

SOME MEASURES AND CORRELATES OF RELIGIOUS INVOLVEMENT,  
A STUDY OF THE EPISCOPAL LAITY OF WESTERN KANSAS

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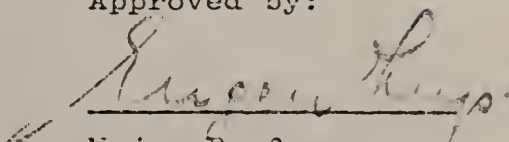
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PREFACE

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SOME MEASURES AND CORRELATES OF RELIGIOUS INVOLVEMENT,  
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CHAPTER ONE

The Research Problem. In the past decade, social scientists have given increasing attention to the study of religion. As a sub-field of sociology, the renewed interest in the religious variable is manifest by its repeated occurrence in sociological journal articles and in two journals devoted specifically to it. One of the problems which has been dealt with is the nature of religious involvement; another closely related problem is whether or not religious involvement actually makes a significant difference in the life and thinking of the individual. In a general sense, religious involvement refers to the ways in which an individual manifests a religious commitment, assuming that an individual can do so in a number of empirically distinct ways. Recent research dealing with religious involvement has given considerable support to this assumption.<sup>1</sup>

The present study deals exclusively with church members; therefore, the nature of religious involvement is, for the most part, restricted to the ways in which the individual manifests his attachment to the church. The assumption is made that the individual church member manifests his religious

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<sup>1</sup>Morton King, "Measuring the Religious Variable: Nine Proposed Dimensions," Journal for the Scientific Study of Religion, (Fall, 1967), pp. 173-190.

commitment, at least to some extent, through his involvement in the organized church.<sup>2</sup>

For the purposes of this study, five measures of religious involvement have been defined. These five measures will be referred to as ritual involvement, organizational involvement, subjective involvement, intellectual involvement, and consequential involvement. Their respective nominal and operational definitions will be given in the appropriate subsequent sections.

The research problem itself consists of the following two parts:

Part I: Five Measures of Religious Involvement. The purpose of Part I is to examine the interrelationships between the first four measures of religious involvement listed above, and to determine whether or not each one independently affects the attitudes of the individual toward the role of the church in social issues as measured in consequential involvement.

Part II: Some Social and Demographic Correlates of Religious Involvement. The purpose of Part II is to relate the five measures of religious involvement to selected social and demographic variables in order to determine what characteristics of individuals are related to being religiously involved in the church.

It is hoped that through a more complete understanding of the complex nature of religious involvement, this research problem will contribute to the solution of two related problems in the literature.

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<sup>2</sup>Lenski made a similar assumption in Gerhard E. Lenski, "Social Correlates of Religious Interest," American Sociological Review, Vol. 18 (October, 1953), p. 533.

1. It is the purpose of Part I of the research problem to contribute to the solution of the role of the institutional church in modern society. Two polar views exist, one being that the church has an obligation to shape men's relations with other men. The second is the view that religion itself is strictly a private and personal matter, and, therefore, the church should stay out of problems dealing with and requiring social action, and, instead, stick to its mission of preaching the Gospel.<sup>3</sup>

Surprisingly, in an examination of the literature, there has been very little research done to determine the attitudes of church members. Thus, the very important question of how church members perceive the role of the church is largely unanswered.

One of the factors contributing to the rise of interest in the sociology of religion has been the charge by some critics that the church has failed to meet its Christian obligations by not leading and influencing its members to act in order to close the gap between Christian ideals and social reality.<sup>4</sup> While many churchmen have attempted to involve

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<sup>3</sup>Charles Y. Glock, Benjamin B. Ringer, Earl R. Babbie, To Comfort and to Challenge (Berkeley: University of California Press, 1967), p. 5.

<sup>4</sup>Peter L. Berger, The Noise of Solemn Assemblies (Garden City, New York: Doubleday and Company, Inc., 1961).

Martin E. Marty, The New Shape of American Religion (New York, Harper and Brothers, 1958).

Pierre Berton, The Comfortable Pew (Philadelphia: J.B. Lippincott Company, 1965).

their groups in programs of social action, and while other clerical and lay leaders have taken public stands upon controversial issues, the problem still exists as to whether or not the ordinary layman is willing to cooperate. Indeed, it is not even clear whether or not religious involvement in the church has any effect whatsoever upon the layman's social ideology concerning the church's role in social issues. It is the purpose of this study to determine such possible effects of religious involvement.

2. It is the purpose of Part II of the research problem to contribute to the solution of what characteristics of individuals are related to being religiously involved in the church: Are some individuals more likely than others to become religiously involved in a particular way? Previous studies have dealt with this problem somewhat. For example, it has been shown that ritual involvement varies with certain socio-economic variables, such as education and income, as well as with such variables as sex, age, family status, and certain attitudinal variables.<sup>5</sup>

This study will examine the relationships between the five measures of religious involvement defined for this study and the variables, education, occupation, sex, age, family status, size of place, length of residence, and length of membership in the congregation. It is hoped that through the

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<sup>5</sup>Yoshio Fukuyama, "The Major Dimensions of Church Membership," Review of Religious Research, (Spring, 1951), pp. 154-161.



exploration of these variables, this study can contribute to the understanding of the complex nature of religious involvement.

Review of Literature. In the classic work, The Sociology of Religion, Max Weber discusses class differences in regard to two aspects of religion. One is the function of religion, and Weber clearly points out that while religion serves to legitimize the status quo for the upper classes, it serves to compensate for the social position of the lower classes.<sup>6</sup>

The second aspect of religion with which Weber deals is religious involvement, and Weber states that the kind and degree of religious involvement vary from one social class to the next.<sup>7</sup> Although Weber's primary concern is how social class determines the type of religious involvement, the importance of his theory for this study is that he was one of the first to recognize distinct forms and degrees of religious commitment.

More recently, the sociologist Joseph H. Fichter conducted a study of an urban Roman Catholic parish.<sup>8</sup> He distinguishes four types of church members on the basis of the strength of their attachment to the parish church. The four

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<sup>6</sup>Max Weber, The Sociology of Religion, translated by Ephraim Fischhoff (Boston: Beacon Press, 1964), pp. 80-117.

<sup>7</sup>Ibid.

<sup>8</sup>Joseph H. Fichter, Social Relations in the Urban Parish (Chicago: University of Chicago Press, 1954).

types of parishioners are called nuclear parishioners, modal parishioners, marginal parishioners, and dormant parishioners. Although Fichter's measure of strength of attachment is based on three items, (1) self-evaluated involvement in the church, (2) participation in the rituals of the church, and (3) participation in the activities of the church, he does not clearly indicate how these factors are combined to classify the parishioners. Nevertheless, the work is important in that it offers three important ways to measure an individual's involvement in the institutional church, all three of which are included in the present study.

It was the thesis of Max Weber's most important work in the sociology of religion, The Protestant Ethic and the Spirit of Capitalism, that religious values have a significant and major effect upon human behavior and social action.<sup>9</sup> In the early 1950's, Gerhard Lenski conducted a study, which has become a modern classic in the sociology of religion. In it, he tests the major thesis of Weber in a contemporary setting.<sup>10</sup> Lenski distinguishes four kinds of religious involvement: communal, associational, devotional, and doctrinally orthodox.

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<sup>9</sup>Max Weber, The Protestant Ethic and the Spirit of Capitalism, translated by Talcott Parsons (New York: Charles Scribner and Sons, 1958).

<sup>10</sup>Gerhard Lenski, The Religious Factor (Garden City, New York: Doubleday and Company, Inc., 1961).

The concept of religious orientations proved a valuable tool in analyzing the impact of religion on daily life. Especially valuable was the demonstration that orthodoxy and devotionism are not merely two alternative measures of 'religiosity' as is so often imagined. On the contrary, they are separate and independent orientations, and each has its own peculiar consequences for the behavior of individuals.<sup>11</sup>

Thus, Lenski emphasizes the importance of recognizing that there are independent ways in which an individual can manifest a religious commitment. The importance of his findings for the present study lies not only in this fact but also in the fact that he found each of the four to have its own peculiar consequences for the individual.

In an attempt to elaborate some dimensions of religious involvement as defined by Glock, Yoshio Fukuyama conducted a study in which he surveyed Congregational church members.<sup>12</sup> The major focus of Fukuyama's work is the independence of what he calls the four "dimensions" of religious involvement. His findings indicate that the variables, sex, age, education, and socio-economic status, each have independent effects upon the kind of religious involvement expressed. In addition, he is concerned with the question whether or not different measures of religious involvement have different effects upon

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<sup>11</sup>Lenski, The Religious Factor, p. 26.

<sup>12</sup>Fukuyama, op. cit., p. 154.

the individual's social ideology.<sup>13</sup> It is significant to this study that he shows that individuals whose religious involvement is participation centered, that is, those who attend Sunday worship services the most, are more likely to express liberal views of the church's responsibility in social issues.<sup>14</sup> The fact that Fukuyama's research includes both correlates and consequences of different forms of religious involvement makes it very similar to the present study.

If one were to single out one individual whose work has contributed the most in terms of motivation and theoretical background to this study, it would be the work of the sociologist, Charles Y. Glock. Glock has written extensively in the field of the sociology of religion, and his recurrent concern has been exploring the various manifestations of religious involvement, in regard to their inter-relationships as well as their correlates and consequences. One of Glock's major theoretical contributions is his initial proposal of five analytically distinct forms of religious involvement, which are defined briefly below:

1. RITUAL INVOLVEMENT includes those practices which are expected of the individual, for example, worship, prayer, reception of sacraments, and fasting.
2. EXPERIENTIAL INVOLVEMENT includes those experiences which an individual has as a

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<sup>13</sup>Ibid., p. 155.

<sup>14</sup>Ibid., p. 160.

result of his faith. This is usually thought of as the emotional side of religious commitment where the individual has certain feelings or sensations due to his divine communion.

3. IDEOLOGICAL INVOLVEMENT includes those beliefs and tenets to which an individual adheres, for example, belief in a supreme being, belief in the Virgin Birth of Christ, belief in re-incarnation, etc.
4. INTELLECTUAL INVOLVEMENT includes knowledge and information concerning one's religion, and, thus, is highly related to the ideological dimension. Thus, an individual can be involved intellectually in his religion by knowing the tenets, beliefs, history, and current trends in his faith.
5. CONSEQUENTIAL INVOLVEMENT is the most inclusive of the five, and, at the same time, the most difficult to explain. It is significantly different from the other four in that it "encompasses the secular effects of religious belief, practice, experience, and knowledge."<sup>15</sup> Glock includes within this category "all those religious prescriptions which specify what people ought to do and the attitudes they ought to hold as a consequence of their religion."<sup>16</sup> Glock further points out that "in the language of Christian belief, the consequential dimension deals with man's relation to man rather than man's relation to God."<sup>17</sup>

This study explores the nature of ritual, intellectual, and consequential involvement and their inter-relationships. For the purposes of this study, these three measures of religious involvement will be slightly re-defined and re-interpreted.

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<sup>15</sup>Charles Y. Glock, "On the Study of Religious Commitment," in Charles Y. Glock and Rodney Stark, Religion and Society in Tension, (Chicago: Rand McNally and Company, 1965), p. 21.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

It will not, however, touch upon either the ideological or the experiential aspects of religious involvement. The latter two are of obvious importance to the individual's total orientation to his religion. This study, however, is focused primarily upon the institutional aspects of involvement; therefore, the five measures of religious involvement defined for this study are restricted to the relatively overt manifestations of the church member's commitment to his church.

Recently, in cooperation with Benjamin B. Ringer and Earl R. Babbie, Glock published the results of a survey conducted in the late 1950's. Initially, the project resulted from a request by the Department of Christian Social Relations of the National Council of the Protestant Episcopal Church. One of the three purposes of the request was to determine the role which the laity and the clergy want the church to play in social education and community action. It is this study to which the author is especially indebted.

Once again, Glock's major variable is religious involvement. He does, however, deviate somewhat from his original five manifestations of religious involvement due to the nature of the data. His focus is on three forms of involvement, ritual, organizational, and intellectual. Glock describes his three types as involving the practice of religious involvement, and as being more or less objective rather than subjective measures.<sup>18</sup> As these three comprise three of the

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<sup>18</sup>Glock, Ringer, Babbie, op. cit., p. 20.

five measures of religious involvement employed in the present study, Glock's description is appropriate. Nominal definitions of the three will be included in the discussion of the conceptual model.

Glock found the three forms of religious involvement he defined to be highly inter-related. Therefore, instead of taking each one separately in order to determine its possible effects, he combined them into a general index of religious involvement.<sup>19</sup> Of particular importance to this study is that Glock concludes that involvement has nothing to do with an individual's social ideology. In other words, even if a person is very involved religiously, this does not make him any different in regard to attitudes toward social issues or the church's involvement in social issues. Glock does show, however, that involvement is highly related to certain aspects of religious ideology.<sup>20</sup> Specifically, he shows that involvement is highly related to what he calls "denominational parochialism," that is, the tendency to be concerned with maintaining the identity of one's own denomination.<sup>21</sup> Also of special significance to this study are his findings that the variables, sex, age, family status, and socio-economic status, each have independent effects upon the general index

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<sup>19</sup>Ibid., p. 30.

<sup>20</sup>Ibid., p. 200.

<sup>21</sup>Ibid., pp. 186-196.

of religious involvement,<sup>22</sup> a conclusion similar to one drawn by Fukuyama.<sup>23</sup> On the basis of these findings, Glock developed the "Comfort Hypothesis,"<sup>24</sup> in an effort to explain religious involvement.

Other works in the sociology of religion have certainly influenced the nature of this study, even though they are not specifically confined to the nature of religious involvement. Of a more general nature, the author was initially motivated into the sociology of religion by The Noise of Solemn Assemblies by Peter L. Berger. The interest and practical significance in the variable, religious involvement, is, perhaps, best expressed by the following statement:

The intrinsic importance of religion in the life of man would be enough<sup>25</sup> to justify the study of individual religiosity.

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<sup>22</sup>Ibid., p. 99.

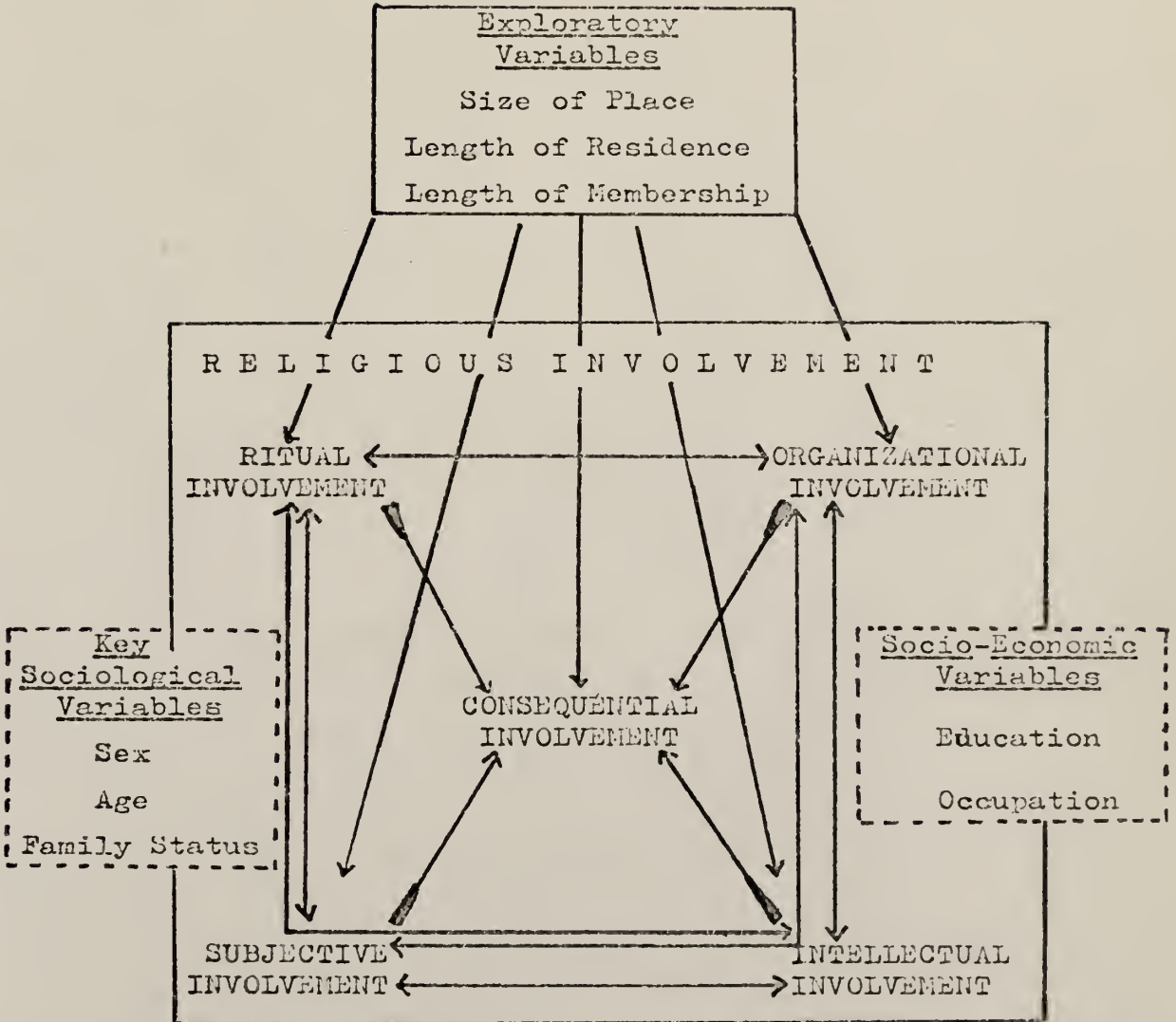
<sup>23</sup>Fukuyama, op. cit., p. 159.

<sup>24</sup>Glock, Ringer, Babbie, op. cit., p. 107.

<sup>25</sup>Glock, "On the Study of Religious Commitment," op. cit.



THE CONCEPTUAL MODEL



The Conceptual Model. The conceptual model which appears on the preceding page presents the research problem in diagram form. In nominally defining the variables which are included in the model, Part I of the research problem will be dealt with first.

Part I: Five Measures of Religious Involvement.

As stated on page two, five measures of religious involvement have been defined in an effort to measure involvement in the organized church. The five measures are ritual, organizational, intellectual, subjective, and consequential.

A first and obvious requirement if religious commitment is to be comprehensively assessed is to establish the different ways in which individuals can be religious. With some few exceptions, past research has curiously avoided this fundamental question. Investigators have tended to focus upon one or another of the diverse manifestations of religiosity and to ignore all others.... The particular aspect of religion being studied is rarely, if ever, placed within the broader context of its relations to other expressions of religiousness. Nor is the question raised of whether commitment manifested in one way has anything to do with its being expressed in other ways.<sup>26</sup>

In the above statement, Glock seems to have established two requirements for a valid study of religious commitment, (1) to establish the different ways in which individuals can be religious, and (2) to place the different ways within a context in which their inter-relationships can be assessed.

Although the present study does not attempt to establish all

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<sup>26</sup>Glock, "On the Study of Religious Commitment," op. cit., p. 19.

the different ways in which an individual can be religious, it does focus upon five measures of religious involvement as applied to the organized church. And, in addition, this study places the five measures of involvement within a context in order to determine whether commitment manifested in one way has anything to do with its manifestation in another way.

1. Ritual Involvement. As Glock suggests, this aspect of involvement deals with the individual's participation in the prescribed rituals of his faith. In the case of the Christian church, attendance at worship services, reception of Holy Communion, and baptism are all examples of ritual involvement. The simple fact of church membership assumes that the individual will participate sometime, to some minimal degree, in the ceremonies of the church.

2. Organizational Involvement. The average church member, in addition to attendance on Sunday, can be involved in the church through participation in one or more of the many groups and activities which comprise the life of the church as an organization. Whereas church membership presupposes some minimal degree of attendance, it does not necessarily assume even a minimal degree of organizational involvement; therefore, organizational involvement is clearly more optional to the church member than ritual involvement. On the other hand, organizational involvement does not necessarily presuppose a high degree of ritual involvement.

3. Intellectual Involvement. As discussed in the review of literature, intellectual involvement implies that the individual be informed about his religion, that he possess a certain amount of knowledge about it. Applied to the church, one may be intellectually involved by actively seeking or acquiring knowledge about it. Clearly, this type of involvement does not require that the individual be either ritually or organizationally involved.

4. Subjective Involvement. Whereas ritual, organizational, and intellectual involvement are primarily concerned with objective measures of involvement in the church, some measure of self-evaluation was thought to be necessary. The primary reason for the inclusion of such a measure is to compare the objective measures with how the individual actually evaluates his own involvement in his religion and in his church. In other words, how does self-evaluated involvement relate to actual behavior?

5. Consequential Involvement. In defining consequential involvement, an extension of Glock's theoretical framework was undertaken. In the review of literature, it was stated that consequential involvement encompassed the attitudes a person ought to have as a consequence of his religion. Since this study is primarily concerned with the institutional aspects of religious involvement, it was, therefore, thought that a fifth, very important measure of religious involvement would be the parishioner's attitudes toward his church's role

in social action. Certainly such attitudes would manifest a type of religious commitment distinct from the type of commitment manifest in ritual, organizational, intellectual, or subjective involvement. Therefore, the fifth measure of religious involvement, consequential involvement, is defined as the parishioner's attitudes toward the church's role in social action. It is of interest to this study to determine whether each of the four previously defined measures of involvement affects the attitudes expressed by the church members, and, if so, whether each one has the same, or, a different effect. If the measures of involvement do have independent effects upon such attitudes, then such attitudes do, indeed, warrant the label "consequential involvement."

As was previously discussed, one of the purposes of this study was to reveal the role of the church, as that role is perceived by the church members themselves. Does the rank-and-file church member want the church to play an active role in social issues, or does the average member want the church to stay out of secular issues? In the words of Glock, does the parishioner want his church to comfort or to challenge?<sup>27</sup>

It is of interest to this study to determine the effect, if any, of each of the four measures of religious involvement upon the respondent's attitudes toward the role

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<sup>27</sup>Ibid., pp. 202-210.

of the church. Taking religious involvement in the form of an index, Glock found that religious involvement had little effect, if any, upon the individual's social ideology. He did note, however, that involvement is most strongly associated with social issues having some degree of religious content.<sup>28</sup> Fukuyama found that individuals whose religious involvement is participation centered, that is, those who attend the most are more likely to express liberal views of the church's responsibility in social issues.<sup>29</sup> It is of interest to determine whether any of the four previously defined measures of religious involvement are, in fact, related to a liberal or a conservative view of the church's role in social issues.

To summarize this section which discusses the nominal definitions of the five measures of religious involvement, it can be stated that the first three measures, ritual, organizational, and intellectual, include the practice of religious involvement. That is, these three measures reflect actual behavior of individuals. The fourth measure of religious involvement, subjective involvement, requires the respondent to evaluate his own involvement. And, finally, the fifth measure, consequential involvement, is designed to determine specific attitudes toward the church's role in the secular realm.

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<sup>28</sup>Ibid., p. 166

<sup>29</sup>Fukuyama, op. cit., p. 160.

Part II: Some Social and Demographic Correlates of Religious Involvement.

The purpose of Part II of the research problem is to relate the five measures of religious involvement to selected social and demographic variables in an effort to determine what characteristics of individuals are related to being religiously involved in the church.

For the purposes of analysis, the social and demographic variables selected are grouped into the following three categories:

1. Socio-Economic Variables
  - A. Education
  - B. Occupation
2. Key Sociological Variables
  - A. Sex
  - B. Age
  - C. Family Status
3. Exploratory Variables
  - A. Size of Place
  - B. Length of Membership in the Congregation
  - C. Length of Residence

Operational definitions of the above variables will be given in the appropriate subsequent section.

Some research has been conducted upon correlates of religious involvement, taken as a single variable; however, little has been done upon correlates of different manifestations of religious involvement.<sup>30</sup> Therefore, in order to have an appropriate theoretical basis for the derivation of hypotheses, the author will supplement the existing literature by

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<sup>30</sup>The study by Fukuyama is the exception.

drawing upon the literature dealing with participation in voluntary organizations. The modern church is, of course, a formal and voluntary organization, in many respects like any other such organization. But, although previous research has shown that church participation is very much like participation in general, it must be noted that previous research in this area has been concerned with such phenomena as membership, attendance, offices held, etc. In terms of the present study, such research on voluntary participation has been restricted to the ritual and organizational aspects of involvement, and, possibly, the intellectual aspects as operationally defined in this study. Thus, one cannot necessarily expect the general theory of voluntary participation to explain the subjective or the consequential aspects of religious involvement. With this restriction in mind, the discussion can proceed to the three groups of variables outlined above.

1. Socio-Economic Variables. Research on voluntary participation has repeatedly shown a direct relationship between socio-economic variables and participation in voluntary organizations.<sup>31</sup> Persons whose income, education, and occu-

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<sup>31</sup>Mirra Komarovsky, "The Voluntary Associations of Urban Dwellers," American Sociological Review, Vol. 11 (December, 1946), pp. 686-698.

Howard Freeman, Edwin Novak, and Leo G. Reeder, "Correlates of Membership in Voluntary Associations," American Sociological Review, Vol. 22 (October, 1957), pp. 528-533.

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



pational level are relatively high are much more likely to belong to voluntary organizations. The same relationship has been shown in regard to church membership and church attendance.<sup>32</sup> It is of interest to this study to re-examine the relationship between certain socio-economic variables and religious involvement; however, this will be done in relation to each of the five measures of religious involvement defined for this study.

2. Key Sociological Variables. The second group of variables, which are labeled "key sociological variables" simply because of their basic importance and frequent use in research, has been studied both in regard to general voluntary participation and in regard to religious involvement. The literature has shown that men participate in formal organizations much more than women,<sup>33</sup> but that women invariably have more religious affiliations than men.<sup>34</sup> In addition, Glock found that women are more involved ritually, organizationally, and intellectually.<sup>35</sup> In regard to family status, it has been shown that married persons tend to participate much more than

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<sup>32</sup>Glock and Stark, "Class, Politics, and Religious Involvement," Religion and Society in Tension, p. 188.

<sup>33</sup>Scott, op. cit., p. 319.  
Komarovsky, op. cit., p. 695.

<sup>34</sup>Komarovsky, op. cit., p. 696.

<sup>35</sup>Glock, Ringer, Babbie, op. cit., p. 42.

unmarried persons,<sup>36</sup> however, Glock found that the unmarried tend to be more involved in the church than the married.<sup>37</sup> In regard to age, some disagreement exists. While some studies have shown no relationship between age and voluntary participation,<sup>38</sup> others have shown a direct relationship, while still others have indicated that participation increases until middle age and then gradually decreases.

Glock found that age, sex, and family status each has independent effects upon over-all religious involvement.<sup>39</sup> As mentioned above, he found that women were more involved than men; furthermore, he discovered that involvement increased with age at each class level for women and among high status men. Among middle and low status men, he found that involvement declined at middle age, then increased at age fifty.<sup>40</sup>

It is of interest to this study to re-examine these key sociological variables in relation to the five measures of religious involvement defined for study.

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<sup>36</sup>Charles R. Wright and Herbert H. Hyman, "Voluntary Associations, Membership of American Adults," American Sociological Review, Vol. 23 (June, 1958), p. 292.

<sup>37</sup>Glock, Ringer, Babbie, op. cit., p. 64.

<sup>38</sup>Scott, op. cit., p. 320.

<sup>39</sup>Glock, Ringer, Babbie, op. cit., p. 99.

<sup>40</sup>Ibid., p. 96.

3. Exploratory Variables. Although two of the three variables included in this group have been studied before in relation to voluntary participation, the three were included together under the label "exploratory variables" because none of them have previously been related to specific measures of religious involvement. That these variables are even related to religious involvement is merely hypothesized; however, due to the unique nature of the population under study, an excellent opportunity has been provided for the examination of these three variables.

Although findings differ somewhat, it is generally accepted that voluntary participation in organizations increases with size of place. In contrast, the traditionally accepted notion in regard to religion has been that interest varies indirectly with size of place. Although Lenski did not find such a relationship, he pointed out that previous research indicated an inverse relationship between community size and religious activity.<sup>41</sup> A somewhat related traditional belief in regard to size of place is that "conservatism" is associated with small rural areas, while "liberalism" is associated with large urban places. Whether this holds for a liberal or conservative image of the role of the church as perceived by church members has never been tested to the knowledge of the author. It is of interest to this study to

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<sup>41</sup>Lenski, "Social Correlates of Religious Interest," p. 538.

determine what effect, if any, size of place has upon the five measures of religious involvement.

Length of residence has not been previously considered in relation to religious involvement; however, it has been shown that there is a direct relationship between length of residence and voluntary participation.<sup>42</sup> The rationale for this finding is that the longer the individual lives in a particular community, the less likely he is to remain uninvolved. Due to the fact that it takes a certain amount of time to become integrated into a community, the geographically mobile individual is less likely than the stable resident to have a high level of voluntary participation. This study will determine whether length of residence has a similar effect upon any or all of the five measures of religious involvement.

It is expected that there will be a high relationship between length of residence and length of membership in the congregation; but, it is also expected that there will be sufficient differences to warrant the treatment of the latter as a separate variable. The question is, once the individual becomes a member of a congregation, does length of membership affect his religious involvement? This question has not been explored previously; however, in the opinion of the author, it is a most important question, especially from the point of

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<sup>42</sup>Basil G. Zimmer, "Participation of Migrants in Urban Structures," American Sociological Review, Vol. 20 (April, 1955), pp. 218-219.

view of the church. It is of interest to this study to determine whether there is, in fact, a relationship between involvement and length of membership in the congregation.

The Hypotheses. In this section, hypotheses derived from the review of literature and the conceptual model are stated.

Part I: Five Measures of Religious Involvement.

1. Ritual, organizational, intellectual, and subjective involvement are positively interrelated measures of religious involvement.
2. Persons who are most involved ritually, organizationally, intellectually, and subjectively are most likely to express a liberal view of the church's role in social action.

Rationale: Previous research has shown that persons who attend church services the most are more likely to be liberal in regard to the church's role in social action. It is logical to assume that the more involved respondents are more committed to the church as an organization; therefore, it is logical that the more committed respondents are also more likely to be liberal in regard to the role of the church.

Part II: Some Social and Demographic Correlates of Religious Involvement.

3. Religious involvement varies with sex, age, and family status.
  - A. Women are more religiously involved than men, and, thus, women tend to be more liberal than men in regard to the role of the church in social action.

Rationale: It has been shown repeatedly that women participate in the church much more than men even though men have been shown to have a higher level of general participation than women. It appears that the church has offered to women an opportunity to participate and express themselves while they have not always been able to in other organizations. If

women are more involved in the church, then it follows that they will also be more liberal in regard to the church's role in social action.

- B. Older persons tend to be more involved in the church than younger persons; however, older persons are less liberal in regard to the role of the church in social action.

Rationale: Previous research has shown that older persons become increasingly active in the church due to the comforting function of the church and because the church offers older persons an opportunity to participate often denied them outside of the church. If older persons are more involved in the church, then it follows that they will also be more liberal in regard to the church's role in social action; however, it has been repeatedly demonstrated that age and conservatism are positively inter-related. Thus, this study hypothesizes that older persons are less liberal than younger persons in regard to the church's role in social action.

- C. Unmarried persons are more religiously involved than married persons.

Rationale: Although it has been shown that married persons have higher levels of voluntary participation than unmarried persons, the opposite has been found in regard to involvement in the church. The explanation offered is that the unmarried seek in the church the comfort and opportunity to participate often denied them in the larger society.

4. Certain manifestations of religious involvement vary with education and occupation.
- A. Highly educated persons are more ritually, organizationally, and intellectually involved than persons with lower levels of education and tend to be more liberal in regard to the church's role in social action.

Rationale: Previous research has shown a positive relationship between education and general voluntary participation. Being objective measures, ritual, organizational, and intellectual involvement should be able to be explained on the basis of such previous research; in addition, it has been shown that education and church attendance are positively related. Previous research has also shown a positive relationship between education and liberalism in many areas; in addition, it has been shown that education and participation in the church are positively related. If more involved persons are more liberal in regard to the role of the church, then it follows that better educated individuals will also be more liberal.

- B. White collar workers are more ritually, organizationally, and intellectually involved than blue collar workers.

Rationale: Previous research has shown a positive relationship between level of occupation and general voluntary participation. In addition, it has been found that white collar workers have more religious affiliations than blue collar workers.

5. Certain manifestations of religious involvement vary with size of place, length of residence, and length of membership in the congregation.

- A. Persons from larger places tend to be more involved ritually, organizationally, and intellectually than persons from smaller places whereas persons from smaller places tend to be more subjectively involved than persons from larger places.

Rationale: Previous research has shown that size of place and voluntary participation are positively correlated. Previous research has also shown an indirect relationship between size of place and interest in religion.

- B. Persons from larger places tend to be more liberal in regard to the church's role in social action than persons from smaller places.

Rationale: It has been repeatedly found that size of place and liberalism are positively related. In addition, if parishioners from larger places are more involved ritually, organizationally, and intellectually, then it follows that they will be more liberal in regard to the church's role in social action.

- C. Persons who have lived in the community for a long period of time will tend to be more involved ritually than persons who have lived in the community a short time, and, thus, persons who have lived in the community a long period of time will tend to be more liberal in regard to the role of the church in social action.

Rationale: It has been shown that length of residence and voluntary participation are positively related. If length of residence affects ritual involvement so that persons become more involved, then it follows that persons will also become more liberal in regard to the church's role in social action.

- D. Persons who have belonged to the congregation for a long period of time will tend to be more involved ritually than persons who have belonged a short period of time whereas length of membership has no effect upon subjective involvement in religion.

Rationale: If it takes a certain period of time for an individual to become integrated into a community, it follows that it would take a certain amount of time for an individual to become integrated into the congregation. Subjective involvement in one's religion, however, should not necessarily be dependent upon length of residence for this reason.



## CHAPTER TWO

The Population. The present study was initiated by the Episcopal Church in Western Kansas in an effort to re-evaluate the place of the church in the communities of the district. At the request of the church, a mass coverage, rather than a sample, was undertaken. The population includes all adult members of the Episcopal Church living in the missionary district of Western Kansas in October, 1967. The names of the members were obtained from membership lists compiled in each local congregation.

According to the membership lists available, the Episcopal Missionary District of Western Kansas is comprised of thirty-three congregations which together account for a total adult membership of 2,741 persons. Twenty-one of the congregations have an adult membership of less than fifty persons. Five churches have between fifty and 100 adult members, and the remaining seven vary from a total of 119 to 457. Corresponding to the relatively small size of the average congregation is the relatively small size of place where the churches are located. Seven of the thirty-three groups are located in places with populations under 2,500. Twelve are found in places between 2,500 and 5,000; and five are in places of 5,000 to 10,000. Only nine of the thirty-three congregations are in places over 10,000 in population, the largest location being a city of 44,000 persons. The Episcopal

Church, whose membership nationally is predominantly metropolitan, is definitely a minority denomination in these Western Kansas communities. All of this points to the fact that the population under study is a unique one in several respects.

The Method. Since the district covers an area in excess of 50,000 square miles, a mailed questionnaire was used. The reason for this choice was the relatively low cost of the mailed questionnaire when compared to the interview method.

Having selected the mailed questionnaire, one must recognize the major problems inherent in this method. The problem of partial returns or mail-back bias is two-fold. First of all, the researcher is, to a great extent, unable to control the response rate, thus, failing to obtain a 100 per cent return. Depending upon the nature of the population in relation to the research problem, one can expect a response rate as low as ten per cent to a high of seventy-five to eighty-five per cent. On the average, returns on a mailed questionnaire are substantially less than 50 per cent.<sup>43</sup> Secondly, due to the partial response, one cannot assume that the results are representative of the total population. Very often they are biased in favor of those individuals most interested in the problem and those in the upper-middle socio-

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<sup>43</sup>Edward C. Lehman Jr., "Tests of Significance and Partial Returns to Mail Questionnaires," Rural Sociology, Vol. 28 (September, 1963), p. 284.

economic brackets. In other words, the results from a mailed questionnaire are usually biased due to the simple fact that the respondents are self-selective.

Recognizing these basic disadvantages of the mailed questionnaire, the problem facing the researcher becomes one of accounting for the non-respondents so that he can determine the nature of the bias.

The Procedure. On Saturday, November 11, 1967, a seven-page questionnaire, accompanied by two cover letters and a self-addressed return envelope, was mailed to every adult member of the district. Three weeks later, on Saturday, December 2, a follow-up letter was mailed. By December 31, 1967, the response rate was 36.1 per cent. Then on January 1, 1968, a second questionnaire, accompanied by a cover letter and a stamped self-addressed envelope, was mailed to all non-respondents. By February 1, 1968, the cut-off date for accepting questionnaires, the total response rate had reached 49.5 per cent.

As is evident from an examination of Appendix Two, the response rate varied strikingly from one congregation to the next. For example, while two of the smaller congregations had response rates of 80 per cent, another small congregation yielded only a 27 per cent return. It is difficult to account for such wide variation; however, after obtaining some information from church officials, the author is, at least, able to offer some partial explanation. In many of the smaller

congregations from which the return rate was low, the congregation had been quite inactive for a number of years. Several of these groups had not had a resident or a regular clergyman for over ten years. In addition, some of these same groups had a very high percentage of members over 65 years of age. Although these factors do not offer comprehensive explanations of the divergent returns, they do cast some light upon the circumstances.

The Problem of the Non-Respondents. Two methods were employed to combat the problem posed by the non-respondents.

1. A systematic sample of ten per cent of the non-respondents was drawn. The sample was taken by congregation, and the lists of members comprising the sample were sent to the respective clergy of each congregation. The sample list asked for the following basic information concerning the individual members: marital or family status, number of children, age, length of membership in the congregation, education, occupation, and subjective rating of involvement in the church. The last variable was defined as attendance and participation in the organizational activities of the church. In this way, it was hoped that the non-respondents could be accounted for in terms of basic social characteristics, and, thus, compared to the respondents to determine whether there are, indeed, substantial differences. In addition, a five per cent systematic sample was drawn of the respondents. The resulting list of names were mixed in with the sample of non-respondents as

an additional means of comparison.<sup>44</sup>

The lists of names comprising both samples were sent, accompanied by a cover letter of explanation, to 17 clergymen, in whose charge are the thirty-three congregations of the population. Fifteen of the 17 clergymen responded within one week of the mailing; a follow-up letter with a second list of names was sent to the remaining two clergy; however, neither responded. Therefore, of the sample of non-respondents, information was obtained on 83 per cent of the individuals, or 117 of the 141 included in the sample. Of the sample of respondents, information was obtained on 82 per cent of the individuals, or 55 of the 67 included.

Perhaps the most unexpected result of the sample data was that of the 141 non-respondents included, 21, or 15 per cent of the individuals were reported as not even being members of the Episcopal Church. The only explanation for this seems to be that many of the membership lists which were obtained were also mailing lists; and, in the case of a married couple, both husband and wife were listed even if one of the pair was not an actual member. Although the percentage increase can only be estimated, the real significance of such a large number of the sample being non-members is that the

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<sup>44</sup>The five per cent sample of respondents was included with the names mixed in with the non-respondents in order to assure the anonymity of the non-respondents. It was the opinion of the district church officials that the clergy from whom the sample data was obtained should not know the identity of the non-respondents. Partial results to both samples are found in Tables II, 1, 2, and 3.

response rate to the questionnaire as a whole is, no doubt, much higher than the 49.5 per cent recorded. If, in fact, 15 per cent of all non-respondents were not members, then the total return rate would actually be around 65 per cent.

In regard to the other data obtained from the sample information, the author submits the following tables which compare results from each of the two samples and the results from the questionnaire itself.

Since the purpose of the sample data was to determine whether there are significant differences between respondents and non-respondents, only the variables which reveal bias will be examined here.

TABLE II, 1: AGE BY SOURCE OF DATA

SOURCE OF DATA	AGE							Tot
	21 or Less	21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 or more	
Sample of Non-Re	1 1.0	1 1.0	8 8.0	27 28.0	28 30.0	10 10.0	21 22.0	96 N 100.0 %
Sample of Respon	0 0.0	1 2.0	10 17.0	18 33.0	6 11.0	11 20.0	9 17.0	55 N 100.0 %
Question- naire*	21 1.6	42 3.1	224 16.7	300 22.4	302 22.6	228 17.1	193 14.5	1336 N 100.0 %

\*26 or 1.9 per cent did not answer the question on age.

In regard to the sample data, Table II, 1 indicates that members 65 and over were under-represented in the returns

to the questionnaire. In fact, except for the age group 55 to 64, it appears that the non-respondents, on the average, were older than the respondents.

TABLE II, 2: EDUCATION BY SOURCE OF DATA

SOURCE OF DATA	EDUCATION				Totals
	No Information	Grade School	High School	College	
Sample of Non- Respondents	21 22.0	1 1.0	40 42.0	34 35.0	96 N 100.0 %
Sample of Respondents	6 11.0	1 1.0	21 38.0	27 50.0	55 N 100.0 %
Questionnaire	7 0.5	43 5.2	348 25.9	943 70.3	1341 N 100.0 %

Bias also appears to exist in the educational make-up of the respondents, as apparent in Table II, 2. Comparing the sample data on the non-respondents to the information compiled from the returns to the questionnaire, it seems that the respondents have considerably higher levels of education than the non-respondents. The data from the samples are, however, not complete because several of the clergy were unable to supply this information. In fact, 22 per cent of the non-respondents on whom data were obtained were reported as "don't know" in regard to education.

Finally, there is the important variable of church involvement. In the cover letter of explanation written to the clergy who supplied the sample data, involvement was defined as "attendance and participation in the activities of

the church." None of the questions in the questionnaire immediately correspond with this definition of involvement;

TABLE II, 3: CHURCH INVOLVEMENT BY SOURCE OF DATA

SOURCE OF DATA	CHURCH INVOLVEMENT			Totals
	Very Involved	Somewhat Involved	Not Very Involved	
Sample of Non- Respondents	28 29.0	28 29.0	40 42.0	96 N 100.0 %
Sample of Respondents	32 58.0	11 20.0	12 22.0	55 N 100.0 %

and, therefore, information from the returns is not available for direct comparison in Table II, 3. Upon examination of the table, however, it is immediately obvious that respondents included in the five per cent sample of respondents are much more involved in the church than the non-respondents. Twice as many respondents are reported as "very involved," and almost twice as many non-respondents are reported as being "not very involved."

Previously, in the discussion of the method, it was stated that very often returns to mailed questionnaires are biased in favor of those individuals most interested in the problem and those in the upper-middle socio-economic brackets. From the data obtained in the two samples, it appears that this is the case in the present study. Taking education as a measure of socio-economic status, the returns are biased in favor of those church members whose socio-economic status



is relatively high. It also seems that those most interested in the problem, in this case, those most involved in the church, are very much over-represented. In addition, the respondents are, on the average, younger than the population as a whole. Therefore, throughout the analysis of the returns, it must be taken into account that the data is biased in the direction of the younger, highly educated, and relatively involved members.

Before discussing the second method of dealing with the problem of non-respondents, the following should also be considered. To the knowledge of the author, no actual records are kept on Episcopal church members in the district which was studied. Therefore, the data which was obtained in the two samples relied upon the resources of the individual clergyman. In order to assure anonymity for the non-respondents, the clergyman was instructed to complete the information to the best of his knowledge and not try to obtain any information from other individuals. Although the clergy were instructed to write "don't know" whenever necessary, they were also asked to estimate answers such as age and education if they could not answer precisely. Therefore, it cannot be stated that the resulting data is completely accurate.

2. The second method of dealing with the non-respondents involved marking the date of response on each questionnaire as it was received by return mail.

Observable differences between early and late respondents appear to provide the basis for a technique of approaching the problems of partial returns with regard to representativeness, sample probability, and the use of tests of significance. The ultimate utility of the technique is to suggest the nature of the non-respondents in such a way as to indicate what effect they would have on the analysis if they had returned their forms.<sup>45</sup>

By using this time-control method, the researcher attempted to combat the partial response problem. The time variable was correlated with the basic social and demographic variables to detect any trend in time of response. For example, let us say that time of response is correlated with education, and the results indicate that the last group to return the forms is significantly lower in achieved educational level than the first group. Assuming that the non-respondents are more like the last group than the first, one can infer that the non-respondents have a lower average educational level than the respondents. By using this method, one is able to detect bias in the returns.

The returns can be divided into three groups or waves of respondents. The first group comprises 69 per cent of the total number of respondents. The members of this group returned their questionnaires between November 11, 1967, when the first questionnaires were mailed, and December 2, 1967, when the first reminder letter was sent to the church members in the population. The second group comprises approximately 19 per cent of the total number of respondents, and

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<sup>45</sup>Lehman, op. cit., p. 288.

this group returned the questionnaires between December 4 and January 1, 1968. The last group, or third wave of respondents, which comprises about 12 per cent of the total returns, sent back the questionnaires between January 2 and February 1, the cut-off date for accepting questionnaires.

TABLE II, 4: AGE BY TIME OF RESPONSE

AGE	November 11 to December 2	December 4 to January 1	January 2 to February 1	Totals
Under 25	4.0	3.3	8.0	4.4 %
25 to 44	40.5	40.6	34.3	39.8 %
45 to 64	42.1	42.9	31.4	40.9 %
65 and over	13.4	13.2	26.3	14.9 %
Totals	100.0	100.0	100.0	100.0 %

$$X^2=23.201; D.F.=6; P<.05$$

The data which appear in Table II, 4 lend further support to the data from Table II, 1 that church members 65 years of age and older are under-represented in the returns to the questionnaire. Assuming that the non-respondents are most like the last group or groups of respondents, it also appears that the age group under 25 is underrepresented in the returns. Thus, it can be stated that the age groups 25 to 44 and 45 to 64 are over-represented in the returns to the questionnaire.

From an examination of the educational composition by time of response in Table II, 5, there is very little difference between the first and second groups of respondents. The

respondents included in the third group, however, differ more strikingly, with the general educational level lower than

TABLE II, 5: EDUCATION BY TIME OF RESPONSE

EDUCATION	November 11 to December 2	December 4 to January 1	January 2 to February 1	Totals
Less than 8th Grade	0.8	1.9	0.7	1.1 %
8th Grade	1.0	2.8	2.2	1.5 %
Some High School	4.8	2.3	8.8	4.8 %
High School	20.6	17.3	24.3	20.4 %
Some College	34.0	36.4	32.4	34.2 %
College	38.8	39.3	31.6	38.0 %
Totals	100.0	100.0	100.0	100.0 %

$$X^2=17.300; D.F.=10; P<.10$$

either the first or second groups. Thus, even though the chi square value is not significant at the .05 level, the data do seem to indicate that the returns are biased in favor of church members whose educational level is relatively high.

As a final effort in determining bias, time of response was correlated with two measures of involvement, ritual and subjective. The respondents in the first and second groups in Table II, 6 are almost identical in ritual involvement composition; however, the third group of respondents is much less ritually involved in the church than either the first or second groups. One can only conclude that the non-respondents

are much less ritually involved in the church than the respondents, and that the returns to the questionnaire are biased

TABLE II, 6: RITUAL INVOLVEMENT BY TIME OF RESPONSE

RITUAL INVOLVEMENT	November 11 to December 2	December 4 to January 1	January 2 to February 1	Totals
Every Sunday	31.0	30.7	18.8	29.5 %
Almost Every Sunday	37.2	38.6	26.1	36.1 %
Twice a Month	11.0	10.7	16.7	11.6 %
Once a Month	9.9	8.4	13.8	10.1 %
Hardly Ever	8.4	8.8	21.0	10.0 %
No Answer	2.5	2.8	3.6	2.7 %
Totals	100.0	100.0	100.0	100.0 %

$$X^2=35.903; D.F.=10; P<.05$$

in favor of the more ritually involved members.

TABLE II, 7: SUBJECTIVE INVOLVEMENT BY TIME OF RESPONSE

SUBJECTIVE INVOLVEMENT IN RELIGION	November 11 to December 2	December 4 to January 1	January 2 to February 1	Totals
Deeply Involved	15.9	18.1	12.4	15.9 %
Involved	46.9	42.8	32.1	44.4 %
Somewhat Involved	23.1	22.8	27.7	23.6 %
Not Very Involved	11.1	12.1	24.8	12.9 %
No Answer	3.0	3.2	3.0	3.2 %
Totals	100.0	100.0	100.0	100.0 %

$$X^2=26.713; D.F.=8; P<.05.$$

In the case of subjective involvement in Table II, 7, it appears once again that the last group to respond to the questionnaire is considerably less involved than either the first or second groups. Thus, it can be inferred that the non-respondents are less subjectively involved in their religion than the respondents, making the returns to the questionnaire biased in the direction of the very involved.

To summarize the results of the second method of dealing with the non-respondents, it can be stated that they lend support to the conclusions drawn from the sample data obtained from the clergy. Bias does exist in the returns to the questionnaire, such bias being in favor of the middle-aged, college-educated, and more involved members.

Operational Definitions. The variables included in the conceptual model will be operationally defined below:

Part I: Five Measures of Religious Involvement.

Ritual Involvement. Ritual Involvement is defined operationally as the frequency of attendance of Sunday worship services.

Organizational Involvement. It might be assumed that the more church activities in which an individual participates, the more he is organizationally involved in the church. Glock, however, proposed that the ideal measure of one's organizational involvement in the church is comparing the individual's church activities with his community activities. In this way, one is able to assess the degree to which an individual de-

votes his efforts exclusively to the church. Thus, organizational involvement is defined operationally as the percentage of one's total voluntary participation that church organizations comprise. In order to obtain this information, respondents were asked to list all church activities and all community activities; from these lists the percentage was calculated.

Intellectual Involvement. Intellectual involvement is operationally defined in terms of the following question:

How often do you attend lectures or discussion groups at the church?

Regularly	_____
Once in a While	_____
Hardly Ever	_____
My local church does not have them	_____

Although many of the smaller congregations included in the population do not have discussion groups or lectures, it was thought that such activities are an important source of knowledge about the church. And, since lectures and discussion groups are an important part of the larger churches' activities, the question was included.

Subjective Involvement. Two questions were used to measure subjective involvement. One was designed by Glock and used to measure intellectual involvement in his study. It was re-classified for this study because it was felt that the question reflected a subjective evaluation of the over-all influence of the church more than it measured one's knowledge about the church. The question is the following:

Everyone's ideas change from time to time.  
 Would you say that your church has played  
 any part in changing your opinions?

Yes, the Church has changed my  
 opinions a great deal \_\_\_\_\_  
 Yes, the Church has changed my  
 opinions somewhat \_\_\_\_\_  
 I don't know whether the Church  
 has changed my opinions or not \_\_\_\_\_  
 No, I don't think the Church has  
 changed my opinions \_\_\_\_\_

The second question is the following:

Would you consider yourself deeply involved  
 in your religion, involved in your religion,  
 somewhat involved, or not very involved?

It was felt that it was important to include both questions,  
 the first which focuses upon the influence of the Church, and  
 the second which focuses upon religion per se.

Subjective involvement is, therefore, defined opera-  
 tionally in two ways, one, the degree to which the individual  
 feels the Church has influenced his opinions; and, two, the  
 degree to which the individual feels that he is involved in  
 his religion.

Consequential Involvement. As it was stated previously,  
 consequential involvement is concerned with the attitudes  
 which an individual has toward the role of the church in soc-  
 ial action. Consequential involvement is distinct from the  
 other four measures of religious involvement in two basic  
 ways. First of all, it is a measure of attitudes whereas the  
 other four are either measures of actual behavior or measures  
 of subjective evaluation of behavior. The second basic dif-  
 ference is that whereas the first four measures are more or



less quantitative, consequential involvement is a qualitative measure. For example, a respondent can be described as very involved ritually if he reports that he attends church services every Sunday; or, he may be described as very involved intellectually if he reports that he attends discussion groups and lectures in the church regularly. One cannot, however, describe a respondent as being more or less involved consequentially. Rather, one must specify exactly how the respondent is consequentially involved. In the case of this study, a respondent can be described as exhibiting either a liberal or a conservative attitude in regard to the church's role in social action. A conservative attitude toward the church's role in social action is defined as one which expresses the desire for the church to stay out of social issues, to restrict its activities to religion per se. A liberal attitude, on the contrary, is defined as one which expresses the desire for the church to become involved in secular issues, to speak out concerning world problems. Five questions were selected to measure attitudes concerning the role of the church in social action. They are the following:

The church should stick to religion and not concern itself with social and economic problems.

Agree \_\_\_\_\_ Disagree \_\_\_\_\_

Aside from preaching, there is little that the church can do about social and economic problems.

Agree \_\_\_\_\_ Disagree \_\_\_\_\_

Do you think it is all right for your clergyman to become publicly involved in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?

Yes \_\_\_\_\_ No \_\_\_\_\_

Do you think your church should be concerned with any of the following issues?

Racial Prejudice	Yes	_____	No	_____
Local Politics	Yes	_____	No	_____
Birth Control	Yes	_____	No	_____
Viet Nam	Yes	_____	No	_____
Ecumenical Movement	Yes	_____	No	_____

Would you be in favor of lending your church building and its facilities to any of the following groups so that they might have a place to meet?

Civil Rights Groups	Yes	_____	No	_____
Anti-Viet Nam Groups	Yes	_____	No	_____
A Political Party	Yes	_____	No	_____
Alcoholics Anonymous	Yes	_____	No	_____
Another Religious Group	Yes	_____	No	_____

## Part II: Some Social and Demographic Correlates of Religious Involvement.

Socio-Economic Variables. The variables, education and occupation are self-explanatory in so far as their operational definitions are concerned. In regard to education, the respondent was asked to check the most accurate description of his education. The following break-down was used:

Your education was:

Less than 8th grade	_____
Completed 8th grade	_____
Some high school	_____
Completed high school	_____
Some college	_____
Completed college	_____

In regard to occupation, the respondent was asked the following:

What is your occupation? If you are retired or unemployed, please indicate your last occupation.

In coding the responses, the Alba M. Edwards' Social-Economic Grouping of Occupations was employed.<sup>46</sup> Two slight alterations were adopted, however, with the resulting break-down of occupations below:

Professional, technical, and kindred  
 Business managers, officials, and proprietors  
 Clerical and sales  
 Craftsmen, foremen, and kindred  
 Operatives and kindred  
 Unskilled, service, and domestic  
 Housewives  
 Farmers and ranchers

Key Sociological Variables. The variables, sex, age, and family status are self-explanatory; the following break-downs were used for age and family status:

<u>Age</u>	<u>Family Status</u>
Under 21	Married
21 to 24	Single
25 to 34	Widowed
35 to 44	Divorced or
45 to 54	Separated
55 to 64	
65 or more	

Exploratory Variables. The variables, length of residence and length of membership in the congregation are self-explanatory; however, the exploratory variable, size of place, is somewhat unique in this particular study. The communities in which the congregations are located are relatively small. As has already been mentioned, the largest community is a

<sup>46</sup>Delbert C. Miller, Handbook of Research Design and Social Measurement, (New York, David McKay, Inc., 1967), p. 98.

city of 44,000 persons. Therefore, when discussing size of place as a variable, it must be remembered that any findings or conclusions are strictly limited in the sense that the largest community in the population is considerably smaller than 50,000 persons. Bearing this restriction in mind, the following break-downs were used in regard to the three exploratory variables:

<u>Length of Residence</u>	<u>Length of Membership</u>
Less than 5 years	Less than 5 years
5 to 14 years	5 to 14 years
15 to 24 years	15 to 24 years
25 years or more	25 years or more

<u>Size of Place</u>
Under 2500
2500-4999
5000-7499
7500-9999
10,000-14,999
15,000-19,999
20,000-44,000

Statistical Tests. For the purposes of this study, one statistical test was selected, that one being the chi square test. The reason for this choice was that the primary concern in the data presented in this study is the question whether or not a relationship between two variables exists. In order to determine this, a null hypothesis is assumed in regard to a particular set of data. By using the chi square test, the attempt is then made to reject the null hypothesis that there is no relationship between the two variables in the data.<sup>47A</sup>

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<sup>47</sup>Hubert H. Blalock, Social Statistics (New York: McGraw-Hill Book Company, 1960), p. 225.

relationship is said to be significant once it has been established that there is a relationship between the two variables in the data. Chi squares tend to be relatively much larger when the null hypothesis is false than when it is true.

Among tests of significance, the chi square test is believed to have the greater power to detect false hypotheses than other possible tests have.<sup>48</sup> The power of a test of significance, however, also depends upon the size of the region of rejection chosen in advance; for the purposes of this study, the .05 level was chosen. This simply means that if a chi square value is said to be significant at the .05 level, then there are only five out of a hundred chances that the observed differences are due to chance variation.

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<sup>48</sup>H.C. Fryer, Concepts and Methods of Experimental Statistics (Boston: Allyn and Bacon, 1966), p. 88.

## CHAPTER THREE

## RESULTS: PART I, FIVE MEASURES OF RELIGIOUS INVOLVEMENT

As was stated in the discussion of the research problem, the purpose of Part I of this study is to examine the interrelationships between ritual, intellectual, subjective, and organizational involvement; and, to determine whether or not each of the four independently affects the attitudes of the individual toward the role of the church in social issues as measured in consequential involvement.

## I. Interrelationships.

Ritual Involvement and Organizational Involvement.

From an examination of Tables III, 1 and 2, it is apparent that there is a positive relationship between ritual involvement and organizational involvement, using either one as the independent variable. Using ritual involvement as the independent variable in Table III, 1, it is clear that the more ritually involved the individual is, the more he is likely to rely upon the church for over 25 per cent of his total community activities. For example, for those who rely upon the church for over 25 per cent of their total activities, the percentage steadily increases with increasing degrees of ritual involvement. Thus, whereas only 9.0 per cent of those who hardly ever attend church rely upon the church for over 25 per cent of their total activities, 19.0 per cent of those who attend once a month do so, 26.0 per cent of those who attend twice a month do so, 40.0 per cent of those who attend

almost every Sunday do so, and, finally, 48.0 per cent of those who attend every Sunday also rely upon the church for over 25 per cent of their total community activities. As

TABLE III, 1: ORGANIZATIONAL INVOLVEMENT BY RITUAL INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	RITUAL INVOLVEMENT						Totals
	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	No Answer	
26 to 100%							
Reliance Upon The Church	168 48.0	191 40.0	42 26.0	26 19.0	12 9.0	16 20.0	455 N 34.0 %
0 to 25%							
Reliance Upon	185 52.0	285 60.0	119 74.0	112 81.0	122 91.0	64 80.0	877 N 66.0 %
Totals	353 100.0	476 100.0	161 100.0	138 100.0	134 100.0	80 100.0	1342 N 100.0 %

$$X^2=108.416; D.F.=5; P<.05$$

logically follows, the percentage who rely upon the church for 25 per cent or less steadily increases with decreasing ritual involvement.

Using organizational involvement as the independent variable in Table III, 2, it can be stated that those who rely upon for over 25 per cent of their total voluntary participation are most likely to be very involved ritually. For example, of those whose reliance is over 25 per cent, 79.0 per cent report attending church either every Sunday or almost every Sunday. In contrast, of those whose reliance is 25 per cent or less, only 53 per cent report attendance at least almost every Sunday, a difference of 26 per cent.

TABLE III, 2: RITUAL INVOLVEMENT BY ORGANIZATIONAL INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	RITUAL INVOLVEMENT						Totals
	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	No Answer	
26 to 100% Reliance Upon The Church	37.0	42.0	9.0	6.0	3.0	4.0	100.0 %
0 to 25% Reliance Upon The Church	21.0	32.0	13.0	13.0	14.0	7.0	100.0 %
Totals	26.0	36.0	12.0	10.0	10.0	6.0	100.0 %

$$\chi^2=108.416; D.F.=5; P<.05$$

In summarizing the interrelationship between ritual and organizational involvement, it can be stated that of those who are very involved ritually, that is, those who report attending services at least almost every Sunday, a little less than 50 per cent also rely upon the church for over 25 per cent of their total community activities. Those who are organizationally involved, that is, those who rely upon the church for over 25 per cent of their community activities, are also very involved ritually. It can be concluded, therefore, that organizational involvement is far more dependent upon ritual involvement than ritual involvement is upon organizational involvement. Assuming that the non-respondents are considerably less involved in the church, both ritually and organizationally, Tables III, 1. and III, 2 would show a higher percentage of relatively less involved individuals, had the non-respondents returned their questionnaires. There is no reason,



however, to assume that the inclusion of the non-respondents would significantly alter the basic relationships between ritual involvement and organizational involvement already discussed in this section.

Ritual Involvement and Subjective Involvement. In Tables III, 3 and III, 4, ritual involvement is correlated with one of the two measures of subjective involvement; and in Tables III, 5 and III, 6, the second measure of subjective involvement is correlated with ritual involvement. Tables 3 and 4 reveal an extremely high, positive, correlation between ritual involvement and self-evaluated involvement in one's religion. And, of the two variables, it is subjective involvement in religion which appears to be the more independent. For example, whereas 62.6 per cent of those who rated themselves as deeply involved in their religion also reported attending church services every Sunday, 33.5 per cent of those who reported attending church services every Sunday also rated themselves as being deeply involved in their religion. In combining more than one category in each table, it appears that either variable is equally predictive of the other. For example, while 89.8 per cent of those who report being deeply involved also report attending church either every Sunday or almost every Sunday, 89.5 per cent of those who attend church every Sunday report being either involved or deeply involved in their religion. Using all the categories of response, however, it is clear that subjective

TABLE III, 3: RITUAL INVOLVEMENT BY SUBJECTIVE INVOLVEMENT

RITUAL INVOLVEMENT	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	15 36.6	4 2.1	6 1.0	6 1.8	11 5.6	42 N 3.1 %
Every Sunday	5 12.2	122 62.6	204 35.4	31 9.5	2 1.0	364 N 27.2 %
Almost Every Sunday	9 22.0	53 27.2	265 45.9	135 41.2	23 11.8	485 N 36.3 %
Twice a Month	2 4.9	9 4.6	55 9.5	70 21.3	28 14.4	164 N 12.3 %
Once a Month	4 9.8	4 2.1	36 6.2	58 17.7	40 20.5	142 N 10.6 %
Hardly Ever	6 14.6	3 1.5	11 1.9	28 8.5	91 46.7	139 N 10.4 %
Totals	41 100.0	195 100.0	577 100.0	328 100.0	195 100.0	1336 N 100.0 %

$$X^2=807.884; D.F.=20; P<.05$$

involvement in religion is slightly more predictive of ritual involvement than ritual involvement is of subjective involvement in religion. From Table III, 3, only 8.2 per cent of those who rated themselves as very involved reported going to church twice a month or less, while 81.6 per cent of those who rated themselves as not very involved reported attending church twice a month or less. Clearly, ritual involvement is more dependent upon subjective involvement in religion than is true of the reverse. In other words, subjective involvement in religion seems to precede ritual involvement.

Table III, 4 does show that, given ritual involvement,

TABLE III, 4: SUBJECTIVE INVOLVEMENT BY RITUAL INVOLVEMENT

RITUAL INVOLVEMENT	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	35.7	9.5	14.3	14.3	26.2	100.0 %
Every Sunday	1.4	33.5	56.0	8.5	0.5	100.0 %
Almost Every Sunday	1.9	10.9	54.6	27.8	4.7	100.0 %
Twice a Month	1.2	5.5	33.5	42.7	17.1	100.0 %
Once a Month	2.8	2.8	25.4	40.8	28.2	100.0 %
Hardly Ever	4.3	2.2	7.9	20.1	65.5	100.0 %
Totals	3.1	14.6	43.2	24.6	14.6	100.0 %

$$X^2=807.884; D.F.=20; P<.05$$

one can make certain inferences about the respondent's subjective involvement in his religion; however, ritual involvement is not as predictive. Nevertheless, using ritual involvement as the independent variable, there is still a strong positive relationship between the two variables.

In Tables III, 5 and III, 6, ritual involvement is correlated with the second measure of subjective involvement, the church's influence on the individual's opinions. Again, there is a strong positive relationship between the two variables, using either one as the independent variable. In Table III, 5, of those respondents who reported that the church had changed their ideas a great deal, 79.7 per cent also reported attending church at least almost every Sunday, while only 4.5 per cent of those so reporting the church's

TABLE III, 5: RITUAL INVOLVEMENT BY SUBJECTIVE INVOLVEMENT

RITUAL INVOLVEMENT	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
No Answer	14 25.0	8 2.8	3 0.7	10 3.6	7 2.5	42 N 3.1 %
Every Sunday	15 26.8	122 42.1	129 29.1	59 21.5	41 14.9	366 N 27.3 %
Almost Every Sunday	11 19.6	109 37.6	177 39.9	103 37.6	85 30.8	485 N 36.2 %
Twice a Month	6 10.7	20 6.9	60 13.5	38 13.9	40 14.5	164 N 12.2 %
Once a Month	6 10.7	18 6.2	45 10.1	28 10.2	46 16.7	143 N 10.7 %
Hardly Ever	4 7.1	13 4.5	30 6.8	36 13.1	57 20.7	140 N 10.4 %
Totals	56 100.0	290 100.0	444 100.0	274 100.0	276 100.0	1340 N 100.0 %

$$\chi^2=215.471; D.F.=20; P<.05$$

influence also reported hardly ever attending church. It should be noted, however, that almost 50 per cent of those who reported that the church had had no influence upon their ideas, nevertheless, reported attending church at least almost every Sunday. It can be concluded, therefore, that while self-evaluation of the church's influence on one's ideas may be positively related to ritual involvement, ritual involvement is not very dependent upon it.

From Table 6, using ritual involvement as the independent variable, it is clear that the likelihood of reporting that

TABLE III, 6: SUBJECTIVE INVOLVEMENT BY RITUAL INVOLVEMENT

RITUAL INVOLVEMENT	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
No Answer	33.3	19.0	7.1	23.8	16.7	100.0 %
Every Sunday	4.1	33.3	35.2	16.1	11.2	100.0 %
Almost Every Sunday	2.3	22.5	36.5	21.2	17.5	100.0 %
Twice a Month	3.7	12.2	36.6	23.2	24.4	100.0 %
Once a Month	4.2	12.6	31.5	19.6	32.2	100.0 %
Hardly Ever	2.9	9.3	21.4	25.7	40.7	100.0 %
Totals	4.2	21.6	33.1	20.4	20.6	100.0 %

$$\chi^2=215.471; D.F.=20; P<.05$$

the church had had some influence upon one's ideas is rather dependent upon ritual involvement. Of those who reported attending church every Sunday, 68.5 per cent also reported that the church had at least influenced their ideas somewhat; 59.0 per cent of those who reported attending church almost every Sunday also reported that the church had at least influenced their ideas somewhat. Of those who reported attending only twice a month, 48.8 per cent reported that the church had influenced their ideas at least somewhat; 44.1 per cent of those who reported attending once a month reported that the church had influenced their ideas at least somewhat; and 30.7 per cent of those who reported hardly ever attending reported that the church had had at least somewhat of an influence. In

comparing Tables 5 and 6, it is difficult to state that one of the two forms of involvement is more predictive of the other. The percentage break-downs are quite similar in both tables. Thus, it can only be concluded that the two variables are interrelated, with neither one being more predictive of the other. Had the non-respondents returned their questionnaires, the percentage of individuals who are not particularly involved either ritually or subjectively would be greater with a corresponding decrease in the percentage of involved individuals. The basic positive relationships, however, between ritual involvement and subjective involvement would not be significantly altered by the inclusion of the non-respondents.

#### Subjective Involvement and Organizational Involvement.

In Tables III, 7, 8, 9, and 10, the two measures of subjective involvement are correlated with organizational involvement. In both cases, a positive relationship is evident, using either subjective involvement or organizational involvement as the independent variable. It is clear from Table 7 that the more deeply involved in their religion the respondents are, the more likely they are to also rely upon the church for over 25 per cent of their total community activities. For example, whereas 49.0 per cent of those who rated themselves as deeply involved also reported reliance upon the church for over 25 per cent of their community activities, this figure decreases to 43.0 per cent of those who rated themselves as involved,

TABLE III, 7: ORGANIZATIONAL INVOLVEMENT  
BY SUBJECTIVE INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
26 to 100%						
Reliance Upon The Church	15 18.0	94 49.0	240 43.0	84 27.0	22 12.0	455 N 34.0 %
0 to 25%						
Reliance Upon The Church	68 82.0	97 51.0	325 57.0	233 73.0	164 88.0	887 N 66.0 %
Totals	83 100.0	191 100.0	565 100.0	317 100.0	186 100.0	1342 N 100.0 %

$$X^2=94.678; D.F.=4; P<.05$$

27.0 per cent for those who rated themselves as somewhat involved, and down to only 12.0 per cent for those who rated themselves as not very involved.

Using organizational involvement as the independent variable in Table III, 8, the following general statement can

TABLE III, 8: SUBJECTIVE INVOLVEMENT  
BY ORGANIZATIONAL INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
26 to 100%						
Reliance Upon The Church	3.0	21.0	53.0	18.0	5.0	100.0 %
0 to 25%						
Reliance Upon The Church	8.0	11.0	37.0	26.0	18.0	100.0 %
Totals	7.0	14.0	42.0	24.0	14.0	100.0 %

$$X^2=94.678; D.F.=4; P<.05$$

be made. Those respondents who rely upon the church for more than 25 per cent of their total community activities also tend to be more subjectively involved than do those who rely upon the church for 25 per cent or less of their total community activities. Whereas only 48.0 per cent of those who rely upon the church for 25 per cent or less of their activities also report being at least involved in their religion, 74 per cent of those whose reliance is over 25 per cent so reported.

To summarize Tables III, 7 and 8, it can be stated that subjective involvement in religion is the more independent of the two variables. With increasing subjective involvement, one is more likely to rely upon the church for over 25 per cent of one's total community activities; however, subjective involvement is not very dependent upon organizational involvement since only 49.0 per cent of those who are deeply involved in their religion are also reliant upon the church for over 25 per cent of their activities. Organizational involvement, however, is more dependent upon subjective involvement in religion because of those who rely upon the church for over 25 per cent of their total community activities, 74.0 per cent are either involved or deeply involved in their religion. Again, organizational involvement appears to be preceded by another kind of involvement, this time, subjective involvement in religion.

The relationships which appear in Tables III, 9 and 10, are similar to those from Tables III, 7 and 8. In Table 7,



respondents who report that the church had had an influence upon their ideas are also more likely to rely upon the church for over 25 per cent of their total community activities. In Table III, 9, whereas 41.0 per cent of those who reported that the church had influenced their ideas a great deal also

TABLE III, 9: ORGANIZATIONAL INVOLVEMENT  
BY SUBJECTIVE INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
26 to 100%						
Reliance Upon The Church	22 24.0	113 41.0	169 39.0	97 36.0	54 21.0	455 N 34.0 %
0 to 25%						
Reliance Upon The Church	70 76.0	165 59.0	270 61.0	172 64.0	210 79.0	887 N 66.0 %
Totals	92 100.0	278 100.0	439 100.0	269 100.0	264 100.0	1342 N 100.0 %

$$X^2=35.825; D.F.=4; P<.05$$

reported over 25 per cent reliance upon the church, this percentage steadily decreases to 21.0 per cent with decreasing influence by the church on ideas of the respondents, a difference of 37.0 per cent between those deeply involved and those not very involved.

Using organizational involvement as the independent variable in Table III, 10, it appears that those who rely upon the church for over 25 per cent of their total community activities are more likely to report that the church had influenced their ideas than are those who rely upon the church for 25 per

TABLE III, 10: SUBJECTIVE INVOLVEMENT  
BY ORGANIZATIONAL INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
26 to 100% Reliance Upon The Church	5.0	25.0	37.0	21.0	11.0	100.0 %
0 to 25% Reliance Upon The Church	8.0	19.0	30.0	19.0	24.0	100.0 %
Totals	7.0	20.0	33.0	20.0	20.0	100.0 %

$$\chi^2=35.825; D.F.=4; P<.05$$

cent or less of their activities.

In concluding the discussion of Tables 7 through 10, it can be stated that had the non-respondents returned their forms and been included, the percentage of relatively less involved respondents, both organizationally and subjectively, would, no doubt, increase with a corresponding decrease in the percentage of involved respondents. There is no reason, however, to assume that the inclusion of non-respondents would alter the basic relationships already discussed between organizational involvement and subjective involvement.

Organizational Involvement and Intellectual Involvement.

Using intellectual involvement as the independent variable, Table III, 11 reveals a positive relationship between intellectual and organizational involvement. In Table 11, whereas 55.0 per cent of those who report attending lecture and

discussion groups regularly also report more than 25 per cent reliance upon the church for voluntary participation, 42.0 per cent of those who attend once in a while so reply, and

TABLE III, 11: ORGANIZATIONAL INVOLVEMENT  
BY INTELLECTUAL INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	INTELLECTUAL INVOLVEMENT, ATTENDANCE OF LECTURES AND DISCUSSION GROUPS				Totals
	Regularly	Once in a While	Hardly Ever	No Answer	
26 to 100%					
Reliance Upon The Church	77 55.0	127 42.0	89 21.0	31 25.0	324 N 33.0 %
0 to 25%					
Reliance Upon The Church	64 45.0	173 58.0	339 79.0	92 75.0	668 N 67.0 %
Totals	141 100.0	300 100.0	428 100.0	123 100.0	992 N 100.0 %

$$\chi^2=74.362; D.F.=3; P<.05$$

only 21.0 per cent of those who hardly ever attend lectures and discussion groups rely upon the church for over 25 per cent of their activities. Indeed, it can be said that respondents who are most intellectually involved are also more likely to rely upon the church for over 25 per cent of their total community activities.

Using organizational involvement as the independent variable in Table III, 12, a positive relationship also results. Whereas 63.0 per cent of those whose reliance is over 25 per cent on the church report either regular or once in a while attendance of lectures or discussion groups, only 36.0 per

of those whose reliance is 25 per cent or less report such intellectual involvement.

TABLE III, 12: INTELLECTUAL INVOLVEMENT  
BY ORGANIZATIONAL INVOLVEMENT

ORGANIZATIONAL INVOLVEMENT	INTELLECTUAL INVOLVEMENT, ATTENDANCE OF LECTURES AND DISCUSSION GROUPS				Totals
	Regularly	Once in a While	Hardly Ever	No Answer	
26 to 100% Reliance Upon The Church	24.0	39.0	27.0	10.0	100.0 %
0 to 25% Reliance Upon The Church	10.0	26.0	51.0	14.0	100.0 %
Totals	14.0	30.0	43.0	12.0	100.0 %

$$X^2=74.362; D.F.=3; P<.05$$

In summarizing the two tables, it is somewhat difficult to determine which of the two variables is the more independent. It appears that organizational involvement is slightly more independent of intellectual involvement than is true of the reverse. In general, neither of the two measures of religious involvement is as dependent upon the other as has been the case with other measures of involvement already discussed. It can be said, then, that the interrelationships between intellectual involvement and organizational involvement are positive, but on the basis of percentage differences, they appear to be relatively weak relationships compared to the ones recognized between other measures of involvement. Again, there is no reason to assume that the inclusion of the non-respondents would necessarily alter the basic relationships discussed.

Subjective Involvement and Intellectual Involvement.

In Tables III, 13 through 16, the two measures of subjective involvement are correlated with intellectual involvement. All four tables reveal fairly strong positive relationships, using either variable as the independent one. In Table III, 13, it is clear that respondents who are most subjectively involved in their religion are also more likely to be most intellectually involved; the reverse is also true, that is, Table III, 14 reveals that respondents who are most intellectually involved are more likely to be most involved subjectively in their religion.

TABLE III, 13: INTELLECTUAL INVOLVEMENT  
BY SUBJECTIVE INVOLVEMENT

INTELLECTUAL INVOLVEMENT	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	20 53.0	8 6.0	20 5.0	19 7.0	16 10.0	83 N 8.0 %
Regularly	0 0.0	53 42.0	71 17.0	14 6.0	3 2.0	141 N 14.0 %
Once in a While	5 13.0	41 33.0	169 42.0	84 33.0	17 11.0	316 N 32.0 %
Hardly Ever	13 34.0	23 18.0	146 36.0	138 54.0	120 77.0	440 N 45.0 %
Totals	38 100.0	125 100.0	406 100.0	255 100.0	156 100.0	980 N 100.0 %

$$X^2=317.34; D.F.=12; P<.05$$

Using subjective involvement in religion as the independent variable in Table III, 13, 42.0 per cent of those who

rated themselves as deeply involved also reported regular attendance of lectures or discussion groups. Of those who rated themselves as involved, 17.0 per cent reported regular attendance; of those who rated themselves as somewhat involved, 6.0 per cent reported regular attendance; and, of those who rated themselves as not very involved, only 2.0 per cent reported regular attendance. Equally striking are the following percentage figures: only 18.0 per cent of those who rated themselves as deeply involved also reported hardly ever attending lectures or discussion groups; 36.0 per cent of those who rated themselves as involved also reported hardly ever attending such activities; 54.0 per cent of those somewhat involved so reported; and 77.0 per cent of those not very involved reported hardly ever attending.

TABLE III, 14: SUBJECTIVE INVOLVEMENT  
BY INTELLECTUAL INVOLVEMENT

INTELLECTUAL INVOLVEMENT	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	24.1	9.6	24.1	22.9	19.3	100.0 %
Regularly	0.0	37.6	50.4	9.9	2.1	100.0 %
Once in a While	1.6	13.0	53.5	26.6	5.4	100.0 %
Hardly Ever	3.0	5.2	33.2	31.4	27.3	100.0 %
Totals	4.0	13.0	41.0	26.0	16.0	100.0 %

$$\chi^2 = 317.34; \text{ D.F.} = 12; P < .05$$

Using intellectual involvement as the independent

variable in Table III, 14, it is also clear that the most intellectually involved are also more likely to be most involved subjectively. Whereas 88.0 per cent of those who reported regular attendance of lectures or discussion groups also rated themselves as involved or deeply involved, 66.5 per cent of those who reported attending once in a while also rated themselves in this way, and only 38.4 per cent of those who reported hardly ever attending also rated themselves as either involved or deeply involved. In addition, whereas 12.0 per cent of those who reported regular attendance also rated themselves as either somewhat involved or not very involved, 58.7 per cent of those who reported hardly ever attending also reported being either somewhat involved or not very involved.

In summarizing Tables 13 and 14, it can be said that of the two measures of involvement, intellectual involvement is far more dependent upon subjective involvement in religion than is true of the reverse. It appears from the data that those who become very involved intellectually must already feel fairly involved subjectively in their religion. While 42.0 per cent of those who rated themselves as deeply involved also reported regular attendance of lectures or discussion groups, 51.0 per cent reported attending only once in a while or hardly ever; therefore, subjective involvement in religion is not particularly dependent upon intellectual involvement. Finally, it can be stated that subjective involvement in religion seems to precede intellectual involvement.

The interrelationships which appear in Tables III, 15 and 16, are almost identical to the ones discussed in Tables III, 13 and 14. The percentage distributions and the percentage differences are very similar. Therefore, the tables can be summarized in the following manner. From Table 15, respondents who are most subjectively involved, that is, those who report that the church had influenced their ideas are more likely to be most involved intellectually, and the reverse is also true. It is, however, most important to note that in comparing Tables 13 and 15, subjective involvement in religion appears to be more predictive of intellectual involvement than the church's influence upon ideas is upon intellectual involvement. For example, in Table 15, of those respon-

TABLE III, 15: INTELLECTUAL INVOLVEMENT  
BY SUBJECTIVE INVOLVEMENT

INTELLECTUAL INVOLVEMENT	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
No Answer	22 48.0	13 6.0	16 5.0	14 7.0	20 10.0	85 N 9.0 %
Regularly	2 4.0	58 28.0	52 16.0	18 9.0	12 6.0	142 N 14.0 %
Once in a While	12 26.0	74 36.0	125 38.0	61 30.0	44 21.0	316 N 32.0 %
Hardly Ever	10 22.0	59 29.0	132 40.0	110 54.0	130 63.0	441 N 45.0 %
Totals	46 100.0	204 100.0	325 100.0	203 100.0	206 100.0	984 N 100.0 %

$$X^2=187.50; D.F.=12; P<.05$$



dents who reported that the church had had a great deal of influence upon their ideas, 28.0 per cent also reported regular attendance of lectures and discussion groups. In Table III, 13, however, of those who rated themselves as deeply involved in their religion, 42.0 per cent also reported regular attendance of such activities. And, whereas 63.0 per cent of those who reported that the church had had no influence upon their ideas also reported hardly ever attending lectures or discussion groups, 77.0 per cent of those who rated themselves as not very involved also reported hardly ever attending such activities. Clearly, subjective involvement in religion is more predictive of intellectual involvement than is the church's influence upon ideas.

TABLE III, 16: SUBJECTIVE INVOLVEMENT  
BY INTELLECTUAL INVOLVEMENT

INTELLECTUAL INVOLVEMENT	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
No Answer	25.9	15.3	18.8	16.5	23.5	100.0 %
Regularly	1.4	40.8	36.6	12.7	8.5	100.0 %
Once in A While	3.8	23.4	39.6	19.3	13.9	100.0 %
Hardly Ever	2.3	13.4	29.9	24.9	29.5	100.0 %
Totals	5.0	21.0	33.0	21.0	22.0	100.0 %

$$\chi^2=187.50; D.F.=12; P<.05$$

Using intellectual involvement as the independent

variable in Table III, 16, it can be said that the most intellectually involved are also more likely to report that the church had influenced their ideas. Whereas 77.4 per cent of those who reported regular attendance of lectures or discussion groups also reported that the church had either influenced their ideas a great deal or somewhat, 63.0 per cent of those who reported attending once in a while also rated the church's influence in this way, and 43.3 per cent of those who reported hardly ever attending also rated the church's influence in this way.

In summarizing Tables III, 13 through 16, it can be stated that the inclusion of the non-respondents should not alter the basic positive relationships discussed; however, the inclusion of the non-respondents would, no doubt, substantially increase the percentage of relatively uninvolved respondents and correspondingly decrease the percentage of involved respondents.

Subjective Involvement. In Tables III, 17 and 18, the two measures of subjective involvement are correlated with each other. After examining the tables, it appears that subjective involvement in religion is more predictive of the church's influence upon ideas than is true of the reverse. In other words, it can be said that if one rates himself as deeply involved in his religion, he is more likely to also report that the church has influenced his ideas than he would be to rate himself as deeply involved if he reported that the church

has influenced his ideas.

TABLE III, 17: SUBJECTIVE INVOLVEMENT BY SUBJECTIVE INVOLVEMENT

CHURCH'S INFLUENCE ON IDEAS	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	19 46.3	6 3.1	15 2.6	8 2.4	7 3.6	55 N 4.1 %
Yes, A Great Deal	5 12.2	87 44.6	137 23.7	42 12.8	18 9.2	289 N 21.6 %
Yes, Somewhat	6 14.6	54 27.7	240 41.6	109 33.2	35 17.9	444 N 33.2 %
Don't Know	5 12.2	26 13.3	105 18.2	95 29.0	42 21.5	273 N 20.4 %
No	6 14.6	22 11.3	80 13.9	74 22.6	93 47.7	275 N 20.6 %
TOTALS	41 100.0	195 100.0	577 100.0	328 100.0	195 100.0	1336 N 100.0 %

$$X^2=402.94; D.F.=16; P<.05$$

TABLE III, 18: SUBJECTIVE INVOLVEMENT BY SUBJECTIVE INVOLVEMENT

No Answer	34.5	10.9	27.3	14.5	12.7	100.0 %
Yes, A Great Deal	1.7	30.1	47.4	14.5	6.2	100.0 %
Yes, Somewhat	1.4	12.2	54.1	24.5	7.9	100.0 %
Don't Know	1.8	9.5	38.5	34.8	15.4	100.0 %
No	2.2	8.0	29.1	26.9	33.8	100.0 %
TOTALS	3.1	14.6	43.2	24.6	14.6	100.0 %

$$X^2=402.94; D.F.=16; P<.05$$

Summary of the Results on the Interrelationships Between the Four Measures of Religious Involvement. In summarizing the

results to this exploratory section on the interrelationships between the first four measures of religious involvement defined for this study, it is significant to briefly discuss some frequency distributions from the returns. Listed below are the frequency distributions for each of the four measures, percentages toward the left on each measure reflecting a relatively high degree of involvement, percentages toward the right reflecting a relatively low degree of involvement for that particular measure.

Ritual Involvement	27.2	36.3	12.3	10.6	10.4%
Subjective Involvement, Church's Influence on Ideas	21.6	33.1	20.4	20.6%	
Subjective Involvement in Religion	14.6	43.2	24.6	14.6%	
Intellectual Involvement	14.0	32.0	45.0%		
Organizational Involvement		34.0	66.0%		

From the above frequency distributions, it can be said, first of all, that respondents tend to be more involved ritually than any other measure of involvement with 63.5 per cent of the respondents reporting that they attend church at least almost every Sunday. Next to ritual involvement, it appears that the respondents are more subjectively involved than they are either intellectually or organizationally, with 54.7 per cent of the respondents reporting that the church had influenced their ideas at least somewhat and 57.8 per cent of the respondents rating themselves as either deeply involved or involved in their religion. In regard to intellectual involvement, only

14.0 per cent of the respondents reported attending lectures and discussion groups regularly; thus, according to the definition of intellectual involvement, it can be said that the respondents are not very involved intellectually in their religion. Finally, in reference to organizational involvement, it is clear that, according to its definition, respondents can not be described as very involved organizationally. Using the most general categories, 34.0 per cent of the respondents rely upon the church for over 25.0 per cent of their total community activities, whereas 66.0 per cent rely upon the church for 25 per cent or less of their activities.

The Hypothesis. This section on interrelationships is concerned with only one of the hypotheses found in chapter one due to its largely exploratory nature. It is the following:

Ritual, organizational, intellectual, and subjective involvement are positively inter-related measures of religious involvement.

From the data already presented in this section of chapter three, it can be concluded that this hypothesis is well satisfied. All four of the measures are positively interrelated, as has already been demonstrated. In general, it appears that the more involved respondents are in one measure of religious involvement, the more likely they will be to also be involved in another measure of involvement. In other words, the four different measures of involvement mutually support each other. Of the four measures, however, it is clear that one or two are more independent than the others. For example, as has already

been pointed out, it appears that subjective involvement in religion is more independent than any of the other measures of involvement. As is evidenced in several tables, each of the other measures is clearly more dependent upon subjective involvement in religion than is true of the reverse. Of the four measures, subjective involvement in religion seems to be the best indicator of the individual's over-all religious commitment. And, next to subjective involvement in religion, the data indicate that ritual involvement is the most predictive of the other measures.

In conclusion, it can be stated that in exploring the interrelationships between the first four measures of religious involvement defined for study, it has been shown that all four are positively interrelated when correlated with one another. In addition, it has been shown that subjective involvement in religion is the most predictive of the other three measures, with ritual involvement being second in predictive ability.

## II. Four Measures of Religious Involvement and Consequential Involvement.

Introduction. Having explored the interrelationships between the four measures of religious involvement in the first section of this chapter, it is the purpose of section two to determine whether or not each of the four measures affects the attitudes of the individual toward the role of the church in social issues as measured in consequential involvement. In other words, what effect, if any, does religious involvement

have upon the social ideology of the individual? In specific reference to the role of the church in social issues, is the religiously involved individual more likely to perceive such a role differently than the individual who is not particularly involved religiously?

In this section, the author deals with the above questions, which, from a practical point of view, would seem to be of vital importance to any church in deciding whether to pursue an active or a passive role in dealing with contemporary issues and problems. Recognizing survival of the church itself as the church's most important goal, many churchmen have resisted any active involvement in secular problems on the basis that the church will lose its membership and its financial support should it take a public stand on certain issues. Apparently, however, there has been little research conducted to determine whether or not this assumption is based on fact. The real question is the following: do church members express a conservative or a liberal attitude toward the church's role in social issues, and, secondly, do such attitudes vary with specific measures or religious involvement.

Since consequential involvement is a measure of the attitudes of the respondent toward the role of the church in social issues, a respondent can be described as exhibiting either a conservative or a liberal attitude. For the purposes of this study, a conservative attitude is defined as one which reflects the desire that the church should not take an active

role in social issues, that it should remain silent on controversial issues, and, that it should concentrate on preaching the Gospel and ministering to the needs of its members. A liberal attitude, on the contrary, is one which reflects the opinion that the church should take an active role in social problems, that it should speak out on controversial issues, and actively attempt to lead and influence others in combatting social problems.

"The Church Should Stick to Religion." The first measure of consequential involvement to be examined is the response to the statement, "The church should stick to religion and not concern itself with social and economic problems." Respondents were asked to either agree or disagree with the statement. Of the 1,341 respondents, 72.9 per cent disagreed with the statement, 20.1 per cent agreed, and 7.0 per cent did not answer the question. Thus, it can be stated that the overwhelming majority of respondents do not feel that the church should stick to religion per se, and, therefore, exhibit a relatively liberal attitude toward the church's role in social issues.

In Tables III, 19 through 22, responses to this statement are correlated with different measures of religious involvement in order to determine whether a specific measure of involvement affects this measure of consequential involvement. In Table III, 19, results are correlated with ritual involvement. Although the relationship is not consistent, it is clear that the respondents who are most ritually involved,



that is, those who attend church either every Sunday or almost every Sunday, are less likely to agree that the church should

TABLE III, 19: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THE CHURCH SHOULD STICK TO RELIGION BY RITUAL INVOLVEMENT.

"The church should stick to religion and not concern itself with social and economic problems."	RITUAL INVOLVEMENT						Totals
	No Answer	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	
No Answer	10 23.8	26 7.1	31 6.4	15 9.1	2 1.4	10 7.1	94 N 7.0 %
Agree	8 19.0	62 16.9	95 19.6	41 25.0	31 21.7	32 22.9	269 N 20.1 %
Disagree	24 57.1	279 76.0	359 74.0	108 65.9	110 76.9	98 70.0	978 N 72.9 %
Totals	42 100.0	367 100.0	485 100.0	164 100.0	143 100.0	140 100.0	1341 N 100.0 %

$$\chi^2=32.909; D.F.=10; P<.05$$

stick to religion and not concern itself with social and economic problems. Thus, Table 19 seems to indicate that ritual involvement is associated with a liberal attitude toward the role of the church in social action.

In Table III, 20, the relationship between subjective involvement in religion and response to the statement that the church should stick to religion is very consistent. The more subjectively involved in religion the respondents are, the less likely they are to agree that the church should stick to religion and not concern itself with social and economic problems. In other words, the more involved respondents are more liberal

TABLE III, 20: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THE CHURCH SHOULD STICK TO RELIGION BY SUBJECTIVE INVOLVEMENT IN RELIGION.

"The church should stick to religion and not concern itself with social and economic problems."	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	10 24.4	9 4.6	40 6.9	19 5.8	15 7.7	93 N 7.0 %
Agree	8 19.5	35 17.9	111 19.2	67 20.4	47 24.1	268 N 20.0 %
Disagree	23 56.1	151 77.4	427 73.9	242 73.8	133 68.2	976 N 73.0 %
Totals	41 100.0	195 100.0	578 100.0	328 100.0	195 100.0	1337 N 100.0 %

$$X^2=25.338; D.F.=8; P<.05$$

TABLE III, 21: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THE CHURCH SHOULD STICK TO RELIGION BY THE CHURCH'S INFLUENCE UPON IDEAS

"The church should stick to religion and not concern itself with social and economic problems."	CHURCH'S INFLUENCE UPON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
No Answer	17 30.4	17 5.9	22 4.9	24 8.8	14 5.1	94 N 7.0 %
Agree	13 23.2	52 17.9	68 15.3	58 21.2	78 28.3	269 N 20.1 %
Disagree	26 46.4	221 76.2	355 79.8	192 70.1	184 66.7	978 N 72.9 %
Totals	56 100.0	290 100.0	445 100.0	274 100.0	276 100.0	1341 N 100.0 %

$$X^2=25.367; D.F.=8; P<.05$$

in their perception of the role of the church in social issues. For example, whereas 24.1 per cent of the respondents who rated themselves as not very involved in their religion agreed with the statement, the percentage steadily decreases with increasing degrees of involvement. Thus, 20.4 per cent of those somewhat involved agreed, 19.2 per cent of the involved agreed, and only 17.9 per cent of the deeply involved agreed with the statement. The same relationship exists in Table III, 21, using the second measure of subjective involvement, the church's influence upon ideas. The more the church has influenced the ideas of the respondents, the more the respondents tend to express a liberal attitude. Thus, the data from Tables 20 and 21 indicate that both measures of subjective involvement are associated with a liberal attitude toward the role of the church in social action.

Table III, 22 correlates organizational involvement with the response to the statement that the church should stick to religion. Even though the relationship is consistent and the chi square value is significant, the percentage differences are small. With over 25 per cent reliance upon the church for community activities, respondents are less likely to agree with the statement. Thus, it can be said that organizational involvement seems to be associated with a liberal view of the role of the church in social issues..

In summarizing Tables III, 19 through 22, it can be stated that in response to the statement, "The church should

TABLE III, 22: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THE CHURCH SHOULD STICK TO RELIGION BY ORGANIZATIONAL INVOLVEMENT.

"The church should stick to religion and not concern itself with social and economic problems."	ORGANIZATIONAL INVOLVEMENT		
	26 to 100% Reliance on the Church	0 to 25% Reliance on the Church	Totals
No Answer	28 6.0	99 11.0	127 N 10.0 %
Agree	78 17.0	179 20.0	257 N 19.0 %
Disagree	349 77.0	609 69.0	958 N 71.0 %
Totals	455 100.0	887 100.0	1342 N 100.0 %

$$X^2=12.001; D.F.=2; P<.05$$

stick to religion and not concern itself with social and economic problems," respondents were more likely to disagree if they were religiously involved to some degree, ritually, subjectively, or organizationally. Thus, it can be concluded that in regard to this measure of consequential involvement, religious involvement does indeed have an effect upon the attitude of the individual toward the role of the church in social issues; and, further, it can be concluded that religious involvement appears to have a liberal effect upon the attitudes of church members.

Taking into account that religious involvement appears to have a liberal effect upon the attitudes of church members toward the role of the church in social action, the problem of how the non-respondents would affect the data in Tables 19 through 22 must be considered. It has been stressed repeatedly

that the non-respondents, who comprise 35 to 50 per cent of the population surveyed,<sup>50</sup> are considerably less involved in every way in the church than the respondents. Therefore, had the non-respondents been included in the data, the percentage of persons who agreed with the statement that the church should stick to religion would, no doubt, be greater with the percentage disagreeing becoming smaller. Thus, what appears to be an overwhelming majority, over 70.0 per cent disagreeing with the statement, would not be so great had the non-respondents returned their questionnaires.

"There is Little that the Church Can Do About Social and Economic Problems." In Tables III, 23 through 25, different measures of religious involvement are correlated with the response to the statement, "Aside from preaching, there is little that the church can do about social and economic problems." The respondents were asked to either agree or disagree. While 74.9 per cent of the respondents disagreed with the statement, 18.2 per cent agreed, and 6.9 per cent did not answer the question. Thus, it can be said that the large majority of respondents do feel that the church can do something in the realm of social problems besides preaching.

In Table III, 23, there is a very strong negative relationship between agreeing with the statement and ritual involvement. In other words, with increasing degrees of ritual

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<sup>49</sup>See pages 33 and 34.

involvement, the percentage of respondents who agreed with the statement steadily decreases. Whereas 22.9 per cent of those hardly ever attending church agreed with the statement, this

TABLE III, 23: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THERE IS LITTLE THE CHURCH CAN DO ABOUT SOCIAL AND ECONOMIC PROBLEMS, BY RITUAL INVOLVEMENT

"Aside from preaching, there is little that the church can do about social and economic problems."	RITUAL INVOLVEMENT						Totals
	No Answer	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	
No Answer	8 19.0	28 7.6	31 6.4	12 7.3	4 2.8	9 6.4	92 N 6.9 %
Agree	10 23.8	57 15.5	80 16.5	35 21.3	30 21.0	32 22.9	244 N 18.2 %
Disagree	24 57.1	282 76.8	374 77.1	117 71.3	109 76.2	99 70.7	1005 N 74.9 %
Totals	42 100.0	367 100.0	485 100.0	164 100.0	143 100.0	140 100.0	1341 N 100.0 %

$$X^2=22.102; D.F.=10; P<.05$$

figure steadily decreases to 15.5 per cent of those respondents reporting attendance of church services every Sunday. It can be concluded, therefore, that ritual involvement is again related to a liberal attitude toward the church's role in social issues.

In Table III, 24, the relationship between subjective involvement in religion and expression of a liberal attitude toward the church's role is similar to the one found in Table III, 23. Using subjective involvement in religion as the measure of religious involvement, there is a difference of

12.8 per cent between respondents rating themselves as deeply involved who also agree with the statement, and respondents rating themselves as not very involved who also agree with the statement. Whereas only 14.4 per cent of the deeply involved

TABLE III, 24: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THERE IS LITTLE THE CHURCH CAN DO ABOUT SOCIAL AND ECONOMIC PROBLEMS BY SUBJECTIVE INVOLVEMENT IN RELIGION.

"Aside from preaching, there is little that the church can do about social and economic problems."	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	11 26.8	9 4.6	42 7.3	19 5.8	11 5.6	92 N 6.9 %
Agree	7 17.1	28 14.4	92 15.9	63 19.2	53 27.2	243 N 18.2 %
Disagree	23 56.1	158 81.0	444 76.8	246 75.0	131 67.2	1002 N 74.9 %
Totals	41 100.0	195 100.0	578 100.0	328 100.0	195 100.0	1337 N 100.0 %

$$X^2=43.137; D.F.=8; P<.05$$

agree that the church can do little about social and economic problems, 27.2 per cent of the not very involved agree. Thus, it can be said that subjective involvement in religion does have an effect upon the respondent's attitudes toward the church, and, that this effect is apparently a liberal one.

In Table III, 25, the percentage differences are small; however, the relationship between involvement and expression of a liberal attitude is, again, found even though there is only a 4.0 per cent difference between those respondents who

rely upon the church for over 25 per cent of their community activities and those whose reliance is 25 per cent or less. Whereas 19.0 per cent of those who rely upon the church for 25 per cent or less of their total community activities also agree with the statement that there is little that the church can do about social and economic problems, only 15.0 per cent of those whose reliance is over 25 per cent so agree.

TABLE III, 25: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THERE IS LITTLE THE CHURCH CAN DO ABOUT SOCIAL AND ECONOMIC PROBLEMS BY ORGANIZATIONAL INVOLVEMENT.

"Aside from preaching, there is little that the church can do about social and economic problems."	ORGANIZATIONAL INVOLVEMENT		
	26 to 100% Reliance on the Church	0 to 25% Reliance on the Church	Totals
No Answer	33 7.0	95 10.0	128 N 10.0 %
Agree	67 15.0	167 19.0	234 N 17.0 %
Disagree	355 78.0	625 71.0	980 N 73.0 %
Totals	455 100.0	887 100.0	1342 N 100.0 %

$$X^2=8.455; D.F.=2; P<.05$$

Tables III, 23 through 25, can be summarized in the following manner. In response to the statement, "Aside from preaching, there is little the church can do about social and economic problems," the more religiously involved the respondent, the more he is likely to express a liberal attitude toward the role of the church in social action. This



relationship appears to be most pronounced when using subjective involvement in religion as the independent variable. Had the non-respondents returned their questionnaires and been included in the data, it is most probably that the percentage of persons agreeing with the statement that there is little the church can do about social and economic problems would increase while the percentage disagreeing would decrease. This statement is based on the assumption that the non-respondents are considerably less involved in the church than the respondents; and, since it has been shown that uninvolved persons tend to be more conservative in their attitudes toward the role of the church, it can be concluded that the non-respondents' inclusion would decrease the large percentage of persons disagreeing with the statement about the church's ability to deal with social and economic problems.

Public Involvement of the Clergy in Social Issues. In Tables III, 26 through 28, different measures of religious involvement are correlated with the response to the question, "Do you think it is all right for your clergyman to become publicly involved in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?" Respondents were asked to check yes or no on the questionnaire. Of the 1340 respondents, 65.5 per cent answered no, 26.7 per cent answered yes, and 7.8 per cent did not answer the question. It can be stated, therefore, that a large majority exhibit a rather conservative attitude in the case of this

measure of consequential involvement. This is not particularly surprising, perhaps, when compared to the first two measures of consequential involvement already discussed because both of the latter are very general statements. Both the statement that the church should stick to religion and the one that there is little the church can do about social and economic problems allow the respondent to express a relatively liberal attitude without specifying definite plans for the church's role in social action. In this measure of consequential involvement, however, the question is quite explicit, asking the respondent whether he favors his own clergyman's involvement in social issues in a very public and controversial manner. It is not surprising, therefore, that the percentage exhibiting a liberal attitude drops so sharply.

In Table III, 26, the response to the question concerning public involvement of the clergy is correlated with ritual involvement in order to determine whether the response varies with this measure of religious involvement. From an examination of the table, there appears to be no relationship between ritual involvement and this measure of consequential involvement. The only difference, and it is a small one, 4.0 per cent, is between those who attend every Sunday and the rest of the respondents. Those who attend every Sunday are slightly more likely to express a relatively liberal attitude. This is not a consistent relationship, however, and the chi square value is not significant at the .05 level.

TABLE III, 26: DIFFERENCES IN RESPONSE TO WHETHER OR NOT IT IS ALL RIGHT FOR A CLERGYMAN TO BECOME PUBLICLY INVOLVED IN CURRENT SOCIAL ISSUES BY RITUAL INVOLVEMENT.

"Do you think it is all right for your clergyman to become involved publicly in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?"	RITUAL INVOLVEMENT						Totals
	No Answer	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	
No Answer	4 9.5	20 5.4	42 8.7	15 9.2	10 7.0	13 9.3	104 N 7.8 %
Yes	5 11.9	118 32.2	110 22.7	46 28.2	40 28.0	39 27.9	358 N 26.7 %
No	33 78.6	229 62.4	333 68.7	102 62.6	93 65.0	88 62.9	878 N 65.5 %
Totals	42 100.0	367 100.0	485 100.0	163 100.0	143 100.0	140 100.0	1340 N 100.0 %

$$X^2=17.660; D.F.=10; P<.10$$

In Table III, 27, there is a definite relationship between subjective involvement and consequential involvement. Whereas only 21.4 per cent of those who reported that the church had had no influence upon them also answered yes to having their clergyman become publicly involved, this percentage increases steadily with increasing degrees of subjective involvement. Of those who reported that they don't know if the had influenced their ideas, 25.2 per cent answered yes, 30.3 per cent of those who reported that the church had had somewhat of an influence upon their ideas answered yes, and 30.8 per cent of those who reported the church had had a great deal of influence upon

TABLE III, 27: DIFFERENCES IN RESPONSE TO WHETHER OR NOT IT IS ALL RIGHT FOR A CLERGYMAN TO BECOME PUBLICLY INVOLVED IN CURRENT SOCIAL ISSUES BY SUBJECTIVE INVOLVEMENT, THE CHURCH'S INFLUENCE UPON IDEAS.

"Do you think it is all right for your clergyman to become publicly involved in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?"	CHURCH'S INFLUENCE ON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Some-what	Don't Know	No	
No Answer	15 26.8	15 5.2	33 7.4	19 6.9	22 8.0	104 N 7.8 %
Yes	5 8.9	89 30.8	135 30.3	69 25.2	59 21.4	357 N 26.6 %
No	36 64.3	185 64.0	277 62.2	186 67.9	195 70.7	879 N 65.6 %
Totals	56 100.0	289 100.0	445 100.0	274 100.0	276 100.0	1340 N 100.0 %

$$X^2=44.920; D.F.=8; P<.05$$

their ideas also answered yes. Thus, the likelihood of expressing a liberal attitude toward public involvement of the clergy increases steadily with increasing involvement.

In Table III, 28, organizational involvement is correlated with the response to the question concerning public involvement of the clergy. Although the percentage differences are not large and the chi square value is not quite significant at the .05 level, the relationship between involvement and expression of a liberal attitude appears. Those respondents who rely upon the church for more than 25 per cent of their total community activities answered yes to the question more than

TABLE III, 28: DIFFERENCES IN RESPONSE TO WHETHER OR NOT IT IS ALL RIGHT FOR A CLERGYMAN TO BECOME PUBLICLY INVOLVED IN CURRENT SOCIAL ISSUES BY ORGANIZATIONAL INVOLVEMENT.

"Do you think it is all right for your clergyman to become publicly involved in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?"	ORGANIZATIONAL INVOLVEMENT		Totals
	26 to 100% Reliance on the Church	0 to 25% Reliance on the Church	
No Answer	40 9.0	74 8.0	114 N 8.0 %
Yes	136 30.0	218 25.0	354 N 27.0 %
No	279 61.0	595 67.0	874 N 65.0 %
Totals	455 100.0	887 100.0	1342 N 100.0 %

$$X^2=5.038; D.F.=2; P<.10$$

those who rely upon the church for less than 25 per cent of their total activities. It appears again, therefore, that religious involvement does, indeed, have an effect upon the member's attitudes toward the role of the church, and that this effect is a liberal one.

In summary of Tables III, 26 through 28, it can be stated that while the majority of respondents do not think it is all right for their clergyman to become publicly involved in current social issues, respondents tend to be more liberal in this regard if they are relatively involved religiously, particularly subjectively and organizationally. Apparently, ritual involvement has little, if any, effect upon this measure

of consequential involvement; however, it is again subjective involvement which appears to have the greatest effect. At this point, the question must arise as to how the inclusion of the non-respondents would have affected the data in Tables 26 through 28. It has already been pointed out that only 26.7 per cent of the respondents answered yes as to whether or not they felt it was all right for their clergyman to become publicly involved in social issues. Assuming, as we have repeatedly, that the non-respondents are considerably less involved religiously than the respondents, it follows that had the non-respondents been included, the percentage answering yes to the question would be even less than 26.7, perhaps as low as 10 to 15 per cent. There is no reason to assume, however, that the basic relationships between the measures of involvement and expression of a liberal attitude toward the role of the church would be significantly altered had the non-respondents been included.

The Church and Specific Social Issues. The fourth measure of consequential involvement involves the following question: "Do you think your church should be concerned with any of the following issues? Racial prejudice, local politics, birth control, Viet Nam, or the Ecumenical Movement." Respondents were asked to check yes or no for each issue. The question itself was designed to confront the respondent with specific current social issues, and, thus, to allow the respondent to decide whether or not he thinks the church should be

concerned with any or all of them. Below are the frequency distributions for each issue:

	<u>No</u>	<u>Answer</u>	<u>Yes</u>	<u>No</u>
Racial Prejudice	13.9		65.7	20.1 %
Local Politics	23.5		25.6	50.8 %
Birth Control	20.6		50.1	29.4 %
Viet Nam	22.6		40.6	36.8 %
Ecumenical Movement	13.9		75.5	10.4 %

It is not surprising that respondents answered yes most frequently to the one issue which is inherently religious by nature, the Ecumenical Movement. In fact, it appears that respondents are more likely to answer yes to issues which, at least, possess a relatively obvious moral question, such as racial prejudice and birth control. This is certainly not to say that there is no moral question in local politics or the Viet Nam issue; however, the moral question in racial prejudice, for example, is more overt to the general public. While it is difficult, therefore, for an individual to establish a connection between politics and the church, it is also difficult for an individual to deny a connection between the ecumenical movement and the church. From a somewhat different point of view, such issues as politics and war have long been separated from the church in the American tradition, so it is not surprising that respondents should express a relatively conservative attitude toward such issues. In recent years, however, the church has been called upon more and more to take a Christian stand upon controversial issues, and many churches have done so.

The question which is most important in this section is whether or not religious involvement makes a difference in the attitudes of church members concerning the church's role in social action. In Tables III, 29 through 32, different measures of religious involvement are correlated with answering yes to whether or not the church should be concerned with a specific issue. In Table III, 29, respondents who answered yes are broken down by degree of ritual involvement. In regard to the issue of birth control, ritual involvement apparently has no effect. In regard to the Viet Nam issue and the

TABLE III, 29: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY RITUAL INVOLVEMENT.

ISSUE	RITUAL INVOLVEMENT						Totals
	No Answer	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	
Racial <sup>a</sup> Prejudice	21 50.0	263 71.7	332 68.6	104 63.4	91 64.1	70 50.4	881 N 65.8 %
Local <sup>b</sup> Politics	8 19.0	113 30.8	127 26.2	43 26.2	31 21.7	22 15.8	344 N 25.7 %
Birth <sup>c</sup> Control	16 38.1	206 56.1	234 48.2	75 45.7	77 53.8	63 45.0	671 N 50.0 %
Viet Nam <sup>d</sup>	15 35.7	165 45.0	202 41.6	71 43.3	58 40.6	34 24.3	545 N 40.6 %
Ecumenical <sup>e</sup> Movement	19 45.2	293 80.1	378 77.9	122 74.4	111 78.2	89 64.0	1012 N 75.6 %

$$^a \chi^2 = 46.281; \text{ D.F.} = 10; P < .05$$

$$^b \chi^2 = 28.643; \text{ D.F.} = 10; P < .05$$

$$^c \chi^2 = 31.295; \text{ D.F.} = 10; P < .05$$

$$^d \chi^2 = 36.299; \text{ D.F.} = 10; P < .05$$

$$^e \chi^2 = 57.970; \text{ D.F.} = 10; P < .05$$

Ecumenical Movement, the only significant difference is between



those who hardly ever attend church and the rest of the respondents; therefore, some degree of ritual involvement seems to increase the likelihood of expressing a liberal attitude. In regard to racial prejudice and local politics, the effect of ritual involvement is most striking. In both cases, increasing degrees of ritual involvement are followed by an increasing percentage of respondents who answered yes to whether or not the church should be concerned. In summarizing Table III, 29, it can be said that with the exception of the issue of birth control, ritual involvement is associated with the expression of a liberal attitude toward the church's concern with specific social issues.

TABLE III, 30: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY SUBJECTIVE INVOLVEMENT IN RELIGION.

ISSUE	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
Racial <sup>a</sup> Prejudice	16 39.0	152 77.9	401 69.6	204 62.4	106 54.4	879 N 65.9 %
Local Politics <sup>b</sup>	5 12.2	74 37.9	149 25.8	78 23.9	36 18.5	342 N 25.6 %
Birth Control <sup>c</sup>	19 46.3	113 57.9	299 51.7	154 47.0	84 43.1	669 N 50.0 %
Viet Nam <sup>d</sup>	16 39.0	102 52.3	237 41.0	129 39.3	58 29.7	542 N 40.5 %
Ecumenical <sup>e</sup> Movement	22 53.7	155 79.5	456 79.2	246 75.2	130 66.7	1009 N 75.6 %

$$^a \chi^2 = 54.580; \text{ D.F.} = 8; P < .05$$

$$^b \chi^2 = 31.090; \text{ D.F.} = 8; P < .05$$

$$^c \chi^2 = 24.830; \text{ D.F.} = 8; P < .05$$

$$^d \chi^2 = 28.103; \text{ D.F.} = 8; P < .05$$

$$^e \chi^2 = 37.204; \text{ D.F.} = 8; P < .05$$

In Table III, 30, respondents who answered yes to whether or not the church should be concerned with the five social issues are broken down by subjective involvement in religion. The results are most striking. For each of the five social issues, the percentage of respondents answering yes increases with increasing degrees of subjective involvement. In regard to racial prejudice, for example, only 54.4 per cent of those who rated themselves as not very involved in their religion answered yes. Of those who rated themselves as somewhat involved, 62.4 per cent answered yes; of those who rated themselves as involved, 69.6 per cent answered yes; and, finally, of those who rated themselves as deeply involved, 77.9 per cent answered yes. The same consistent relationship appears for each of the other four social issues. Therefore, it is quite apparent that subjective involvement in religion independently affects the attitudes of the individual toward the church's role in current social issues.

In Table III, 31, the second measure of subjective involvement, the church's influence upon ideas, is correlated with the yes responses to the question, "Do you think your church should be concerned with any of the following social issues?" Table III, 31 is very similar to Table III, 30 in that the general relationship between involvement and expression of a liberal attitude toward the church's role is found for each of the five social issues. In three, however, the

TABLE III, 31: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY SUBJECTIVE INVOLVEMENT, THE CHURCH'S INFLUENCE ON IDEAS.

ISSUE	CHURCH'S INFLUENCE ON IDEAS					Totals
	No Answer	Yes, A Great Deal	Yes, Somewhat	Don't Know	No	
Racial <sup>a</sup> Prejudice	21 37.5	214 74.3	338 76.1	165 60.2	143 51.8	881 N 65.8 %
Local <sup>b</sup> Politics	9 16.1	99 34.3	128 28.8	68 24.8	40 14.5	344 N 25.7 %
Birth Control <sup>c</sup>	16 28.6	156 53.8	255 57.3	130 47.4	114 41.3	671 N 50.0 %
Viet Nam <sup>d</sup>	19 33.9	148 51.0	209 47.0	97 35.4	72 26.1	545 N 40.6 %
Ecumenical <sup>e</sup> Movement	27 48.2	221 76.5	367 82.8	207 75.5	190 68.8	1012 N 75.6 %

<sup>a</sup> $\chi^2=103.154$ ; D.F.=8;  $P<.05$       <sup>d</sup> $\chi^2=73.216$ ; D.F.=8;  $P<.05$   
<sup>b</sup> $\chi^2=61.636$ ; D.F.=8;  $P<.05$       <sup>e</sup> $\chi^2=71.465$ ; D.F.=8;  $P<.05$   
<sup>c</sup> $\chi^2=57.320$ ; D.F.=8;  $P<.05$

percentage of yes responses increases slightly from those reporting the church had influenced their opinions a great deal to those reporting the church had influenced their opinions somewhat. In the case of racial prejudice, for example, the percentage answering yes is 74.3 per cent for those reporting a great deal of influence and 76.1 per cent for those reporting somewhat of an influence. From that point, the percentage of yes responses steadily decreases. This is also the case for the issue of birth control and the issue of the ecumenical movement. It should be emphasized, however, that this slight deviation does not alter the over-all relationship. It can

still be stated that with increasing involvement, the likelihood of expressing a liberal attitude toward the church's role in social issues also increases.

In Table III, 32, the yes responses to the question concerning social issues are correlated with organizational involvement. And, in all three issues for which data are available, those respondents who rely upon the church for over 25 per cent of their total community activities are more likely to answer yes than are those whose reliance is 25 per cent or less. Thus, it can be stated again that there is a relationship between involvement and expression of a liberal attitude toward the church's role in social issues.

TABLE III, 32: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY ORGANIZATIONAL INVOLVEMENT.

ISSUE	ORGANIZATIONAL INVOLVEMENT		Totals
	26 to 100% Reliance on the Church	0 to 25% Reliance on the Church	
Racial Prejudice <sup>a</sup>	320 70.0	549 62.0	869 N 65.0 %
Viet Nam <sup>b</sup>	203 45.0	331 37.0	534 N 40.0 %
Local Politics <sup>c</sup>	131 29.0	205 23.0	336 N 25.0 %

$$^a X^2 = 9.646; \text{ D.F.} = 2; P < .05$$

$$^b X^2 = 6.747; \text{ D.F.} = 2; P < .05$$

$$^c X^2 = 5.899; \text{ D.F.} = 2; P < .06$$

In summarizing Tables III, 29 through 32, several points can be made. First of all, a general relationship

exists between involvement in the church and expression of a liberal attitude toward the church's role in social action. In almost every example discussed in this section, the percentage of respondents who replied yes to whether or not the church should be concerned with a specific social issue increases with increasing degrees of religious involvement. This relationship is apparently least likely to exist in the case of ritual involvement; however, the relationship was found in regard to some of the issues when correlated with ritual involvement. Once again, the relationship appears to be most pronounced when using subjective involvement in religion as the independent variable.

Had the non-respondents been included in the data, the percentages of respondents answering yes would, no doubt, be considerably smaller. This statement is based on the assumption that the non-respondents are considerably less involved in the church, and on the finding that involvement is associated with the expression of a liberal attitude toward the church's role in social issues. Therefore, had the less involved non-respondents been included, the percentage of respondents who do not think the church should be concerned with the five social issues would be greater. But, even so, the inclusion of the non-respondents should not alter the basic relationships already discussed between involvement and liberalism toward the church's role in social issues.

Lending the Church Building to Other Groups. The fifth and final measure of consequential involvement involves the response to the question, "Would you be in favor of lending your church building and its facilities to any of the following groups so that they might have a place to meet? Civil rights groups, anti-Viet Nam groups, a political party, alcoholics anonymous, another religious group?" Respondents were instructed to answer yes or no for each group. The purpose of the question generally was to measure the attitudes of the church members toward the role of the church in social action in yet another manner. More specifically, the question was intended to confront the respondent with certain social, and in some cases, controversial, groups in order to determine whether or not the respondent would favor lending his church building to such groups so that they might have a place to meet. It is the opinion of the author that if the respondent answers yes, he is more or less saying that it is all right for the church to condone and support such groups. Below are the frequency distributions for each of the five.

	<u>No</u>	<u>Answer</u>	<u>Yes</u>	<u>No</u>
Civil Rights Groups	27.3		24.2	48.4 %
Anti-Viet Nam Groups	30.0		7.5	62.4 %
A Political Party	29.8		14.5	55.4 %
Alcoholics Anonymous	13.9		71.2	14.7 %
Another Religious Group	9.5		79.3	11.0 %

First of all, it is perhaps significant to briefly compare the frequency distributions above with those given for the fourth measure of consequential involvement in which the respondent indicated whether or not he felt that the church should be

concerned with certain social issues. Except for another religious group and alcoholics anonymous, the percentage of respondents answering yes is drastically lower on the average than the percentage answering yes in the section on the church and social issues. Whereas 65.7 per cent of the respondents answered yes, that the church should be concerned with racial prejudice, only 24.2 per cent of the respondents answered yes, that they favored lending the church to civil rights groups; whereas 40.6 per cent of the respondents answered yes, that the church should be concerned with Viet Nam, only 7.5 per cent of the respondents answered yes, that they favored lending the church to anti-Viet Nam groups; finally, whereas 25.6 per cent of the respondents answered yes, that the church should be concerned with local politics, only 14.5 per cent of the respondents answered yes, that they favored lending the church to a political party. These seeming discrepancies in percentage figures are not too surprising because when compared to the fourth measure of consequential involvement, this fifth measure is much more specific in its test of the attitudes of respondents. Asking church members if they think the church should be "concerned" with certain social issues is much more general than asking them if they would actually favor lending their church building to certain rather controversial groups in order that they might have a place to meet. It appears that the more specific the question, the more the respondents tend to exhibit a relatively conservative attitude, which is

certainly not surprising.

As was the case with the fourth measure of consequential involvement, respondents appear to be more likely to answer yes when there is either a close connection to religion or an obvious moral principle underlying such groups. Thus, respondents overwhelmingly favor lending their churches to other religious groups or to alcoholics anonymous. They are much less inclined to favor lending their church building to such controversial groups as civil rights groups and anti-Viet Nam groups. Probably the explanation for such a low percentage favoring lending the church to a political party is merely the traditional separation of church and state in American society.

The question which is of prime consideration in this section is whether or not religious involvement in any way affects the attitudes of respondents toward the role of the church in social action as reflected in this fifth measure of consequential involvement. Tables III, 33 through 36, correlate the response to the question on lending the church with four different measures of religious involvement.

In Table III, 33, ritual involvement is correlated with the response to the fifth measure of consequential involvement. In regard to civil rights groups, alcoholics anonymous, and another religious group, there is a general relationship between increasing degrees of ritual involvement and the likelihood of responding yes to lending the church building to these groups. Although these relationships are not perfect ones,



TABLE III, 33: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH BUILDING SHOULD BE LOANED TO CERTAIN GROUPS SO THAT THEY MIGHT HAVE A PLACE TO MEET BY RITUAL INVOLVEMENT.

GROUP	RITUAL INVOLVEMENT						Totals
	No Answer	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	
Civil Rights Groups <sup>a</sup>	6 14.3	109 29.7	118 24.3	43 26.2	25 17.5	24 17.3	325 N 24.3 %
Anti-Viet Nam Groups <sup>b</sup>	4 9.5	38 10.4	28 5.8	12 7.3	8 5.6	10 7.1	100 N 7.5 %
Political Parties <sup>c</sup>	5 11.9	61 16.7	64 13.2	29 17.7	19 13.4	17 12.2	195 N 14.6 %
Alcoholics Anonymous <sup>d</sup>	19 45.2	277 75.7	356 73.6	117 71.3	94 66.2	91 65.0	954 N 71.3 %
Another Religious Group <sup>e</sup>	27 64.3	303 82.8	385 79.5	133 81.1	110 76.9	105 75.5	1063 N 79.4 %
<sup>a</sup> X <sup>2</sup> =26.708; D.F.=10; P<.05				<sup>d</sup> X <sup>2</sup> =38.639; D.F.=10; P<.05			
<sup>b</sup> X <sup>2</sup> =17.525; D.F.=10; P<.10				<sup>e</sup> X <sup>2</sup> =15.572; D.F.=10; P<.25			
<sup>c</sup> X <sup>2</sup> =11.115; D.F.=10; P<.50							

and the chi square value for another religious group is not significant at the .05 level, the over-all effect is that the more ritually involved the respondent, the more likely he is to favor lending the church to civil rights groups and alcoholics anonymous. There is apparently no clear relationship between ritual involvement and the likelihood of expressing a liberal or a conservative attitude in regard to lending the church to either anti-Viet Nam groups or political parties. And, in neither case is the chi square value significant at the .05 level. Thus, it can be stated that there is a relationship between involvement and expression of a liberal

attitude, but that this is the case with only two of the five groups.

Subjective involvement in religion is correlated with the yes response concerning lending the church building to certain social groups in Table III, 34. Again, the relationships

TABLE III, 34: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH BUILDING SHOULD BE LOANED TO CERTAIN GROUPS SO THAT THEY MIGHT HAVE A PLACE TO MEET BY SUBJECTIVE INVOLVEMENT IN RELIGION.

GROUP	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
Civil Rights Groups <sup>a</sup>	4 9.8	72 36.9	138 23.9	69 21.1	40 20.5	323 N 24.2 %
Anti-Viet Nam Groups <sup>b</sup>	4 9.8	25 12.8	33 5.7	24 7.3	12 6.2	98 N 7.3 %
Political Parties <sup>c</sup>	5 12.2	40 20.5	77 13.4	42 12.8	31 15.9	195 N 14.6 %
Alcoholics Anonymous <sup>d</sup>	25 61.0	155 79.5	418 72.7	227 69.2	127 65.1	952 N 71.4 %
Another Religious Group <sup>e</sup>	30 73.2	170 87.2	456 79.2	253 77.4	151 77.4	1060 N 79.5 %

<sup>a</sup> $\chi^2=33.966$ ; D.F.=8;  $P<.05$   
<sup>b</sup> $\chi^2=27.510$ ; D.F.=8;  $P<.05$   
<sup>c</sup> $\chi^2=18.145$ ; D.F.=8;  $P<.05$

<sup>d</sup> $\chi^2=30.922$ ; D.F.=8;  $P<.05$   
<sup>e</sup> $\chi^2=16.953$ ; D.F.=8;  $P<.05$

are not entirely consistent; however, in regard to each of the five groups, it appears that the general relationship is that respondents tend to be more liberal in regard to lending the church building to other groups the more subjectively involved they are in their religion. Thus, only 20.5 per cent of those who rated themselves as not very involved are in favor of lending the church to civil rights groups, while 36.9 per cent of

those who rate themselves as deeply involved are so in favor. The relationship is not quite as pronounced in percentage differences in the response to anti-Viet Nam groups or political parties as it is for the other three groups. Nevertheless, the data from Table 34 indicate that religious involvement does, indeed, make a difference in how the church member views the role of the church in social action.

In Table III, 35, organizational involvement is correlated with the response to the fifth measure of consequential

TABLE III, 35: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH BUILDING SHOULD BE LOANED TO CERTAIN GROUPS SO THAT THEY MIGHT HAVE A PLACE TO MEET BY ORGANIZATIONAL INVOLVEMENT.

GROUP	ORGANIZATIONAL INVOLVEMENT		Totals
	26 to 100% Reliance on the Church	0 to 25% Reliance on the Church	
Civil Rights Groups <sup>a</sup>	141 31.0	183 21.0	324 N 24.0 %
Anti-Viet Nam Groups <sup>b</sup>	42 9.0	58 7.0	100 N 7.0 %
Alcoholics Anonymous <sup>c</sup>	367 81.0	591 67.0	938 N 71.4 %

$$^a\chi^2=17.64; D.F.=2; P<.05$$

$$^b\chi^2=5.50; D.F.=2; P<.10$$

$$^c\chi^2=24.09; D.F.=2; P<.05$$

involvement. As would perhaps be expected at this point, there is a positive relationship between involvement and expressing a liberal attitude toward lending the church building. In regard to anti-Viet Nam groups, however, the chi square value is not significant at the .05 level. Whereas 81.0 per cent of

those respondents who rely upon the church for more than 25 per cent of their total community activities also favored lending the church to alcoholics anonymous, this percentage decreases to 67.0 per cent for those who rely upon the church for 25 per cent or less of their total activities. This relationship also holds for those favoring civil rights groups; however, due to the insignificant chi square value at the .05 level, it cannot be said that the same relationship appears in regard to anti-Viet Nam groups.

Finally, in Table III, 36; intellectual involvement is correlated with the question of lending the church building to other groups. In neither example for which data are available is the chi square value significant at the .05 level;

TABLE III, 36: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH BUILDING SHOULD BE LOANED TO CERTAIN GROUPS SO THAT THEY MIGHT HAVE A PLACE TO MEET BY INTELLECTUAL INVOLVEMENT.

GROUP	INTELLECTUAL INVOLVEMENT			Totals
	Regularly	Once in a While	Hardly Ever	
Political Party <sup>a</sup>	29 26.4	46 21.2	59 18.0	134 N 20.8 %
Alcoholics Anonymous <sup>b</sup>	115 87.8	229 83.3	304 80.2	648 N 83.7 %

<sup>a</sup> $\chi^2=3.29$ ; D.F.=4;  $P<.25$   
<sup>b</sup> $\chi^2=1.23$ ; D.F.=4;  $P<.75$

however, it is of interest to note that the relationship between increasing degrees of involvement and expression of a liberal attitude is present in each case. For example, 26.4 per cent

of those who reported regular attendance of lectures and discussion groups answered yes, that they would be in favor of lending the church building to a political party; this percentage drops to 21.2 per cent for those reporting attendance once in a while, and it drops to 18.0 per cent for those reporting hardly ever attending lectures and discussion groups. Thus, it can be stated that intellectual involvement only appears to have an effect upon the attitudes of church members, but that this relationship is not supported by the chi square test.

In summarizing the data concerning lending the church building to certain groups, it has been shown repeatedly that religious involvement does make a difference in the attitudes of the individual toward the role of the church in social action. In all four measures of involvement, it has been demonstrated that increasing degrees of involvement increase the likelihood of the respondent's expressing a liberal attitude toward the church's role. This is especially apparent using subjective involvement in religion as the independent variable. There is no reason to assume that the inclusion of the non-respondents would have changed the basic relationships so often observed between involvement and liberalism toward the church's role; however, since it has been shown that non-respondents are considerably less involved and that non-involved respondents are considerably more conservative in their attitudes, it is safe to assume that had the non-respondents

returned their questionnaires, the percentages of respondents who answered yes, that they favored lending the church to certain groups, would be substantially smaller than the frequency distributions reveal on page 88.

The Hypothesis. Section II of chapter three has been concerned with one of the hypotheses appearing in chapter one. This hypothesis is the following:

Persons who are most involved ritually, organizationally, intellectually, and subjectively are most likely to express a liberal view of the church's role in social action.

The above hypothesis has been supported by almost every table of data appearing in section II of this chapter. Repeatedly, the relationship between involvement and a liberal view of the church's role in social action has been shown. In only a few examples, using ritual involvement as the measure of religious involvement, this relationship has been either weak or almost non-existent; and, in the case of intellectual involvement, the relationship appeared, but the chi square values were not significant at the .05 level. From the point of view of percentage differences, however, subjective involvement in religion seems to have the most pronounced effect upon attitudes toward the role of the church.

It can be concluded, therefore, that the data from section II support the finding of Fukuyama that persons attending church services the most are more likely to be liberal in regard to the church's role in social action. Indeed, our data

go much further than Fukuyama's finding in that our data indicate that involvement, in all the forms defined for study, does make a difference in the individual's social ideology concerning his church's role. It is important to note that this is in complete disagreement with the conclusion of Glock that religious involvement has no effect upon the individual's social ideology concerning his church. But, as it was stated in the rationale following the above hypothesis in chapter one, it is logical to assume that the more involved respondents are more committed to the church as an organization, and, therefore, are more likely to be liberal in regard to its role in social action.

## CHAPTER FOUR

## RESULTS: PART II, SOME SOCIAL AND DEMOGRAPHIC CORRELATES OF RELIGIOUS INVOLVEMENT

As was stated in the discussion of the research problem, the purpose of Part II is to relate the five measures of religious involvement defined for this study to selected social and demographic variables in order to determine what characteristics of individuals are related to being religiously involved in the church. Seven variables were selected to determine whether they have any effect upon any or all of the five measures of religious involvement. These seven variables are separated for analytical purposes into three separate groups as follows:

1. Basic Sociological Variables
  - A. Sex
  - B. Age
  - C. Marital or Family Status
2. Socio-Economic Variables
  - A. Education
  - B. Occupation
3. Exploratory Variables
  - A. Size of Place
  - B. Length of Residence
  - C. Length of Membership in the Congregation

One general hypothesis from chapter one governs each of the three separate groups above with sub-hypotheses for each of the seven specific variables listed. Presentation of the data in this chapter will follow the above order and will be made in three separate sections. The basic question of concern is the following: Are some individuals more likely than others



to be religiously involved in one or more ways depending upon certain social and demographic characteristics?

I. Five Measures of Religious Involvement and Basic Sociological Variables.

Introduction. The general hypothesis from chapter one which governs this first section of chapter four is the following:

Religious involvement varies with sex, age, and marital status.

The above hypothesis is sub-divided and made more specific by the use of three sub-hypotheses, each of which is concerned with the data obtained for one of the basic sociological variables, sex, age, or marital status.

Religious Involvement by Sex. In this section, the following sub-hypothesis will be considered:

Women are more religiously involved than men, and, thus, women tend to be more liberal than men in regard to the role of the church in social action.

According to the rationale for the above hypothesis, it has been shown repeatedly that women participate in the church much more than men even though men have been shown to have a higher level of general participation than women. In Table IV, 1, ritual involvement is correlated with sex in order to determine if, indeed, sex makes a difference. From the data, it is immediately apparent that women are considerably more ritually involved in the church than men. For example, whereas 59.1 per cent of the male respondents report attending

TABLE IV, 1: RITUAL INVOLVEMENT BY SEX

SEX	RITUAL INVOLVEMENT						Totals
	No Answer	Every Sunday	Almost Every Sunday	Twice a Month	Once a Month	Hardly Ever	
No Answer	4 9.8	14 34.1	9 22.0	3 7.3	5 12.2	6 14.6	41 N 100.0 %
Male	6 1.2	125 24.9	172 34.2	74 14.7	64 12.7	62 12.3	503 N 100.0 %
Female	32 4.0	228 28.6	304 38.1	87 10.9	74 9.3	72 9.0	797 N 100.0 %
Totals	42 3.1	367 27.4	485 36.2	164 12.2	143 10.7	140 10.4	1341 N 100.0 %

$$X^2=31.654; D.F.=10; P<.05$$

church services either every Sunday or almost every Sunday, 66.7 per cent of the female respondents so report. And, further, whereas 25.0 per cent of the male respondents report attendance of once a month or less, only 18.3 per cent of the female respondents so report. Thus, it can be stated that women are more ritually involved in the church than men.

In Table IV, 2, subjective involvement in religion is correlated with sex. In examining the data in the table, it is again apparent that women are more religiously involved than men in yet another measure of religious involvement. For example, 11.4 per cent of the male respondents rate themselves as deeply involved in their religion whereas 16.8 per cent of the female respondents do. It can be concluded, therefore, that women are more subjectively involved in their religion than men are.

TABLE IV, 2: SUBJECTIVE INVOLVEMENT IN RELIGION BY SEX

SEX	SUBJECTIVE INVOLVEMENT IN RELIGION					Totals
	No Answer	Deeply Involved	Involved	Somewhat Involved	Not Very Involved	
No Answer	3 7.5	4 10.0	13 32.5	11 27.5	9 22.5	40 N 100.0 %
Male	7 1.4	57 11.4	222 44.3	128 25.5	87 17.4	501 N 100.0 %
Female	31 3.9	134 16.7	343 43.1	189 23.7	99 12.4	796 N 100.0 %
Totals	41 3.1	195 14.6	578 43.2	328 24.5	195 14.6	1337 N 100.0 %

$$X^2=24.420; D.F.=8; P<.05$$

In Table IV, 3, intellectual involvement is correlated with sex, and, again, it appears that women are more involved

TABLE IV, 3: INTELLECTUAL INVOLVEMENT BY SEX

SEX	INTELLECTUAL INVOLVEMENT			Totals
	Regularly	Once in a While	Hardly Ever	
Male	48 13.0	113 31.0	203 56.0	364 N 100.0 %
Female	93 18.0	187 37.0	225 45.0	505 N 100.0 %
Totals	141 16.0	300 35.0	428 49.0	869 N 100.0 %

$$X^2=11.370; D.F.=2; P<.05$$

than men. Five per cent more women than men report regular attendance of lectures and discussion groups, and 11 per cent more men than women report hardly ever attending such activities. It can be stated, then, that intellectual involvement also varies with sex, and that women are more so involved.

In Table IV, 4, organizational involvement is correlated with sex. With 40.0 per cent of the female respondents relying upon the church for over 25 per cent of their total community activities compared to 23.0 per cent of the male respondents, it is obvious that women tend to rely upon the church

TABLE IV, 4: ORGANIZATIONAL INVOLVEMENT BY SEX

SEX	ORGANIZATIONAL INVOLVEMENT		
	26 to 100% Reliance on the Church	0 to 25% Reliance on the Church	Totals
No Answer	10 23.0	33 77.0	43 N 100.0 %
Male	130 26.0	374 74.0	504 N 100.0 %
Female	315 40.0	480 60.0	795 N 100.0 %
Totals	455 34.0	887 66.0	1342 N 100.0 %

$$X^2=37.953; D.F.=2; P<.05$$

much more than men for their community activities. Thus, organizational involvement also varies with sex.

In summarizing Tables IV, 1 through 4, it can be stated conclusively that the data support entirely the first part of the hypothesis concerning sex as a basic sociological variable. From the discussion of the tables, it is clear that women are, indeed, more religiously involved than men.

The rationale for the second part of the hypothesis concerning sex stated that if women are more involved in the church than men, then it would follow that they will also be more lib-

eral in regard to the church's role in social action, providing that it can be demonstrated that involvement is associated with expression of a liberal attitude toward the church's role. And, since this relationship has been demonstrated in section II of chapter three, it would be expected that women, being more involved than men, would also be more liberal in regard to the church's role in social action.

In Table IV, 5, differences in response to the statement that there is little the church can do about social and economic problems are correlated with sex. The results from the

TABLE IV, 5: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THERE IS LITTLE THE CHURCH CAN DO ABOUT SOCIAL AND ECONOMIC PROBLEMS BY SEX.

SEX	"Aside from preaching, there is little the church can do about social and economic problems."		
	Agree	Disagree	Totals
Male	108 22.4	375 77.6	483 N 100.0 %
Female	126 17.2	605 82.8	731 N 100.0 %
Totals	234 19.3	980 80.7	1214 N 100.0 %

$$\chi^2=4.907; D.F.=1; P<.05$$

table indicate that women are less likely to agree with the statement. For example, whereas 22.4 per cent of the men agree with the statement, only 17.2 per cent of the women agree. Thus, the women are more likely than the men to express the liberal attitude toward the role of the church in this case.

In Table IV, 6, the yes responses to whether or not the church should be concerned with certain social issues are correlated by sex in order to determine any significant differences. With only three of the five social issues showing a significant chi square value at the .05 level, female respondents were more likely to answer yes, thus expressing a liberal attitude in regard to the three cases, racial prejudice, local politics, and Viet Nam. The chi square value is not significant, however, for the issues of birth control or the ecumenical movement. Nevertheless, it can be said that

TABLE IV, 6: "YES" RESPONSES AS TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY SEX.

SEX	ISSUE				
	Racial <sup>a</sup> Prejudice	Local <sup>b</sup> Politics	Birth <sup>c</sup> Control	Viet Nam <sup>d</sup>	Ecumenical <sup>e</sup> Movement
Male	327 72.7	122 29.4	294 66.8	188 43.8	398 N 87.5 %
Female	542 79.8	214 36.4	368 60.9	346 58.8	592 N 88.4 %
Totals	869 77.0	336 33.5	662 63.4	534 52.5	990 N 88.0 %

$$^a X^2 = 7.820; \text{ D.F.} = 1; P < .05$$

$$^b X^2 = 5.347; \text{ D.F.} = 1; P < .05$$

$$^c X^2 = 3.808; \text{ D.F.} = 1; P < .10$$

$$^d X^2 = 22.441; \text{ D.F.} = 1; P < .05$$

$$^e X^2 = 0.201; \text{ D.F.} = 1; P < .75$$

attitudes toward the church's role in social issues vary with sex, and that women, who are more religiously involved than men, are also more liberal in their attitudes toward the church's role in social issues.

In summarizing Tables IV, 5 and 6, it can be stated that the data support the second part of the hypothesis concerning sex, that is that women tend to be more liberal than men in regard to the role of the church in social action. It can also be assumed that had the non-respondents returned their questionnaires and been included in the data, the differences between men and women would be even greater than they have appeared in the tables presented. The basis for this assumption is one, that the non-respondents are considerably less involved in the church than the respondents, and two, that men are less involved in the church than women. Therefore, it is safe to assume that had the non-respondents been included, a greater percentage of relatively uninvolved men would have been included in the data, thus, sharpening the differences between men and women.

Religious Involvement by Age. In this section, the following sub-hypothesis will be considered.

Older persons tend to be more involved in the church than younger persons; however, older persons are less liberal in regard to the role of the church in social action.

As was mentioned in the rationale for the above hypothesis, previous research has shown that older persons often become increasingly involved in the church due to the church's comforting function and the fact that the church, as an organization, offers older persons a place to participate often denied them by other organizations in society. It has been

demonstrated in chapter three that there is a relationship between involvement and the expression of liberal attitudes toward the church's role in social action; therefore, it might be expected that if older persons are more involved than younger persons, then older persons should also be more liberal. As the rationale for the above hypothesis mentioned, however, countless pieces of research have shown a strong positive relationship between age and expression of conservative attitudes. Thus, the second part of our above hypothesis states that older persons are less liberal in regard to the role of the church in social action.

In Tables IV, 7 through 10, age is correlated with four different measures of religious involvement in order to determine any significant differences by age. In Table IV, 7, ritual involvement is broken down by age. Although the chi square value is not significant at the .05 level, the data indicate a slight positive relationship between age and ritual involvement. In examining any of the tables concerned with age, it should be noted that the age group under 21 should not be considered too seriously. The reason for this is that the original membership lists submitted by the clergy did not include all members under 21 in some of the congregations. Whereas some of the members in this age group were married, and, thus, considered adult members of the congregations, others were teenage sons and daughters still in high school. Therefore, in Table IV, 7, the analysis is restricted to the



TABLE IV, 7: RITUAL INVOLVEMENT BY AGE

RITUAL INVOLVEMENT	AGE								Totals
	No Answer	Under 21	21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 and over	
No Answer	1 3.8	1 4.8	1 2.4	3 1.3	5 1.7	10 3.3	10 4.3	10 5.2	41 N 3.1 %
Every Sunday	6 23.1	2 9.5	9 21.4	54 24.1	87 28.9	74 24.5	68 29.6	67 34.5	367 N 27.4 %
Almost Every Sunday	11 42.3	10 47.6	12 28.6	76 33.9	119 39.5	112 37.1	83 36.1	62 32.0	485 N 36.2 %
Twice a Month	4 15.4	4 19.0	3 7.1	34 15.2	34 11.3	37 12.3	28 12.2	20 10.3	164 N 12.2 %
Once a Month	2 7.7	2 9.5	11 26.2	27 12.1	30 10.0	34 11.3	21 9.1	16 8.2	143 N 10.7 %
Hardly Ever	2 7.7	2 9.5	6 14.3	30 13.4	26 8.6	35 11.6	20 8.7	19 9.8	140 N 10.4 %
Totals	26 100.0	21 100.0	42 100.0	224 100.0	301 100.0	302 100.0	230 100.0	194 100.0	1340 N 100.0 %

$$\chi^2=42.669; D.F.=35; P<.25$$

age groups 21 and over. Thus, it can be seen that whereas 50.0 per cent of the respondents in the age group 21 to 24 report attending either every Sunday or almost every Sunday, this is true of 58.0 per cent of those 25 to 34, 68.4 per cent of those 35 to 44, 61.6 per cent of those 45 to 54, 65.7 per cent of those 55 to 64, and 66.5 per cent of those over 65. In summary, it can be stated that attendance seems to increase to middle age, 35 to 44, then slightly decrease, increasing again at age 55. The data for those reporting that they hardly ever attend reflect the same pattern. This pattern can, perhaps, be explained in terms of the child-rearing years. That is,

persons tend to become increasingly involved ritually during the child-rearing years, concentrated in the 35 to 44 year age span; after that, involvement drops only to increase again as old age approaches.

In Table IV, 8, subjective involvement in religion is broken down by age. From an examination of the table, it is

TABLE IV, 8: SUBJECTIVE INVOLVEMENT IN RELIGION BY AGE

SUBJECTIVE INVOLVEMENT IN RELIGION	No Answer	Under 21	AGE						Totals
			21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 and over	
No Answer	2	1	1	5	3	9	3	16	40 N
	7.7	4.8	2.4	2.2	1.0	3.0	1.3	8.3	3.0 %
Deeply Involved	4	3	0	29	52	42	31	34	195 N
	15.4	14.3	0.0	12.9	17.3	13.9	13.6	17.6	14.6 %
Involved	8	5	16	108	132	124	103	82	578 N
	30.8	23.8	38.1	48.2	44.0	41.0	45.2	42.5	43.3 %
Somewhat Involved	7	7	16	51	72	80	62	33	328 N
	26.9	33.3	38.1	22.8	24.0	26.5	27.2	17.1	24.6 %
Not Very Involved	5	5	9	31	41	47	29	28	195 N
	19.2	23.8	21.4	13.8	13.7	15.6	12.7	14.5	14.6 %
Totals	26	21	42	224	300	302	228	193	1336 N
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0 %

$\chi^2=54.913$ ; D.F.=28;  $P<.05$

apparent that there is no relationship between subjective involvement in religion and age. The only real difference occurs within the age group 21 to 24. The data indicate that this age group is considerably less involved subjectively than any other age group. Only 38.1 per cent of the respondents in this age group even rated themselves as involved, and none of them

rated themselves as deeply involved. It can be stated, in conclusion, that while age apparently makes no difference in subjective involvement in religion beyond age 25, it does seem that persons under age 25 are considerably less involved subjectively in their religion.

In Table IV, 9, intellectual involvement is broken down by age. The data point out that respondents between the ages of 25 and 44 are the most involved intellectually, and

TABLE IV, 9: INTELLECTUAL INVOLVEMENT BY AGE

INTELLECTUAL INVOLVEMENT	AGE							Totals
	Under 21	21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 and over	
Regularly	1 6.0	3 11.0	32 21.0	43 21.0	35 16.0	17 11.0	9 9.0	140 N 16.0 %
Once in a While	9 53.0	6 22.0	47 31.0	72 35.0	74 33.0	62 38.0	42 42.0	312 N 35.0 %
Hardly Ever	7 41.0	18 67.0	75 49.0	90 44.0	115 51.0	82 51.0	50 50.0	437 N 49.0 %
Totals	17 100.0	27 100.0	154 100.0	205 100.0	224 100.0	161 100.0	101 100.0	889 N 100.0 %

$$X^2=22.68; D.F.=12; P<.05$$

that respondents 21 to 24 are the least involved intellectually. Whereas 21.0 per cent of those between 25 and 34 reported regular attendance of lectures and discussion groups, and 21.0 per cent of those between 35 and 44 so reported, only 11.0 per cent of those between 21 and 24 reported regular attendance and only 9.0 per cent of those over 65 so reported. Thus, it can be stated that intellectual involvement varies with age;

however, the relationship is not a direct one. Young adults, 21 to 24 years of age, are relatively uninvolved intellectually in the church. Members 25 to 44 years of age report the highest degree of intellectual involvement; and beyond age 45, intellectual involvement steadily declines.

In Table IV, 10, organizational involvement is correlated with age. There appears to be little variation in organizational involvement by age; however, there are some differences which are similar to those observed in Table IV, 9. But, due to the chi square value being far from significant at the .05 level, little real importance can be attached to such differences in this case.

TABLE IV, 10: ORGANIZATIONAL INVOLVEMENT BY AGE

ORGANIZATIONAL INVOLVEMENT	No Answer	Under 21	AGE						Totals	
			21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 and over		
26 to 100%										
Reliance on Church	17	9	13	80	110	98	74	54	455	N
	25.0	43.0	31.0	36.0	37.0	33.0	34.0	31.0	34.0	%
0 to 25%										
Reliance on Church	51	12	29	143	189	196	146	121	887	N
	75.0	57.0	69.0	64.0	63.0	67.0	66.0	69.0	66.0	%
Totals	68	21	42	223	299	294	220	175	1342	N
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	%

$$X^2=5.58; D.F.=7; P<.75$$

In summarizing Tables IV, 7 through 10, it must be concluded that the data do not support the first part of the hypothesis found on page 115. Whereas it was hypothesized

that older persons tend to be more involved in the church than younger persons, this was supported by the data only in the case of ritual involvement, and in that instance, the chi square value was not significant at the .05 level. The data partially support, however, the more general hypothesis that religious involvement varies with age as intellectual involvement was shown to vary with age. In regard to the latter, it was shown that persons between the ages of 25 and 44 were most involved. Such findings can perhaps be explained on the basis of the child-rearing years during which most married persons reach their peak in all forms of community participation.

In view of the above findings, the second part of the hypothesis found on page 115 is more consistent. It was mentioned earlier that since the data in chapter three clearly demonstrated a direct relationship between involvement and a liberal attitude toward the church's role in social action, then it would logically follow that if older persons were more involved, they should also be more liberal. But, since it has been shown that older persons are not necessarily more involved religiously, there is no reason for the hypothesis to follow that older persons tend to be more liberal in regard to the church's role. Thus, the second part of the hypothesis concerning age states that older persons are less liberal in regard to the role of the church in social action. The rationale for this premise is simply the widely acknowledged relationship between age and conservatism.

In Table IV, 11, response to the statement that the church should stick to religion and not concern itself with social and economic problems is correlated by age. Immediately, upon examination of the table, it seems obvious that older persons are much more likely to agree with the statement, and, thus, exhibit a relatively conservative attitude. For

TABLE IV, 11: DIFFERENCES IN RESPONSE TO THE STATEMENT THAT THE CHURCH SHOULD STICK TO RELIGION AND NOT CONCERN ITSELF WITH SOCIAL AND ECONOMIC PROBLEMS, BY AGE.

"The Church should stick to religion and not concern itself with social and economic problems."	AGE									Totals
	No Answer	Under 21	21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 and over		
No Answer	5 19.2	3 14.3	2 4.8	5 2.2	14 4.7	16 5.3	19 8.3	30 15.5	94 7.0	N %
Agree	8 30.8	0 0.0	6 14.3	31 13.8	33 11.0	64 21.1	52 22.6	75 38.7	269 20.1	N %
Disagree	13 50.0	18 85.7	34 81.0	188 83.9	254 84.4	223 73.6	159 69.1	89 45.9	978 72.9	N %
Totals	26 100.0	21 100.0	42 100.0	224 100.0	301 100.0	303 100.0	230 100.0	194 100.0	1341 100.0	N %

$$\chi^2=127.996; D.F.=14; P<.05$$

example, whereas 14.3 per cent of the respondents between 21 and 24 agreed with the statement, 22.6 per cent of those between the ages of 55 and 64 agreed, and 38.7 per cent of those 65 and over agreed. Furthermore, whereas 84.4 per cent of the respondents between the ages of 35 and 44 disagreed with the statement, only

45.9 per cent of those 65 and over disagreed. Thus, it can be stated in conclusion that older persons are more conservative in this attitude toward the church's role in social action.

In Table IV, 12, the "yes" responses to whether or not the church should be concerned with certain social issues were correlated with age. In regard to all five issues, the data

TABLE IV, 12: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY AGE.

ISSUE	AGE								Totals
	No Answer	Under 21	21 to 24	25 to 34	35 to 44	45 to 54	55 to 64	65 and over	
Racial <sup>a</sup>									
Prejudice	14	15	27	176	234	210	135	71	882 N
	53.8	71.4	64.3	78.9	77.7	69.3	59.2	36.6	65.9 %
Local <sup>b</sup>									
Politics	8	4	7	68	97	94	50	16	344 N
	30.8	19.0	16.7	30.4	32.2	31.0	21.8	8.2	25.7 %
Birth <sup>c</sup>									
Control	9	8	21	136	183	165	103	47	672 N
	34.6	38.1	50.0	60.7	60.8	54.5	44.8	24.2	50.1 %
Viet <sup>d</sup>									
Nam	8	15	18	120	132	142	79	30	544 N
	30.8	71.4	42.9	53.6	43.9	46.9	34.3	15.5	40.6 %
Ecumenical <sup>e</sup>									
Movement	19	13	33	184	257	245	166	96	1013 N
	73.1	61.9	78.6	82.5	85.4	81.1	72.5	49.5	75.7 %

$$^a \chi^2=143.189; \text{ D.F.}=14; P<.05$$

$$^b \chi^2=153.554; \text{ D.F.}=14; P<.05$$

$$^c \chi^2=153.092; \text{ D.F.}=14; P<.05$$

$$^d \chi^2=163.957; \text{ D.F.}=14; P<.05$$

$$^e \chi^2=111.886; \text{ D.F.}=14; P<.05$$

indicate that persons 21 to 24 are less likely to answer yes than are those 25 to 34. After the age group, 25 to 34, however, the percentage of respondents answering yes apparently declines, demonstrating generally that older persons are more

conservative in their opinions. In the response to the issue of racial prejudice, for example, 78.9 per cent of those between 25 and 34 answered yes, that the church should be concerned with racial prejudice; this percentage steadily decreases to 59.2 per cent of those 55 to 64, and 36.6 per cent of those 65 and over. Thus, it can be stated that even though the relationships are not perfectly consistent, the data do indicate support for the hypothesis that older persons tend to be less liberal in regard to the church's role in social action.

In summarizing Tables 11 and 12, it can be concluded that both tables lend support to the second part of the hypothesis on age, that being that older persons tend to be less liberal in regard to the church's role in social action. It has already been shown that the non-respondents consist of a higher percentage of older persons than the respondents. Assuming this, it can be inferred that had the non-respondents returned their forms and been included in the data in Tables 11 and 12, the support for the second part of the hypothesis on age would have been even stronger because not only are the non-respondents older, but they are also less involved in the church. For both reasons, therefore, the inclusion of the non-respondents would have resulted in the older respondents being even more conservative in their attitudes than the data indicate.



Religious Involvement and Marital Status. In this section, the following sub-hypothesis will be considered.

Unmarried persons are more religiously involved than married persons.

According to the rationale for the above hypothesis, previous research has shown that even though married persons participate in community activities more than unmarried persons, unmarried persons rely more heavily upon the church, tending to be more religiously involved than married persons. The explanation for this finding is that the unmarried seek in the church the comfort and opportunity to participate denied them in the larger society.

In Table IV, 13, ritual involvement is correlated with marital status. From an examination of the table, it appears that in general there is no real relationship between marital status and ritual involvement. Respondents who are either widowed or divorced do report attending church every Sunday more frequently than married or single respondents. Other than this difference, however, marital status does not appear to have a decisive effect upon ritual involvement as was expected. It can be said, therefore, that in regard to ritual involvement, the data do not support the hypothesis that unmarried persons tend to be more religiously involved than married persons except that widowed and divorced or separated respondents more frequently report that they attend church every Sunday.

TABLE IV, 13: RITUAL INVOLVEMENT BY MARITAL STATUS

RITUAL INVOLVEMENT	MARITAL STATUS					Totals
	No Answer	Married	Single	Widowed	Divorced, Separated	
No Answer	0 0.0	27 2.5	2 4.3	11 7.4	2 6.0	42 N 3.1 %
Every Sunday	6 27.3	291 26.7	12 26.1	47 31.8	11 31.0	367 N 27.4 %
Almost Every Sunday	6 27.3	403 37.0	17 37.0	49 33.1	10 29.0	485 N 36.2 %
Twice A Month	4 18.2	141 12.9	5 10.9	11 7.4	3 9.0	164 N 12.2 %
Once A Month	2 9.1	119 10.9	5 10.9	12 8.1	5 14.0	143 N 10.7 %
Hardly Ever	4 18.2	109 10.0	5 10.9	18 12.2	4 11.0	140 N 10.4 %
Totals	22 100.0	1090 100.0	46 100.0	148 100.0	35 100.0	1341 N 100.0 %

$$\chi^2 = 23.69; D.F. = 20; P < .50$$

The chi square value, however, is so far from significant at the .05 level that no significance can be attached to this slight difference.

In Table IV, 14, subjective involvement in religion is broken down by marital status, and, again, it appears that marital status has little effect upon religious involvement. A slightly higher percentage of widowed respondents report being deeply involved, and a slightly higher percentage of married respondents report being not very involved. In general, however, differences are not great. For example, combining the categories, deeply involved and involved, 54.0 per cent of the

TABLE IV, 14: SUBJECTIVE INVOLVEMENT IN RELIGION BY MARITAL STATUS

SUBJECTIVE INVOLVEMENT IN RELIGION	MARITAL STATUS					Totals
	No Answer	Married	Single	Widowed	Divorced, Separated	
No Answer	0 0.0	22 2.0	3 6.5	16 11.0	0 0.0	41 N 3.1 %
Deeply Involved	6 27.3	150 13.8	7 15.2	28 19.2	4 11.0	195 N 14.6 %
Involved	8 36.4	485 44.6	17 37.0	53 36.3	15 43.0	578 N 43.2 %
Somewhat Involved	3 13.6	266 24.4	14 30.4	33 22.6	12 34.0	328 N 24.5 %
Not Very Involved	5 22.7	165 15.2	5 10.9	16 11.0	4 11.0	195 N 14.6 %
Totals	22 100.0	1088 100.0	46 100.0	146 100.0	35 100.0	1337 N 100.0 %

$$\chi^2=47.87; D.F.=16; P<.05$$

divorced or separated respondents rate themselves as either deeply involved or involved, 55.5 per cent of the widowed respondents so rate themselves, 52.2 per cent of the single respondents so rate themselves, and 58.4 per cent of the married respondents rate themselves as deeply involved or involved. Thus, it can be stated that in regard to subjective involvement in religion as a measure of religious involvement, marital status has little, if any, effect; and, therefore, the data do not support the hypothesis that unmarried persons are more religiously involved than married persons.

In Table IV, 15, marital status and intellectual involvement are correlated. In examining the table, it can be

seen that married and single respondents are more intellectually involved than widowed or divorced and separated respondents with 17.0 per cent of the married and 15.0 per cent of the single reporting regular attendance of lectures and

TABLE IV, 15: INTELLECTUAL INVOLVEMENT BY MARITAL STATUS

INTELLECTUAL INVOLVEMENT	MARITAL STATUS				Totals
	Married	Single	Widowed	Divorced	
Regularly	127 17.0	5 15.0	7 8.0	1 4.0	140 N 16.0 %
Once in a While	250 34.0	12 35.0	38 43.0	14 58.0	314 N 35.0 %
Hardly Ever	363 49.0	17 50.0	43 49.0	9 38.0	432 N 49.0 %
Totals	740 100.0	34 100.0	88 100.0	24 100.0	886 N 100.0 %

$$X^2=11.887; D.F.=6; P<.10$$

discussion groups. Divorced or separated respondents are least likely to report hardly ever attending such activities. Little importance can be attached to these differences, however, due to the chi square value not being significant at the .05 level. Therefore, it can only be said that the data do not lend support to the hypothesis that unmarried persons are more religiously involved than married persons.

In Table IV, 16, organizational involvement is broken down by marital status. Once again, the differences are not great, the exception being in regard to the widowed respondents. And, the chi square value is not quite significant at the .05 level. Only 28.0 per cent of the widowed report over 25 per

cent reliance upon the church for their total community activities. This relatively low percentage can probably be attributed to age since this category no doubt consists of a high percentage of respondents 65 and older. Since it has already been demonstrated that persons 65 and over are comparatively uninvolved organizationally in the church, this can, perhaps, explain the low percentage of widowed respondents relying on the church for over 25 per cent of their activities. The

TABLE IV, 16: ORGANIZATIONAL INVOLVEMENT BY MARITAL STATUS

ORGANIZATIONAL INVOLVEMENT	MARITAL STATUS				Totals
	Married	Single	Widowed	Divorced	
26 to 100%					
Reliance on the Church	392 35.0	17 39.0	36 28.0	12 41.0	457 N 35.0 %
0 to 25%					
Reliance on	707 65.0	27 61.0	91 72.0	17 59.0	832 N 65.0 %
Totals	1099 100.0	44 100.0	127 100.0	29 100.0	1289 N 100.0 %

$$X^2=7.629; D.F.=3; P<.06$$

differences between the remaining categories are small ones, however, it does appear that single and divorced or separated respondents are slightly more reliant upon the church than married respondents. While this tends to lend support to the hypothesis that unmarried persons are more involved in the church than married persons, the relatively small differences plus the relatively weak chi square value do not lend conclusive support to the hypothesis.

In summary of Tables 13 through 16, it can be stated that the data did not generally support the hypothesis that unmarried persons are more religiously involved than married persons. Had the non-respondents returned their questionnaires and been included in the data, the percentages which single, widowed, and divorced or separated respondents comprise of the total number of respondents would have been larger as these categories were underrepresented in the returns. Since no outstanding relationships were observed in Tables 13 through 16, it is difficult to infer whether or not the inclusion of the non-respondents would have significantly affected the data.

Summary of Part I: Religious Involvement and Basic Sociological Variables. The general hypothesis with which the data in Part I of Chapter IV has been concerned is that religious involvement varies with sex, age, and marital status. The data which has been presented and discussed lends support that religious involvement does vary with sex and age; however, the data does not give support to religious involvement varying with marital status. It can be concluded, therefore, that religious involvement varies with sex and age but is not affected by marital status.

## II. Four Measures of Religious Involvement and Socio-Economic Variables.

Introduction. The general hypothesis from chapter one which governs this second section of chapter four is the

following:

Certain manifestations of religious involvement vary with education and occupation.

The above hypothesis is sub-divided into two sub-hypotheses, each of which is concerned with the data obtained in regard to one of the two socio-economic variables, education and occupation.

Religious Involvement and Education. In this section, the following sub-hypothesis will be considered:

Highly educated persons are more ritually, organizationally, and intellectually involved than persons with lower levels of education and tend to be more liberal in regard to the church's role in social action.

According to the rationale for the first part of the above sub-hypothesis, previous research has shown a positive relationship between education and general voluntary participation; and, being objective measures, ritual, organizational, and intellectual involvement should be able to be explained on the basis of such previous findings.

In Table IV, 17, ritual involvement is broken down by educational level achieved. From an examination of the table, it is apparent that college educated respondents are considerably more involved ritually than respondents who have either a grade school or high school education. For example, whereas 30.0 per cent of the respondents who have had some college and 30.0 per cent of the respondents who have completed college report attending Sunday worship services every Sunday, only

TABLE IV, 17: RITUAL INVOLVEMENT BY EDUCATION

RITUAL INVOLVEMENT	EDUCATION					Totals
	No Answer	8th Grade or Less	High School or Less	Some College	Completed College	
No Answer	1 14.0	3 7.0	17 5.0	11 2.0	10 2.0	42 N 3.1 %
Every Sunday	0 0.0	10 23.0	77 22.0	132 30.0	148 30.0	367 N 27.4 %
Almost Every Sunday	2 29.0	14 33.0	121 35.0	169 38.0	179 36.0	485 N 36.2 %
Twice A Month	0 0.0	5 12.0	50 14.0	50 11.0	59 12.0	164 N 12.2 %
Once A Month	3 43.0	4 9.0	33 9.0	45 10.0	58 12.0	143 N 10.7 %
Hardly Ever	1 14.0	7 16.0	50 14.0	40 9.0	42 8.0	140 N 10.4 %
Totals	7 100.0	43 100.0	348 100.0	447 100.0	496 100.0	1341 N 100.0 %

$$X^2=37.42; D.F.=20; P<.05$$

23.0 per cent of those with a grade school background so report, and only 22.0 per cent of those with a high school background so report. In contrast, 16.0 per cent of those with a grade school education report hardly ever attending church services, 14.0 per cent of those with a high school education so report, 9.0 per cent of those with some college so report, and only 8.0 per cent of those who have completed college so report. Thus, there is definitely a positive relationship between ritual involvement and educational attainment. Persons with high levels of education tend to be more ritually involved



than persons with lower levels of education. It can be stated, therefore, that the data in Table IV, 17, lend support to the hypothesis that highly educated persons are more ritually involved than persons with lower levels of education.

In Table IV, 18, intellectual involvement is broken down by educational level attained. A survey of the table indicates that while respondents with a grade school education appear to be considerably less involved intellectually than the other respondents, there are no significant differences between high school, some college, and college educated respondents. The chi square value, however, is far from being significant at the .05 level; and, therefore, little importance can be attached to any differences which appear in the table, and the data cannot be said to support the hypothesis that highly educated persons are more intellectually involved than persons with lower levels of education.

TABLE IV, 18: INTELLECTUAL INVOLVEMENT BY EDUCATION

INTELLECTUAL INVOLVEMENT	EDUCATION				Totals
	8th Grade or Less	High School	Some College	Completed College	
Regularly	1 4.0	33 15.0	45 16.0	63 17.0	142 N 16.0 %
Once in A While	14 52.0	71 33.0	104 36.0	125 34.0	314 N 35.0 %
Hardly Ever	12 44.0	112 52.0	137 48.0	179 49.0	440 N 49.0 %
Totals	27 100.0	216 100.0	286 100.0	367 100.0	896 N 100.0 %

$$X^2=6.68; D.F.=6; P<.50$$

In Table IV, 19, organizational involvement is correlated with education. In reviewing the data, it is immediately apparent that college educated respondents are more involved organizationally than either high school educated respondents or grade school educated respondents. For example, 34.0 per cent of the respondents who completed college report reliance

TABLE IV, 19: ORGANIZATIONAL INVOLVEMENT BY EDUCATION

ORGANIZATIONAL INVOLVEMENT	EDUCATION					Totals
	No Answer	8th Grade or Less	High School	Some College	Completed College	
26 to 100%						
Reliance on the Church	10	5	106	169	165	455 N
	21.0	13.0	32.0	39.0	34.0	34.0 %
0 to 25%						
Reliance on the Church	38	35	229	262	323	887 N
	79.0	87.0	68.0	61.0	66.0	66.0 %
Totals	48	40	335	431	488	1342 N
	100.0	100.0	100.0	100.0	100.0	100.0 %

$$\chi^2=17.01; D.F.=4; P<.05$$

upon the church for over 25 per cent of their total community activities and 39.0 per cent of the respondents who had some college so reported. Of the high school educated respondents, 32.0 per cent report over 25 per cent reliance upon the church, and 13.0 per cent of the grade school educated respondents so report. Thus, it can be stated that the data in Table 19 support the hypothesis that highly educated respondents are more organizationally involved than respondents with a lower educational background.

In summarizing Tables 17 through 19, it can be concluded generally that the data support the hypothesis that highly educated persons are more ritually and organizationally involved in the church than persons with lower levels of education. In regard to intellectual involvement, however, the chi square value was not significant enough to warrant any conclusions.

In regard to the second part of the hypothesis concerning education, that highly educated persons tend to be more liberal in regard to the church's role in social action, the rationale stated in chapter one contained two points. One, previous research has repeatedly demonstrated a positive relationship between education and liberalism; and, two, if involvement in the church is associated with a liberal view of the church's role in social action, and if education and involvement are related, then it follows that highly educated persons will tend to be more liberal in regard to the church's role. It is expected that the latter premise will be demonstrated in view of the fact that chapter three illustrated the relationship between involvement and liberalism toward the church's role in social action, and Tables 17 through 19 above illustrated the relationship between education and involvement.

In Table IV, 20, the response to the statement that there is little the church can do about social and economic problems is broken down by educational level achieved. The data consistently indicate that the higher the educational

level of the respondents, the more likely they are to disagree with the statement, thus reflecting a relatively liberal attitude toward the church's role. For example, 50.0 per cent of the respondents with less than an 8th grade education disagreed with the statement. With increasing education, however, the percentage disagreeing steadily increases to 79.3 per cent of those who reported some college and 86.0 per cent of those

TABLE IV, 20: RESPONSE TO THE STATEMENT THAT THERE IS LITTLE THE CHURCH CAN DO ABOUT SOCIAL AND ECONOMIC PROBLEMS BY EDUCATION.

"Aside from preaching, there is little the church can do about social and economic problems."	EDUCATION						Totals
	Less Than 8th Grade	8th Grade	Some High School	High School	Some College	College	
Agree	6 50.0	7 38.9	22 34.4	54 21.1	87 20.7	67 14.0	243 N 100.0 %
Disagree	6 50.0	11 61.1	42 65.6	202 78.9	333 79.3	410 86.0	1004 N 100.0 %
Totals	12 100.0	18 100.0	64 100.0	256 100.0	420 100.0	477 100.0	1247 N 100.0 %

$$\chi^2=30.306; D.F.=5; P<.05$$

with a college education. Thus, it can be stated that there is a positive relationship between education and expression of a liberal attitude toward the church's role in social action; and, therefore, the data in Table 20 support the hypothesis.

In Table IV, 21, the response to the question whether or not it is all right for a clergyman to become publicly involved in current social issues is correlated with education.

Again, there is a positive relationship between education and expression of a liberal attitude. Whereas only 10.0 per cent of the respondents with less than an 8th grade education answered yes, this percentage increases to 20.8 per cent of the respondents with a high school education, 29.3 per cent of the respondents who have had some college, and 35.1 per cent of the respondents who have completed college. Thus, it can be concluded that the data in Table 21 support the second part of the hypothesis concerning education, that highly educated persons tend to be more liberal in regard to the church's role in social action than persons with lower levels of education.

TABLE IV, 21: RESPONSE TO WHETHER OR NOT IT IS ALL RIGHT FOR A CLERGYMAN TO BECOME PUBLICLY INVOLVED IN CURRENT SOCIAL ISSUES BY EDUCATION.

"Do you think it is all right for your clergyman to become publicly involved in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?"	EDUCATION						Totals
	Less Than 8th Grade	8th Grade	Some High School	High School	Some College	College	
Yes	1 10.0	3 12.0	15 25.0	53 20.8	122 29.3	163 35.1	357 N 29.0 %
No	9 90.0	22 88.0	45 75.0	202 79.2	294 70.7	302 64.9	874 N 71.0 %
Totals	10 100.0	25 100.0	60 100.0	255 100.0	416 100.0	465 100.0	1231 N 100.0 %

$$X^2=22.385; D.F.=5; P<.05$$

In Table IV, 22, the "yes" responses to whether or not the church should be concerned with certain social issues are broken down by educational level. Although the chi square value is not significant at the .05 level for the issue of Viet Nam, the relationship between education and expression of a liberal attitude toward the church appears in regard to the other four issues. For example, only 21.0 per cent of the respondents with less than an 8th grade education answered yes, that the church should be concerned with the issue of local politics. This percentage increases to 29.0 per cent of the high school educated respondents, 31.1 per cent of

TABLE IV, 22: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH SHOULD BE CONCERNED WITH CERTAIN SOCIAL ISSUES BY EDUCATION.

ISSUE	EDUCATION				Totals
	8th Grade	High School	Some College	Completed College	
Racial Prejudice <sup>a</sup>	10 48.0	197 71.0	298 75.3	374 82.9	879 N 76.6 %
Local Politics <sup>b</sup>	3 21.0	69 29.0	111 31.1	161 38.9	344 N 33.7 %
Birth Control <sup>c</sup>	8 44.0	136 51.0	221 59.7	305 70.8	670 N 63.0 %
Viet Nam <sup>d</sup>	5 23.0	131 51.0	186 51.0	222 53.2	544 N 52.5 %
Ecumenical <sup>e</sup> Movement	8 47.0	242 88.0	340 85.4	420 91.5	1010 N 87.9 %

<sup>a</sup> $\chi^2=25.22$ ; D.F.=3;  $P<.05$

<sup>b</sup> $\chi^2=14.11$ ; D.F.=3;  $P<.05$

<sup>c</sup> $\chi^2=20.33$ ; D.F.=3;  $P<.05$

<sup>d</sup> $\chi^2=5.258$ ; D.F.=3;  $P<.25$

<sup>e</sup> $\chi^2=34.94$ ; D.F.=3;  $P<.05$

those having some college, and 38.9 per cent of those having completed college. Thus, it can be stated once again that the data support the hypothesis that highly educated respondents tend to be more liberal in regard to the role of the church in social action.

In summarizing Tables IV, 20 through 22, it can be concluded that the data strongly support the second part of the hypothesis concerning education, that highly educated persons tend to be more liberal in regard to the role of the church than persons with lower levels of education.

Had the non-respondents been included in the data on education, the resulting relationships would, perhaps, have been strengthened. The explanation for this inference is that the non-respondents would have increased the numbers of grade school and high school educated respondents since they were under-represented in the returns to the questionnaire. Thus, the inclusion of non-respondents would, perhaps, have sharpened the differences between the respondents by education.

Religious Involvement and Occupation. In this section, the following sub-hypothesis will be considered:

White collar workers are more ritually, organizationally, and intellectually involved than blue collar workers.

The rationale for the above hypothesis stresses two points, one, that previous research has shown a positive relationship

between level of occupation and general voluntary participation, and, two, that it has also been shown that white collar workers have more religious affiliations than blue collar workers.

In Table IV, 23, ritual involvement is broken down by

TABLE IV, 23: RITUAL INVOLVEMENT BY OCCUPATION

RITUAL INVOLVEMENT	OCCUPATION										
	0	1	2	3	4	5	6	7	8	9	
No Answer	1 2.2	11 3.5	4 2.0	7 2.7	1 2.8	1 3.4	5 13.5	12 3.1	0 0.0	42 3.1	N %
Every Sunday	11 24.4	99 31.7	51 25.2	73 28.6	5 13.9	1 3.4	6 16.2	116 30.2	5 12.2	367 27.4	N %
Almost Every Sunday	17 37.8	108 34.6	72 35.6	78 30.6	19 52.8	13 44.8	8 21.6	155 40.4	15 36.6	485 36.2	N %
Twice a Month	7 15.6	36 11.5	31 15.3	33 12.9	4 11.1	3 10.3	4 10.8	35 9.1	11 26.8	164 12.2	N %
Once a Month	7 15.6	35 11.2	20 9.9	33 12.9	3 8.3	2 6.9	4 10.8	34 8.9	5 12.2	143 10.7	N %
Hardly Ever	2 4.4	23 7.4	24 11.9	31 12.2	4 11.1	9 31.0	10 27.0	32 8.3	5 12.2	140 10.4	N %
Totals	45 100.0	312 100.0	202 100.0	255 100.0	36 100.0	29 100.0	37 100.0	384 100.0	41 100.0	1341 100.0	N %

$$\chi^2=88.319; D.F.=40; P<.05$$

occupation. The code used in the table for the various occupational levels is as follows:

- |   |                                  |
|---|----------------------------------|
| 0 = No Answer                                 | 4 = Craftsmen, foremen, kindred  |
| 1 = Professional, technical, kindred          | 5 = Operatives, kindred          |
| 2 = Business managers, officials, proprietors | 6 = Unskilled, service, domestic |
| 3 = Clerical, sales                           | 7 = Housewives                   |
|   | 8 = Farmers, ranchers            |
|   | 9 = Totals                       |



From examining the table, it is apparent that white collar workers, that is, occupational levels 1, 2, and 3, are most ritually involved along with housewives. For example, 30.2 per cent of the housewives reported attending Sunday worship services every Sunday, 31.7 per cent of professional, technical, and kindred respondents so reported, 25.2 per cent of business managers, officials, and proprietors so reported, and 28.6 per cent of those classified as clerical and sales so reported. Of the blue collar workers, that is, levels 4, 5, and 6, 13.9 per cent of respondents classified as craftsmen, foremen, and kindred reported attending Sunday worship services every Sunday, 3.4 per cent of the operatives and kindred so reported, and 16.2 per cent of the unskilled, service, and domestic so reported. In combining the two categories, every Sunday and almost every Sunday, there is relatively little difference between occupational levels 1, 2, 3, and 4, the latter being blue collar workers. It can be stated, therefore, that the data do support the hypothesis that white collar workers are more ritually involved than blue collar workers; however, it should be noted that some blue collar workers are considerably more involved than other blue collar workers and almost as involved ritually as some white collar workers. Of all the occupational groups, it is interesting to note that housewives are the most ritually involved, which once more supports the hypothesis that women are more religiously involved than men. Operatives and kindred, a blue

collar group, are the least involved ritually with only 3.4 per cent reporting attendance every Sunday and 31.0 per cent reporting hardly ever attending.

TABLE IV, 24: INTELLECTUAL INVOLVEMENT BY OCCUPATION

INTELLECTUAL INVOLVEMENT	OCCUPATION									
	2	3	4	5	6	7	8	9		
Regularly	46	17	27	5	1	1	40	4	141	N
	21.0	12.0	16.0	18.0	4.0	4.0	16.0	17.0	16.0	%
Once in a	72	40	57	11	11	7	95	7	300	N
While	33.0	28.0	33.0	41.0	48.0	27.0	39.0	29.0	34.0	%
Hardly	98	85	87	11	11	18	108	13	431	N
Ever	45.0	60.0	51.0	41.0	48.0	69.0	45.0	54.0	50.0	%
Totals	216	142	171	27	23	26	243	24	872	N
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	%

$$X^2=23.116; D.F.=14; P<.06$$

In Table IV, 24, intellectual involvement is broken down by occupation. Apparently, there is no consistent relationship between intellectual involvement and occupation. Professional, technical, and kindred respondents are most intellectually involved with 21.0 per cent reporting regular attendance of lectures and discussion groups. A blue collar group, craftsmen, foremen, and kindred are next with 18.0 per cent reporting regular attendance followed by housewives with 16.0 per cent, farmers and ranchers with 17.0 per cent, and clerical and sales workers with 16.0 per cent. It should be noted that the other two blue collar groups, operatives and kindred and unskilled, service, and domestic, are considerably less intellectually involved than the other respondents with 4.0

per cent in each case reporting regular attendance of lectures and discussion groups. Thus, it can be concluded that the data in Table 24 do not support the hypothesis on occupation as it is stated. In other words, the data do not support the hypothesis that white collar workers are more intellectually involved than blue collar workers because it has been shown that one group of blue collar workers is more intellectually involved than two of the white collar groups. With the exception of the blue collar group, craftsmen, foremen, and kindred, however, it can be stated that white collar workers are more intellectually involved than blue collar workers.

In Table IV, 25, organizational involvement is broken down by occupation. As was the case with intellectual involvement and occupation, there is apparently no real relationship between organizational involvement and occupation. Housewives exhibit the highest degree of organizational involvement with 43.0 per cent relying upon the church for over 25 per cent of their total community activities, again demonstrating that women are more religiously involved than men. Next to housewives is the blue collar group, craftsmen, foremen, and kindred, with 40.0 per cent reporting over 25 per cent reliance upon the church. Over 25 per cent reliance upon the church then drops to 34.0 per cent for professionals, 32.0 per cent for clerical and sales workers, 31.0 per cent for the unskilled, 27.0 per cent for farmers and ranchers; 23.0 per cent for business managers, and 22.0 per cent for operatives and kindred.

TABLE IV, 25: ORGANIZATIONAL INVOLVEMENT BY OCCUPATION

ORGANIZATIONAL INVOLVEMENT	OCCUPATION										
	0	1	2	3	4	5	6	7	8	9	
26 to 100%											
Reliance on the Church	23	106	44	78	14	6	10	163	11	455	N
	28.0	34.0	23.0	32.0	40.0	22.0	31.0	43.0	27.0	34.0	%
0 to 25%											
Reliance on the Church	58	203	152	164	21	21	22	216	30	887	N
	72.0	66.0	77.0	68.0	60.0	68.0	69.0	57.0	73.0	66.0	%
Totals	81	309	196	242	35	27	32	379	41	1342	N
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	%

$$\chi^2 = 27.787; \text{D.F.} = 8; P < .05$$

It can be stated, therefore, that the data do not support the hypothesis that white collar workers are more organizationally involved than blue collar workers.

In summarizing Tables IV, 23 through 25, it can be concluded that the data concerning occupation and religious involvement only support the hypothesis in part, the hypothesis being that white collar workers are more involved ritually, intellectually, and organizationally than blue collar workers. It has been shown that white collar workers are more ritually involved than blue collar workers and that white collar workers are more intellectually involved than most blue collar workers, the exception being craftsmen, foremen, and kindred. It has not been shown, however, that white collar workers are more organizationally involved than blue collar workers.

Summary of Part II: Religious Involvement and Socio-Economic Variables. The general hypothesis with which Part

II of Chapter IV has been concerned is that certain manifestations of religious involvement vary with education and occupation. This hypothesis has been supported by the data in Part II, especially in regard to education. It has not only been shown that highly educated persons are more ritually, intellectually, and organizationally involved than persons with lower degrees of education, but it has also been demonstrated that highly educated respondents are more likely to be liberal in regard to the church's role in social action. The data in regard to occupation were not quite as conclusive, however, it was shown that white collar workers are more ritually involved and somewhat more intellectually involved than blue collar workers. Thus, it can be concluded that religious involvement varies with the two socio-economic variables, education and occupation.

### III. Five Measures of Religious Involvement and the Exploratory Variables.

Introduction. The general hypothesis from chapter one which governs this third section of chapter four is the following:

Certain manifestations of religious involvement vary with size of place, length of residence, and length of membership in the congregation.

The above hypothesis is sub-divided and made more specific by the use of four sub-hypotheses, each of which is concerned with the data obtained for one of the exploratory variables, size of place, length of residence, and length of membership.

Religious Involvement by Size of Place. In this section, two sub-hypotheses will be considered. The first is the following:

Persons from larger places tend to be more involved ritually, organizationally, and intellectually than persons from smaller places whereas persons from smaller places tend to be more subjectively involved than persons from larger places.

At this point, it should be remembered that in this study, the variable, size of place, is limited to relatively small communities, the largest being a community of 44,000 persons. Thus, in discussing size of place, any generalizations beyond a community of 44,000 are not warranted by the data. In other words, size of place in this study refers only to communities from less than 2,500 persons to 44,000.

The rationale for the first part of the above hypothesis is simply that previous research has shown that size of place and voluntary participation are positively interrelated. In Table IV, 26, ritual involvement is broken down by size of place of residence of the respondents. From an examination of the table, it appears that there is no consistent relationship between the two variables; and, the chi square value is not significant at the .05 level.

In Table IV, 27, intellectual involvement is correlated with size of place. Again, there appears to be no truly consistent relationship between involvement and size of place. Even though rural respondents report the lowest percentage of

TABLE IV, 26: RITUAL INVOLVEMENT BY SIZE OF PLACE

RITUAL INVOLVEMENT	SIZE OF PLACE								Total
	No Answer	Rural	2500-4999	5000-7499	7500-9999	10000-14999	15000-19999	20000-44000	
No Answer	0 0.0	12 4.5	6 2.4	0 0.0	0 0.0	14 4.6	1 2.3	9 2.3	42N 3.1%
Every Sunday	1 33.3	57 21.6	73 29.7	26 44.8	12 30.8	78 25.7	14 32.6	106 27.6	367N 27.4%
Almost Every	1 33.3	97 36.7	73 29.7	22 37.9	13 33.3	118 38.9	14 32.6	147 38.3	485N 36.2%
Twice A Month	0 0.0	39 14.8	32 13.0	4 6.9	2 5.1	31 10.2	7 16.3	49 12.8	164N 12.2%
Once A Month	0 0.0	29 11.0	36 14.6	4 6.9	3 7.7	30 9.9	4 9.3	36 9.4	142N 10.6%
Hardly Ever	1 33.3	30 11.4	26 10.6	2 3.4	9 23.1	32 10.6	3 7.0	37 9.6	140N 10.4%
Totals	3 100.0	264 100.0	246 100.0	58 100.0	39 100.0	303 100.0	43 100.0	384 100.0	1340N 100.0%

$$X^2=47.138; D.F.=35; P<.10$$

TABLE IV, 27: INTELLECTUAL INVOLVEMENT BY SIZE OF PLACE

INTELLECTUAL INVOLVEMENT	SIZE OF PLACE								Total
	No Answer	Rural	2500-4999	5000-7499	7500-9999	10000-14999	15000-19999	20000-44000	
No Answer	0 0.0	23 15.0	14 10.0	3 12.0	1 4.0	25 11.0	1 2.3	18 5.0	85N 9.0%
Regularly	2 100.0	13 9.0	22 17.0	4 15.0	4 15.0	26 12.0	11 25.6	60 16.0	142N 14.0%
Once in A While	0 0.0	51 34.0	53 39.0	7 27.0	7 26.0	60 27.0	16 37.2	122 32.0	316N 32.0%
Hardly Ever	0 0.0	62 42.0	46 34.0	12 46.0	15 55.0	111 50.0	15 34.9	180 47.0	441N 45.0%
Totals	2 100.0	149 100.0	135 100.0	26 100.0	27 100.0	222 100.0	43 100.0	380 100.0	984N 100.0%

$$X^2=43.271; D.F.=21; P<.05$$

regular attendance of lectures and discussion groups, they do not account for the highest percentage of respondents reporting hardly ever attending such activities. It can be concluded, then, that the data do not support the hypothesis that persons from larger places up to 44,000 are more intellectually involved than persons from smaller places.

In Table IV, 28, organizational involvement is broken down by size of place. Rural respondents exhibit the lowest percentage of those who rely upon the church for over 25 per

TABLE IV, 28: ORGANIZATIONAL INVOLVEMENT BY SIZE OF PLACE

ORGANIZATIONAL INVOLVEMENT	SIZE OF PLACE							Total	
	No Answer	Rural	2500-4999	5000-7499	7500-9999	10000-14999	15000-19999		20000-44000
26 to 100%									
Reliance on the Church	11	72	88	28	16	102	18	130	455N
	25.0	28.0	37.0	51.0	41.0	35.0	43.0	35.0	34.0%
0 to 25%									
Reliance on the Church	33	184	151	27	23	193	24	242	887N
	75.0	72.0	63.0	49.0	59.0	65.0	57.0	65.0	66.0%
Totals	44	256	239	55	39	295	42	372	1342N
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0%

$$X^2=15.969; D.F.=7; P<.05$$

cent of their total community activities, with 28.0 per cent so reporting. For those respondents living in places over 2500, however, there is no consistent relationship between size of place and organizational involvement. Thus, it can be concluded that the data do not indicate that persons living in larger places up to 44,000 are more organizationally involved than persons living in smaller places.



In summarizing Tables 26 through 28, it can be stated that the data do not support the first part of the hypothesis concerning size of place. That persons from larger places up to 44,000 are more ritually, intellectually, and organizationally involved has not been substantiated by the data.

The second part of the first hypothesis concerning size of place is that persons from smaller places are more subjectively involved in their religion than persons from larger places. The basis for such a statement is that traditional notion that interest in religion is inversely related to size of place.

TABLE IV, 29: SUBJECTIVE INVOLVEMENT BY SIZE OF PLACE

SUBJECTIVE INVOLVEMENT IN RELIGION	SIZE OF PLACE								Total
	No Answer	Rural	2500-4999	5000-7499	7500-9999	10000-14999	15000-19999	20000-44000	
No Answer	0 0.0	14 5.3	6 2.5	0 0.0	3 7.7	8 22.6	0 0.0	10 2.6	41N 3.1%
Deeply Involved	1 33.3	45 17.0	40 16.5	7 12.3	10 25.6	35 11.5	6 14.0	51 13.3	195N 14.6%
Involved	1 33.3	102 38.6	107 44.0	34 59.6	11 28.2	139 45.7	16 37.2	168 43.8	578N 43.2%
Somewhat Involved	0 0.0	60 22.7	58 23.9	10 17.5	9 23.1	75 24.7	11 25.6	105 27.3	328N 24.5%
Not Very Involved	1 33.3	43 16.3	32 13.2	6 10.5	6 15.4	47 15.5	10 23.3	50 13.0	195N 14.6%
Totals	3 100.0	264 100.0	243 100.0	57 100.0	39 100.0	304 100.0	43 100.0	384 100.0	1337N 100.0%

$$X^2=35.858; D.F.=28; P<.25$$

In Table IV, 29, subjective involvement in religion is

broken down by size of place. In addition to the chi square value not being significant at the .05 level, it appears that rural residents do not differ significantly from respondents living in larger places. Indeed, there is apparently no relationship between size of place and subjective involvement in religion. Therefore, it can be stated that the hypothesis stating that persons from smaller places are more subjectively involved in their religion than persons from larger places is not supported by the data.

To summarize Tables 26 through 29 and the first hypothesis concerning size of place, it can be said that size of place of residence apparently has no effect upon the four measures of religious involvement, ritual involvement, intellectual involvement, organizational involvement, or subjective involvement. The first hypothesis has, therefore, not been supported by the data.

The following is the second sub-hypothesis concerning size of place:

Persons from larger places tend to be more liberal in regard to the church's role in social action than persons from smaller places.

The rationale for the above hypothesis was two-fold. One, previous research has repeatedly demonstrated a positive relationship between size of place and liberalism; and, two, if respondents from larger places are more ritually, organizationally, and intellectually involved than persons from

smaller places, then it follows they will be more liberal in regard to the church's role in social action. Tables 26 through 28, however, demonstrated that the second part of the rationale is not supported by the data.

In Table IV, 30, the response to the statement that there is little the church can do about social and economic problems is correlated with size of place. Although respondents living in rural places and places 2500 to 4999 show a

TABLE IV, 30: RESPONSE TO THE STATEMENT THAT THERE IS LITTLE THE CHURCH CAN DO ABOUT SOCIAL AND ECONOMIC PROBLEMS BY SIZE OF PLACE.

"Aside from preaching, there is little the church can do about social and economic problems."	No Answer	Rural	SIZE OF PLACE						Total
			2500-4999	5000-7499	7500-9999	10000-14999	15000-19999	20000-44000	
No Answer	0 0.0	38 14.4	12 4.9	4 6.9	2 5.1	15 4.9	2 4.7	19 4.9	92N 6.9%
Agree	1 33.3	34 12.9	56 22.8	11 19.0	5 12.8	64 21.1	9 20.9	64 16.6	244N 18.2%
Disagree	2 66.7	192 72.7	178 72.4	43 74.1	32 82.1	225 74.0	32 74.4	302 78.4	1006N 75.0%
Totals	3 100.0	264 100.0	246 100.0	58 100.0	39 100.0	304 100.0	43 100.0	385 100.0	1342N 100.0%

$$\chi^2=39.039; D.F.=14; P<.05$$

slightly lower percentage disagreeing with the statement, the percentage differences are not consistent enough to conclude that persons from larger places are more liberal in regard to

the church's role. Thus, it can be stated once again that size of place apparently has no effect upon any measure of religious involvement, and that the data in Table 30 do not support the hypothesis that persons from larger places tend to be more liberal in regard to the church's role in social action than persons from smaller places.

In summarizing the entire section on size of place, it can be stated that neither of the two sub-hypotheses were supported by the data. Apparently, size of place, at least places up to 44,000, has no effect upon religious involvement. It is extremely difficult to assess the effect of the non-respondents on the data had they been included. For the latter, there are two reasons. One is that since no real relationships appeared, there is no way to indicate any kind of trend in the data; and, two, it is not known whether the respondents are representative of the entire population in regard to size of place. Thus, any inference concerning the effect of the non-respondents would be completely without basis.

Religious Involvement and Length of Residence in the Community. In this section, the following sub-hypothesis will be considered:

Persons who have lived in the community for a long period of time will tend to be more involved ritually than persons who have lived in the community a short time; and, thus, persons who have lived in the community a long period of time will tend to be more liberal in regard to the church in social action.

The rationale for the first part of the above hypothesis is simply that previous research has shown that length of residence and voluntary participation are positively correlated. Along with considering the above hypothesis in the tables immediately following, it should be pointed out that in this section age will be controlled in order to determine the effect of length of residence upon religious involvement.

In Table IV, 31, A through D, ritual involvement is broken down by length of residence, and age is controlled.

TABLE IV, 31, A: RITUAL INVOLVEMENT BY LENGTH OF RESIDENCE FOR RESPONDENTS UNDER AGE 25.

RITUAL INVOLVEMENT	LENGTH OF RESIDENCE			Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	
No Answer	0 0.0	1 11.1	1 4.0	2 N 3.2 %
Every Sunday	4 14.8	3 33.3	4 16.0	11 N 18.5 %
Almost Every Sunday	12 44.4	3 33.3	6 24.0	21 N 35.9 %
Twice a Month	3 11.1	0 0.0	4 16.0	7 N 11.1 %
Once a Month	6 22.2	1 11.1	6 24.0	13 N 21.6 %
Hardly Ever	2 7.4	1 11.1	4 16.0	7 N 12.7 %
Totals	27 100.0	9 100.0	25 100.0	61 N 100.0 %

$$X^2=11.996; D.F.=15; P<.90$$

In Table 31, A, in the age group under 25, there is apparently

no relationship between the two variables; and, the chi square value is far from being significant at the .05 level.

In Table IV, 31, B, in the age group 25 to 44, it appears that there is a relationship between length of residence and ritual involvement, and that this relationship is that ritual involvement increases with length of residence, thus supporting the hypothesis that persons who have lived in the community for a long period of time will tend to be more involved

TABLE IV, 31, B: RITUAL INVOLVEMENT BY LENGTH OF RESIDENCE FOR RESPONDENTS 25 TO 44 YEARS OF AGE.

RITUAL INVOLVEMENT	LENGTH OF RESIDENCE				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years and over	
No Answer	3 2.5	0 0.0	2 1.1	2 1.8	7 N 1.3 %
Every Sunday	31 25.8	33 28.2	56 32.2	21 18.9	141 N 27.0 %
Almost Every Sunday	41 34.2	44 37.6	72 41.4	36 32.4	193 N 37.0 %
Twice a Month	18 15.0	13 11.1	18 10.3	19 17.1	68 N 13.0 %
Once a Month	18 15.0	17 14.5	10 5.7	12 10.8	57 N 10.9 %
Hardly Ever	9 7.5	10 8.5	16 9.2	21 18.9	56 N 10.7 %
Totals	120 100.0	117 100.0	174 100.0	111 100.0	522 N 100.0 %

$\chi^2=28.906$ ; D.F.=15;  $P<.05$

ritually than persons who have lived in the community a short period of time. For example, whereas 25.8 per cent of the

respondents who have lived in their communities less than 5 years attend church every Sunday, 28.2 per cent of those who have lived in their communities 5 to 14 years do so, and 32.2 per cent of those who have lived in their communities 15 to 24 years do so. The one exception to the relationship between ritual involvement and length of residence occurs in regard to those who have lived in their communities 25 years or more. For this group, ritual involvement is lower than even the respondents who have lived in their communities less than 5 years. It seems that after so many years, length of residence fails to have the effect of increasing involvement, and, instead, has the reverse effect. It can be stated, in conclusion, that Table 31, B, supports the hypothesis that length of residence and involvement are positively interrelated with the exception of the category of respondents who have lived in their communities 25 years or more.

In Table IV, 31, C, in the age group 45 to 64, it again appears that length of residence and ritual involvement are positively interrelated. Whereas 21.6 per cent of those who have lived in their communities less than 5 years reported attending Sunday worship services every Sunday, this percentage increases to 29.0 per cent of those who have lived in their communities 25 years or more. Thus, it can be stated that the data concerning respondents 45 to 64 do support the hypothesis that persons who have lived in their communities for a long period of time tend to be more ritually involved than

TABLE IV, 31, C: RITUAL INVOLVEMENT BY LENGTH OF RESIDENCE FOR RESPONDENTS 45 TO 64 YEARS OF AGE.

RITUAL INVOLVEMENT	LENGTH OF RESIDENCE				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or more	
No Answer	3 5.9	1 2.2	2 1.1	12 4.8	18 N 3.4 %
Every Sunday	11 21.6	12 26.7	46 25.4	73 29.0	142 N 26.8 %
Almost Every Sunday	14 27.5	11 24.4	68 37.6	101 40.1	194 N 36.7 %
Twice a Month	4 7.8	9 20.0	25 13.8	27 10.7	65 N 12.3 %
Once a Month	9 17.6	6 13.3	19 10.5	21 8.3	55 N 10.4 %
Hardly Ever	10 19.6	6 13.3	21 11.6	18 7.1	55 N 10.4 %
Totals	51 100.0	45 100.0	181 100.0	252 100.0	529 N 100.0 %

$$\chi^2 = 25.416; D.F. = 15; P < .05$$

those who have lived in their communities a relatively short period of time.

In Table IV, 31, D, in the age group 65 and over, it appears that there is no real relationship between length of residence and ritual involvement. That is, length of residence appears to have no effect upon ritual involvement for this age group.

In summarizing Tables IV, 31, A through D, it can be concluded that the data partially support the first part of the hypothesis concerning length of residence. That is, the



TABLE IV, 31, D: RITUAL INVOLVEMENT BY LENGTH OF RESIDENCE FOR RESPONDENTS 65 YEARS OF AGE AND OVER.

RITUAL INVOLVEMENT	LENGTH OF RESIDENCE				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or More	
No Answer	0 0.0	1 10.0	6 18.8	2 1.4	9 N 4.7 %
Every Sunday	4 50.0	4 40.0	5 15.6	53 37.9	66 N 34.7 %
Almost Every Sunday	1 12.5	2 20.0	12 37.5	45 32.1	60 N 31.6 %
Twice A Month	1 12.5	1 10.0	4 12.5	14 10.0	20 N 10.5 %
Once A Month	2 25.0	1 10.0	2 6.2	11 7.9	16 N 8.4 %
Hardly Ever	0 0.0	1 10.0	3 9.4	15 10.7	19 N 10.0 %
Totals	8 100.0	10 100.0	32 100.0	140 100.0	190 N 100.0 %

$$\chi^2=27.498; D.F.=15; P<.05$$

data indicate that for the age groups, 25 to 44 and 45 to 64, the longer respondents have lived in their communities, the more ritually involved they tend to be. Therefore, it can be said that length of residence does have some effect upon ritual involvement.

The second part of the hypothesis concerning length of residence states that persons who have lived in their communities a long period of time will tend to be more liberal in regard to the church's role in social action. The rationale for this statement was based on the assumption that if persons who had lived in their communities a long period of time were

more involved, then it would follow that they would also be more liberal in regard to the church's role in social action.

In Table IV, 32, the yes responses to whether or not it is all right for the church building to be loaned to civil rights groups so that they might have a place to meet are broken down by length of residence while age is controlled. From an

TABLE IV, 32: "YES" RESPONSES TO WHETHER OR NOT THE CHURCH BUILDING SHOULD BE LOANED TO CIVIL RIGHTS GROUPS SO THAT THEY MIGHT HAVE A PLACE TO MEET BY LENGTH OF RESIDENCE AND AGE.

AGE	LENGTH OF RESIDENCE				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or More	
Under 25 <sup>a</sup>	10 37.0	4 44.4	9 36.0	0 0.0	23 N 38.0 %
25 to 44 <sup>b</sup>	51 42.5	42 35.9	48 27.6	25 22.5	166 N 31.8 %
45 to 64 <sup>c</sup>	15 29.4	10 22.2	39 21.7	51 20.2	115 N 21.7 %
65 and over <sup>d</sup>	0 0.0	3 30.0	8 25.0	4 2.9	15 N 7.9 %

$${}^a\chi^2=3.440; \text{ D.F.}=6; P<.90$$

$${}^b\chi^2=23.15; \text{ D.F.}=6; P<.05$$

$${}^c\chi^2=12.207; \text{ D.F.}=6; P<.06$$

$${}^d\chi^2=27.702; \text{ D.F.}=6; P<.05$$

examination of the table, it appears that the longer the length of residence, the more the respondent is likely to express a conservative attitude toward this particular question. This is not the case for the age group under 25; however, in general, it appears to be the case for the other three age groups. Thus, it can be stated that the data in Table 32 not only do not support the hypothesis but, instead, reveal the opposite, that is, that there is a negative relationship between length of

residence and expression of a liberal attitude.

In summarizing the section concerning length of residence and its possible effect upon religious involvement, it can be stated that the first section of the hypothesis stating a positive relationship between length of residence and ritual involvement has been partially substantiated by the data; however, the second part of the hypothesis stating a positive relationship between length of residence and a liberal attitude toward the church's role has not been supported. Indeed, the opposite was indicated by the data.

Religious Involvement and Length of Membership in the Congregation. In this section, the following sub-hypothesis will be considered:

Persons who have belonged to the congregation for a long period of time will tend to be more involved ritually than persons who have belonged a short period of time whereas length of membership has no effect upon subjective involvement in religion.

The rationale for the above hypothesis is that if it takes a certain period of time for an individual to become integrated into a community, it follows that it would also take a certain period of time for an individual to become integrated into the congregation. Subjective involvement in religion, however, should not be so dependent upon length of residence or length of membership.

In Table IV, 33, A through D, ritual involvement is broken down by length of membership in the congregation with

TABLE IV, 33, A: RITUAL INVOLVEMENT BY LENGTH OF MEMBERSHIP  
IN THE CONGREGATION FOR RESPONDENTS UNDER 25.

RITUAL INVOLVEMENT	LENGTH OF MEMBERSHIP			Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	
Every Sunday	9 23.1	0 0.0	2 20.0	11 N 20.0 %
Almost Every Sunday	15 38.5	3 50.0	3 30.0	21 N 38.0 %
Twice a Month	5 12.8	1 16.7	1 10.0	7 N 13.0 %
Once a Month	7 17.9	1 16.7	3 30.0	11 N 20.0 %
Hardly Ever	3 7.7	1 16.7	1 10.0	5 N 19.0 %
Totals	39 100.0	6 100.0	10 100.0	55 N 100.0 %

$$\chi^2=7.201; D.F.=12; P<.90$$

age controlled. In Table 33, A, in the age group under 25, there is no relationship between the two variables, and the chi square value is insignificant.

In Table IV, 33, B, in the age group 25 to 44, there is again no real relationship between length of membership and ritual involvement. The chi square value is not significant at the .05 level; and, therefore, it can be stated that the data do not support the hypothesis.

In Table IV, 33, C, length of membership again has no effect upon ritual involvement, in this case in regard to the age group 45 to 64.

TABLE IV, 33, B: RITUAL INVOLVEMENT BY LENGTH OF MEMBERSHIP  
IN THE CONGREGATION FOR RESPONDENTS 25 TO 44.

RITUAL INVOLVEMENT	LENGTH OF MEMBERSHIP				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or More	
Every Sunday	50 26.3	45 30.0	36 27.9	9 25.0	140 N 27.7 %
Almost Every Sunday	79 41.6	52 34.7	53 41.1	9 25.0	193 N 38.2 %
Twice a Month	24 12.6	22 14.7	12 9.3	9 25.0	67 N 13.3 %
Once a Month	24 12.6	14 9.3	11 8.5	3 8.3	52 N 10.3 %
Hardly Ever	13 6.8	17 11.3	17 13.2	6 16.7	53 N 10.5 %
Totals	190 100.0	150 100.0	129 100.0	36 100.0	505 N 100.0 %

$$X^2=15.413; D.F.=12; P<.25$$

TABLE IV, 33, C: RITUAL INVOLVEMENT BY LENGTH OF MEMBERSHIP  
IN THE CONGREGATION FOR RESPONDENTS 45 TO 64.

Every Sunday	17 23.9	30 31.9	59 27.1	35 31.0	141 N 28.4 %
Almost Every Sunday	28 39.4	29 30.9	85 39.0	49 43.4	191 N 38.5 %
Twice a Month	8 11.3	16 17.0	27 12.4	10 8.8	61 N 12.3 %
Once a Month	8 11.3	9 9.6	24 11.0	11 9.7	52 N 10.5 %
Hardly Ever	10 14.1	10 10.6	23 10.6	8 7.1	51 N 10.3 %
Totals	71 100.0	94 100.0	218 100.0	113 100.0	496 N 100.0 %

$$X^2=3.703; D.F.=12; P<.75$$

Finally, in Table IV, 33, D, length of membership once again has no apparent effect upon ritual involvement. It can be concluded, therefore, that the data presented in Tables IV, 33, A through D, do not support the hypothesis that persons who have belonged to the congregation for a long period of time will tend to be more involved ritually than persons who have belonged a short period of time.

TABLE IV, 33, D: RITUAL INVOLVEMENT BY LENGTH OF MEMBERSHIP IN THE CONGREGATION FOR RESPONDENTS 65 AND OVER.

RITUAL INVOLVEMENT	LENGTH OF MEMBERSHIP				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or More	
Every Sunday	9 60.0	9 52.9	8 17.4	40 42.1	66 N 38.2 %
Almost Every Sunday	4 26.7	4 23.5	20 43.5	29 30.5	57 N 32.9 %
Twice a Month	0 0.0	1 5.9	8 17.4	11 11.6	20 N 11.6 %
Once a Month	1 6.7	1 5.9	3 6.5	9 9.5	14 N 8.1 %
Hardly Ever	1 6.7	2 11.8	7 15.2	6 6.3	16 N 9.2 %
Totals	15 100.0	17 100.0	46 100.0	95 100.0	173 N 100.0 %

$$X^2=17.737; D.F.=12; P<.25$$

The second part of the hypothesis concerning length of membership in the congregation states that the latter has no effect upon subjective involvement in religion. This is,

perhaps, expected since it has just been demonstrated that length of membership has no effect upon ritual involvement either.

In Table IV, 34, A, subjective involvement in religion is broken down by length of membership in the congregation while age is controlled. From examining the table, it can be seen that not only is the chi square not significant at the .05 level, but also that there is no consistent relationship

TABLE IV, 34, A: SUBJECTIVE INVOLVEMENT IN RELIGION BY LENGTH OF MEMBERSHIP IN THE CONGREGATION FOR RESPONDENTS UNDER 25.

SUBJECTIVE INVOLVEMENT IN RELIGION	LENGTH OF MEMBERSHIP			Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	
Deeply Involved	2	0	1	3 N
	5.1	0.0	10.0	5.3 %
Involved	15	1	4	20 N
	38.5	16.7	40.0	36.8 %
Somewhat Involved	17	3	2	22 N
	43.6	50.0	20.0	38.6 %
Not Very Involved	5	2	3	10 N
	12.8	33.3	30.0	19.3 %
Totals	39	6	10	57 N
	100.0	100.0	100.0	100.0 %

$$\chi^2 = 6.813; D.F. = 9; P < .75$$

between length of membership and subjective involvement in religion for those respondents under 25.

In both Tables IV, 34, B and C, it can also be seen that there is no relationship between length of membership in the congregation and subjective involvement in religion; and,

in neither case is the chi square value significant at the .05 level.

TABLE IV, 34, B: SUBJECTIVE INVOLVEMENT IN RELIGION BY LENGTH OF MEMBERSHIP FOR RESPONDENTS 25 TO 44.

SUBJECTIVE INVOLVEMENT IN RELIGION	LENGTH OF MEMBERSHIP				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or More	
Deeply Involved	30 15.9	23 15.2	24 18.8	4 11.1	81 N 16.1 %
Involved	83 43.9	79 52.3	62 48.4	12 33.3	236 N 46.8 %
Somewhat Involved	50 26.5	31 20.5	24 18.8	15 41.7	120 N 23.8 %
Not Very Involved	26 13.8	18 11.9	18 14.1	5 13.9	67 N 13.3 %
Totals	189 100.0	151 100.0	128 100.0	36 100.0	504 N 100.0 %

$$X^2=11.725; D.F.=9; P<.25$$

TABLE IV, 34, C: SUBJECTIVE INVOLVEMENT IN RELIGION BY LENGTH OF MEMBERSHIP FOR RESPONDENTS 45 TO 64.

Deeply Involved	10 13.9	11 11.7	29 13.1	22 19.1	72 N 14.3 %
Involved	26 36.1	46 48.9	92 41.6	57 49.6	221 N 44.0 %
Somewhat Involved	21 29.2	25 26.6	69 31.2	21 18.3	136 N 27.1 %
Not Very Involved	15 20.8	12 12.8	31 14.0	15 13.0	73 N 14.5 %
Totals	72 100.0	94 100.0	221 100.0	115 100.0	502 N 100.0 %

$$X^2=12.370; D.F.=9; P<.25$$

Finally, in Table IV, 34, D, in the age group 65 and



over, the data reveal once more that there is no relationship between length of membership in the congregation and subjective involvement in religion. Thus, it can be concluded that the data in Tables IV, A through D, do support the second part of the hypothesis concerning length of membership, that being that the latter has no effect upon subjective involvement in religion.

TABLE IV, 34, D: SUBJECTIVE INVOLVEMENT IN RELIGION BY LENGTH OF MEMBERSHIP FOR RESPONDENTS 65 AND OVER.

SUBJECTIVE INVOLVEMENT IN RELIGION	LENGTH OF MEMBERSHIP				Totals
	Less than 5 Years	5 to 14 Years	15 to 24 Years	25 Years or More	
Deeply Involved	2 14.3	1 5.9	10 21.7	20 23.0	33 N 20.1 %
Involved	7 50.0	10 58.8	14 30.4	45 51.7	76 N 46.3 %
Somewhat Involved	4 28.6	2 11.8	10 21.7	15 17.2	31 N 18.9 %
Not Very Involved	1 7.1	4 23.5	12 26.1	7 8.0	24 N 14.6 %
Totals	14 100.0	17 100.0	46 100.0	87 100.0	164 N 100.0 %

$$X^2=15.665; D.F.=9; P<.10$$

In summary of the section concerning length of membership in the congregation and religious involvement, it can be stated that the data presented indicate that length of membership has no effect upon religious involvement.

Summary of Part III: Religious Involvement and the Exploratory Variables. The general hypothesis with which Part III has been concerned is that certain manifestations of reli-

gious involvement vary with size of place, length of residence, and length of membership in the congregation. This hypothesis has been supported by the data only in a very limited manner. The data did indicate that certain measures of religious involvement vary with length of residence. The data did not, however, show that religious involvement varies with either size of place or length of membership in the congregation.

## CHAPTER FIVE

## SUMMARY AND CONCLUSIONS

In the preceding four chapters, it has been our purpose to seek answers to three basic questions concerning the sociology of religion. These questions are the following:

1. How do different measures of religious involvement interrelate with one another?
2. Are religiously involved individuals any more or less likely to favor the church's attempt to deal with social issues?
3. Are some individuals more likely than others to be religiously involved?

In summarizing the results of this study and how they relate to the above three questions, it is important to include a discussion of the study by Glock.<sup>50</sup> While Glock studied religious involvement as an index of several measures, he did deal with the above three questions. To a large extent, however, his findings are in direct contrast with the findings of the present study. Thus, the discussion of the above three questions will involve a comparative analysis of the results of the two studies.

In regard to the first question concerning the interrelationships between different measures of religious involvement, the present study, after specifying five measures of religious involvement, found that ritual involvement, subjective involvement, organizational involvement, and intellectual involvement are all positively interrelated. It was concluded,

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<sup>50</sup>Glock, Ringer, Babbie, op. cit.

therefore, that one kind of religious involvement tends to support another. Glock also found that the three forms of religious involvement he defined were highly interrelated, and, therefore, combined the three into a general index of religious involvement.<sup>51</sup>

Returning to the findings of the present study regarding the first question listed above, it was found that of the five measures of religious involvement employed, subjective involvement in religion was the most predictive of the remaining measures. In other words, having an individual rate his own religious involvement appears to provide the best over-all portrait of the individual's religious commitment. Therefore, in answer to the question raised in chapter one as to how self-evaluated involvement relates to actual behavior,<sup>52</sup> it can be stated that such a measure of religious involvement is, indeed, highly related to actual behavior. Next to subjective involvement in religion, it was found that ritual involvement, that is, church attendance, provides a fairly accurate picture of the individual's over-all religious commitment.

In regard to the second question concerning whether or not religious involvement makes any difference as to how the individual perceives the role of the church in social action, Glock concluded that religious involvement had no effect upon

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<sup>51</sup>Ibid., pp. 30-36.

<sup>52</sup>Refer to p. 16.

the thinking of the parishioner. In other words, just because an individual is deeply involved religiously does not mean that he will be any more or less favorable toward his church's involvement in social issues than will be a less religiously involved individual. In the present study, however, the opposite was shown to be the case. Repeatedly, the data not only pointed to the conclusion that religious involvement makes a difference in the attitudes of the parishioner toward the role of his church, but also that parishioners who exhibit a relatively high degree of involvement in one or more of the measures are also more likely to express a liberal attitude toward the church's role than are less involved parishioners. As was stated in chapter one, the purpose of Part I of the research problem was to contribute to the solution of the role of the institutional church in modern society, the basic questions being (1) how does the rank-and-file member view the role of the church in social issues, and (2) does religious involvement make a difference in how the church member views the church's role. As was demonstrated in part two of chapter three, respondents expressed a relatively liberal or conservative attitude depending upon the nature of the question asked. In other words, respondents were much more likely to express the relatively liberal attitude in response to a particular question if the question itself was of a general nature. The more specific the question and the more controversial the issue involved in the question, the less likely were the

respondents to express the relatively liberal attitude in response to the question. From the point of view of the church, however, the important finding in regard to how the church member views the role of the church is that religious involvement does, indeed, make a difference. While the majority of respondents expressed a relatively conservative attitude toward the church's role in such issues as racial problems, politics, and the war in Viet Nam, the more involved respondents were more likely to favor the church's involvement than were the less involved respondents. This relationship was quite consistent and was shown repeatedly in the data presented in part two of chapter three.

In regard to the third question, whether or not some individuals are more likely than others to be religiously involved due to certain social or demographic characteristics, Glock derived from his data what he termed as a "comfort hypothesis" in an effort to explain the observed effects of sex, age, family status, and social class on religious involvement.<sup>53</sup> Glock's data indicated that women, the elderly, the familyless, and the low status parishioners were more likely than their counterparts to be religiously involved.<sup>54</sup> In the present study, it was found that women are definitely more religiously involved than men. It was not found that the unmarried, that is, the single, the widowed, and the

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<sup>53</sup>Glock, Ringer, Babbie, op. cit., p. 107.

<sup>54</sup>Ibid., p. 205.

divorced, exhibited a different pattern of involvement than the married parishioners. And, neither was it found that the elderly were more involved than younger age groups. Instead, it was found that the age group 25 to 54 usually showed the highest degree of involvement. In regard to relative status in society, whereas Glock found that low status parishioners were more likely to be religiously involved than their counterparts, the present study found that parishioners with higher levels of education and occupation were more involved than those with lower levels. On the basis of his data, Glock concluded that parishioners deprived of status gratification in the larger society often turned to the church as an alternative means of gratification.<sup>55</sup> On the basis of our own data, however, it was not concluded that parishioners deprived of status gratification in the larger society often turn to the church unless it is also stated that this is but one explanation for religious involvement. It is obvious from the data presented in the previous four chapters of this study that persons who are gratified as to status in the larger society also become religiously involved in the church.

Before concluding the discussion on whether some individuals are more likely than others to be religiously involved, it should be mentioned that in the present study, it was found that the variables, size of place, length of membership in the

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<sup>55</sup>Ibid.

congregation, and length of residence, had no effect upon the likelihood of religious involvement with one exception. It was found that length of residence had some effect among certain age groups; and, in addition, it was shown that length of residence tended to have a relatively conservative influence upon the parishioner's attitudes toward the role of the church in social action. Finally, it should again be mentioned that size of place in this study was limited to communities of less than 44,000 persons; this limitation must be noted when stating that it was found that size of place had no effect upon religious involvement.

In concluding the comparison of Glock's study with the present one, it should be brought out that both deal exclusively with Episcopal church members, Glock's being conducted on a nation-wide scale in 1952, the present one being conducted within the Missionary District of Western Kansas in the winter of 1967 and 1968. Therefore, the most obvious limitation of Glock's study is that it is based on data collected over fifteen years prior to the present study. In regard to the present study, it is limited in its applicability for several reasons. First of all, as a study of the complex nature of religious involvement, it is limited to church members. Second, as a study of religious involvement, it does not deal with what Charles Glock termed the ideological or the experiential aspects of religious involvement. And third, the method used in this study is, in itself, a limitation in that



mailed questionnaires involve an inherent bias. The latter limitation, however, was compensated as much as possible by the use of two additional methods, a time control on date of response to the questionnaire and sample data obtained from clergymen in charge of the thirty-three congregations included in the population.

In spite of the limitations of this study, it is the sincere hope of the author that it contributes in some way to the understanding of the complex nature of religious involvement, and, in general, to the sociology of religion.

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APPENDIX

A. THE QUESTIONNAIRE

Please complete the following information about yourself by either filling out the blank following the question or placing a check in the appropriate space.

1. Male \_\_\_\_\_ Married \_\_\_\_\_  
 Female \_\_\_\_\_ Single \_\_\_\_\_  
                   Widowed \_\_\_\_\_  
                   Separated \_\_\_\_\_  
                   Divorced \_\_\_\_\_
2. How many children are in your family?  
       None \_\_\_\_\_  
       1 or 2 \_\_\_\_\_  
       3 or 4 \_\_\_\_\_  
       5 or more \_\_\_\_\_
3. How many of your children are 12 years old or younger?  
       None \_\_\_\_\_  
       1 or 2 \_\_\_\_\_  
       3 or 4 \_\_\_\_\_  
       5 or more \_\_\_\_\_
4. Which of the following is your age group?  
       Under 21 \_\_\_\_\_ 45 to 54 \_\_\_\_\_  
       21 to 24 \_\_\_\_\_ 55 to 64 \_\_\_\_\_  
       25 to 34 \_\_\_\_\_ 65 or over \_\_\_\_\_  
       35 to 44 \_\_\_\_\_
5. Your education was:  
       Less than 8th grade \_\_\_\_\_  
       Completed 8th grade \_\_\_\_\_  
       Some high school \_\_\_\_\_  
       Completed high school \_\_\_\_\_  
       Some college \_\_\_\_\_  
       Completed college \_\_\_\_\_
6. What is your occupation? IF you are retired or unemployed, please indicate your last occupation. Please be specific.  
 \_\_\_\_\_  
 What do you actually do on the job? \_\_\_\_\_  
 \_\_\_\_\_
7. What is your present job status?  
                   Employed \_\_\_\_\_  
                   Self-Employed \_\_\_\_\_  
                   Unemployed \_\_\_\_\_  
                   Retired \_\_\_\_\_
8. What was your father's occupation when you were growing up?  
 \_\_\_\_\_
9. Did you grow up in a city, town, village, or on a farm?  
       On a farm \_\_\_\_\_  
       Village of 2,000 or less \_\_\_\_\_  
       Town of over 2,000 to 10,000 \_\_\_\_\_  
       Small city over 10,00 to 50,000 \_\_\_\_\_  
       City over 50,000 to 100,000 \_\_\_\_\_  
       Large city over 100,000 \_\_\_\_\_
10. How long have you lived in your present community?  
       \_\_\_\_\_ years
11. How long have you been a member of your present congregation?  
       \_\_\_\_\_ years
12. How long have you been an Episcopalian?  
       \_\_\_\_\_ years
13. What was your parents' religion?  
 \_\_\_\_\_

14. By and large, do you think of yourself as being of the working class, the upper class, the lower class, or the middle class?
- Working \_\_\_\_\_  
 Upper \_\_\_\_\_  
 Lower \_\_\_\_\_  
 Middle \_\_\_\_\_
- Why do you think so? \_\_\_\_\_
- 
15. How far is your church from your home?
- One mile or less \_\_\_\_\_  
 2 to 5 miles \_\_\_\_\_  
 6 to 10 miles \_\_\_\_\_  
 10 to 20 miles \_\_\_\_\_  
 Over 20 miles \_\_\_\_\_
16. How often do you attend church?
- Every Sunday \_\_\_\_\_  
 Almost Every Sunday \_\_\_\_\_  
 About twice a Month \_\_\_\_\_  
 About once a Month \_\_\_\_\_  
 Hardly ever \_\_\_\_\_
17. How often do you take Holy Communion?
- More than once a week \_\_\_\_\_  
 About once a week \_\_\_\_\_  
 2 or 3 times a month \_\_\_\_\_  
 About once a month \_\_\_\_\_  
 Less than once a month \_\_\_\_\_  
 Every 3 or 4 months \_\_\_\_\_
18. Would you consider yourself deeply involved in your religion, involved in your religion, somewhat involved or not very involved?
- Deeply involved \_\_\_\_\_  
 Involved \_\_\_\_\_  
 Somewhat involved \_\_\_\_\_  
 Not very involved \_\_\_\_\_
19. Other than Sunday, do you attend worship services during the week?
- Almost every day \_\_\_\_\_  
 Once a week \_\_\_\_\_  
 Once every 2 or 3 weeks \_\_\_\_\_  
 Hardly ever \_\_\_\_\_  
 My local church does not have weekday services \_\_\_\_\_
20. How often do you attend lectures or discussion groups at the church?
- Regularly \_\_\_\_\_  
 Once in a While \_\_\_\_\_  
 Hardly ever \_\_\_\_\_  
 My local church does not have lectures or discussions \_\_\_\_\_
21. List the committees, offices, or positions you have held in the church in the last 5 years.
1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
  6. \_\_\_\_\_
22. If you wanted advice or information about a difficult problem, would you do any of the following? (Check each one you would do.)
- Go to your clergyman \_\_\_\_\_  
 Read the Bible \_\_\_\_\_  
 Pray \_\_\_\_\_  
 Read a religious book \_\_\_\_\_  
 Go to Communion more often \_\_\_\_\_  
 None of these \_\_\_\_\_
23. Do you read magazines regularly?
- No \_\_\_\_\_  
 Yes \_\_\_\_\_
- Which ones?



24. Do you read a daily newspaper regularly?  
 No \_\_\_\_\_  
 Yes \_\_\_\_\_
25. Everyone's ideas change from time to time. Would you say that your church has played any part in changing your opinions? (Check one.)  
 Yes, the Church has changed my opinions a great deal \_\_\_\_\_  
 Yes, the Church has changed my opinions somewhat \_\_\_\_\_  
 I don't know whether the Church has changed my opinions or not \_\_\_\_\_  
 No, I don't think the Church has changed my opinions \_\_\_\_\_
26. If you had a choice, what size congregation would you prefer? (Check one.)  
 Under 50 \_\_\_\_\_  
 50 to 150 \_\_\_\_\_  
 150 to 350 \_\_\_\_\_  
 Over 350 \_\_\_\_\_
27. In attracting new members to the Episcopal Church, which of the following types of individuals is it all right for the church to seek? (Check each one you approve.)  
 Individuals who do not attend another church \_\_\_\_\_  
 Individuals who belong to another church \_\_\_\_\_  
 Inactive Episcopalians \_\_\_\_\_
28. Do you think any of the following keep people away from the Episcopal Church? (Check each one you think does.)  
 The services and sacraments \_\_\_\_\_  
 The church school \_\_\_\_\_  
 The priest \_\_\_\_\_  
 The social standing of the church \_\_\_\_\_  
 Influence of Episcopal members \_\_\_\_\_  
 None of these \_\_\_\_\_
29. Which of the following do you think SHOULD have the most influence upon the local church. (Check one.)  
 One or two laymen \_\_\_\_\_  
 The clergyman \_\_\_\_\_  
 The layreaders \_\_\_\_\_  
 The women \_\_\_\_\_  
 The Vestry or Bishop's Committee \_\_\_\_\_  
 The entire local membership \_\_\_\_\_  
 The Bishop \_\_\_\_\_
30. Which of the following do you think ACTUALLY DOES have the most influence in your local church. (Choose one.)  
 One of two laymen \_\_\_\_\_  
 The clergyman \_\_\_\_\_  
 The layreaders \_\_\_\_\_  
 The women \_\_\_\_\_  
 The Vestry or Bishop's Committee \_\_\_\_\_  
 The entire local membership \_\_\_\_\_  
 The Bishop \_\_\_\_\_
31. Do you feel that, on the average, the clergy have been adequately trained for their work?  
 Yes \_\_\_\_\_ No \_\_\_\_\_

32. Outside of church on Sunday, do you ever visit with your clergyman on a more personal level?  
Yes \_\_\_ No \_\_\_

33. Have you ever assisted your clergyman in any of the following ways? (Check each one you have done.)  
Calling on the sick \_\_\_  
Helping plan the church's program \_\_\_  
Assisting with parish problems \_\_\_  
Assisting the clergy in his personal life \_\_\_  
Helping with repairs or upkeep on the church itself \_\_\_  
Other (Specify) \_\_\_\_\_  
\_\_\_\_\_  
None of the above \_\_\_

34. Have you found it impossible to assist your clergyman in any way?  
Yes \_\_\_ No \_\_\_

35. If your clergyman could receive additional training, which of the following areas would you suggest?  
Religious education \_\_\_  
Church administration \_\_\_  
Counseling \_\_\_  
Social and community work \_\_\_  
Inter-denominational work \_\_\_  
Public speaking \_\_\_  
Prayer \_\_\_  
Other (Specify) \_\_\_\_\_  
\_\_\_\_\_  
No new training is necessary \_\_\_

36. Do you think it is all right for your clergyman to become publicly involved in current social issues, such as civil rights marches, sit-ins, peace marches, or anti-Viet Nam demonstrations?  
Yes \_\_\_ No \_\_\_

37. If you moved to a community where there was no Episcopal congregation, what would you do for church attendance?  
Drive to the nearest community where there was an Episcopal Church \_\_\_  
Go to some other church in your own community \_\_\_  
Not go to church \_\_\_

38. Individual parishes often co-operate with other churches in civil affairs and social service programs. Do you think your church should go beyond this and do any of the following:  
It is all right for my church to hold joint worship services with Protestant churches of any denomination. (Check one.)  
Including Holy Communion \_\_\_  
Excluding Holy Communion \_\_\_  
Under no circumstances \_\_\_

39. Do you feel that there is a need for changes in the services of the Episcopal Church?  
Yes \_\_\_ No \_\_\_

40. Would you like for your clergyman to introduce any changes in the services of the Episcopal Church?

Yes \_\_\_ No \_\_\_

41. Would you be in favor of lending your church building and its facilities to any of the following groups so that they might have a place to meet?

(Check each one.)

Civil rights groups

Yes \_\_\_ No \_\_\_

Anti-Viet Nam groups

Yes \_\_\_ No \_\_\_

A political party

Yes \_\_\_ No \_\_\_

Alcoholics Anonymous

Yes \_\_\_ No \_\_\_

Another religious group

Yes \_\_\_ No \_\_\_

42. Many parishes co-operate with other churches and religious groups for social planning, civic improvement, and for fellowship. Do you think your church should co-operate in this way with any of the following? (Check each one.)

Interfaith organizations

Approve \_\_\_ Disapprove \_\_\_

Local council of churches

Approve \_\_\_ Disapprove \_\_\_

Jewish congregations

Approve \_\_\_ Disapprove \_\_\_

Roman Catholic Churches

Approve \_\_\_ Disapprove \_\_\_

Other Protestant churches

Approve \_\_\_ Disapprove \_\_\_

43. Do you think your church should be concerned with any of the following issues?

Racial prejudice

Yes \_\_\_ No \_\_\_

Prayers in school

Yes \_\_\_ No \_\_\_

Local politics

Yes \_\_\_ No \_\_\_

Birth control

Yes \_\_\_ No \_\_\_

Viet Nam

Yes \_\_\_ No \_\_\_

Ecumenical Movement

Yes \_\_\_ No \_\_\_

How should the above issues be dealt with in the church? (Check each one you approve.)

Sermon topics

Yes \_\_\_ No \_\_\_

Discussion groups

Yes \_\_\_ No \_\_\_

Active involvement of the clergy

Yes \_\_\_ No \_\_\_

Active involvement of the members

Yes \_\_\_ No \_\_\_

44. Would you agree or disagree with the following statements?

A. It is all right for a minister of any Protestant church to preach in my local church.

Agree \_\_\_ Disagree \_\_\_

B. Protestants and Roman Catholics should be allowed to inter-marry freely.

Agree \_\_\_ Disagree \_\_\_

C. Aside from preaching, there is little that the church can do about social and economic problems.

Agree \_\_\_ Disagree \_\_\_

D. The Church should stick to religion and not concern itself with social and economic problems.  
 Agree \_\_\_ Disagree \_\_\_

E. There's no use writing to public officials because they are not really interested in the problems of the average man.  
 Agree \_\_\_ Disagree \_\_\_

F. In spite of what some people say, the lot of the average man is getting worse, not better.  
 Agree \_\_\_ Disagree \_\_\_

G. These days a person doesn't really know on whom he can count.  
 Agree \_\_\_ Disagree \_\_\_

H. It is hardly fair to bring children into the world the way things look for the future.  
 Agree \_\_\_ Disagree \_\_\_

I. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.  
 Agree \_\_\_ Disagree \_\_\_

45. The Episcopal Church is best described as a church for the (check one)  
 Working class \_\_\_  
 Upper class \_\_\_  
 Lower class \_\_\_  
 Middle class \_\_\_  
 No one of these \_\_\_

46. Would you consider yourself deeply involved in the life of your community, involved, somewhat involved, or not very involved.  
 Deeply involved \_\_\_  
 Involved \_\_\_  
 Somewhat involved \_\_\_  
 Not very involved \_\_\_

47. Are you a member of any of the following groups? (If you are a member of any of the following, check whether you are presently an inactive or an active member.)

	Inactive	Active
Chamber of Commerce	___	___
P.T.A.	___	___
Women's club	___	___
Political party	___	___
Community Chest	___	___
Red Cross	___	___
Hobby Club	___	___
Service club	___	___
Veteran's	___	___
Farm organization	___	___
Lodge	___	___
Other	_____	_____

48. Have you held an office in any community organization in the last 5 years?  
 Yes \_\_\_ No \_\_\_

Which office and which organization?  
 1. \_\_\_\_\_  
 2. \_\_\_\_\_  
 3. \_\_\_\_\_

49. Below are six possible ways in which the church might serve its members and the community. Please rate each one in terms of its importance to you.

	Most Important	Fairly Important	Least Important
Providing a place of worship	---	---	---
Providing moral education for persons of all ages, especially in the training of children	---	---	---
Providing a place to meet with friends and neighbors	---	---	---
Providing a place to partic- ipate in as a family	---	---	---
Providing spiritual guidance and a sense of personal se- curity in times of trouble and indecision	---	---	---
Providing for the civic needs of the community, taking an active role in social issues and social reform	---	---	---

50. How well do you think the Episcopal Church is serving its members and the community in these ways today?

	Very Well	Average	Not Very Well
Providing a place of worship	---	---	---
Providing moral education for persons of all ages, especially in the training of children	---	---	---
Providing a place to meet with friends and neighbors	---	---	---
Providing a place to partic- ipate in as a family	---	---	---
Providing spiritual guidance and a sense of personal se- curity in times of trouble and indecision	---	---	---
Providing for the civic needs of the community, taking an active role in social issues and social reform	---	---	---

51. In attracting new members to the Episcopal Church, how would you rate the following in their importance?

Most Fairly Not Very  
Important Important Important

The services and sacraments	---	---	---
The church school	---	---	---
The priest	---	---	---
The social standing of the church	---	---	---
The influence of other members	---	---	---

52. If you are married, did you discuss the questions you have just answered with your spouse as you were answering the questions?

Yes \_\_\_ No \_\_\_

53. How do you think people of different races should be treated in the church?

(Check one.)

They should not be treated any differently \_\_\_\_\_

They should be seated in special sections of the church \_\_\_\_\_

They should have their own parish church \_\_\_\_\_

## B. RESPONSE TO THE QUESTIONNAIRE BY CONGREGATION

Congregation	Number of Adult Members	Number of Respondents	Percent Response
Anthony	31	21	68.0
Beloit	30	24	80.0
Bennington	36	14	39.0
Colby	47	26	55.0
Ellsworth	37	27	73.0
Goodland	99	49	49.0
Kingman	41	23	56.0
Kinsley	55	35	64.0
Larned	38	15	39.0
Lyons	26	7	27.0
Meade	28	11	39.0
McPherson	49	31	63.0
Medicine Lodge	31	12	39.0
Minneapolis	27	10	37.0
Norton	67	37	55.0
Phillipsburg	20	16	80.0
Pratt	33	15	45.0
Russell Springs	26	8	31.0
Russell	31	17	55.0
Ulysses	30	19	63.0
Scott City	48	24	50.0

Congregation	Number of Adult Members	Number of Respondents	Percent Response
Concordia	89	33	37.0
Belleville	16	10	63.0
Garden City	119	48	40.0
Hays	165	88	53.0
Dodge City	277	131	47.0
Hays (Rural)	24	16	67.0
Great Bend	140	59	42.0
Salina Incarnation	71	39	55.0
Liberal	214	95	44.0
Hutchinson	457	184	40.0
Salina Cathedral	309	178	58.0
Cimarron	30	17	57.0
Totals	2,741	1,339	49.0



SOME MEASURES AND CORRELATES OF RELIGIOUS INVOLVEMENT,  
A STUDY OF THE EPISCOPAL LAITY OF WESTERN KANSAS

by

JANICE PARKS DREILING

B.A., Kansas State University, 1966

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AN ABSTRACT OF A MASTER'S THESIS

submitted in partial fulfillment of the

requirements for the degree

MASTER OF ARTS

Department of Sociology and Anthropology

KANSAS STATE UNIVERSITY  
Manhattan, Kansas

1969

## ABSTRACT

The purpose of this paper was to seek answers to three basic questions concerning the sociology of religion. These questions are (1) How do different measures of religious involvement interrelate with one another, (2) Are religiously involved individuals any more or less likely to favor the church's attempt to deal with social issues, and (3) Are some individuals more likely than others to be religiously involved in one or more ways?

In regard to the first question, after specifying five measures of religious involvement, interrelationships between these measures were examined. It was found that ritual, organizational, subjective, and intellectual involvement are all positively interrelated. Of the five measures, it was found that subjective involvement in religion was the most predictive of the other four.

In regard to the second question, the data consistently pointed to the conclusion that religious involvement does make a difference in the attitudes of the parishioner toward the role of the church in social action. Parishioners who exhibited a relatively high degree of involvement in one or more of the different measures also were more likely to express a relatively liberal attitude toward the role of the church.

In regard to the third question, whether or not some people are more likely than others to be religiously involved due to certain social and demographic characteristics, it was

found that women are definitely more religiously involved than men. It was not found that the unmarried, that is, the single, the widowed, and the divorced, exhibited a different pattern of involvement than the married parishioners. And, neither was it found that the elderly were more involved than younger age groups. Instead, it was found that the age group 25 to 54 usually showed the highest degree of involvement. It was also found that persons with higher levels of education and occupation were more involved than those with lower levels. Thus, the data did not support the hypothesis that parishioners deprived of status gratification in the larger society often turn to the church as an alternative source of gratification. Instead, the data show that Episcopalian church members who are gratified as to status in the larger society are more religiously involved in the church than their lower status counterparts.

The present study dealt exclusively with Episcopalian church members living in the Missionary District of Western Kansas during the winter of 1967 and 1968. It is limited in its applicability for several reasons. First of all, as a study of the complex nature of religious involvement, it is limited to church members. Second, as a study of religious involvement, it does not deal with what Charles Glock termed the ideological or the experiential aspects of religious involvement. And third, the method used in this study is, in itself, a limitation in that mailed questionnaires involve an inherent bias. The latter limitation, however, was compensated

as much as possible by the use of two additional methods, a time control on date of response to the questionnaire and sample data obtained from clergymen in charge of the thirty-three congregations included in the population.