

How College Students Think About Authority, Minorities, War, And Sex

Michael Maher, Linda Sever, & Shaun Pichler

(Presented at the conference by Maher and Sever)

In the spring of 2003, Maher and Sever conducted a survey of undergraduates living in residence halls regarding their attitudes on a number of issues facing society and the Church. With the assistance of Shaun Pichler, the data were analyzed, and four factors emerged. The presentation will report on attitudes on 20 questions in the survey and make comparisons between students based on gender and religion. The main focus of the presentation, however, will be on how these responses relate to each other in the four factors.

Presentation Plan

11:30-11:45: Participants will first be asked to do the “Twenty Questions For Young Catholics” worksheet and self-score.

11:45-11:50: Maher will then explain the methodology.

11:50-12: Maher will report on highlights of the comparisons based on sex and religion as well as focus group interpretations of those differences.

12-12:15: Sever will report on the four factors and focus group interpretations of those factors.

12:15-12:20: Maher will ask the participants how they felt about taking the test and their scores.

12:20-12:30: Questions and Answers.

Data Collection

On April 13, 2003, Resident Assistants (“RA’s”) at Loyola University Chicago’s residence halls distributed and collected a survey to undergraduate students at their “floor meetings.” The survey was sponsored by the university’s Ministry Department and designed by Chaplain Michael Maher and school psychology doctoral student Linda Sever. The focus of the survey was students’ responses to twenty statements on social issues within the Church and society. Maher and Sever developed these statements largely through a focus group of University Ministry staff and through some informal polling of students conducted at on-campus Catholic Masses in January, 2003. They field-tested their instrument for clarity with ten Loyola students. While the survey was distributed to all students, a clear intention of the study was to understand how Catholic students thought about these issues. Respondents selected from six response options on a Likert-type scale: “strongly agree,” “agree,” “somewhat agree,” “somewhat disagree,” “disagree,” and “strongly disagree.” Field-testing had revealed that when an option of “unsure” was available, a very large number of students chose this option. When asked, they explained that the questions were difficult because they “depended on the situation.” Seeking greater divergence in responses, Maher and Sever decided to remove this

response option and add the “somewhat agree” and “somewhat disagree options” and to add the following instructions to the survey: “We realize that for many people, answers to these questions depend upon a variety of circumstances. Please select the answer that best describes your opinion in most cases under the most common circumstances.”

Under the guidance of the university’s Institutional Review Board, instructions were provided for RA’s to insure confidentiality for the research subjects; students sealed their responses in individual envelopes that they then placed in large envelopes, which the RA’s sealed and turned into the Residence Life Office, where Maher collected them. RA’s also clarified that students could choose not to participate in the study and gave them instructions on how to do so easily. Each student was also provided with a cover letter explaining this process. Research subjects were invited on the survey to participate in focus groups based on responses, and those who chose this had the option of signing the survey and providing an e-mail address. It was clearly explained for those who chose this option that they were giving up their confidentiality by doing so. By instructions on the survey, potential research subjects were also requested to not participate in the study if they were graduate students, under the age of 18 or over the age of 23; the desired subject pool was traditional undergraduates.

The response rate to the survey was very high. At that time, 2,188 undergraduates lived in Loyola’s residence halls. Six RA’s, representing 375 residents, chose not to participate in the study (total pool reduced to 1,813). The researchers polled 26 of the 51 RA’s and asked about attendance rates at the floor meetings that night. The average response was 58.5%. Rounding off to 60%, this yielded a potential subject pool of 1,088 residents. A total of 764 surveys were returned, for a rate of 70.2%.

Statistical Analysis

Pichler then analyzed the data. First, responses were compared by sex and by religion (see Tables 1 & 2). Statistically significant differences were found in nine of the twenty statements when compared by sex. Statistically significant differences were found in sixteen of the twenty statements when compared by religion. While Tables 1 & 2 report the total percentage indicating some form of agreement with the statements (that is, those selecting one of the options of “strongly agree,” “agree,” or “somewhat agree”), Pichler used all six response options in conducting his T-Test and Kruskal-Wallis Test for significant variance. Pichler then conducted a factor analysis. Given the content of the survey and the number of non-Catholic respondents, the decision was made to only conduct the factor analysis based on Catholic research subjects. Four factors emerged for Catholics (see Table 4). It is worth noting, however, that when a factor analysis was conducted with non-Catholic Christians, the resulting factors were quite similar; three factors emerged, with Factor D merging into Factor A from the analysis of Catholic research subjects.

Focus Groups Data

Maher and Sever then set out to conduct focus groups to better understand the data. Maher divided the potential pool of research subjects (those who had indicated on their surveys that they would be interested in being in a focus group) into categories based on the four factors. Because responses on the survey tended to be skewed, the decision was made to divide the factors based on quartiles of summed numerical values

of responses within a factor rather than based on simple responses dividing the Likert-type scale in half or the dividing at the mean of summed numerical values of responses within a factor. The initial plan to invite survey respondents into focus groups based on their responses failed; insufficient numbers of invited survey respondents attended the scheduled focus groups, and the groups were canceled. Maher and Sever then decided to conduct different, more general groups. In March, 2004, they conducted three focus groups. All sessions were audiotaped. One was composed of nine members of the Loyola Ministry staff, and two were composed of Catholic undergraduate students (12 participants total) recruited through advertising by Ministry. Also, those students who had initially indicated on the survey interest in participating in a focus group were invited. Again, under the guidance of the university's Institutional Review Board, research subjects were advised of the difficulty in confidentiality posed by focus groups. Subjects were not asked how they would (or did) respond to any of the survey items, but were asked to speculate about the response patterns in the data.

Male versus Female

As stated above, statistically significant differences were found in nine of the twenty statements when compared by sex. Maher and Sever asked the focus groups to interpret differences between male and female responses regarding four areas: Factor A in general, homosexuality, pre-marital sex, and artificial birth control. They also asked the focus groups to discuss the responses on women's ordination and sexism, but not in comparing male and female responses; the data is presented here because of its relevance to the area of differences in responses based on sex.

Factor A: The items in Factor A are listed in Table 4. The focus groups noted that females are more affected by some of the issues than males. Some also stated that females are more likely to question Church authority and perceive Church rules as created by men. According to some, males prefer concrete answers to complex questions. Some also stated that males are more likely to be sexist.

Homosexuality: The focus groups reported that males tend to be more threatened by homosexuality. Some believed that gay males being easier to identify as gay than lesbian females caused this. Some stated that society is harder on gay males than lesbians. Many of the students were surprised by the male response, because they believed that many males at Loyola were gay. Some believed that women are more secure about sexuality in general. They stated that males in this age are very insecure about sexuality, noting that most hate crimes against gays are committed by males in this age group.

Premarital sex: Overwhelmingly, the focus groups were surprised by the male responses on this item. Some believed that while males marked that they agreed that pre-marital sex is wrong, they don't practice this belief. Some even referred to them as "liars" on this item. Some speculated that possibly from feminist perspective, concern about regulation of one's body caused more females to disagree with this statement. Some also speculated that because women see sex as connection, while males see sex as physical, males were more likely to see pre-marital sex as immoral. Some also stated that males are more inclined to black-and-white thinking at this age.

Artificial Birth Control: The focus groups were not surprised that females were more likely than males to disagree that this was wrong because women bear the burden of the consequences of unwanted pregnancy.

Sexism and Women's Ordination: The focus groups were asked to speculate why no correlation was found between responses on the item regarding sexism and the item regarding women's ordination. Overwhelmingly, the focus groups stated that for many people, one is a religious belief (ordination) while another is a cultural belief (sexism); people don't see ordination as an issue of sexism.

Catholic vs. Other religions

As noted above, statistically significant differences were found in sixteen of the twenty statements when compared by religion. However, Maher and Sever asked the focus groups to interpret differences by religion on responses regarding only one area: homosexuality. Differences between Catholics and non-Catholic Christians in this area surprised some who saw Catholics as more conservative. Some, however, saw some Protestant churches as being "more by the book." Several stated that younger Catholics are more accepting of homosexuality than older Catholics. Some stated that the Catholic Church has at least addressed the issue of homosexuality, even if not always in the most tolerant ways. One frequent speculation was that Protestants and other Christians (even the more liberal) tend to be more influenced by the Bible than Catholics. While commenting on the issues in Factor A in general, some did note that the Catholic Church tends to give more specific teachings on some of the issues than Protestant churches.

Factor A

Overwhelmingly, the focus groups stated that these are issues on which the Catholic Church has very definite positions that are widely known. Catholics are taught the Church's positions on these issues early on in Catholic schools and youth groups. Some stated that these are "foundational" positions for Catholics. Those who answer that they trust the leadership and believe it is important to follow the rules will likely agree with all the rest of these statements in this factor. It was also noted that these are issues faced almost daily by Catholics (in contrast to Factor B). It was also noted that these are controversial topics both in society and in the Church. The disagree positions reflect positions of society in general; those who disagree may identify more with society and those who agree feel they are counter-cultural. It was also speculated that some who disagree would say that they were more informed by science.

Names for Agree Group: conservative, by the book, traditionally strict, orthodox, good Catholics, faithful, uninformed, unenlightened, authority-driven

Names for Disagree Group: New Age, selective beliefs, pick-and-choose, liberal, progressive, unsatisfied with the Church, unorthodox, progressive, not active in their religion, not feeling compelled to follow authority, mainstream American

Factor B

The focus groups described these issues as having to do with social and political issues. They also described them as having to do with respecting life, with social justice, with a consistent ethic of life, with the Golden Rule. They stated that the pope has spoken out on these issues, that Catholic education tends to address these issues, and the university addresses these issues. Despite this, they stated that Catholics perceive these issues as more negotiable within the Church than issues in Factor A. The Church, while having positions on these, is less clear on these issues than on sexuality issues found in

Factor A. They also noted that these issues are often “less personal” than some of the issues in Factor A. They noted as well that many people who agree with these statements do so without linking them to faith. Also, even persons not strongly devoted to social justice would agree with many of these statements. They speculated that those who disagree with these statements may be more honest than those who agree; they see these statements as “nice on paper” but question how realistic it is to follow them. It was also speculated that those who disagree may have had a direct connection to one of the issues that caused them to disagree.

Names for Agree Group: socially-concerned, idealistic, compassionate, understanding society, following the Gospel

Names for Disagree Group: reactionary, pragmatist, realists, individualistic, follow politicians, don't care, uneducated on social issues, apathetic

Factor C

Because the responses for the three items in this factor were so skewed, Factor C was discussed a bit differently. The majority of research subjects indicated, “strongly agree” on at least two of the three items and did not indicate any level of disagreement with any of the items. Using the numerical sum of responses, 25% expressed some level of agreement below strong agreement overall, or even may have indicate disagreement with some of these items. The focus groups were asked to not discuss distinctions between those who agree and those who disagree, but rather those who indicated “strongly agree” on almost all items and those indicated some level of agreement, but not overwhelmingly “strongly agree” on all three.

According to the focus groups, all these items have to do with equality, judgments, persecution, racism, discrimination, and stereotypes. None of the items have a reasonable alternative to agreement, and there is no justifiable benefit to disagreement. They noted that these are issues dealt with at universities and that Loyola has a very diverse population, giving these issues “a face.” They noted that these are things that have been dealt with throughout history, and people are sure that the answers are right now. Society does not tolerate disagreement with these anymore. Even if a person is a racist, s/he isn't going to admit it even on paper. At the same time, the focus groups speculated that while people know it is socially unacceptable to discriminate, they wondered if people really think about it and if they always practice equality (including unconscious discrimination). They stated that people would respond on this in strong agreement, even if their own actions don't reflect this. More specific questions on issues of discrimination would have more varied responses, according to the focus groups. Some in the focus groups stated that those who don't strongly agree with the majority of the items are “either lunatics or very thoughtful.” They are willing to go against cultural norms and are more interested in being honest about the integrity of their own behavior. Possibly they don't see these issues as “black-and-white” or may see “two sides to everything,” such as sexism being allowed because of religious beliefs (such as the Catholic prohibition against women's ordination providing “justified discrimination”).

Names for STRONGLY Agree Group: Idealistic, realistic, thoughtless, indiscriminate, mainstream Americans

Names for LESS THAN STRONGLY Agree Group: Realistic, thoughtful, ignorant, white supremacists

Factor D

Overwhelmingly, the focus groups stated that these two items were related because for many people, morality comes out of their faith. The focus groups were conflicted on interpreting the fact that most respondents agreed with these statements. Both items are very relative to context. Both liberals and conservatives can hold this assessment. Many saw a lack of faith and a lack of morals as typical of this generation. Some stated that in college, students' personal morality (sex, parties, drugs, alcohol) tends to go down. The people a respondent chooses as associates would influence the response to these items. Also, society tends to focus on those without faith rather than those who have faith. For those who agree, there was speculation that they may have a "fortress Catholicism" mentality of "we're holy, and they're not." They may see their own identities as tied to being in conflict with the world and could be judgmental of the world and others. More liberal Catholics who agreed with these statements could perceive their peers as not caring. Those who disagreed with these statements might believe that people may expect too much and may be responding to older adults who complain about the younger generation. Possibly they are able to see "faith" in a broader context. Possibly they don't connect their Catholicism and the community.

Names for Agree Group: judgmental, religious, informed by their religion, realistic, pessimistic, closed-minded, rigorous

Names for Disagree Group: relativists, out of touch, positive, hopeful, accepting, optimistic, naïve

TWENTY QUESTIONS FOR YOUNG CATHOLICS

Please respond to the following 20 statements using the response options in the columns to the right. In the “NUMBER” column, please write the number corresponding to the value of the response you have selected.	Strongly Agree	Agree	Somewhat Agree	Somewhat Disagree	Disagree	Strongly Disagree	NUMBER	
1. I believe it is important to very strictly follow the official laws and teachings of my religion.	1	2	3	4	5	6		A
2. I trust and respect the leadership of my religion.	1	2	3	4	5	6		A
3. I believe it is important to attend public worship services regularly.	1	2	3	4	5	6		A
4. Abortion is wrong .	1	2	3	4	5	6		A
5. War is wrong .	1	2	3	4	5	6		B
6. <u>Not</u> serving the poor is wrong .	1	2	3	4	5	6		B
7. Women should <u>not</u> be allowed to be clergy (priests, pastors, imams, rabbis, etc.).	1	2	3	4	5	6		A
8. Homosexuality is wrong .	1	2	3	4	5	6		A
9. Having sex before being married is wrong .	1	2	3	4	5	6		A
10. Capital punishment (the death penalty) is wrong .	1	2	3	4	5	6		B
11. I believe that many people in my age group are lacking in morals.	1	2	3	4	5	6		D
12. Divorce is wrong .	1	2	3	4	5	6		A
13. Racial discrimination is wrong .	1	2	3	4	5	6		C
14. Discrimination based on religion is wrong .	1	2	3	4	5	6		C
15. Clergy (priests, pastors, imams, rabbis, etc.) should <u>not</u> be allowed to marry.	1	2	3	4	5	6		A
16. I believe that many people in my age group are lacking in religious faith.	1	2	3	4	5	6		D
17. Euthanasia (mercy killing) is wrong .	1	2	3	4	5	6		A
18. Harming nature’s environment is wrong .	1	2	3	4	5	6		B
19. Using artificial birth control (the pill, condoms, etc.) is wrong .	1	2	3	4	5	6		A
20. Sexism is wrong .	1	2	3	4	5	6		C

FACTOR A		FACTOR B		FACTOR C		FACTOR D	
Please add up the values of your responses for statements 1, 2, 3, 4, 7, 8, 9, 12, 15, 17, & 19 and write that number here>>		Please add up the values of your responses for statements 5, 6, 10, & 18 and write that number here >>>>>		Please add up the values of your responses for statements 13, 14, & 20 and write that number here >>>>>		Please add up the values of your responses for statements 11 & 16 and write that number here>>	
If the number above is 32 or less, please mark an X in the box below.	If the number above is 33 or more, please mark an X in the box below.	If the number above is 13 or less, please mark an X in the box below.	If the number above is 14 or more, please mark an X in the box below.	If the number above is 6 or less, please mark an X in the box below.	If the number above is 7 or more, please mark an X in the box below.	If the number above is 7 or less, please mark an X in the box below.	If the number above is 8 or more, please mark an X in the box below.
A1	A2	B1	B2	C1	C2	D1	D2

TWENTY QUESTIONS FOR YOUNG CATHOLICS (Page 2)

If the response scores do not “feel right” for you, go back and check your responses and your math.

A1 (25% of Young Catholics) “Faithful Catholics”

You take your faith very seriously, and you avoid playing “pick-and-choose” with Church teachings. The authority of the Church is important to you in how you make decisions about the world and your positions on social issues. You may feel at odds with the larger society.

A2 (75% of Young Catholics) “Critical Catholics”

You choose to make your own decisions about your life and issues in the Church. While you generally respect Church leaders and identify as Catholic, you are comfortable disagreeing with some of the Church’s teachings. You generally feel at home in the larger culture.

B1 (75% of Young Catholics) “Social Idealists”

The ideals of respect for the disadvantaged and respect for the world are important to you. You feel that national and international policies should reflect this.

B2 (25% of Young Catholics) “Social Pragmatists”

While you feel that the liberal position on social issues is well intentioned, it is not always realistic. Sometimes, in national and international policies, we have to do things that are not pleasant, but that are necessary and right.

C1 (75% of Young Catholics) “Equality Absolutists”

For you, there is no question that discrimination is VERY wrong. It is nothing that has to be thought about or debated. It is simply wrong in all contexts.

C2 (25% of Young Catholics) “Equality Realists”

While you believe that discrimination is wrong, you view the issue as complex. You can see reasons for decisions that can be discriminatory at times, especially in issues of gender equality. You also feel you must be honest about how your own behaviors or attitudes are not always perfect in this area.

D1 (75% of Young Catholics) “Peer Challenging”

You view your peers not so much as “bad” as “apathetic.” You wish they would take issues more seriously (either social issues or their own personal behavior), and you feel that faith could be a more important part of their lives.

D2 (25% of Young Catholics) “Peer Satisfied”

You view your peers in your age group as basically good. You may be tired of hearing older people complain about your generation, and you have a positive feeling about your generation.

Four-Variable Based on Catholics	Average % of Male & Female	% Male	% Female
A1, B1, C1, D1	17.6	22.5	12.6
A1, B1, C1, D2	2.2	2.9	1.5
A1, B1, C2, D1	3.1	3.9	2.3
A1, B1, C2, D2	0.2	0	0.3
A1, B2, C1, D1	2.5	3.9	1.0
A1, B2, C1, D2	0	0	0
A1, B2, C2, D1	1.2	2.0	0.3
A1, B2, C2, D2	0.5	1.0	0
A2, B1, C1, D1	31.3	25.5	37.0
A2, B1, C1, D2	11.9	10.8	12.9
A2, B1, C2, D1	7.7	6.9	8.5
A2, B1, C2, D2	3.4	2.9	3.9
A2, B2, C1, D1	8.5	5.9	11.1
A2, B2, C1, D2	2.9	2.9	2.8
A2, B2, C2, D1	4.5	4.9	4.1
A2, B2, C2, D2	2.9	3.9	1.8

Table 1
Percentage Expressing Agreement with Statements from 2003 Spring Ministry Survey
Compared by Sex

* Indicates t-test significant difference at $\leq .05$ level.

Statement	Total N=764	Male N=164	Female N=600	
1. I believe it is important to very strictly follow the official laws and teachings of my religion.	65.6%	76.1%	62.8%	*
2. I trust and respect the leadership of my religion.	85.1%	82.7%	85.7%	
3. I believe it is important to attend public worship services regularly.	71.2%	73.6%	70.6%	
4. Abortion is wrong .	57.7%	65.6%	55.5%	*
5. War is wrong .	60.9%	56.4%	62.1%	
6. <u>Not</u> serving the poor is wrong .	78.7%	77.4%	79.0%	
7. Women should <u>not</u> be allowed to be clergy (priests, pastors, imams, rabbis, etc.).	17.2%	29.0%	14.0%	*
8. Homosexuality is wrong .	18.3%	36.3%	13.4%	*
9. Having sex before being married is wrong .	28.1%	34.4%	26.4%	
10. Capital punishment (the death penalty) is wrong .	59.9%	55.9%	61.0%	*
11. I believe that many people in my age group are lacking in morals.	66.4%	66.5%	66.4%	
12. Divorce is wrong .	35.0%	47.2%	31.6%	*
13. Racial discrimination is wrong .	94.1%	91.4%	94.8%	
14. Discrimination based on religion is wrong .	93.8%	90.8%	94.7%	*
15. Clergy (priests, pastors, imams, rabbis, etc.) should <u>not</u> be allowed to marry.	24.2%	29.6%	22.7%	*
16. I believe that many people in my age group are lacking in religious faith.	71.0%	73.1%	70.5%	
17. Euthanasia (mercy killing) is wrong .	56.1%	57.6%	55.6%	
18. Harming nature's environment is wrong .	93.1%	89.4%	94.1%	
19. Using artificial birth control (the pill, condoms, etc.) is wrong .	11.8%	18.4%	10.0%	*
20. Sexism is wrong .	87.3%	86.2%	87.6%	

Table 2
Percentage Expressing Agreement with Statements from 2003 Spring Ministry Survey
Compared by Religion

* Indicates Kruskal-Wallis Test significant difference at $\leq .05$ level.

Statement	Total N=764	Catholics N=491	Non- Catholic Christians N=117	Other Religious N=49	Non- Religious N=105	
1. I believe it is important to very strictly follow the official laws and teachings of my religion.	65.6%	64.3%	75.7%	77.1%	NA (N<30)	*
2. I trust and respect the leadership of my religion.	85.1%	86.3%	86.2%	89.6%	NA (N<30)	*
3. I believe it is important to attend public worship services regularly.	71.2%	74.1%	74.1%	63.8%	NA (N<30)	*
4. Abortion is wrong .	57.7%	67.6%	51.7%	43.8%	23.8%	*
5. War is wrong .	60.9%	59.8%	66.4%	62.5%	60.0%	
6. <u>Not</u> serving the poor is wrong .	78.7%	81.1%	71.6%	79.2%	74.3%	*
7. Women should <u>not</u> be allowed to be clergy (priests, pastors, imams, rabbis, etc.).	17.2%	19.7%	17.1%	12.8%	7.8%	*
8. Homosexuality is wrong .	18.3%	17.2%	36.2%	14.9%	4.8%	*
9. Having sex before being married is wrong .	28.1%	28.7%	37.1%	42.6%	8.6%	*
10. Capital punishment (the death penalty) is wrong .	59.9%	61.5%	53.4%	56.3%	61.5%	
11. I believe that many people in my age group are lacking in morals.	66.4%	67.3%	72.6%	72.9%	51.5%	*
12. Divorce is wrong .	35.0%	40.2%	34.2%	36.7%	11.5%	*
13. Racial discrimination is wrong .	94.1%	94.1%	94.9%	95.9%	92.4%	
14. Discrimination based on religion is wrong .	93.8%	93.1%	97.4%	95.9%	92.4%	
15. Clergy (priests, pastors, imams, rabbis, etc.) should <u>not</u> be allowed to marry.	24.2%	31.0%	7.0%	23.4%	11.9%	*
16. I believe that many people in my age group are lacking in religious faith.	71.0%	74.8%	50.9%	77.1%	49.5%	*
17. Euthanasia (mercy killing) is wrong .	56.1%	64.3%	89.6%	42.6%	30.1%	*
18. Harming nature's environment is wrong .	93.1%	93.6%	89.6%	100.0%	91.3%	*
19. Using artificial birth control (the pill, condoms, etc.) is wrong .	11.8%	14.3%	7.7%	16.3%	2.9%	*
20. Sexism is wrong .	87.3%	86.7%	87.8%	89.1%	88.5%	

Table 3

Percentage Expressing Agreement with Statements from 2003 Spring Ministry Survey
Summary of Population Variables

Statement	Total N=764	Male N=164	Female N=600	Catholic Males N=102	Catholic Females N=389	Catholics N=491	Non- Catholic Christians N=117	Other Religious N=49	Non- Religious N=105
1. I believe it is important to very strictly follow the official laws and teachings of my religion.	65.6%	76.1%	62.8%	79.6%	60.5%	64.3%	75.7%	77.1%	NA (N<30)
2. I trust and respect the leadership of my religion.	85.1%	82.7%	85.7%	84.5%	87.8%	86.3%	86.2%	89.6%	NA (N<30)
3. I believe it is important to attend public worship services regularly.	71.2%	73.6%	70.6%	79.8%	72.6%	74.1%	74.1%	63.8%	NA (N<30)
4. Abortion is wrong .	57.7%	65.6%	55.5%	78.4%	64.7%	67.6%	51.7%	43.8%	23.8%
5. War is wrong .	60.9%	56.4%	62.1%	54.9%	61.1%	59.8%	66.4%	62.5%	60.0%
6. <u>Not</u> serving the poor is wrong .	78.7%	77.4%	79.0%	81.4%	81.1%	81.1%	71.6%	79.2%	74.3%
7. Women should <u>not</u> be allowed to be clergy (priests, pastors, imams, rabbis, etc.).	17.2%	29.0%	14.0%	37.3%	15.1%	19.7%	17.1%	12.8%	7.8%
8. Homosexuality is wrong .	18.3%	36.3%	13.4%	34.3%	12.7%	17.2%	36.2%	14.9%	4.8%
9. Having sex before being married is wrong .	28.1%	34.4%	26.4%	39.0%	26.0%	28.7%	37.1%	42.6%	8.6%
10. Capital punishment (the death penalty) is wrong .	59.9%	55.9%	61.0%	61.8%	61.4%	61.5%	53.4%	56.3%	61.5%
11. I believe that many people in my age group are lacking in morals.	66.4%	66.5%	66.4%	66.3%	67.5%	67.3%	72.6%	72.9%	51.5%
12. Divorce is wrong .	35.0%	47.2%	31.6%	56.4%	35.9%	40.2%	34.2%	36.7%	11.5%
13. Racial discrimination is wrong .	94.1%	91.4%	94.8%	93.1%	94.3%	94.1%	94.9%	95.9%	92.4%
14. Discrimination based on religion is wrong .	93.8%	90.8%	94.7%	93.1%	93.1%	93.1%	97.4%	95.9%	92.4%
15. Clergy (priests, pastors, imams, rabbis, etc.) should <u>not</u> be allowed to marry.	24.2%	29.6%	22.7%	38.2%	29.1%	31.0%	7.0%	23.4%	11.9%
16. I believe that many people in my age group are lacking in religious faith.	71.0%	73.1%	70.5%	78.0%	74.0%	74.8%	50.9%	77.1%	49.5%
17. Euthanasia (mercy killing) is wrong .	56.1%	57.6%	55.6%	69.4%	62.9%	64.3%	89.6%	42.6%	30.1%
18. Harming nature's environment is wrong .	93.1%	89.4%	94.1%	92.0%	94.0%	93.6%	89.6%	100.0%	91.3%
19. Using artificial birth control (the pill, condoms, etc.) is wrong .	11.8%	18.4%	10.0%	24.8%	11.6%	14.3%	7.7%	16.3%	2.9%
20. Sexism is wrong .	87.3%	86.2%	87.6%	88.0%	86.4%	86.7%	87.8%	89.1%	88.5%

TABLE 4
FACTORS FROM CATHOLICS

Factor A

I believe it is important to very strictly follow the official laws and teachings of my religion.

I trust and respect the leadership of my religion.

I believe it is important to attend public worship services regularly.

Abortion is **wrong**.

Women should not be allowed to be clergy (priests, pastors, imams, rabbis, etc.).

Homosexuality is **wrong**.

Having sex before being married is **wrong**.

Divorce is **wrong**.

Clergy (priests, pastors, imams, rabbis, etc.) should not be allowed to marry.

Euthanasia (mercy killing) is **wrong**.

Using artificial birth control (the pill, condoms, etc.) is **wrong**.

Factor B

War is **wrong**.

Not serving the poor is **wrong**.

Capital punishment (the death penalty) is **wrong**.

Harming nature's environment is **wrong**.

Factor C

Racial discrimination is **wrong**.

Discrimination based on religion is **wrong**.

Sexism is **wrong**.

Factor D

I believe that many people in my age group are lacking in morals.

I believe that many people in my age group are lacking in religious faith.