

CHURCH PARTICIPATION AND THE FAMILY
LIFE CYCLE: A UNITED METHODIST PERSPECTIVE

by *6408*

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CHAPTER I

INTRODUCTION: STATEMENT OF THE PROBLEM

The Research Purpose

The purpose of this research is to examine adult church participation in the latter stages of the family life cycle. Since individuals are never completely divorced from a social milieu in relation to their participatory behavior, it is appropriate to specify a context and/or a position from which to view church participation. Thus, I propose to examine the church participation of older adults from the perspective of the different stages of family development. Two factors to be considered in relation to this approach are: (1) the pervasiveness and assumed universality of human religious behavior, i.e., religion and religious practices are observed in all existing societies; and (2) the persistence of primary group relationships well into old age. The combined or differential influence of these two factors will have an effect on one's church participation.

Objectives of the Study

1. To examine the church participation patterns of older adults and to determine whether church participation can best be "explained" by religious interest, primary relational gratification, or some combination of the two.

2. To partial out the influence of various factors known to be associated with variations in church participation, e.g., sex, social class, marital status, denominational preference, health, race, and transportation difficulties.

3. To determine whether a significant decrease in formal social participation is found and whether this corresponds to different stages of the family life cycle.

4. To determine whether the family life cycle concept provides a more adequate predictor of adult church participation than simply the factor of chronological age.

The following comments comprise a review of literature relative to religious behavior and primary group interaction among the aged.

The Pervasiveness of Human Religious Behavior

A great deal of research attests to the universality of religious behavior among human beings. Nottingham¹ observes that no modern ethnologist has discovered a human group without some traces of behavior that could justly be termed religious. In similar fashion, Malinowski,² Tylor,³ Radin,⁴ Radcliffe-Brown,⁵ and others of the "primitive materials tradition" have, throughout their research, considered religious behavior truly a cultural

¹Elizabeth K. Nottingham, Religion and Society (New York: Random House, 1967), pp. 1-4.

²Bronislaw Malinowski, "Magic, Science, and Religion," in Science Religion and Reality, Joseph Needham (ed.) (New York: The Macmillan Co., 1925), pp. 19-84.

³Edward B. Tylor, Primitive Culture, Seventh Edition (New York: Brentano's, 1924). This work is cited in some detail in N. J. Demerath III and Phillip E. Hammond's text, Religion in Social Context (New York: Random House, 1969), pp. 15-16.

⁴Paul Radin, Primitive Religion: Its Nature and Origin (New York: The Viking Press), 1937.

⁵Alfred R. Radcliffe-Brown, Religion and Society (London: Royal Anthropological Institute of Great Britain and Ireland), 1945.

universal. From the sociological side of the ledger, Dressler has stated the case for religion as follows:

Every culture includes an institutional system of religious beliefs that provides an explanation of things that cannot be directly verified or explained otherwise.⁶

From all indications, it seems fairly certain that religion has been a persistent feature of human culture from the time of early man to the present century.

Sociological and anthropological functionalists have been most vocal concerning the supposed origins and functions of man's religious practices. Interest has generally shifted away from speculations regarding "origins" (as in the case of Tylor,⁷ Wundt,⁸ and Freud⁹) toward the "functions" of religion for man. Weber,¹⁰ Tillich,¹¹ and Yinger,¹² point out that the problem of meaning is crucial not only with respect to understanding the nature of religion, but also in terms of explaining man's religious behavior. O'Dea

⁶David Dressler, Sociology: The Study of Human Interaction (New York: Alfred A. Knopf, 1969), p. 657.

⁷Tylor, op. cit.

⁸Wilhelm Wundt, "Demons, Heroes, Gods," in Sociology and Religion, Norman Birnbaum and Gertrud Lenzer (eds.) (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), pp. 53-58.

⁹Sigmund Freud, The Standard Edition of the Complete Psychological Works of Sigmund Freud (London: Routledge & Kegan Paul Ltd., 1955), pp. 141-55.

¹⁰Max Weber, The Protestant Ethic and the Spirit of Capitalism, Translated by Talcott Parsons (London: George Allen and Unwin, Ltd.), 1930.

¹¹Paul Tillich, Systematic Theology, Vol. I (Chicago: University of Chicago Press), 1951. Also of significance in this respect is Tillich's article "The Social Functions of the Churches in Europe and America," Social Research, Vol. 3 (1936), pp. 90-104.

¹²J. Milton Yinger, Religion, Society and the Individual (New York: The Macmillan Company), 1963.

summarizes Weber's concern for "the problem of meaning" in the following words:

By this term he referred to the fact that men need not only emotional adjustment but also cognitive assurance when facing the problems of suffering and death. He also had in mind the human need to understand the discrepancy between expectations and actual happenings in every society and in every cultural setting. In other words, men require answers to questions concerning human destiny, the demands of morality and discipline, and the evils of injustice, suffering, and death.¹³

For Tillich, religion was that which concerns man ultimately. While, as Yinger points out, "there are important disagreements concerning the 'ultimate' problems for man," the following might be accepted as among the fundamental concerns of human societies:

How shall we respond to the fact of death? Does life have central meaning despite the suffering, the succession of frustrations and tragedies? How can we deal with the forces that press in on us, endangering our livelihood, our health, the survival and smooth operation of the groups in which we live--forces that our empirical knowledge is inadequate to handle?¹⁴

Shibutani¹⁵ has conceptualized religion as a perspective or frame of reference from which man views the nature of the universe and his relation to it. Martindale feels the origin of this Weltanschauung to lie in man's "demand for emotional and intellectual 'closure'."

The psychological roots of religion seem universal to mankind...Man must explain and accommodate himself emotionally to the tragic, the unexpected, and frustrating events that take place within and around his life. He feels the need even to explain and adjust to the fact of his own death. At bottom, religions seem to be collective institutional solutions to these problems.¹⁶

¹³Thomas F. O'Dea, The Sociology of Religion (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1966), p. 11.

¹⁴Yinger, op. cit., p. 9.

¹⁵Tamotsu Shibutani, "Reference Groups as Perspectives," American Journal of Sociology, LX (May, 1955), p. 569.

¹⁶Don Martindale, The Nature and Types of Sociological Theory (Boston:

There is, then, a distinctively psychological element involved in man's religious behavior. The concerns which motivate religious interests do not, however, exist in a vacuum. Man, being a social animal, seeks a collective understanding of the nature of the universe and his relation to it. Durkheim recognized this fact early in his research, when he pointed out that, "...wherever we observe the religious life, we find that it has a definite group as its foundation..."

A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things are set apart and forbidden--beliefs and practices which unite into one single moral community called a Church, all those who adhere to them. The second element which thus finds a place in our definition is no less essential than the first; for by showing that the idea of religion is inseparable from that of the Church, it makes it clear that religion should be an eminently collective thing.¹⁷

Durkheim's observations are particularly relevant today. Although Durkheim would not feel comfortable with the idea, his research broadened the earlier psychological understanding of religion by adding the dimension of collective participation in a definite religious group (i.e., the church). In American culture, that which has been termed religious behavior is seldom divorced from the context of the religious institution. Those needs evidenced under the general rubric of religious belief find their most traditional and "accepted" expression through participation in the life of the church.

As a consequence of the above, much social science research has attempted to assess a person's religious disposition (i.e., interest or commitment) on the basis of his involvement in the religious institution (i.e., the church). While this would seem a vast over-simplification of man's

¹⁷ Emile Durkheim, The Elementary Forms of the Religious Life, Translated by Joseph W. Swain (London: George Allen and Unwin, Ltd.), 1915. Reprinted by the Free Press, 1947, p. 10.

understanding of religion from the perspective of the earlier discussion, it nonetheless provides one perspective from which to view this phenomenon as it is presently and rather traditionally understood in American society. As Harold Orbach observes, "participation in religious bodies through attendance and involvement...is perhaps the most crucial and sensitive indicator of overt religiosity."¹⁸ Moberg observes, also, that "the degree of faith or normative commitment is related to one's regular practice of religion."¹⁹ A similar association of these two variables is indicated in the following research.

In three separate longitudinal studies Kelley,²⁰ Bender,²¹ and Marshall and Oden²² noted significant changes in religious interest with the passage of time. In most instances an increase in religious score was observed. These increases were closely related to the religious participation of the respondents. So-called life cycle approaches to religious interest have revealed essentially similar findings. Elkind,²³ Kuhlen and

¹⁸Harold L. Orbach, "Aging and Religion: A Study of Church Attendance in the Detroit Metropolitan Area," Geriatrics, Vol. 18 (1961), p. 534.

¹⁹David O. Moberg, The Church as a Social Institution (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), p. 388.

²⁰Lowell E. Kelly, "Consistency of the Adult Personality," The American Psychologist Vol. 10 (1955), pp. 659-681.

²¹Irving E. Bender, "Changes in Religious Interest: A Retest After 15 Years," The Journal of Abnormal and Social Psychology Vol. 57 (1958), pp. 41-46.

²²Helen Marshall and M.H. Oden, "The Status of the Mature Gifted Individual as a Basis for Evaluation of the Aging Process," The Gerontologist Vol. 2 (1962), pp. 201-206.

²³David Elkind, "Age Changes in the Meaning of Religious Identity," in Richard Knudten (ed.), The Sociology of Religion: An Anthology (New York: Appleton-Century-Crofts), 1967.

Arnold,²⁴ Rosander,²⁵ and Pressey and Kuhlen²⁶ all document shifts in religious concern over the life cycle and point out the close relationship between the ebb and flow of religious concern and the corresponding effect on participation patterns in the church.

Although agreement is not unanimous (e.g., Fiske,²⁷ Covalt,²⁸ Barron,²⁹ and Orbach³⁰), much research suggests a general increase in religious interest with age. Erskine³¹ reported a greater interest in religion for individuals fifty years of age and older. Older people exhibited a stronger belief in God, in an afterlife, attended church more regularly, and read the Bible and practiced private devotions more than

²⁴Raymond G. Kuhlen and Martha Arnold, "Age Differences in Religious Beliefs and Problems During Adolescence," Journal of Genetic Psychology, Vol. 65 (1944), pp. 291-300.

²⁵A. C. Rosander, "Age and Sex Patterns of Social Attitudes," The Journal of Educational Psychology Vol. 30 (1939), pp. 481-496.

²⁶Sidney L. Pressey and R. G. Kuhlen, Psychological Development Through the Life Span (New York: Harper and Brothers, 1957), p. 480ff.

²⁷Marjorie Fiske, "Geriatric Mental Illness: Methodologic and Social Aspects," Geriatrics Vol. 16 (1961), pp. 306-310.

²⁸Nila K. Covalt, "The Meaning of Religion to Older People," Geriatrics Vol. 15 (1960), pp. 658-664.

²⁹Milton L. Barron, The Aging American: An Introduction to Social Gerontology and Geriatrics (New York: Thomas Y. Crowell Co., 1961), pp. 101-174.

³⁰Orbach, op. cit., pp. 530-539.

³¹H. G. Erskine, "The Polls: Personal Religion," Public Opinion Quarterly Vol. 29 (1965), pp. 145-157. See also H. G. Erskine's article, "The Polls: Church Attendance," in the Public Opinion Quarterly Vol. 28 (1964), pp. 671-679.

younger age groups. Taves and Hansen,³² Lloyd,³³ Culver,³⁴ and Kuhlen³⁵ point to the significant drop in out-of-church activities and the re-emphasis on church and religious participation as "evidence" of increased concern for religion with age. Indeed, it does seem that, as Taietz and Larson,³⁶ Mayo,³⁷ Mayo and Marsh,³⁸ McKain,³⁹ and others observe, older individuals maintain their membership and often their active participation in the church while rather systematically discontinuing other forms of formal social participation. The assumption of much of the previous research is that the individual begins to ponder the significance of religion for his life as the end of that life approaches. Wolff notes,

³²Marvin J. Taves and Gary D. Hansen, "Seventeen Hundred Elderly Citizens," in Arnold M. Rose (ed.), Aging in Minnesota (Minneapolis: University of Minnesota Press, 1963), p. 135ff.

³³Grann R. Lloyd, "Social and Personal Adjustment of Retired Persons," Sociology and Social Research Vol. 39 (1955), pp. 312-316.

³⁴Elsie T. Culver, New Church Programs With the Aging (New York: Association Press), 1961.

³⁵Raymond G. Kuhlen, "Trends in Religious Behavior During the Adult Years," in Lawrence C. Little (ed.), Wider Horizons in Christian Adult Education (Pittsburgh: University Press, 1962), pp. 3-45.

³⁶Philip Taietz and Olaf F. Larson, "Social Participation and Old Age," Rural Sociology Vol. 21 (1961), pp. 229-238.

³⁷Selz C. Mayo, "Social Participation Among the Older Population in Rural Areas of Wake County, North Carolina," Social Forces Vol. 30 (1951), pp. 53-59.

³⁸Selz C. Mayo and C. Paul Marsh, "Social Participation in the Rural Community," American Journal of Sociology Vol. 57 (1951), pp. 243-248.

³⁹Walter C. McKain, Jr., "Community Roles and Activities of Older Rural Persons," in E. Grant Youmans (ed.), Older Rural Americans: A Sociological Perspective (Lexington: University of Kentucky Press, 1967), pp. 81-83.

I have observed that many geriatric patients have distinct ambivalent feelings toward life and death. They often want to die, believing they have nothing to live for...They may turn more toward religion, go to church often, confess and ask for their sins to be forgiven. Religion gives them emotional support and tends to relieve them from the fear that everything will soon come to an end.⁴⁰

While fear of death and the possible consequence following death may be one factor partially explaining the increasingly favorable attitude toward religion with age, Kuhlen⁴¹ interprets this trend in terms of the continuing need for a sense of significance and expansion to compensate for that lost with the passage of more active social relationships. From these and the comments above, it appears that the importance of a religious perspective tends to increase over the life span of the individual. An attempt was made to further test this assumption in the present research.

Again, religion is best seen in functional perspective, i.e., in terms of its "functions" for the social and emotional stability of the individual. The absence of children, employment, spouse, the possibility and/or fact of serious illness, the inadequacy of financial resources, and seeming social and psychological isolation from the rest of the community, are all factors which point toward the probability of recourse to religious faith for understanding and meaning. Religion, then, provides a perspective or frame of reference from which the individual can view the circumstances of existence and assign meaning and understanding to these situations as they have a bearing upon his life and experience.

⁴⁰ Kurt Wolff, The Biological, Sociological and Psychological Aspects of Aging (Springfield, Illinois: Charles C. Thomas, 1959), p. 75.

⁴¹ Kuhlen, op. cit.

The suggestion of the literature is that as the individual encounters in later life those situations which cause him to reflect upon what has been previously termed "matters of ultimate concern," he will, to an increasing degree, seek the stability and security of religious belief. This response will, when unhampered by problems of health, income, transportation, etc., reflect itself in longer and more intense participation in the religious institution, i.e., the church

The Persistence of Primary Group Relationships

A second factor having a bearing on one's religious behavior arises out of the social-psychological propensities of man and the social character of the religious institution. Specifically, this refers to the persistence of primary group ties well into old age. It was Cooley who first emphasized the importance of primary group ties for the individual and the larger society.

By primary groups I mean those characterized by intimate face-to-face association and cooperation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideas of the individual. The result of intimate association, psychologically, is a certain fusion of individualities in a common whole, so that one's very self, for many purposes at least, is the common life and purpose of the group. Perhaps the simplest way of describing this wholeness is by saying that it is a "we"; it involves the sort of sympathy and mutual identification for which "we" is the natural expression.⁴²

While Cooley's point is well taken, subsequent critiques of his initial concept have elaborated on the notion that it is the character of the relationship that is the central component in the definition. Thus,

⁴² Charles H. Cooley, Social Organization (New York: Scribner, 1929), p. 23.

Faris,⁴³ Davis,⁴⁴ Broom and Selznick,⁴⁵ Bates and Babchuk,⁴⁶ and others have not denied the pervasiveness or importance of the primary group, but have focused attention on the importance of the social-psychological nature of the relations found in such groups.

Broom and Selznick have described the primary relation as having the following characteristics: (a) response is to whole persons rather than to segments, i.e., in the primary relation the participants interact as unique and total individuals; (b) communication is deep and extensive, i.e., fewer limits are placed on both the range and the mode of communication; and (c) personal satisfactions are paramount.

Individuals enter into primary relations because such relations contribute directly to personal security and well being. Because direct personal satisfactions are gained, the primary relations is not a⁴⁷ utilitarian means to further ends but is valued for itself.

Chinoy comments that,

Whether innate or, more likely, as a result of the fact that humans are reared by other humans, the need for emotional response from others and intimate association with them is a persistent human quality. The central elements of personality are acquired in the bosom of the family, and men continue to need the warmth, security, and intimacy they experience as children.⁴⁸

⁴³ Ellsworth Faris, "The Primary Group: Essence and Accident," American Journal of Sociology Vol. 37 (1932), pp. 41-50.

⁴⁴ Kingsley Davis, Human Society (New York: Macmillan, 1948), pp. 289-307.

⁴⁵ Leonard Broom and Philip Selznick, Sociology (Evanston, Illinois: Row, Peterson, 1958), pp. 124-63.

⁴⁶ Alan P. Bates and Nicholas Babchuk, "The Primary Group: A Re-appraisal," The Sociological Quarterly Vol. 3 (1961), pp. 181-91.

⁴⁷ Broom and Selznick, op. cit., p. 139.

⁴⁸ Ely Chinoy, Society: An Introduction to Sociology (New York: Random House, 1967), p. 130.

The picture which arises is one which views primary of expressive relations--the two terms "primary" and "expressive" are used here interchangeably--as functional for the individual in a number of ways. Primary relations are important not only to the extent that they constitute the first and perhaps most significant social experiences in the life of the individual, but also to the extent that they continue to provide him with emotional support during times of difficulty and stress.⁴⁹ Cavan⁵⁰ and Thompson and Streib⁵¹ feel these relations to be of continuing significance throughout the life of the individual.

Perhaps the most fundamental need of old people...is for the intimate and affectionate contacts in a primary group. This need is either not recognized or is passed over lightly in discussions of old age.

At every age level except old age, the need for intimate contacts is recognized--in fact, stressed. The significance of marriage is said to lie in its close companionship; the child's need for loving care by the parents has never been more strongly emphasized. But suddenly, in old age, men and women long accustomed to primary group life are assumed no longer to need it.

Actually, old people are in great need of belonging to some intimate group.⁵²

Primary group relations are indispensable to the personal adjustment and emotional sustenance of the older person...⁵³

⁴⁹Ibid., pp. 119-133.

⁵⁰Ruth S. Cavan, "Family Tensions Between the Old and the Middle-aged," in Selected Studies in Marriage and the Family, Robert F. Winch, Robert McGinnis, and Herbert R. Barringer (eds.) (New York: Holt, Rinehart and Winston, 1962), pp. 407-413.

⁵¹Wayne E. Thompson and Gordon Streib, "Meaningful Activity in a Family Context," in R. W. Kleemeier's (ed.), Aging and Leisure (New York: Oxford University Press, 1961), pp. 177-211.

⁵²Cavan, op. cit., p. 407.

⁵³Thompson and Streib, op. cit., p. 178.

In other words, the importance of primary relations does not decrease over the life cycle, but instead, represents a continuing and constant factor making for the emotional development and well being of the individual.

Cooley,⁵⁴ Mead,⁵⁵ Shils,⁵⁶ and numerous others have observed that primary relations find their first and perhaps most significant point of reference in the context of the family. In this milieu of close and personal associations, the individual learns the value of such behavior. Indeed, when these relations are absent at the family level, the individual experiences considerable difficulty establishing and maintaining primary relationships in later life.⁵⁷ The conditions are thus present in the family for the formation of meaningful primary relations. As has been seen, the importance of primary relations (in providing personal satisfaction and emotional support) does not diminish significantly over time.

McKee⁵⁸ and Maves⁵⁹ both suggest that the sources of primary relations change over the life of the individual. Beginning initially in a family context, the individual finds significant primary relationships

⁵⁴Cooley, op. cit.

⁵⁵George H. Mead, Mind, Self and Society (Chicago: University of Chicago Press, 1934), especially Chapters 2 and 3.

⁵⁶Edward A. Shils, "The Study of the Primary Group," in Daniel Lerner and Harold D. Lasswell (ed.), The Policy Sciences (Hoover Institute Studies, No. 1), Stanford: Stanford University Press, 1951, pp. 44-69.

⁵⁷Bates and Babchuk, op. cit., p. 188.

⁵⁸James B. McKee, Introduction to Sociology (New York: Holt, Rinehart and Winston, Inc., 1969), p. 216.

⁵⁹Paul B. Maves, "Aging, Religion, and the Church," in Clark Tibbitss (ed.), Handbook of Social Gerontology (Chicago: University of Chicago Press, 1960), pp. 698-746.

among his family and kin. In time, however, his relationships center outside the home--usually in some voluntary associational arrangement with his peers. Scott,⁶⁰ Wright and Hyman,⁶¹ Dotson,⁶² and others have demonstrated the pervasiveness of voluntary association memberships in American society. These writers have pointed out that participation in various associations increases as the individual matures, up to a point! Although there is some disagreement as to when that point is reached and participation begins to decline, most studies cite the age group fifty-five to fifty-nine as a peak of such formal social participation. Gordon and Babchuk,⁶³ Jacoby and Babchuk,⁶⁴ and Jacoby⁶⁵ have suggested the importance of many voluntary associations to lie in the fact that they constitute potentially significant sources of primary relations for the individual.

These writers assume, then, that primary relations are not limited to a specific context, i.e., there are numerous sources of primary relations open to the individual over his lifetime.

⁶⁰ John C. Scott, "Membership and Participation in Voluntary Associations," American Sociological Review Vol. 22 (1957), pp. 315-326.

⁶¹ Charles R. Wright and Herbert H. Hyman, "Voluntary Association Memberships of American Adults: Evidence From National Surveys," American Sociological Review Vol. 23 (1958), pp. 284-294.

⁶² Floyd Dotson, "Patterns of Voluntary Association Among Urban Working-Class Families," American Sociological Review Vol. 16 (1951), pp. 64-69.

⁶³ C. Wayne Gordon and Nicholas Babchuk, "A Typology of Voluntary Associations," American Sociological Review Vol. 24 (1959), pp. 22-29.

⁶⁴ Arthur P. Jacoby and Nicholas Babchuk, "Instrumental and Expressive Voluntary Associations," Sociology and Social Research Vol. 47 (1963), pp. 461-71.

⁶⁵ Arthur P. Jacoby, "Some Correlates of Instrumental and Expressive Orientations to Associational Membership," Sociological Inquiry Vol. 35 (1965), pp. 163-75.

Although most studies document a decline in involvement in formal voluntary associations with age, participation remains rather high in the church. Glock and Stark,⁶⁶ Lenski,⁶⁷ Herberg,⁶⁸ and Dressler⁶⁹ suggest the church to be a primary source of informal social relations for many older people. These authors point out that even though the church represents a formal organization (in the bureaucratic sense of the term), it places few demands on the individual and stresses the aspect of friendly and warm relationships (i.e., fellowship). In this sense, the church represents a highly accessible and "approved" outlet for the primary relational needs of older adults. Moberg comments that,

Most Americans like 'friendly' organizations; they wish to be recognized as individual persons and not as mere functionaries that serve as minor cogs in a huge machine. When these desires are not satisfied in other institutions, people may turn to the church. The most rapidly growing churches appear to be those providing most opportunity for informal fellowship among members...As society becomes increasingly secularized the demands of people for primary group relationships may be met increasingly in and by the church and its organizations.⁷⁰

⁶⁶Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally and Company, 1965), pp. 151-68.

⁶⁷Gerhard Lenski, The Religious Factor (Garden City, New York: Doubleday and Company, Inc., 1961), pp. 290-95.

⁶⁸Will Herberg, "Religion in a Secularized Society," in Joan Brothers, Readings in the Sociology of Religion (New York: Pergamon Press, 1967), pp. 201-216.

⁶⁹Dressler, op. cit., p. 678.

⁷⁰Moberg, op. cit., pp. 133-34.

Many studies such as those by Hansen et al.⁷¹ and Beyer and Woods⁷² reveal an increase in such informal types of social participation as visits with family and friends. Respondents indicate the importance of these associations for their personal satisfaction and well being. It thus seems apparent that primary relations continue to be important to the individual throughout his lifetime and that these relations can be derived from a number of different social contexts. For some, family and work group (see the Roethlisberger and Dickson Western Electric study) provide one with significant primary relations; for others, participation in voluntary associations (the church is included in this category); and for still others, informal visits with family and friends. In the final analysis, these different contexts all may be considered as potential contexts for the formation of primary relations. A frequently made assumption in this respect suggests that absence of participation opportunities in some settings may cause individuals to seek elsewhere for primary relationships. Such an assumption seems somewhat warrented in relation to the present research. It would also seem reasonable to suggest that where an individual has the greater share of his primary relationships, he will participate with the greatest frequency. From the standpoint of the theoretical scheme, it would logically follow that numerous primary relationships in the church would partially account for the persistence of one's participation well into old age.

⁷¹Gary D. Hansen, et al., "Older People in the Midwest: Conditions and Attitudes," in Arnold M. Rose and Warren A. Peterson (eds.), Older People and Their Social World (Philadelphia: F. A. Davis Co.), 1965.

⁷²Glenn H. Beyer and M. E. Woods, Living and Activity Patterns of the Aged (Ithaca, New York: Center for Housing and Environmental Studies, Research Report No. 6), 1963.

The Family Life Cycle

The family life cycle is a conceptual tool contributed by rural sociology.⁷³ The concept itself has come to be an integral part of the so-called "developmental" approach to family study, which, itself, is an eclectic collection of concepts and insights from many disciplines. As Hill and Rodgers have observed, "the developmental approach is by no means a closed theoretical system with a large body of empirical data supporting it."⁷⁴ In general, this approach considers human behavior from the standpoint of the most basic of all social contexts--the family.

The developmental framework encompasses the internal dynamic processes in the life cycle of the nuclear family of procreation from the wedding to the death of a surviving spouse. The family structure is pictured as a semi-closed system neither entirely independent of nor dependent on other social systems. Each family member occupies a position in the structure with each position characterized by roles related reciprocally to at least one role in each of the other family-member positions. Likewise, each position may contain roles involved with reciprocal roles external to the family system...The family system changes through time due to changes in age composition, plurality patterns, school placement, and the functions and status of the family within the larger society. Stages or categories of the family life cycle have been delineated for the purposes of study...⁷⁵

⁷³P. A. Sorokin, C. C. Zimmerman and C. J. Galpin, A Systematic Sourcebook in Rural Sociology, Vol. 2 (Minneapolis: University of Minnesota Press), 1931.

⁷⁴Rueben Hill and Roy H. Rodgers, "The Developmental Approach," in H. T. Christensen (ed.), Handbook of Marriage and the Family (Chicago: Rand McNally and Co., 1964), p. 172.

⁷⁵George P. Rowe, "The Developmental Conceptual Framework to the Study of the Family," in F. Ivan Nye and Felix M. Berardo, Emerging Conceptual Frameworks in Family Analysis (New York: The Macmillan Company, 1966), pp. 213-14.

In general, the delineation of one stage from the next

...is determined by the amount of transition which is required in the family by a particular event. Just as the individual passes through certain stages in the human life cycle the family progresses through critical transitional phases based on changes in plurality patterns, the age of the oldest child, and the functions and status of the family before children arrive and after they depart from the home.⁷⁶

For the purposes of research, numerous attempts have been made to delineate the stages of the family life cycle. Sorokin et al.⁷⁷ originally suggested four stages beginning with the newly married couple and ending with the elderly couple living alone. Glick⁷⁸ suggested the consideration of seven stages, while Duvall⁷⁹ increased the number to eight. Rodgers⁸⁰ proposed the life cycle to consist of twenty-four "categories" (his word for stages).

In general, however, there are two broad divisions to the family life cycle--expansion and contraction. During the expansion period children are born and reared. As children become emancipated the complexion of family life changes by a gradual diminishing of attention toward children with the emphasis turning toward the married pair itself. As they advance through the

⁷⁶Ibid., p. 206.

⁷⁷Sorokin, op. cit.

⁷⁸Paul C. Glick, American Families (New York: John Wiley and Sons, Inc.), 1957. See also Paul C. Glick, David Heer and John Beresford, "Family Formation and Family Composition: Trends and Prospects," in Marvin Sussman (ed.), Sourcebook in Marriage and the Family, 2nd ed. (Boston: Houghton Mifflin Company, 1963), pp. 30-40.

⁷⁹Evelyn M. Duvall, Family Development (Philadelphia: J. B. Lippincott Company), 1957.

⁸⁰Roy H. Rodgers, "Toward a Theory of Family Development," Journal of Marriage and Family Vol. 26 (1964), pp. 262-70.

middle years to retirement and beyond, one of the original pair will die, causing readjustment for the remaining partner. The cycle of family life ends on the death of the surviving spouse. With this in mind, it becomes apparent that the actual number of life cycle stages is rather arbitrary.

Harold Wilensky⁸¹ has suggested the use of the life cycle concept in considering the participation patterns of older adults. Wilensky introduces the term "participation career" to describe the fluctuations in individual participation patterns over time. He suggests these fluctuations to be a function of interlocking cycles of family, work and consumption. By applying a life cycle perspective to the question of participation, he is illustrating how, as Thompson and Streib have argued, an individual's pattern of participation can be "determined, facilitated, or limited by (a) social setting."⁸² These authors illustrate the fact that much of the participation of family members is geared to changes in family status. From this perspective, the amount and frequency of an individual's social participation can often be related to the ages of the children in his family and to the normative expectations for his behavior imposed by the larger society.

Generally speaking, parents are obliged to spend a certain portion of their leisure time with their children; also there is always a certain amount of pressure on the parent to engage in those activities which express the linkages between family and community--activities associated with scouting, PTA, and the like. Thus, in broad outline (participatory) activities may vary directly as family setting varies. To be sure...clearcut familial obligations decline in number in the later stages of the life cycle.⁸³

⁸¹Harold L. Wilensky, "Life Cycle, Work Situation, and Participation in Formal Associations," in R. W. Kleemeier (ed.), Aging and Leisure (New York: Oxford University Press, 1961), pp. 213-242.

⁸²Thompson and Streib, op. cit., p. 177.

⁸³Ibid., p. 203.

Social participation is also observed to be directly or indirectly related to one's employment status.

Participation in community life is a natural extension of participation in the labor market; orderly and pleasant experiences in the latter provide motivation and opportunity for the former.⁸⁴

A logical extension of these comments would suggest that participation patterns could be expected to undergo change with retirement and/or loss of children from the home.

Wilensky also argues the existence of a "participation norm" in American society which operates differentially over the family life cycle. In the earlier stages of the life cycle this norm asserts that, "a man should get into the organizational act. Everywhere and at most class levels we are exhorted to 'participate'."⁸⁵ At the latter stages of the life cycle the individual is encouraged to "slow down," especially with respect to his work role. Other forms of participation are deemed to be more appropriate or "acceptable" to the older person, e.g., the vast array of leisure pursuits oriented toward older adults. Wolff⁸⁶ and Breen⁸⁷ suggest the origins of these notions to lie in a rather outmoded concept of aging which stresses the biological and psychological aspects of degeneration and decay. Whatever the "origin" of the "norm," the fact remains that significant sources of primary relations would logically seem to be lost with such changes in life cycle arrangements as (a) absence of children from the home, (b) retirement

⁸⁴Wilensky, op. cit., p. 234.

⁸⁵Ibid., pp. 222-23.

⁸⁶Wolff, op. cit.

⁸⁷Leonard Z. Breen, "The Aging Individual," in Clark Tibbitts (ed.), Handbook of Social Gerontology (Chicago: University of Chicago Press, 1960), pp. 145-160.

from work role, etc. The implication of these and the following comments is that participation careers will ebb and flow in all social groupings with fluctuations or changes in the family life cycle.

Facts of membership, participation, and the growth of organizations can best be explained with reference to social structure...and to the life cycle of persons (e.g., interlocking cycles of work, family life, and consumption; career-connected participation).⁸⁸

In short, we must talk about the social ties of the aged with reference to variations over the entire life cycle, and to changes in the structure of motivation and opportunity afforded by particular societies.⁸⁹

These statements suggest that as clear-cut familial obligations decline in number in later years (i.e., in the latter stages of the family life cycle), participation in various groupings will change. This is consistent with the picture of social participation among adults presented thus far. It is suggested that, as many of these associations play an important role in the life of the individual, their relinquishment will constitute the loss of a potentially significant source of primary relations. Accordingly, other outlets may be sought for primary relational needs that are more accessible and perhaps more "acceptable" (normatively speaking) sources of primary relations for older adults.

The life cycle concept, then, suggests a methodological tool for examining how an individual's social relationships change over time both internally (in relation to the family context) and externally (with respect to his relationships in the larger society). For the purposes of this study, we are concerned with the individual's external relationships in the church.

⁸⁸Wilensky, op. cit., p. 225.

⁸⁹Ibid., p. 214.

It is suggested that changes in the relational dynamics in the stages of the family life cycle may be useful in analyzing church participation in these various phases. Church participation patterns will be associated with changes in these stages.

For the purposes of this research, attention was focused on three stages falling at the latter end of the family life cycle, namely: (a) the STAGE OF LATE MATURITY (age range approximately 45 to 54), (b) the STAGE OF PRE-RETIREMENT (age range approximately 55 to 64), and (c) the STAGE OF RETIREMENT (age range approximately 65 to 74).

Hypotheses and Rationale

It was observed previously that in discussing the church participation patterns of older adults the operation of two related factors must be considered: (1) the pervasiveness of human religious behavior, and (2) the persistence of primary group relationships. In the case of the former, it has been noted that religious beliefs and behavior have been characteristic of all known human cultures. While the authors cited indicated the importance of religion from the standpoint of the integration of society, all were cognizant of the fact that religion provides the individual with a perspective or frame of reference from which to view the nature of the universe and his relation to it. This suggests that religion operates to provide one with a sense of meaning and significance in relation to his life and personal experience. Religion is seen to be of particular importance to the individual during times of stress, perplexity, and doubt. It functions to provide answers to those questions of "ultimate concern" related to life, death, and the apparent contradictions of human existence.

The suggestion has been made that religious interest (i.e., religiosity) exerts differential importance over the life of an individual. It was pointed out, for example, that most studies indicate an increase in religious interest with age as measured by such things as private devotions, reading of the Bible, a stronger belief in God and an afterlife, and more frequent church attendance. Many of those studies which have discounted the factor of church attendance as an indicator of religiosity have, nonetheless, generally observed religion to be a more significant factor in the life of the older adult than is the case with their younger counterparts. While the fear of death has frequently been suggested as an explanation of this phenomenon of increased religious interest with age, others have pointed to the absence of children, employment, spouse, the possibility and/or fact of serious illness, the inadequacy of financial resources, and the seeming social and psychological isolation from the rest of the community as factors calling for a more certain recourse to religious belief. All of these events or possible events call for a redefinition of self on the part of an individual and the "problem of meaning" (Weber), therefore, becomes critical.

Religion, then, is seen as providing the individual with a meaningful understanding of himself and of his role toward others from the viewpoint of a cosmic or ultimate perspective. For the purposes of this research, an attempt has been made to empirically test the above-mentioned assumption regarding the relationship between religiosity (i.e., degree of religious interest) and chronological age. This test was guided by the following hypothesis:

Hypothesis Number 1:

Religiosity or the degree of religious interest increases in significance or importance with chronological age.

It has been observed that although religion constitutes somewhat of a psychological phenomenon, it is usually associated with a social context. In American society, religion finds its most traditional and "appropriate" expression in the social context of the religious institution (i.e., the church). Social scientific efforts to measure religious expression have, therefore, concentrated on an assessment of those beliefs, attitudes, and values conditioned by involvement in the life of the church. While some writers (notably, Glock⁹⁰ and Fukuyama⁹¹) have suggested several dimensions in terms of assessing an individual's religiosity, the works of Kuhlen⁹² and Argyle⁹³ illustrate the more traditional method of measuring religiosity by noting the beliefs and private devotional practices of an individual. Argyle suggests that one of the most effective ways of getting at an individual's perception of religion is through the use of an attitude scale.⁹⁴

In light of the above, it would seem reasonable to suggest that since one's religious beliefs reflect his concern with or interest in religion and since, in American society, religion is most traditionally expressed within the context of the church, that the greater one's religiosity, the greater

⁹⁰Charles Y. Glock, "On the Study of Religious Commitment," Religious Education Vol. 57 (1957), pp. S-98-S-110.

⁹¹Yoshio Fukuyama, "The Major Dimensions of Church Membership," Review of Religious Research Vol. 2 (1961), pp. 154-161.

⁹²Kuhlen, op. cit.

⁹³Michael Argyle, Religious Behavior (Glencoe, Illinois: The Free Press), 1958.

⁹⁴Ibid., pp. 5-23.

his church participation. Indeed, while this has been the conclusion of a number of studies, sufficient doubt exists to warrant a retest of this hypothesis. Thus, it was hypothesized that,

Hypothesis Number 2:

The greater an individual's religiosity, the greater his participation in the church.

The second factor which was considered in relation to one's religious behavior (i.e., his church participation) concerned the social-psychological propensities of man and the social character of the religious institution. This referred specifically to the occurrence and importance of primary relations derived from within a group context.

It was pointed out that man is born into a group context (the family) and that he lives in one group or another throughout his life. As a consequence of his involvement in group life he comes to share experiences with other individuals and these experiences take on a value and meaning of their own. To the extent that these relations (i.e., shared experiences) contribute directly to the personal security and well being of the individual and do not represent utilitarian means to further ends (i.e., they are simply valued in and for themselves), they have been called primary relationships.

It has been shown that primary relationships are important not only to the extent that they constitute perhaps the most significant social experiences in the life of the individual, but also to the extent that they continue to provide him with emotional support during times of difficulty and stress. These relations are seen to have functional significance for the individual at all ages and stages of life. Cavan⁹⁵ and Thompson and

⁹⁵Cavan, op. cit.

Streib⁹⁶ as well as others have pointed out that such relations are indispensable to the personal adjustment and emotional sustenance of the older as well as the younger person. For the purposes of this research, the occurrence of primary relations at all stages of the life cycle was assumed. It was further assumed that these relations represent a continuing and rather constant factor making for the emotional development and well being of the individual.

It was observed that the sources of primary relations change over time. This observation reflects changes in social circumstances as well as changes in the meaning and importance attached to any one "source". There was observed, for example, a general movement in relational settings from initial experiences in the family, to involvement in various voluntary associations, and back again to an emphasis on family and friends as significant sources of primary relations.

Many authors have suggested the church to be a principal source of informal social relationships for many people--especially the elderly. This suggestion is based on the observation that even though the church represents a formal organization (in the bureaucratic sense of the term), it places few demands on the individual and stresses the aspect of friendly and warm relationships (i.e., fellowship). To this extent, the church represents a highly accessible source of potential primary relationships. It has been suggested that these primary relationships may constitute a major factor partially accounting for the rather extended and persistent participation of the elderly in the church.⁹⁷

⁹⁶Thompson and Streib, op. cit., p. 178.

⁹⁷Moberg, op. cit., pp. 133-36.

Attempts to assess or "measure" the extent to which the individual looks upon a given grouping as a significant source of primary relationships have been few and incomplete. Two attempts to do so have been made in the general area of expressive and instrumental associations. While Jacoby and Babchuk⁹⁸ have begun closer scrutiny of this two-fold (and perhaps mixed) typology, Jacoby⁹⁹ has turned somewhat from typologizing groups to a discussion of instrumental and expressive orientations toward various groupings. Implied in the expressive orientation is the notion that the individual participates in a given setting for the sheer sake of participation, i.e., for the expressive or primary value to be derived from these relationships. The assumption made is that the stronger a person's orientation (either instrumental or expressive) toward a given group, the greater the chances that he will play an active part in that group. With respect to the question of church participation, it would seem to logically follow that the greater one's expressive orientation toward the church, the greater his participation should be in this grouping. To test this assumption it was hypothesized that,

Hypothesis Number 3:

The greater an individual's expressive orientation toward the church, the greater his participation in the church.

As has been indicated, the expressive orientation scale suggests a high expressive orientation to represent a more positive assessment of the church as a source of significant primary relations. As this represents only an assumption, it would seem wise to provide an alternate test of this

⁹⁸Jacoby and Babchuk, op. cit.

⁹⁹Jacoby, op. cit., p. 166.

by utilizing an independent measure of primary relationships. This measure would consider the number of significant friends, family, and neighbors who are currently involved in the church in which the respondent holds his membership. If the number of such individuals is relatively high and correlates with a high expressive orientation on the Jacoby scale, this would provide an independent test of the assumption underlying the initial scale. In relation to this independent measure, it was hypothesized that,

Hypothesis Number 3a:

The more primary relationships available to an individual in his church, the greater his participation in the church.

Along these same lines, it was previously implied that there are still a number of participation outlets available to the older person, but that they generally center about the family, friends, neighbors, etc. All of these "sources" represent potential outlets for significant primary relations. Considering that an individual can satisfy his primary relational needs in various contexts, it would seem reasonable to suggest that the more frequent one's association in one or more contexts, the less need or desire to associate in others. With respect to hypothesis 3a above, it would seem to follow that the more primary relationships available to one outside the church, the less need for the environment of the church in this respect. Thus, it was hypothesized that,

Hypothesis Number 3b:

The more primary relationships available to an individual outside his church, the less frequent his participation in the church.

The third variable in the theoretical scheme is the family life cycle. This variable is actually a methodological tool which enables one to examine the multiple effect of at least two factors on the behavior of an

individual: (1) his chronological age, and (2) his position in a given social context, i.e., the family. It was pointed out that the family constitutes the most pervasive social context in the individual's social experience, and that age is an implied aspect of the life cycle scheme, i.e., the later the stage of the life cycle, the older the individual is presumed to be.

Wilensky and Thompson and Streib have suggested the family life cycle (FLC) as an appropriate context from which to view the participatory behavior of the individual. These authors point out how various phases of the FLC encourage or discourage certain types of social participation. In brief summary, these writers suggest the following: In the earlier stages of the FLC adults are encouraged to participate in an effort to affirm the linkages between the family system and the larger society; thus, the individual's involvement in scouting, PTA, etc. Much participation, they observe, is encouraged and often directly or indirectly related to one's work role. Wilensky even posits the existence of a "participation norm" in this respect. In the latter stages of the FLC (i.e., at an older age), individuals are admonished to "slow down" and "drop out" or transfer their participatory allegiances accordingly. Often, these changes in participation patterns are related to life cycle changes, e.g., loss of children from the home, retirement, etc.

The literature on social participation--although speaking in terms of age rather than life cycle stage--has essentially substantiated these observations. With age, individuals are seen to relinquish many formal associational involvements and to turn to family, friends, and other forms of informal social participation. Wilensky would argue these to represent

more accessible and "approved" forms of social participation available to the older person. Indeed, as has been observed, loss of children from the home, retirement, etc., "close" certain associations to older adults. However, while formal participation is seen to decline with age, it does not cease altogether. Apparently, the social experiences of an individual over his lifetime are such as to necessitate some formal social participation beyond the confines of family and close friends. This is no doubt due to the fact that throughout most of one's life he spends a great deal of time in various formal associational groupings. As a consequence, an individual's feelings of worth and personal significance come to be associated with involvement in such contexts. Thus, even with advanced age, individuals are seen to have some formal associational ties. These ties have been observed to include such associations as the church, fraternal organizations, and even athletic clubs.¹⁰⁰

In general, then, social participation has been observed to decline with age. Primary concern in this study, however, is not with the effects of age per se on participation, but on the effect of life cycle changes with respect to this area of human behavior. The life cycle concept adds a "social" dimension to the consideration of participation. In relation to the general question of social participation, it would be expected that as social arrangements change over time and various avenues to participation become "closed" (in the sense of no longer being considered appropriate or desirable for the older person), that the two factors of age and social circumstance would adversely affect one's social participation. To this

¹⁰⁰ Dotson, op. cit.

extent, it was hypothesized that,

Hypothesis Number 4:

The later the stage of the family life cycle, the greater the decrease in formal social participation.

By hypothesizing a decrease in formal social participation with life cycle stage, this, in effect, suggests a decrease in potential primary relational outlets available to the individual. Thus, whether his "disengagement" is voluntary or compulsory, the effect is the same--fewer primary relational outlets.

The occurrence and importance of primary relations in the life of an individual has been commented upon. The theory would lead one to suggest that with the "closing off" of various primary relational outlets, others may be sought. In this respect, the church has been suggested as a major source of informal (primary) relations for many people--especially older persons. The church is seen to offer a warm and friendly atmosphere held to be crucial to the expression of primary relations. Further, the church is seen as an acceptable, "appropriate," and accessible primary relational outlet for the older person. Little is demanded of them and they are encouraged to participate.

In that the church represents a religious institution, it becomes necessary to consider the operation of what was earlier termed religiosity, i.e., the degree of religious interest and belief. On the basis of available literature, this factor was hypothesized to increase in importance with age. It was hypothesized, further, that since religion's most traditional mode of expression in American society is in the church, an increase in religiosity should be accompanied by an increase in church participation.

In considering both of the above-mentioned factors, it would seem appropriate to suggest their joint operation in relation to church participation not only at different age levels, but also in terms of different life cycle stages. While religiosity may be more a function of age and primary relationships a function of social circumstance and availability, both of these should appear as more potent factors at the latter stages of the family life cycle. Thus, in terms of one's church participation, it was hypothesized that,

Hypothesis Number 5:

The later the stage of the family life cycle, the greater the participation in the church.

The following chapter seeks to elaborate on the methodology and research design utilized in the present study.

CHAPTER II

METHODOLOGY AND RESEARCH DESIGN

The problem of this chapter is that of specifying the research design and methodological procedures used to test the initial hypotheses. The discussion will begin by first specifying the rationale for the control criteria applied in the selection of the sample. The nature of the population from which the sample was drawn and some of the general characteristics of the sample itself are discussed. Finally, operational definitions of concepts most relevant to the study are presented.

The previous review of literature pointed to numerous factors which influence the participatory behavior of older adults. Among the most frequently studied have been age, social class, health, and marital status. These, of course, are not the only factors affecting the social participation of individuals in older age groups. With this information available from the literature, however, it was decided to control for as many factors influencing participation as possible so that the effect of the independent variables (i.e., age, religiosity, primary relational gratification, and life cycle stage) could be investigated. This task was accomplished in the initial process of sample selection.

The question arises as to which factors one should seek to control in relation to the present sample. The answer to this question, of necessity, illustrates those influences which the writer considers most important in conditioning the participatory behavior of older adults.

Control Criteria and Rationale of Selection

As the following research concerns the religious behavior (i.e., church participation of older adults, it is necessary to consider the differential effect of denominational affiliation in relation to the dependent variable. Cowhig and Schnore¹, Lenski², Lazerwitz³, Bultena⁴, and Cantril⁵ all suggest participation patterns vary in relation to the major religious groupings, i.e., Protestants, Catholics, and Jews. Not only do patterns vary between groupings (e.g., Catholics generally report higher frequencies of attendance and participation than either Protestants or Jews), but also within groupings. Glock and Stark⁶ have consistently found participation to be higher among the more fundamentally conservative denominations of Protestantism (e.g., the Southern Baptists) than among the more "liberal" groupings (e.g., the Congregationalists). Consequently, one would expect denominational differences to effect overall participation patterns in any study of this type. This variable has been controlled for by selection of a single denomination within Protestantism and a single

¹James D. Cowhig and Leo F. Schnore, "Religious Affiliation and Attendance in Metropolitan Centers," The American Catholic Sociological Review 23, pp. 113-127, (1962).

²Gerhard Lenski, "Social Correlates of Religious Interest," American Sociological Review 18:533-544, (1953).

³Bernard Lazerwitz, "Some Factors Associated with Variations in Church Attendance," Social Forces 39:301-309, (1961).

⁴Louis Bultena, "Church Membership and Church Attendance in Madison, Wisconsin," American Sociological Review 14:384-389, (1949).

⁵Hadley Cantril, "Educational and Economic Composition of Religious Groups: An Analysis of Poll Data."

⁶Charles Y. Glock and Rodney Stark, Religion and Society in Tension, (Chicago: Rand McNally & Company, 1965), pp. 86-122.

church within that denomination. The United Methodist Church of Manhattan, Kansas, for reasons to be later specified, was selected to constitute the universe of the sample.

In addition to denominational difference, social class variations appear to have profound influence on adult participation patterns. Obenhaus et al.⁷, Cowhig and Schnore⁸, Wright and Hyman⁹, Scott¹⁰, and many others have clearly demonstrated differential patterns of association given different social class levels. Not only is participation in "secular" (i.e., non-church) groupings observed to be higher at higher class levels, but this is also the case in the instance of the church. Argyle¹¹ and Lenski¹² suggest that in America, church participation is essentially a middle to upper-middle class phenomenon.

Assuming social class may influence the dependent variable, this factor was held constant by considering only those individuals in the white collar category as determined by their occupational ranking. This task was somewhat simplified by the choice of denomination. The United Methodist Church has been generally referred to as a middle class church

⁷Victor Obenhaus, W. Widick Schroeder, and Charles D. England, "Church Participation Related to Social Class and Type of Center," Rural Sociology 23:298-308, (1958).

⁸Cowhig and Schnore, op. cit.

⁹Charles R. Wright and Herbert H. Hyman, "Voluntary Associational Memberships of American Adults: Evidence From National Surveys," American Sociological Review 23:284-294, (1958).

¹⁰John C. Scott, Jr., "Membership and Participation in Voluntary Associations," American Sociological Review 22:315-326, (1957).

¹¹Michael Argyle, Religious Behaviour (Glencoe, Illinois: The Free Press), 1958.

¹²Lenski, op. cit.

by Methodists and others alike. As shall be shown later, little difficulty in finding individuals who fell within white collar occupations was experienced.

A third factor frequently observed to affect church participation is sex. Bower¹³, Schuyler¹⁴, Cowhig and Schnore¹⁵, Lenski¹⁶, Taietz and Larson¹⁷, and numerous others report that women participate more frequently in the church than men. Moberg¹⁸ attempted a three-fold explanation of this phenomenon. While no conclusive explanation is forthcoming, the fact remains that the variable of sex has a definite bearing on adult church participation patterns. As the theoretical framework was cast in terms of the family life cycle and the stages delineated with particular reference to the role of the male (especially with respect to the question of retirement), it seemed appropriate to control for the influence of sex differences on participation by limiting the sample to males only. This decision was also felt to be appropriate in light of the fact that there are no similar studies (to the writer's knowledge) which have dealt exclusively with the church participation patterns of older males. As

¹³Janet Bower, "Older People of St. Boniface Parish: 'The Fruit Belt,'" Catholic Charities of Buffalo, New York, (1957).

¹⁴Joseph B. Schuyler, S. J., "Religious Observance Differentials by Age and Sex in Northern Parish," The American Catholic Sociological Review 20:124-131, (1959). See also Joseph H. Fichter, S. J., "The Profile of Catholic Religious Life," American Journal of Sociology 58:145-149, (1952).

¹⁵Cowhig and Schnore, op. cit.

¹⁶Lenski, op. cit.

¹⁷Philip Taietz and Olaf Larson, "Social Participation and Old Age," Rural Sociology 21:229-238, (1961).

¹⁸David O. Moberg, The Church as a Social Institution (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1962), pp. 389ff.

a consequence, the sample was drawn from the male population of the local church chosen for study.

In connection with the previously mentioned factor (i.e., sex), it must be remembered that the church participation of older adult males is considered from the perspective of the family life cycle. Under these circumstances, it was felt necessary to consider another factor known to influence the church participation patterns of older adults--marital status. The Catholic Digest¹⁹, Lenski²⁰, Cowhig and Schnore²¹, and others have pointed out that marital status (i.e., whether the respondent is married, divorced, or widowed) has an effect on church participation among older adults. Generally speaking, those who are still married have a higher rate of attendance than the widowed or divorced. Thus, only males who were currently married and living with their spouse were sampled.

Two final factors influencing adult participation (including church participation) were health and transportation difficulties. Granick²² and Jeffers and Nichols²³ both consider health as one of the major causes of non-participation on the part of older adults. A Catholic Digest survey²⁴

¹⁹Anonymous, "Survey of Religion in the U.S.," Catholic Digest, February, 1953; June, 1966; July, 1966; and September, 1966. See especially Catholic Digest 7/66, p. 27.

²⁰Lenski, op. cit.

²¹Cowhig and Schnore, op. cit.

²²Samuel Granick, "Adjustment of Older People in Two Florida Communities," Journal of Gerontology 7:419-425, (1952).

²³F. C. Jeffers and C. R. Nichols, "The Relationship of Activities and Attitudes to Physical Well-Being in Older People," Journal of Gerontology 16:67-70, (1961).

²⁴Anonymous, Catholic Digest, op. cit.

indicated transportation difficulties to rank a close second to health problems in affecting adult participation patterns. These findings are substantiated by the efforts of Cowhig and Schnore²⁵, Moberg²⁶, and Hoyt²⁷. Only individuals who were in relatively good health (i.e., those who were physically able to be out and about and therefore who were in a physical condition which would not appreciably restrict their church participation) and with few transportation problems (i.e., those who owned or had access to an automobile they were licensed to drive or who had recourse to other sources of transportation) were sampled.

It was necessary to further stratify the sample in relation to three family life cycle stages or divisions. These stages were delineated briefly by: (a) the presence of older children in the home, (b) the absence of children from the home, and (c) the retirement of the male head of the family.

A small, focused sample²⁸ of twenty males from each of the three designated life cycle stages was subsequently drawn. These sixty respondents were selected on the basis of their being (a) United Methodists, (b) white collar by occupational ranking, (c) married and living with their spouse, (d) in relatively good health, and (e) owning or having access to

²⁵ Cowhig and Schnore, op. cit.

²⁶ David O. Moberg and Marvin J. Taves, "Church Participation and Adjustment in Old Age," in Arnold M. Rose and Warren A. Peterson (eds.), Older People and Their Social World (Philadelphia: F. A. Davis, Company), 1965.

²⁷ G. C. Hoyt, "The Life of the Retired in a Trailer Park," American Journal of Sociology 59:361-370, (1954).

²⁸ Matilda White Riley, Sociological Research I (New York: Harcourt, Brace and World, Inc., 1963), pp. 298-299.

appropriate means of transportation. In addition, given the racial composition of the church selected for study, all respondents were, of necessity, caucasian or white, i.e., there were no Negroes, Indian, etc., included in the present study. This, in effect, represented still another control factor with respect to sample selection.

Although Zimmer and Hawley²⁹ and Obenhaus et al.³⁰ have suggested the additional factors of rural-urban residence and place of residence in the community, these factors could not be tested in relation to the present study. In the same way, the length of residence in the community, although illustrated for the purpose of characterizing the sample, was not tested from the standpoint of the current research. This was primarily due to the cross-sectional nature of the sample data. This research considers three different groups of individuals as if they were one group observed at three different points in time.

Operational Definition of Control Criteria

1. DENOMINATION -- Attention has been concentrated on that religious grouping known as the United Methodist Church. Specifically, the sample was drawn from the membership of the First United Methodist Church of Manhattan, Kansas.

2. SEX -- Only male respondents were selected from the designated denominational grouping.

²⁹Basil G. Zimmer and Amos H. Hawley, "Suburbanization and Church Participation," Social Forces 37:348-354, (1959).

³⁰Victor Obenhaus, W. Widick Schroeder, and Charles D. England, "Church Participation Related to Social Class and Type of Center," Rural Sociology 23:298-208, (1958).

3. MARITAL STATUS -- As the approach was set within the framework of the family life cycle, only those males married and living with their spouse were selected for study.

4. RACE -- Given the racial composition of the church selected for study (i.e., approximately 97 per cent were white), only white or caucasian respondents were included in the research.

5. TRANSPORTATION -- Only those respondents who owned or had access to an automobile they were licensed to drive or who had access to other sources of transportation were included in the sample.

6. HEALTH -- Only those individuals who were in relatively good health from the standpoint of physical mobility were selected. These respondents were (a) not confined to their homes because of illness or physical disability; (b) able to be out and about town with little difficulty; (c) able to go shopping, conduct their business (banking, etc.) and go on occasional pleasure outings; (d) able to negotiate the steps leading to the church without help or assistance; and (e) able to mow their own lawns or take care of odd chores about the house, were selected for study.

7. SOCIAL CLASS -- Only middle to upper-middle class respondents of the white collar designation as classified by the Duncan Socio-economic Index for Occupations were considered. This scale represents an attempt to correlate the educational status and income level of an incumbent of a given occupational classification. The author views occupation as the best single measure of socio-economic status.³¹

³¹Albert J. Reiss, Occupations and Social Status (New York: The Free Press of Glencoe, Inc., 1961), pp. 158-159. "The status index is based on the empirical regression formula: $X_1 = 0.59X_2 + 0.55X_3 - 6.0$,

Duncan's index is divided into two broad groupings: white collar and manual (i.e., blue collar) workers.³² Duncan assumes that the white collar or "head" workers will be a more nearly uniform group not only in terms of their educational status and income levels, but also in their consumer expenditures, measured intelligence, political orientation, residential locations, and values (to mention only a few). The implication of the Duncan scale is that white collar (i.e., head) workers constitute a middle to upper-middle status classification of occupations.

where X_1 is the percentage of "excellent" or "good" ratings received by an occupation in the prestige survey (conducted by the NORC), X_2 the proportion of men in the occupation with 1949 incomes of \$3,500 or more, and X_3 the proportion of men in the occupation with four years of high school or higher educational attainment. The coefficient of determination for the 45 occupations is $R^2(23) = 0.83$. Using these weights for X_2 and X_3 it was possible to assign a status code (or estimated prestige score) to each occupation for which census data were available. In the regression analysis of factors affecting individual occupational achievement, each occupation (respondent's and father's) was first coded in terms of the census detailed code and then recoded to the two-digit status score. Thenceforth the score was treated as a number measuring the individual's occupational socioeconomic status. Note that the occupational status scores were derived from aggregate data on all males in each occupation category, but applied as scores characterizing individuals."

³²Peter M. Blau and Otis D. Duncan, The American Occupational Structure (New York: John Wiley & Sons, Inc., 1967), p. 124. "White collar occupations . . . comprise the following major occupational groups: professional, technical, and kindred workers; managers, officials, and proprietors, except farm; clerical and kindred workers; and sales workers. The manual category subsumes the remaining non-farm occupations. The distinction ordinarily is said to revolve around the difference between "head" and "hand" work. This difference is hardly absolute. . . If we regard the index as a discriminator and select the cutting point on its scale that minimizes the proportion of workers misclassified (due to educational and income overlap), we find that an index value of 38.5 (just below the top of the seventh decile interval) is the optimum cutting point. Using this point as a basis for inferring the white collar or manual classification of males in the labor force results in misclassification of 10.6 per cent of the white collar workers, 12.1 per cent of the manual workers, and 11.6 per cent of all non-farm workers."

The sample of white collar workers was drawn from those whose occupations had at least a 38.5 SES score and a corresponding decile rank between 7 and 10, with respect to Duncan's general classification of occupations. In very general terms, the sample was made up primarily of those individuals who earn or had earned their living by the utilization of their heads as opposed to their hands. This list of occupations corresponding to the above-mentioned criteria for white collar designation is found in APPENDIX B.

Rationale of Sample Selection

The universe sampled was the 2800 membership of the First United Methodist Church of Manhattan, Kansas. This church was selected for study primarily for its size and its imputed white collar character. Indeed, an examination of the records of the church revealed over 70 per cent of the congregation to fall within the white collar classification of occupational ranking.

A second criterion of selection was the exceptionally fine record system of membership maintained by the church. The church retains a gentleman five days a week who spends an average of three hours a day working with the membership records of the church. His primary duties are to (a) check on active and inactive members daily; (b) to inform the pastor and associate pastor of those members in the hospital, shut-in, or otherwise unable to attend religious services; (c) to keep up with weekly changes in membership; (d) to work out a general review of church membership every six months; and (e) to conduct a complete review of the membership records each year. Indeed, this particular church has the

most complete and up-to-date record system of any Protestant church in the city of Manhattan.

A third criterion of selection was the writer's personal acquaintance with the pastor and associate pastor and the promise of complete cooperation in relation to the present study. Also in connection with this, and perhaps constituting a fourth criterion of selection, was the fact that this was an urban church and that those individuals to be interviewed would be centrally located within the city of Manhattan. This aspect reflects the writer's concern for time and expense mentioned previously in the study.

Method of Sample Selection

A panel was formed composed of the church's two pastors, two knowledgeable laymen (one of whom was the membership secretary), and the writer. This panel examined the official records of the church and indicated the names of all individuals (males) who could appropriately be placed in one of the three family life cycle stages selected for study and who all qualified in terms of the control criteria previously established. A total of 236 individuals (8.4 per cent of the total membership) clearly met all criteria. A table of random numbers was then utilized in an effort to provide a random check in terms of the final selection of the sample. In this fashion, twenty respondents were thus selected for each life cycle stage, making a total sample size of sixty respondents.

Prior to the actual sampling of the above-mentioned respondents, a pretest of eighteen individuals (six from each of the established life cycle stages and selected in much the same fashion) was carried out. The

results obtained from the pretest were employed to revise the measuring instrument and to "close off" many formerly "open" response categories.

General Sample Characteristics

It is helpful at this point to note in somewhat general terms the nature of the sample drawn. Table II-1 illustrates the relationship between the chronological age of the respondents and their placement with respect to life cycle position. It will be observed that while there is a tendency for respondent age to increase with respect to life cycle stage, this is not a one-to-one relationship. Indeed, it is observed that within the third life cycle stage (i.e., retirement) respondents are equally divided within the 55 - 74 and 75 - 94 age groups respectively. Overall, however, although the tendency for older respondents to fall in the latter phases of the family life cycle seems to hold true, it can be clearly seen that chronological age does not correspond precisely to given life cycle stages. This fact serves to illustrate the uniqueness of the life cycle concept in an analysis of this sort.

As one of the major concepts of the study concerns the family life cycle, it is useful to illustrate the general nature of the sample population with reference to this concept. It was initially decided to obtain a sample clearly made up of white collar individuals so designated by occupational ranking in relation to the Duncan Socio-economic Index. Table II-2 illustrates the general breakdown of respondent occupation by life cycle stage.

As can be observed, respondents in all three life cycle stages are heavily represented in the professional, technical, and managerial

TABLE II-1. RESPONDENT'S CHRONOLOGICAL AGE COMPARED
WITH HIS CURRENT LIFE CYCLE STAGE

Stage of Life Cycle	Number of Respondents	Age Range						Total Percent
		35-54		55-74		75-94		
		No.	%	No.	%	No.	%	
Late Maturity	20	17	85.0	3	15.0	0	0.0	100.0
Pre-Retirement	20	4	20.0	16	80.0	0	0.0	100.0
Retirement	<u>20</u>	<u>0</u>	<u>0.0</u>	<u>10</u>	<u>50.0</u>	<u>10</u>	<u>50.0</u>	<u>100.0</u>
Total	60	21	35.0	29	48.3	10	16.7	100.0

occupations. On the basis of occupational classification, then, the sample clearly falls within a white collar occupational designation.

Occupational designation is only one indication of social class level, however. There are other indications of the social class standing of the sample. Table II-3 indicates that 71.6 per cent of the sample completed thirteen or more years of formal educational training. Of this number, 51.6 per cent have completed sixteen or more years of formal education, with many possessing advanced degrees as Table II-2 would lead one to expect.

Generally speaking a very well educated group of respondents make up the present sample. Indeed, 93.3 per cent or fifty-six of the sixty respondents have nine years or more of formal educational training. The fruits of this training are revealed in the following characteristic of the respondents, namely, their income which is shown in Table II-4.

TABLE II-2. RESPONDENT'S OCCUPATION COMPARED WITH HIS CURRENT LIFE CYCLE STAGE

Occupational Classifications*	Life Cycle Stage						Totals	
	Late Maturity		Pre- Retirement		Retirement			
	No.	%	No.	%	No.	%	No.	%
Professional, Kindred, and Technical Workers	14	70.0	13	65.0	8	40.0	35	58.3
Managers, Officials and Proprietors, except Farm (salaried and/or self employed)	4	20.0	6	30.0	9	45.0	19	31.7
Clerical and Kindred Workers	0	0.0	0	0.0	1	5.0	1	1.7
Sales Workers	<u>2</u>	<u>10.0</u>	<u>1</u>	<u>5.0</u>	<u>2</u>	<u>10.0</u>	<u>5</u>	<u>8.3</u>
Total	20	100.0	20	100.0	20	100.0	60	100.0

* These categories follow those utilized by Duncan to designate white collar as opposed to blue collar workers.

TABLE II-3. RESPONDENT'S EDUCATION COMPARED WITH HIS CURRENT LIFE CYCLE STAGE

Highest Grade Completed	LIFE CYCLE STAGE							
	Late Maturity		Pre-Retirement		Retirement		Total	
	No.	%	No.	%	No.	%	No.	%
0 - 8	0	0.0	0	0.0	4	20.0	4	6.7
9 - 12	3	15.0	6	30.0	4	20.0	13	21.7
13 - 16	3	15.0	3	15.0	6	30.0	12	20.0
Over 16	<u>14</u>	<u>70.0</u>	<u>11</u>	<u>55.0</u>	<u>6</u>	<u>30.0</u>	<u>31</u>	<u>51.6</u>
Total	20	100.0	20	100.0	20	100.0	60	100.0

TABLE II-4. RESPONDENT'S INCOME COMPARED WITH
HIS CURRENT LIFE CYCLE STAGE*

Income**	Life Cycle Stage							
	Late Maturity		Pre- Retirement		Retirement		Total	
	No.	%	No.	%	No.	%	No.	%
Under \$3,000	0	0.0	0	0.0	5	25.0	5	8.3
\$ 3,000 - 5,999	0	0.0	2	10.0	6	30.0	8	13.3
6,000 - 8,999	3	15.0	2	10.0	4	20.0	9	15.0
9,000 - 11,999	2	10.0	2	10.0	2	10.0	6	10.0
12,000 - 14,999	4	20.0	4	20.0	0	0.0	8	13.3
15,000 - 17,999	3	15.0	4	20.0	1	5.0	8	13.3
18,000 - 20,999	6	30.0	2	10.0	0	0.0	8	13.3
21,000 & Over	2	10.0	4	20.0	0	0.0	6	10.0
Not Reporting	<u>0</u>	<u>0.0</u>	<u>0</u>	<u>0.0</u>	<u>2</u>	<u>10.0</u>	<u>2</u>	<u>3.3</u>
Total	20	100.0	20	100.0	20	100.0	60	99.8

*Twenty-eight respondents (i.e., 46.7 percent of the sample are or had been employed by Kansas State University in some teaching or extension capacity.)

**Median Income=\$12,766

As in the case of the earlier findings regarding occupation and education, one would expect the income levels of the sample to be rather high. This was in fact the case. Table II-4 illustrates that only 8.3 per cent of the sample or a total of five individuals had incomes below \$3,000 and \$5,999. The majority (74.9 per cent) of the overall sample had incomes

ranging from \$6,000 to over \$21,000. Even among the older respondents who had a slight tendency to have less formal education, 40.0 per cent of the retirement group, or eight individuals, had yearly incomes of \$6,000 or more.

TABLE II-5: RESPONDENT'S LENGTH OF RESIDENCE IN
MANHATTAN COMPARED WITH HIS CURRENT LIFE CYCLE
STAGE

Duration of Local Residence	Life Cycle Stage							
	Late Maturity		Pre- Retirement		Retirement		Total	
	No.	%	No.	%	No.	%	No.	%
20 Years or More	8	40.0	17	85.0	19	95.0	44	73.3
10 - 19 Years	6	30.0	2	10.0	1	5.0	9	15.0
4 - 9 Years	5	25.0	1	5.0	0	0.0	6	10.0
1 - 3 Years	0	0.0	0	0.0	0	0.0	0	0.0
Less than 1 Year	<u>1</u>	<u>5.0</u>	<u>0</u>	<u>0.0</u>	<u>0</u>	<u>0.0</u>	<u>1</u>	<u>1.7</u>
Total	20	100.0	20	100.0	20	100.0	60	100.0

Table II-5 indicates the sample to be quite stable residentially. A total of forty-four or 73.3 per cent of all respondents have resided in the Manhattan community for a period of twenty or more years. Another nine respondents or 15.0 per cent of the sample have lived in the community for anywhere from ten to nineteen years. This means that only 11.7 per cent of the sample have lived in the community for less than ten years. As Table II-6 indicates, a surprisingly large percentage of these people have resided at the same address for long periods of time.

TABLE II-6: RESPONDENT'S LENGTH OF RESIDENCE AT
HIS PRESENT ADDRESS, BY CURRENT
LIFE CYCLE STAGE

Residential Duration At Present Address	Life Cycle Stage							
	Late Maturity		Pre- Retirement		Retirement		Total	
	No.	%	No.	%	No.	%	No.	%
20 Years or More	2	10.0	5	25.0	13	65.0	20	33.3
10 - 19 Years	8	40.0	12	60.0	6	30.0	26	43.3
4 - 9 Years	7	35.0	2	10.0	1	5.0	10	16.7
1 - 3 Years	2	10.0	1	5.0	0	0.0	3	5.0
Less than 1 Year	<u>1</u>	<u>5.0</u>	<u>0</u>	<u>0.0</u>	<u>0</u>	<u>0.0</u>	<u>1</u>	<u>1.7</u>
Total	20	100.0	20	100.0	20	100.0	60	100.0

From this table it is observed that 76.6 per cent (i.e., forty-six respondents) of the sample have resided at their present residence for over ten years. Indeed, 33.3 per cent have lived at their present address for twenty years or more. As can be seen, the length of time spent at the same address increases with increasing life cycle stage. This finding would be expected given either a longitudinal or cross-sectional sampling procedure. Again, the important thing to note is the relative geographical stability of the sample. One should be cognizant of the fact, however, that the cross-sectional sample drawn may, to some extent, give a false impression of stability. While this weakness in procedure is acknowledged, it is felt in line with the methodological procedures to make the above mentioned observation of essential geographical stability in relation to the sample.

TABLE II-7: RESPONDENT'S LIVING ARRANGEMENTS, BY HIS CURRENT LIFE CYCLE STAGE

Residential Situation	Life Cycle Stage							
	Late Maturity		Pre-Retirement		Retirement		Total	
	No.	%	No.	%	No.	%	No.	%
Own Their Home	19	95.0	20	100.0	20	100.0	59	98.3
Rent Their Home	1	5.0	0	0.0	0	0.0	1	1.7
Manage Their Home (Apartment)	0	0.0	0	0.0	0	0.0	0	0.0
Total	20	100.0	20	100.0	20	100.0	60	100.0

One final aspect of the sample population bears mention and perhaps reflects once again on their overall social class standing. This refers to the respondent's ownership or non-ownership of his living quarters. Generally speaking, as Table II-7 indicates, by far the majority of the respondents own their own home. Indeed, fifty-nine respondents or 98.3 per cent of the sample own their own home. Only one respondent in the sample was a renter.

The general picture of the sample, then, is one of fairly well-to-do people. These individuals have no significant financial worries; they are all in excellent health; they have an above average formal education; they own their own homes; and they have been established in their community for some length of time. This, then, constituted the general outlines of the sample population under investigation.

Data Collection Instrument

Data for the present study was gathered by means of an interview schedule incorporating open and closed-ended questions and including, in

effect, four scales: (1) a doctrinal orthodoxy scale, (2) a religious behavioral expectation scale, (3) an expressive orientation scale, and (4) an instrumental orientation scale. The complete instrument is presented in APPENDIX C.

Concepts and Indices

1. RELIGIOSITY -- This concept was defined as the degree of religious interest or belief manifested by the respondent.

As the present study dealt specifically with United Methodists, a scale of religious items relative to this denominational grouping was developed. The Discipline of the United Methodist Church³³ was employed to gather a list of statements on Methodist doctrine and belief. From these statements, twenty-five were selected and utilized in both the pretest and in the final sample. A five-fold response classification of definitely agree, agree somewhat, undecided, disagree somewhat, and definitely disagree (weighted 5, 4, 3, 2, and 1 respectively) was employed. A summated score was calculated for each respondent.³⁴

Close inspection of the scale revealed essentially two different types of items: (1) statements of a doctrinal orthodoxy nature, and (2) normative statements of a behavioral expectation sort. The scale items from the sample were broken down into two sub-scales. As a check for validity,

³³ _____, The Book of Discipline of the United Methodist Church (Nashville, Tennessee: The Methodist Publishing House, 1968), pp. 35-97.

³⁴ The assumption of this procedure is that the higher one's religiosity score, the greater interest or belief he manifests in relation to religion (as understood from the Methodist perspective).

both sub-scales were subjected to scalogram analysis.³⁵ The results were such as to justify their use in relation to the present research. The summated total of the two sub-scales were used as independent measures of religiosity in terms of testing the proposed hypotheses. Both measures were dichotomized at the median scores into designations of "high" and "low" religiosity.

Examples of those items of a doctrinal orthodoxy nature included the following:

- A. Jesus Christ rose from the dead, took again his body and ascended into Heaven.
- B. There is a life after death.
- C. I believe in the Second Coming of Christ and His ultimate judgment of all men.
- D. There is one true God who reveals himself as the Trinity: Father, Son, and Holy Spirit.
- E. The Holy Scriptures contain all things necessary to salvation.
- F. We are accounted righteous before God only for the merit and death of our Lord and Saviour Jesus Christ.

Examples of those items of a behavioral expectation (normative) nature included the following:

- A. Church members should read the Scriptures regularly.
- B. When a person is planning to be married, he should consult his pastor.

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The doctrinal orthodoxy items yielded a coefficient of reproducibility of 0.87, qualifying under the criterion for a Guttman quasi-scale. The behavioral expectation items yielded a coefficient of reproducibility of 0.93, also qualifying under the Guttman scale criteria. Fifteen and twelve scale types were observed respectively over the range of the sixty respondents. In both instances the scale-type distribution was skewed toward the high side. The Spearman Rank Correlation Coefficient between the two measures of religiosity proved to be +0.74.

- C. Church members should attend church once a week if possible.
- D. Church members should establish a regular prayer and devotional life.
- E. Church members should totally abstain from the use of alcoholic beverages.
- F. Church members should abstain from all forms of gambling.

2. PRIMARY RELATIONAL GRATIFICATION -- Those relations characterized by the immediate personal gratifications derived from social interaction are known as primary relations. These relations are held to have functional significance for the individual in that they contribute to his emotional development and well-being throughout all of life. These relationships, as was pointed out earlier, can be derived from a number of different contexts, ranging from the family to voluntary associational settings. One's expressive orientation toward a given grouping has been assumed to indicate the degree to which he views that grouping (in this case the church) as a significant source of primary relationships.

For the purposes of this study, an independent measure of primary relationships was utilized to test the above-mentioned assumption underlying the expressive index. To this extent, answers were elicited to such questions as: (1) How many close personal friends do you have living in the Manhattan community or within a radius of fifteen miles of the city? (2) How frequently do you visit with these close friends? (3) Are any of these close friends members of your church? (4) How many of your relatives (family and kin) live in the Manhattan community or within a fifteen-mile radius of the city? (5) How frequently do you visit with them? (6) How many of these relatives attend your local church? (7) How many neighbors do you

have in the immediate vicinity of your home? (8) How often do you visit with them? (9) How many of these neighbors attend your local church?

For operational purposes, a CLOSE FRIEND was considered someone the respondent could confide in; whom he liked very much; whom he could trust with personal information or property; whom he could borrow money from; etc. A NEIGHBOR was considered someone living in the immediate vicinity of the respondent's home with whom he would at least occasionally "visit over the back fence," borrow various items, play cards, watch television together, have a cookout, etc. A RELATIVE was considered anyone (with the exception of his wife) related to the respondent through blood or marriage ties.

Frequency of association was measured with a five-response question for each of the three groups of individuals indicated above. The question designed to elicit the frequency of association was worded as follows:

Of the above-mentioned close friends (relatives, neighbors), how many on the average would you generally visit, talk to, or associate with as often as:

1. Two or more times a week
2. Three or four times a month
3. Twice a month
4. A few times a year
5. I never visit with them

Only the number of individuals falling within each of the above-mentioned categories was ascertained. Indices of association were calculated for each of these potentially primary relationships.³⁶ For hypothesis-testing

³⁶ The purpose of the index was to get some appreciation not only for the number of friends, neighbors, and relatives suggested by the respondent, but also for the frequency of association with these individuals. A weighting and summing process was employed. The procedure was to take each of the numbers (of friends, neighbors, and relatives--

purposes, all three indices were dichotomized at the median score for all groups into designations of "high" and "low" informal association.

From the previous assumption regarding the expressive orientation, Jacoby's Expressive Orientation Scale³⁷ was employed. Jacoby's studies made use of this scale to measure the instrumental-expressive orientations of individuals toward specific social groupings. By utilizing this instrument, he felt that he could delineate those groupings which were essentially instrumental or expressive in nature and relate the behavior of individuals who were "high" or "low" on either dimension to various types of activities.

Concern in the present study was with the expression dimension of Jacoby's scale. The expressively oriented tend to view participation in a given grouping from the following perspective: (a) their participation represents an immediate and continuing need for social and emotional gratification; (b) they tend to orient or focus their activities inward with respect to a given grouping, i.e., they value those activities

each taken separately for the purpose of calculating three separate indices) falling within each of the five categories of associational frequency and to multiply each with respect to its numerical listing, and then to sum up the results. For example, if an individual had nine (9) close friends and visited four of them two or more times a week; four of them three or four times a month; and one of them twice a month, his overall friendship association index score was $(4 \times 1 = 4) + (4 \times 2 = 8) + (1 \times 3 = 3) = 15$. The higher the index score, the more frequent the association with close friends or whatever. The same process was employed to construct the remaining neighbor and relative associational indices.

³⁷Arthur Jacoby, "Some Correlates of Instrumental and Expressive Orientations to Associational Membership," Sociological Inquiry 35:163-175 (1965).

which are confined or self-contained within the organization; and (c) they regard their activities in the organization as ends in themselves, i.e., these activities have a meaning and value in and of themselves.³⁸

Since the activities of the 'expressively oriented' are focused inward, and since they are ends in themselves rather than means toward other ends, it must be assumed that relationships among members...tend to be considered as ends, or as desirable in themselves. This is one characteristic of the primary relationship. Thus it would seem that the individual finds in (expressively oriented) activities...at least to some degree, the same kinds of gratifications available in primary relationships with others.³⁹

Gordon and Babchuk have similarly suggested that many persons who join various associations may do so primarily for the purpose of deriving the types of satisfactions that inhere from membership in primary groups.⁴⁰

The major assumption behind the following scale is that the higher one's expressive orientation toward a given grouping, the greater the extent to which he looks upon that grouping as a significant source of primary relations (i.e., expressive relationships). The scale becomes, in effect, a measure of the strength of one's primary relational orientation toward the church.

The items in Jacoby's original scale were found to be unidimensional, with a Guttman coefficient of reproducibility of 0.96.⁴¹

Although two aspects were treated in the original scale (i.e., instrumental and expressive orientations), Jacoby treated each division as if it were a separate scale and found his original estimates of

³⁸ C. Wayne Gordon and Nicholas Babchuk, "A Typology of Voluntary Associations," American Sociological Review 24:22-29, (1959).

³⁹ Jacoby, op. cit., pp. 165-166.

⁴⁰ Gordon and Babchuk, op. cit., p. 27.

⁴¹ Jacoby, op. cit., p. 168.

reproducibility to hold. The present scale utilizes the same scale items as they relate to the expressive orientation. The items were modified slightly to relate specifically to the church.

Subjects responded "agree," "agree in part," and "do not agree" to each item on the scale. Response alternatives to all items were weighted from 2 (agree) to 0 (do not agree). The respondent's score was the sum of the weighted alternatives endorsed by him. High scores reflected a strong expressive orientation toward the church. For hypothesis-testing purposes, these scores were dichotomized at the median score into designations of "high" and "low" expressive orientation.

Expressive Scale Items

- A. I take part in the church's activities just for the sake of participating. I really enjoy doing things with the people in my church.
- B. At least some of the important activities of the church are concerned with members of the congregation pretty exclusively.
- C. The activities of the church in which I take part are valuable in and for themselves regardless of any other purpose they may accomplish.
- D. Some of the activities of my church allow me to be myself and have a really enjoyable time.
- E. One of the main purposes of the church is to promote activities for members and others interested in these activities.
- F. Taking part in the activities of the church is enjoyable in itself. I get a great deal of enjoyment out of doing these things.

The following instrumental items were included in the interview schedule for comparison purposes. They were treated in the same fashion as the expressive items.

Instrumental Scale Items⁴²

- A. The church's activities may or may not be enjoyable in and of themselves, but I get a great deal of satisfaction from knowing that, in the long run, worthwhile and desirable results are accomplished.
- B. I receive as much or more pleasure from the attainment of the goals established by the church as from participation in the church's various activities.
- C. I participate in the church because it attempts to accomplish purposes for which I stand.
- D. Some of our activities represent an attempt to influence in one way or another the actions of persons in our congregation.
- E. A major reason why I participate in the activities of the church is because the church seeks to bring about goals which I consider desirable.
- F. One of the purposes of the church is to change or to effect in some way the behavior of persons outside the congregation.

3. THE FAMILY LIFE CYCLE -- This concept is defined as "the span of time from the beginning of a family with the marriage of a young couple, the bearing, rearing, and marrying of their children, through the time when they are again alone together, until the ultimate death of one or both of them."⁴³ The life cycle is a way of conceptualizing the expansion and contraction of the human family as it passes through various stages or

⁴²Ibid., p. 164. "By definition, the instrumental association member, or alternatively the person who is instrumentally oriented to a given association, (1) engages in activities that affect persons other than group members; (2) regards long-range, external goals as important; (3) is willing to take part in activities that do not provide immediate and personal gratification in order to accomplish these goals. Thus, in comparison with the expressive association member, he would seem to be highly concerned with others and with long-range goals."

⁴³Irwin Deutscher, "Socialization for Post-parental Life," in Jeffrey K. Hadden and Marie L. Borgatta, Marriage and the Family (Itasca, Illinois: F. E. Peacock Publishers, Inc., 1969), p. 412.

phases of development. These stages are usually delineated by significant transitions in role relationships or behavioral expectations of family members.

Three of the latter stages of the family life cycle have been focused upon in this research. Specifically, these were (a) the STAGE OF LATE MATURITY (approximate age range 45 to 54 years) -- where older children (i.e., 15 years of age and older) are still present in the home, but are beginning to move toward an independent existence from the family group; (b) the STAGE OF PRE-RETIREMENT (approximate age range 55 to 64 years) -- the so-called "empty nest" phase where the children are gone from the home and independently established on their own and the family is once again a two-person group; and (c) the STAGE OF RETIREMENT (approximate age range 65 to 74 years) -- where the male is no longer an employed individual, but is still living with his spouse in a two-person family arrangement.

The relationship between life cycle designation and role and status changes is seen more clearly in Figure II-1 below.

FIGURE II-1: FAMILY LIFE CYCLE MODEL

Life Cycle Stage	Parental Role	Work Role
Late Maturity	+	+
Pre-Retirement	-	+
Retirement	-	-

*A (+) designation indicates the presence of a particular role; a (-) indicates the absence of a given role.

4. THE CHURCH -- This concept refers to a local community extension of a larger denominational expression of the Christian religion. For the purposes of this study, the church was considered a local denominational body. Specifically, "church" referred to the First United Methodist Church of Manhattan, Kansas.

5. CHURCH PARTICIPATION -- This concept concerned the involvement of the individual in the life of his local church. A comprehensive measure of church participation based upon (a) the respondent's frequency of attendance at church school and Sunday morning worship, (b) the number of church-sponsored clubs and associations in which membership was held, and (c) the frequency of attendance in the above-mentioned groupings was planned. Answers were initially sought to the following questions in an effort to ascertain overall church participation:

1. Do you attend church school?
2. Do you attend Sunday morning worship?
3. How frequently do you attend church school?
4. How frequently do you attend Sunday morning worship?
5. How many church-sponsored clubs or organizations do you belong to?
6. How frequently do you participate in these church-related groupings?

As Table II-8 points out, however 86.7 per cent of the sample did not attend the church school at all. Another 76.7 per cent held no offices in the church, and 71.7 per cent participated in no church-sponsored clubs or organizations. On the other hand, 91.7 per cent of the sample attended the Sunday morning worship service with a minimal frequency of a

few times a year. The only item of any real significance from the standpoint of church participation was Sunday worship attendance. Thus, worship attendance was taken as the measure of church participation in the present study.

TABLE II-8: FACTORS INITIALLY CONSIDERED IMPORTANT
IN ASCESSING OVERALL CHURCH PARTICIPATION

Respondent Involvements	Types of Involvement									
	Attend Church School		Attend Sunday Worship		Hold Offices In Church		Participate in Church-Sponsored Organizations		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
Yes	8	13.3	55	91.7	14	23.3	17	28.3	94	39.2
No	<u>52</u>	<u>86.7</u>	<u>5</u>	<u>8.3</u>	<u>46</u>	<u>76.7</u>	<u>43</u>	<u>71.7</u>	<u>146</u>	<u>60.8</u>
Total	60	100.0	60	100.0	60	100.0	60	100.0	240	100.0

For the purposes of hypothesis testing, those individuals with frequencies of worship service attendance of (a) once a week, and (b) twice a month, were considered "high" church participators. Those individuals with frequencies of attendance of (c) once a month, (d) a few times a year, and (e) I do not attend, were considered "low" church participators.

6. FORMAL SOCIAL PARTICIPATION -- This concept referred to the extent of the respondent's membership and attendance in formally recognized organizational groupings (e.g., the American Legion, Lions Club, Optimists, Chamber of Commerce, fraternal organizations, etc.). The church technically fell within this classification, but, for the purposes of this study, was considered under a separate heading--church participation.

Formal social participation was measured by the number of such memberships and the frequency of participation (i.e., attendance) in such groupings. The following questions were employed to ascertain this information:

- A. With the exception of your church, I would like you to indicate to me the names of the organizations, clubs, or associations in which you currently hold membership in the Manhattan community. (The responses were numbered consecutively from 1, 2, 3, . . . n).
- B. How often do you attend the meetings of these various organizations?

Question B requires one further comment at this point. Pretest results indicated the lack of necessity for obtaining information other than that related to the meeting attendance of the respondents. In most instances, meeting attendance was the only significant indicator of participation observed. This seemed to hold true in the case of the sample as well.

To assist the respondent in answering question B, he was supplied with the following card:

- | |
|--|
| <ol style="list-style-type: none">1. 0% -- I do not participate in any of the meetings2. 10% -- I participate in very few of the meetings3. 25% -- I participate in some of the meetings4. 50% -- I participate in about half of the meetings5. 75% -- I participate in almost all of the meetings6. 100% -- I participate in all of the meetings |
|--|

An index of formal social participation was constructed in the following fashion. An examination of the data revealed that the maximum number of formal organizational memberships for all groups was seven. The summation of all attendance indications was indicative of the overall frequency of participation as well as the number of organizational memberships held. The more memberships held, the greater the possibility of organizational participation expressed by the numbers one through six. It should be noted, however, that zero scores were possible in those instances where the respondent had no formal organizational memberships and attended no meetings.⁴⁴

For hypothesis-testing purposes, the formal organizational index was dichotomized at the median score for all groups into designations of "high" and "low" formal social participation.

Statistical Analysis of Data

As will be observed in CHAPTER THREE, Chi-square has been utilized as the primary measure of statistical significance. Yule's Q and Spearman's rho have also been employed to examine the strength and direction of relationship. The accepted level of statistical significance has been arbitrarily set at 0.10. Above 0.10 levels the hypothesis was rejected as formulated. Below these levels the hypothesis was accepted as stated.

⁴⁴In the event that a respondent belongs to five (5) formal organizations (excluding the church, of course), several possibilities of attendance present themselves. He could, for example, not participate in any of them, in which case he would have a participation index score of 5. He could, on the other hand, participate in all meetings of all five groups, in which case his index score would be 30. There would, of course, be numerous other possible combinations within these two extremes. The general picture presented, however, is that the greater the number of organizations and the more frequent the respondent's attendance at these groupings, the higher his formal organizational index score.

CHAPTER III

ANALYSIS OF DATA

The task up to this point has been two-fold. First of all, an attempt has been made to put before the reader the rudiments of a theoretical framework relating to adult religious behavior in the general area of church participation. In this attempt at theory construction, it should be made quite clear that only the most rudimentary of theoretical considerations are available in way of "explaining" the phenomenon under consideration, i.e., there is no single general theory concerning the church participation of older adults. To circumvent this difficulty an extensive survey of the literature on religion and aging was made. In the process of examining the literature, a number of frequently reported correlates of adult church participation were selected as control criteria for the present study. These correlates (variables) were stated and defined in previous chapters.

Secondly, an attempt was made to control for or limit the influence of these variables by the method of sample selection. In this way it became at least theoretically possible to examine the more certain effects of the four major independent variables--religiosity, primary relational gratification, chronological age, and life cycle stage. The following discussion constitutes an analysis of these variables with respect to their influence on the major dependent variables, i.e., church and formal social participation. The discussion of findings will proceed by hypotheses.

Hypothesis Number 1

Although functionalist comments abound regarding the importance of religion with respect to the overall integration of society, this study has sought to limit concern with religion to the more personal or individualistic sphere of relationships. In this respect, it was noted that religion operates to provide one with a sense of meaning and significance in relation to his life and personal experience. It was pointed out that religion functions in such fashion as to provide answers to those questions of "ultimate concern" related to life, death, and the apparent contradictions of human existence. It was observed, further, that much literature reports an increase in religious interest with age. Explanations of this phenomenon have been sparse and superficial. These have ranged from an alleged increase in concern for life (i.e., a general, personal fear of death) to some of the difficulties in adjustment associated with the absence of children, employment, spouse, the possibility and/or fact of serious illness, the inadequacy of financial resources, and the seeming social and psychological isolation from the rest of the community.

An attempt was made to control for as many of these "explanatory" factors as possible in an effort to empirically test the above-mentioned assumption regarding the relationship between religiosity and chronological age. The test hypothesis suggests that, religiosity or the degree of religious interest increases in significance or importance with chronological age.

To test this hypothesis the chi square statistic, the Spearman rank correlation coefficient, and the Yule's Q statistic were utilized. The accepted level of statistical significance was .10. Both measures of

religiosity (i.e., doctrinal orthodoxy and behavioral expectations) were employed in the test. All measures were dichotomized at the median scores for all groups. Table III-1 indicates a highly significant relationship between religiosity scores utilizing the doctrinal orthodoxy measure and the dichotomized chronological ages of the respondents. The Yule's Q test of association reveals a significant positive relationship between respondent religiosity and chronological age.¹ In similar fashion, a

TABLE III-1: TESTS FOR ASSOCIATION BETWEEN DICHOTOMIZED RELIGIOSITY SCORES (UTILIZING THE DOCTRINAL ORTHODOXY MEASURE OF RELIGIOSITY) AND CHRONOLOGICAL AGES OF ALL RESPONDENTS

Age of Respondent	Respondent Religiosity				Total
	Low No.	%	No.	High %	
Young	21	70.0	9	30.0	30
Old	<u>9</u>	30.0	<u>21</u>	70.0	<u>30</u>
Total	30		30		60

Chi Square = 9.600*

Yule's Q = +0.689

Spearman Rank

Correlation

Coefficient = +0.45**

*Significant at .01 level

**Significant at .01 level

¹Robert S. Weiss, Statistics in Social Research (New York: John Wiley and Sons, Inc., 1968), pp. 188-190. Yule's Q (sometimes called Kendall's Q) can only be used in a 2 x 2 table and is defined as

$$Q = \frac{ad - bc}{ad + bc}.$$

significant correlation coefficient² is observed with respect to the two test variables. These findings seem to suggest that the degree of religious interest (i.e., religiosity) does tend to increase significantly with chronological age.

Table III-1A indicates a somewhat similar relationship between the test variables. Utilizing the alternate measure of religiosity (i.e., behavioral expectations), a significant chi square value was obtained. This value suggests, once again, a significant relationship between religiosity

TABLE III-1A: TESTS FOR ASSOCIATION BETWEEN DICHOTOMIZED RELIGIOSITY SCORES (UTILIZING THE BEHAVIORAL EXPECTATIONS MEASURE OF RELIGIOSITY) AND CHRONOLOGICAL AGES OF ALL RESPONDENTS

Age of Respondent	Respondent Religiosity				Total
	<u>Low</u> No.	%	No.	<u>High</u> %	
Young	19	63.3	11	36.7	30
Old	<u>9</u>	30.0	<u>21</u>	70.0	<u>30</u>
Total	28		32		60

Chi Square = 6.696*

Yule's Q = +0.602

Spearman Rank

Correlation

Coefficient = +0.39**

*Significant at .01 level

**Significant at .01 level

"Q, although symmetric, reflects the extent to which one way association exists in either direction; that is, it reflects the extent to which all A is B or the extent to which all B is A, whichever is the greater." See also the discussion of Q in Hubert M. Blalock, Jr., Social Statistics (New York: McGraw-Hill Book Company, Inc., 1960), pp. 231-232.

²Ralph H. Kolstoe, Introduction to Statistics for the Behavioral

scores and chronological age of the respondents. The Yule's Q test of association also indicates this to be a significant positive relationship. Although not as great as in the case of the doctrinal orthodoxy measure of religiosity, the Spearman coefficient is nonetheless significant at the .01 level. Once again, these findings tend to confirm the research hypothesis that religiosity increases in a significant fashion with chronological age.

In summary, it would appear that the research hypothesis has been confirmed and that, in relation to the present sample, there tends to be a rather strong positive relationship between chronological age of the respondents and their degree of religious interest (i.e., religiosity). Further, given the nature of the sample, it would appear that this increase in religiosity with age cannot be accounted for by the traditional explanations suggested in the literature. In the instance of the present sample there were no dramatic declines in socio-economic status or, as shall be observed later, in formal or informal associational opportunities.

Hypothesis Number 2

The second hypothesis concerns the effect of religiosity on the respondent's church participation. Two assumptions must be made explicit regarding the formulation and testing of this hypothesis. First of all,

Spearman rank-difference correlation coefficient (ρ) can be used for ordinal data. This coefficient is computed on the ranks assigned to the observations. The rank-difference correlation coefficient is simply an index of correlation between the sets of ranks assigned to the two variables." Hubert M. Blalock, Jr., Social Statistics (New York: McGraw-Hill Book Company, Inc., 1970), pp. 317-319. "The principle behind Spearman's measure is very simple. We compare the rankings of the two sets of scores by taking the difference of ranks, squaring these differences and then adding, and finally manipulating the measure so that its value will be +1.0 whenever the rankings are in perfect agreement, -1.0 if they are in perfect disagreement, and zero if there is no relationship whatsoever."

there is the assumption that an individual's religious beliefs and/or stated agreement or disagreement with such beliefs reflect his concern with or interest in religion as presently understood within the context of his particular denominational expression. The second assumption follows on the observation that, although religion constitutes somewhat of a psychological phenomenon, it is usually associated with or expressed in a social context. The literature suggests that in American society religion finds its most traditional and "appropriate" expression in the social context of the religious institution (i.e., the church).

It follows from the assumptive logic of above that a relationship should obtain between the independent and dependent variables. More specifically it was hypothesized that, the greater an individual's religiosity, the greater his participation in the church.

Both measures of religiosity were dichotomized into "low" and "high" categories using the median score for all groups. Church participation was similarly dichotomized at the median participation score for all respondents into designations of "high" and "low" participation. The following statistical tests were employed: chi square, a difference of proportions test, and the Yule's Q measure of directional association. The accepted level of statistical significance was .10.

Table III-2 demonstrates that while the chi square value was below the .10 level of significance, a small but significantly larger proportion of high religiosity respondents by the doctrinal orthodoxy measure were high church participators. While only limited support for this hypothesis was observed, the data do show a general tendency for high religiosity people to be high church participators. This tendency is seen more clearly in the case of the second measure of religiosity--behavioral expectations.

TABLE III-2: DIFFERENCE OF PROPORTIONS TEST OF RELIGIOSITY (UTILIZING
THE DOCTRINAL ORTHODOXY MEASURE OF RELIGIOSITY) FOR
CHURCH PARTICIPATION

Church Participation	Respondent Religiosity		Differences Between		Value of Z	Level of Significance
	High No.	%	No.	Low %		
High	21	56.8	16	43.2	17.7	0.0901*
Low	9	39.1	14	60.9		
Total	30		30			
Chi Square=1.763						
Yule's Q=+0.342						
.20**						

*Significant
**Approaches Significance

As is shown in Table III-2A, the relationship between religiosity scores and church participation is statistically significant at the .10 level. The data further reveals a significantly larger proportion of high religiosity respondents by the behavioral expectation measure to be high church participators. The Yule's Q test of association also points to a significant positive association between these two variables. Based on this evidence, it would seem appropriate to conclude that, for this sample, and using this particular measure of religiosity, the higher the respondent's religiosity score, the greater the probability that he will attend church more frequently.

In general, although chi square values were not significant, cell frequencies and percentages did indicate a tendency toward verification of the research hypothesis. As there was a discernable difference between the results of the tests utilizing the two different measures of religiosity (with the tendency described above persisting in both instances, however) the question of an intervening variable and/or variables was entertained.

An examination of the individual interview schedules revealed the individual's attitude toward his pastor to be a potentially significant variable affecting the hypothesized relationship between religiosity and church participation. To examine the influence of this variable, attitude toward the pastor was tri-chotomized into positive, neutral, and negative categories.³ These categories were utilized as controls in relation to the

³The attitude toward the pastor was determined by a review of comments on all interview schedules. If a respondent indicated a particular liking for the pastor, he was considered to have a positive pastoral attitude. If extreme dislike or antagonism was evidenced, the individual was considered to have a negative pastoral attitude. If no specific like or dislike was mentioned with respect to the pastor, the respondent was said to have a neutral pastoral attitude. Table A-1 in APPENDIX A illustrates the distribution of respondents with respect to their attitudes toward their pastor.

TABLE III-2A: DIFFERENCE OF PROPORTIONS TEST OF RELIGIOSITY
(UTILIZING THE BEHAVIORAL EXPECTATIONS MEASURE OF
RELIGIOSITY) FOR CHURCH PARTICIPATION

Church Participation	Respondent Religiosity		Differences Between Proportions		Value of Z	Level of Significance
	High No.	%	Low %	Total		
High	23	62.2	14	37	+1.750	0.0401*
Low	9	39.1	14	23		
Total	32		28	60		
Chi Square=3.023						
Yule's Q=+0.438						
						.10**

*Significant
**Significant

association between church participation and religiosity. The Fisher Exact Probability Test⁴ was utilized as the test of statistical association. Significance was established at the .10 level.

Tables III-3 through III-4B illustrate the effects of positive, neutral, and negative attitudes toward the pastor on the relationship between religiosity scores and church participation. Only Table III-3B in which the behavioral expectation measure of religiosity was utilized demonstrated a significant relationship. This finding suggested that a negative attitude toward the pastor could intervene in such a way as to affect the hypothesized relationship between the test variables.

TABLE III-3: RELATIONSHIP BETWEEN RELIGIOSITY (UTILIZING THE BEHAVIORAL EXPECTATION MEASURE OF RELIGIOSITY) AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH POSITIVE ATTITUDES TOWARD THEIR PASTOR

Respondent Religiosity	Church Participation				Total
	High No.	%	Low No.	%	
Low	8	88.9	1	11.1	9
High	<u>7</u>	77.8	<u>2</u>	22.2	<u>9</u>
Total	15		3		18

Fisher Exact Probability Test = Not Significant

⁴Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences (New York: McGraw-Hill Book Company, Inc., 1956), pp. 96-104. "The Fisher exact probability test is an extremely useful nonparametric technique for analyzing discrete data (either nominal or ordinal) when the two independent samples are small in size. It is used when the scores from two independent random samples all fall into one or the other of two mutually exclusive classes...The test determines whether the two groups differ in the proportion with which they fall into the two classifications."

TABLE III-3A: RELATIONSHIP BETWEEN RELIGIOSITY (UTILIZING THE BEHAVIORAL MEASURE) AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH NEUTRAL ATTITUDES TOWARD THEIR PASTOR

Respondent Religiosity	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	4	50.0	4	50.0	8
High	<u>12</u>	75.0	<u>4</u>	25.0	<u>16</u>
Total	16		8		24

Fisher Exact Probability Test = Not Significant

TABLE III-3B: RELATIONSHIP BETWEEN RELIGIOSITY (UTILIZING THE BEHAVIORAL MEASURE) AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH NEGATIVE ATTITUDES TOWARD THEIR PASTOR

Respondent Religiosity	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	8	80.0	2	20.0	10
High	<u>7</u>	87.5	<u>1</u>	12.5	<u>8</u>
Total	15		3		18

Fisher Exact Probability Test = Not Significant

TABLE III-4: RELATIONSHIP BETWEEN RELIGIOSITY (UTILIZING
THE DOCTRINAL ORTHODOXY MEASURE OF RELIGIOSITY)
AND CHURCH PARTICIPATION AMONG RESPONDENTS
WITH POSITIVE ATTITUDES TOWARD
THEIR PASTOR

Expressive Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	8	80.0	2	20.0	10
High	<u>7</u>	87.5	<u>1</u>	12.5	<u>8</u>
Total	15		3		18

Fisher Exact Probability Test = Not Significant

TABLE III-4A: RELATIONSHIP BETWEEN RELIGIOSITY (UTILIZING THE DOCTRINAL MEASURE) AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH NEUTRAL ATTITUDES TOWARD THE PASTOR

Respondent Religiosity	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	5	55.6	4	44.4	9
High	<u>11</u>	73.3	<u>4</u>	26.7	<u>15</u>
Total	16		8		24

Fisher Exact Probability Test = Not Significant

TABLE III-4B: RELATIONSHIP BETWEEN RELIGIOSITY (UTILIZING THE DOCTRINAL MEASURE) AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH NEGATIVE ATTITUDES TOWARD THEIR PASTOR

Respondent Religiosity	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	3	27.3	8	72.7	11
High	<u>3</u>	42.9	<u>4</u>	57.1	<u>7</u>
Total	6		12		18

Fisher Exact Probability Test = Not Significant

The question arises as to whether the effect of a negative attitude toward the pastor affects all respondents in a similar fashion, or whether the church participation of a certain type of individual is influenced to a greater degree by this type of attitude. Does, for example, the respondent's religiosity "override" the influence of his general attitude toward his pastor in "determining" his church participation?

To answer the above-posed question, religiosity was held constant and the relationship between church participation and the respondents' attitude toward their pastor was examined. With the exception of the attitude toward the pastor (which was described earlier as a tri-chotomized variable), both religiosity and church participation were dichotomized at their respective medians for all groups. Both measures of religiosity were utilized. Chi square was employed as the test of statistical association. The accepted significance level was .10.

TABLE III-5: RELATIONSHIP BETWEEN PASTORAL ATTITUDES AND CHURCH PARTICIPATION AMONG HIGH RELIGIOSITY RESPONDENTS

Nature of Attitude Toward Pastor	Church Participation				Total
	High No.	%	Low No.	%	
Positive	7	77.8	2	22.2	9
Neutral	12	75.0	4	25.0	16
Negative	4	57.1	3	42.9	7
Total	23		9		32

Chi Square = 0.9839*

*Not Significant

Table III-5 indicates no significant relationship between the three attitudes toward the pastor and church participation scores among high religiosity (utilizing the behavioral expectation measure) respondents. This evidence is such as to suggest that among high religiosity respondents differences in attitude toward the pastor are not such as to bring about significant variations in church participation. In this instance, religiosity proves to be a much stronger indicator of church participation than the respondent's attitude toward his pastor. On the other hand, as Table III-5A points out, a different relationship is observed among respondents with low religiosity scores.

TABLE III-5A: RELATIONSHIP BETWEEN PASTORAL ATTITUDES
AND CHURCH PARTICIPATION AMONG LOW
RELIGIOSITY RESPONDENTS

Nature of Attitude Toward Pastor	Church Participation				Total
	<u>High</u> No.	%	<u>Low</u> No.	%	
Positive	8	88.9	1	11.1	9
Neutral	4	50.0	4	50.0	8
Negative	<u>2</u>	18.2	<u>9</u>	81.8	<u>11</u>
Total	14		14		28

Chi Square = 0.899*

*Significant at .01 level

Several things can be concluded on the basis of Table III-5A. First of all, chi square indicates a significant relationship between church participation and attitude toward the pastor among low religiosity

respondents with a positive attitude toward their pastor function as generally high church participators. In the case of the individual with a neutral attitude toward his pastor, he is equally likely to be a high church participator as a low participator. On the other hand, the low religiosity individual with a negative attitude toward his pastor is generally found to be among the low group of church participators. Clearly, among this group of respondents their attitude toward their pastor is a much more significant variable in terms of predicting their church participation patterns than their religiosity scores.

Similar results were obtained with the doctrinal orthodoxy measure of religiosity. Dichotomizing and controlling in the same fashion as indicated previously, a significant relationship is once again observed between church participation and respondents' attitudes toward their pastor among those with low religiosity scores. Again, no significant relationship is observed in the case of the high religiosity respondents. Tables III-6 and III-6A show a negative attitude toward the pastor to be a highly significant variable explaining to some degree the rather low church participation of low religiosity respondents.

The results of these tests and controls have been such as to lend a measure of support to the research hypothesis as stated. It would appear that attitude toward the pastor is a significant intervening variable at least partially accounting for the chi square values of association between church participation and religiosity scores. It was observed that when controls for the effects of this variable within high and low religiosity groups were employed, those scoring low on both measures of religiosity

TABLE III-6: RELATIONSHIP BETWEEN PASTORAL ATTITUDES AND CHURCH PARTICIPATION AMONG HIGH RELIGIOSITY RESPONDENTS

Nature of Attitude Toward Pastor	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Positive	7	87.5	1	12.5	8
Neutral	11	73.3	4	26.7	15
Negative	<u>3</u>	42.9	<u>4</u>	57.1	<u>7</u>
Total	21		9		30

Chi Square = 3.702*

*Not Significant

TABLE III-6A: RELATIONSHIP BETWEEN PASTORAL ATTITUDES AND CHURCH PARTICIPATION AMONG LOW RELIGIOSITY RESPONDENTS

Nature of Attitude Toward Pastor	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Positive	8	80.0	2	20.0	10
Neutral	5	55.6	4	44.4	9
Negative	<u>3</u>	27.3	<u>8</u>	72.7	<u>11</u>
Total	16		14		30

Chi Square = 5.877*

*Significant

attended or participated in their church much less when they held a negative attitude toward their pastor than did their counterparts in the high religiosity groups. These findings would seem to suggest a stronger and more positive association between the religiosity of the respondents and their church participation in the absence of negative feelings toward their pastor.

The findings also suggest that the behavioral expectation measure of religiosity is somewhat more sensitive than the doctrinal orthodoxy measure both with respect to predicting church participation patterns as well as examining the effect of negative or positive attitudes toward the pastor on such patterns. This is a not-too-surprising finding considering that those individuals who value affiliation in a particular group usually seek positive as opposed to negative sanctions from such groups. Abiding by the behavioral expectations (i.e., norms) of the group usually leads to positive sanctions (i.e., group rewards), and thus, continued participation. On the other hand, and with particular reference to the Methodist Church as a group, while there are generally accepted doctrinal norms, considerable leeway is allowed for deviance.⁵ Hence, it becomes more difficult to apply a clear-cut negative sanction with respect to a doctrinal deviant than is the case with the deviant from the more specific behavioral expectations of the group (i.e., church).

⁵ John Wesley (the founder of Methodism) is reported to have suggested the Methodist Church broad enough in scope to accommodate the most diverse of social, economic, political, and religious opinions.

Hypothesis Number 3

The third hypothesis examines the relationship between what are felt to be some of the social psychological propensities of man and the social character of the religious institution. Perhaps the most basic assumption underlying the formulation of this hypothesis derives from the observation that man is born into a group context (the family) and that he lives in one group or another throughout his life. As a consequence of his involvement in group life, he is seen to share experiences with other individuals and finds that these experiences take on a value and meaning of their own, i.e., he learns both the nature and value of what have been termed primary relationships. Stated more explicitly, expressive relations (best observed in primary relational settings) continue to be functionally important to the stability and well-being of an individual throughout the course of his lifetime.

In earlier chapters the nature of primary relations have been described and their continuing importance to the individual demonstrated. The sources of primary relations have been observed to change over time as well. This observation reflects changes in social circumstances as well as changes in the meaning and importance attached to any one "source". It was noted, for example, that the literature suggests a general movement in relational settings from initial experiences in the family, to involvement in various voluntary associations, and then, with age, back again to an emphasis on family and friends as significant sources of primary relationships. It was in this context that a number of writers have suggested the church, in the absence of various other voluntary associational outlets for primary relations, to become a significant source of primary relations for

the older adult. This fact, it was felt, would partially explain the rather extended and persistent participation of the elderly in the religious institution.

To test some of these implications of age with respect to church participation the Jacoby Instrumental-Expressive Orientation Index has been employed. Immediate research concern focuses primarily on the expressive orientation aspect of the index. Implied in the expressive orientation is the notion that the individual participates in a given setting for the sheer sake of participation, i.e., for the expressive or primary value to be derived from these associations. It is also an assumption of the index that the stronger a person's orientation (either instrumental or expressive) toward a given group, the greater the probability he will play an active part in that group. Thus, with respect to the church as an organizational group-ing, and in the language of a research hypothesis, the suggestion is made that the greater an individual's expressive orientation toward the church, the greater his participation in the church.

To test this hypothesis, both the expressive orientation and church participation scores have been dichotomized at the median for all groups. The following tests for statistical association were employed: chi square, a difference of proportions test, and the Yule's Q statistic of directional association. Statistical significance was established at the .10 level.

Table III-7 does not demonstrate a significant relationship between church participation and expressive orientation scores. A difference of proportions test, likewise, fails to indicate significant differences between observed percentage proportions. The Yule's Q is also quite low and indicates a slightly negative relationship in contradiction to the positive

association which was hypothesized. It would appear from these rather negative findings that the research hypothesis has not been confirmed. In relation to the present sample it must therefore be concluded that expressive orientation scores are not sufficient predictors of adult church participation patterns.

TABLE III-7: DIFFERENCE OF PROPORTIONS TEST OF EXPRESSIVE ORIENTATION SCORES FOR RESPONDENT CHURCH PARTICIPATION

Expressive Orientation Index	Church Participation				Total	Difference Between Proportions	Value of Z	Level of Significance
	<u>High</u> No.	%	No.	<u>Low</u> %				
High	19	52.8	17	47.2	18	8.4	-0.583	.2810*
Low	<u>8</u>	44.4	<u>10</u>	55.6	<u>36</u>			
Total	27		27		54			

Chi Square = 0.333**

Yule's Q = -0.166

*Not Significant
 **Not Significant

It will be remembered at this point that one of the assumptions underlying Jacoby's expressive orientation index was that the higher an individual's expressive orientation score with respect to any given grouping, the more that individual looks upon that grouping as a significant source of actual or potential primary relationships. There was, thus, assumed a close relationship between the expressive orientation score and the number of primary relational opportunities to be found in the church in question.

On the basis of the assumption stated above, it was decided to examine the influence of available primary relations in the church on the relationship between expressive orientation scores and church participation. A summation was made of all friends, neighbors, and relatives indicated by the respondents as participants in the church in question. This measure of primary relations was subsequently dichotomized at the median score into the categories "high" and "low" primary relations. The Fisher exact probability test was employed as the test of statistical association. The level of statistical significance was set at .10. The results of this examination are shown in Tables III-8 and III-8A.

TABLE III-8: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH
LOW PRIMARY RELATIONS IN THE CHURCH

Expressive Orientation Index	Church Participation				Total
	<u>High</u> No.	%	<u>Low</u> No.	%	
Low	6	50.0	6	50.0	12
High	<u>7</u>	87.5	<u>1</u>	12.5	<u>8</u>
Total	13		7		20

Fisher Exact Probability Test = Not Significant

TABLE III-8A: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION
SCORES AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH
HIGH PRIMARY RELATIONS IN THE CHURCH

Expressive Orientation Index	Church Participation				Total
	High No.	%	Low No.	%	
Low	11	73.3	4	26.7	15
High	<u>12</u>	63.2	<u>7</u>	36.8	<u>19</u>
Total	23		11		34

Fisher Exact Probability Test = Not Significant

From these two tables it is observed that no significant relationship is found between the respondent's expressive orientation score and his church participation when controlling for the number of primary relations in the church. This finding is somewhat surprising considering the aforementioned assumption of the Jacoby scale. It was subsequently decided to test Jacoby's basic assumption that a high expressive orientation score reflects a greater number of actual or potential primary relations in a given grouping. This test was made by comparing both variables in dichotomized fashion. Chi square was employed as the primary test of statistical association, along with the Spearman rank correlation coefficient, and the Yule's Q statistic of directional association. Once again, significance levels were placed at .10.

Table III-9 suggests that, on the basis of the available data, the assumption underlying the Jacoby scale does not obtain. Chi square is below the .10 level of statistical significance. Cell frequencies and percentages are such as to deem a difference of proportions test unnecessary at this

point. Yule's Q, although positive in nature, is relatively weak as is the Spearman coefficient of correlation. Consequently, it must be concluded that no significant relationship exists between expressive orientation scores and the number of primary relations in the church.

TABLE III-9: TESTS FOR ASSOCIATION BETWEEN EXPRESSIVE
ORIENTATION SCORES AND THE NUMBER OF
PRIMARY RELATIONS IN THE CHURCH

Primary Relations in Church	Expressive Orientation Index				Total
	<u>Low</u> No.	%	No.	<u>High</u> %	
Low	12	75.0	8	25.0	16
High	<u>15</u>	44.1	<u>19</u>	55.9	<u>34</u>
Total	27		27		54

Chi Square = 1.271*

Yule's Q = +0.310

Spearman Rank
Correlation
Coefficient = +0.14**

*Not Significant

**Not Significant

On the basis of the above tests it is concluded that expressive orientation scores are not as effective in predicting church participation as are religiosity scores. This conclusion is further substantiated by the information presented in Tables A-2, A-3, A-4, and A-5 (See APPENDIX A).

It is apparent from the above data that the respondents in this sample are not significantly oriented toward their church expressively. Jacoby, on the other hand, has suggested that any given social group exhibits both expressive and instrumental characteristics from the standpoint of the participants. That is to say, any given group may constitute a "mixed type" of instrumental and expressive orientations. On the possibility that the church in question constituted such a "mixed type," it was decided to examine the influence of instrumental orientation scores on church participation patterns.

The six questions constituting the Jacoby Instrumental Orientation Scale were included in the interview schedule. For test purposes these scores were dichotomized at the median score for all groups. Chi square and Yule's Q statistics were employed as tests for possible relationship between the test variables. The level of statistical significance was .10.

TABLE III-10: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION SCORES AND CHURCH PARTICIPATION SCORES

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	27	81.8	6	18.2	33
Low	<u>9</u>	42.9	<u>12</u>	57.1	<u>21</u>
Total	36		18		54

Chi Square = 8.766*

Yule's Q = +0.715

*Significant at .01 level.

An examination of Table III-10 reveals a chi square indicative of a clear and rather strong statistical relationship between instrumental orientation and church participation. Yule's Q indicates the relationship to be a significantly positive one. This relationship is in the direction predicted by the research hypothesis. The data indicate that those individuals with high instrumental orientation scores toward the church are generally characterized as being higher church participators than those with low instrumental orientation scores.

As will be recalled, the relationship between expressive orientation and church participation with primary relations held constant was previously found to be non-significant. This finding pointed out that the number of primary relations in the church does not act positively or negatively to influence significantly the hypothesized relationship between the test variables. In the instance of instrumental orientation scores and church participation, however, a significant statistical relationship was observed. A similar control for primary relations in the church was subsequently applied to this relationship to determine whether the number of primary relations acts to mitigate or stimulate the observed relationship between church participation and instrumental orientation scores.

All variables have been dichotomized at their respective median scores for all groups. The chi square and Fisher exact probability tests have been employed where appropriate. Statistical significance was set at the .10 level. Tables III-11 and III-11A examine the relationship between instrumental orientation scores and church participation among respondents with "high" and "low" primary relations in the church.

TABLE III-11: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION
SCORES AND CHURCH PARTICIPATION AMONG RESPONDENTS WITH
LOW PRIMARY RELATIONS IN THE CHURCH

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	8	100.0	0	0.0	8
Low	<u>5</u>	41.7	<u>7</u>	58.3	<u>12</u>
Total	13		7		20

Fisher Exact Probability Test = Significant at .05 level

TABLE III-11A: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION
SCORES AND CHURCH PARTICIPATION AMONG RESPONDENTS
WITH HIGH PRIMARY RELATIONS IN THE CHURCH

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	19	76.0	6	24.0	25
Low	<u>4</u>	44.4	<u>5</u>	55.6	<u>9</u>
Total	23		11		34

Chi Square = 3.011*

*Significant

Both of the preceeding tables show a significant relationship between instrumental orientation scores and church participation among groups with either high or low primary relations in the church. On the

basis of these findings, it would appear that (1) instrumental orientation scores are much more significant indicators of church participation than expressive orientation scores, and (2) regardless of the number of primary relations in the church, the instrumental orientation score continues to be a significant indicator of church participation for all respondents.

While no significant relationship between expressive orientation scores and the number of primary relations in the church was found (in contradiction to Jacoby's assumption of a positive association), an examination of Table III-11A revealed that 55.9 per cent of the high primary relations group had both high church participation and high instrumental orientation scores. This finding suggested the possibility of a significant relationship between the number of primary relations in the church and instrumental orientation scores. This possibility was examined in greater detail.

Both instrumental orientation scores and primary relations in the church were dichotomized at the respective medians for all groups. Tests for possible relationship included: chi square, the Spearman rank correlation coefficient, and the Yule's Q statistic of directional association. As in previous instances, the significance level was set at .10.

Table III-12 indicates a significant relationship between instrumental orientation scores and primary relations in the church at the .02 level of significance. Yule's Q and the Spearman coefficient of correlation demonstrate a significantly positive relationship in this instance. These findings were in the direction suggested by the data.

TABLE III-12: TESTS FOR ASSOCIATION BETWEEN DICHOTOMIZED
INSTRUMENTAL ORIENTATION SCORES AND THE NUMBER
OF PRIMARY RELATIONS IN THE CHURCH

Primary Relations In Church	Instrumental Orientation Index				Total
	<u>High</u>		<u>Low</u>		
	No.	%	No.	%	
High	25	73.5	9	26.5	34
Low	<u>8</u>	40.0	<u>12</u>	60.0	<u>20</u>
Total	33		21		54

Chi Square = 5.957*

Yule's Q = +0.613

Spearman Rank
Correlation
Coefficient = +0.27**

*Significant at .02 level
**Significant at .02 level

To this point, the findings have suggested (1) that the number of primary relations in the church is positively associated with instrumental orientation scores; (2) that instrumental orientation scores are significantly and positively associated with church participation; and (3) that regardless of the number of primary relations in the church the instrumental orientation scores remain more certain predictors of church participation than expressive orientation scores.

To examine whether religiosity or instrumental orientation scores constituted the more effective predictor of church participation for all

groups, religiosity was held constant and the relationship between instrumental orientation scores and church participation was re-examined. Both measures of religiosity were utilized in the same dichotomized fashion as discussed previously. The chi square and Yule's Q statistics were utilized in the analysis. The significance level was .10.

TABLE III-13: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION SCORES AND CHURCH PARTICIPATION AMONG HIGH RELIGIOSITY RESPONDENTS (UTILIZING THE BEHAVIORAL EXPECTATION MEASURE OF RELIGIOSITY)

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	18	78.3	5	21.7	23
Low	<u>4</u>	57.1	<u>3</u>	42.9	<u>7</u>
Total	22		8		30

Chi Square = 1.224*

Yule's Q = +0.459

*Not Significant

Tables III-13 and III-14 illustrate no significant relationship between instrumental orientation scores and church participation among "high" religiosity respondents. Although chi square values are below the .10 level of significance, Yule's Q in both instances is in a significantly positive direction of relationship. Given the overall findings of these tables, it must be concluded that, among high religiosity groups, religiosity scores

continue to be more reliable indicators of church participation than instrumental orientation scores.

TABLE III-13A: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION SCORES AND CHURCH PARTICIPATION AMONG LOW RELIGIOSITY RESPONDENTS (UTILIZING THE BEHAVIORAL EXPECTATION MEASURE OF RELIGIOSITY)

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	9	90.0	1	10.0	10
Low	<u>5</u>	35.7	<u>9</u>	64.3	<u>14</u>
Total	14		10		24

Fisher Exact Probability Test = Significant at .05 level

Yule's Q = +0.884

*

Somewhat different findings are observed in the instance of "low" religiosity groups. Tables III-13A and III-14A show the relationship between instrumental orientation scores and church participation among "low" religiosity respondents. In both instances, the Fisher Exact Probability Test has been employed in relation to these two dichotomized measures. Significance was once again placed at the .10 level.

Table III-13A indicates a significant relationship between instrumental orientation scores and church participation among individuals with "low" religiosity (utilizing the behavioral expectation measure). The value of Yule's Q would suggest a rather strong positive association in this instance.

TABLE III-14: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION
SCORES AND CHURCH PARTICIPATION AMONG HIGH RELIGIOSITY
RESPONDENTS (UTILIZING THE DOCTRINAL ORTHODOXY
MEASURE OF RELIGIOSITY)

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	16	80.0	4	20.0	20
Low	<u>3</u>	50.0	<u>3</u>	50.0	<u>6</u>
Total	19		7		26

Chi Square = 2.111*

Yule's Q = +0.600

*Not Significant

TABLE III-14A: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION
SCORES AND CHURCH PARTICIPATION AMONG LOW RELIGIOSITY
RESPONDENTS (UTILIZING THE DOCTRINAL ORTHODOXY
MEASURE OF RELIGIOSITY)

Instrumental Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	10	76.9	3	23.1	13
Low	<u>6</u>	40.0	<u>9</u>	60.0	<u>15</u>
Total	16		12		28

Fisher Exact Probability Test = Approaches Significance

Yule's Q = +0.667

On the basis of these findings, it would appear that instrumental orientation scores have more influence in terms of influencing church participation among those of "low" religiosity than do religiosity scores alone. For example, among "low" religiosity respondents a "high" instrumental orientation score is generally associated with high church participation, and vice versa with "low" instrumental scores.

Table III-14A does not indicate a significant relationship between instrumental orientation scores and church participation among individuals with "low" religiosity (utilizing the doctrinal orthodoxy measure). The Fisher test approaches but does not reach the .10 level of significance. Although a difference of proportions test was not performed, it would appear that significant proportional differences do obtain in this instance. While it is not definitely established by the data, it would appear that the same tendency is in evidence among "low" religiosity respondents utilizing the doctrinal orthodoxy measure as in the instance of the behavioral expectation measure. That is to say, there is a tendency among "low" religiosity groups for instrumental orientation scores to prove a more reliable indicator of church participation than religiosity scores alone.

Several things may be said on the basis of these tests. First of all, expressive orientation scores do not prove significant indicators of church participation. Secondly, from the standpoint of the sample in question, instrumental orientation scores do tend to be significantly associated with church participation. Further, religiosity scores tend to be more appropriate and significant indicators of church participation than expressive orientation scores. This was seen in the instance where

religiosity was held constant. Other findings of a similar nature have pointed out the importance of the religiosity score in predicting church participation. In this respect, it was observed that only in the instance of "low" religiosity respondents did the instrumental orientation scores take precedence over religiosity scores in reliably predicting church participation.

Subsequent tests were made to determine possible inner associations between the independent variables utilized in the study. To test for possible "interaction effects" all measures of religiosity as well as instrumental and expressive orientation scores were dichotomized at the respective medians for all groups. The following statistical tests were employed in way of analysis: chi square, the Spearman rank correlation coefficient, and Yule's Q. The level of statistical significance was .10.

TABLE III-15: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION SCORES AND RELIGIOSITY (UTILIZING THE BEHAVIORAL EXPECTATION MEASURE OF RELIGIOSITY)

Instrumental Orientation Index	Respondent Religiosity				Total
	<u>Low</u> No.	%	No.	<u>High</u> %	
Low	14	66.7	7	33.3	21
High	<u>10</u>	30.3	<u>23</u>	69.7	<u>33</u>
Total	24		30		54

Chi Square = 6.873*

Yule's Q = +0.643

Spearman rho = +0.43**

*Significant at .01 level

**Significant at .001 level

TABLE III-16: RELATIONSHIP BETWEEN INSTRUMENTAL ORIENTATION
SCORES AND RELIGIOSITY (UTILIZING THE DOCTRINAL ORTHODOXY
MEASURE OF RELIGIOSITY)

Instrumental Orientation Index	Respondent Religiosity				q	Total
	<u>Low</u> No.	%	No.	<u>High</u> %		
Low	15	71.4	6	28.6		21
High	<u>13</u>	39.4	<u>20</u>	60.6		<u>33</u>
Total	28		26			54

Chi Square = 5.275*

Yule's Q = +0.587

Spearman rho = +0.29**

*Significant at .05 level

**Significant at .02 level

Tables III-15 and III-16 illustrate significant relationships between instrumental orientation scores and religiosity scores. Yule's Q and the Spearman rho indicate these to be significantly positive relationships. It would appear that instrumental orientation scores correlate significantly with religiosity scores (utilizing both measures of religiosity). This finding is, of course, consistent with the significant relationships revealed in the previous analyses of the instrumental orientation variable. These results would substantiate an "interaction effect" with respect to these two independent variables. Surprisingly enough, somewhat similar results were observed in terms of the relationship between expressive orientation scores and religiosity scores.

TABLE III-17: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND RELIGIOSITY (UTILIZING THE BEHAVIORAL EXPECTATION
MEASURE OF RELIGIOSITY)

Expressive Orientation Index	Respondent Religiosity				Total
	Low No.	%	No.	High %	
Low	17	62.9	10	37.1	27
High	<u>7</u>	25.9	<u>20</u>	74.1	<u>27</u>
Total	24		30		54

Chi Square = 7.499*

Yule's Q = +0.659

Spearman rho = +0.90**

*Significant at .01 level

**Significant at .001 level

TABLE III-18: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND RELIGIOSITY (UTILIZING THE DOCTRINAL MEASURE
OF RELIGIOSITY)

Expressive Orientation Index	Respondent Religiosity				Total
	Low No.	%	No.	High %	
Low	17	62.9	10	37.1	27
High	<u>11</u>	40.7	<u>16</u>	59.3	<u>27</u>
Total	28		26		54

Chi Square = 2.670*

Yule's Q = +0.424

Spearman rho = +0.91**

*Approaches Significance

**Significant at .001 level

Table III-17 indicates a significant relationship between expressive orientation scores and religiosity at the .01 level. Yule's Q and Spearman rho suggest a significantly positive association between the two test variables. Table III-18, on the other hand, does not demonstrate a significant relationship between expressive orientation scores and religiosity scores at the .10 level (utilizing the doctrinal orthodoxy measure). Yule's Q and Spearman rho values are such as to indicate a significant relationship in a positive direction. Thus, while the chi square value of the latter test only approaches significance, the findings are such as to corroborate the tendency toward a positive relationship between expressive orientation scores and religiosity scores. It will be observed, once again, that the behavioral expectation measure of religiosity proved a more sensitive indicator than the doctrinal orthodoxy measure.

On the basis of these findings, it would seem reasonable to conclude that some kind of "interaction effect" is operative between instrumental, expressive, and religiosity measures. While it is true that in most instances the instrumental orientation measure was more significant (i.e., sensitive) in making predictions than the expressive orientation measure (especially in the case of "low" religiosity respondents), the fact remains that there is some inner association between orientation measures and religiosity scores. No further analysis of this "interaction effect" has been attempted at the present time. Further comment on this inter-relationship awaits the concluding chapter where research limitations and future research possibilities are discussed.

Hypothesis Number 3a

The present hypothesis represents but a sub-division of hypothesis three. This hypothesis suggests that, the more primary relationships available to an individual in his church, the greater his participation in the church itself.

It will be recalled that in the previous hypothesis concern was focused on the relationship between expressive orientation scores and church participation. It was observed that no significant relationship obtained between these two variables. In a subsequent examination of the data it was discovered that a basic assumption underlying the Jacoby expressive orientation scale (namely, that "high" orientations would reflect the presence of "high" numbers of primary relationships in the church) was called into serious question. Hypothesis 3a attempts to examine the question of whether the number of primary relationships in the church--irrespective of one's expressive or instrumental orientation--can be considered a significant predictor of church participation patterns.

A summation was made of all friends, neighbors, and relatives indicated as being participants in the church in question. This measure of primary relations was subsequently dichotomized at the median score into designations of "high" and "low" primary relations. Chi square and Yule's Q tests were employed in the analysis. Significance was set at the .10 level.

Table III-19 indicates no significant relationship between the number of primary relations in the church and church participation patterns at the .10 level. Chi square and Yule's Q values are so low as to discourage confirmation of the research hypothesis. From these findings,

it is apparent that the number of primary relations in the church is not a significant predictor of church participation.

TABLE III-19: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY RELATIONS IN THE CHURCH AND CHURCH PARTICIPATION

Primary Relations In Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	23	62.2	14	37.8	37
Low	<u>14</u>	60.9	<u>9</u>	39.1	<u>23</u>
Total	37		23		54

Chi Square = 0.0100*

Yule's Q = +0.027

*Not Significant

To determine whether religiosity continues to be the more significant predictor of church participation for all groups, religiosity was held constant and the relationship between the number of primary relations in the church and church participation was re-examined. Both measures of religiosity were utilized in the analysis. All variables were dichotomized at their respective median scores for all groups. Chi square was employed at a .10 level of significance.

Tables III-20 and III-21 observe no significant relationship between the number of primary relations in the church and church participation for high religiosity respondents at the .10 level. While cell frequencies appear to indicate a tendency toward significant relationships, chi square values fall below the established level of statistical significance.

TABLE III-20: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY
RELATIONSHIPS IN THE CHURCH AND CHURCH PARTICIPATION
AMONG HIGH RELIGIOSITY RESPONDENTS (UTILIZING
THE BEHAVIORAL EXPECTATION MEASURE
OF RELIGIOSITY

Primary Relations In Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	17	70.8	7	29.2	24
Low	<u>6</u>	75.0	<u>2</u>	25.0	<u>8</u>
Total	23		9		32

Chi Square = 0.052*

*Not Significant

TABLE III-21: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY
RELATIONSHIPS IN THE CHURCH AND CHURCH PARTICIPATION
AMONG HIGH RELIGIOSITY RESPONDENTS (UTILIZING
THE DOCTRINAL ORTHODOXY MEASURE
OF RELIGIOSITY

Primary Relations In Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	17	73.9	6	26.1	23
Low	<u>4</u>	57.1	<u>3</u>	42.9	<u>7</u>
Total	21		9		30

Chi Square = 0.719*

*Not Significant

It is observed in both instances that the number of primary relations in the church does not yield significant predictive value in relation to church participation among high religiosity respondents. That is to say, "high" religiosity continues to be a more sensitive predictor of church participation than primary relations in the church.

Tables III-22 and III-23 indicate that among low religiosity groups no significant relationship is found between the test variables at the .10 level. In light of these non-significant findings it may be concluded that primary relations in the church is not as significant a predictor of church participation as religiosity scores. These results tend to confirm the initial findings which indicated the number of primary relations in the church to be a rather ineffective predictor of church participation.

TABLE III-22: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY RELATIONSHIPS IN THE CHURCH AND CHURCH PARTICIPATION AMONG LOW RELIGIOSITY RESPONDENTS (UTILIZING THE BEHAVIORAL EXPECTATION MEASURE OF RELIGIOSITY)

Primary Relations In Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	6	46.2	7	53.8	13
Low	<u>8</u>	53.8	<u>7</u>	46.2	<u>15</u>
Total	14		14		28

Chi Square = 0.144*

*Not Significant

TABLE III-23: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY
RELATIONSHIPS IN THE CHURCH AND CHURCH PARTICIPATION
AMONG LOW RELIGIOSITY RESPONDENTS (UTILIZING
THE DOCTRINAL ORTHODOXY MEASURE
OF RELIGIOSITY)

Primary Relations In Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
High	6	42.9	8	57.1	14
Low	<u>10</u>	62.5	<u>6</u>	37.5	<u>16</u>
Total	16		14		30

Chi Square = 1.158*

*Not Significant

Hypothesis Number 3b

This hypothesis also represents a logical extension of hypothesis three. It examines the suggestion of the theoretical framework that, as potential outlets for significant primary relations abound for some individuals and not for others and, as the individual can satisfy primary relational needs in various contexts, more frequent association in one or more contexts may lessen the need or desire to associate in others. It would follow from this suggestion that the more openings available for significant primary relationships and the more involvement therein, the less need or desire for the environment of the church in this respect. With reference to a research hypothesis, it is suggested that, the more primary relationships available to an individual outside his church, the less frequent will be his participation in the church.

To test this hypothesis a summation was made of all friends, neighbors, and relatives indicated as being non-participants in the church in question. This measure of primary relations was subsequently dichotomized at the median score for all groups into designations of "high" and "low" primary relations. Chi square and Yule's Q were employed in the analysis. The level of statistical significance was .10.

TABLE III-24: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY RELATIONSHIPS OUTSIDE THE CHURCH AND CHURCH PARTICIPATION

Primary Relations Outside Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	14	51.9	13	48.1	27
High	<u>23</u>	69.7	<u>10</u>	30.3	<u>33</u>
Total	37		23		60

Chi Square = 2.001*

Yule's Q = -0.362

*Not Significant

Table III-24 indicates no significant relationship between the number of primary relations outside the church and church participation at the .10 level. Yule's Q suggests a relationship contrary to that predicted by the hypothesis. Indeed, of those individuals with high numbers of primary relations outside the church 69.7 per cent exhibit high church

participation, while only 30.3 per cent of this group exhibit low church participation patterns.

These findings call for a rejection of the research hypothesis as stated. In this instance, the number of primary relations outside the church does not act to mitigate church participation scores. On the contrary, there is a definite tendency for high relations outside the church to be positively associated with church participation. These results suggest that, for the present sample, primary relations (whether in or outside the church) do not represent significant influential factors with respect to adult church participation.

To determine whether, once again, religiosity continues to be the more significant predictor of church participation for all groups, religiosity was held constant and the relationship between the number of primary relations outside the church and church participation was re-examined. Both measures of religiosity were utilized in this analysis. All variables were dichotomized at their respective median scores for all groups. Chi square and, in those instances where the total N did not exceed thirty, the Fisher test were employed with significance established at the .10 level.

Tables III-25 and III-26 observe no significant relationship between the number of primary relations outside the church and church participation for high religiosity respondents at the .10 level. It is observed in both instances that the number of primary relations outside the church does not yield significant predictive value in relation to church participation among high religiosity respondents. That is to say, "high" religiosity continues to be a more sensitive predictor of church participation than primary relations outside the church.

TABLE III-25: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY
RELATIONS OUTSIDE THE CHURCH AND CHURCH
PARTICIPATION AMONG HIGH RELIGIOSITY
RESPONDENTS (UTILIZING THE
BEHAVIORAL EXPECTATION
MEASURE OF RELIGIOSITY)

Primary Relations Outside Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	9	81.8	2	17.2	11
High	<u>14</u>	66.7	<u>7</u>	33.3	<u>21</u>
Total	23		9		32

Chi Square = 0.819*

*Not Significant

TABLE III-26: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY
RELATIONS OUTSIDE THE CHURCH AND CHURCH
PARTICIPATION AMONG HIGH RELIGIOSITY
RESPONDENTS (UTILIZING THE DOCTRINAL
ORTHODOXY MEASURE OF RELIGIOSITY)

Primary Relations Outside Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	7	63.3	4	36.4	11
High	<u>14</u>	73.7	<u>5</u>	26.3	<u>19</u>
Total	21		9		30

Fisher Exact Probability Test = Not Significant

Both of these tables illustrate a tendency toward a positive rather than negative association between "high" numbers of primary relations outside the church and church participation among "low" religiosity respondents (utilizing the behavioral expectation measure) at the .05 level. It will be observed, however, that the relationship is once again contrary to that posed initially in hypothesis 3b. That is to say, rather than "high" primary relations outside the church bringing about "low" church participation, "high" numbers of primary relations outside the church are seen to be significantly associated with church participation among "low" religiosity groups.

In Table III-26A, although the same tendency as described above is observed, the relationship between the number of primary relations outside the church and church participation among "low" religiosity respondents (utilizing the doctrinal orthodoxy measure) only approaches significance. While a difference of proportions test was not employed in this instance, cell frequencies and percentages would seem to indicate a significant difference at the .10 level.

While no immediate explanation for the phenomena in Tables III-25A and III-26A presents itself, several things can be said on the basis of these findings: (1) Research hypothesis 3b must be rejected on the basis of available evidence from the data. High numbers of primary relations outside the church tend to be positively and not negatively related to church participation patterns. This tendency was most pronounced among "low" religiosity respondents. (2) it can be concluded that religiosity scores are generally more sensitive predictors of church participation than

TABLE III-25A: RELATIONSHIP BETWEEN THE NUMBER OF PRIMARY
RELATIONSHIPS OUTSIDE THE CHURCH AND CHURCH
PARTICIPATION AMONG LOW RELIGIOSITY
RESPONDENTS (UTILIZING THE
BEHAVIORAL EXPECTATION
MEASURE OF RELIGIOSITY)

Primary Relations Outside Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	3	21.4	11	78.6	14
High	<u>10</u>	71.4	<u>4</u>	28.6	<u>14</u>
Total	13		15		28

Fisher Exact Probability Test = Significant at .05 level

TABLE III-26A: RELATIONSHIP BETWEEN THE NUMBER OF
PRIMARY RELATIONSHIPS OUTSIDE THE CHURCH AND
CHURCH PARTICIPATION AMONG LOW RELIG-
IOSITY RESPONDENTS (UTILIZING THE DOCTRINAL
ORTHODOXY MEASURE OF RELIGIOSITY)

Primary Relations Outside Church	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	6	40.0	9	60.0	15
High	<u>10</u>	66.7	<u>5</u>	33.3	<u>15</u>
Total	16		14		30

Fisher Exact Probability Test = Approaches Significance

the number of primary relations inside or outside the church. It would appear that primary relations do not function in such a way as to significantly influence church participation patterns. (3) A typology of church participators suggests itself. While analysis was not carried into this area, it would seem worthwhile to examine the church participation of (a) the individual who scores "low" on religiosity, who has a high number of primary relations outside the church, and who is instrumentally oriented toward the church; and (b) the individual who scores "high" on religiosity, who has low primary relations outside the church, and who is expressively oriented toward the church. It would be hypothesized that church participation would be "low" and "high" respectively.

Hypothesis Number 4

Hypothesis four draws reference to a third and very critical variable in the present study--stage of the family life cycle. It has been the contention of this study that too much previous research has relied rather exclusively on chronological age to discuss changes in the participatory behavior of adults. Such an approach concentrates heavily on the physiological aspects of aging and fails to consider adequately the fact that man, the social being, must operate or cease to operate in a social milieu which exerts various influences on his behavior. The life cycle variable attempts to fill the "social gap" in the research scheme. Introduction of this variable illustrates the writer's belief that much renunciation of formal organizational participation can be seen as influenced by changes in the role relationships experienced by the older adult. Specifically, this refers to role changes related to alterations in

family status (i.e., absence of children from the home) and work relationships (i.e., loss of the work role through retirement).

The literature has suggested a general tendency for older adults to decrease their participation in various formal organizational activities with age. Although presently hypothesizing much the same type of behavior, it is suggested that these predicted declines in formal organizational activities should parallel more closely changes in the respondent's social status (i.e., status changes related specifically to positional alterations in the respondent's social "life space") than merely his increase in chronological age with each passing year. The life cycle concept illustrates not only that individuals undergo various changes in role and status relationships with time, but also that expectations for participation or non-participation often attend on these changes and affect the overall character of their social behavior, particularly in the realm of formal organizational participation.

Before stating the research hypothesis, it should be recognized that age also figures in relation to the life cycle concept, i.e., the later the stage of the life cycle, the older the individual is presumed to be. Because of this fact and in light of a literature too often cast in terms of chronological age, it would be expected that, the later the stage of the family life cycle the respondent occupies, the greater the decrease in his formal social participation.

Formal organizational participation scores (discussed in detail in Chapter Two) were dichotomized at the median score for all groups into designations of "high" and "low" participation. These scores were then

analyzed in relation to the three family life cycle stages previously specified. Chi square was utilized as the test for statistical association. The level of significance was put at .10.

TABLE III-27: RELATIONSHIP BETWEEN FORMAL ORGANIZATIONAL PARTICIPATION SCORES AND STAGE OF THE FAMILY LIFE CYCLE

Life Cycle Stage	Participation Scores				Total
	<u>Low</u> No.	%	<u>High</u> No.	%	
Late Maturity	9	45.0	11	55.0	20
Pre-Retirement	10	50.0	10	50.0	20
Retirement	<u>10</u>	50.0	<u>10</u>	50.0	<u>20</u>
Total	29		31		60

Chi Square = 0.133*

*Not Significant

Table III-27 indicates no significant relationship between life cycle stage and formal organizational participation at the .10 level. Indeed, within any given stage the respondents are quite evenly distributed between the "high" and "low" participation categories. On the basis of these findings, it would appear that the research hypothesis has not been confirmed by the available data.

The number of organizational memberships for each cycle stage was subsequently examined in greater detail. The mean number of memberships was calculated for each group (See Table A-6 in APPENDIX A) and

subjected to analysis. A difference of means test was employed to determine whether significant differences existed or if these results were equal to the grand mean at the .10 level of significance.

TABLE III-28: INDICATIONS OF SIGNIFICANT DIFFERENCE BETWEEN
MEAN FORMAL ORGANIZATIONAL MEMBERSHIPS
(EXCLUDING THE CHURCH) FOR
DESIGNATED LIFE CYCLE
STAGES

Life Cycle Stage	Mean Organizational Memberships	Variance Between Means	Value of F
Late Maturity	3.4	.04	0.206*
Pre-Retirement	3.1		
Retirement	3.5		

*Not Significant

Decision: Accept the hypothesis that all means are equal to the grand mean at the .10 level of significance.

Table III-28 indicates no significant difference between means for respective life cycle categories in relation to the number of formal voluntary organizational membership currently held. Similar results were observed in relation to participation within these groupings (See Table A-7 in APPENDIX A). It would appear that no significant differences exist within the three life cycle stages with respect to either the number of formal organizational memberships currently held, or the participation of individuals therein.

These findings do not substantiate the research hypothesis as stated. There were no significant differences between the three life cycle stages in relation to their formal organizational activities.

Following the bent of much research literature, an analysis was made of the relationship between chronological age and formal social participation. Chronological age was dichotomized at the median age for all groups into designations of "young" and "old". Formal participation scores were dichotomized in the previous fashion. The chi square test was employed with a level of statistical significance of .10.

TABLE III-29: RELATIONSHIP BETWEEN FORMAL ORGANIZATIONAL PARTICIPATION SCORES AND CHRONOLOGICAL AGE

Respondent's Age	Participation Score				Total
	<u>Low</u> No.	%	<u>High</u> No.	%	
Young	14	46.7	16	53.3	30
Old	<u>15</u>	50.0	<u>15</u>	50.0	<u>30</u>
Total	29		31		60

Chi Square = 0.067*

*Not Significant

Table III-29 also indicates no significant relationship between chronological age and formal organizational participation at the .10 level. These findings provide further justification for the rejection of the research hypothesis. No significant decline in membership or activity was observed, in contradiction to much current research literature. A partial explanation of this phenomenon will be offered in the next chapter.

Hypothesis Number 5

This final hypothesis seeks to integrate, to some extent, the hypotheses and theoretical considerations discussed to this point. It was initially hypothesized that religiosity would tend to increase with chronological age. Analysis utilizing both measures of religiosity indicated this to be the case. Secondly, it was suggested that since the most traditional mode of expression for religion in American society lay in the church, an increase in religiosity should be accompanied by an increase in church participation. The findings were such as to conclude a significant relationship between religiosity and church participation.

Concern in the present hypothesis is to place the preceeding observations in a social context with the aid of the family life cycle concept. Acknowledging the possibility that religiosity may be more a function of age and primary relationships a function of social circumstance and availability, it would seem that both variables should appear as more potent factors in the latter stages of the family life cycle. In the language of a research hypothesis it is suggested that, the later the stage of the family life cycle the individual occupies, the greater his participation in the church.

Church participation was dichotomized at the median score for all groups into designations of "high" and "low" participation. These scores were analyzed in relation to the three family life cycle stages previously specified. Chi square was utilized as the test for statistical association. The level of significance was established at .10.

TABLE III-30: RELATIONSHIP BETWEEN THE RESPONDENT LIFE CYCLE STAGE AND CHURCH PARTICIPATION

Life Cycle Stage	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Late Maturity	12	60.0	8	40.0	20
Pre-Retirement	11	55.0	9	45.0	20
Retirement	<u>14</u>	70.0	<u>6</u>	30.0	<u>20</u>
Total	37		23		60

Chi Square = 0.987*

*Not Significant

Interestingly enough, Table III-30 does not demonstrate a significant relationship between church participation and life cycle stage at the .10 level. This finding is a logical contradiction to the results found in the first and second hypotheses regarding religiosity and chronological age. In this instance, it would appear that one or more factors are intervening to limit relationship between the two test variables.

The respondent's attitude toward his pastor proved previously to be a significant intervening variable affecting the hypothesized relationship between religiosity and church participation. The effect of this variable was subsequently examined with respect to its influence on the relationship between life cycle stage and church participation.

Attitude toward the pastor was tri-chotomized into positive, neutral, and negative categories. These categories were utilized as controls in

relation to the association between life cycle stage and church participation. Chi square was employed as the test of statistical association. Significance was established at the .10 level.

TABLE III-31: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES AND LIFE CYCLE STAGE AMONG RESPONDENTS WITH A POSITIVE ATTITUDE TOWARD THEIR PASTOR

Life Cycle Stage	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Late Maturity	6	100.0	0	0.0	6
Pre-Retirement	3	60.0	2	40.0	5
Retirement	<u>6</u>	85.7	<u>1</u>	14.3	<u>7</u>
Total	15		3		18

Chi Square = 3.188*

*Approaches Significance

TABLE III-31A: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES AND LIFE CYCLE STAGE AMONG RESPONDENTS WITH A NEUTRAL ATTITUDE TOWARD THEIR PASTOR

Life Cycle Stage	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Late Maturity	3	37.5	5	62.5	8
Pre-Retirement	6	85.7	1	14.3	7
Retirement	<u>7</u>	77.8	<u>2</u>	22.2	<u>9</u>
Total	16		8		24

Chi Square = 4.705*

TABLE III-31B: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES
AND LIFE CYCLE STAGE AMONG RESPONDENTS WITH A NEGATIVE
ATTITUDE TOWARD THEIR PASTOR

Life Cycle Stage	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Late Maturity	3	50.0	3	50.0	6
Pre-Retirement	2	25.0	6	75.0	8
Retirement	<u>1</u>	25.0	<u>3</u>	75.0	<u>4</u>
Total	6		12		18

Chi Square = 1.125*

*Not Significant

The preceeding tables do not show a significant relationship between church participation and life cycle stage at the .10 level. Tables III-31 and III-31A do exhibit chi square values which approach the desired significance level. Table III-31B, on the other hand, is clearly a non-significant relationship. These findings would seem to lend some support to the suggestion that attitude toward the pastor represents a significant intervening variable mitigating the relationship between church participation and life cycle stage. The effect of this variable is somewhat more evident in the instance of those individuals who exhibit negative attitude toward their pastor.

Given the non-significant chi square values above, it is apparent that other intervening variables are in operation here. Due to the limitations of the research instrument, however, no further analysis was

attempted in way of specifying these variables. Speculation as to the nature of these variables follows in the next chapter.

To determine whether religiosity or life cycle stage constituted the more effective predictor of church participation for all groups, religiosity was held constant and the relationship between church participation and life cycle stage was re-examined. Both measures of religiosity were utilized in the same dichotomized fashion as discussed previously. The chi square test of association was employed. The significance level was .10.

TABLE III-32: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES
AND LIFE CYCLE STAGE AMONG HIGH RELIGIOSITY RESPONDENTS
(UTILIZING THE BEHAVIORAL EXPECTATION MEASURE
OF RELIGIOSITY)

Life Cycle Stage	Church Participation		Total
	<u>High</u>	<u>Low</u>	
Late Maturity	6	2	8
Pre-Retirement	5	3	8
Retirement	<u>12</u>	<u>4</u>	<u>16</u>
Total	23	9	32
Chi Square = 0.464*			

*Not Significant

TABLE III-32A: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES
AND LIFE CYCLE STAGE AMONG HIGH RELIGIOSITY RESPONDENTS
(UTILIZING THE BEHAVIORAL EXPECTATION MEASURE
OF RELIGIOSITY)

Life Cycle Stage	Church Participation		Total
	<u>High</u>	<u>Low</u>	
Late Maturity	6	6	12
Pre-Retirement	6	6	12
Retirement	<u>2</u>	<u>2</u>	<u>4</u>
Total	14	14	28
Chi Square = 0.000			

TABLE III-33: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES
AND LIFE CYCLE STAGE AMONG HIGH RELIGIOSITY RESPONDENTS
(UTILIZING THE DOCTRINAL ORTHODOXY MEASURE
OF RELIGIOSITY)

Life Cycle Stage	Church Participation		Total
	<u>High</u>	<u>Low</u>	
Late Maturity	3	3	6
Pre-Retirement	6	4	10
Retirement	<u>12</u>	<u>2</u>	<u>14</u>
Total	21	9	30
Chi Square = 3.265*			

*Not Significant

TABLE III-33A: RELATIONSHIP BETWEEN CHURCH PARTICIPATION SCORES
AND LIFE CYCLE STAGE AMONG LOW RELIGIOSITY RESPONDENTS
(UTILIZING THE DOCTRINAL ORTHODOXY MEASURE
OF RELIGIOSITY)

Life Cycle Stage	Church Participation		Total
	<u>High</u>	<u>Low</u>	
Late Maturity	9	5	14
Pre-Retirement	5	5	10
Retirement	<u>2</u>	<u>4</u>	<u>6</u>
Total	16	14	30
Chi Square = 1.684*			

*Not Significant

In the preceeding tables no significant relationship is observed between church participation and life cycle stage at the .10 level. These findings are consistent with the suggestion that for all groups religiosity is generally a more sensitive indicator of church participation than life cycle stage.

Given the negative findings regarding the life cycle concept, chronological age was subsequently examined to determine its effectiveness as opposed to life cycle stage in predicting church participation. Chronological age was dichotomized at the median age for all groups into designations of "young" and "old". Church participation scores were dichotomized in the previous fashion. Chi square and Yule's Q were employed as tests for association. The level of significance was .10.

TABLE III-34: RELATIONSHIP BETWEEN THE CHRONOLOGICAL AGE OF ALL RESPONDENTS AND THEIR CHURCH PARTICIPATION

Age of Respondent	Church Participation				Total
	Low No.	%	High No.	%	
Young	15	50.0	15	50.0	30
Old	<u>8</u>	26.7	<u>22</u>	73.3	<u>30</u>
Total	23		37		60

Chi Square = 3.455*

Yule's Q = +0.467

*Significant

Table III-34 indicates a significant relationship between chronological age and church participation at the .10 level. Yule's Q demonstrates the relationship to be a significantly positive one. These findings suggest chronological age a more sensitive indicator of church participation than life cycle stage. This finding is in contradiction to the suggestions of the theoretical framework.

Tabular Summation of Findings

Table III-35 summarizes the results of the major hypotheses tested in this study. The task of Chapter IV will be to suggest some possible explanations for the findings as shown. Based on the results of the data, however, it seems obvious that some theoretical restructuring will be necessary.

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TABLE III-35: TABULAR SUMMATION OF FINDINGS RELATIVE TO THE
SEVEN HYPOTHESES ADVANCED IN THE STUDY

Hypothesis Number	Relationship	Direction of Relationship	Strength of Relationship ¹
1. Religiosity and Chronological Age	Significant	+	0.602
2. Religiosity and Church Participation	Significant	+	0.438
3. Expressive Orientation and Church Participation	Not Significant	-	0.166
3a. Primary Relations in the Church and Church Participation	Not Significant	+	0.027
3b. Primary Relations Outside Church and Church Participation	Not Significant	-	0.362
4. Formal Organizational Participation and Life Cycle Stage	Not Significant	N.C. ²	N.C.
5. Church Participation and Life Cycle Stage	Not Significant	N.C.	N.C.

¹The direction and strength of relationship were determined through the use of the Yule's Q statistic.

²Not Calculated. Neither the strength nor direction of relationship were determined for these hypotheses, as the Yule's Q measure is suited only to 2 x 2 contingency tables. Neither hypothesis four nor five, however, evidenced a significant relationship.

CHAPTER IV

Summary of Procedure and Results

This thesis has attempted to examine the church participation of United Methodists in the latter stages of the family life cycle. The research proceeds from a body of literature which suggests that, with the exception of the church, a decline in formal social participation can be expected with increasing chronological age. Most studies have observed the elderly to participate in their church with greater regularity than their youthful counterparts. This phenomenon is usually "explained" by the suggestion that older individuals are more religiously inclined and that this increased religious interest reflects itself in longer and more regular church participation.

The present research has viewed church participation against the background of both formal and informal social participation. It has attempted to assess the overall participatory activity of respondents within and outside their church. The family life cycle concept was introduced to fill the "social gap" of that research which has relied rather heavily on discussions of chronological age and physiological explanation in relation to the present problem. This concept suggests that a decline in formal organizational participation may be a product of changes in the role relationships experienced by the older adult. Specifically, this refers to the role changes related to alterations in family status (i.e., loss of the parental role) and work relationships (i.e., loss of the work role through retirement). The life cycle concept suggests that as individuals undergo various changes in role and status relationships with

time, they also experience shifts in expectations for participation or non-participation. Such changes effect the overall character of their social behavior, particularly in the realm of formal organizational participation.

Four independent variables (i.e., age, religiosity, primary relational gratification, and the family life cycle) were examined with respect to their influence on church participation as well as formal social participation. Religiosity refers to the degree of religious interest or belief manifested by the individual; primary relational gratification relates to his desire to continue to share the social benefits derived from primary-group interaction. The family life cycle is a heuristic tool for examining social participation within a specific context. With these concepts in mind, a series of five major and two sub-hypotheses were formulated in the study.

Three samples of twenty males from each of three designated life cycle stages were chosen for study from a large urban United Methodist church (c. 2,800 members). A number of control criteria were employed in sample selection in order to partial out the influence of several factors known to effect the church participation of older adults. The sixty respondents were selected on the basis of their being (a) United Methodists, (b) white collar by occupational ranking, (c) married and living with their spouse, (d) in relatively good health, and (e) owning or having access to appropriate means of transportation. Due to the racial composition of the church all respondents were, of necessity, caucasian or white.

The independent (i.e., age, religiosity, primary relational gratification, and life cycle stage) and dependent (i.e., church and formal social participation) variables were operationalized in the following

Religiosity was measured in two ways: (a) by total score on a fourteen-item doctrinal orthodoxy scale relative to Methodism, and (b) by total score on an eleven-item behavioral expectation scale relative also to Methodists. Both scales were used in the process of analysis.

Primary relational gratification was measured by Jacoby's Expressive Orientation Index. This index assumes one's expressive orientation toward a given grouping to reflect the degree to which he views this grouping (in this case the church) as a significant source of primary relations. An independent measure of primary relationships was also employed and included relatives, close friends, and neighbors indicated by the respondent as being members or non-members of the church in question. Participation indices were calculated for each of the above-mentioned interpersonal ties.

The life cycle concept was operationalized in terms of three different phases or "stages". The life cycle stages included: (a) the STAGE OF LATE MATURITY (i.e., where older children are still present in the home), (b) the STAGE OF PRE-RETIREMENT (i.e., the so-called "empty nest" phase), and (c) the STAGE OF RETIREMENT (i.e., where the male is no longer gainfully employed).

The major dependent variable--church participation--was measured by the frequency with which the respondent attended the Sunday worship services at his church. Once a week or twice a month was considered "high" participation; once a month, a few times a year, or non-attendance was considered "low" participation. Formal social participation was measured by a participation index which considered both the number of formal organizational memberships currently held and participatory activity in relation to each formal grouping. This index was discussed in detail in Chapter II.

Hypothesis one postulated a positive relationship between religiosity and chronological age. This hypothesis followed previous research which indicated greater concern for religion toward the later years of life. The results obtained showed a significant relationship between religiosity and chronological age. These findings tend to confirm the hypothesis that religiosity increases significantly with chronological age. Both measures of religiosity reflected the same general trend with respect to the age variable.

Hypothesis two considered the relationship between religiosity and church participation. Based on the assumptions that an individual's religious beliefs and/or stated agreement or disagreement with such beliefs reflect his concern with religion, and that in American society religion finds its most traditional and "appropriate" expression in the social context of the religious institution (i.e., the church), it was suggested that a positive relationship would obtain between religiosity and church participation.

The data indicated a significant positive relationship between church participation and religiosity utilizing the behavioral expectation measure. On the other hand, the doctrinal orthodoxy measure failed to reach statistical significance. A difference of proportions test, however, suggested the relationship between church participation and this measure of religiosity to be significant. These findings seemed to suggest "high" religiosity respondents to be higher or more frequent church participators than those scoring "low" on the religiosity scales.

The respondent's attitude toward his pastor was found to be a significant intervening variable affecting the hypothesized relationship between religiosity and church participation. The effect of this variable

was particularly strong among those individuals with "low" religiosity scores. A significant relationship was observed between attitude toward the pastor and the church participation of "low" religiosity respondents. This was not the case among the "high" religiosity respondents. It was found that among "low" religiosity respondents their attitude toward their pastor was a more sensitive indicator of their church participation than their respective religiosity scores. The behavioral expectation measure was found to be a somewhat more sensitive measure of religiosity than doctrinal orthodoxy both in predicting church participation patterns as well as in examining the effect of attitudes toward the pastor on participation. These findings would seem to suggest a stronger and more positive relationship between the religiosity of the respondents and their church participation in the absence of negative feelings toward the pastor, although participation may still be high without "high" religiosity where attitudes toward the pastor are positive.

Hypothesis three concerned the primary relational variable and its relationship to church participation. The Jacoby Index was utilized to indicate the expressive orientation of the respondent toward his church. The index implies that an individual may participate in a given setting for the sheer sake of participation, i.e., for the expressive or primary value to be derived from these associations. The index further assumes that the stronger a person's orientation (either instrumental or expressive) toward a given group, the greater the probability he will play an active part in that group. Based on the assumptions of the Jacoby scale it was suggested that a positive relationship would obtain between expressive orientation scores and church participation.

The findings failed to confirm the hypothesis. Expressive orientation scores were not found to be sufficient predictors of adult church participation patterns. Similarly, no significant relationship was observed between church participation and expressive orientation scores when controlling for the number of primary relations in the church. A further examination of yet another assumption underlying Jacoby's Index (i.e., the higher the expressive orientation scores with respect to a given grouping, the more the individual looks upon that grouping as a significant source of actual or potential primary relationships) failed to yield a significant relationship between the number of primary relations in the church and expressive orientation scores. It was subsequently observed that religiosity was a more sensitive predictor of church participation than expressive orientation scores. These findings made it quite clear that the respondents in the present sample were not significantly oriented toward their church expressively.

Examination of instrumental orientation scores with respect to church participation revealed more promising findings. It was observed (1) that instrumental orientation scores were significantly and positively related to church participation; (2) that the number of primary relations in the church was positively associated with instrumental orientation scores; (3) that among "low" religiosity respondents instrumental orientation scores were more sensitive indicators of church participation than religiosity scores; and (4) that regardless of the number of primary relations in the church, the instrumental orientation scores remain more certain predictors of church participation than expressive orientation scores. In reference to point three above, it seems probable that those individuals with "low" religiosity and positive attitudes toward their pastor may also exhibit high

instrumental scores and high church participation. This probability, however, was not investigated in the present study.

"Interaction effects" were also observed between the three major variables. It was concluded on the basis of these findings that the present sample is primarily instrumentally oriented toward the church in question. Expressive orientation scores did not figure significantly in adult church participation. Further, religiosity continues to be a more sensitive indicator of church participation than expressive or instrumental orientation scores (with the exception of the importance of instrumental scores in the "low" religiosity groups). Finally, the behavioral expectation measure of religiosity continues to prove a more sensitive indicator of behavior than doctrinal orthodoxy.

Hypotheses 3a examined the question of whether the number of primary relationships in the church--irrespective of one's expressive or instrumental orientation--could be considered a significant predictor of church participation patterns. This hypothesis suggested that the number of primary relations in the church would be positively associated with church participation. That is to say, the more primary relations in the church, the greater the participation of the respondent in the church in question.

The findings of the data failed to confirm a significant relationship between the number of primary relations in the church and church participation. Further analysis holding religiosity constant likewise failed to confirm the hypothesis as stated. It was subsequently concluded that, (1) the number of primary relations in the church does not yield significant predictive value in relation to adult church participation; and (2) religiosity continues to be the more sensitive indicator of church participation for all respondents.

Hypothesis 3b examined the suggestion that as potential outlets for significant primary relationships abound for some individuals and not for others, and as the individual can satisfy primary relational needs in various contexts, more frequent association in one or more contexts may lessen the need or desire to associate in others. It was reasoned that the more openings available for significant primary relationships and the more involvement therein, the less need or desire for the environment of the church in this respect. Hence, a negative relationship was hypothesized to obtain between the number of primary relations available outside the church and the respondent's church participation.

The findings demonstrated no significant relationship between the number of primary relations outside the church and church participation. The number of primary relations outside the church did not reduce church participation scores. On the contrary, although the relationship was not significant, there was a tendency for high primary relations outside the church to be positively associated with church participation. These results suggested that primary relations (whether in or outside the church) do not represent significant influential factors with respect to adult church participation. Controls for religiosity revealed a significant relationship between the number of primary relations outside the church and church participation among "low" religiosity respondents utilizing the behavioral expectation measure. The relationship was, once again, contrary to that posed initially in hypothesis 3b. That is to say, rather than high primary relations outside the church bringing about low church participation, high numbers of primary relations were seen to be significantly and positively associated with church participation within the "low" religiosity group.

On the basis of these findings it was concluded (1) that hypothesis 3b was not supported by the available evidence, and (2) that religiosity scores were generally more sensitive indicators of church participation than the number of primary relations inside or outside the church. It appeared that primary relations do not function in such a way as to significantly influence adult church participation patterns.

Hypothesis four examined the relationship of life cycle stage to the amount of formal social participation engaged in by the respondents. It was acknowledged that while much previous literature indicates formal social participation to decline with age, too frequently the "explanations" of this phenomenon have been couched in physiological terms. The life cycle concept adds a "social dimension" to the discussion of social participation by considering the individual's position in a social milieu (i.e., the family). This concept seeks to "explain" participation or non-participation with reference to role and status changes within a given milieu. Hypothesis four postulated a negative relationship between life cycle stage and formal social participation.

The findings failed to show a significant relationship between life cycle stage and formal social participation. Indeed, within any given stage the respondents were quite evenly distributed between "high" and "low" participation categories. These results failed to confirm the hypothesis as stated. Other tests affirmed that there were no significant differences between either the mean number of organizational memberships currently held or the mean level of activities for the three life cycle stages. A subsequent examination of chronological age in relation to formal social participation failed, also, to produce a significant relationship. In

essence, no significant decline in membership or activities was observed. These data contradict much of the current research on this issue.

The final hypothesis of the study concerned the relationship of the life cycle variable to church participation. Following the suggestions of hypotheses one and two regarding the association between age, religiosity, and church participation, it was hypothesized that a positive relationship would obtain between life cycle stage and church participation.

On the contrary, the data yielded no significant relationship between life cycle stage and church participation. Analysis revealed the attitude toward the pastor to be a significant intervening variables was attempted. It was observed, however, that religiosity continued to be a more sensitive indicator of church participation than life cycle stage. On the other hand, chronological age did exhibit a significant and positive relationship with church participation.

These findings suggested that, (1) with the present data at hand, the relationship postulated in hypothesis five between life cycle stage and church participation is untenable; (2) religiosity continues to be a more sensitive indicator of church participation than life cycle stage; and (3) chronological age proves a more efficient predictor of church participation than the family life cycle concept.

The discussion which follows considers briefly the implications and limitations of the three major independent variables in the present study.

Discussion, Limitations, and Research Suggestions

RELIGIOSITY -- Religiosity was observed to be a rather powerful predictive variable throughout this research. It was found to be

significantly related to both chronological age as well as church participation. A major difficulty with this variable concerns the problem of operational definition. In the present study an attitudinal measure of religious interest constituted the principal indicator of "religiosity." Attitudinal measures, however, may or may not bear direct reference to behavioral measures of religious activity. With respect to the present measure it seems legitimate to ask: what is being measured? Can, for example, agreement or disagreement with normative statements of religious belief be considered an adequate assessment of the religious feelings and expressions of an individual? It seems clear that the present measure lacks in precision. Use of the present concept follows the lines of previous literature as well as personal expediency.

Limited though the measure of religiosity may be, it does provide insights with respect to the behavior of the present sample. On the basis of this measure, for example, it can be said that while religiosity is observed to increase with chronological age, the traditional "explanations" presented in the theoretical discussion of Chapter I do not suffice. Indeed, the present sample was selected in such a way as to "rule out" many of the factors often used to account for this phenomenon. The respondents in question did not suffer from serious illnesses, inadequate financial resources, or social and psychological isolation from the community. In spite of the absence of these and similar factors (e.g., sex, transportation problems, race, etc.), religiosity continued to demonstrate an increase with chronological age.

Another common "explanation" for the above phenomenon (i.e., the fear of death) was rejected on the basis of the research evidence.

Seventy-three and three tenths per cent of the sample exhibited no undue concern over the thought of their own death and generally looked upon death as an inevitable and, therefore, acceptable experience. The remainder of the sample expressed concern only at the point of their responsibilities as parents and husbands. This concern centered about their general role as "family provider" (See Table A-8 in APPENDIX A).

On the basis of these findings, it would appear that the traditional "explanations" of religiosity's increase with age can tentatively be rejected. The present data is insufficient, however, to offer a more plausible "explanation" of the phenomenon in question. It seems rather clear that longitudinal (i.e., panel) as opposed to cross-sectional research will be necessary to answer the question of whether religiosity does, indeed, increase as a function of chronological age, or whether this, in reality, constitutes but a generational phenomenon.

Religiosity was also observed to be significantly related to church participation. Of the two measures of religiosity employed, the behavioral expectation measure proved a more sensitive indicator of church participation than the doctrinal orthodoxy measure. This finding may mean that the expectation measure simply comes closer to actual behavior than statements of doctrinal orthodoxy. On the other hand, a reinforcement explanation might be in order. That is, an individual who values affiliation in a particular group usually seeks positive as opposed to negative sanctions from such groups. Abiding by the behavioral expectations (i.e., norms) of the group usually leads to positive sanctions (i.e., group rewards), and thus continued participation. Whether the first explanation or the suggestion provided by the reinforcement model is more appropriate in terms of explaining this observation, only further research will determine.

It should be pointed out that some difficulty was encountered in answering the doctrinal orthodoxy items. The younger respondents were found to have the greater difficulty in answering these questions. This finding seems to suggest a greater familiarity of the elderly respondents with the vocabulary and concepts of the doctrinal orthodoxy scale than is the case with their younger counterparts. This finding may lend some support to a generational explanation of changes in religiosity with time. Further research might be directed toward content analysis of church school literature, sermons, and theological pronouncements over the past few decades to determine whether significant shifts are observed in relation to doctrinal items. A finding of definite shifts of emphasis would tend to lend support to a generational explanation of the phenomenon in question.

One further point deserves comment at this time. While the data leave much to be desired, an investigation of comments from the interview schedules suggest the absence of "other-worldly emphases" in relation to the respondents' understanding of religion. Instead, a moral, ethical, and humanistic concern for the welfare of people in general seemed to be manifest. Respondents tended to see the church in instrumental terms, i.e., as an agency for bringing about a better community characterized by improved relations between man and man rather than between man and God. Even in discussions of death, practically no references were made to religious referents, e.g., Heaven, Hell, afterlife, etc. Future research would benefit by the inclusion of these moral-ethical emphases in any discussion of religiosity relevant to modern-day Methodists.

PRIMARY RELATIONAL GRATIFICATION -- The second major independent variable was that of primary relational gratification. Two measures were

utilized to examine the effect of this variable on church participation. With respect to the first measure it was found that the number of and frequency of association with primary relations (both inside and outside the church) were not significant factors influencing church participation. The theoretical framework had initially suggested that with a decline in participation in formal organizational settings and the subsequent "closing off" of potential sources of primary relationships that the church with its easy accessibility would offer recourse to these types of needed relationships. Following this line of reasoning, it was hypothesized that more of these relationships in the church would tend to positively influence the church participation of older adults.

A partial explanation for the rejection of the above hypothesis is suggested from a close inspection of the data. The sample in question did not show any significant decline either in formal organizational memberships and activities or in informal social relationships. Reasoning on the basis of the theoretical framework it could be suggested that since no differences obtained between different groups in terms of their formal and informal social relationships, there was no "closing off" of potential sources of primary relations; hence, no particular reason for recourse to the church to obtain these relationships. Indeed, the sample in question was quite active in all areas of the social spectrum and emphasized the importance of friendships in both formal and informal social contexts (See Tables A-9 through A-17 in APPENDIX A).

There is evidence, then, to forgo any total rejection of the theoretical considerations discussed above. It must be kept in mind that by the nature of the sample itself, these individuals have numerous advantages and opportunities to continue active social participation. There were no health,

transportation, or financial difficulties impeding an active and responsive participation in all areas of social life. Indeed, it could be argued that without these three advantages (controls) the theoretical framework might provide a more appropriate "explanation" of the phenomenon of adult church participation. That is to say, with decreased health, transportation difficulties, and few financial resources, formal social participation may be seen to decline significantly, and with this decline a systematic "closing off" of potential sources of primary relationships. Under these circumstances, the church may indeed assume more importance as a source of these types of relationships. If this were the case, increased participation might be expected to follow. It seems quite clear that further research will have to examine the three factors indicated above more carefully before anything definite can be said about the connection between potential and actual sources of primary relations and the influence of these types of relationships on the participatory behavior of older adults.

The second measure of primary relational gratification was an inferential one making use of the Jacoby Expressive Orientation Index. This measure suggests that an individual who scores high on the index in relation to the church looks upon the church as a significant source of potential or actual primary relationships. It follows from this and the logic of the theoretical framework that higher expressive orientation scores toward the church will be positively associated with higher levels of church participation.

The findings from the data did not reveal a significant relationship between expressive scores and church participation. Further analysis found no significant relationship between expressive scores and actual primary

relations in the church. It was observed, however, that the instrumental aspect of the Jacoby scale did prove to be significantly associated with church participation. This finding is not too surprising given the general nature of the sample in question. It was observed, for instance, that all individuals were relatively equally distributed in terms of the number of organizations and activities engaged in. Many of these activities were of an essentially instrumental nature, e.g., community improvement clubs, service organizations, etc. While expressive relations were no doubt evidenced in these groups as well, their general character was instrumental in nature.

This instrumental character was also observed in terms of the respondents' reasons for attending church. Over fifty per cent of the reasons given for attending the church were of an instrumental nature (See Table A-18 in APPENDIX A). It would appear that the church is seen more often as an instrumental agency for community and social improvement rather than as an arena for intimate social interaction. It must be kept in mind, however, that these observations are limited to the sample in question. The socio-economic character of the sample would suggest a more instrumental or "manipulative" attitude toward formal organizations (with the church included in this classification).

Although a positive relationship was observed between instrumental and expressive indices, the instrumental index appeared to be a more sensitive predictor of church participation than the expressive score. Due to the relatively high SES rating of the sample, it might be suggested that high instrumental orientation scores are more characteristic of middle to upper middle class status, while high expressive orientation scores are characteristic of lower SES respondents. Further research will be needed to

ascertain validity of this particular proposition. Along these same lines, the present data suggest that "disengagement" from active social relationships may be more a function of social class differences than of age and life cycle variations. That is to say, the lower the SES rating of the respondent, the greater his tendency toward disengagement; the higher his SES rating, the greater his tendency toward continued social engagement. This suggestion has already been advanced in the literature and deserves still further research attention. A subsequent study might examine the basic questions of this research within two very different SES groupings.

THE FAMILY LIFE CYCLE -- The third major independent variable was the family life cycle. Previous research has suggested the utility of this concept in examining economic and other forms of social behavior. In the present study, while church participation was hypothesized to be influenced by life cycle changes, no significant fluctuations in participation were observed. It was discovered that the respondent's attitude toward his pastor was a significant intervening variable mitigating (to some extent) the relationship between life cycle stage and church participation. Due to limitations in the research instrument, however, other such variables could not be ascertained. While the life cycle concept proved a somewhat limited variable with respect to predicting the church participation patterns of older adults, an analysis of chronological age indicated this latter variable to be significantly related to church participation. It was subsequently concluded that age was the more sensitive variable with respect to predicting the church participation of elderly Methodists.

There are a number of possible reasons for the above findings. First and foremost is the question of the adequacy of the measures employed. The

three life cycle stages enumerated previously follow Wilensky's discussion of the interrelationships between work, family responsibilities, and social participation. While these classifications consider parental and employment responsibilities, they do not consider the influence of some of the variables utilized as control criteria in the present research. That is to say, changes in employment and family relationships may not follow a smooth progression of time, but may be rather abrupt, e.g., with the death of children or the termination of employment by being discharged. Then again, there are the individuals who, though officially retired, still carry on much of the managerial role in relation to their former businesses. These factors would tend to limit the utility of the rather "clear cut" stages chosen for study. In reality, these stages may shade into one another in such a way as to obscure their relationship with respect to social and religious participation.

A second factor to consider is the nature of the sample itself. The educational, financial, and experimental characteristics of the sample are such as to suggest the continued involvement of all respondents at all life cycle stages. Under these circumstances the life cycle concept loses much of its uniqueness as a predictor of participatory behavior. It may be, however, that at lower class levels the life cycle concept has greater predictive utility. That is to say, at lower class levels life cycle changes are more clear cut with respect to their influence on adult participation. It seems certain that more research along these lines will be necessary before the concept can be accepted or rejected as a significant indicator of social (i.e., church) participation.

A third factor to consider is the importance of generational differences. Given the cross-sectional nature of the present data, it is impossible to specify with any degree of certainty that life cycle differences are not significant from the standpoint of predicting the church participation of older adults. A longitudinal design would be needed to separate out the intervening factors inherent in cross-sectional analysis. Further research with the panel (i.e., longitudinal) approach should take the life cycle variable into account as well as chronological age in an attempt to examine more accurately the influence of role and status changes on the participatory behavior of the older adult.

A fourth and final aspect to consider is the possibility that the life cycle variable is not an effective predictor of church participation. This has been the suggestion of the present research. Chronological age has been clearly shown to be a more sensitive predictor of church participation than life cycle stage. Before this conclusion can be stated with any degree of certainty, the research and analyses suggested above must be undertaken. On the basis of present evidence, however, the importance of the family life cycle in relation to church participation is eclipsed by the variable of chronological age.

A Final Note

A final question concerns the extent to which these findings can be generalized to a larger population. This question is somewhat difficult to answer. Due to the smallness of the sample and the rather rigid control criteria the only thing that can be said with any degree of certainty is that the behavior observed is a fairly good representation of that found

among white collar respondents in the church in question. On a more general level, however, the observations as to the respondents' understanding of religion may be rather broad and extend to more than a Methodist population. Indeed, this type of moral-ethical interpretation of religion may be more of a social class phenomenon than a religious one, and thus be found among a number of denominational groupings in Protestantism--particularly "liberal" Protestantism.

Further, the middle class character of Methodism (especially in urban areas) may add to the generalizability of the findings. Among the urban middle class who suffer few physical, financial, or transportation limitations, these findings may prove an adequate picture of their church participation patterns. Only further research--especially of a longitudinal character--will bear out the truth or falsity of this suggestion.

Another point to keep in mind in relation to the present sample is the fact that the church in question was located in a college community and was rather significantly oriented toward the university. Indeed, a significant percentage of the sample was made up of university people. This fact no doubt adds to the atypical nature of the sample. In essence, then, it is difficult to generalize the findings beyond the church and community in question. Further research in another urban setting may yield similar findings. If this proves to be true, a stronger case will have been made for the results of the present research.

APPENDIX A
SUPPLEMENTARY TABLES

TABLE A-1: ATTITUDE OF THE RESPONDENT
TOWARD HIS PASTOR

Nature of Attitude	Number	Percent
Positive	18	30.0
Neutral	24	40.0
Negative	<u>18</u>	<u>30.0</u>
Total	60	100.0

TABLE A-2: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND CHURCH PARTICIPATION AMONG HIGH RELIGIOSITY
RESPONDENTS (UTILIZING THE BEHAVIORAL
EXPECTATION MEASURE OF RELIGIOSITY)

Expressive Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	8	80.0	2	20.0	10
High	<u>14</u>	70.0	<u>6</u>	30.0	<u>20</u>
Total	22		8		30

Chi Square=0.341*

*Not Significant

TABLE A-3: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND CHURCH PARTICIPATION AMONG LOW RELIGIOSITY RESPONDENTS
(UTILIZING THE BEHAVIORAL EXPECTATION MEASURE OF
RELIGIOSITY)

Expressive Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	9	52.9	8	47.1	17
High	<u>5</u>	71.4	<u>2</u>	28.6	<u>7</u>
Total	14		10		24

Chi Square=0.697*

*Not Significant

TABLE A-4: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND CHURCH PARTICIPATION AMONG HIGH RELIGIOSITY RESPONDENTS
(UTILIZING THE DOCTRINAL ORTHODOXY MEASURE OF RELIGIOSITY)

Expressive Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	8	80.0	2	20.0	10
High	<u>12</u>	75.0	<u>4</u>	25.0	<u>16</u>
Total	20		6		26

Chi Square=0.087*

*Not Significant

TABLE A-5: RELATIONSHIP BETWEEN EXPRESSIVE ORIENTATION SCORES
AND CHURCH PARTICIPATION AMONG LOW RELIGIOSITY RESPONDENTS
(UTILIZING THE DOCTRINAL ORTHODOXY MEASURE OF RELIGIOSITY)

Expressive Orientation Index	Church Participation				Total
	<u>High</u> No.	%	No.	<u>Low</u> %	
Low	9	52.9	8	47.1	17
High	<u>7</u>	63.6	<u>4</u>	36.3	<u>11</u>
Total	16		12		28

Chi Square=0.312*

*Not Significant

TABLE A-6: NUMBER OF FORMAL ORGANIZATIONAL MEMBERSHIPS
CURRENTLY HELD, EXCLUDING THE CHURCH,
BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Formal Organizations	Mean Number of Organizations	Median For Each Stage
Late Maturity	68	3.4	3
Pre-Retirement	62	3.1	3
Retirement	69	3.5	3

¹Mean for all groups=3.3

²Median for all groups=3.0

TABLE A-7: RESPONDENT PARTICIPATION IN FORMAL VOLUNTARY
ORGANIZATIONS, EXCLUDING THE CHURCH, BY LIFE
CYCLE STAGE

Life Cycle Stage	Participation Index Score	Mean Participation Score	Median For Each Stage
Late Maturity	286	14.3	15
Pre-Retirement	257	12.8	14
Retirement	285	14.2	14

¹Mean for all groups=13.8

²Median for all groups=15.0

TABLE A-8: DESCRIPTION OF THE RESPONDENT'S FEELINGS
WITH RESPECT TO HIS OWN DEATH

Nature of Feelings	Number	Percent
The thought of death disturbs me personally; I frankly don't want to die and in this sense am somewhat fearful over my death.	2	3.3
I don't worry about it because I see it as something inevitable and happening to everyone.	44	73.3
I don't worry about it because God has provided a life after death when all worry will be past and we shall be reunited with loved ones.	0	0.0
I don't worry about my death personally, only from the standpoint of providing for my wife and/or children.	<u>14</u>	<u>23.3</u>
Total	60	99.9

TABLE A-9: NUMBER OF CLOSE FRIENDS IN THE COMMUNITY
BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Friends	Mean	Median
Late Maturity	116	5.8	6
Pre-Retirement	210	10.5	10
Retirement	186	9.3	6

¹Mean for all groups=8.5

²Median for all groups=6.0

TABLE A-10: NUMBER OF NEIGHBORS IN THE COMMUNITY
BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Neighbors	Mean	Median
Late Maturity	128	6.4	4
Pre-Retirement	174	8.7	6
Retirement	176	8.8	7

¹Mean for all groups=8.0

²Median for all groups=6.0

TABLE A-11: NUMBER OF RELATIVES IN THE COMMUNITY
BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Relatives	Mean	Median
Late Maturity	84	4.2	3
Pre-Retirement	75	3.8	4
Retirement	57	2.9	1

¹Mean for all groups=3.6

²Median for all groups=3.0

TABLE A-12: NUMBER OF CLOSE FRIENDS IN THE CHURCH
BY LIFE CYCLE STAGE

Life Cycle	Number of Friends	Mean	Median
Late Maturity	47	2.4	2
Pre-Retirement	71	3.6	3
Retirement	75	3.8	3

¹Mean for all groups=3.2

²Median for all groups=3.0

TABLE A-13: NUMBER OF CLOSE FRIENDS IN FORMAL VOLUNTARY ORGANIZATIONS,
EXCLUDING THE CHURCH, BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Friends	Mean	Median
Late Maturity	46	2.3	2
Pre-Retirement	109	5.5	5
Retirement	113	5.7	4

¹Mean for all groups=4.5

²Median for all groups=4.0

TABLE A-14: NUMBER OF NEIGHBORS IN THE CHURCH BY LIFE CYCLE STAGE

Late Maturity	28	1.4	1
Pre-Retirement	40	2.0	2
Retirement	44	2.2	2

¹Mean for all groups=1.9

²Median for all groups=2.0

TABLE A-15: NUMBER OF NEIGHBORS IN FORMAL VOLUNTARY ORGANIZATIONS,
EXCLUDING THE CHURCH, BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Neighbors	Mean	Median
Late Maturity	12	1.0	1
Pre-Retirement	11	1.0	1
Retirement	33	1.7	1

¹Mean for all groups=1.0

²Median for all groups=1.0

TABLE A-16: NUMBER OF RELATIVES IN THE CHURCH BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Relatives	Mean	Median
Late Maturity	59	3.0	2
Pre-Retirement	32	1.6	0
Retirement	23	1.2	1

¹Mean for all groups=1.9

²Median for all groups=2.0

TABLE A-17: NUMBER OF RELATIVES IN FORMAL VOLUNTARY ORGANIZATIONS,
EXCLUDING THE CHURCH, BY LIFE CYCLE STAGE

Life Cycle Stage	Number of Relatives	Mean	Median
Late Maturity	0	0	0
Pre-Retirement	11	1.0	1
Retirement	7	.4	1

¹Mean for all groups = 0.3

²Median for all groups = 1.0

TABLE A-18: REASONS GIVEN FOR CHURCH PARTICIPATION

Reason Given	Number	Percent
I participate primarily out of a sense of civic duty and a desire to improve my community	8	13.3
I participate for the prestige and social exposure which the church provides	1	1.7
I participate because I enjoy the fellowship and the opportunity to be with friends	8	13.3
I participate primarily to be an example for my children and grandchildren	4	6.7
I participate because my wife goes to church and expects me to go along with her	5	8.3
I participate because I like the pastor	3	5.0
I participate because of the spiritual uplift and religious satisfaction that the church provides	18	30.0
I participate because of a combination of fellowship and religious beliefs	13	21.7
I participate because of a combination of prestige reasons and social fellowship	<u>0</u>	<u>0.0</u>
Total	60	100.0

APPENDIX B

White Collar Occupational Classifications

WHITE COLLAR OCCUPATIONS

Professional, technical, and kindred workers

Accountants and auditors
Actors and actresses
Airplane pilots and navigators
Architects
Artists and art teachers
Athletes
Authors
Chemists
Chiropractors
Clergymen
College presidents, professors (n.e.c.)
Dancers and dancing teachers
Dentists
Designers
Dietitians and nutritionists
Draftsmen
Editors and reporters
Engineers, technical
 Aeronautical
 Chemical
 Civil
 Electrical
 Industrial
 Mechanical
 Metallurgical, and metallurgists
 Mining
 Not elsewhere classified
Farm- and home-management advisors
Foresters and conservationists
Funeral directors and embalmers
Lawyers and judges
Librarians
Musicians and music teachers
Natural scientists (n.e.c.)
Nurses, professional
Nurses, student professional
Optometrists
Osteopaths
Personnel and labor-relations workers
Pharmacists
Photographers
Physicians and surgeons
Radio operators
Recreation and group workers
Religious workers
Social and welfare workers, except group

Professional, technical, and kindred workers (cont.)

Social scientists
 Sports instructors and officials
 Surveyors
 Teachers (n.e.c.)
 Technicians, medical and dental
 Technicians, testing
 Technicians (n.e.c.)
 Therapists and healers (n.e.c.)
 Veterinarians
 Professional, technical, and kindred workers (n.e.c.)

Managers, officials, and proprietors, except farm

Buyers and department store heads
 Conductors, railroad
 Credit men
 Floormen and store floor managers
 Inspectors, public administration
 Federal public administration and postal service
 State public administration
 Local public administration
 Officials, pilots, pursers and ship engineers
 Officials and administrators
 (n.e.c.), public administration
 Federal public administration and postal service
 State public administration
 Local public administration
 Officials, lodge, society, union, etc.
 Postmasters
 Purchasing agents and buyers (n.e.c.)
 Managers, officials, and proprietors
 (n.e.c.), salaried
 Construction
 Manufacturing
 Transportation
 Telecommunications, and utilities and sanitary services
 Wholesale trade
 Retail trade
 Food and dairy products stores, and milk retailing
 General merchandise and five-and-ten-cent stores
 Managers, officials, and proprietors (n.e.c.), salaried
 Retail trade
 Apparel and accessories stores
 Furniture, home furnishing and equipment stores
 Motor vehicles and accessories retailing
 Eating and drinking places
 Hardware, farm implement, and building material retail
 Other retail trade
 Banking and other finance
 Insurance and real estate
 Business services

Managers, officials, and proprietors except farm (cont.)

- Miscellaneous repair services
- Personal services
- All other industries (including not reported)
- Managers, officials, and proprietors (n.e.c.), self-employed
- Construction
- Manufacturing
- Transportation
- Telecommunications, and utilities and sanitary services
- Wholesale trade
- Retail trade
 - General merchandise and five-and-dime stores
 - Apparel and accessories stores
 - Furniture, home furnishings, and equipment stores
 - Motor vehicles and accessories retailing
 - Hardware, farm implement, and building material, retail
 - Other retail trade
- Banking and other finance
- Insurance and real estate
- Business services
- Personal services
- All other industries (including not reported)

Clerical and kindred workers

- Agents (n.e.c.)
- Attendants and assistants, library
- Attendants, physician and dentist's offices
- Bank tellers
- Bookkeepers
- Cashiers
- Collectors, bill and account
- Dispatchers and starters, vehicle
- Express messengers and railway mail clerks
- Mail carriers
- Office-machine operators
- Stenographers, typists and secretaries
- Telegraph operators
- Telephone operators
- Ticket, station and express agents
- Clerical and kindred workers (n.e.c.)

Sales workers

- Advertising agents and salesmen
- Auctioneers
- Insurance agents and brokers
- Real-estate agents and brokers
- Stock and bond salesmen

Sales workers (cont.)

Salesmen and sales clerks (n.e.c.)

Manufacturing

Wholesale trade

Retail trade

Other industries (including not reported)

APPENDIX C

Social Participation Schedule

SOCIAL PARTICIPATION SCHEDULE

This is a research study for a Master's Thesis in the Department of Sociology at Kansas State University. The aim of this study is to determine the patterns of formal and informal social participation of adults in the Manhattan community.

I want to assure you that all answers to these questions are absolutely confidential. Any results used in this study will be presented in an anonymous or a statistical form.

Code Number: _____

Date of Interview: _____

General Information

I'd like to begin the interview by asking you some very general questions. First of all,

1. Sex: (circle one number)

1. Male
2. Female

2. What was your age at your LAST birthday? _____

3. What is (or was) your major occupation?

4. What is the highest level of education you have completed?

1. Some grade school
2. Completed grade school
3. Some high school
4. Completed high school
5. Completed high school, and also had other training, but not college, e.g., technical
6. Some college
7. Completed college
8. Some graduate work
9. Graduate degree

5. What was your wife's age at her LAST birthday? _____
6. Is your wife currently employed in part-time or full-time work of any kind?
 1. Yes
 2. No
7. What is the highest level of education your wife has completed?
 1. Some grade school
 2. Completed grade school
 3. Some high school
 4. Completed high school
 5. Completed high school, and also had other training, but not college, e.g., technical
 6. Some college
 7. Completed college
 8. Some graduate work
 9. Graduate degree
8. What is your wife's religious preference?
 1. Roman Catholic or Eastern Orthodox
 2. Baptist
 3. Lutheran
 4. Methodist
 5. Presbyterian
 6. Other Protestant, please specify: _____
 7. Jewish
 8. Other: _____
 9. None or I don't know for sure
9. In which of the following ranges would your present yearly income most likely fall?
 1. Under \$3,000
 2. 3,000 - 5,999
 3. 6,000 - 8,999
 4. 9,000 - 11,999
 5. 12,000 - 14,999
 6. 15,000 - 17,999
 7. 18,000 - 20,999
 8. 21,000 or more
 9. I'd rather not say
10. How long have you lived in the Manhattan community?
 1. For the past 20 years or more
 2. For the past 10-19 years
 3. For the past 4-9 years
 4. One to three years
 5. Less than one year

15. I would like to know what you feel to be some of the reasons why you attend (or attended) these clubs and organizations. What were some of your reasons in participating in these groupings?

16. If you were to choose from the above list the most important reason for your attendance at these clubs and organizations, which would you select?

1. I participate primarily out of a sense of civic duty and a desire to improve my community.
2. I enjoy the fellowship and the opportunity to be with friends who share similar interests and ideas.
3. I participate primarily because I have a professional interest in many of these groupings.
4. I participate in these groupings for the prestige and social exposure these groups provide.
5. I participate simply for the opportunity to become better acquainted with those in my community.
6. I participate because of the educational benefits to be derived from this association.
7. I participate because of the combination of fellowship and civic duty.
8. I participate because of the combination of professional interest and social fellowship.
9. I participate because of the combination of prestige (i.e., social exposure) reasons and social fellowship.

17. Do you feel your voluntary associations are becoming more important, less important, or have about the same value to you as they used to?

1. More important
2. Less important
3. About the same

18. Do you feel that a person your age should "slow down" or "take it a little easier" with respect to club or organizational activities?

1. Yes
2. No

18. (continued).

Comments: _____

19. I'd like to know how many close friends you have in the Manhattan community, i.e., within a radius of 15 miles of Manhattan? In considering your close friends you might think of those people you can confide in, those you like very much, those you could trust with personal information or property, those you could borrow money from, etc. I'm looking for just the number of these close friends.

Number of Friends _____

20. Of the above-mentioned number of close friends, how many on the average would you generally visit, talk to, or associate with as often as:

1. Two or more times a week _____
2. Three or four times a month _____
3. Twice a month _____
4. A few times a year _____
5. I never visit with them _____

21. How many of these close friends attend your local church?

Number of Friends _____

22. How many of these close friends attend the same clubs and organizations that you belong to?

Number of Friends _____

23. In the past 10 to 15 years, have you noticed your circle of friends to be increasing, decreasing, or remaining about the same?

1. Increasing
2. Decreasing
3. Remaining about the same

24. If your circle of friends has been increasing, where has the major increase occurred?

1. Church and church school
2. Clubs or organizations
3. Neighborhood
4. Other: specify _____

25. If your circle of friends has been decreasing, where has the major decrease occurred?

1. Church and sunday school
2. Clubs or organizations
3. Neighborhood
4. Other: specify _____

26. Do you feel your friendship associations are becoming more important, less important, or have about the same value to you as they used to?

1. More important
2. Less important
3. About the same

27. Of the people in your neighborhood, I'd like to know how many you actually consider to be your neighbors?

Number of Neighbors _____

28. Of the above-mentioned number of neighbors, how many on the average would you generally visit, talk to, or associate with as often as:

1. Two or more times a week _____
2. Three or four times a month _____
3. Twice a month _____
4. A few times a year _____
5. I never visit with them _____

29. How many of these neighbors attend your local church?

Number of Neighbors _____

30. How many of these neighbors attend the same clubs and organizations that you belong to?

Number of Neighbors _____

31. How many of your relatives (with the exception of your wife) live in the Manhattan community (or within a radius of 15 miles of Manhattan)? By relative, I'd like you to consider your children, any grandchildren, and any other individuals related to you through blood or marriage ties. Once again, I'm looking for just the number of these relatives.

Number of Relatives _____

32. Of the above-mentioned number of relatives, how many on the average would you generally visit, talk to, or associate with as often as:

1. Two or more times a week _____
2. Three or four times a month _____
3. Twice a month _____
4. A few times a year _____
5. I never visit with them. _____

33. How many of these relatives attend your local church?

Number of Relatives _____

34. How many of these relatives attend the same clubs and organizations that you belong to?

Number of Relatives _____

Church Activities

As this is a study of United Methodists, I'm interested in your involvement with the church and your attitudes toward the church and religion in general. I want to remind you once again that ALL ANSWERS to these questions are ABSOLUTELY CONFIDENTIAL and will be presented in an anonymous, statistical form.

35. How long have you been a member of the Methodist Church?

1. For the past 20 years or more
2. For the past 10-19 years
3. For the past 4-9 years
4. One to three years
5. Less than one year

36. How long have you been a member of the United Methodist Church of Manhattan?

1. For the past 20 years or more
2. For the past 10-19 years
3. For the past 4-9 years
4. One to three years
5. Less than one year

37. Do you consider yourself a traditionalist or a modernist in your religious views? A traditionalist might be an individual who would be somewhat more conservative theologically than a modernist.

1. I am a traditionalist theologically
2. I am a modernist theologically
3. I am undecided as to my theological position

38. Do you attend church school?

1. YES
2. NO

39. How frequently do you attend church school?

1. Once a week
2. Twice a month
3. Once a month
4. A few times a year
5. I do not attend

40. How frequently do you attend the Sunday morning worship service?

1. Once a week
2. Twice a month
3. Once a month
4. A few times a year
5. I do not attend

41. Do you hold any offices in your church?

1. YES
2. NO

42. What offices or positions do you currently hold in the formal church structure, e.g., chairman of the Administrative Board, Committee Chairman, Sunday School teacher, Choir director, etc.?

43. From the following list of church-sponsored organizations, clubs, or associations for men in your church, please indicate the ones to which you belong and how often you attend the regular meetings of these various groups.

	Member Y=yes N=no	How often do you attend the regular meetings of these various groups?					
Methodist men	_____	1	2	3	4	5	6
Golden Age Group	_____	1	2	3	4	5	6
Lay Leader Group (Mission Study)	_____	1	2	3	4	5	6

44. In what ways has your church participation changed, if at all, in the last 15 years?

1. I currently participate more often
2. I currently participate less often
3. I participate about the same as I used to

45. Do you feel that your church is becoming more important, less important, or has about the same value to you as it used to?

1. More important
2. Less important
3. About the same

46. Do you think of yourself as:

1. One of the central persons in local church affairs
2. A leader in the church
3. Very active but not a leader
4. A regular local church participant
5. A "Sunday Member"
6. A friend of the local church
7. Other, please specify: _____

47. Have you played an important part in any local church decisions in the past three years?

1. Very influential
2. Moderately influential
3. Slightly influential
4. Not influential at all

49. I would like to know what you feel to be some of the reasons why you attend (or attended) your local church. What are some of your reasons for participating in church?

50. If you were to choose from the above list the most important reason for your attendance at church, which would you select?

1. I participate primarily out of a sense of civis duty and a desire to improve my community.
2. I participate for the prestige and social exposure that the church provides.
3. I enjoy the fellowship and the opportunity to be with friends who share similar interests and ideas.
4. I participate primarily to be an example for my children and grandchildren.
5. I participate primarily because my wife goes to church and expects me to go along.
6. I participate because I like the pastor.
7. I participate because of the spiritual uplift and religious satisfaction that the church provides.
8. I participate because of the combination of fellowship and religious beliefs (i.e., spiritual satisfaction).
9. I participate because of the combination of prestige (i.e., social exposure) reasons and social fellowship.

Attitudes Toward Church and Religion

Now, I'd like to get a little more specific information regarding your attitudes toward the church and religion. To do this, I've prepared two check lists relative to each of these topics. I would like to read over the directions with you and then ask you to place a check mark in the appropriate space which most accurately expresses your attitude or opinion with respect to each item or statement.

Directions for Check List No. I -- "Attitudes Toward the Church"

Of the following statements, please check in the "Agree" column those which accurately express YOUR VIEWPOINT OF THE CHURCH. Check in the "Agree in Part" column for all statements with which you are in substantial agreement, but about which you have some doubt. Use the "Do Not Agree" column for all statements which, from your point of view, do not suit the church. There are no correct replies to these statements. I am interested only in your true feelings with respect to the statements presented. You are requested to refrain from consulting any other persons while filling out this list.

In answering these questions or responding to these statements, I do not want you to put down what you think you should believe or what you think most people believe, but simply what you actually believe about each statement.

Directions for Check List No. II -- "Attitudes Toward Religion"

Below is a list of statements concerning religion. Please read ALL statements very CAREFULLY and respond to ALL of them on the basis of YOUR OWN TRUE beliefs, WITHOUT consulting any other persons. Your name will not appear anywhere on this questionnaire and therefore you are assured complete anonymity with respect to your answers. You are encouraged to be perfectly frank and honest in your replies. The interviewer is not interested in obtaining any particular responses, but rather in YOUR TRUE FEELINGS with respect to the statements presented. There are no correct answers as such to any of these statements. Again, you are asked to respond to these statements in terms of what you actually believe about each statement.

51. In what ways has your evaluation of religion changed, if at all, in the last 15 years?

1. I personally value religion more
2. I personally value religion less
3. I have not changed my evaluation

52. How often in the last three years have you given thought to the possibility or certainty of your own death? Do you think about your own death very often?

1. I think about my death frequently
2. I think about my death occasionally
3. I think about my death very infrequently
4. I haven't thought about my death at all

53. How would you describe your feelings with respect to your own death? For example, does the thought disturb you? Do you look forward to death? Do you worry about death? Does death frighten you in any way?

1. The thought of death disturbs me from the standpoint of my responsibilities as a husband and father providing for my loved ones.
2. The thought of my death disturbs me personally, I frankly don't want to die and in this sense am somewhat fearful over my death.
3. I don't worry about death because I see it as something inevitable and happening to everyone.
4. I don't worry about death because God has provided for a life after death when all worry will be past and we shall be reunited with our loved ones.
5. Other comments:

Family Background Information

Now, I have just a few more questions to ask regarding your family and their formal and informal social activities. First of all,

54. What was (or is) your father's major occupation?

55. What was (or is) your father's religious preference?

1. Roman Catholic or Eastern Orthodox
2. Baptist
3. Lutheran
4. Methodist
5. Presbyterian
6. Other Protestant, please specify: _____
7. Jewish
8. Other: _____
9. None or I don't know for sure

56. When you were growing up, how frequently did your father attend church?

1. Once a week
2. Twice a month
3. Once a month
4. A few times a year
5. He did not attend
6. I don't know for sure

57. Is or was your father highly active in community organizations and affairs?
1. Yes
 2. No
 3. I don't know for sure
58. What was (or is) your mother's religious preference?
1. Roman Catholic or Eastern Orthodox
 2. Baptist
 3. Lutheran
 4. Methodist
 5. Presbyterian
 6. Other Protestant, please specify: _____
 7. Jewish
 8. Other: _____
 9. None or I don't know for sure
59. When you were growing up, how frequently did your mother attend church?
1. Once a week
 2. Twice a month
 3. Once a month
 4. A few times a year
 5. She did not attend
 6. I don't know for sure
60. Is or was your mother highly active in community organizations and affairs?
1. Yes
 2. No
 3. Don't know
61. Does your wife attend the church school in your church?
1. Yes
 2. No
62. How often does your wife attend church school?
1. Once a week
 2. Twice a month
 3. Once a month
 4. A few times a year
 5. She does not attend

63. How often does your wife attend the Sunday morning worship service?

1. Once a week
2. Twice a month
3. Once a month
4. A few times a year
5. She does not attend

64. Is your wife highly active in community organizations and affairs?

1. Yes
2. No

Comments of Respondent

That was the last of the questions which I am to ask you. As I've been asking all the questions, perhaps you have some questions you would like to ask me?

Attitudes Toward the Church

Of the following statements please check in the "Agree" column those which accurately express YOUR VIEWPOINT OF THE CHURCH. Check in the "Agree in Part" column for all statements with which you are in substantial agreement, but about which you have some doubt. Use the "Do Not Agree" column for all statements which, from your point of view, do not suit the church. There are no correct replies to these statements. I am interested only in your true feelings with respect to the statements presented. You are requested to refrain from consulting any other persons while filling out this list. In answering these questions or responding to these statements, I do not want you to put down what you think you should believe or what you feel most people believe, but simply what you actually believe about each statement.

	<u>Agree</u>	<u>Agree In Part</u>	<u>Do Not Agree</u>
1. I take part in the church's activities just for the sake of participating. I really enjoy doing things with the people in my church.	a ()	b ()	c ()
2. The church's activities may or may not be enjoyable in and of themselves, but I get a great deal of satisfaction from knowing that, in the long run, worthwhile and desirable results are accomplished	a ()	b ()	c ()
3. At least some of the important activities of the church are concerned with members of the congregation pretty exclusively.	a ()	b ()	c ()
4. I receive as much or more pleasure from the attainment of the goals established by the church as from participation in the church's various activities.	a ()	b ()	c ()
5. The activities of the church in which I take part are valuable in and for themselves regardless of any other purpose they may accomplish.	a ()	b ()	c ()
6. I participate in the church because it attempts to accomplish purposes for which I stand.	a ()	b ()	c ()

	<u>Agree</u>	<u>Agree In Part</u>	<u>Do Not Agree</u>
7. Some of the activities of my church allow me to be myself and have a really enjoyable time.	a ()	b ()	c ()
8. Some of our activities represent an attempt to influence in one way or another the actions of persons in our congregation.	a ()	b ()	c ()
9. One of the main purposes of the church is to promote activities for members and others interested in these activities.	a ()	b ()	c ()
10. A major reason why I participate in the activities of the church is because the church seeks to bring about goals which I consider desirable.	a ()	b ()	c ()
11. Taking part in the activities of the church is enjoyable in itself. I get a great deal of enjoyment out of doing these things.	a ()	b ()	c ()
12. One of the purposes of the church is to change or to effect in some way the behavior of persons outside the congregation.	a ()	b ()	c ()

Attitudes Toward Religion

Below is a list of statements concerning religion. Please read all statements very carefully and respond to ALL of them on the basis of YOUR OWN TRUE beliefs, without consulting any other persons. Your name will not appear anywhere on this questionnaire and therefore you are assured complete anonymity with respect to your answers. You are encouraged to be perfectly frank and honest in your replies. The interviewer is not interested in obtaining any particular responses, but rather in your true feelings with respect to the statements presented. There are no correct answers as such to any of these statements. Again, you are asked to respond to these statements in terms of what you actually believe about each statement.

	<u>Definitely</u> <u>Agree</u>	<u>Agree</u> <u>Somewhat</u>	<u>Undecided</u>	<u>Disagree</u> <u>Somewhat</u>	<u>Definitely</u> <u>Disagree</u>
1. The practice of infant baptism should be retained in the church.	a ()	b ()	c ()	d ()	e ()
2. Church members should read the Scriptures regularly.	a ()	b ()	c ()	d ()	e ()
3. Church members should abstain from <u>all</u> forms of gambling.	a ()	b ()	c ()	d ()	e ()
4. Jesus Christ rose from the dead, took again his body, and ascended into Heaven.	a ()	b ()	c ()	d ()	e ()
5. I believe in the Second Coming of Christ and His ultimate judgment of all men.	a ()	b ()	c ()	d ()	e ()
6. There is a life after death.	a ()	b ()	c ()	d ()	e ()
7. When a person is planning to be married he should consult his pastor.	a ()	b ()	c ()	d ()	e ()
8. The Holy Scriptures contain all things necessary to salvation.	a ()	b ()	c ()	d ()	e ()

	<u>Definitely</u> <u>Agree</u>	<u>Agree</u> <u>Somewhat</u>	<u>Undecided</u>	<u>Disagree</u> <u>Somewhat</u>	<u>Definitely</u> <u>Disagree</u>
9. There is one true God who reveals himself as the Trinity: Father, Son, and Holy Spirit.	a ()	b ()	c ()	d ()	e ()
10. Religious people should try to spread the teachings of the Scriptures.	a ()	b ()	c ()	d ()	e ()
11. We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ.	a ()	b ()	c ()	d ()	e ()
12. Church members should attend church once a week if possible.	a ()	b ()	c ()	d ()	e ()
13. Every person should participate in at least one church activity.	a ()	b ()	c ()	d ()	e ()
14. Church members should totally abstain from the use of alcoholic beverages.	a ()	b ()	c ()	d ()	e ()
15. The offering of Christ is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world.	a ()	b ()	c ()	d ()	e ()
16. It is possible in this life for all men to obtain a state of perfect love, righteousness, and true holiness.	a ()	b ()	c ()	d ()	e ()
17. Church members should support the church with their prayers.	a ()	b ()	c ()	d ()	e ()

	<u>Definitely</u> <u>Agree</u>	<u>Agree</u> <u>Somewhat</u>	<u>Undecided</u>	<u>Disagree</u> <u>Somewhat</u>	<u>Definitely</u> <u>Disagree</u>
18. Church members should establish a regular prayer and devotional life.	a ()	b ()	c ()	d ()	e ()
19. We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ.	a ()	b ()	c ()	d ()	e ()
20. Church members should establish a regular prayer and devotional life.	a ()	b ()	c ()	d ()	e ()
21. Jesus Christ was the Son of God.	a ()	b ()	c ()	d ()	e ()
22. Children should be brought up in the church.	a ()	b ()	c ()	d ()	e ()
23. Jesus was born of a virgin.	a ()	b ()	c ()	d ()	e ()
24. I believe in Original Sin which is the corruption of the nature of every man, whereby man is of his own nature inclined to evil.	a ()	b ()	c ()	d ()	e ()
25. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ.	a ()	b ()	c ()	d ()	e ()

THANK YOU

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CHURCH PARTICIPATION AND THE FAMILY
LIFE CYCLE: A UNITED METHODIST PERSPECTIVE

by

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AN ABSTRACT OF A MASTER'S THESIS

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This thesis examines the church participation of United Methodists in the latter stages of the family life cycle. It views church participation against both formal and informal social participation, i.e., it attempts to assess the overall participatory activity of respondents within and outside their church. An effort is made to determine whether church participation is better "explained" by religiosity (i.e., one's degree of religious interest), primary relational gratification, or some combination of the two variables. The family life cycle concept is introduced as an independent variable to fill the "social gap" of that research which has relied heavily on discussions of chronological age and physiological explanation with respect to church participation. This concept suggests that changes in social participation may result from changes in the role relationships experienced by the older adult. Specifically, role changes refer to alterations in family status and work relationships. Further, an attempt is made to determine whether the life cycle concept or chronological age constitutes a more sensitive predictor of adult church participation.

The data come from interviews administered to a carefully controlled sample of sixty white-collar male respondents holding membership in the First United Methodist Church of Manhattan, Kansas, in the Spring of 1970. The sample is drawn in such a way that each of the three life cycle stages chosen for study incorporates twenty respondents.

The data suggest that religiosity increases significantly with chronological age. "High" religiosity respondents report more frequent church participation than those scoring "low" on the religiosity scales.

Of the two religiosity scales employed, the behavioral measure is a more sensitive predictor of church participation than the doctrinal measure. The respondent's attitude toward his pastor is a significant intervening variable influencing the relationship between religiosity and church participation.

The evidence shows the respondents in the present study to be primarily instrumentally oriented toward their church. Expressive orientation scores (using the Jacoby Index) do not predict church participation patterns among older adults in this study. Instrumental orientation scores are, however, significantly and positively related to church participation. Religiosity is a more sensitive indicator of church participation than either expressive or instrumental orientation scores (with the exception of the primacy of instrumental scores in the "low" religiosity group).

No significant relationship is observed between the number of primary relationships inside or outside the church and church participation. Religiosity is a more adequate indicator of church participation than the number of primary relations inside or outside the church.

The average number of formal voluntary organizational memberships for all life cycle stages is 3.3. The data reveal no significant relationship between life cycle stage and formal social participation. Similarly, chronological age is unrelated to formal social participation. No significant decline in formal organizational memberships or activities (i.e., meeting attendance) is observed among either life cycle stages or chronological age groups.

A negative relationship obtains between life cycle stage and church participation. The attitude toward the pastor is seen as a significant intervening variable mitigating, to some extent, the relationships between the test variables. Religiosity proves a more sensitive indicator of church participation than life cycle stage. However, a significant and positive relationship obtains between chronological age and church participation.

Religiosity is an important variable in considering the church participation patterns of the elderly. Life cycle stage is of limited value as an independent variable in research of this nature. Chronological age proves to be a more efficient indicator of church participation than the life cycle variable. Further, the number and presence of primary relationships in the church does not significantly influence the church participation patterns of older adults.