generation to another mainly through the home. According to Thomas (1956) Catholic families in America form a distinct cultural subsystem with a common set of values and associated practices. They have a common religious creed and a common acceptance of relatively detailed laws that are not common to the rest of society. Most Catholic parents want their children to embrace the Catholic faith and to practice it well. Parents have an obligation of providing for the religious formation of children. This formation requires more than the acquisition of knowledge. If only knowledge were required all the graduates of Catholic high schools would be practicing Catholics. But this is obviously not the case. For a child to become a practicing adult Catholic he must grow during his formative years in his acceptance of the Church and her teaching. The religious practices demanded by his Church must become his own. Certainly the example and support of his parents is

of great importance in initiating and facilitating this growth. In her study of children in the first grade of a Catholic school, Sister Payne (1965) found that only 42% of the children evidenced knowledge of any of the prayers and religious practices assumed by other investigators to be traditionally taught in Catholic homes. Obviously many of these families left to the school the religious formation of their children as Catholics. The work of Greeley (1966) proves how liable to disappointment such parents would be in expecting the school to accomplish this task by itself. He found that the impact of a Catholic school education on future religious behavior is limited in its effectiveness to those students who come from a highly religious home. In fact, unless at least one parent practiced the Catholic faith well enough to be a weekly communicant, no difference was found in religious behavior between these Catholics who had graduated from Catholic schools and those Catholics who had graduated from public schools.

Hartshorne and May (1928) found that the conception of right and wrong held by children paralleled those of their parents more closely than of any other group. Children, therefore, not only imitate what their parents do, but also tend to have the same values as their parents. Therefore, it is to be expected that children will reflect the religious beliefs, attitudes and practices of their home.

That other institutions have some effect is also proved by research. There are many studies that demonstrate that there is a shift in religious values associated with attendance in college.

Berenda and Hartnett (1966) found that at the end of college, students are less stereotypic in belief and less dogmatic than they were when they entered college. Pilkington, Poppleton and Robertson (1965) showed a consistent movement away from religion from first to third year that was more pronounced for women than for men. Brown & Lowe (1951), using a religious belief inventory which they constructed, found that both Catholics and Protestants became more liberal in religious beliefs the longer they were in school.

All of these studies have in common the finding that students tend to cling less firmly and rigidly to dogmatically taught religious teachings the longer they are in school. This conclusion seems to be true for Catholics as well as for those of other faiths.

As we stated above, this paper is concerned with the religious behavior of Catholic high school girls. Her religious formation begins at the very start of her life. The baptismal service gives the child the name of Catholic as well as introducing her into the Church. Anselm Strauss (1959) points out that giving a girl a name helps her to identify herself; when she receives the name Catholic, this designation, too, becomes a part of her self-image. If in their daily living the parents consistently think of her and treat her as a Catholic, they reinforce the girl's self-awareness of her existence as a Catholic.

The naming of a person not only helps her identify herself; it also provides a directive for action. Her designation as a Catholic does the same. Since her parents call her a Catholic, she should be inclined to act like one. They help solidify this concept by always expecting

behavior from her in agreement with her Christian status. She looks to their lives to explain the value of her naming. Catholic parents demonstrate to their children by their daily living what it means to be a Catholic. Therefore, it is to be expected that her religious behavior will resemble theirs; the practices they think important she will be able to accept. If, however, they call themselves Catholics but never fulfill religious obligations, she will be confused about the meaning of her Catholic status. If a child feels betrayed by the heroes of her life with whom she has identified, she may well ask herself, "Did my parents give me an illusory vision of values?". The young girl not only hears from her parents what she should do, but sees in the example of their lives the model on which to pattern her own.

The work of Erickson (1956) and Dignan (1965) on identification helps to explain much of what has been said. Dignan (1965) says, "The formation of ego identity takes in both continuity of self as well as identification with something beyond self". The identifications that have occurred throughout her childhood have enabled the young woman to develop a sense of her own identity. The drive to self-realization is given a direction by the presence in the life of the child of models whom she imitates in creating her own self. Throughout adolescence the young woman gradually resynthesizes the new roles expected of her by society with the other elements of her personality. Dignan (1965) demonstrated that it was very important for a young woman to have achieved a good identification with her mother if she was to form a strong ego identity in adolescence.

This identification would incline the girl to accept the values of her mother as her own. Kluckholm and Murray (1955) say that a child of only four years of age, after being firmly convinced she is a person, now must find what kind of person she is. She wants to be like her parents who seem to her to be very large and powerful and beautiful, as well as dangerous. She identifies with them. Erickson (1956) maintains that parents implant cultural values including religious ones in their children. In fact White (1952) maintains that values are taken over wholesale by the young child through identification.

This theoretical framework provided by Erickson is implicit in the work of Nye (1958) but he adds some new insights. With few exceptions, scientists who treat of parent-child relationships are preoccupied with the attitude of the parent toward the child. Nye (1958) notes first of all that adolescents form attitudes toward their parents which are not necessarily a reflection of the attitude of the parent toward the child. He found that there was a much stronger relationship between the attitude of adolescents toward their parents and delinquency, than there was between the attitude of parents toward the adolescents and delinquency. In other words, juvenile behavior in adolescence is more closely related to the attitude of the child toward the parent than that of the parent toward the child. Of course, this would be in agreement with the observations made above on identification. Since the attitude of the child toward the parent will reflect how well the child has been able to identify with them, the measurement of this attitude will reveal how perfectly the process of

identification has been accomplished.

From what has been said above, it would be expected that girls from homes in which the parents practiced their religion well would have a more positive attitude toward the Church, would believe more firmly in traditional Catholic teaching and would practice their religion better than would girls from homes in which the parents practice their religion poorly. It would be expected that girls who are more accepting of their parents would have a better attitude toward the Church, would believe more firmly in traditional teaching and would practice their religion better than girls who are less accepting of their parents.

But what of homes in which one of the parents is not a Catholic? It has been assumed by most priests and religious involved in marriage work that mixed marriages are a source of diminution of faith not only for those who enter into them, but for the children born of such unions. Lord (1949) expresses this assumption rather clearly: "The first enrichment of a Catholic husband and wife is the glorious enrichment of their faith. By comparison I find mixed marriages poverty stricken." Leiffer (1949) says, "The main sufferers from the tensions resulting from inter-faith marriages are perhaps not the parents who have more or less consciously entered into the situation, but the children who have had no choice in the matter." Despite the importance of this subject, very little scientific evaluation of these assumptions have been attempted. Thomas (1956) has done a rather thorough study of the American Catholic family. He estimated that at least 40% of all children born of mixed marriages are either not baptized, or if baptized, not raised as Catholics.

Leiffer (1949) reports that 56 out of 305 families of mixed religion had had none of their children baptized as Catholics. Greeley (1964) in an unpublished report to the Catholic bishop of Chicago reports dramatically different results. He says that 93% of his respondents, on a national survey, who are involved in a mixed marriage had all their children baptized and raised as Catholics. As yet there is no way of reconciling these conflicting statistics. These statistics apply to valid mixed marriages. Even in invalid mixed marriages, 60% of them had all their children baptized as Catholics, and 54% had them raised as Catholics.

Landis (1949) reports that children tend to follow the religion of the mother in a mixed marriage, whether she is Catholic or Protestant. The trend in most of the studies is to inquire about the baptism and education of children. However, the present study is focused on the children of mixed marriages whose parents obviously are fulfilling the promises made before marriage. Not only have these children been baptized and raised as Catholics, but they are receiving a Catholic high school education at a cost to the family of over \$1,000 for four years in a neighborhood where the public school image is excellent. Greeley (1964) reports that less than 50% of families of mixed religious background sent any of their children to even a Catholic grade school. Obviously, a very small percentage of the children of mixed marriages attend a Catholic high school. The study asks the question, "In what way do these children of mixed marriages differ from those of all Catholic marriages in their religious attitudes, beliefs, and behavior?" If this group is found to

differ significantly, it would be expected that children of mixed marriages who do not attend a Catholic school would differ even more. Since the religious values of the child would reflect the values of the parents, we might expect that children from mixed marriages would practice their religion less well, would have a more negative attitude toward the church, and would believe less firmly in traditional doctrines than those children whose parents both are Catholic.

It would be expected that children from mixed marriages would accept their parents less well than children from all Catholic marriages. The relationship of the child to her parents would be effected by the confusion caused in her life by the differences in religious values in the lives of her parents. It would be more difficult for her to synthesize the identification that has occurred with her Catholic parents with that which has occurred with her non-Catholic parent. She would tend in her confusion to reject one or both of them.

In the light of all that has been said, the following hypotheses are set forth:

1. Girls of mixed marriages whose Catholic parent practices his or her religion well will practice their religion better than those girls of mixed marriages whose Catholic parent practices his or her religion poorly.
2. Girls of all Catholic marriages whose parents practice their religion well will practice their religion better than those girls of all Catholic marriages whose parents practice their religion poorly.

3. Girls of mixed marriages who are more accepting of their parents will be more positive in their attitude toward the Church, will be more accepting of beliefs, and will practice their religion better than those who are less accepting of their parents.
4. Girls of all Catholic marriages who are more accepting of their parents will be more positive in their attitude toward the Church, will be more accepting of beliefs, and will practice their religion better than those who are less accepting of their parents.
5. Girls from mixed marriages will be less accepting of their parents than girls from all Catholic marriages.
6. Girls from mixed marriages will have a less positive attitude toward the Church than those whose parents both are Catholic.
7. Girls from mixed marriages will score significantly lower on the scale measuring religious belief than those whose parents both are Catholic.
8. Girls from mixed marriages will score significantly lower on the scale measuring performance of religious practices than those whose parents are both Catholic.

CHAPTER II

PROCEDURE

A. Subjects: The subjects of this study are girls attending Trinity High School for Girls located in River Forest, a high income suburb of Chicago during the academic year 1966-67. There were 49 girls from mixed marriages ranging in age from 14-18. Each of these girls was matched in I.Q., age and year in school with a girl of all Catholic parentage. Since the population of the school is rather homogeneous as far as socio-economic status is concerned, no attempt was made to match them on this variable. The two groups differ only in regard to family religious background, i.e. whether they come from families whose parents are both Catholic or from families in which only one parent is Catholic. Of the mixed marriages, 12 have a Catholic father, while 37 have a Catholic mother.

B. Instruments: The following instruments were used in this study:

- a) Attitude Toward the Church Scale. Thurstone and Chave revised by Herr (1943) was chosen for the present study. Thurstone and Chave were among the first experimenters to attempt to measure attitude toward the Church. The final draft of their scale contained forty-five statements about the Church. These statements were chosen so there would be a graduated series of scale values from most positive to most negative. The method of equal appear-

ing intervals was used. Thurstone assumed in constructing the scale that the ratings of the statements by the judges would be independent of the attitude of the judges. Upshaw, Hoveland and Sherif (1952), Mansis (1960) and Segall (1959) all call into question this assumption.

The carefulness of the scale is not effective by this dispute. For the present research, the revision of the scale by Herr is used rather than the original because it seems to be a better instrument for Catholic subjects. In social psychology belief usually refers to a state of mind resulting from insufficient evidence rather than the acceptance of truth on the basis of authority. For example, we say, "I believe that it will be a cold winter". But when Catholics talk about the Church they tend to restrict the use of the word "believe" to the acceptance of a truth on the basis of revelation by God. So they say, "We believe in the Trinity". In Thurstone's original scale many of the statements would be unclear for Catholics. For instance, in the original test number fourteen read: "I believe that the Church furnishes the stimulus for the best leadership of our country". The revision reads: "I have a feeling, etc.". For a Catholic, the second statement is much clearer than the first. Since a Catholic believes something because the Church teaches it as belonging to the faith, it is obvious that it would confuse him to ask if he believed something that really does not pertain

to the content of religious truth. A Catholic cannot "believe" that the Church furnishes the stimulus for the best leadership in the country. He can only agree or disagree with this opinion. In his revision Herr reworded the Thurstone scale so that one-half of the statements express intellectual convictions and the other half express an emotional reaction. He chose words like "convinced" or "reasoned out" to express intellectual conviction, while he chose words like "fear" or "feel", etc. to express emotional response. The correlation of the two halves was found to be only .253 with a probable error of .078. The score for the intellectual attitude toward the Church is the sum of the scale values of the intellectual items with which the subject agrees divided by the number of such items with which she agrees. The emotional attitude toward the Church score is the sum of the scale values of the emotional items with which she agrees divided by the number of such items. The combined score is the sum of the intellectual and emotional scores divided by two. A copy of the test is included in the appendix.

- b) Religious Belief Survey-Cyrns (1957). Cyrns (1957) adopted a scale from three sources: Brown and Lowe's Inventory of Religious Belief; Allport-Vernon Study of Values and a religious scale of Fichter. The scale consists of thirty-eight items concerned with dogmatic and moral issues. The Likert technique of assigning values to the different items was used. Each item has a value ranging from one to five. Some are expressed positively,

others negatively. The highest score possible is 190, while the lowest is 38. The possible range is 153 points. There are varying degrees of acceptance or rejection possible to any of the items of Christian teaching. The scale measures the intensity of the response to each item and not merely its acceptance or rejection. Cyrns claims that the higher the score the more firm is the adherence to traditional teachings. The reliability of the entire scale was found by Cyrns to be .87. On the basis of scale construction Cyrns says that anyone having a score of 152 or better are considered to believe and accept fully Christian dogma; those having a score between 122 and 153 agree with Christian teaching but interpret it more liberally; those having a score from 92 to 122 are not sure what they believe; those having a score below 92 flatly reject Christian teaching. The score for any subject is simply the sum of the values assigned to his response to each statement. A copy of the test is included in the appendix.

- c) Attitude Towards the Father - Nye (1958). Nye constructed a parental rejection scale to measure the relationship between the attitude of an adolescent towards his mother and father and delinquency. Employing the Cornell technique, the final items and weights were found to constitute a scale with a reproducibility of .92 for the mother's scale and .94 for the father's scale. The score for each subject is simply the sum of the values assigned to each of his responses. A copy of the

test is included in the appendix.

- d) Attitude Towards the Mother - Nye (1958). This scale is exactly the same as the attitude towards the father scale except it substitutes mother for father. A copy is included in the appendix.

- e) Religious Practice of the Subject, the Father and the Mother.

For Catholics the most important of the religious practices are the reception of Holy Communion and attendance at Sunday Mass. These religious practices were scored in the following manner; if the subject attended Mass and received Communion weekly, three points were given; if she attended Mass weekly but did not receive Communion at least weekly, two points were given; if she did not attend Mass at least weekly, one point was given. The same procedure was used for the father and then for the mother.

C. Procedure: All the testing was done in school. Each subject was presented with a booklet containing all the instruments discussed above. A copy of the entire booklet is included in the appendix. Each booklet had on the front page a research number. The assembled subjects were told:

"When you came in you were given a booklet. This is not a test in the usual sense. There are no wrong or right answers. This is a part of a research project. Please answer all the questions. Your booklet is identified only by a research number. The answers you give are completely anonymous. It is very important for the success of this project that you

answer every question. Is there any question before you start?

If there is anything you do not understand while you are doing this,

please come up to the desk and I will try to explain."

CHAPTER III

RESULTS

A. Total Sample

Tests were scored according to the methods described in the procedure. In accordance with this procedure, one score was obtained for the belief survey, three scores for the attitude toward the parent, i.e., a score for attitude toward the mother, a score for attitude toward father, and a combined score for attitude toward both parents, and three scores for the attitude toward the Church (an intellectual score, an emotional score and a combined score). Table 1 presents the mean scores and standard deviations on these tests as obtained by the 49 subjects of mixed religious parental background and their corresponding matched group of all Catholic religious parental background. t -values were computed to determine the significance of the differences on these tests between the two groups. In analyzing this data, the t -tests for correlated samples was used, since each subject in the mixed religious parental background group was matched with a subject from the all Catholic religious parental background in IQ, age and year in school. Because definite prediction in a specific direction was hypothesized, the norms for a one-tailed test were used in determining the significance of the t -values.

Table 1

Comparison of Scores of
Children from All Catholic Background
with Scores of Those from Mixed Parental Religious Background

Variable	Catholic Background N=49		Mixed Religious Background N=49		t-score
	M	SD	M	SD	
Belief Survey	136.29	12.70	130.59	13.74	2.215*
Attitude Towards the Father	11.10	5.36	10.22	5.21	.84
Attitude Towards the Mother	13.51	5.21	11.61	4.73	2.140*
Combined Attitude	24.61	9.19	21.84	8.62	1.640**
Intellectual Attitude of the Church	3.37	1.49	3.59	1.38	-.737
Emotional Attitude Towards the Church	2.85	1.56	3.13	1.90	-.743
Combined Attitude Towards the Church	3.11	1.31	3.36	1.50	-.826

* .025 > P > .01

** .05 > P > .025

Inspection of Table 1 reveals that all the results were in the predicted direction. Notice that in the attitude towards the Church scale, negative t-values were obtained since the higher the score, the more negative the attitude. Positive t-values were obtained for the other tests. However, only the differences obtained on the belief survey and the attitude towards the mother are significant.

As described in the procedure, a score from 1 to 3 for religious practice was obtained for each subject. A score of 3 meant that the subject not only attended Mass at least weekly, but also received Holy Communion at least weekly. A score of 2 meant that the subject attended Mass at least weekly, but received Holy Communion less often. For an analysis of results, 1 and 2 were combined indicating practice least well, since for girls in a Catholic high school, the reception of weekly Communion seemed to be clearly indicative of religious practice. Table 2 presents the X^2 values obtained.

Table 2

X^2 Test on the Performance of
Religious Practices Between Girls from All Catholic Parental
Background and Girls from Mixed Religious Parental Background

Group	DF	X^2	Significance
Total Sample	1	4.16	.025 > p > .01

The X^2 obtained is significant beyond the .025 level.

B. Catholic Mother and Non-Catholic Father.

The 49 subjects from the mixed religious parental background were divided into two groups: 37 who have Catholic mothers and non-Catholic fathers, and 12 who have Catholic fathers and non-Catholic mothers. Means, standard deviations and t -values on the same tests mentioned above are given in Table 3 for the group of 37 who have Catholic mothers and the 37 subjects matched with them. The same statistical procedure and interpretation were followed as mentioned in A.

Table 3

Comparison of Scores of Children
from All Catholic Background with Scores of Those
from Mixed Parental Background in Which the Mother is Catholic

Variable	Catholic Background N=37		Mixed Religious Background N=37		t-score
	M	SD	M	SD	
Belief Survey	135.68	12.83	129.46	13.55	1.977*
Attitude Towards the Father	11.03	5.29	10.97	5.22	.046
Attitude Towards the Mother	13.16	5.35	11.65	5.17	1.379
Combined Attitude	24.19	9.02	22.62	9.19	.807
Intellectual Attitude Towards the Church	3.24	1.57	3.63	1.28	-1.124
Emotional Attitude Towards the Church	2.81	1.59	3.34	1.94	-1.187
Combined Attitude Towards the Church	3.03	1.37	3.48	1.45	-1.326

* .05 > p > .025

All of the results were once more in the predicted direction, but only the difference obtained on the belief survey was significant.

C. Catholic Fathers and Non-Catholic Mothers

Out of 49 subjects from mixed religious parental backgrounds, only 12 had a Catholic father. As in the previous section, these 12 were compared with their matched partners on the same tests. Table 4 presents the means, standard deviations and t-values on these tests.

Table 4

Comparison of Scores of Children
from All Catholic Background with Scores of Those
from Mixed Parental Background in Which the Father is Catholic

Variable	Catholic Background N=12		Mixed Religious Background N=12		t-score
	M	SD	M	SD	
Belief Survey	138.17	12.08	134.08	13.72	.972
Attitude Towards the Father	11.33	5.54	7.92	4.44	1.536
Attitude Towards the Mother	14.58	4.57	11.50	3.01	2.373*
Combined Attitude	25.92	9.59	19.42	5.98	1.931**
Intellectual Attitude of the Church	3.77	1.12	3.47	1.65	.483
Emotional Attitude Towards the Church	2.95	1.48	2.52	1.62	.545
Combined Attitude Towards the Church	3.36	1.06	2.99	1.58	.555

* .025 > p > .01

** .05 > p > .025

Close inspection of this table reveals that the differences obtained on the attitude toward the Church were in the opposite direction hypothesized in the study. The differences were very small and statistically insignificant. The others followed the predicted direction. Significant differences were obtained only on the attitude towards the mother and the combined attitudes toward the parents.

D. Effect of Acceptance of Parents on the Attitude Towards the Church, Strength of Adherence to Traditional Beliefs, and Religious Practice.

The attitude toward the parents score is a measure of the acceptance of parents by the subjects. Based on this score, the subjects from the mixed religious parental group were divided into least and most accepting of parents by taking the highest 30% and the lowest 30%. Hence 15 subjects are included in both the most accepting and least accepting groups. The same procedure was followed with the subjects of all Catholic parental backgrounds.

In comparing the most accepting with the least accepting group on attitude towards the Church, only the combined attitude score was used. Table 5 presents the mean, standard deviation and t-values obtained by the least and most accepting of subjects from mixed and Catholic religious parental backgrounds.

Table 5

**t-Values for the Difference
Between the Most Accepting and Least Accepting
of Parents on the Attitude Toward the Church**

Religious Background	Most Accepting N=15		Least Accepting N=15		<u>t</u> -value
	M	SD	M	SD	
Catholic	2.59	.923	3.63	1.46	-2.236**
Mixed	2.67	1.11	4.06	1.65	-2.651*

** .025 > p > .01

* .01 > p > .005

The t-test for independent samples was used in testing the significance of differences between these means. Norms for a one-tailed test were used since the direction of difference was predicted.

Regardless of religious parental background, a significant difference between the means on the attitude towards the Church of the most accepting and least accepting groups were obtained. The t-values obtained were significant beyond the .025 level in the predicted direction.

Strength of adherence to religious beliefs is given by the score on the belief survey outlined above. The same groups were compared on this variable. Table 6 presents the means, standard deviation and t-values obtained.

Table 6

t-Values for the Difference Between
the Most Accepting and Least Accepting of
Parents on the Belief Survey

Religious Background	Most Accepting N=15		Least Accepting N=15		<u>t</u> -value
	M	SD	M	SD	
Catholic	141.60	9.06	128.87	13.50	2.974*
Mixed	136.73	13.59	122.27	14.18	2.964**

* $p < .001$

** $p < .005$

All the t-values were significant beyond the .005 level in the predicted direction.

The score for religious practice is described above. The χ^2 test for independent samples was used in comparing the most accepting and least accepting groups on their religious practice. Since it was hypothesized

that those more accepting of parents would practice their religion better, norms for a one-tailed test were used in determining significance of differences. Table 7 presents the X^2 values for both the Catholic and mixed groups.

Table 7

X^2 Test of the Differences
Between the Most Accepting and Least
Accepting of Parents on Religious Practices

Religious Background	DF	X^2	Significance
Catholic	1	9.19	$p < .001$
Mixed	1	3.47	$.05 > p > .025$

The difference for the Catholic group between the most accepting and least accepting group on performance of religious practice is significant beyond the .001 level, while that for the mixed group is significant between the .05 and .025 level.

E. Effect of Religious Practice of Parents on Religious Practice of Children.

To determine whether girls reflect the religious practice of their parents, the X^2 test for independent samples was used. (See Appendix for X^2 diagrams). The religious practices of mother and father were taken separately. Table 8 presents the X^2 values obtained in comparing the association in performance of religious practice of the girls with the religious practice of their respective parents.

Table 8

χ^2 Test for the Association in
Performance of the Religious Practice of the
Girls from All Catholic Religious Parental Background
with the Religious Practices of Their Respective Parents

Religious Performance		DF	χ^2	Significance
Mother	N=49	1	14.96	$p < .001$
Father	N=49	1	11.91	$p < .001$

Using the one-tailed norms for significance, both results are in the predicted direction and are significant beyond the .001 level.

The religious practices of girls from mixed religious parental background were compared with the religious practices of their Catholic parent. Table 9 gives the results of this comparison.

Table 9

χ^2 Test for the Association in
Performance of the Religious Practice of Girls
from Mixed Religious Parental Background with
the Religious Practices of Their Respective Parent

Religious Performance		DF	χ^2	Significance
Catholic Mother	N=37	1	4.15	$.025 > p > .01$
Catholic Father	N=12	1	.50*	None

* Using Fisher's Exact Probability Test

The religious practice of girls with Catholic mothers (N=37), agreed significantly ($.025 > p > .01$) with the religious practice of their

mother. However, for girls with Catholic fathers ($N=12$), no significant association in religious performances was obtained. This may be due to the small number involved.

CHAPTER IV

DISCUSSION

There are two major conclusions from this study. The first is that the religious practice of adolescent Catholic girls reflects the religious practice of their parents. The second is that girls who are more accepting of their parents practice their religion better than girls who are less accepting of their parents. The influence of parental example on these young people can hardly be over-estimated. Girls from homes in which both parents are Catholic most clearly of all reflect in their own religious life the practices they observe in the lives of their mother and father. The number of girls from all Catholic parental background included in this project is 49. There were 27 of their mothers who received Holy Communion at least once a week; 25 of the daughters of these 27 mothers also received Holy Communion at least once a week. There were 25 of their fathers who received Holy Communion at least once a week; 23 of the daughters of these men also received Holy Communion at least weekly. On the other hand, only 8 daughters of the 22 mothers who did not receive Holy Communion received Holy Communion weekly themselves; only 10 of the daughters of the 24 fathers who did not receive Holy Communion weekly received Holy Communion at least once a week themselves.

To understand these results requires an insight into what the reception of Holy Communion means to a Catholic. More than any other practice it is indicative of the religious commitment of the person. For a Catholic to receive Holy Communion, he must consider himself to be in the state of grace. This means, of course, that he is not conscious of having broken, in a serious way, any of the Ten Commandments. But it also indicates the importance of God in his life. Those Catholics who receive Holy Communion weekly consider Christ a friend and companion. In the homes of such religious people, prayer would have a part. Religious values would be of importance. In this way we can see that the reception of Holy Communion by the parents is a clear indication of the religious tone of the family. When a girl has grown up in a family with such a warm relationship with Christ, she will be inclined, obviously to regard His Church favorably herself. The value of religion to her parents is communicated to the child during all her growing years. The reception of Holy Communion becomes rather easily a part of her habitual religious behavior. It would simply not even occur to her to miss Mass on Sunday or not to receive Holy Communion. Since her parents are practicing Catholics with a close relationship to God, they obviously would approve of their daughter behaving as they do. In almost innumerable ways, such parents would show their approval of religious behavior on the part of their daughter that reflects the values in their own lives.

Certainly a Catholic school education would tend to reinforce the pattern of behavior already established in such Catholic homes. The

present study has no way of ascertaining how influential the Catholic schooling has been in the process described. The results do show that adolescent girls from families in which the parents practice their religion well will practice their religion better than girls from families in which the parents practice their religion poorly. A future research project might ask the question whether this result is true for girls attending public schools.

When attention is turned to the results obtained on the attitude and belief surveys, there is a clear indication that these tests have suffered from the passage of time in their capacity to measure objectively the attitudes and beliefs of Catholic subjects. Since these tests were constructed there have been sweeping changes in the Catholic Church. These changes have brought with them changes in the ways that practicing Catholics view many problems. Statements about the Church that appeared very negative to the judges that were used by Thurstone in constructing his scale, would not appear nearly so negative to a group of judges today. For instance, number five of the attitude towards the Church scale says, "I am convinced that the Church is losing ground as education advances". An examination of the replies shows that thirty-four of the subjects agreed with this opinion. Of these thirty-four, thirty agreed also with statement number nine. "I am certain that the Church has a most important influence in the development of moral habits and attitudes." Yet the value assigned to number five is 8.6 and to number nine the value assigned is 1.0. Obviously statement number five

no longer is indicative of so negative an attitude as it once was. The advance in education and the challenges to the institutional Church so characteristic of our day has had its influence. On the other hand, although it seems that certain questions are no longer as valid as they once were, i.e. those concerning birth control, remarriage after divorce, etc., the belief survey did distinguish between children of mixed and all Catholic backgrounds. If further research is to be conducted along the lines of this study, perhaps a new attitude scale and a new belief survey should be prepared.

As hypothesized, girls from mixed parental religious background practice their Catholic religion less well and adhere less firmly to their faith than girls from all Catholic homes. The importance of this finding must be considered in the light of the fact that the subjects for the study were all in attendance at a Catholic high school. It could be assumed that the parents of these girls from mixed marriages are more positive in their attitude toward the Church than the average couple of mixed religious affiliation. Since they chose for their daughter a Catholic education at great expense to themselves, most of them obviously are not hostile to the Church and its teachings. Why then do their daughters tend to practice the Catholic faith less well than girls from homes in which both of the parents are Catholic? A clue to a possible explanation is found in a most interesting result of this project, namely, there is a significant difference between the acceptance of their mother by girls from mixed marriages and those from all Catholic

marriages. This fact must be considered in the light of the most significant finding of this study. By far the most significant of the results of this project is the fact that girls who are more accepting of their parent practice their religion better, adhere more firmly to religious beliefs, and have a more positive attitude toward the Church than do girls who are less accepting of their parents. This is true for the girls from mixed parental religious background as well as those from all Catholic parental religious background.

In some ways a negative attitude toward the Church, a tendency to deny religious dogmas, and a neglect of religious obligations can be understood as a form of delinquent behavior for Catholic girls. The general hypothesis of this study that the girl must accept her parents as persons if she is to accept their religious values and way of life is clearly substantiated. The girls who accept their parents are significantly different than those who do not accept their parents on all the tests used in this study. The work of Nye (1958) on delinquent girls might well be recalled here. He says, "Through intimate and continuing contacts parents become the most crucial agents in the internalization of the mores." So for high school girls who have rejected their parents it would be expected that little internalization of the parent's scale of values, including religious ones, would have occurred. The girl who has rejected her parents will be inclined to commit actions of which they disapprove. It is not necessary to assume that this intention is a conscious one. The hostility she feels toward her parents spills over

into a hostile attitude toward the Church. This study indicates that one of the ways in which girls express their hostility toward their parents is in a neglect of religious practices.

CHAPTER V

SUMMARY

This study investigated the affect of parental religious belief and practice on the religious behavior of Catholic high school girls. The specific hypothesis were based on the theoretical framework on identification done by Kluckholm, C. and Murray, H. A. (1955), Erickson, E. H. (1956), Strauss, A. L. (1959) and Dignan, Sister Howard (1965) as well as on the work of Nye (1958) on delinquency.

The subjects for the study were 98 Catholic high school girls attending a Catholic high school in a high income suburb of Chicago. Forty-nine of the girls had one parent who was Catholic and the other parent was non-Catholic. The other group of 49 girls were matched with them in I.Q., age and year in school but had two Catholics as parents. The two groups were tested on their attitude towards the Church, the firmness of their belief in its teachings and their practice of the faith. They were also tested on their acceptance of their parents. The results substantiated the hypotheses that the girls of all Catholic parental background would practice their faith better, adhere more firmly to Catholic teaching, and have a better acceptance of their mother than would girls from mixed religious parental background. Probably the most important result of the study was that in accordance with the hypotheses,

girls who are more accepting of their parents practice their religion better, believe more firmly in the teachings of their Church and have a better attitude toward the Church than do girls who are less accepting of their parents. Finally, it was discovered that girls whose Catholic parent or parents practice their religion well, tend to practice their religion better than those whose parent or parents practice their religion poorly.

The results all seem to be consistent with the theoretical framework which stated that girls must accept their parents as persons if they are to accept the religious values their parents hold.



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APPENDIX I

YOUR FATHER'S RELIGION

	About once a year or less?	A few times a year?	About once a month?	2 or 3 times a month?	Every week?	More than once a week?
Does he attend Mass?	1	2	3	4	5	6
Does he receive Holy Communion?	1	2	3	4	5	6

YOUR MOTHER'S RELIGION

	About once a year or less?	A few times a year?	About once a month?	2 or 3 times a month?	Every week?	More than once a week?
Does she attend Mass?	1	2	3	4	5	6
Does she receive Holy Communion?	1	2	3	4	5	6

YOUR PRACTICE

	About once a year or less?	A few times a year?	About once a month?	2 or 3 times a month?	Every week?	More than once a week?
I attend Mass	1	2	3	4	5	6
I receive Holy Communion	1	2	3	4	5	6

APPENDIX II

RELIGIOUS BELIEF SURVEY

Check the response which most clearly indicates your attitude toward the statement in question.

1. The Bible is the inspired word of God.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
2. I think a person can be truly happy without believing in God.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
3. Man has a free will capable of striving after immaterial or spiritual goals.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
4. There is no life after death.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
5. God created man separate and essentially distinct from animals.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
6. It makes no difference whether a person is baptized a Christian or not, as long as he believes in God and loves his neighbor.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
7. The most important thing man has to do on earth is to save his soul.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
8. There have been many men in history just as great as Jesus Christ.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
9. Everyone is expected to strive for personal holiness and spiritual perfection.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
10. Habitual self-discipline and self-control are absolutely necessary if one wishes to attain spiritual perfection or sanctity.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
11. Such notions as sin and punishment for sin in hell are merely superstitions.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree

12. Suffering and sickness can be of great positive spiritual value.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
13. In the case of prolonged and painful cancer, it would be all right for the doctor to give the patient an overdose of sleeping pills.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
14. God is just in condemning a person to hell for committing one serious sin.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
15. The laws of the Church regarding divorce ought to be more relaxed for people who are unhappily married.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
16. The devil really exists.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
17. A person's religious belief should not influence his choice of what high school or college he will attend.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
18. The religious belief of parents should influence their choice of what grade school their children will attend.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
19. It is better to raise two children in comfortable circumstances than five children in decent poverty.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
20. It is immoral and sinful to practice artificial birth control.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
21. It is prudent for persons of limited income to practice rhythm (non-artificial birth control) for the first few years of marriage.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
22. When two people are very much in love, they should marry even though they are not of the same religion.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
23. All people of voting age have a moral obligation to vote.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree
24. If Russia declared war, the United States would be justified in dropping atom bombs on Moscow.
___Strongly Agree___ Agree___ Not Sure___ Disagree___ Strongly Disagree

25. Censorship (of plays, movies, comic books, etc.) is necessary for safe-guarding our national morality.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
26. The theory of materialistic evolution is logical and true.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
27. More tax money should be expended for social welfare, such as maternity hospitals for the poor, clinics for disabled persons, etc.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
28. It is imprudent to have white and colored children attending the same school.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
29. Generally speaking, a workingman ought to belong to a good labor union.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
30. I would not approve of the city's putting up a low-rent housing project in a poorer section of my neighborhood.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
31. Theology will ultimately prove to be more important for mankind than any other branch of study.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
32. It is more important for children to secure training in athletics than in religion.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
33. When I visit a cathedral I am more impressed by a pervading sense of reverence and worship than by architectural features and stained glass.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
34. I prefer a friend who shows artistic and emotional sensitivity, above one who is seriously interested in thinking out his attitude toward life as a whole.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree
35. At an evening discussion with an intimate friend I am more interested in talking about the meaning of life than about literature or developments in science.
___ Strongly Agree ___ Agree ___ Not Sure ___ Disagree ___ Strongly Disagree

36. In choosing a marriage partner, I would prefer a person who has social prestige and commands admiration from others, above one who is fundamentally spiritual in his (or her) attitude toward life.
___Strongly Agree___Agree___Not Sure___Disagree___Strongly Disagree
37. A person's conduct should be guided by one's religious faith rather than by any other criterion such as social conventions, convenience, pleasure, or human respect.
___Strongly Agree___Agree___Not Sure___Disagree___Strongly Disagree
38. For the most part, my own conduct is guided more by my religious faith than by any other criterion.
___Strongly Agree___Agree___Not Sure___Disagree___Strongly Disagree

APPENDIX III

SCALE OF ATTITUDES TOWARD THE CHURCH

You are asked to read all the statements and to check every statement with which you agree. Make sure you have read all 46 statements. You may read them in any order and as often as you desire. There is no time limit but the total operation will require at least 12 minutes. Do not change the wording but check the statement as you find it or just skip it.

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

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

11. () I have reasoned out that the Church is a harmful institution, breeding narrow-mindedness, fanaticism and intolerance.
12. () I argue with myself that the Church is too conservative for me, and so I stay away.
13. () I agree with the ideals of my Church, but I am tired of its denominationalism.
14. () I have a feeling that the Church furnishes the stimulus for the best leadership of our country.
15. () I'm not much opposed to any Church, but when I feel discontented with its leaders I stay away.
16. () I have a strong suspicion that the Church is hopelessly allied with reactionary forces.
17. () I am sympathetic toward the Church because it practices the Golden Rule fairly well and has a consequent good influence.
18. () I think about the Church only to the extent of attending occasionally.
19. () I am annoyed at the inconsistency of the Church, for it cannot give examples of what it teaches.
20. () Sometimes I think the Church is worthwhile, and sometimes I doubt it.
21. () My Church gives me feelings of consolation for it is the main guiding influence in my life.
22. () I enjoy the spiritual uplift I get from the Church, but I do not agree with its theology.
23. () My emotional reaction toward the Church is negative due to lack of interest.
24. () I am convinced that the Church is shackled with monies interests and does not practice its ideals.
25. () I am sympathetic toward the Church, but I am not active in its endeavors.
26. () I think it is evident that the Church is a parasite on society.

27. () I know too little about the Church to express an opinion.
28. () It is evident to me that the Church is the most important institution in the world outside of the home.
29. () I admit that I am slightly prejudiced against the Church and attend only on special occasions.
30. () I have concluded that a man cannot be honest in his thinking and endorse what the Church teaches.
31. () There is much wrong with my Church, but I am sentimentally so attached to it that I want to help improve it.
32. () I entertain the feeling that the Church promotes a fine brotherly relationship between people and nations.
33. () I despise the Church because it is unreservedly stupid and futile.
34. () I approve of the Church because I know that Church attendance is a good index of the nation's morality.
35. () I feel that the Church is petty, too easily disturbed by matters of little importance.
36. () In the Church I find my best companions and can express by best sentiments of self-respect.
37. () I am afraid the Church is non-scientific and emotional depending for its influence upon fear of God and of hell.
38. () I rationally try to defend the Church but I believe its influence is on the decline.
39. () It is logically absurd that any thinking man should be interested in the Church.
40. () My reflective attitude toward the Church is best described as one of indifference.
41. () I know that anyone who will work in a modern Church will reasonably appreciate its indispensable value.
42. () It is clear to me that the Church deals in platitudes and is afraid to follow the logic of truth.

- 43. () My conscious attitude toward the Church is one of neglect, with a slight tendency toward disapproval.
- 44. () I feel only slightly concerned about the affairs of the Church.
- 45. () I experience nothing but contempt and resentment for the Church.
- 46. () I worry too little about the Church to express any general attitude.

APPENDIX IV

ACCEPTANCE OF FATHER SCALE

Do you enjoy letting your father in on your "big" moments?

(1) Very much___(2) Somewhat___(3) Hardly at all___(4) Not at all___

Do you enjoy talking over your plans with your father?

(1) Always___(2) Usually___(3) Sometimes___(4) Seldom___(5) Never___

Where you are concerned, do you think "what father doesn't know won't hurt him"?

(1) Always___(2) Usually___(3) Sometimes___(4) Seldom___(5) Never___

Have you ever felt ashamed of your father?

(1) Often___(2) Sometimes___(3) Once in a while___(4) Seldom___
(5) Never___

Do you enjoy doing extra things to please your father that you are not required to do?

(1) Often___(2) Sometimes___(3) Seldom___(4) Never___

If it were possible to change real parents into ideal parents, what would you change?

(1) Just about everything___(2) A large number of things___(3) A few things___(4) One or two things___(5) Nothing___

Do you confide in your father when you get into some kind of trouble?

(1) All problems___(2) Most___(3) Some___(4) Few___(5) None___

Do you feel rebellious around your father?

(1) Always___(2) Often___(3) Sometimes___(4) Seldom___(5) Never___

In general, do you feel that you get a "square deal" with your father?

(1) Always___(2) Usually___(3) Sometimes___(4) Seldom___(5) Never___

Do you think "Oh, what's the use!" after you have tried to explain your conduct to your father?

(1) Often___(2) Sometimes___(3) Seldom___(4) Never___

Are you interested in what your father thinks of you?

(1) Very much___(2) Somewhat___(3) Hardly at all___(4) Not at all___

APPENDIX V

ACCEPTANCE OF MOTHER SCALE

Do you enjoy letting your mother in on your "big" moments?

(1) Very much___(2) Somewhat___(3) Hardly at all___(4) Not at all___

Do you enjoy talking over your plans with your mother?

(1) Always___(2) Usually___(3) Sometimes___(4) Seldom___(5) Never___

Where you are concerned, do you think "what mother doesn't know won't hurt her"?

(1) Always___(2) Usually___(3) Sometimes___(4) Seldom___(5) Never___

Have you ever felt ashamed of your mother?

(1) Often___(2) Sometimes___(3) Once in a while___(4) Seldom___(5) Never___

Do you enjoy doing extra things to please your mother that you are not required to do?

(1) Often___(2) Sometimes___(3) Seldom___(4) Never___

If it were possible to change real parents into ideal parents, what would you change?

(1) Just about everything___(2) A large number of things___(3) A few things___(4) One or two things___(5) Nothing___

Do you confide in your mother when you get into some kind of trouble?

(1) All problems___(2) Most___(3) Some___(4) Few___(5) None___

Do you feel rebellious around your mother?

(1) Always___(2) Often___(3) Sometimes___(4) Seldom___(5) Never___

In general, do you feel that you get a "square deal" with your mother?

(1) Always___(2) Usually___(3) Sometimes___(4) Seldom___(5) Never___

Do you think "Oh, what's the use!" after you have tried to explain your conduct to your mother?

(1) Often___(2) Sometimes___(3) Seldom___(4) Never___

Are you interested in what your mother thinks of you?

(1) Very much___(2) Somewhat___(3) Hardly at all___(4) Not at all___

APPENDIX VI

χ^2 Test on the Performance of Religious Practices Between Girls from All Catholic Parental Background and Girls from Mixed Religious Parental Background

FIGURE			DF	χ^2	SIGNIFICANCE
Mixed	1 & 2	3	1	4.16	$p = .025 > p .01$
	27	22			
Cath.	16	33	1	4.16	$p = .025 > p .01$
	43	55			
98					

χ^2 Test of the Differences Between the Most Accepting and Least Accepting of Parents on Religious Practices for Girls of Mixed Religious Parental Background

FIGURE			DF	χ^2	SIGNIFICANCE
Less Acc.	1 & 2	3	1	3.47	$p = .05 > p .025$
	12	3			
More Acc.	6	9	1	3.47	$p = .05 > p .025$
	18	12			
30					

**X² Test of the Differences
Between the Most Accepting and Least
Accepting of Parents on Religious Practices
for Girls of All Catholic Religious Parental
Background**

FIGURE				DF	X ²	SIGNIFICANCE
Less Acc.	1 & 2	3		1	9.19	p .001
	10	5	15			
More Acc.	1	14	15			
	11	19	30			

**X² Test for the Association in
Performance of the Religious Practice of the
Girls from All Catholic Religious Parental Background
with the Religious Practices of Their Respective Parents**

FIGURE				DF	X ²	SIGNIFICANCE
Practice of Mother	Practice of Girl 1 & 2	3		1	14.96	p .001
	14	8	22			
	2	25	27			
	16	33	49			
Practice of Father	Practice of Girl 1 & 2	3		1	11.91	p .001
	14	10	24			
	2	23	25			
	16	33	49			

**χ^2 Test for the Association in
Performance of the Religious Practice of the
Girls from Mixed Religious Parental Background with
the Religious Practice of Their Respective Catholic Parents**

FIGURE				DF	χ^2	SIGNIFICANCE
Practice of Mother	Practice of Girl			1	4.15	.025 > p > .01
	1 & 2	3				
	16	6	22			
3	5	10	15			
	21	16	37			
Practice of Father	Practice of Girl			1	*	p = .50
	1 & 2	3				
	6	5	11			
3	0	1	1			
	6	6	12			
Combined Practice of Father & Mother	Practice of Girl			1	4.13	.025 > p > .01
	1 & 2	3				
	22	11	33			
3	5	11	16			
	27	22	49			

* Because of the low entries in two cells, it was necessary to use The Fisher Exact Probability Test.

APPROVAL SHEET

The thesis submitted by Reverend William J. Shields has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

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

January 5, 1966
Date

Paul K. J. Ph.D.
Signature of Adviser