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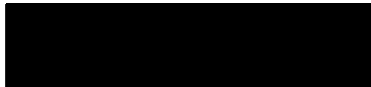
AN ABSTRACT OF THE THESIS OF Donald Alban Gibbs for the Master of Science in Sociology presented September 16, 1970.

Title: Religious Commitment and Beliefs About Deviant Behavior.

APPROVED BY MEMBERS OF THE THESIS COMMITTEE:


Jan Hajda, Chairman


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Troeltsch's distinction between the church and the sect and similar dichotomies suggest that different kinds of religious organizations affect not only members' religious beliefs but also their more general attitudes in different ways. For example, the church-type organizations generate more receptiveness to community involvement while the sect-type organizations induce more collective self-centeredness among members.

This study examines the tendency toward punitiveness--i.e. a tendency to punish rather than reform those who break the rules-- in a similar context. It was assumed that the individuals belonging to a sect-type organization would be more punitive than those belonging to a

church-type organization. The results of this study bear out this assumption.

The religious bodies that allow more internal latitude in beliefs, attitudes, and practices are more tolerant in general, while the religious bodies that believe they have the only truth are more punitive in general, while those who do not claim such a position are less punitive.

Beliefs and attitudes concerning factors necessary for or preventing salvation also differentiate the religious bodies. They further substantiate the assumption that persons who closely adhere to denominational positions are the more fundamental and the more punitive.

Various relationships among variables that were associated with punitiveness, were explored. The highest relationship existed between fundamentalism and membership in a liberal/conservative church. The next highest relationship existed between the intrinsic/extrinsic orientation, fundamentalism and membership in a church. A strong relationship existed between punitiveness, fundamentalism and membership in a particular church. The relationship between the degree of religious commitment and the degree of fundamentalism proved to be very strong. The more religiously committed persons were more likely to be the more fundamental. Another variable examined was that of socio-economic status. The data and findings point out that an inverse relationship existed between fundamentalism, punitiveness, and socio-economic status.

This is not to say that individual orientations--as distinct from organizational constraints--are irrelevant. This study confirms the expectation that fundamentalist orientation and religious commitment both are positively related to punitiveness.

The findings indicate that the more fundamentalist person in the

fundamentalist organization is the most punitive; the liberal person in the fundamentalist organization is the second most punitive; the third most punitive person is the fundamentalist in a liberal organization; and the liberal person in the liberal organization is the least punitive.

Two churches were selected for the study. Neither of them is completely typical of its respective denomination. The Assembly of God, example of the sect-type, is typical both nationally and regionally for churches in the denomination that are urban and of higher status. It is rather atypical of most Assembly churches which are generally small, rural, and lower status churches.

The Episcopal church, example of the church-type, is typical of many large, urban, upper-class churches, both Protestant and Catholic. When compared with Episcopal churches regionally, it may be atypical, but nationally it remains typical.

The total sample for both congregations was 250 persons but only 150 persons responded, 78 from the Assembly of God (58 per cent) and 72 from the Episcopal church (60 per cent). The data were gathered through personally administered questionnaires.

RELIGIOUS COMMITMENT AND ATTITUDES
TOWARD DEVIANT BEHAVIOR

by

DONALD ALBAN GIBBS

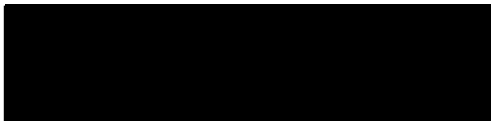
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requirements for the degree of

MASTER OF SCIENCE
in
SOCIOLOGY

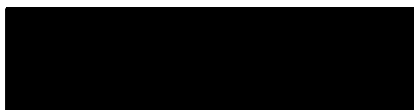
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1970

TO THE OFFICE OF GRADUATE STUDIES:

The members of the Committee approve the thesis of
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CHAPTER I

INTRODUCTION

The main tenet of Sociology of Religion is that there is a discoverable relationship between society and religion. The sociological task, therefore, is to seek to determine the effect of religion upon society and, conversely, the effect of society upon religion. There are many practical problems associated with this theoretical one that could be presented, examined, and discussed. This work will look at only one aspect of how religion and society affect one another, the problem of religious commitment and attitudes towards deviancy.

Religion and society have been related in a variety of ways by earlier writers. Sociology of religion can be traced back historically to a prior period. It was not until the nineteenth century, however, that a scientific study of religion emerged that could be labeled sociology of religion.¹ Weber, Durkheim and Troeltsch stand out as precursors of present day sociology of religion. Generally little progress has been made in the theoretical development of sociology of religion since the work of these early writers. Still a number of problems persist, which hinder sociologists from establishing a unified discipline. For example, there is the problem of scope. Should sociologists be concerned with the historic, cultural and societal origins of religion or should they be concerned with the present attitudes, values and behavior? Another problem closely related to scope is that of definition. It would seem that every writer in the field has developed his own concepts of religion to

fit each area of interest. This of course has only lead to confusion. A third area of difficulty is the relation of religion and science. This conflict has not been resolved successfully.

The area of sociology of religion is one of the retarded areas in sociology that has come to the front recently. This lag is of interest, since many believe that religion is one of society's prerequisites. On this point Davis states that, "so universal, permanent, and pervasive is religion in human society that unless we understand it thoroughly we shall fail to understand society."² Also, Yinger points out that, "most writers list religion as one of the functional prerequisites of society."³ If this is true then it must be recognized as one of the central areas of sociology. Theoretically, therefore, it may be asserted that many of the normative patterns of behavior and attitudes in any society can be traced to religious origins.

Durkheim's work on the sociology of religion may be traced to Comte. For Durkheim religion was important because it provided the cohesive element in society. For without religion, he believed, the society would fall apart into atomized units.⁴ Further, Durkheim viewed society in terms of a dichotomy. The attitudes that were non-religious he labeled as profane, and those that were related to religious symbols and objects he called sacred. To Durkheim the sacred provided the cohesive bond for the society through the ritual. The ritual provided visual manifestations of a religious unity and practice which tended to reinforce the cohesiveness of the society. Durkheim's ideas held implications for the functionalist school in sociology of religion. Other writers have criticized Durkheim's position. One such critic,

Malinowski, who stressed the individual aspects of religion, stated:

First of all, in primitive societies religion arises to a great extent from purely individual sources. Secondly, society as a crowd is by no means always given to the production of religious beliefs or even to religious states of mind, while collective effervescence is often of an entirely secular nature. Thirdly, tradition, the sum total of certain rules and cultural achievements, embraces, and in primitive societies heeps in a tight grip, both profane and sacred. Finally, the personification of society, the conception of a 'Collective Soul,' is without and foundation in fact, and is against the sound methods of social science.⁵

Regardless of the many criticisms against Durkheim he may still be regarded as one of the basic founders of the functional approach to the sociology of religion.

Another important contributor to the sociology of religion, a contemporary of Durkheim, was Max Weber. He was a very prolific writer in the area of sociology of religion. A noted work was The Protestant Ethic and the Spirit of Capitalism. In this work he argued that the Calvinistic influence in religion lead to a spirit of capitalism in Europe and America. This position of Weber has been argued pro and con by many of his own contemporaries and social thinkers that followed him. The disagreements have not yet been resolved. In spite of the differences of opinion concerning the spirit of capitalism the work of Weber is considered an important undertaking in the sociology of religion. Weber upheld a historical approach to religion and believed that it was a great force in the development of societies.

Max Weber, along with one of his contemporaries, Ernst Troeltsch, made another very important contribution to the sociology of religion. It is the specific distinction between the Church and the Sect. This Church/Sect dichotomy is still one very important concept in the sociology of religion. This is true even though the concept has been mod-

ified, expanded, and extended from its origin.

As Demerath points out, two lines of religious thought appeared in the early development of sociology of religion. Demerath states:

For Durkheim, religion supported basic values; indeed, it was society itself that was being worshipped. For Weber, religion gave the stamp of legitimacy which an activity required for full development. If religion was a 'moon for the misgotten' in the eyes of Marx and Freud, it could be a source of light for society as a whole in the judgment of Durkheim and Weber.⁶

Some have believed that Durkheim and Weber established sociology of religion as a separate school in the discipline of sociology, but in doing so they reflect in their writings the conflicting attitudes that existed in regard to religion and society that had pre-occupied social thinkers for more than a century.⁷

Durkheim influenced the present theoretical views of religion, while Weber sparked the empirical work in the area of sociology of religion.

I. CONTEMPORARY RESEARCH AND THEORY

Much of the effort in the area of sociology of religion has been to empirically test the theories of Durkheim and Weber. The Church/Sect dichotomy has been worked and reworked and has received perhaps the most attention as an area of research and theoretical development. The works of Niebuhr, 1929; Pope, 1942; Clark, 1949; Yinger, 1946; Muellder, 1945; Wach, 1951; Dynes, 1955; Wilson, 1959; Johnson, 1963; and others illustrate this point.

The basic characteristics of the Church and Sect according to Dynes are as follows:

1. The Sect renounces or is indifferent to the secular value systems, while the Church accepts and reinforces them.

2. The Sect emphasizes a literal Biblical interpretation of life and rejects worldly success, while the Church incorporates some degree of scientific and humanistic thinking in its interpretation of life and accepts success in this world as a not unworthy goal.
3. The Sect maintains a moral community, excluding unworthy members, and depreciates membership in other religious institutions, while the Church embraces all who are socially compatible with it and accepts other established religious institutions.
4. The Sect emphasizes congregational participation and an unprofessional ministry, while the Church delegates religious responsibility to a professional group of officials.
5. The Sect stresses a voluntary confessional basis for membership and its primary concern is for adults, while the Church stresses social and ritual requisites for all.
6. The Sect values fervor in religious observance through its use of folk hymns and its emphasis on evangelism, while the Church values passivity through its uses of liturgical worship and its emphasis on education.⁸

The Church-type as Troeltsch defined it has a legally established, politically protected religious monopoly. Troeltsch viewed Catholicism, Lutheranism, and Anglicanism as Church-type. The Sects would be religious bodies like the Hussites and Anabaptists.⁹

Some criticism has been leveled at the Church/Sect dichotomy when it has been applied to societies where the type of conditions under which it developed did not exist. Some writers as Niebuhr¹⁰ and Johnson¹¹ have attempted to clarify the problem of cross-cultural application. Niebuhr, for example, criticized the typology for its static characteristics. He attempted to modify it to form a continuum with groups moving from a Sect toward Church characteristics over time. The work of Liston Pope¹² also indicates that the Sect moves toward the Church-type as its members move from lower socio-economic positions to higher socio-economic positions, indicating that the Sect/Church

change of direction is related to socio-economic variables as well as religious ones. Several attempts have been made to redefine the Church/Sect dichotomy to better fit the existing situation. For example, Johnson suggests that the Church be redefined as a religious group that accepts the social environment in which it finds itself, and the Sect is a religious body that rejects its social environment.¹³

Glock and Stark¹⁴ indicate that some religious groups do not emerge as Sects and still others do not develop into Church-types. Here again these authors define the Sect as a manifestation and result of economic deprivation which in turn reflect different types of religious groups. Glock and Stark define deprivation as follows:

..any and all of the ways that an individual or group may be, or feel disadvantaged in comparison either to other individuals or groups or to an internalized set of standards.¹⁵

Glock and Stark developed five types of deprivation:

1. Economic Deprivation: This is related to the differential distribution of income in societies.
2. Social Deprivation: This is based on society's propensity to value some attributes of some individuals and some groups more highly than others.
3. Organismic Deprivation: This type reflects ways in which individuals are disadvantaged relative to others through physical or mental deformities, ill health, etc.
4. Ethical Deprivation: This type of deprivation refers to the value conflicts between the ideals of society and those of individuals or groups.
5. Psychic Deprivation: This form of deprivation occurs when individuals find themselves without a meaningful system of values by which to interpret and organize their lives. ¹⁶

Thus the type of religious organization or group an individual will select to participate in may be related to the type of deprivation felt. The reproduced table from Glock and Stark summarizes these relationships.

ORIGINS, FORMS, AND DEVELOPMENT OF RELIGIOUS GROUPS¹⁷

Type of Deprivation	Forms of Religious Groups	Success Expectations
1. Economic	Sect	Extinction or transformation.
2. Social	Church	Retain original form.
3. Organismic	Reform Movements	Becomes cult-like or is destroyed by medical discoveries.
4. Ethical	Reform Movements	Early extinction due to success, opposition or becoming irrelevant.
5. Psychic	Cult	Total success resulting in extinction through transformation, or failure due to extreme opposition.

These authors point out that their formulation may be provisional and imprecise due to lack of empirical testing, but it does indicate an extension of the dichotomy and aids in understanding the rise and shape of new religious groups and secular groups.¹⁸

Another aspect of the Church/Sect dichotomy discussed by Glock and Stark concerns the ideal-types. Does a Church or Sect actually exist in its ideal and/or extreme form? Some have argued that they do not so exist. Thus, in reality and empirically one may find a religious organization that is more Church-like than Sect-like and vice-versa. The ideal extremes then exist only in the minds of the sociologists to point out that such and such a religious group approaches Sectness, or Churchness in reality, but is not any ideal type of either. Empirically there exist both Sectness and Churchness in the same individual and the same religious body.

The relationship between the Protestant Ethic and the rise of the Capitalistic system may not have received as much attention in sociology of religion as has the Church/Sect dichotomy, but it still remains of important theoretical value. A recent study by Lenski¹⁹ focused on the impact of the Protestant Ethic in America. He interviewed 656 individuals in the Detroit area in an attempt to determine the effects of their religion upon politics, economics and family life. In reality he was relating the attitudes of various individuals and their religious involvement. In every area Lenski found that the religious factor contributed to other factors and attitudes. He concluded that, "religion is a factor comparable to social class in its influence on the behavior of individuals and hence on the life of society as a whole."²⁰

The theoretical importance of this study is that it tended to support Weber's thesis and at the same time stressed the importance of religion in other areas of social life such as politics, family life, and even morality. Lenski's work has been much criticized because of methodology, but it remains one of the important studies in the area of sociology of religion.

II. SOCIOLOGY OF RELIGION AT PRESENT

The sociology of religion has come to the fore and developed more in the past several years than at any time since the turn of the century. It is, however, beset by problems, many of which were the same as at its beginning. The problem of definition remains unresolved. The more recent approaches have attempted to define religion within a more scientific perspective. Yinger has attempted to define the

boundaries of this area of sociology. He states that the sociology of religion is the,

scientific study of the ways in which society, culture and personality influence religion--influence its origin, its doctrines, its practices, the types of groups which express it, the kinds of leadership, etc. And, oppositely, it is the study of the ways in which religion affects society, culture and personality--the processes of social conservation and social change, the structure of normative systems, and the satisfaction or frustrations of personality needs, etc. 21

Vernon lists the characteristics of the social behavior of religion as 1) a belief in the Supernatural or the Non-natural; 2) a belief in the sacred; 3) a body of beliefs and practices; 4) group sharing; and 5) provision of moral definitions or values. 22

In relation to the scientific framework of sociology and sociology of religion, Vernon states that:

..sociology is the scientific study of human interaction. The sociologist is primarily concerned with gaining an understanding of social behavior of man.. Society is made up of many different groups.. Each of these groups can be studied as social entities. They also interact with each other--that is group by group. Furthermore, groups interact with individuals and individuals with groups. Sociology is the scientific study of such phenomena. Certain of these groups are of a religious nature, the study of which falls within the province of the sociology of religion. 23

Therefore, the sociology of religion is a study within the framework of general sociology. Thus, areas limited to scientific inquiry are only explored and eliminating non-scientific areas and questions such as the origin of religion, or the nature of God, the divinity of Jesus, and the presence or absence of an existence after death. With this definition and limitation of the sociology of religion the focus of this discipline is related to behavioral and attitudinal aspects because these areas are more conducive to scientific research and study.

Here it can be seen that an important need in sociology of religion is the development of interrelated and testable propositions that are in accordance with the theoretical precepts already existing in sociology. Also, the need exists to integrate the present research with previously developed theory. It has well been established that in any science there must exist a close relationship between theory and research if any body of systematic knowledge is to be developed. This also holds true in sociology in general and sociology of religion in particular. Yinger suggests several reasons why sociology of religion has been slow to develop in this respect. He states that two problems exist that have hindered the process.

1. Competent research in the sociology of religion demands a combination of skills and interests that is not very common. The researcher must, in the first place, have a thoroughly adequate grasp of contemporary sociological theory and research methods. He must be entirely objective in his handling of the data of religion; yet he must be strongly interested in the material and deeply acquainted with it.
2. Despite the almost inexhaustible supply of data on primitive and civilized religions, on church history, on sectarian movements, and the vast supply of religious materials in written form--sermons, official publications of church bodies, etc.--there is really a scarcity of empirical material out of which to fashion adequate generalizations. It is very difficult to judge the reliability of much of the data. 24

The recent research literature in the area of sociology of religion has recently increased in volume, but it seems to be lacking in areas of systematic development in the field. The studies carried on have been in areas such as parish sociology, demography of churches, participation in church activities, sectarian movements, and religious beliefs, but most of them lack the objectivity necessary for scientific inquiry. Generalizations and theoretical formulations are being made

with little scientific support.

III. FUTURE PERSPECTIVES

Research. Yinger suggests that as the research techniques become developed the following areas will stand out concerning the relationship between religion²⁵ and society.

1. In what ways is religious differentiation related, as cause and/or effect, to social differentiation?

Studies have indicated that differences do exist between social differentiation and the type of religious behavior and attitudes. But not enough has been done to establish the cause and effect relationships.

It has been suggested that sects develop into churches as members change in socio-economic status and/or accept middle class values.

However, it may be noted that some of the members instead of moving toward churchness drop out and return to religious groups that have common beliefs to theirs. In other words, it can be seen that in some instances the members of the church-type are reversing the process and returning toward a sect-type. An example would be some Episcopalian churches are using pentecostal patterns of worship in their services.

This is a beautiful example of ambivalence as suggested by Hajda.²⁶

Hajda suggests that ambivalence exists in social relations with forces pulling in opposite directions at the same time. There is a tendency for individuals to be part of a movement toward churchness and at the same time to be part of a movement toward sectness.

2. How is religion related to the processes of social change?

Marx was interested in religion as the opiate of people and Weber related religion to the rise of capitalism. More research is of course needed

to ascertain which is the cause and which is the effect. Questions could be asked about the impact of religion on present day social change, as reflected for example, in social movements such as Black Power, student and campus revolts, the Hippie movements, and youth in the drug scene.

3. What are the causes and/or effects of various kinds of relationships between religious institutions and the state?

More research is needed to isolate the relationships which exist between the church and the state regardless of popular beliefs pro and con. Implications of religious behavior and governmental functioning need to be isolated. Further study could be carried out in areas where there is actual religious conflict, e.g. the conflict that exists in some Community countries. It is important to note the effects of these two types of conflict upon the behavior and attitudes of various religious groups.

4. What are the kinds of relationship to be found between religion and morals?

Questions can be asked about the relationship of morals to religion. Are morals a function of religious belief or are morals a function of societal development? Do religious beliefs develop parallel with or after moral development? Thus, do religious values only support the moral consensus of the society and culture or do they play a part in the development? Difficulty in research may hinder the isolation of data to answer these questions. These questions can be of importance today as we note a moral revolution, a sexual revolution, changes in mores, etc. What part has organized religion played in these changes? In what ways will sect-types help or hinder a moral revolution?

5. What are the personality functions of religion; in what

various ways does religion become connected with, express, and influence the tensions, fears, anxieties, hopes, and aspirations of individuals?

The social psychologists are doing work in this area of attitudes and values and the part religion plays in their formation and execution. It is possible that the individual aspects of religion are of most importance to Americans where traditionally religion is to be more individualistic in nature.

There are other areas of research in sociology of religion than those mentioned above. But these certainly may be the most important ones in isolating the relationships between society and religion. Any theory relating to the functional approach to religion and society may be valuable. It may be important to ascertain whether religion is functional or even necessary in a highly technical society such as the United States.

Theory. As sociology of religion continues to apply the Church/Sect typology, suggested by Troeltsch and Weber and modified by others, to groups in the United States, various problems arise. Some religious bodies do not conform to this type of continuum. For example, where would the Mormons be placed, or the Jehovah's Witnesses? How about the more organized Pentecostal groups, such as some Assembly of God churches which have a large porportion of middle class adherents in their congregations? Some groups will vary according to geographical location. For example, some church bodies classified as Church-type may in fact be Sect-type in the American South. It may be difficult to explain these differences with the Church/Sect dichotomy.

Further, the modification proposed by Glock and Stark,²⁷ which suggests that the origin of various groups is related to, or is a

function of, various types of deprivation, has some defects. For example, many healthy persons are found as members of healing movements. Also some upper class and middle class persons can be found in the Sect-type churches.

It is not necessary for American sociology of religion to abandon the Church/Sect typology but to recognize its limitation and to continue to make empirical studies related to types of religious organizations. There is no reason to believe that basic sociological concepts cannot be applied as well to religious behavior as to any other form of behavior. Also, utilizing the basic concepts in sociology would enable the theories of religious behavior to be incorporated with the larger theories of general sociology. In the last analysis, increased consensus, in terms of conceptualization, may be helpful in terms of methodology and empirical research.

It may be beneficial to view changes in religious behavior in terms of primary-secondary group characteristics. As groups become larger they move from primary group characteristics to secondary group characteristics. Thus, they move from high intimacy, emotional support, informal social control toward low intimacy, greater differentiation, more formalized controls.²⁸ Primary groups tend to develop within secondary groups. Present circumstances indicate this may be happening within religious organizations today. As religious groups become larger and more formalized, smaller primary groups tend to emerge. For example, in many Church-type churches, such as the Episcopal Church, small prayer groups and Bible study groups are developing within the context of the larger organization. Therefore, this pattern cannot be fully explained by the Church/Sect dichotomy as these persons are not

leaving the larger group, but are continuing to operate within the confines of the larger religious organization. (This phenomenon can be explained theoretically utilizing the concept of ambivalence suggested by Hajda, referred to earlier.) Within each person and each group there are ambivalent tendencies; they are aspects of the organized situation tending toward structuredness and at the same time of the informal, personal situation moving toward the charismatic moment. This is an attempt to maintain systemness and system boundaries side by side with spontaneity and involvement.

Other typologies such as the sacred and secular, Durkheim's organic and mechanical, Tonnies' Gemeinschaft and Gesellschaft,²⁹ and sacred and profane are also ideal types that have heuristic value but may not be found in reality. They have been valuable for a point of beginning but have not been the point of more detailed theoretical development. Perhaps the same situation exists for the Church/Sect dichotomy.

The Present Study. The impact of religious value on function of personality will be one of the main points of departure in this present study. The interest lies in the relationship between religion and individual attitudes. Does religion help formulate personal attitudes? The focus will be on relating the degree of religious commitment to social attitudes, specifically the attitude toward punitiveness.

Secondly, the study will explore the relevance of the two major American theological positions, fundamentalism (or conservatism) and liberalism (or modernism) for punitive attitudes. Both the individual and the organizational aspects of this phenomenon will be taken into account. This analysis follows from the tradition of church/sect studies.

CHAPTER II

THEORY AND METHODOLOGY

The sociology of religion continues to be interested in fundamentalism. This is true in the United States because of the key role of fundamentalism in the so-called fundamentalist/modernist controversy. Also, it is an important characteristic of most Protestant sects. De Jong and Ford state that:

The association of fundamentalism with sects has been at least implicit in the description of sectarian behavior by most writers who have dealt with the subject since Troeltsch. 30

Other studies have related this religious phenomenon to other factors in the social structure, such as the degree of religious commitment, personality characteristics, prejudice and other attitudes. This study focuses upon contrasting attitudes of religiously committed persons with attitudes of persons less religiously committed. One measure of religious commitment is devoutness.

31

Gordon Allport³¹ devised a scale to distinguish regular church attenders from irregular church attenders. This scale is referred to as the Intrinsic/Extrinsic scale. (See appendix) Allport's proposition is that persons who are truly devout have internalized their faith and beliefs, which in turn are manifested in regular church attendance. Those persons who are less devout have not internalized their faith and view their faith and beliefs as being similar to other external social relationships. These attitudes manifest themselves in irregular church attendance among other activities. The intrinsic

person is the one who is a devout regular church attendee. The extrinsic person is the not-so-devout irregular church attendee. Further, Allport suggests that the intrinsic person has made his creed a part of his personality and lives for his religion. He would tend to be more mystical. With the extrinsic person this is not so. Allport suggests that the extrinsic person may use religion as a tool. It gives him a mask of protection and a sense of security. The extrinsic person may also utilize prejudice in the same way. Thus, it may be hypothesized that the extrinsic person, in fact, may be more prejudiced than the intrinsic person.

I. HYPOTHESES

Four inter-related hypotheses to be tested:

1. The church members who are more religiously committed (intrinsic) will tend to be less punitive in attitudes toward deviant behavior while the uncommitted church members (extrinsic) will tend to be more punitive toward deviant behavior.
2. Among the church members of the church and sect type religious organization there will be no significant relationship between the degree of commitment and the degree of fundamentalism.
3. The fundamentalistic individual will tend to be more punitive in his attitude towards deviant behavior.
4. Socio-economic status will be inversely related to fundamentalism and therefore to punitiveness.

Schinert and Ford's³² study of the intensity of religious practice and frequency of church attendance shows that the frequent attenders and the unchurched are less prejudiced than the irregular attenders. Thus, the amount of prejudice is not only accounted for along religious lines, but also involves the type of religious practice.

Utilizing the Allport intrinsic/extrinsic scale, Wilson³³ found that extrinsic religiosity related positively with ethnic prejudice.

Feagin,³⁴ utilizing the Allport scale, studied the amount of prejudice among religious types (intrinsic/extrinsic) among Southern fundamentalists. The study was conducted in five cities in two Southwestern states of Texas and Oklahoma. He found that the extrinsic persons were more prejudiced. He states:

..those church members who score higher on this scale, those of more extrinsic faith, do tend to be more prejudiced than those who score low. 35

In testing other hypotheses, Feagin found that the more orthodox or fundamental a person is, the more likely he is to be prejudiced.³⁶ This fact seemed to hold true even when education was controlled for. Logically, it seems, fundamentalism and intrinsic/extrinsic orientation are independent of one another.

SES variables might be used to explain variance in attitudes of prejudice. De Jong and Ford,³⁷ in studying religious fundamentalism in Southern Appalachia, did find that SES was inversely related to the degree of fundamentalism. If the degree of fundamentalism is directly related to prejudice, perhaps the same relationship exists for punitiveness.

Other writers have found similar relationships. Rokeach,³⁸ in comparing several studies concerning church members, found the church members to be more prejudiced toward ethnic groups than their unchurched counterparts.

In support of this, Dohrenwend and Chin-ghong³⁹ suggest that intolerance (punitiveness) toward deviancy may be explained in terms of SES variables. The low status person is more insecure and more intolerant than the high status person. Logically then punitiveness of the fundamentalist may be explained along SES lines rather than religious ones.

II. METHODS

The Sample. The data were collected from church members of two churches in Portland, Oregon. The plan was to obtain samples from two extremes of the Church/Sect dichotomy. The Trinity Episcopal church was selected as an example of the non-fundamental (liberal) and higher SES religious organization. The First Assembly of God was selected as an example of a fundamentalist, lower SES organization and belonging to the sect-type.

Nationwide studies, both religious and sociological, suggest that the Episcopal Church is a classic example of the religious liberal, upper class, church-type, while the Assembly of God is a classic example of the fundamental, lower class, sect-type. However, it must be noted that these two congregations in reality may be atypical. The Rector of Trinity Episcopal church pointed out, that his parish was atypical. The members are conservative politically. The membership is made up of the elite of Portland and the elderly; both have a stake in things as they are, resisting change with less liberal attitudes. This factor may effect the questionnaire response yielding inadequate data.

A complete list of the church membership from both churches was obtained with the consent of each pastor. The list was comprised of active members from both churches according to their definition of membership.

The Assembly of God membership was acquired from the church office. Out-of-town members and those deceased or with insufficient information were dropped. The list of active members, ordered alphabetically, was then numbered to the total of 431 persons. Because of time, cost, and

manpower only 125 of these members were selected for interview. At the suggestion of Lebowitz of Portland State University, a random sample was selected in the following manner: Five sets of 25 persons were selected to obtain 125 persons. The logic of this procedure was that five samples of 25 would eliminate the possibility of obtaining too many persons from the same family or from the same ethnic grouping. This procedure was to assure representativeness. Since 25 divided into 431 is approximately 17, taking every 17th person would give a sample of 25. Taking slips of paper, numbering from 1 to 17 and placing them in a bowl, five numbers were selected at random. These were 16, 11, 4, 9, and 6 respectively. Going to the enumerated and alphabetized church membership list, beginning with number 16 and taking every 17th number, 25 names were selected. This was repeated with numbers 11, 4, 9, and 6 respectively. Thus, we had our sample of 125.

The membership list for Trinity Episcopal was acquired in a similar fashion. The Rector supplied a mailing list. He defined this list as members of the church, baptized but not necessarily confirmed. With the help of the office secretaries, the deceased, old and feeble, those moved away, non-contributors for several years, inactive members, or the non-confirmed were removed from the list. A total of 1390 members were included in the master list. Only 125 of these members were selected. The random sample was selected in a similar manner as was the Assembly of God. Five sets of 25 persons were selected to obtain the 125 names. Twenty five into 1390 yields approximately 55, so taking every 55th number would give a sample of 25. Again taking slips of paper numbered to 55, putting them in a bowl, five numbers were selected randomly. These were 45, 51, 36, 20, and 33 respectively. Going to the enumerated

membership list and beginning with number 45 and selecting every 55th person, repeating with numbers 51, 36, 20, and 33, a total sample of 125 persons was selected for Trinity Episcopal."

Data Collection. Both pastors cooperating with the project sent a personal letter to each member selected from their respective congregations, introducing the research project and personnel involved. Announcements were made in church bulletins. When many refused to participate from the Assembly of God church, the pastor made a public announcement to encourage congregational support. A formal letter was written to each prospective respondent by the research director. (See appendix for letters) The interviewers called each respondent, making appointments for time and place to administer the questionnaire in person rather than by mail, and in so doing assuring the completion of the questionnaires.

The interviewers were females selected from a third quarter General Sociology class at Portland State University. It was believed that females would have greater access into homes than males. Interviews were scheduled for afternoons, weekends, evenings, or any-time convenient for the interviewee.

Male members of the class were in charge of overall operations such as transportation, plotting the geographic areas, scheduling the administration of questionnaires, etc., and they organized the collection of the data.

The interviewers were trained by the writer to administer the questionnaire in a precise manner. Before administering the questionnaire to the respondents the interviewers practiced upon friends, relatives, and one another. This was to help anticipate the time required to ad-

minister the questionnaire and to isolate problems that might arise in the administration of the questionnaire.

Two weeks before the actual interviews were carried out the interviewers were trained in a group setting. They were briefed on the presentation of the questionnaire and the possible problems and misunderstandings that might arise. Special emphasis was placed upon not telling the respondent the expected trends, nor to give them away by the way oral questions were asked, and further to make sure all questions were answered.

Difficulties encountered by the interviewers included persons not being home, wrong addresses and phone numbers. Some interviewers had to make several house calls before finding the party at home. Some respondents refused to answer all questions even though the interviewer pressed them to do so. Most questions refused had to do with SES and doctrinal beliefs.

Many interviewers had complaints as to the nature of the questionnaire. One statement made indicated the questionnaire was unclear and lacked precision. Other respondents, in equal proportion, felt the questionnaire was interesting, fun, precise, and even informative.

However, the most common difficulty was the fact that many respondents stated over the phone that they wished to cooperate and then did not. But on the whole the interviewers felt most respondents were cooperative and pleasant, and they found the interviews fun and stimulating.

The common response in refusal by the Episcopal members was either they did not have time or attended too seldom to answer any related questions.

The most common response from the Assembly of God members was, "I just do not wish to participate," and then refused to give any further explanation. Some persons expressed fear that the pastor would have access to the findings and use the information against them. One perspective respondent called to see if the study was to check on their biblical knowledge. It was the impression of the research team that fear of some kind was behind most refusals from the Assembly of God members, while lack of time was the reason for most refusals from the Episcopal members.

Most of the data was collected on weekends and evenings, administered in the respondents home, during the month of April and the first two weeks of May, 1970. Some follow up mailed questionnaires came in as late as May 31st.

The returns totaled 150, i.e. 60% of the original sample. The response rate was about the same in the Episcopal church as in the Assembly, i.e. 58% as against 62%. This response rate is much lower than anticipated. The reduced sample size may leave some doubt about generalizable conclusions. The reduced returns may be due to inexperienced interviewers. The response rates can be seen in Tables I and II.

Each of the five samples of the Assembly church were administered the questionnaire simultaneously. Five different groups of interviewers began administering the questionnaire at the same time. When this was finished, five slightly different groups of interviewers administered the questionnaire to the Trinity Episcopal church in the same manner. Some interviewers of the Trinity church may have been more experienced because of their previous experience interviewing Assembly of God respondents.

The average length of time for each interview was 45 minutes, the longest interview being one hour, and the shortest being 30 minutes.

TABLE I
RESPONSE RATE OF QUESTIONNAIRE COMPLETION,
BY ASSEMBLY OF GOD

	Sample					Totals
	I	II	III	IV	V	
Per cent response first attempt	60%	60%	68%	48%	48%	(71)
Per cent response second attempt (phone and letter)	4	8	0	4	12	(7)
Per cent non-response	36	32	32	48	40	(47)
(N)	(25)	(25)	(25)	(25)	(25)	(125)

TABLE II
RESPONSE RATE OF QUESTIONNAIRE COMPLETION,
BY TRINITY EPISCOPAL

	Sample					Totals
	I	II	III	IV	V	
Per cent response first attempt	52%	44%	40%	48%	44%	(57)
Per cent response second attempt (phone and letter)	12	4	12	16	16	(15)
Per cent non-response	36	52	48	36	40	(53)
(N)	(25)	(25)	(25)	(25)	(25)	(125)

If there was an increase in proficiency of the interviewers, due to experience, it should have manifested itself in the rate of

returns in the Episcopal groups.

One way to ascertain this would be to compare the per cent punitive and non-punitive for sample groups I through V of the Assembly of God church with the per cent punitive for sample groups I through V of the Episcopal church. If the punitive rate had increased from group I through group V in both religious bodies or between religious bodies, then the increased punitiveness might have been due to interviewer experience. This was not possible to test as the confidentiality of the questionnaires made it impractical. Many respondents refused to cooperate with the study if there was any small chance of identification, and thus, these kinds of records were not kept.

It was possible, however, to compare the per cent punitive and non-punitive between the first and second (by phone and letter) attempt at interview responses and to note any differences. This was done for both congregations and the results are seen in Table III.

An increase in punitiveness is seen in the second attempt to obtain responses from the Episcopal church while the Assembly of God showed a decrease in punitiveness in the second attempt.

These findings indicate that the degree of punitiveness manifested was not due to increased abilities on the part of the interviewers to obtain data, but rather to other variables such as SES, type of organization and fundamentalism.

In the Trinity Episcopal church the persons who responded with a second attempt were more punitive than those who responded initially, whereas, in the Assembly of God church the first respondents were the more punitive and those motivated to respond in a second attempt were not as punitive.

TABLE III

PUNITIVENESS, AMONG RELIGIOUS BODIES
AND FIRST AND SECOND ATTEMPTS
AT INTERVIEW RESPONSES

	Religious Bodies			
	Episcopal		Assembly of God	
	Attempt One	Attempt Two	Attempt One	Attempt Two
Per cent punitive	32%	60%	61%	43%
Per cent non-punitive	68	40	39	57
(N)	(57)	(15)	(71)	(7)

III. THE INDICES

Religious Commitment. The degree of religious commitment was measured by using a revised Allport Intrinsic/Extrinsic scale. Feagin⁴⁰ carried out a factor analysis of the 21 item Allport Intrinsic/Extrinsic scale and found two subsets, one of which was a better predictor than the other. He noted that questions 2, 8, 9, 13, 18, and 20 loaded highest as factor one. These questions elicit intrinsic attitudes. Items 1, 3, 4, 5, 11, and 21 were used to form a factor two sub-scale. All of these items are stated with an extrinsic orientation.

Feagin, using the original 21 item Intrinsic/Extrinsic scale, did a correlation matrix (21X 21) and found that some items were correlating well with other items, while still other items were not correlating well with one another. From the matrix, he concluded that two orthogonal factors exist within the total Intrinsic/Extrinsic scale. Items 2, 8, 9, 13, 18, and 20 constituted one factor, while items 1, 3, 4, 5, 11, and 21 formed the other factor. He concluded that

within the total Intrinsic/Extrinsic scale two factors exist: factor one measuring the acceptance or rejection of intrinsic (devout) religious practice, and factor two measuring the acceptance or rejection of the extrinsic (utilitarian) religious style.

Thus, for Feagin, the original scale was not unidimensional; he utilized only the items of factor one and factor two to measure this phenomenon. He further noted that the factor two sub-scale (the extrinsically stated questions) correlated more highly with the entire Intrinsic/Extrinsic scale than did the factor one sub-scale (the intrinsically stated questions). From this, Feagin concluded that factor two would be the best predictor of the whole intrinsic/extrinsic spectrum.

Indices for Test of Hypothesis One. To test hypothesis one (page 18), the intrinsic/extrinsic scores are to be compared with the punitive scores, predicting an indirect relationship. The intrinsic (high religious commitment score) will have a low or non-punitive score, while the extrinsic (low religious commitment) will have a high or punitive score.

With Feagin's findings in mind, only items that reflect factor I and factor II were used as measures of intrinsicness and extrinsicness. This includes questions 1, 3, 4, 5, 11, and 21 of factor II and items 2, 8, 9, 13, 18, and 20 of factor I. The entire Allport Intrinsic/Extrinsic scale was not utilized. (See appendix for entire scale.) Scale I consists of questions which measure religious commitment.

SCALE I

MEASURE OF RELIGIOUS COMMITMENT
(MODIFIED INTRINSIC/EXTRINSIC
SCALE)

Instructions: Respond to the questions in one of the following ways:
Strongly agree, Agree, Not sure, Disagree, or Strongly disagree.
(Except 8 & 12, underline the appropriate response)

1. What religion offers most is comfort when sorrow and misfortune strike.
2. I try hard to carry my religion over into all my other dealings in life.
3. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, freindships, and other memberships do.
4. One reason for my being a church member is that such membership helps to establish a person in the community.
5. My religious beliefs are what really lie behind my whole approach to life.
6. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
7. The purpose of prayer is to secure a happy and peaceful life.
8. If not prevented, I attend church at least once a week or oftener, two or three times a month, once every month, or rarely.
9. The Church is most important as a place to formulate good social relationships.
10. The primary purpose of prayer is to gain relief and protection.
11. It is important to me to spend periods of time in private religious thought and meditation.
12. I read literature about my faith (or church) frequently, occasionally, rarely, or never.

Answers to these questions reflect the degree of religious commitment. The extrinsic or low religious commitment questions were

scored + 1 for high agreement, while strong disagreement, the intrinsic or high religious commitment were scored + 5. This includes items 1, 3, 4, 7, 9, and 10 from Scale I and Section III of the questionnaire schedule. (See appendix)

The intrinsic or high commitment questions were scored + 5 for high agreement, while strong disagreement, extrinsic or low religious commitment items were scored + 1. These questions included 2, 5, 6, 8, 11, and 12 from Scale I and Section II of the questionnaire schedule. (See appendix) Hence, the higher the subject's score, the more intrinsic, or less extrinsic, his over all response. The possible score for this variable ranged from 12 to 60.

Indices of Punitiveness. This variable was measured by a Likert-type attitudinal scale devised by the experimenter. These attitudes, in turn, have been related to social variables that foster either more or less punitive behavior in human relationships. The rationale behind these particular items in the scale is that social issues and related behavior of our time are common knowledge through mass media. These particular questionnaire items measure modes of behavior that may be perceived as a threat. And this threat in turn may create hostility to be spilled out on those deviants who are the cause. This scale was not pre-tested in any statistical sense before utilization in this project. Scale II reflects the questions used to measure the degree of punitiveness.

The items that reflect the punitive attitudes were scored + 5 for strongly agree, and + 1 for strongly disagree. These include questions 1, 3, 5, 8, and 10 from Section V of the questionnaire schedule and from Scale II. Questions 2, 4, 6, 7, and 9 reflect the non-punitive

attitudes and would be scored in an opposite way, that is, + 1 for strongly agree and + 5 for strongly disagree. The higher the subject's score the more punitive, and the lower the total score, the more non-punitive. The possible range of scores is from 10 to 50.

SCALE II

MEASURE OF PUNITIVE ATTITUDES TOWARD DEVIANCY

Instructions: Respond to the questions in one of the following ways: Strongly agree, Agree, Not sure, Disagree, or Strongly disagree.

1. The best possible solution for crime is some form of punishment.
2. Race riots reflect a social ill and their presence should be welcomed as they make us aware of social wrongs.
3. The way to stop juvenile delinquency is to severely punish offenders.
4. The real way to handle social ills like crime, delinquency, race relations, and campus demonstrations is to improve society through legislative reforms.
5. People who participate in campus rebellions are breaking the laws and should be punished.
6. Juvenile delinquency could be reduced if society gave the person a helping hand early in life.
7. Crime may be controlled by society helping the individual criminal see and adjust to his problem.
8. The only way to handle race riots is to use force and severe punishment for offenders.
9. Campus rebellions are indicators that something is wrong with the educational system and it needs changing.
10. The way to handle problems like crime, delinquency, race riots, and campus rebellions is to have the punishment so severe that they would not be considered.

Indices for Test of Hypotheses Two and Three. To test the second hypothesis (page 18), the intrinsic/extrinsic scores were compared with the fundamentalism scores in both types of religious organizations. It

was predicted that a non-significant relationship exists.

Degree of fundamentalism was measured by using a revised Dynes fundamentalism scale as suggested by Feagin.⁴¹ (For an entire Dynes scale see appendix). Questions 22, 24, 25, 26, and 27 were selected. Scale III notes these items.

The entire Dynes scale has been pre-tested, utilized and analyzed in previous studies, thus giving an advantage in its use. The revised Dynes scale has been tested and utilized by Feagin and with its reduced length, would facilitate utilization in administration and evaluation. The five items included give an over-view of fundamental doctrine and values of the sect-type church, with emphasis upon the authority of the Bible, punishment of unbelievers, and some religious practices.

SCALE III

MEASURE OF FUNDAMENTALISM (REVISED BY FEAGIN)

Instructions: Respond to the questions in one of the following ways: Strongly agree, Agree, Not sure, Disagree, Strongly disagree.

1. The Bible is perfect, without errors of any kind.
2. Unbelievers will be punished in a literal hell of fire.
3. A person should make a public testimony about his religion before he becomes a church member.
4. Most Protestant Churches need to have more revivals.
5. A congregation should encourage the minister during the sermon by saying, "Amen."

The scale was scored + 5 for strongly agree and + 1 for strongly disagree. Low scores were classified as non-fundamentalist (liberal) and high scores were classified as fundamentalist or orthodox. These items appear in Section IV of the questionnaire schedule with possible

range of 5 through 25. The higher the score the more fundamentalist (less liberal).

Indices for Test of Hypothesis Four. (page 18) There are several measures of SES built into the questionnaire. Respondents were asked to subjectively rate themselves from upper class to lower class. This can be seen in Section VI of the schedule with a possible range of 1 through 4. One and 2 were rated low and 3 and 4 rated high. Another indicator of SES was the breadwinner's occupation. This can be found in Section VII of the schedule. No weighting was used. This item lends support to other measures. Income was broken down into categories of weekly, monthly, and yearly to accommodate the different pay periods of various individuals. Some low income or blue collar persons may not think of their income in terms of a yearly income, but only in terms of weekly or monthly figures. This item can be found in Section IX of the schedule. Possible for this measure is a score of 1 through 6, with 1 to 3 classified low and 4 to 6 classified high. Section VIII asks for educational levels, grade school through graduate work. Possible range is 1 through 5.

To further establish the measure of SES some items from Glock and Stark study were utilized, especially occupational categories.⁴² These occupational categories were divided into high and low. Not all items were scored. In all measures of SES the high score reflects upper SES and low score reflects lower SES. This measure can be seen in Section X of the schedule.

CHAPTER III

LOCAL CHURCH COMPARISONS

In ascertaining the validity of this study and the conclusions and applications that can be made from it, the two church bodies are compared, one with the other and with regional and national data on religious bodies of the same type.

First, the comparison between the Episcopal and the Assembly of God churches shows that differences do exist between the two churches in both attitudes and behaviors. These two denominations are in fact examples of the church-type and sect-type of religious organizations. It is of importance to note whether these churches are representative of and exhibit the characteristics of the polar extremes, or ideal-types, on a continuum of organizational characteristics with their supposed doctrinal beliefs, attitude and behavior differentials.

Secondly, it is important to our findings to know whether the two local churches are representative of their religious organization. If these local churches are found to be atypical of other churches in their respective denominations, then the findings and conclusions will be limited to the local organizations and at best to the Portland area. However, if they prove to be representative of their denominations nationally, the generalizations made will apply to the religious bodies in total.

Religious Commitment Difference. In looking at measures of religious commitment from the Glock and Stark study,⁴³ it can be noted that

the local Assembly of God church members had some of the same characteristics as did members of the religious sects found in the San Francisco Bay area. In both church attendance and prayer life the local Assembly church members were almost identical to those in the Northern California study. (Table I)

The local Episcopal members were somewhat different in their behavior. Their weekly church attendance was less frequent than the California sample, but their prayer life seemed to be similar. (Table IV)

TABLE IV
RITUAL PARTICIPATION

Number	Present Study		Glock and Stark	
	Episcopal (72)	Assembly (78)	Episcopal (416)	Assembly (255)
Attend church weekly or nearly so	33%	95%	56%	94%
Pray at least several times weekly	61%	92%	62%	91%

Local Comparisons. In a local comparison between the two groups concerning their religiosity and comparing their prayer life, Table V points out some of these differences. For the Assembly of God members, 80% felt prayer to be very important while only 38% of the Episcopal members did so. The difference was also manifest in saying grace at meal time. The Assembly members reported frequent meal time grace while the Episcopal did not. (Table VI)

Attendance at Parochial School. In comparing the two local churches in parochial school attendance little difference was manifest. The

Assembly of God church shows a slight margin of its members attending a church related school. (Table VII)

TABLE V
THE IMPORTANCE OF PRAYER

Number	Present Study	
	Episcopal (72)	Assembly (78)
Extremely Important	38%	80%
Fairly Important	39	19
Not too Important	22	1
Not Important	1	0

TABLE VI
GRACE SAID AT MEALS

Number	Present Study	
	Episcopal (72)	Assembly (78)
"We say grace at all meals."	12%	86%
"We say grace at least once a day."	14	10
"We say grace at least once a week."	15	2
"We say grace but only on special occasions."	28	2
"We never, or hardly ever, say grace."	31	0

Difference in SES. In comparing the two local groups and the two local groups and the socio-economic status characteristics, it

can be seen in Table VIII that in all categories of this measure, the members of the Episcopal church had greater percentages that were high in education, occupation, self-rated class, and income. Thus, if variance between the groups concerning punitiveness towards deviancy, fundamentalism, and religious commitment is due to the socio-economic variables, then the Episcopal members would be expected to fit into the pattern followed by upper status groups, while the Assembly members would more likely act and think as the lower socio-economic groups. (Table VIII)

TABLE VII
PAROCHIAL SCHOOL ATTENDANCE

	Present Study	
	Episcopal (72)	Assembly (78)
Yes	21%	24%
No	79	76

Doctrinal Difference. In utilizing the questions from Glock and Stark, concerning belief in God,⁴⁴ it can be seen that the Assembly members show the same percentage as the urban sect in the California study and is very close to national statistics among sect groups.

(Table IX) However, the local Episcopal members differ by 30% from the national sample. Thus, it would seem that the local Episcopal members are more liberal theologically than other urban Episcopalians either in California or nationally. This may be related to their high SES in comparison to other churches in the local area.

This same pattern manifests itself in comparison of the two

TABLE VIII
COMPARISON OF SOCIO-ECONOMIC STATUS
BETWEEN RELIGIOUS BODIES

Present Study		
Number	Episcopal (72)	Assembly (78)
<u>Education</u>		
High	93%	70%
Low	<u>7%</u>	<u>30%</u>
Total	100%	100%
<u>Occupation</u>		
High	86%	55%
Low	<u>14%</u>	<u>45%</u>
Total	100%	100%
<u>Self-Rated Class</u>		
High	90%	55%
Low	<u>10%</u>	<u>45%</u>
Total	100%	100%
<u>Income</u>		
High	83%	75%
Low	<u>17%</u>	<u>25%</u>
Total	100%	100%

religious groups locally, on the doctrine of Jesus' divinity. The members of the Assembly are very similar to other sect-type urbanites, with only several percentage points difference, while the Episcopal members differ by about 20% when compared to the California urbanites. (Table X) In looking at other doctrinal beliefs about Jesus, such as his walking on water, being born of a virgin, the Assembly members ran true to form in comparison with the California sects, while the local Episcopal members were 18 and 16 percentage points lower respectively than their California counterparts. (Table XI)

TABLE IX
BELIEF IN GOD

	Present Study		Glock & Stark		National Sample	
	Episcopal	Assembly	Episcopal	Sect	Episcopal	Sect
"I know God really exists and have no doubts about it."	42%	96%	63%	96%	72%	90%
"While I have doubts, I do feel that I do believe in God."	24	4	19	2	--	--
"I find myself believing in God some of the time, but not at other times."	4	0	2	0	--	--
"I do not believe in a personal God and I do not believe there is any way to find out."	28	0	12	0	--	--
"I do not know whether there is a God and I do not believe there is any way to find out."	0	0	2	0	--	--
"I do not believe in God."	0	0	0	0	--	--
"None of the above statements represent what I believe."	2	0	2	1	--	--
Total	100%	100%	100%	100%		
Number	(72)	(78)	(416)	(255)		

TABLE X
BELIEF IN THE DIVINITY OF JESUS

	Present Study		Glock & Stark	
	Episcopal	Assembly	Episcopal	Assembly
"Jesus is the Divine Son of God and I have no doubts about it."	38%	94%	59%	97%
"While I have some doubts, I feel basically that Jesus is divine."	32	4	25	2
"I feel that Jesus was a great man and very holy, but I do not feel Him to be the Son of God any more than all of us are children of God."	18	1	8	--
"I think Jesus was only a man, although an extraordinary one."	11	1	5	0
"Frankly, I am not entirely sure there really was such a person as Jesus."	1	0	1	0
"None of the above represents what I believe."	0	0	2	1
Total	100%	100%	100%	100%
Number	(72)	(78)	(416)	(255)

TABLE XI
ADDITIONAL BELIEFS ABOUT JESUS

Number	Present Study		Glock & Stark	
	Episcopal (72)	Assembly (78)	Episcopal (416)	Assembly (255)
Jesus was born of a virgin.				
"Completely True"	21%	97%	39%	96%
Jesus walked on the water.				
"Completely True"	14	92	30	94

Another doctrinal difference between the two local religious groups can be seen in their belief about miracles. The local Assembly were within several percentage points of duplicating the California study, while the local Episcopalian members were much further apart. (Table XII)

TABLE XII
BELIEF IN MIRACLES

	Present Study		Glock & Stark	
	Episcopal	Assembly	Episcopal	Assembly
"Miracles actually happened just as the Bible says they did."	28%	96%	41%	92%
"Miracles happened, but can be explained by natural causes."	35	0	22	3
"Doubt or do not accept miracles."	37	4	27	5
Did not answer	0	0	10	0
Total	100%	100%	100%	100%
Number	(72)	(78)	(416)	(255)

The last doctrinal difference to be noted is that concerning life after death and whether or not a devil exists. As to beliefs in life after death the local Episcopalians are almost even with the national sample of Episcopalians, but are less convinced of this belief than the Episcopalians of the California study. The Assembly members believe about the same as the Californians on this doctrine. Concerning belief in a literal devil, the local Assembly group and the sects in Glock and Stark study are very similar, while both have a substantially higher percentage than indicated in the national study. The local Episcopal group differs by 9 percentage points from the Episcopalians in the Glock and Stark study and by 13 percentage points with the national sample on the belief in a literal devil. It is interesting to note that in the categories of "Probably or definitely not true" the local Episcopalians differ with the urban Episcopalians of the Glock and Stark study by some 16 percentage points, but the overall response is in the same direction. (Table XIII)

I. INDIVIDUAL COMPARISONS

In order to further ascertain the position of each local church membership with regard to being typical or atypical concerning doctrinal beliefs, attitudes and behaviors, and comparing them with other churches of the same denomination, a personal conference was arranged with each minister. The findings were presented to each pastor for his reaction, noting their statements as to how each local church compared, in their opinion, to others of their denomination locally and nationally.

TABLE XIII
BELIEF IN LIFE BEYOND DEATH
AND THE DEVIL

	Present Study		Glock & Stark		National Sample	
Number	Epis. (72)	Assembly (78)	Epis. (416)	Sect (255)	Epis. --	Sect --
<u>There is a life beyond death.</u>						
"Completely true."	31%	96%	53%	94%	35%	67%
"Probably true."	42	4	31	4	--	--
"Probably or definitely not true."	19	0	13	2	--	--
Did not answer	8	0	3	0	--	--
Total	100%	100%	100%	100%		
<u>The Devil Actually exists.</u>						
"Completely true."	8%	95%	17%	90%	21%	61%
"Probably true."	13	3	16	5	--	--
"Probably or definitely not true."	76	2	60	5	--	--
Did not answer	3	0	7	0	--	--
Total	100%	100%	100%	100%		

II. THE LOCAL ASSEMBLY OF GOD⁴⁵

The First Assembly of God was organized in March 1928 with 101 original members. The present location was dedicated in 1951. No one seemed to know the exact present membership. This church is located one block north of Hawthorne Blvd. on 20th Avenue. Hawthorne Blvd. runs east and west in a section of small businesses and homes probably established 50 years ago. Many other churches are located in this area.

Religious Involvement. These findings were presented to the pastor. Looking at Table IV concerning church attendance and prayer

habits, the pastor had this to say. The percentage did indeed reflect most Assembly of God churches. Therefore, church attendance in this local congregation was no exception. He pointed out one exception to the higher percentage attendance; it would not be the case in Southern California where the percentage would be smaller in the Assembly of God churches.

Concerning the importance of prayer (Table V) he regarded the local congregation to be typical for an urban, middle class or upper middle class, metropolitan Assemblies of God church. But he stated the percentage should be much higher among rural and smaller congregations.

In considering the worship life of this congregation, the pastor stated it was very conservative, whereas most Assemblies of God churches are liberal. This dichotomy has nothing to do with theological conservatism or liberalism. In Assembly terms "conservative" means that in the worship service there is less emotion or demonstration and "liberal" means more emotion and demonstration manifested in the worship service. The liberal church will more likely be found in a rural or lower socio-economic setting. Thus, this local Assembly congregation is conservative, urban, upper middle class, and therefore is typical of most other Assemblies of its size.

The per cent of persons saying grace at meal time (Table VI) came as a surprise to the pastor as he would expect 100% to be saying grace at meal time. However, if the categories of "saying grace at all meals" and "saying grace at least once a day" were combined, the percentage would be 96% and that would probably reflect his expectations. He stated this should hold true for most downtown Assembly of God churches.

Pastor was surprised to see the high percentage of his members attending church affiliated schools (Table VII) as he stated the Assemblies of God do not have that many church affiliated schools.

Socio-Economic Status. The percentage comparisons relating to socio-economic variables between the Assembly church and the Episcopal was surprising to the Assembly pastor. He felt that a greater percentage should have been in the high categories of all the variables. He did not feel the class standing of the church members (Table VIII) was accurate. He felt that perhaps they did not understand the question, or did not wish to appear wealthy, or wished to lower themselves because of their humility. However, this writer feels the class evaluation was indeed correct as the category of occupation also had the same percentage points. Thus, the self-rated class standing was a reflection of their occupational status.

The pastor pointed out that there is usually only one church, and two at the most, of this type in a metropolitan area. Therefore, this local congregation, from a socio-economic point of view, is typical for the Assemblies of God, even though these types are in the minority for the entire denomination.

The pastor stressed the point that this local congregation is 7th in the nation in its giving for missionary purposes, indicating a higher SES.

Doctrinal Beliefs. Concerning doctrinal beliefs, the pastor was not at all surprised to see such a high percentage, and if anything was surprised at the absence of 100% (Tables IX, X, and XII). He reminded the writer once more that members of the Assembly of God churches are Bible believing people so whatever the Bible teaches they

believe. He concurred with the ratings indicated on the Tables, and he personally held these same tenets for all other doctrinal positions as manifested in Tables XI and XIII.

III. THE LOCAL EPISCOPAL CHURCH⁴⁶

The Trinity Episcopal was established in 1851 with the official consecration of the present building in 1906. The current membership is 2,016. The church is located at 147 N. ^WE. 19th Avenue in Portland, Oregon. This is in the center of the older and established section of the city with several large hospitals and apartment houses close by. The Episcopal church can be classified as a downtown church.

Religious Involvement. In discussing the findings of Table IV concerning church attendance, the Rector of the local Episcopal church indicated surprise that local percentages were lower than the findings of Glock and Stark. He stated that among the church-type congregations in the Northwest, both Catholic and Protestant, the church attendance is below average and notoriously poor. One reason being the variety of recreational facilities available, so many people do not attend their own church very often. Perhaps they do attend other churches while vacationing. The Rector felt another reason for low attendance was the affluence which allowed the members to have lake homes, mountain cabins, etc. while the sect-type church members could not afford these.

In comparing the local Episcopal church with other Episcopal churches of its size, wealth and urban area, the Rector classified it as typical. He indicated there was one other Episcopal church in the area of the same size and caliber. Thus, the Rector felt his

church was typical of any upper class, affluent, Protestant or Catholic church. It may even be better than some others in the same class. However, churches of this caliber in other sections of the country would have a greater percentage in attendance as was shown in Glock and Stark. (Table IV) Again, the Rector stressed that this local church is typical if one keeps in mind the Northwest area and the relative affluence of the congregation.

In discussing the importance of prayer in one's life (Table V) the Rector noted that the percentage who believe prayer to be extremely important in the Episcopal church was accurate. But he noted there is a greater percentage difference in the Assembly church between those who attend church weekly and those who feel prayer to be important. The Rector indicated the findings in Table V to be representative of Episcopalians locally, regionally or nationally. However, the denomination has no figures to verify this.

The findings of Table VI concerning grace at meal time is as he would have predicted. These would be the same for most Episcopalians locally or nationally. Also the findings of Table VII concerning parochial school attendance was no surprise to the Rector. In reviewing the comparisons, the Rector made the statement several times that the data presented were straight forward from the members of his congregation and that we did get some real honest answers.

Socio-Economic Status. In reviewing the Table concerning socio-economic status (Table VIII) the Rector said the percentages were accurate but somewhat surprised at the high percentages among the Assembly congregation. The SES variables would be consistent with other Episcopal churches of its class nation-wide.

Doctrinal Beliefs. The Rector was surprised at the percentage difference between the local church, Glock and Stark study, and the national sample. He was at a loss to explain the lower percentage of absolute belief in comparison with other urban areas, such as the Bay area. The greatest challenge to him was the category of "I do not believe in a personal God, but I do believe in a higher power of some kind." He stated that he would not expect anyone to say they do not believe in God, therefore, the data may be characteristic of the local congregation but not all Episcopalians. In the mid-west and somewhat rural areas, he stated one would expect a higher percentage believing without doubts. He felt it unfair to pull out only one Episcopal congregation and compare it with a host of Episcopalian churches that vary in composition as was done in Glock and Stark.

Reflecting on the divinity of Jesus (Table X) the Rector indicated the findings to be accurate, but was somewhat surprised, noting they were consistent with the findings in Table IX concerning belief in God. In discussing "additional beliefs about Jesus" and "belief in miracles," the Rector pointed out that in the categories of "completely believing in the virgin birth and miracles actually happening in the Bible as stated," the percentages would be much higher if the whole Portland diocese were taken into account. The findings related to this local Episcopal church are not typical of all Episcopal churches in this area, and probably nowhere else. But these results may be similar to other Episcopal churches of the same type or class.

In reviewing the data on the Episcopal church in comparison to the Assembly church and other Episcopal churches, the Rector made some interesting comments that may shed light on why this parish is

somewhat atypical. First of all, he pointed out that this local Episcopal church was atypical of its own denomination. In addition to the SES and Northwest location, this church had been under the leadership of one personality for 32 years, receiving only one school of thought during that period. This may account for the difference in doctrinal attitudes.

The local Episcopal church has as its constituents members of all denominations including Roman Catholics, Unitarians, and Deists. These latter two would help explain the lower percentages in doctrinal categories about Jesus.

In reviewing Table XIII concerning life after death and the existence of the devil, the Rector stated that he was surprised to note as many persons believed in a devil as was indicated.

The Episcopal church has come under new administration during the past year and this may affect some of the variables.

In evaluating comments, both ministers seemed well informed about their congregations and with their denominations nationally. Their comments added weight and support to the findings of this study and helped to establish whether the churches were typical or atypical.

IV. SUMMARY AND CONCLUSIONS

It can be stated that the Assembly members resemble very closely to the sect members of the Glock and Stark study, but do not resemble the national sample. The Episcopalians differ from both the national group and the California study.

The findings and the personal interviews indicate that the Episcopal church is a church-type religious organization of higher

SES and the First Assembly of God is a sect-type religious organization of lower SES. Both congregations can be used for comparisons between these ideal types.

Comment must be made on the low return rate. The extremely low rate of response explored in chapter two would certainly cast some doubt upon the findings, conclusions, and generalizations of this study.

The attempt was made to show that the Episcopal church was typical of other large, upper class congregations. This church was thought to be somewhat typical of Episcopal churches nationally, but not regionally. For the Assembly of God church the attempt was made to show that the congregation was typical of Assembly churches of its size both nationally and regionally. With the small response rate these assumptions may be in error.

CHAPTER IV

FINDINGS AND INTERPRETATIONS

Studies of formal organizations indicate that the organizational structure may play a very important role in the behavior and attitudes of individuals.⁴⁷ In discussing the relationship between the organization and individual behavior, in the ITU, Lipset et al. states:

If we find a relationship between aspects of the formal organization of work and the behavior and attitudes of workers, we can generally assume that it is the organizational or structural factors that determine—or help to determine—the behaviors and attitudes and not vice versa, for there is little a worker or even a union can do to change the way an industry is organized.⁴⁸

In this situation we see that the organizational structure has effect upon the individual rather than the individual affecting the structure. In dealing with religious bodies, therefore it may be assumed that the religious body as a whole will have more effect upon the individual and his behavior and attitudes. If the attitude of the religious leaders is punitive, then the individuals within that religious body will more likely be punitive. And if the religious leaders are non-punitive then the members of that body will be non-punitive. This should hold true in spite of individual characteristics of members. The work of Lip et al. indicates that the individual characteristics substantially are modified by the predominant social structure.

The context within which a man finds himself in the union will exert a powerful and often unrecognized influence on his vote.⁴⁹ Comparing the voting behavior of the liberals and the conservatives in various shops, Lipset et al. concluded that different voting patterns of various

large shops is not due to different types of men in them. The same types of men act differently in various shops due to the different atmospheres created by the most active and ideologically sensitive men in the shops.⁵⁰

Thus, it could be predicted that the findings of this study of religious behavior would also show some of the same tendencies. The most punitive would be the fundamentalist persons in the fundamentalist religious organization, while the least punitive persons would be the non-fundamentalists in a liberal organization. The fundamentalist persons in the liberal religious organization and the liberal persons in the fundamentalist religious organization would fall somewhere in between.

For somewhat similar reasons one might expect to find that the intrinsic persons in the liberal religious organization are the least punitive, while the extrinsic persons in the fundamental religious organization are the most punitive.

In terms of SES, it could be predicted that even though an inverse relationship existed between punitiveness and measures of SES, there would still be distinct differences between the religious bodies.

The data have been analyzed in terms of structural effects, to note whether or not the individual attitudes and behaviors are in fact modified by the type of organizational structure in which persons find themselves.

Test of Hypothesis I. In order to test the first hypothesis the relationship between punitiveness and the degree of religious commitment was analyzed. The relationship indicated a greater percentage of intrinsic or highly committed persons to be more punitive than

the extrinsic or uncommitted church members. (See Table XIV)

TABLE XIV

PUNITIVENESS AMONG CHURCH MEMBERS, BY
DEGREE OF RELIGIOUS COMMITMENT

Per cent punitive (N)	Religious Commitment	
	Extrinsic	Intrinsic
	41% (82)	57% (68)

When punitiveness was compared with the degree of religious commitment and the religious organization was controlled for, it was discovered that, contrary to expectation, the liberal (Episcopal) extrinsic had the smallest per cent punitive; the liberal intrinsic had the second largest percentage punitive; the fundamentalist (Assembly) extrinsic had the third largest percentage punitive; and the fundamentalist intrinsic had the highest percentage punitive. (Table XV)

TABLE XV

PUNITIVENESS, BY TYPE OF RELIGIOUS ORGANIZATION
AND RELIGIOUS COMMITMENT

Per cent punitive (N)	Religious organizations			
	Liberal (Episcopal)		Fundamentalist (Assembly)	
	Religious Commitment		Religious Commitment	
	Extrinsic	Intrinsic	Extrinsic	Intrinsic
	36% (53)	42% (19)	52% (29)	63% (49)

\bar{d}_1 = The effects of Religious Organization (Lib/Fund) = 16,21 = 18%⁵¹

\bar{d}_1 = The effects of Religious Commitment (Ext/Int) = 6,11 = 8.6%

This indicates that the extrinsic individuals in both groups were less

punitive, while the more intrinsic individuals in both groups tended to be more punitive. A larger percentage of the fundamentalist extrinsics were punitive when compared to the liberal extrinsics. This held true for comparison between liberal and fundamentalist intrinsics as well. These findings show that punitiveness is higher among the fundamentalist group than among the liberal group. The relationship between punitiveness and religious organizations is stronger than the relationship between punitiveness and religious commitment. Note \bar{d}_1 and \bar{d}_2 of Table XV.

The difference between denominations may be accounted for in terms of fundamentalism and/or SES. Rohter,⁵² in discussing the political right in our society, discovered that a greater percentage of persons who make up this group do belong to fundamentalist religious organizations than do non-rightwing persons. Further, Rohter found the personalities of these people to be more punitive in their attitudes towards deviants.

De Jong and Ford,⁵³ in studying religious fundamentalists in Southern Appalachia, found that fundamentalism was closely related to particular religious bodies. The more fundamentalist individuals belong to the sect-type and vice-versa.

De Jong and Ford⁵⁴ also discovered in the study, that fundamentalism is generally inversely related to socio-economic status, both for the total population and within socio-economic status groups.

Test of Hypothesis II. The next step was to test the relationship between intrinsic/extrinsic orientation, the type of organization and fundamentalism. The second hypothesis stated that no significant relationship could be expected among these variables. Here a little

different picture develops.

When looking at the liberal church organization and comparing the liberal persons with the fundamentalist persons, it can be seen that the liberal fundamentalist persons show a greater degree of religious commitment. This pattern also holds true for the fundamentalist religious organization in comparing the liberal persons in that group with the fundamentalist persons. (Note Table XVI)

TABLE XVI

RELIGIOUS COMMITMENT, BY RELIGIOUS
ORGANIZATIONS AND FUNDAMENTALISM

	Religious Bodies			
	Liberal Body (Episcopal)		Fundamentalist Body (Assembly)	
	Members		Members	
	Lib	Fund	Lib	Fund
Per cent high religious commitment (N)	24% (67)	60% (51)	50% (12)	65% (66)

\bar{d}_1 = The effects of Religious Organization (Lib/Fund) = 5,26 = 13.5%

\bar{d}_2 = The effects of Individual Liberalism or Fundamentalism (Lib/
Fund) = 15,36 = 27.6%

It can also be seen that percentage-wise the liberal group in the liberal (Episcopal) church has fewer persons with high religious commitment than does the liberal group in the fundamentalist (Assembly) church. The fundamentalist group, in the fundamentalist religious organization has a greater percentage of persons in that category than does the fundamentalist group in the liberal religious body. The relationship between high religious commitment (intrinsic) and individual liberal or fundamentalist orientation is stronger than the

relationship between intrinsicness and the religious organization.

Note \bar{d}_1 and \bar{d}_2 of Table XVI.

Thirdly, the fundamentalist group of the liberal religious organization tends to be more religiously committed than does the liberal group of the fundamentalist religious body, indicating that differences are due to both religious organization as well as individual liberalism or fundamentalism.

The liberal atmosphere of the Episcopal church may account for smaller percentages of highly committed church members. The fundamentalist atmosphere of the Assembly church accounts for a higher percentage of religiously committed persons. Here we can see the effect of the organization coming into play as it modifies the behavior of similar types of persons, but in different settings. The liberal organization does not stress the necessity of religious involvement as does the fundamentalist organization.

Even though no relationship was expected to be manifest between these variables, according to the second hypothesis, the relationship that did develop can be accounted for along the lines of structural effects.

Test of Hypothesis III. This hypothesis states that the fundamentalist person will tend to be more punitive in his attitudes towards deviancy. The relationship between fundamentalism and punitiveness among religious persons can be seen in Table XVII. It can be noted in this Table that a relationship does exist. The fundamentalist person does tend to be more punitive than does the liberal person. The type of personal religious orientation of the individual, does in fact, effect the degree of punitiveness that he will adhere to.

TABLE XVII
PUNITIVENESS, BY FUNDAMENTALISM
AMONG CHURCH MEMBERS

Per cent punitive (N)	Religious Orientation	
	Liberal	Fundamentalist
	37% (79)	62% (71)

The general tendency would be for the liberal church organization to have the least amount of punitive persons, while the fundamental religious organization would most likely have the highest amount of punitive persons.

This may be due to the fact that liberal religious organizations have less personal restrictions and the individuals being more free are less frustrated and less punitive. The fundamental religious organization is more free externally, but may exert more conformity internally upon each member. The restriction would likely create frustration within the personality structures of the members and manifested as punitiveness.

The liberal church being of a higher SES would manifest less punitiveness, while the fundamental church being of lower SES would display more punitiveness. The lower SES groups would have more frustration due to economic pressures.

The relationship between punitiveness and fundamentalism was further expanded by looking at the relationship between per cent punitive by religious organization. Table XVIII reflects these comparisons. It can be seen in this Table that the fundamentalist religious organization had a greater per cent punitive than did the liberal

religious organization. Rohter, De Jong and Ford,⁵⁵ in their findings, also lend support to these findings.

The relationship between punitiveness and fundamentalism (Table XVII) was again expanded by controlling for religious organization. The percentage of punitiveness among liberal and fundamentalist persons of each religious body were compared. Table XIX presents these comparisons.

TABLE XVIII
PUNITIVENESS, BY RELIGIOUS ORGANIZATION

	Religious Organization	
	Liberal (Episcopal)	Fundamentalist (Assembly)
Per cent punitive (N)	38% (72)	59% (78)

TABLE XIX
PUNITIVENESS, BY FUNDAMENTALISM OF RELIGIOUS ORGANIZATION
AND INDIVIDUAL FUNDAMENTALIST ORIENTATION

	Religious Organization			
	Liberal (Episcopal)		Fundamentalist (Assembly)	
	Members		Members	
	Lib	Fund	Lib	Fund
Per cent punitive (N)	34% (67)	80% (5)	50% (12)	60% (66)

d_1 = The effects of Religious Organization (Lib/Fund) = 16,20 = 19.2%

d_2 = The effects of Individual Liberalism or Fundamentalism (Lib/
Fund) = 10,46 = 27.3%

Within the liberal (Episcopal) organization, the liberals have a smaller percentage of punitive persons than do the fundamentalists. Within

the fundamentalist (Assembly) organization, the same holds true. In comparing both religious groups, it is evident that the liberals in the Episcopal church are less punitive than the liberals in the Assembly church. However, the trend is reversed, in comparing the fundamentalists of both churches. The largest percentage of punitive persons is seen in the fundamentalist category of the Episcopal church. Since this finding is not in the direction expected, it is likely that the relationship is due to a small N.

Test of Hypothesis IV. This hypothesis suggests that an inverse relationship exists between measures of socio-economic status and fundamentalism and the degree of punitiveness.

Socio-economic status may be a variable that intervenes and clouds the relationships between punitiveness and the other variables.

In relating punitiveness to religious bodies and education, occupation, class, and status discrepancy, no significant relationships appeared.

A measure of SES related to punitiveness was isolated after the type of religious body was controlled for: level of income. The findings are presented in Table XX. In this table we note a perfect relationship in the expected direction. The lowest per cent punitive is found in the liberal high income group; the highest percentage punitive exists in the fundamentalist low income group. The low income Episcopalians and the high income Assembly members stand in between. An inverse relationship exists between punitiveness and income; the low income groups of both religious bodies are more punitive.

The relationship between punitiveness and religious organizations is stronger than the relationship between punitiveness and personal

income. Note \bar{d}_1 and \bar{d}_2 of Table XX. The organization would seem to be the strongest contributing factor.

TABLE XX
PUNITIVENESS, BY RELIGIOUS BODIES AND INCOME

Religious Bodies				
Liberal (Episcopal)		Fundamentalist (Assembly)		
Income		Income		
	High	Low	High	Low
Per cent				
punitive	37%	42%	55%	70%
(N)	(60)	(12)	(58)	(20)

\bar{d}_1 = The effect of religious organization (Lib/
Fund) = 18,28 = 20.1%

\bar{d}_2 = The effect of personal income (high/low) =
5,15 = 10.2%

The income factor has been discussed and comparisons made between the two churches in chapter III (pp. 36-38) of this work. The Episcopal church had the highest percentage income for the two religious bodies. The Rector stated that it was a typical upper class urban church.

In chapter III the discussion suggested that if SES factors contributed to punitiveness, then the Episcopal church would be less punitive and the Assembly church more punitive. This was substantiated in the findings manifested in Table XX. However, even though punitiveness in both churches is significantly related to income, the religious organization is the most significant factor.

Stouffer, in discussing tolerance among various groups of persons, suggests that the most anxious person will be the least tolerant.⁵⁶

In a survey taken to ascertain what Americans were really anxious about, Stouffer found them to be most concerned with personal or family economic problems. We see low income families more anxious of economic situations than high income families. In turn this anxiety will make them less tolerant and more punitive. Thus, in this present study this was found to be the case in both religious bodies.

When age and sex were analyzed in relationship with punitiveness no significant differences were apparent. This held true when religious organization was controlled for.

The Inter-relation Among the Variable. The relationships between the variables were reviewed to ascertain the strength of association. It is important to note not only if a relationship exists between the variables, but also how strong are those relationships. The use of Q (Gamma for a 2 X 2) helps to point out the strength of relationships. In terms of this study it is important to determine the strength of the relationships between religious organization and other variables; to determine how strong is the structural effect of the religious organization on the behavior and attitudes of the persons who belong; also to know the strength of the relationship between fundamentalism, punitiveness, and intrinsic/extrinsic orientation. The Q values are presented in Table XXI.

The relationship between fundamentalism and membership in a Liberal/Conservative church is very strong with a Q of .97. Also very strong relationships exist between Intrinsic/Extrinsic orientations on the one hand and fundamentalism and membership in a liberal/conservative church on the other hand with Gammas of .653 and .650 respectively. A reasonably strong relationship exists between punitiveness on the one

hand and fundamentalism and membership in a liberal/conservative church on the other hand with Gammas of .475 and .411 respectively. The association between punitiveness and the intrinsic/extrinsic orientation is the weakest of all.

There is strong support and evidence for the following: One, fundamentalism is very closely associated with membership in a religious body. Personal fundamentalism is very strongly expressed if one is a member of a fundamental organization. The organization does modify the attitudes and behaviors of the individual. Two, fundamentalism is very strongly expressed in relation to personal intrinsic/extrinsic orientation. The religiously committed can be expected to be more fundamental in attitudes and behavior. Three, belonging to a liberal or conservative religious body makes a good deal of difference for individual religious commitment. And four, punitiveness is reasonably strongly related to the type of religious organization and individual fundamentalism. The more conservative the religious body, the more punitive will be the attitudes of its members, while the more liberal organization's members will be less punitive. The degree of individual orthodoxy has the same relation to punitiveness.

The weak association between punitiveness and the intrinsic/extrinsic variable can be statistically analyzed. The chi-square between these two variables (punitiveness and intrinsic/extrinsic orientation) is 3.1558 with one degree of freedom. This is not significant statistically and therefore would have to be rejected. The two variables are independent of one another. The differences of Table XV indicate that the effect of religious organization accounts for a higher percentage of the difference than does intrinsic/extrinsic orientation. Thus, the

relationship between punitiveness and intrinsic/extrinsic orientation is obscured by the religious organization variable. When isolated as seen in Table XXI, the relationship is more clearly seen. This isolates the structural effects so that belonging to a particular religious organization is a better predictor of individual punitiveness than is the intrinsic/extrinsic orientation. The church one belongs to is more important than the degree of commitment to that religious organization.

TABLE XXI

RELATION BETWEEN PUNITIVENESS, INTRINSIC/EXTRINSIC
ORIENTATION, FUNDAMENTALISM, AND MEMBERSHIP IN A
LIBERAL/CONSERVATIVE CHURCH

	Punitiveness	Intrinsic/ Extrinsic Orientation	Fundamentalism	Membership in a Liberal/Conser- vative Church
Punitiveness	X	.285	.475	.411
Intrinsic/Extrinsic Orientation		X	.653	.650
Fundamentalism			X	.973
Membership in a Liberal/Conservative Church				X

The differences between the variables indicate that personal fundamentalism accounts for most of the variation. The type of religious organization comes second and the intrinsic/extrinsic orientation is third. (Table XXII) These differences support the findings as manifested in Table XXI.

TABLE XXII

RELATIVE DIFFERENCES BETWEEN PUNITIVENESS,
FUNDAMENTALISM, RELIGIOUS ORGANIZATION,
AND INTRINSIC/EXTRINSIC ORIENTATION

A. Effects of Individual Fundamentalism (Lib/Fund).....	27.3%
(Table XIV)	
B. Effects of Religious Organization (Lib/Fund).....	18.0%
(Table XII)	
C. Effects of Religious Commitment (Int/Ext).....	8.6%
(Table XII)	

Structural Effects. The structural effect of organization upon religious persons can be accounted for by means of social climate, group pressure, and doctrinal homogeneity.

The socio-economic variable of income would be one aspect of the social climate to explain the low degree of punitiveness among the Episcopalians.

The Assembly of God church, by contrast, even though having a large per cent of its membership in the upper socio-economic class, has a greater percentage in the lower SES group than does the Episcopal. Thus, the Assembly church members, because of embracement of a lower economic value system, will tend to hold more punitive attitudes.

The group pressures in the Episcopal church may be varied: the social standing in the community; theological beliefs; the age and sex composition. But regardless of the multiplicity of factors, it needs to be emphasized that the social composition of the Episcopal church is more cosmopolitan in nature. Many and varied groups make up its constituency, therefore, the pressure for conformity in attitudes and behavior would not be as strong as in the Assembly church. This

will help explain the low degree of religious commitment, punitiveness, and fundamentalist attitudes.

The Assembly, on the other hand, even though quite large, is more like "one big happy family." It is primary in nature. Most of the individuals have grown up in the church, with many members being blood relatives. This family spirit would help explain group pressure toward conformity and uniformity among the attitudes and behaviors of the membership, fundamentalist attitudes, and punitiveness.

The doctrinal homogeneity within the two congregations differs. Both groups claim to believe the Bible, that the Bible is their only source of belief and doctrine. The Episcopal church has many different denominations worshipping together, each with different doctrinal beliefs and backgrounds. This doctrinal heterogeneity would also explain the lack of uniformity among the membership.

The converse is true of the Assembly of God church. There exists among the Assemblies of God a uniformity of beliefs in the local church as well as regionally and nationally. This uniformity of doctrinal belief would be another factor to explain the high degree of religious commitment, punitiveness, and fundamentalist attitudes.

Hajda's discussion on latitudinarianism would fit into this analysis. He points out that the church-type allows for diversity, denotes moderation and attempts to learn from others. Above all, it suggests that persons be classified as human beings, not just to be used to satisfy the demands of some all inclusive religious principles.⁵⁷ The Episcopal church has this tendency due to a high degree of internal polarization.

The sect-type religious organization manifesting the opposite

tendency can be seen in the Assembly of God church. The sect-type tolerates very little diversity among their members, therefore, the Assembly would not allow as much latitudinal attitudes or behavior. The sect being more orthodox, due to a high degree of external polarization, would contribute to punitiveness.

Partial Support of Hypotheses. Only some hypotheses in this study were supported. The first hypothesis stated that the more intrinsic person would be the least punitive. The more extrinsic would use religion, prejudice and/or punitiveness as a tool to cope with the social order. This hypothesis was not substantiated as can be seen in Tables XIV and XV. This finding is contrary to what Feagin found to be the case with Southern Fundamentalists. This may be due to differences between the Northwest and the Southwest. The degree of religious fundamentalism viewed on a continuum may differ in the South.

The findings of this study are similar to that of Glock and Stark.⁵⁸ In dealing with anti-Semitism, they found that religion was related to this attitude, for they state,

Thus, it would appear that religion not only played a crucial historical role in the rise of anti-Semitism, but that even today it continues to reinforce and foster hatred of the Jews.⁵⁹

And concerning the relation of religious commitment and anti-Semitism they state,

However, among Protestants, ritual involvement does seem independently to affect anti-Semitism in a rather complex way... ritual involvement seems to make persons much less likely to be anti-Semitic, but this reverses in the highest categories of religious bigotry, where ritual involvement seems to make men more anti-Semitic..On the other hand, when persons approximate our conception of the religious bigot, increased activity in the life of the church make them more likely to be anti-Semitic. 60

Replacing the concept of anti-Semitism with punitiveness, the findings of Glock and Stark lend support to this study. Their above statement

indicates that the findings of this study and those of Feagin⁶¹ may be incompatible. This study may have measured the degree of punitiveness and religious commitment at the highest end of the category, while Feagin was measuring prejudice and religious commitment at the intermediate level of the category. This can be supported by the evidence in Tables XV and XXI. The evidence here suggests that the intrinsic person is more punitive in both religious bodies. In discussing intermediate levels of religious bigotry, Glock and Stark say,

For them, concern for religion as evidenced by church attendance and private prayer seems to decrease the invidious potential of those elements of religious bigotry which they possess.⁶²

Glock and Stark's findings about the relationship between anti-Semitism and religious organizations also lend support to this study. In their work, they found that the liberal religious bodies were less anti-Semitic than the fundamentalist religious bodies. (Note the similarities of this study in Table XV) The Episcopalians were 12% anti-Semitic and the sects were 26% anti-Semitic, the highest of all religious bodies reported. In conclusion Glock and Stark say:

Clearly, an unprejudiced image of the Jews is not characteristic of present day Christians.

And,

Our data suggest not only that religion very probably influences anti-Semitism through the processes that we have postulated, but that this process is an extremely important force in maintaining the endemic level of American prejudice against Jews. ⁶³

The second hypothesis stated that no relationship would exist between the degree of religious commitment and the degree of fundamentalism among church members of both types of religious organizations. This hypothesis did not hold true as can be seen in Table XVI. In both types of religious organizations the fundamentalist category had a

higher percentage of high religious commitment than did the liberal category. And, generally speaking, there existed a relationship between the type of religious organization, the fundamentalist person, and high religious commitment.

Glock and Stark⁶⁴ found that a relationship existed between the religious bodies and the religious involvement. The highest percentage of religious involvement was found among the sects, and the third lowest percentage of religious involvement among the Episcopalians. On this point they state:

While one can easily imagine persons who hold orthodox beliefs, but are ritually inactive, and persons who are ritually active, but little concerned with belief, the fact seems to be that people tend to be either active believers, or inactive non-believers. 65

Put in terms of this study, the above implies that the intrinsic persons are fundamentalists, while the extrinsic persons are non-fundamentalists. Hence, Glock and Stark lend support to this study.

The third hypothesis stated that the fundamentalist person would be more punitive in his attitudes toward deviant behavior. This hypothesis has been supported as shown in Tables XVII, XVIII, and XIX. The fundamentalist person as well as the fundamentalist religious body had a greater tendency toward punitiveness than the liberal person or religious body. When the religious body was held constant the fundamentalist category had the largest percentage.

The findings of Rohter⁶⁶ would lend support to this hypothesis. In measuring extra-punitiveness among the rightists, Rohter states:

...and, in later questions, against other "safe" scapegoats (those with few defenders, such as delinquents, sex deviants, homosexuals and disrespectful persons)..but their generalized hostility showed up even more clearly in their attitudes toward non-political deviants. (Sample statements: 'There is hardly anything lower than a person who does not feel love, gratitude,

and respect for his parents.' 'Homosexuals are hardly better than criminals and ought to be severely punished.')

The fourth hypothesis stated that SES would be inversely related to fundamentalism and therefore to punitiveness. This was supported in relation to income. However, it did not hold true for occupation, education and class standing when type of religious body was controlled for. Rohter suggested that the radical rightist is less secure financially. This may explain why income indicated a difference between the per cent punitive among religious bodies.

I. DISCUSSION

The members of the fundamentalist religious bodies are often thought to have definite belief systems. Their religious beliefs and values have been assessed by many different scales. In this study they have emerged as punitive attitudes toward deviancy. The religious belief system is clearly related and involved with social variables, operating within the religious context. These may include family traditions, church, attendance, and acts of religiosity such as praying, reading of denominational material, etc.

The social support provided by the local congregation and national denomination organization, along with the denomination doctrines, have a definite effect upon the social attitudes of the individual within the religious body as well as throughout the denomination.

Allport⁶⁷ has suggested that the extrinsic religion is regressive, escaping, useful, merely serving self esteem, and lends support to exclusions, prejudices, and hatred that negate all criteria of maturity. But the extrinsic religionist may not be aware of the way in which he

is immature. Further, Allport suggested that this extrinsic/intrinsic dimension underlies not only religious values but all values held by this person.

This study did not support these views. It would seem that the attribute of punitiveness could also be classified as immature behavior along with prejudice. Perhaps, contrary to Allport's ideas, the intrinsic religionist is motivated by insecurity and uses religion as a crutch. Then it can be logically expected that the more religiously committed will be more immature in all of his behavior.

In contrast to Feagin's findings,⁶⁸ among the Southern fundamentalists, this study uncovered a strong relationship between intrinsicness, fundamentalism, and punitiveness. On this point, Brown⁶⁹ suggests that it is church membership and acceptance of the church, rather than personal attitudes, that produce a tendency to certainty or authoritarianism. The certainty of one's personal attitudes is the strength of religious belief.

Brown⁷⁰ further contends that although membership in a religious denomination is not a unique criterion of an individual's religious beliefs, it is important in shaping beliefs. Brown's statement would lend support to this study, in that punitiveness was related more to the religious body than to the extrinsic/intrinsic orientation.

Brown⁷¹ also suggests that the primary role of denomination membership is to gain social support and sanction for religious beliefs. After these beliefs are acquired, they will be carried on in spite of social pressure. One such source for the acquisition of punitiveness could very well have been the attitudes that surrounded the Protestant Reformation. These have come to us in the Protestant ethic, the

doctrine of Calvinism, predestination, etc.

Tawney⁷² suggests, with considerable emphasis, that punitiveness was associated with the whole Protestant movement, lead by John Calvin. It was not only associated with religion but applied to social issues as well. As time passed many religious groups supported and held the same beliefs as did the Calvinists.

One important finding of this study indicates that the fundamental person will tend to be more punitive regardless whether he is Episcopalian or Assembly of God.

There are social differences between denominations, especially in strength of belief, and these may appear in doctrinal issues and further be related to social attitudes. Thus, because frequency of church attendance would appear to be closely related to the strength of belief in general church statements, the intrinsic person could be expected to be more fundamentalist and therefore, more punitive.

Brown states:

....it is obvious that religious beliefs imply an interpretation of the experiences of the natural world, with reference to the supernatural system. 73

Since Christians interpret their world as a place where God acts, those who attend church regularly would tend to show a greater agreement about the existence of God and other fundamental beliefs. This being the case, the religiously committed of any denomination organization would tend to be more fundamental in religious beliefs. Further, based upon the Protestant ethic, the religiously committed would view God's action in the affairs of men as authoritarian. Any individual who does not conform to the will of God should, therefore, be punished. Applying this to the social order, these same persons would see the

necessity of punishment for all deviants, hence, the punitive attitude manifested.

Social attitudes and values are passed from one generation to another, and social learning theory is in vogue to explain the findings of this study. Brown states that religious beliefs are accepted by individuals primarily as a result of the social influences to which they have been subjected. In reality though, the religious beliefs that persons give consent to are more clearly connected with a general interpretation of the world ascribed to them by their denomination. The punitive attitudes which were manifested along with fundamentalism and high religious commitment, can be accounted for along the lines of the above argument.

Gorsugh,⁷⁴ in a study conducted at Vanderbilt University, among college students of all denominations, concerning their individual concept of God, concluded that the fundamentalist person would more likely see God as wrathful. If God can be wrathful toward deviants, then his followers might have the same prerogative. Further, Gorsugh points out that liberal persons would most likely see God as a companion or benevolent deity. These persons will not see the need for punishment and therefore, hold few punitive attitudes.

CHAPTER V

PUNITIVENESS, LATITUDINARIANISM, AND RELIGIOUS PARTICULARISM

The tendency toward punitiveness, a concern with inflicting punishment and focus of this study, needs to be examined in a total perspective. Where and how does punitiveness originate? What causes some persons and groups to be more punitive than others? And especially what social factors contribute toward this phenomenon?

By looking at an earlier aspect of American history, the New England era, some of the precipitating social conditions can be isolated. Some light can be shed on the social factors that relate to punitiveness.

A discussion of latitudinarianism may help to isolate why some religious bodies are more punitive than others. The tolerant attitude toward deviance will shed some light on the opposite extreme of punishment. The tendency toward religious particularism (both individual and collective), which is the belief that one's own religion is the only legitimate religion, may explain a tendency toward punitiveness.

The idea that only one faith exists and all others are wrong can lead to punishment of all others who willfully or otherwise refuse to recognize, obey, or comply with the one and only true religion. Many religious wars have been fought and much blood spilled because of this belief.⁷⁵

I. THE NEW ENGLAND WAY

Erikson states that the New England way was an interesting paradox. On the one hand it upheld religious freedom, but on the other hand it

demanded obedience to religious and civil authorities. To understand the harshness, it is necessary to look at the values held by the New England colonists. Erikson states that the New England Puritans were Calvinistic in temperament if not policy. They shared a deep distrust of the Anglican hierarchy and its ritual apparatus. The Puritans were strict in practice, intolerant in principle, austere in manner, and they had really seen a vision of a true church and were in no mood to let the Reformation come to a halt at a premature stage.⁷⁶

The idea of the Puritans having a vision of the true church reminds one of the Calvinist having the revelation of the true will of God.

Thus with the Puritans having the truth in its entirety, their job was to communicate it to others. With truth they did not need logic. With the unique conversion experience, the Puritan had a special responsibility and the competence to control the destiny of others. The Puritans were fashioned in the image of angels and were given the commission by God to convert the heathen, strike down the haughty, punish the sinful, and take upon themselves the authority of acting in God's name.⁷⁷

Social Conditions. Erikson discusses three examples of deviancy in New England: (1) The Antinomians who threatened the political outlines of the New England Way by denying that the ministers were really competent to deal with the mysteries of grace. (2) The Quakers who challenged the idea of an orthodox community by pressing for religious toleration as a basic civil right. (3) The witches who brought down the wrath of the church.

Before the Antinomian trials, of which Mrs. Hutchinson was the chief example, the settlers were experiencing a shift in ideological

focus, a change in community boundaries, but they did not have any vocabulary to explain to themselves or to anyone else what these changes were. Mrs. Hutchinson had trespassed against these revised but unknown boundaries. Since this was a new experiment pioneered for the decentralization of religious authority and a community where each person was responsible to develop their own conscience and since there existed no theory nor traditions to dictate this New Way, it was very difficult to explain what the defendant had done amiss.⁷⁸

The crime waves in Massachusetts Bay, mentioned by Erikson, came after a period of unsettling historic change, and the boundaries of this new way which set it apart with its own ethics seemed threatened to be obscured. The settlers were looking at their territory, laying out pasturage, and new towns, and outlining their political and religious institutions. Because of these necessities a new type of Puritan was developing in New England. The religious ideals were being changed into loyalty and obedience necessary for civil establishment.⁷⁹ Erikson says,

Thus, the people who had been trained to police their own hearts and to control their own impulses were now asked to apply the same discipline to the community as a whole.

And,

The New England Puritans had confronted the Anglican Bishops by arguing that each man should be free to negotiate his own way to heaven without interference from a central church hierarchy, but now, with a land to settle and people to govern, the tone of their argument was bound to change. ⁸⁰
(underlining added)

It can be seen that a general state of change and uneasiness precipitated punitiveness. This is more clearly seen in the period before the witch trials. Between the period of Quaker persecution and witch trials the colony had been subject to sudden shifts that were violent

in nature causing the people to be uncertain about their future. There was also a dissention developing among the saints. Personal and legal problems were coming to the fore, with the spirit of brotherhood diffusing into an atmosphere of commercial competition, political contention, and personal bad feeling.⁸¹ Erikson states:

By the time of the witchcraft mania, most of the familiar landmarks of the New England Way had become blurred by changes in the historical climate, and the people no longer knew how to assess the past and its importance nor what the future would bring.⁸²

These conditions created a certain amount of hostility and aggression. It is not hard to understand the persecutions that followed.

Prevailing Attitudes. When one discusses the Puritan attitude toward deviancy and punishment, it is necessary to understand their essential position; any crime against society or public order is in fact a crime against the orderliness of nature itself. The order of nature was ordained by God and therefore any crime against nature is against the will of God and must be punished.

Erikson suggests that to the Puritans only two classes of people existed. Those elected to life and those elected to eternal torment. A person was predestined to which class he would belong and sooner or later his behavior would show forth where he fit. Those individuals who were sure of their position moved into leadership, those not so sure took positions in the middle ranks and pursued their calling until they became sure, and those who had grave doubts about their election moved to the lower levels of society and became prone to deviant behavior. Thus, the social structure of the Kingdom of God resembled that of the English nation, and even the dullest saint could see the deviant belonged in the lowest ranks. The Puritan attitude toward punishment

had simple logic. The person or deviant standing before the magistrate was going to hell so whatever was imposed upon him would be nothing compared to the hell that awaited him. If the magistrates lashed his back or printed his skin with hot irons, they were only doing what God, in His infinite wisdom, had already decreed. Punishment was not only a way of controlling and protecting public peace but an act of allegiance to God.⁸³

The Puritans operated under a type of literal fatalism. The deviant was to feel morally and legally responsible for his behavior. So the Puritans developed a legalistic solution to fit their own thinking. A paradox existed within the Puritan mind. On the one hand the deviant was predestined to be what he was, but on the other hand all deviants stood before the bench entirely responsible for their behavior. It is difficult to determine what was included in being guilty and what was hoped to be gained by the punishment.⁸⁴ The stress was for those condemned to repent. The act of repentance was to prove that the moral standards of the community were in fact just and that the decree of the court was correct.

Some Punishments. Two housewives were taken to jail, where they were stripped of their clothes and searched for witchcraft marks. The books they brought with them were burned in the market place. After a long detention with the jail window being boarded up, they along with other Quakers were sent to the Barbados. Many Quakers were fined and flogged, some had their ears cut off, were put in a house of correction, and for a third offense one's tongue was bored through with a hot iron.⁸⁵

Erikson, in quoting Bishop, records the following:

One William Brend, was reputedly beaten 117 times from a corded whip, so serious that the local physician left him for dead...his flesh was beaten black as into jelly, and under his arms the bruised flesh and blood hung down, clotted as it were into bags; and it was so beaten into one mass, that the signs of one particular blow could not be seen. 86

The banishment of the Quakers was continued and the death penalty was exercised if they did not abide by the ruling. It seems though, the more the Quakers were punished the more they made themselves known. The real crime was, however, that they wore their hats in the presence of the magistrates and said 'thee' and 'thou' when speaking to one another.

In discussing the horror of the Puritan appetite for persecution, Erikson points out that the most terrifying aspect about this punitiveness was the attitude of carrying it out in cold righteousness. The whole process had a flat cold mechanical tone because it dealt with laws of nature rather than the decisions men made.⁸⁷

II. COMPARISONS

To see how this punitiveness is manifest in doctrinal beliefs among the religious groups in our day, both religious bodies were first compared on beliefs necessary for/and preventing salvation. The comparison of the two religious bodies with relationship to factors necessary for salvation pointed out some interesting differences. For Assembly of God persons five factors necessary or helpful for salvation presented outstanding differences. These were "belief in Jesus Christ as Savior," "holding the Bible to be God's truth," "prayer," "tithing," and "being a member of your particular religious faith." The percentage differences in favor of the Assembly of God ranged from 14 percentage points difference

for "prayer" to 34 percentage points difference between the two groups for "holding the Bible to be God's truth." The strong differences may be related to doctrinal differences between the two religious bodies. The Assembly of God stressed the personal salvation while the Episcopal stressed baptism, ritual participation, and membership in the organization as necessary for salvation. (See Table XXIII)

The differences between the remaining factors were not so great and in two categories the trend was reversed. The two categories were "doing good for others," and "loving thy neighbor." These reflect a more humanitarian, liberal approach, a trend expected and consistent with upper class, liberal churches. These persons involved are more concerned with other people's needs rather than their own individual interests.⁸⁸

In looking at the two religious bodies and comparing the differences between them in relation to factors preventing salvation, again, interesting differences are manifest.

The greatest differences can be seen in categories of "drinking liquor," (43 percentage points difference) "breaking the Sabbath," (32 percentage points difference) "being ignorant of Jesus.....," (55 percentage points difference) "being of Jewish religion," (38 percentage points difference) and "marrying a non-Christian" (48 percentage points difference). (See Table XXIV)

All of these differences in favor of the Assembly of God indicate that these beliefs and attitudes are held as detriments to salvation. The one reversal is that of "being of the Hindu religion" category with 15 percentage points difference in favor of the Episcopalians. This may reflect the idea that Episcopalians are concerned with belonging

TABLE XXIII

FACTORS NECESSARY FOR SALVATION,
BY RELIGIOUS ORGANIZATION

Factors Necessary for Salvation	Per cent who say that given factor is necessary or helpful	
	Episcopal	Assembly of God
Belief in Jesus Christ as Savior	76.4%	100.0%
Holy Baptism	55.6	62.8
Membership in a Christian Church	47.2	56.4
Regular participation in Christian sacraments, for example, Holy Communion	59.7	60.3
Holding the Bible to be God's truth	55.6	89.7
Prayer	80.6	94.9
Doing good to others	88.9	80.8
Tithing	45.8	67.9
Being a member of your particular religious faith	35.5	56.4
Loving thy neighbor	94.4	85.9
(N)	(72)	(78)

to their religious organization as a mark of salvation, thus excluding other religions. This finding, however, was not in the expected direction.

The findings reflected in Tables XXIII and XXIV indicate that persons in the Assembly of God church hold more tenaciously to these beliefs and observances than do the Episcopalians.

Hajda's concept of latitudinarianism would help explain the above findings relating to attitudes of punitiveness and deviance.⁸⁹ Because of the limited internal latitude for differences in behavior and attitudes found in any religious organization, persons who do express any individual differences are immediately classified as deviant. Once classified, punishment must follow.

Hajda's position on latitudinarianism would suggest that the above would hold true because of the internal and external polarizations of the religious bodies. Thus, the Episcopalians allow more individual differences regardless of formal requirements from external pressures. In other words they are more free to act as they wish in spite of social system expectations.

The Assembly of God, on the other hand, having a more orthodox faith may have very little individual freedom or latitude even though they may not have as strong external social system pressures. This would not allow for individual deviancy or difference and in fact, add restrictions.

The degree of tolerance manifest by individuals toward any deviancy may be a function of the individual's security and personal well being. As cited earlier, Stouffer suggests that the most tolerant persons are those who have their financial and personal needs met.

In applying the degree of tolerance to organizational structures a broader scope needs to be explored. The degree of tolerance in any social system may be related to the degree of stability found in that social system. In turn the degree of stability may be definitely related to the satiated conditions of the members of that system. Thus, if the members of any social system are more or less satisfied with

their lot in the system they will not advocate change.

It was stressed in Erikson's discussion of New England that punitiveness was related to uncertainty and social change. If persons are certain about the norms and existing social conditions they will not feel threatened. The lack of threat should produce a tolerant attitude toward the deviants that do exist in the social system.

TABLE XXIV

FACTORS PREVENTING SALVATION, BY
RELIGIOUS ORGANIZATION

Factors Preventing Salvation	Per cent who say that a given factor defin- itely or may prevent salvation	
	Episcopal	Assembly of God
Drinking liquor	16.7%	79.5%
Breaking the Sabbath	13.9	46.2
Being completely ignorant of Jesus as might be the case for people living in other countries	18.1	76.9
Taking the name of the Lord in vain	36.1	79.5
Being of the Jewish religion	4.2	42.3
Practicing artificial birth control	4.2	19.2
Being of the Hindu religion	76.9	61.5
Marrying a non-Christian	8.3	56.4
Discrimination against other races	55.6	66.7
Being anti-Semitic	50.0	61.5
(N)	(72)	(78)

When applied to organizational structures in Western societies the degree of tolerance should be related to the degree of satisfaction and lack of frustration felt by the members of the system. The individual tolerance becomes collectivized and permeates the entire social system. After this phase the system takes on a tolerant attitude and any persons who are affiliated with the organization are molded by the system's values and attitudes.

The general idea then, is that tolerance increases and punitiveness decreases as persons and the social system to which they belong perceive the world and existing reality in terms of peace, unity, certainty, and security.

Security and the sense of well being may not be the only contributing factor of tolerance or the lack of it. For Glock and Stark suggest that particularism, especially religious particularism, is very much related to tolerance and/or punitiveness.

Religious particularism is based upon ideological or theological attributes and the society in which the ideology flourishes. The tenet of a particularistic religion is the notion that the beliefs or ideals are universally applicable to all men everywhere. There is only one truth and it is mutually exclusive of all other truths.

With more tenets or a detailed belief system, the more narrow the way of that truth. There must exist a conception of persons or groups who do not meet the religiosity suggested by the tenets of the religion.

The basis for religious particularism is not only one of ideology but also power; the ability to impose the wishes of one group upon another. Whether or not religious particularism will be tolerant or punitive may depend upon the use of power. If power is available the

temptation to use it is great.

In discussing the religion of Islam, Judaism, and Christianity, Glock and Stark point out that the first two religions used power to force the outsider to conform to their religion. However, they had such internal latitude that many sects and factions developed within. This is not the case with Christianity for even though it allowed factions and schisms in the early days it soon suppressed all forms of internal dissent.⁹⁰ Thus, Glock and Stark state, "Such power varies according to the degree of effective social organization."⁹¹

As far as Christianity is concerned religious particularism was added to majority status and a means for effective centralization of authority.

This combination broke forth in bloody wars fought under the direction of the church. In Calvin's Geneva, 150 heretics were burned at the stake. Modern counterparts of this particularism can be seen in Nazi Germany and Communist Russia.

The opportunities inherent in power seem irresistible for men who know and have all the right answers. Glock and Stark state:

We are arguing that religious doctrines of a certain kind, under certain circumstances, will come to be interpreted in a way which justifies and generates hostility toward religious dissenters. ⁹²

The point is that the use of particularism to explain the development of tolerance or punitiveness depends upon social system or organizational factors. Glock and Stark point out that the scriptures used by liberal theologians to support tolerant attitudes and behaviors were not those cited at an earlier point in time.

Christianity seems to be the most detailed religion to ever appear in human history. This factor along with high particularism and

specificity would define deviants within its ranks as well as without.

With these factors in mind, Glock and Stark found that the more fundamental persons and/or groups are more particularistic. This particularism is not necessarily associated with religious involvement or commitment, but with doctrines. Thus particularism is a consequence of what one believes not what one does.

In relation to religious organizations the more fundamental religious bodies would be expected to be the more particularistic, but fundamental persons will tend to be particularistic in liberal religious organizations.⁹³

If fundamentalism is related to particularism, and fundamentalism is related to punitiveness, then particularism should also be related to punitiveness.

Glock and Stark also discuss religious libertarianism. This is the unwillingness to take punitive action toward persons who violate the religious standards. The religious libertarian is thus more tolerant of others and is not willing to punish religious violations. From their findings they concluded religious libertarians are not committed to religious fundamentalism. And, further, their particular type of religious particularism will not be translated into religious hostility toward outsiders.

Tolerance then, from a religious standpoint is really a lack of concern for the strict standards that enforced religious conformity. The religious libertarian (both individual and collective) manifests the one type of religious particularism that is not hostile in behavior.

III. PUNITIVENESS AND SALVATION

To measure the degree of punitiveness and religious particularism a concept of religious rule breaking was developed. The concept of rule breaking should be related to punitiveness as a means of social control. If persons break the rules in behavior and belief they should be punished. This would set a precedence for others who might desire to deviate. This attitude of punishment associated with particularism should be manifest in those persons who are fundamental and not libertarian.

Utilizing data from this study and relating rule breaking to punitiveness, it was found that those persons who held to specified beliefs and behaviors necessary for and/or preventing salvation were the more punitive. Making sure all members uphold the same religious rules may help develop internal rigidity, which in turn may lead to punitiveness toward outsiders. The test of punitiveness as isolated in the assessment of its measure is manifest in Tables XXV and XXVI.

Table XXV shows that in seven out of ten categories, measuring factors necessary for salvation, the traditionally oriented in both religious bodies had the highest percentage punitive. The more liberal minded persons had the lowest per cent punitive.

Three categories that showed reverse percentages were "loving thy neighbor," "doing good to others," and "tithing." This differential manifested in the categories of "loving neighbors," and "doing good" might be explained in that the traditional person, regardless of denomination, is more concerned with his or her own salvation and is not so concerned with other peoples' worldly needs. The liberal person and liberal religious organization seems to be more oriented toward a social

gospel that is concerned with the needs of others.

TABLE XXV

PUNITIVENESS, BY FACTORS
NECESSARY FOR SALVATION

Factors of Belief and Behavior	Per cent punitive	Number
Belief in Jesus Christ as Savior		
Necessary or helpful	50%	(133)
No influence	33	(15)
Holy Baptism		
Necessary or helpful	49	(89)
No influence	48	(56)
Membership in a Christian Church		
Necessary or helpful	56	(78)
No influence	42	(66)
Regular participation in Christian sacraments, for example, Communion		
Necessary or helpful	53	(90)
No influence	41	(59)
Holding the Bible to be God's truth		
Necessary or helpful	58	(110)
No influence	19	(32)
Prayer		
Necessary or helpful	51	(132)
No influence	36	(11)
Doing good to others		
Necessary or helpful	44	(127)
No influence	72	(22)
Tithing		
Necessary or helpful	48	(86)
No influence	51	(57)
Being a member of your particular religious faith		
Necessary or helpful	54	(71)
No influence	45	(75)
Loving thy neighbor		
Necessary or helpful	44	(135)
No influence	80	(15)

The lack of concern for others may be found in the Protestant Ethic. Some aspects of this ethic indicate that the poor and needy are the products of laziness and sin. If this is the case then they must be converted, but helping them otherwise has nothing to do with anyone's future existence.

The reverse trend in tithing might be explained by the idea that individual salvation is not associated with the proper distribution or use of one's money. It may be that many people do not feel that giving money to a particular denomination has anything to do with salvation. The punitive person may feel that giving money to the church is being used to help people in their earthly needs and this is not necessary for salvation.

In Table XXVI the general tendency is for the more traditional persons who uphold the basic beliefs and practices, to be more punitive. This held true in all categories except the last two, "discrimination against other races," and "being anti-Semitic." Both of these findings could be accounted for with one general idea, i. e., that exclusion of persons of other ethnic groups is permissible. Perhaps the same argument can be used here that helped to explain data in Table XXV: when one is only concerned with his lot in life then it does not matter what happens to others, especially those of minority groups and other religions. If this is the case then one's salvation will not be hindered if one is discriminatory or anti-Semitic.

The overall trend in Tables XXV and XXVI is that the more traditional or fundamental persons who hold very strongly to their religious beliefs and practices are in fact more punitive toward outsiders, especially toward those persons or groups who do not believe nor behave

TABLE XXVI

PUNITIVENESS, BY FACTORS
PREVENTING SALVATION

Factors preventing Salvation	Per cent punitive	Number
Drinking liquor		
Preventing	55½	(74)
No influence	44	(73)
Breaking the Sabbath		
Preventing	52	(46)
No influence	49	(98)
Being completely ignorant of Jesus as might be the case for people living in other countries		
Preventing	63	(73)
No influence	37	(73)
Taking the name of the Lord in vain		
Preventing	59	(88)
No influence	35	(55)
Being of the Jewish religion		
Preventing	58	(36)
No influence	44	(108)
Practicing artificial birth control		
Preventing	56	(18)
No influence	49	(127)
Being of the Hindu religion		
Preventing	68	(53)
No influence	39	(89)
Marrying a non-Christian		
Preventing	56	(50)
No influence	45	(95)
Discrimination against other races		
Preventing	45	(92)
No influence	59	(51)
Being anti-Semitic		
Preventing	45	(84)
No influence	57	(56)

as they do.

Factors necessary for salvation and related to punitiveness were

further explored by controlling for religious organizations. These findings are found in Table XXVII.

TABLE XXVII

PUNITIVENESS AND FACTORS NECESSARY FOR
SALVATION, BY RELIGIOUS BODIES

Factors necessary for Salvation	<u>Episcopal</u>		<u>Assembly of God</u>	
	Per cent punitive	(N)	Per cent punitive	(N)
Belief in Jesus Christ as Savior				
Necessary or helpful	38.2%	(55)	59.0%	(78)
No influence	33.3	(15)	--	--
Holy Baptism				
Necessary or helpful	45.0	(40)	53.0	(49)
No influence	26.7	(30)	73.1	(26)
Membership in a Christian church				
Necessary or helpful	50.0	(34)	61.4	(44)
No influence	26.5	(34)	59.1	(32)
Regular participation in Christian sacraments, for example, Communion				
Necessary or helpful	44.1	(43)	61.7	(47)
No influence	25.0	(28)	54.8	(31)
Holding the Bible to be God's truth				
Necessary or helpful	47.5	(40)	64.3	(70)
No influence	20.8	(24)	12.5	(8)
Prayer				
Necessary or helpful	39.7	(58)	59.5	(74)
No influence	25.0	(8)	92.9	(14)
Doing good to others				
Necessary or helpful	35.9	(64)	52.4	(63)
No influence	37.5	(8)	92.9	(14)
Tithing				
Necessary or helpful	42.4	(33)	52.8	(53)
No influence	34.4	(32)	39.1	(25)
Being a member of your particular religious faith				
Necessary or helpful	48.1	(27)	56.8	(44)
No influence	31.7	(41)	61.8	(34)
Loving thy neighbor				
Necessary or helpful	36.8	(68)	52.2	(67)
No influence	25.0	(4)	100.0	(11)

In contrast with the Episcopal church in all factors, the Assembly of God had the highest per cent punitive in 'believing' a given factor necessary or helpful for salvation. Also the Assembly of God members had the highest per cent punitive in the 'no influence' category for all factors of salvation with the exception of "belief in Jesus Christ as Savior," and "holding the Bible to be God's truth." This would indicate that the Assembly of God church as a whole would tend to be more traditional and punitive than the Episcopal church members.

A comparison within the Assembly of God church showed no trend was exhibited between the punitives who believed a particular factor was 'necessary or helpful' for salvation and the 'no influence' category. No real pattern was manifest. Thus, the Assembly of God persons seem to be more punitive irregardless of whether a given factor was necessary or of no influence. This is evidenced in that many of the 'no influence' category had a higher per cent than the 'necessary or helpful' category.

The Assembly of God persons are more restricted and allowed less latitude and may feel restrained in many areas of religious experience and this is reflected in a punitive attitude.

In the Episcopal church the per cent punitive is higher for the 'necessary or helpful' category and lower for the 'no influence' category. The one exception is the 'doing good to others' factor. The persons holding that this factor is of 'no influence' may be more interested in their own salvation than in other person's needs. The small N must be taken into consideration as a means of explaining this trend. Perhaps the sample selected from the Episcopal church reflects a more traditional position than would be expected in most religiously liberal congregations.

It seems that the Episcopalians manifest a regular pattern, whereas the Assembly of God members did not, with the trend going in both directions.

Within the Assembly of God church the factors that would logically seem to be more associated with the fundamental point of view such as "belief in Jesus Christ as Savior," and "holding the Bible to be God's truth" manifest a large percentage difference between 'necessary or helpful' and 'no influence' categories. This would indicate that tenaciously holding to traditional beliefs is associated with punitiveness.

The regular pattern that emerges from the Episcopal church supports the idea that the more liberal religious body, in allowing more latitude within the membership, has both the traditional minded and the more tolerant. Table XXVII indicated the traditional minded would be more punitive and the liberal minded less punitive.

It must be noted that the conclusions drawn from these Tables are tentative due to the small N in some categories.

In the factors "drinking liquor," "breaking the Sabbath," "being completely ignorant of Jesus as might be the case for people living in other countries," and "taking the name of the Lord in vain" (Table XXVIII) the Assembly of God church manifests a higher per cent punitive in the 'preventing' categories than did the Episcopalians. In the categories "being of the Jewish religion," "practicing artificial birth control," "being of the Hindu religion," and "marrying a non-Christian" the Episcopal church members manifest the highest per cent punitive in the 'preventing' categories, possibly due to their small N. The last two factors, "discrimination against other races," and "being anti-Semitic,"

which indicate a 'concern for others,' the Assembly of God church has the highest percentage in both 'preventing' and 'no influence' categories. In the 'no influence' category, the Assembly of God church has consistently a higher per cent punitive than does the Episcopal church, holding true for all factors.

Comparisons within the Episcopal church indicate that with the exception of factors "drinking liquor," "discrimination against other races," and "being anti-Semitic," the 'preventing' category has the higher per cent punitive than the 'no influence' category. This continues to support the premise that this religious body allows more latitude. The "drinking liquor" factor is probably not seen as preventing salvation as wine is used in the sacrament of the Episcopal church.

Comparisons within the Assembly church seem to indicate that no pattern exists supporting the premise that there is a lack of internal latitude within this type of religious organization.

Finally, in comparing both religious bodies, a regular pattern emerges among the 'preventing salvation' categories. The more tolerant in beliefs should also be less punitive and vice versa. This did hold true for most of the factors in the Episcopal church, but it did not hold true for the Assembly of God church. The inconsistent picture for the Assembly of God church is due to the freedom to uphold Biblical truths, impress a conformity upon the membership causing a greater percentage to manifest a punitive attitude whether they hold to certain factors or not.

Rokeach, in his findings concerning religious persons, indicates

that the more religiously devout persons are on the average the more bigoted, the more authoritarian, more dogmatic and more anti-humanitarian than the less devout.⁹⁴ Using Allport's concept of intrinsic and extrinsic churchgoers, Rokeach suggested that one would expect the intrinsic frequent churchgoers to be more compassionate than the infrequent churchgoers who are presumably more extrinsically religious or other directed.⁹⁵ Rokeach's findings proves this is not the case. The overall profile is that those persons who place a high value on salvation are conservative, anxious to maintain the status quo and are unsympathetic to the poor and to the black. They seemed to react with fear and glee at the news of Martin Luther King's death, are unsympathetic with student protests, and above all they do not want the church to become involved with the social or political issues of our society.⁹⁶

Further, Rokeach suggests that the religious minded has a self-centered preoccupation with saving his own soul, an alienated other worldly orientation coupled with an indifference toward a social system that would perpetuate social inequality and injustice.⁹⁷

Rokeach concludes that if Christian values are guides to Christian conduct they have guided man away from rather than toward his fellow-man. The results show that religious values serve as standards for condemning others or as standards for self pursuits rather than standards to judge oneself or to guide one's conduct.⁹⁸

The work of Rokeach lends support to the findings of punitiveness and religious organizations as discussed in this chapter. It lends support to the findings presented in Tables XXV, XXVI, XXVII, and especially XXVIII. The more devout are to be the more punitive, especially the more fundamental.

TABLE XXVIII

PUNITIVENESS AND FACTORS PREVENTING
SALVATION, BY RELIGIOUS BODIES

Factors preventing Salvation	<u>Episcopal</u>		<u>Assembly of God</u>	
	Per cent punitive	(N)	Per cent punitive	(N)
Drinking liquor				
Preventing	33.3%	(12)	59.7%	(62)
No influence	39.0	(59)	64.3	(14)
Breaking the Sabbath				
Preventing	40.0	(4)	55.6	(36)
No influence	37.9	(58)	65.0	(40)
Being completely ignorant of Jesus as might be the case for people living in other countries				
Preventing	53.8	(13)	65.0	(60)
No influence	34.5	(55)	38.9	(7)
Taking the name of the Lord in vain				
Preventing	46.2	(26)	64.5	(62)
No influence	33.3	(39)	37.5	(16)
Being of the Jewish religion				
Preventing	66.7	(3)	57.6	(33)
No influence	33.8	(68)	62.5)	(40)
Practicing artificial birth control				
Preventing	66.7	(3)	53.3	(15)
No influence	37.3	(67)	61.7	(37)
Being of the Hindu religion				
Preventing	80.0	(5)	66.7	(48)
No influence	33.3	(21)	53.8	(26)
Marrying a non-Christian				
Preventing	66.7	(6)	54.5	(44)
No influence	37.1	(62)	60.6	(33)
Discrimination against other races				
Preventing	27.5	(40)	57.7	(52)
No influence	57.7	(26)	60.0	(25)
Being anti-Semitic				
Preventing	27.8	(36)	58.3	(48)
No influence	51.6	(31)	64.0	(25)

IV. SUGGESTIONS FOR FUTURE RESEARCH

The demise of any research project is the awareness that, when it is completed, much more could have been observed. Some suggestions will be made to shed more light on the concept of punitiveness as it relates to human interaction and human relations.

It has been stated earlier that the fundamentalist/punitive position would lead to more social control and thus to more deviancy. This could be tested more fully. Does the fundamentalist position, in reality inflict more rigid controls? And if so, are more deviants produced among their members and children?

Another suggestion would be to isolate other large, urban, upper-middle class congregations, both Protestant and Catholic, and to compare these churches in religious commitment, doctrinal beliefs, punitiveness, and fundamentalism with the Episcopal church. The purpose would be to find out if all churches of this social standing have the persons of similar disposition in belief and action. Such a study would test the relevance of social status as compared to doctrinal beliefs and practices.

It would be of interest to conduct the same type of study on non-church members or using other secular organizations. Here again SES may stand out as the important variable. Any situation that produces frustration and uncertainty may produce the same conservative and punitive spirit that manifested itself among the Puritans and today survives among their religious followers.

An interesting convergence that presented itself, as the data were analyzed in the present study, was the similarity of precipitating

social factors in the churches and mass movements. It would seem that the same conditions that produce punitiveness toward deviance also help to create mass movements. Members of mass movements are many times viewed as deviant. Hoffer has suggested that hate and a 'scapegoat' are necessary for the continuance of a mass movement.

The beginning and ending phases of the mass movement might be compared, noting the changes in the degree of frustration and uncertainty and relation to the degree of punitiveness. An example would be to compare the punitive scores between the first and second generation immigrants, with the assumption that the more Americanized second generation would be less punitive and less frustrated.

It would be of interest to measure the social background factors of the mass movements of the present and compare them with the ones that were taking place in New England. Perhaps even more important than social background factors would be the similarities of attitudes and norms of the two time periods.

It may be necessary to examine the degree of punitiveness among all other frustrated groups before conclusive statements can be made concerning the relationship between religion and punitiveness.

The problem of stigmatization deviancy definitions must be a social one. Stigmatization and deviancy are relative to time and place for they depend upon social situations and conditions for their definition. The punishment also is determined by the social conditions as defined by the individuals making up the social system at that time. It is important for the sociologists to find what are the social conditions that create such definitions of punitiveness, stigmatization and deviancy. This means probing further into the social consequences of the times of

unrest, change, limited definitions of social boundaries, anomie, alienation, all of which create frustration and aggression within the members of the social system. But above all it means probing deeper into the nature of group beliefs.

FOOTNOTES

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APPENDIX A
SAMPLING PROCEEDURES
"PSEUDOREPLICATION"

The justification for obtaining the sample of 125 persons from each congregation by means of five groups of twenty-five each comes from the suggestion of Barry Lebowitz, Portland State University. In discussing this procedure, Lebowitz quoted the work of Leslie Kish and P. J. McCarty. The process is known as "Pseudoreplication," or "Interpenetrating Samples." The purpose is to handle periodicity in lists when systematic sampling is used. When a stratified sample is utilized the way in which the sample is drawn may turn up only one level of the sample.

For example, Lebowitz stated, one could take a sample from a military base and obtain a sample size of 500 persons by taking every 50th person. If the list was drawn from a chart of military personnel and the personnel were arranged by rank and barracks, it is possible that every 50th person would be a Master Sergeant. This would yield a sample of 500 persons but only one stratum would be utilized. The sample would not be representative. With this in mind it would be more safe to obtain 10 samples of 50 each.

As it happened, the church lists of the Assembly of God and the Episcopal churches had many families of the same name indicating several generations. This sampling procedure eliminated the possibility of obtaining too many respondents from the same family or utilizing all the male heads of households of the first generation.

APPENDIX B
THE QUESTIONNAIRE

Question	Code	Item	(N)	Per cent
Section I				
		Age		
		Below 20.....	2	1%
		21 to 30.....	10	7
		31 to 40.....	20	13
		41 to 50.....	38	25
		51 to 60.....	46	31
		61 to 70.....	26	17
		71 to 80.....	8	6
		Total	150	100%
Section II				
		Sex		
		Male	62	42%
		Female.....	88	58
		Total	150	100%
Section III				
1		What religion offers most is comfort when sorrow and misfortune strike.		
	1	Strongly agree.....	50	33.3%
	2	Agree.....	43	28.7
	3	Not sure.....	1	0.7
	4	Disagree.....	42	28.0
	5	Strongly disagree.....	11	7.3
	0	No answer or uncodable	3	2.0
2		I try hard to carry my religion over into all my other dealings in life.		
	5	Strongly agree.....	71	47.3%
	4	Agree.....	65	43.3
	3	Not sure.....	11	7.3
	2	Disagree.....	1	0.7
	1	Strongly disagree.....	1	0.7
	0	No answer or uncodable	1	0.7

Question	Code	Item	(N)	Per cent
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Section III Cont.

3		Religion helps to keep my life balanced and steady in the same way as do all my other memberships.		
	1	Strongly agree.....	47	31.3%
	2	Agree.....	56	37.3
	3	Not sure.....	14	9.3
	4	Disagree.....	19	12.7
	5	Strongly disagree.....	14	9.3
	0	No answer or uncodable..	0	0.0
4		One reason for my being a church member is that such membership helps to establish a person in the community.		
	1	Strongly agree.....	20	13.3
	2	Agree.....	44	29.3
	3	Not sure.....	12	8.0
	4	Disagree.....	42	28.0
	5	Strongly disagree.....	31	20.7
	0	No answer or uncodable..	1	0.7
5		My religious beliefs are what really lie behind my whole approach to life.		
	5	Strongly agree.....	65	43.3
	4	Agree.....	54	36.0
	3	Not sure.....	19	12.7
	2	Disagree.....	9	6.0
	1	Strongly disagree.....	3	2.0
	0	No answer or uncodable	0	0.0
6		The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.		
	5	Strongly agree.....	85	56.7
	4	Agree.....	46	30.7
	3	Not sure.....	4	2.7
	2	Disagree.....	13	8.7
	1	Strongly disagree.....	1	0.7
	0	No answer or uncodable..	1	0.7

Question	Code	Item	(N)	Per cent
Section III Cont.				
7		The purpose of prayer is to secure a happy and peaceful life.		
	1	Strongly agree.....	39	26.0%
	2	Agree.....	45	30.0
	3	Not sure.....	14	9.3
	4	Disagree.....	41	27.3
	5	Strongly disagree.....	10	6.7
	0	No answer or uncodable	1	0.7
8		If not prevented, I attend church at least,		
	5	Once a week or more....	89	59.3%
	4	Two or three times a mon.	23	15.3
	2	Once every month.....	23	15.3
	1	Never.....	11	7.3
	0	No answer or uncodable.	4	2.7
9		The church is most important as a place to formulate good social relationships.		
	5	Strongly agree.....	19	12.7
	4	Agree.....	43	28.7
	3	Not sure.....	10	6.7
	2	Disagree.....	45	30.0
	1	Strongly disagree.....	30	20.0
	0	No answer or uncodable.	3	2.0
10		The primary purpose of prayer is to gain relief and protection.		
	1	Strongly agree.....	24	16.0
	2	Agree.....	46	30.0
	3	Not sure.....	12	8.0
	4	Disagree.....	53	35.3
	5	Strongly disagree.....	13	8.7
	0	No answer or uncodable.	2	1.3
11		It is important to me to spend periods of time in private religious thought and meditation.		
	5	Strongly agree.....	60	40.0
	4	Agree.....	65	43.3
	3	Not sure.....	14	9.3
	2	Disagree.....	8	5.3
	1	Strongly disagree.....	2	1.7
	0	No answer or uncodable.	1	0.7

Question	Code	Item	(N)	Per cent
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Section III Cont.

12		I read literature about my faith, (or church)		
	5	Frequently.....	60	40.0
	4	Occasionally.....	56	37.3
	2	Rarely.....	27	18.0
	1	Never.....	7	4.7
	0	No answer or uncodable	0	0.0
13		How often do you attend Sunday worship services?		
	5	Every week.....	79	52.7
	5	Nearly every week.....	17	11.3
	4	About three times a mon.	10	6.7
	4	About twice a mon.....	8	5.3
	3	About once a mon.....	8	5.3
	3	About every six weeks.	5	3.3
	2	About every three mons.	8	5.3
	2	About once or twice a year	9	6.0
	1	Less than once a year..	3	2.0
	1	Never.....	2	1.3
	0	No answer or uncodable.	1	0.7
14 A		To what denomination does your spouse belong?		Not analyzed
14 B		In what denomination was your spouse raised?		Not analyzed
14 C		How often does (or did) your spouse attend Sunday worship services?		
	5	Every week.....	70	46.7
	5	Nearly every week.....	12	8.0
	4	About three times a mon.	7	4.7
	4	About twice a mon.....	9	6.0
	3	About once a mon.....	6	4.0
	3	About every six weeks.	6	4.0
	2	About every three mons.	3	2.0
	2	About once or twice a year	11	7.3
	1	Less than twice a year.	3	2.0
	1	Never.....	8	5.3
	0	No answer or uncodable.	15	10.0

Question	Code	Item	(N)	Per cent
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Section III Cont.

15		How often, if at all, are table prayers or grace said before or after meals in your home?		
	5	At all meals.....	76	50.7%
	4	At least once a day...	16	10.7
	3	At least once a week..	10	6.7
	2	Only on special occasions	23	15.3
	1	Never, or hardly ever.	22	14.7
	0	No answer or uncodable	3	2.0

16 A		How often do you pray privately?		
	1	Never, or only at church	2	1.3
	1	Only on very special oc- casions.....	6	4.0
	2	Once in awhile, but not at regular intervals.....	26	17.3
	3	Quite often, but not at regular times.....	53	35.3
	5	Regularly, once a day or more.....	56	37.3
	5	Several times a week....	6	4.0
	4	Regularly once a week...	0	0.0
	0	No answer or uncodable..	1	0.7

16 B		Why do you pray?		
		As a Christian duty....	39	26.0
		To find comfort when I am feeling low.....	100	66.7
		To strengthen my faith.	88	58.7
		To learn God's will....	87	58.0
		To ask God's guidance in making decisions.....	120	80.0
		It gives me a feeling of being closer to God....	101	67.3
		To ask forgiveness.....	101	67.3
		To ask God to bring some- one else to Christian faith and belief.....	78	52.0
		To give thanks to God..	126	84.0
		To be worshipful to God.	91	60.7
				<u>620.7</u>

Question	Code	Item	(N)	Per cent
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Section III Cont.

16 C

Have you ever prayed during your adult years for the following:				
		To ask for some material thing, for example, a new car or house.....	26	17.3%
		To ask God to keep some misfortune from happening to you.....	75	50.0
		To ask God to restore your health.....	87	58.0
		To ask God to restore someone else's health..	135	90.0
		None of these.....	11	7.3
				<u>222.6</u>

16 D

Do you feel your prayers are answered?				
5		Yes, no doubt.....	92	61.3
4		I feel they are, but not entirely sure.....	30	20.0
3		I feel they are not, but not entirely sure.....	4	2.7
2		I guess I feel that they really are not.....	5	3.3
1		Other.....	8	5.3
0		No answer or uncodable.	11	7.3

16 E

How important is prayer in your life?				
4		Extremely important....	92	61.3
3		Fairly important.....	40	26.7
2		Not too important.....	17	11.3
1		Not important.....	1	0.7
0		No answer or uncodable.	0	0.0

Section IV

1

The Bible is perfect, without error of any kind.				
5		Strongly agree.....	49	32.7
4		Agree.....	28	18.7
3		Not sure.....	22	14.7
2		Disagree.....	31	20.7
1		Strongly disagree.....	17	11.3
0		No answer or uncodable.	3	2.0

Question	Code	Item	(N)	Per cent
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Section IV Cont.

2		Unbelievers will be punished in a literal hell of fire.		
	5	Strongly agree.....	46	30.7%
	4	Agree.....	23	15.3
	3	Not sure.....	17	11.3
	2	Disagree.....	24	16.0
	1	Strongly disagree....	39	26.0
	0	No answer or uncodable	1	0.7
3		A person should make a public testimony about his religion before he becomes a church member.		
	5	Strongly agree.....	28	18.7
	4	Agree.....	38	25.3
	3	Not sure.....	18	12.0
	2	Disagree.....	35	23.3
	1	Strongly disagree....	28	18.7
	0	No answer or uncodable	3	2.0
4		Most Protestant Churches need to have more revivals.		
	5	Strongly agree.....	39	26.0
	4	Agree.....	43	28.7
	3	Not sure.....	23	15.3
	2	Disagree.....	30	20.0
	1	Strongly disagree....	14	9.3
	0	No answer or uncodable	1	0.7
5		A congregation should encourage the minister during the sermon by saying "Amen."		
	5	Strongly agree.....	17	11.3
	4	Agree.....	56	37.3
	3	Not sure.....	21	14.0
	2	Disagree.....	35	23.3
	1	Strongly disagree....	20	13.3
	0	No answer or uncodable	1	0.7

Question	Code	Item	(N)	Per cent
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Section IV Cont.

6

Which of the following statements come closest to expressing what you believe about God?

5	I know God really exists and I have no doubt about it.....	103	68.7%
4	While I have doubts, I do feel that I believe in God.....	23	15.3
3	I find myself believing in God some of the time, but not at other times.....	2	1.3
2	I do not believe in a personal God, but I do believe in a higher power of some kind.....	19	12.7
2	I do not know whether there is a God and I do not believe there is any way to find out.....	0	0.0
1	I do not believe in God....	0	0.0
0	No answer or uncodable.....	1	0.7

7

Which of the following statements come closest to expressing what you believe about Jesus?

5	Jesus is the Divine Son of God and I have no doubts about it.....	99	66.0
4	While I have some doubts, I feel basically that Jesus is Divine.....	26	17.3
3	I feel Jesus was a great man, and very holy, but I do not feel him to be the Son of God any more than all of us are children of God.....	13	8.7
2	I think Jesus was only a man, although an extraordinary one.....	9	6.0
1	Frankly, I am not entirely sure there really was such a person as Jesus.....	1	0.7
0	No answer or uncodable.....	2	1.3

Question	Code	Item	(N)	Per cent
Section IV Cont.				
8		The Bible tells of many miracles, some credited to Christ and some to other Prophets and apostles. Which of the following statements come closest to what you believe?		
	1	I am not sure whether these miracles really happened.....	25	16.7
	2	I believe miracles are stories and never really happened.....	4	2.7
	3	I believe the miracles happened, but can be explained by natural causes.....	24	16.0
	4	I believe the miracles actually happened just as the Bible says they did.....	94	62.7
	0	No answer or uncodable	3	2.0
9		Would you please think about each of the following religious beliefs listed below and then indicate how certain you are that it is true.		
9 A		There is a life beyond death.		
	4	Completely True.....	97	64.7
	3	Probably True.....	33	22.0
	2	Probably Not True....	8	5.3
	1	Definitely Not True..	5	3.3
	0	No answer or uncodable	7	4.7
9 B		Jesus was born of a virgin.		
	4	Completely True.....	95	63.3
	3	Probably True.....	24	16.0
	2	Probably Not True.....	24	16.0
	1	Definitely Not True...	6	4.0
	0	No answer or uncodable	1	0.7
9 C		The devil actually exists.		
	4	Completely True.....	81	54.0
	3	Probably True.....	10	6.7
	2	Probably Not True.....	26	17.3
	1	Definitely Not True...	33	22.0
	0	No answer or uncodable	0	0.0

Question	Code	Item	(N)	Per cent
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Section IV Cont.

9 D		Jesus was opposed to all drinking of alcohol.		
	4	Completely True.....	26	17.3%
	3	Probably True.....	23	15.3
	2	Probably Not True.....	42	28.0
	1	Definitely Not True.....	55	36.7
	0	No answer or uncodable.....	4	2.7
9 E		What we do in this life will determine our fate in the hereafter.		
	4	Completely True.....	71	47.3
	3	Probably True.....	40	26.7
	2	Probably Not True.....	20	13.3
	1	Definitely Not True.....	12	8.0
	0	No answer or uncodable.....	7	4.7
9 F		Jesus walked on water.		
	4	Completely True.....	81	54.0
	3	Probably True.....	21	14.0
	2	Probably Not True.....	28	18.7
	1	Definitely Not True.....	12	8.0
	0	No answer or uncodable.....	8	5.3
9 G		Man cannot help doing evil.		
	4	Completely True.....	66	44.0
	3	Probably True.....	35	23.3
	2	Probably Not True.....	22	14.7
	1	Definitely Not True.....	18	12.0
	0	No answer or uncodable.....	9	6.0
9 H		The Pope is infallible in matters of faith and morals.		
	4	Completely True.....	2	1.3
	3	Probably True.....	3	2.0
	2	Probably Not True.....	18	12.0
	1	Definitely Not True.....	117	78.0
	0	No answer or uncodable.....	10	6.7
9 I		Jesus was born a Jew.		
	4	Completely True.....	107	71.3
	3	Probably True.....	37	24.7
	2	Probably Not True.....	1	0.7
	1	Definitely Not True.....	3	2.0

Question	Code	Item	(N)	Per cent
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Section IV Cont.

9 J

Only those who believe in Jesus Christ can go to heaven.

4	Completely True.....	77	51.3%
3	Probably True.....	10	6.7
2	Probably Not True.....	22	14.7
1	Definitely Not True.....	35	23.3
0	No answer or uncodable....	6	4.0

9 K

A child is born into the world already guilty of sin.

4	Completely True.....	61	40.7
3	Probably True.....	11	7.3
2	Probably Not True.....	19	12.7
1	Definitely Not True.....	55	36.7
0	No answer or uncodable....	4	2.7

Section V

1

The best possible solution for crime is some form of punishment.

5	Strongly Agree.....	40	26.7
4	Agree.....	38	25.3
3	Not Sure.....	19	12.7
2	Disagree.....	29	19.3
1	Strongly Disagree.....	21	14.0
0	No answer or uncodable....	3	2.0

2

Race riots reflect a social ill and their presence should be welcomed as they make us aware of social wrongs.

1	Strongly Agree.....	5	3.3
2	Agree.....	23	15.3
3	Not Sure.....	18	12.0
4	Disagree.....	51	34.0
5	Strongly Disagree.....	51	34.0
0	No answer or uncodable....	2	1.3

3

The way to stop juvenile delinquency is to severely punish the offender.

5	Strongly Agree.....	13	8.7
4	Agree.....	14	9.3
3	Not Sure.....	25	16.7
2	Disagree.....	62	41.3
1	Strongly Disagree.....	35	23.3
0	No answer or uncodable....	1	0.7

Question	Code	Item	(N)	Per cent
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Section V Cont.

4		The real way to handle social ills like crime, delinquency, race relations, and campus demonstrations is to improve society through legislative reforms.		
	1	Strongly Agree.....	15	10.0%
	2	Agree.....	36	24.0
	3	Not Sure.....	30	20.0
	4	Disagree.....	51	34.0
	5	Strongly Disagree.....	18	12.0
	0	No answer or uncodable..	0	0.0
5		People who participate in campus rebellions are breaking the laws and should be punished.		
	5	Strongly Agree.....	42	28.0
	4	Agree.....	70	46.7
	3	Not Sure.....	20	13.3
	2	Disagree.....	10	6.7
	1	Strongly Disagree.....	7	4.7
	0	No answer or uncodable..	1	0.7
6		Juvenile delinquency could be reduced if society gave the person a helping hand early in life.		
	1	Strongly Agree.....	56	37.3
	2	Agree.....	79	52.7
	3	Not Sure.....	8	5.3
	4	Disagree.....	5	3.3
	5	Strongly Disagree.....	1	0.7
	0	No answer or uncodable..	1	0.7
7		Crime may be controlled by society helping the individual criminal see and adjust to his problem.		
	1	Strongly Agree.....	22	14.7
	2	Agree.....	81	54.0
	3	Not Sure.....	27	18.0
	4	Disagree.....	15	10.0
	5	Strongly Disagree.....	3	2.0
	0	No answer or uncodable..	2	1.3

Question.	Code	Item	(N)	Per cent
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Section V Cont.

8		The only way to handle race riots is to use force and severe punishment for offenders.		
	5	Strongly Agree.....	20	13.3%
	4	Agree.....	37	24.7
	3	Not Sure.....	36	24.0
	2	Disagree.....	46	30.7
	1	Strongly Disagree.....	11	7.3
	0	No answer or uncodable....	0	0.0
9		Campus rebellions are indicators that something is wrong with the educational systems and needs changing.		
	1	Strongly Agree.....	14	9.3
	2	Agree.....	46	30.7
	3	Not Sure.....	32	21.3
	4	Disagree.....	36	24.0
	5	Strongly Disagree.....	18	12.0
	0	No answer or uncodable....	4	2.7
10		The way to handle problems like crime, delinquency, race riots, and campus rebellions is to have the punishment so severe that they would not be tempted.		
	5	Strongly Agree.....	21	14.0
	4	Agree.....	23	15.3
	3	Not Sure.....	35	23.3
	2	Disagree.....	50	33.3
	1	Strongly Disagree.....	18	12.0
	0	No answer or uncodable....	3	2.0
11		Factors Necessary for Salvation:		
A		Belief in Jesus Christ as Savior.		
	3	Absolutely Necessary.....	102	68.0
	2	Would Probably Help.....	31	20.7
	1	Probably Has no Influence..	15	10.0
	0	No answer or uncodable.....	2	1.3
B		Holy Baptism.		
	3	Absolutely Necessary.....	39	26.0
	2	Would Probably Help.....	50	33.3
	1	Probably Has no Influence..	56	37.3
	0	No answer or uncodable.....	5	3.3

Question	Code	Item	(N)	Per cent
Section V Cont.				
11. Cont.				
C				
		Membership in a Christian Church.		
	3	Absolutely Necessary.....	22	14.7%
	2	Would Probably Help.....	56	37.3
	1	Probably Has No Influence...	66	44.0
	0	No answer or uncodable.....	6	4.0
D				
		Regular participation in Christian sacraments, for example, Holy Communion.		
	3	Absolutely Necessary.....	32	21.3
	2	Would Probably Help.....	58	38.7
	1	Probably Has No Influence...	59	39.3
	0	No answer or uncodable.....	1	0.7
E				
		Holding the Bible to be God's Truth.		
	3	Absolutely Necessary.....	85	56.7
	2	Would Probably Help.....	25	16.7
	1	Probably Has No Influence...	32	21.3
	0	No answer or uncodable.....	8	5.3
F				
		Prayer.		
	3	Absolutely Necessary.....	96	64.0
	2	Would Probably Help.....	36	24.0
	1	Probably Has No Influence...	11	7.3
	0	No answer or uncodable.....	7	4.7
G				
		Doing good to others.		
	3	Absolutely Necessary.....	73	48.7
	2	Would Probably Help.....	54	36.0
	1	Probably Has No Influence...	22	14.7
	0	No answer or uncodable.....	1	0.7
H				
		Tithing.		
	3	Absolutely Necessary.....	35	23.3
	2	Would Probably Help.....	51	34.0
	1	Probably Has No Influence...	57	38.0
	0	No answer or uncodable.....	7	4.7
I				
		Being a member of your particular religious faith.		
	3	Absolutely Necessary.....	26	17.3
	2	Would Probably Help.....	45	30.0
	1	Probably Has No Influence...	75	50.0
	0	No answer or uncodable.....	4	2.7

Question	Code	Item	(N)	Per cent
Section V Cont.				
11 Cont.				
J				
	3	Loving thy Neighbor.		
		Absolutely Necessary.....84		56.0%
	2	Would Probably Help.....51		34.0
	1	Probably Has No Influence..15		10.0
	0	No answer or uncodable..... 0		0.0
12				
A				
		Factors Preventing Salvation.		
		Drinking.		
	3	Definitely Prevent.....23		15.3
	2	Possibly Prevent.....51		34.0
	1	No Influence.....73		48.7
	0	No answer or uncodable..... 3		2.0
B				
		Breaking the Sabbath.		
	3	Definitely Prevent..... 9		6.0
	2	Possibly Prevent.....37		24.7
	1	No Influence.....98		65.3
	0	No answer or uncodable..... 6		4.0
C				
		Being completely ignorant of		
		Jesus as might be the case for		
		people living in other countries.		
	3	Definitely Prevent.....38		25.3
	2	Possibly Prevent.....35		23.3
	1	No Influence.....73		48.7
	0	No answer or uncodable..... 4		2.7
D				
		Taking the name of the Lord		
		in vain.		
	3	Definitely Prevent.....38		25.3
	2	Possibly Prevent.....50		33.3
	1	No Influence.....55		36.7
	0	No answer or uncodable..... 7		4.7
E				
		Being of the Jewish religion.		
	3	Definitely Prevent.....17		11.3
	2	Possibly Prevent.....19		12.7
	1	No Influence.....108		72.0
	0	No answer or uncodable..... 6		4.0
F				
		Practicing artificial Birth		
		Control.		
	3	Definitely Prevent..... 8		5.3
	2	Possibly Prevent.....10		6.7
	1	No Influence.....127		84.7
	0	No answer or uncodable..... 5		3.3

Question	Code	Item	(N)	Per cent
Section V Cont.				
11 Cont.				
G				
		Being of the Hindu Religion.		
	3	Definitely Prevent.....	34	22.7%
	2	Possibly Prevent.....	19	12.7
	1	No Influence.....	89	59.3
	0	No answer or uncodable.....	8	5.3
H				
		Marrying a non-Christian.		
	3	Definitely Prevent.....	7	4.7
	2	Possibly Prevent.....	43	28.7
	1	No Influence.....	95	63.3
	0	No answer or uncodable.....	5	3.3
I				
		Discrimination against other Races.		
	3	Definitely Prevent.....	29	19.3
	2	Possibly Prevent.....	63	42.0
	1	No Influence.....	51	34.0
	0	No answer or uncodable.....	7	4.7
J				
		Being anti-Semitic.		
	3	Definitely Prevent.....	29	19.3
	2	Possibly Prevent.....	55	36.7
	1	No Influence.....	56	37.3
	0	No answer or uncodable.....	10	6.7
Section VI				
		Which class do you feel you belong in?		
	4	Upper.....	11	7.3
	3	Middle.....	98	65.3
	2	Working.....	39	26.0
	1	Lower.....	2	1.3
Section VII				
		What is Breadwinner's Occupation?		Not Analyzed
Section VIII				
		What education level have you attained?		
	1	Grade School.....	11	7.3
	2	High School.....	45	30.0
	3	Junior College.....	29	19.3
	4	College Graduate.....	39	26.0
	5	Graduate Work.....	22	14.7
	0	No answer or uncodable.....	4	2.7

Question	Code	Item	(N)	Per cent
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Section IX

Approximately what is your family income?

Low	\$1,000-\$3,000 per year.....	8	5.3%
Low	\$3,000-\$6,000 per yera.....	14	9.3
Low	\$6,000-\$9,000 per year.....	29	19.3
High	\$9,000-\$12,000 per year.....	28	18.7
High	\$12,000-\$15,000 per year....	22	14.7
High	\$15,000-Over.....	42	28.0
0	No answer or uncodable.....	7	4.7

Section X

SES questions:

1

Are you presently employed?

Yes.....	92	61.3
No, but usually I am.....	2	1.3
No.....	53	35.3
No answer or uncodable.....	3	2.0

2

Is your family better off, or about the same as they were 10 years ago?

Better now.....	101	67.3
Worse now.....	8	5.3
About the same.....	38	25.3
No answer or uncodable.....	3	2.0

3

Do you think that your family will be better off, worse off, or about the same 10 years from now?

Better off.....	64	42.7
Worse off.....	14	9.3
About the same.....	58	38.7
No answer or uncodable.....	14	9.3

4

How much formal education have you had?

Low	Some grade school.....	1	0.7
Low	Finished grade school.....	8	5.3
Low	Some high school.....	16	10.7
High	Finished high school.....	31	20.7
High	Some college.....	36	24.0
High	Finished college.....	30	20.0
High	Graduate school.....	25	16.7
0	No answer or uncodable.....	3	2.0

5

Was any of your education in parochial or church affiliated schools?

Yes.....	34	22.7
No.....	113	75.3
No answer or uncodable.....	3	2.0

Question	Code	Item	(N)	Per cent
Section X Cont.				
6		What is the occupation of head of your family?		Not analyzed
7		Occupation of family head.		
	High	Clerical.....	7	4.7%
	High	Professional.....	52	34.7
	High	Proprietors.....	18	12.0
	High	Sales Worker.....	22	14.7
	Low	Craftsmen.....	23	15.3
	Low	Laborers.....	6	4.0
	Low	Operative.....	6	4.0
	Low	Private.....	0	0.0
	Low	Service Workers.....	1	0.7
	0	Other.....	15	10.0
8		By and large, do you think of your family as being of the working class, upper class, or middle class?		
	3	Working class.....	40	26.7
	4	Upper class.....	12	8.0
	1	Lower class.....	0	0.0
	2	Middle class.....	93	62.0
	0	No answer or uncodable.....	5	3.3
9		Check figure that comes closest to your present yearly family income.		
	Low	\$1,000.....	0	0.0
	Low	\$2,000.....	1	0.7
	Low	\$3,000.....	7	4.7
	Low	\$4,000.....	2	1.3
	Low	\$5,000.....	2	1.3
	Low	\$6,000.....	8	5.3
	Low	\$7,000.....	6	4.0
	High	\$8,000.....	9	6.0
	High	\$9,000.....	13	8.7
	High	\$10,000.....	10	6.7
	High	\$11,000.....	7	4.7
	High	\$12,000.....	13	8.7
	High	\$13,000.....	8	5.3
	High	\$14,000.....	5	3.3
	High	\$15,000.....	10	6.7
	High	\$16,000.....	40	26.7
	0	No answer or uncodable.....	9	6.0
10		Fathers Occupation.....		Not analyzed

Question	Code	Item	(N)	Per cent
----------	------	------	-----	----------

Section X Cont.

11

Please indicate how much
formal education your
father had.

Low	Some grade school.....	31	20.7%
Low	Finished grade school.....	23	15.3
Low	Some high school.....	8	5.3
High	Finished high school.....	25	16.7
High	Some college.....	18	12.0
High	Finished college.....	19	12.7
High	Graduate school.....	15	10.0
0	No answer or uncodable.....	11	7.3

APPENDIX C

PASTOR'S LETTER TO THE
ASSEMBLY OF GOD

April 7, 1970

Dear Friend:

Please consider this letter a formal introduction to a scientific survey to be taken of our congregation conducted by the Sociology Department of Portland State University. Mr. Donald A. Gibbs is to be in charge of this project. He will contact you by mail, by phone, or through one of his students.

Please cooperate fully if you are chosen to be a part of this survey. The information received may be of great service to our congregation in the future.

Sincerely,

James R. Swanson

JRS:jb

APPENDIX D

RECTOR'S LETTER TO THE
EPISCOPAL CONGREGATION

April 17, 1970

Dear Friend:

Please consider this letter a formal notification of a scientific survey to be taken in our congregation by the Sociology Department of Portland State University. Mr. Donald A. Gibbs is to be in charge of this project. He will contact some of you chosen at random by mail, by phone, or through one of his students.

Please cooperate fully if you are chosen to be a part of this survey. This information received will be of great service to me in ministering to the congregation in the future.

Faithfully yours,

Pitt S. Willand

PSW/jjp

APPENDIX E

RESEARCHER'S LETTER TO
RESPONDENTS

April 8, 1970

Mr. or Mrs. _____
Street Address
City

Dear _____:

I am writing to ask for several hours of your time during the next two weeks in helping on a study on religion in American life which is now being conducted by the Department of Sociology at Portland State University. I do this with the approval of your Pastor, who has been consulted about the study, and who feels, as you will I hope, that it will be a picture of American Religion and will be useful in your future church planning.

What I would like to ask you to do is to complete a questionnaire. This questionnaire will be brought to your home by one of the students in my sociology classes at Portland State University. The interviewer will contact you by phone for an appointment.

You will not be asked to sign your name to the questionnaire, nor to any statement. The information will be strictly confidential and you can rest assured that anything you say will be held in the utmost confidence.

I am aware this is a lot to ask of busy people. However, as you answer the questions on the questionnaire I believe that you will agree that it deals with an important topic and it will be useful for churches in America to note how their members feel about certain issues. I hope you will find the questionnaire interesting, fun, and helpful in some personal way.

Your generosity in giving your time and effort to assist in this study is very deeply appreciated. I wish there were opportunity to express my gratitude in person. My phone number is 646-7027 in case you have any questions that you may wish to raise.

Cordially,
Donald A. Gibbs, Director

APPENDIX E CONTINUED

P.S. It occurs to me that you may be curious to know how you were selected as a person to be interviewed. Your pastor supplied us with a list of members of your church. We then put all of the names in a hat, in effect, and picked out 125 names at random to be used in the study. You happened to be one of them. This procedure, which we are repeating in another congregation assures us of scientifically accurate results. This is another reason we hope you will find it possible to help.

APPENDIX F

MEASURE OF PUNITIVENESS

Punitiveness										
Section V, Questions	1	2	3	4	5	6	7	8	9	10
High (Punitiveness)	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5
Low (Non-punitive)	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3

Composite Scores = Low or Non-punitive -- 13-29, High or Punitive -- 30-42

Potential Range = 10 - 50.

Actual Range = 13 - 42.

The mean for this distribution fell between 28 and 29, thus the break between 29 and 30.

APPENDIX G

MEASURE OF INTRINSICNESS/EXTRINSICNESS

Intrinsicness/Extrinsicness Section III. Questions	1	2	3	4	5	6	7	8	9	10	11	12
High (Intrinsicness)	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5	4-5
Low (Extrinsicness)	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3

Composite Score = Low or Extrinsic -- 27 -40, High or Intrinsic -- 41 -60.

Potential Range = 12 -60.

Actual Range = 27 - 60.

The mean for this distribution fell between 40 and 41, hence the break for high and low.

APPENDIX H
MEASURE OF FUNDAMENTALISM

Fundamentalism/Liberalism Section IV, Questions	1	2	3	4	5
High (Fundamentalism)	4-5	4-5	4-5	4-5	4-5
Low (Liberalism)	1-3	1-3	1-3	1-3	1-3

Composite Scores = Low or Liberalism -- 5 -17, High or Fundamentalism -- 18 -25.

Potential Range = 5 -25.

Actual Range = 5 -25.

The mean for this distribution fell between 17 and 18, thus the break for high and low.

APPENDIX I

THE COMPLETE ALLPORT INTRINSIC/EXTRINSIC SCALE

1. What religion offers most is comfort when sorrow and misfortune strike.
2. I try hard to carry my religion over into all my other dealings in life.
3. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships and other memberships do.
4. One reason for my being a church member is that such membership helps to establish a person in the community.
5. The purpose of prayer is to secure a happy and peaceful life.
6. It doesn't matter so much what I believe as long as I lead a moral life.
7. Quite often I have been keenly aware of the presence of God or of the Divine Being.
8. My religious beliefs are what really lie behind my whole approach to life.
9. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
10. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.
11. The Church is most important as a place to formulate good social relationships.
12. Although I believe in my religion, I feel there are many more important things in life.
13. If not prevented by unavoidable circumstances, I attend Church at least once a week or oftener, two or three times a month, once a month or two, or rarely.
14. If I were to join a church group I would prefer to join A) a Bible study group or B) a social fellowship.
15. I pray chiefly because I have been taught to pray.
16. Religion is especially important to me because it answers many questions about the meaning of life.

17. A primary reason for my interest in religion is that my church is a congenial social activity.
18. I read literature about my faith (or Church) frequently, occasionally, rarely, or never.
19. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
20. It is important to me to spend periods of time in private religious thought and meditation.
21. The primary purpose of prayer is to gain relief and protection.

APPENDIX J

COMPLETE DYNES FUNDAMENTALISM SCALE (A Likert-type)

1. I think a minister should preach without expecting to get paid for it.
2. I think it is more important to live a good life now than to bother about life after death.
3. I think a person who is not willing to follow all the rules of the church should not be allowed to belong.
4. Testifying about one's religious experience should be a part of regular church services.
5. I feel that a congregation should encourage the minister during his sermon by saying, Amen.
6. I think that we should emphasize education in religion and not conversion.
7. I think that there is practically no difference between what the different Protestant churches believe.
8. I think a person should make a testimony about his religion before he joins a church.
9. In church, I would rather sing hymns myself than hear the choir sing.
10. I think being a success in one's job is one mark of a good Christian.
11. A minister who is "Called" is better than one who is "Trained."
12. I like the "old-time" religion.
13. I think churches should have more revivals.
14. I think it would be wrong for a church member to have a job as a bartender.
15. I think a person should feel his religion before he joins a church.
16. I like to sing the old gospel songs rather than the new hymns.
17. I don't believe churches do enough about saving souls.
18. Heaven and Hell are very real to me.

19. All the miracles in the Bible are true.
20. Children should not become members of the Church until they are old enough to understand about it.
21. I think it is more important to go to church than to be active in politics.
22. I wish ministers would preach more on the Bible and less on politics.
23. I think it is more serious to break God's law than to break man's law.
24. I think every family should have family prayers or say grace before meals.



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Subject: more judaic studies requests
From: Joan Petit <jpetit@pdx.edu>
Date: 1/6/2012 3:05 PM
To: Lauren Leong <leongl@pdx.edu>

Hi Laurie,

I'd like to purchase four volumes edited by Shmuel Glick on tloke.

Here's the information for volumes 1-3:
<http://www.schechter.edu/book.aspx?ID=44>

Natan says that there's a fourth volume, which I found in WCL but can't find online easily.

Can you go ahead and order all four or at least all three? Let me know if you can't find the fourth. And have them held for Natan Meir, natanmeir@gmail.com, when they arrive.

Thanks,
Joan

----- Forwarded message -----

From: **Natan Meir** <natanmeir@gmail.com>
Date: Thu, Dec 15, 2011 at 4:29 PM
Subject: Re: money for collections
To: Joan Petit <jpetit@pdx.edu>

Thanks Joan. This is great news. Your idea of a meeting is propitious -- sounds like a very good idea indeed.

Speaking of acquisitions, yesterday I returned to the library a 4-volume work that I received through ILL which is really, really useful for my research. It might be pricey but worthwhile I think, and it would then exist in the SUMMIT system so others in this region could use it too. It's called Kuntres ha-teshuvot he-hadash and the editor is Glick. Can you see what you can find on this?

Many thanks! Have a great holiday.

Best,

Natan

>

--

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