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To the Graduate Council:

I am submitting herewith a thesis written by Diane LeMasters Knippers entitled "Religion and Society: A Content Analysis of motive Magazine." I recommend that it be accepted for nine quarter hours of credit in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Sociology.

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RELIGION AND SOCIETY:
A CONTENT ANALYSIS OF MOTIVE MAGAZINE

A Thesis

Presented to

the Graduate Council of

The University of Tennessee

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

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by

Diane LeMasters Knippers

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ABSTRACT

The purpose of this thesis is to examine the relationship between religion and society by studying the effects of the important political and social experiences of youth on their religiosity. We examine some of the theoretical literature pertaining to the relationship between religion and society. Assuming an interactive approach, we then narrow our concern to the effects of the larger society on religion.

The theory of political generations is used to introduce the concept of formative years. Political generations are discussed from biographical (life cycle) and historical points of view. The relevant political and social experiences of youth are discussed in terms of four distinct historical periods from 1941 to 1971.

The study involves a content analysis of motive magazine, the magazine of the Methodist Student Movement (the M.S.M.). Some of the historical background of the M.S.M. and motive is discussed.

The magazine article is adopted as the unit of analysis. Each article is classified in one or two of eight subject categories and numerous sub-categories. The subject categories include the following: (1) Societal response to societal problems, (2) War, (3) Internationalism and world cooperation, (4) Politics and political philosophy, (5) Education and student life, (6)Entertainment and the arts, (7) Philosophy of life, and

(8) Institutional religion. Variation in subject content is said to indicate change in kind of religiosity.

Each article is also classified in a religious or non-religious perspective category. An article is religious if the writer indicates, however tenuously, a belief in the supernatural. Variation in perspective content is said to indicate change in degree of religiosity.

Our hypotheses are as follows:

1. The kind of religiosity of youth as portrayed in the subject content of motive magazine will be unequally distributed across political periods.

2. The degree of religiosity of youth as portrayed in the value-orientation perspective of motive magazine will be unequally distributed across political periods.

A chi-square test of the data showed a significantly unequal distribution across the historical periods in the religious perspective category and in the following subject categories: war, institutional religion, and societal response to societal problems.

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CHAPTER I

A STATEMENT OF THE PROBLEM

There can hardly be a more controversial or sensitive area in sociology than the sociology of religion. There are various reasons for this. Of most importance is the fact that a sociologist must think and act (and even do research) on the basis of his presuppositions about the nature of things. Such presuppositions may vary from a belief in the predictability of events to the belief that matter actually exists. These presuppositions are often determined by our religion or lack of it. The tendency is to judge the worth of the scientist's presuppositions by the standard of whether or not it is in vogue in the scientific community at the time. Thus a sociologist is placed in the peculiar position of attempting to use certain presuppositions to scientifically study religion which consists of his presuppositions or others'. With these reservations in mind we propose to study the relationship between the religious attitudes and expressions of youth, and the dominant historical political climates of the last thirty years in the United States.

A crucial issue in the sociology of religion has always been the interrelationship of religion and other societal institutions. Some early sociologists tried to show that

religion was a result of man's psychological needs or a reflection of society itself. Others took the route of economic determinism. Weber switched the argument to show the effect religion might have on society. More recent literature takes an interactive approach, that religion is not the sole cause of or solely caused by any other societal institution.

These forces have been observed on many levels. While earlier scholars worked out grand theory on a societal level, more recent research judges the relative influences of religion and politics or economics within individuals. Our study will procede on an intermediary level of social organization, a religious denomination.

While we assume an interactive view of religion and society we are dealing with only a part of this process. What is the effect of political and social events on religion? We intend to study how the politically and socially relevant experiences of Methodist youth affect their religiosity.

Politically and socially relevant experiences are defined by Rudolf Heberle as follows:

> 1. General conditions of social life during the formative period: whether it was a time of war or of peace, of prosperity or depression, of international stability or of social unrest, of lively international relations or of national isolation from the outside world.

2. The important political issues of the period, for example, controversies over constitutional or legal reforms, over extension of civil rights to underprivileged groups, and so forth.

3. The concrete internal political and social struggles of the period: strikes, insurrections, revolution, civil war (1951, pp. 122-123).

Heberle also suggests the use of the concept of political generations in historical analysis. A generation is constituted by common and joint experiences, sentiments, and ideas. We intend to define and chart political periods, which may represent such generations, around clusters of political experiences, for example, the Vietnam War and civil rights activism in the 1960's.

Youth are specifically chosen because they are in the formative period, which Heberle defines as between twenty and thirty years old. Events during this period decisively influence the generation as it becomes older. We will be observing both the political climate and religious expression of each generation in its formative period, providing the possibility for future studies to actually measure the influence of the formative years.

The method employed in this study is a content analysis of motive magazine, the official publication of the Methodist Student Movement, under the Board of Education of the United Methodist Church. The magazine was published monthly, October through May, from the early 1940's until 1970. This publication is significant not only because of its audience, but also because of participation in terms of contributions and

The significance of this study is supported in four major ways:

1. There are virtually no reliable studies concerning the influence of political events on religion that are concerned with an organization rather than individuals or that are longitudinal. This study will, in part, answer this need.

2. This study will give examples of possible delineations of political periods. The concepts of political generation and life cycles will be discussed and clarified. Thus, this study should be important as a basis for further work which could measure the predictive value of events in a political generation's formative period as they influence the future political and religious thought and conduct of the generation.

3. This study will also contribute to the development of content analysis as a methodological technique in terms of the dual classificatory scheme used and its availability for other studies. The categories would be particularly helpful in analyzing other intellectually-oriented religious publications.

4. A final appealing aspect of this project simply involves the fact that it studies the history and content of an entire magazine and that it examines some of the reasons the magazine was discontinued.

CHAPTER II

THEORETICAL FRAMEWORK: THE RELATIONSHIP BETWEEN RELIGION AND SOCIETY

Our problem is to further identify some of the relationships between religion and society in the United States. Our concern is a further link in a long line of work in the field of sociology of religion, for if any areas in sociology can really be called old, certainly the sociology of religion would be one of those areas. From the classic scholars to World War I most work has involved grand speculative theory. From World War I to World War II a more limited scope of research was practiced, but with a lack of theoretical base. But since World War II there has been a renewed interest in religion, primarily a result of the supposed "religious boom" of the fifties. According to Lenski, this latter group has been interested in testing theories and making theories testable (Lenski 1962, p. 307). It is this line of research we intend to pursue.

Many definitions of religion have been advanced--from Durkheim's institutionalized system of sacred beliefs and practices to Paul Tillich's concern with ultimate meaning. While a more complete discussion of our use of religion will follow, for our immediate purposes we define religion as follows: "Religion. . . comprises an institutionalized system of symbols,

beliefs, values, and practices focused on questions of ultimate meaning." (Glock and Stark 1965, pp. 4,11). In this study we are dealing with a part of American Methodism as a religious organization.

I. INTERACTIVE OR DIALECTIC APPROACH

While some early sociologists were concerned with society as the source of religion contemporary sociologists are not so much concerned with the origin of religion as they are with the interrelationship between religion and society (Seger 1957, p. 53). Vernon explains that once you assume that religion is a part of the larger socio-cultural entity and that it interacts with other parts, you can assume that as the other parts change, religion will change (1962, p. 200). The interactive view sees religion as at times an independent, at other times a dependent variable (Hoult 1958, p. 12).

Even Marx and Engels recognized the force of religion on society for conservation or change. Yet for them, religion acted not for itself, but as a puppet of another set of economic interests.[1] It was Weber who brought the importance of religion as an "independent" social force to the fore. And many, while even quarreling with Weber's actual historical work, accept the general mutual importance of ideas and materialism (Demerath and Hammond 1969, p. 24).

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[1]This is the view taken by Norbeck (1970) who will be discussed later.

Troeltsch, speaks of the mutual influence of religion and economics but states that ". . .it is very difficult to determine the priority of one element or the other, since the elements themselves are unconscious" (Troeltsch, in Birnbaum 1969, p. 201). Thus he posits a complex interplay of forces but allows for no generalizations as to casual relationship. That "must be ascertained for every idea that dominates the economic and social life of great historical periods" (1969, p. 203).

Much of the contemporary work in sociology of religion assumes a functionalist perspective. This includes a concern for maintenance of equilibrium. Hoult also introduces considerations of sociocultural compatibility. Organizations in society reflect the values of a common cultural background and tend toward compatibility. Such a tendency is insured when there is compromise between organizations not only to insure survival but also to gain power. An example of such mutual accomodation is that which is found periodically between the communist government of the U.S.S.R. and the Orthodox Church (Hoult 1958, pp. 205, 222-225).

Norbeck, who assumes a Marxian view as to the origin of religious ideas, states that "the present weakened state of Japan's religions is a result of functional incompatibility or incongruence between religion and other spheres of human life. . ." (1970, p. 47). He feels that in Japan religion

was too conservative to change fast enough, so secular institutions are fulfilling its previous functions.

Schneider introduces a Weberian idea, that is "the notion of the tragedy of the idea." For example, an idea system (in this case religion) may produce a societal component such as science which in turn reacts upon the religion. Or, as John Wesley noted concerning early Methodism, there is a tendency for religiosity to produce economic success for an individual which in turn has adverse effects on his religiosity. Schneider suggests that this notion of the tragedy of the idea indicates a dialectic between religious ideas and other parts of the larger society. Yet with this dialectic there is a strain toward "cultural-level coordination" (Schneider 1970, pp. 108, 113).

One criticism that is often leveled against the equilibrium model of functionalism is its supposed inability to account for change. Thurlings has discussed this issue as it particularly relates to religion. He suggests that the self-maintenance of the social system will cause one aspect to change in response to another aspect's change. There is not just the self-maintenance of the status quo but also a complementary movement toward a different structure. He also states that integration does not equal "perfect, tension-less integration" (1961, pp. 410-411). His example involves the relationship between social change and alienation from the church. The alienation comes because urbanization and

industrialization created new structures which became functional alternatives to the church. The church must change in response in order to survive.

II. THE RELIGIOUS RESPONSE

While the reciprocal influence of religious organizations and other parts of society is an important principle and the study of the influence of religion is fascinating, we will deal more narrowly in this work with the response religion makes to differing social conditions. Defining religion as an answer to the problem of meaning of existence, O'Dea notes that people with different types of existence will have different problems of meaning and so, seek different expressions of religion (1966, pp. 56-57). We believe this can be a process working over time. Thurlings states that some churches are merely survival-oriented while others have adopted new methods of halting the exodus caused by an irrelevant institution (1961, p. 416). There are various responses that a church can make. Troeltsch held that the history of Christianity is found in two "contradictory yet complementary tendencies: compromise with the world and rejection of the world" (O'Dea 1966, p. 67). One alternative for the church in face of social change is that, "it may try the expedient of an internal re-structuring which will enable it to reconcile itself with the changed environment without thereby liquidating itself" (Thurlings 1961, p. 417).

We will be primarily dealing with this possible response. Glock and Stark state that the church is an "institution which is prone to compromise with the dominant secular point of view" (1965, p. 227). Johnson notes that ". . .the ethical significance of the churches' ministry has been socially conservative rather than regenerative. The churches have effected the regeneration of individuals and have given them new resources for living in accord with common sanctions, but they have not. . .conspicuously influenced those sanctions themselves" (1952, p. 126). While he grants that some churches do have prophetic minorities within, he notes that as churches become larger they begin to reflect the larger community. The example he cites is the development of early Methodism. Nottingham adds, "The fact that religious organization reflects rather than sets the tone of American society is illustrated by the parallelism between social class divisions and denominational lines" (1954, p. 78).

There is limited sociological analysis available on the topic of the response of religion to social change outside of the secularization literature.[2] Most of the work uses an historical approach. There is a degree of interest in examining religion and social change in a variety of cultural conditions, with some current emphasis on Japan (Corwin 1972; Silvert 1967).

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[2]The amorphous character of secularization literature places it quite beyond the scope of this work. For a more concise review of the area see Larry Shiner (1967).

and rejecting the old economic system. The movement declined in the prosperous twenties and then arose again during the depression (1959, p. 271).

Fuse makes a similar type of analysis in regard to the rise of neo-orthodoxy in American Protestantism (1965).

III. THE DISTINCTIVENESS OF THIS STUDY

Work on the influence of social factors on religion usually has not been longitudinal and usually has dealt explicitly with the individual. Lenski writes that society influences the religion of individuals within social categories through the medium of social statuses such as sex, age, life cycle, class, or occupation (1962, p. 315).

While we assume that individuals must ultimately be the vehicle of religion's response to social change, we are examining a magazine which we assume to represent a group, not an individual. We are studying a part of a religious organization (American Methodism), specifically their organization for youth, the Methodist Student Movement. The Methodist Church is a pluralistic organization. Because we are not studying the entire church our findings will not be relevant to the entire church.

This study is also distinctive because it is longitudinal. Social change will be expressed in terms of historical periods. Hence, each historical period is considered a variable in the same sense as sex or social class. This is further discussed in the following chapter.

CHAPTER III

THEORETICAL FRAMEWORK: POLITICAL GENERATIONS

The second theoretical consideration which is relevant to our problem is the concept of political generations. There are three basic reasons for discussing political generations. First, the concept provides justification for the type of division of historical periods used in this paper. Second, the formative years aspect of the theory of political generation provides justification for the age group studied and represented by the motive audience. Finally, we believe this study may be an important first step in further work which may actually test the importance of the formative years in the study of political generations, as follows: (1) if political events affect religious attitudes and expressions within the formative years and (2) if the political events of the formative years determine, at least in part, subsequent political attitudes, then (3) the political events of the formative years will determine, at least in part, subsequent religious attitudes and expressions. We are testing the first thesis of this equation.

We include the following considerations in our study. First, we will turn our attention to the central role of age categories in human society. Included will be a discussion of social determinants of and characteristics of age categories and groups. We will then look at some of the classical theoretical

approaches to generations. We will make a distinction between generation as a biographical phenomenon and generation as a historical phenomenon, and will discuss portions of each as relates to our problem. We will then present our definition of political generation and attempt to deal with some of the criticisms of this approach. Finally we will review some of the few more empirical efforts which have been made to credit or discredit this theoretical perspective as relates to influencing political attitudes.

The latter portion of this chapter will identify and explain the specific political periods used in our study.

I. AGE CATEGORIES

Some of the most basic universal facts of human existence include birth, death, and the process of aging. The facts of birth and death make cultural transmission a functional imperative in every society (Mannheim 1952). Thus, as a society faces people of various ages a most basic division arises between those who must transmit the culture and those who must learn it. Cain, in his article "Life Course and Social Structure," explains that a society, rather than placing every person on an age continuum, will establish age sets and institutionalize relations between these sets (1964, p. 287). Van Gennep notes that the age categories are even emphasized in some societies so as to form sacred distinctions (1960, p. 2). Not only are age categories important

because of their universality, they are also important because of their effects. Linton adds membership in a sex category to form what he calls age-sex categories which, he states, "will be found to be a prerequisite for the occupation of practically any status within a given social system" (1942, p. 590).

We have thus maintained the functionality of age categories in the preservation of culture across time through cultural transmission. Yet one must recognize the dysfunctionality of these same categories upon the introduction of the concept of generation. Here generation refers to age sets which vary from one another as a result of growing up in distinctive and unique historical periods. And so Cain notes, "The 'threat' of life course to stable social structure becomes clear" (1964, p. 287). This is a particular problem of age categories with which this study deals.

Determinants

Determinants of age categories fall in three basic types: biological, psychological, and cultural. Our primary concern is with cultural or social determinants. Our previous discussion of age categories arising out of a need for cultural transmission may be considered one type of cultural determinism. Another approach advanced is that of Eisenstadt in From Generation to Generation (1956). Eisenstadt states that age-heterogeneous groups are usually the most common in society. If the value system of the society as a whole is based on the same principles

as the family, for example, ascription or particularism, age-heterogeneous relations are prevalent and serve to maintain solidarity. However, if a society is universalistic and achievement-oriented, age-homogeneous groups form as a defense reaction. Eisenstadt continues,

> The scope of these age-homogeneous groups is confined to the "transitory" sphere between kinship relations and those regulated by pattern variables of achievement and specificity. Their function is to extend the solidarity of the kinship system to the whole social system through emphasis on diffuse age group membership (1956, p. 50).

In this vein Matza sees the "transitory" age group between the decline of family influence and the appearance of occupation as a crucial period for age-homogeneous groups (1964, p. 198). Because American society is more universalistic and achievement-oriented than most we would expect a magazine such as motive for this age-homogeneous "transitory" group to be quite influencial.

Characteristics

Thus far we have dealt with age categories. A category is composed of persons with certain observed similarities (in this case, age) but without the persons necessarily being aware of such commonalities or being organized with a mutual purpose. This common awareness is achieved in age groups. Thus Linton emphasizes the classificatory nature of his age-sex categories while Eisenstadt is dealing more with age groups. Although generations are emphatically not concrete social groups (Mannheim 1952, p. 288), a

similar distinction is important to our discussion because a generation involves more than age similarity but also, as Ortega puts it, "some vital contact" such as shared historical experience (1958, p. 43). Thus a person born in 1830 in England might be the same age as one born in 1830 in China, but probably not in the same generation. Mannheim suggests,

> The fact that people are born at the same time, or that their youth, adulthood, and old age coincide, does not in itself involve similarity of location; what does create a similar location is that they are in a position to experience the same events and data, etc., and especially that these experiences impinge upon a similarly 'stratified' consciousness (1952, p. 297).

II. CLASSICAL STATEMENTS

Karl Mannheim (1952) has offered what thus far is the most crucial theoretical statement concerning political generations. Yet because his perspective is utilized so completely throughout this chapter he will not be discussed here. We do borrow his analysis of the positivist and romantic-historical theoretical positions on generations. This section also includes a brief presentation of some of the ideas of Ortega y Gasset.

Positivist Tradition

The positivist approach was primarily used in France. It was a liberal, Enlightenment view and served to support the concept of unilinear progress.

> They were all anxious to find a general law to express the rhythm of historical development, based on the biological law of the limited life-span of man and the overlap of new and old generations. The aim was to understand the changing pattern of intellectual and social currents directly in biological terms. . . . In the process, everything, so far as possible was simplified: a schematic psychology provided that the parents should always be a conservative force (Mannheim 1952, p. 278).

According to Berger (1960, p. 13) Comte tied this belief in increasing conservatism with age to a theory of rate of change. He felt that increasing life-span would increase the length of the period any generation was dominant and thus slow down the rate of change.

Further efforts to simplify were made in increasing the quantitativeness of the approach. History was mathematically divided. Cain suggests that a generation was seen as "an identifiable span of time, say, 25 or 30 years, and as a link in a chain of progress" (1964, p. 302).

Eisenstadt notes the rise of concern with a "youth problem" or conflict between generations (we might call it a generation gap) which he traces to Rousseau and European Romanticism. He further notes a connection between the rise of this concern and "periods of social upheaval, rapid change and spread of universalistic orientations. . ." (1956, p. 169). Feuer makes a similar analysis in his study of student movements (1969). Such period may then provide a type of sociology of knowledge explanation for the rise of the positivist tradition.

Ortega y Gasset

Ortega y Gasset seems to fall within the broad tradition of positivism, at least in respect to his use of political generations. He considers the biological succession of generations as "the most elemental fact of human life" and on this he bases "the inevitable necessity of change in the structure of the world" (1958, p. 41). A generation is a concept which has dimensions in both time and space. Exhibiting the positivist quantification he divides the life cycle in five stages of fifteen years each: childhood (birth-15), youth (15-30), initiation (30-45), dominance (45-60), and old age (60-death). It is the stages of initiation and dominance that Ortega calls the "truly historic ages" because it is during these thirty years that an individual can have an impact on history. Thus, history is divided in thirty year intervals beginning at a specific and important date identified by a process too complex to be discussed here. Ortega chooses 1917 as the date on which to base twentieth century generations, thus the thirty year periods and fifteen year sub-periods would be delimited by the years 1917, 1932, 1947, 1962, and 1977.

Ortega is most clearly a positivist in his attempt to explain history in terms of generations. The following example of this is found in his The Modern Theme:

> The changes in vital sensibility which are decisive in history, appear under the form of the generation. A generation is not a handful of outstanding men, nor simply a mass of men; it resembles a new integration of the social body, with its select minority and its gross multitude, launched upon

> the orbit of existence with a pre-established vital trajectory. The generation is a dynamic compromise between mass and individual, and is the most important conception in history (1961, p. 14-15).

Romantic-Historical Tradition

The Romantic-historical view was more a German approach to generations. Mannheim credits its first impetus to Dilthy in 1875. The Germans used the concept of generation as evidence against the unilinear development of history. Generations are not quantifiable. Mannheim explains the position that

> . . .the adoption of the "generation" as a temporal unit of the history of intellectual evolution makes it possible to replace such purely external units as hours, months, years, decades, etc., by a concept of measure operating within. . . (1952, p. 281).

Hence a generation is composed of persons sharing a subjective condition as a result of exposure to the same "determining influences." And thus, the problem of generation may only be intuitively understood.

III. GENERATION--BIOGRAPHICAL

By biographical generation we are referring to the class of information found in the Sociology of the Life Cycle. It is an individual or familial concept which may be analytically divorced from its historical situation. Foote defines generation in this sense as the "average period from a male's birth until the birth of his first male child" (1960, p. 60).

Delimitation of Formative Period

Our problem is concerned with a generation in its formative period. The life cycle stage with which this is usually identified is adolescence or youth, particularly late adolescence but before full adult status has been reached. In our culture adult status is generally recognized upon marriage (Linton 1942) and financial independence, including completion of education.

While Linton suggests that our culture has marriage as the "rite of passage" from adolescence to adulthood, he claims the lines are blurred from childhood to adolescence in terms of clearly defined ritual (1942, p. 600). What may be particularly crucial to our concern is the time the child reaches some degree of independence from familial attitudes. Mannheim states, "The possibility of really questioning and reflecting on things only emerges at the point where personal experimentation with life begins--round about the age of 17. . ." (1952, p. 300; Neuman 1939, p. 264). In support of this Hyman reports that political or economic events have no significant effect on children's attitudes before the teens (1959, p. 125) and that in studies measuring attitude change of similar age groups at different calendar points there was much more change between college-age students than the younger ones (1959, p. 131).

For our purposes a generation in its formative period will consist of those individuals between seventeen (or the age of first attending college) and about twenty-five years of age.

The readership study cited in chapter five shows that some of the audience of motive was older, but that they may not have yet assumed "adult status" by being married and/or financially independent. Also, the student movement of the sixties was said to trust no one over thirty, suggesting this as another age limit. Taking these points into consideration we feel it is most profitable to keep the upper age limit flexible.

Characteristics of Youth

Talcott Parsons suggests that there is a tendency in the west toward the romantic idealization of youth (1942, p. 615). This would seem to indicate some degree of cultural definition of adolescence. On the other hand, Linton, also writing in 1942, states,

> . . .the recognition of adolescence as a distinct category and the cultural delimitation of their social functions and of appropriate adult attitudes toward them are still things of the future (1942, p. 596).

We would like to argue that this very lack of social definition is what is so distinctive about adolescence. Matza discusses this period as characterized by "loose integration and partial autonomy" (1964). While a child's identity is given through the family and the adult's through occupation, the adolescent is free to find his own identity (Campbell 1969). Matza suggests four characteristic "faces" an adolescent may try on: scrupulosity, studiousness, sports and athletics, and rebelliousness (including

juvenile delinquency, bohemianism, or student radicalism) (1964). Particularly relevant to our concern with political generations is Campbell's thesis that because adolescents are too old to be children and too young to be really useful to society, they are primarily useful to each other in peer groups (1969, p. 824).

Matza, in his discussion of modern youth, presents two other configurations of youth along with that of "loose integration and partial autonomy." These are "prolonged aspiration and diversion" and "ameliorated dependency," both serving to add to the ambiquity concerning the status of youth (1964, pp. 193-198).

Other characteristics of youth can be seen in the relationship of youth to politics and to religion. First we must keep in mind one particular effect political events may have on youth stemming from the thesis that adolescents "view politics from the standpoint of absolute values and reject the view of politics as compromise, as the art of the possible" (Lipset, et al. 1954, p. 1145). The authors view this as valid at least in comparing adolescents with adults. Feuer finds the sources of student movements in this ethical consciousness noting,

> The student is perceived as society's naive child acting on the ideas which it has been taught, and society is embarrassed by the children who quote to it its ideals. . . (Feuer 1969, pp. 4, 20).

And with this we should consider the process an adolescent may face of "disjunctive socialization" or unlearning what was once learned

(Campbell 1969, p. 825). This may include idealized political or religious concepts.

Secondly we must recognize that while the literature suggests to a degree the importance of historical events in affecting political attitudes, the family is the most important source for such attitudes (Lipset, et al. 1954; Hyman 1959). Although Cornell disagrees and rather strongly negates the thesis that political socialization is largely caused by parents (1972), we do assume an important role for the family and will grant the family at least that much influence in determining the religious attitudes of the individual.

Most of the work concerned with the role of religion in adolescence is structured around a thesis of increased religious devotion with age. The evidence for or against this thesis is not conclusive (Fichter 1954; Fukuyama 1961; and Cain 1964). Indeed, Orback suggests that fluctuation may be more a function of religion as a dominant or subsidiary force in society than of aging (1961).

The adolescent search for identity was discussed earlier. In this vein Campbell writes,

> Religious belief systems provide definitions of the nature of man, of desireable relations between men, and when accepted, satisfy the personal quest for identity, security, and purpose--issues that loom large in the adolescent experience (1969, p. 852).

This large potential influence of religion on adolescents is mediated somewhat by the fact that the peer group-oriented

adolescent may hesitate to engage in adult controlled (and often oriented) religious activities.

IV. GENERATION--HISTORICAL

Historical generations consist of those of a particular age category who are experiencing a distinctive historical period. Ortega conceives of the historical period as a type of "spirit of the times" of which he writes, "it has not only the reality which our conviction lends to it, but also that it imposes upon us, whether we like it or not, as the most important ingredient in our surroundings" (1958, p. 50). Thus, the historical period exhibits the two main attributes of Durkheim's social facts: (1) it is external to the individual, and (2) it is endowed with coercive power (1938). Anselm Strauss shows a similar concept when he discusses a "shared group perspective" of history which vitally affects the component members of each generation (1950, p. 167). Mannheim ties such considerations to the dialectic of history and writes, ". . .any two generations following one another always fight different opponents, both within and without" (1952, p. 298).

Our own method of delimiting historical periods will be discussed later in this chapter. In the literature there seems to be a more or less intuitive approach taken with much concern for "watershed" experiences. Nelson Foote identifies these watershed experiences for twentieth century American youth as World War I ,

the depression, and World War II (1960, p. 7). Berger identifies four periods in this century. Before the first world war there was the "age of tycoons." The war was followed by the twenties or "jazz age." The crash of October, 1929, was followed by a "proletarian decade" until World War II, which was followed by the "age of conformity" (1960, pp. 10-11). Hyman cautions against using solely traumatic social events, but suggests more general environmental factors, particularly the degree of formal education in the society and the role such education plays (1959, p. 132).

Rapid social change is a variable often introduced in the theoretical literature but peculiarly lacking in any type of definition. The reader is usually left only with the impressions that there is more social change than there used to be. We will mention here a few treatments of the concept but will not explicitly introduce it as a variable in our study because of this lack of definition. Eric Hoffer discusses two possible effects of rapid social change (1952, pp. 3-4). He suggests that such periods release energy to a population, turning the people into "men of action" <u>if</u> there is "an abundance of opportunities" and also "a tradition of self-reliance." If these prerequisites are lacking there develops a more collective reaction and a potential for revolution. The unity of this latter alternative would seem to have more bearing on a political generation.

While Hoffer deals with alternative effects of rapid social

change, Mannheim and Heberle are concerned with the effects of the transformation from a period of less change to one of more change. Heberle suggests differences between generations promise to be greater during periods of rapid social change (1951). On the other hand, Mannheim warns that generations which are too closely packed together during periods of rapid social change may be unable to develop their own entelechy and so they attach themselves to earlier or later generations having more perfected configurations (1952, p. 310).

V. OUR USE OF POLITICAL GENERATION AND RELEVANT LITERATURE

To summarize, a generation in a biographical sense is a familial concept and deals with various stages in the life cycle. Obviously, not every family in a society is in the same stage therefore we cannot equate an historical period with generations in the family. Although the family life cycle and the flow of history are both temporal dimensions they are <u>not</u> the same concept. Ortega is clearly an example of one who has equated the two (1958, pp. 60-66). This is a type of mistake which Mannheim warned against (1952, p. 310).

We will be establishing significant historical eras and then studying those people in a particular stage at that time. Our stage is the formative stage or youth, but theoretically, at least

as the historical period is concerned, we could have chosen infants, mature adults, or the elderly. Foote explains,

> The particular mechanism by which generations are differentiated is thus simultaneously historical and biographical. The historical events which produce the watersheds are economic and political shifts which affect the present and prospective conditions of life of all persons coming to adulthood when they occur. That is, they cause each young person's estimate of what is possible for him to differ from the estimate made by his parents at that same phase in their own life histories. Biographically membership in a distinctive generation is not so much the result of when one is born as when he becomes an adult, an event far less definitely placed chronologically and one which can be quite substantially hastened or postponed by historical events (1960, p. 8).

Therefore, we define political generations as all those who experience the same set of historical events during the formative period of their life cycle. "Their world views are seen as reflecting very strongly the nature of these common decisive historical influences" (Rintala 1958, p. 190).

Generation--Location and Actuality

We will not use generation simply in the sense of location in a historical and social region. Mannheim offers further refinement of the concept of generation. A generation in actuality is additionally identified by "participation in the common destiny of this historical and social unit" (1952, p. 303).

Other Variables

Political and religious attitudes have long been studied in

terms of such structural variables as class, nationality, sex, occupation, religion, or ethnic group. Lipset wisely points out that such variables are "shorthand descriptions of much more complex sets of common experiences usually shared by persons who fall in the same classificatory group" (Lipset, et al. 1954, p. 1143). Political generation then is another variable representing common experiences of a classificatory group. It does not supplant other variables, but should be considered with them (Strauss 1959, p. 138). Care must then be taken to keep as many of these other relevant variables as constant as possible because what may appear to be generational differences between the same age category at different historical periods may be the result of the different social composition of the groups (Evan 1959, p. 70; Hyman 1959, p. 130). The implication of this for our study will be taken up in the next chapter.

The Problem of Aging

Most studies related to political generations have not been longitudinal and hence, have faced the problem of separating the generational effect from that of aging. While this study tends toward the longitudinal type it would be well to briefly look at some of the literature relevant to this problem.

Lipset suggests that conservatism is not necessarily associated with increasing age (Lipset, et al. 1954, p. 1148). In this regard he cites three studies. The first is a study of

Negro voting in Harlem by Morsell (1951). This study found older Negroes tending to place more Republican votes. The researcher suggests this is a function of their identification of the party as the party of Lincoln. This study is not conclusive because the results could as easily be a function of increased conservatism with age. But, Lipset then cites two additional election studies (Berelson, et al. 1954; Harris 1954). Both of these studies report a tendency for younger voters to vote Republican while older voters (who had grown up in the depression) maintained Democratic ties. These results are more significant for the generational hypothesis because they are in the opposite direction of increased conservatism with age.

Hyman seems to conclude that the effects of aging are very significant--particularly with old age (1959, p. 130). He cites two studies. In the first, E. Nelson reports the testing of college students in 1936 and then the same individuals were tested again in 1950 (1954). They were found to have become more liberal in that period. Nelson suggests that it was the "cumulative experience with the environment" and social changes during those years rather than aging which determined the political orientations (Hyman 1959, p. 140). However, Hyman found a longitudinal study by Toch more convincing (Toch 1953). In this study on political conservatism Toch found no evidence for a generational theory, but did support the effect of aging.

Stouffer in his work Communism, Conformity, and Civil Liberties (1963) found both a decreasing tolerance with age and an increasing tolerance between generations. He suggests the generational difference is a result of increased education and changing Zeitegeist.

Evan (1959) suggests a method which would combine the trend study with the panel study--interviewing cohorts over time. Evan shows a different pattern for each generation (explicitly stating he uses the word "cohort" much as Mannheim does "generation."). In taking up the issue of the relative effects of historical events and the process of aging Evan concluded that the "historical situation has a greater impact than aging on opinion change" (1959, p. 69).

More recent work on the problem of aging was sparked by Crittenden (1962). Much of the controversy surrounds various ways of analyzing his data. Cutler (1970) argued that Crittenden did not actually make a cohort analysis hence the differences are more generational than maturational (although maturational differences do exist). Crittenden replied (1970) that Cutler had not adjusted to national trends, for example, a cohort may have become more Democratic but not as Democratic as the nation as a whole. Neither author seemed to adjust trends to take into account the varying proportions of cohorts within the entire population (Norval and Hefner note a failure to correct for mortality) (1972).

Norval and Hefner initially ask if Crittenden's data may simply indicates a tendency for adult's political affiliation to remain the same (1972). They studied party identification and found more of a generational than aging effect. Concerning Crittenden's correction for trend they note that "many young liberals have become old conservatives without experiencing appreciable changes in attitudes and values" (1972, p. 38).

Klecka (1971) has contributed a particularly valuable study which shows various effects of maturation or generation depending upon what variable is actually being measured. He identifies fifteen generations and also life cycle stages at four year intervals. He computed for both matrixes the deviation from the expected change, taking trends into account. He notes that issue questions (i.e., federal aid to education or attitudes on isolationism) show strongest generational effect. Voter turnout reflects a life-cycle or aging influence. Party preference has such an irregular pattern that Klecka suggests other variables entirely may be important.

Further Relevant Literature

Because the idea of the effect of events in the formative years on subsequent attitudes is such a common-sense notion it is odd that the few hints of empirical work on the subject have received such limited attention. For example, Lipset (1954) reports that in 1930 a German, A. Dix, did a study of the German electorate,

dividing it into age groups and presenting relevant historical and political material concerning the first election of each group. On the basis of this he then made projections as to the role each group would play in the 1930's. To the best of my knowledge, this work has not been further analyzed or evaluated.

Two other studies related to political generations prove interesting. Sigmund Neuman put a novel twist on the subject and attempted to analyze the effects of one historical event (World War I) on various generations (born before 1890, 1890 to 1900, and 1900 to 1910). He then studied each generation's subsequent actions in history--noting such things as the fact that Hitler and a number of those closest to him were born from 1890 to 1900 (1939).

Finally, Marvin Rintala, using essentially the same definition of political generation as we have adopted, studied the relationship of generation and the rise of revolutionary movements, particularly Finnish communism. He shows the effect of generations independent of the process of aging and suggests

> 'such [totalitarian] revolutionary movements gain support from larger numbers of people whose formative years occurred during periods of social, political, or economic upheaval than from people who grew up during periods of relative stability' (1958, p. 191).

VI. POLITICAL PERIODS OPERATIONALIZED

We are suggesting historical periods. Whether or not these

periods also delimit political generations can only be tested later to see whether or not the common historical experiences actually are reflected in future decisions of the group. The following is the delineation of political periods for this study:

I. 1941 to 1946

II. 1946 to 1953

III. 1953 to 1963

IV. 1963 to 1971

Period I

The generation of the period remembered the depression and the New Deal. The New Deal had the three following effects concerning political philosophy: (1) "the thesis that the federal government is ultimately responsible for the people's welfare, employment, and security, became generally accepted," (2) presidential and federal powers were reasserted, and (3) "economic and social planning by the federal government became an established fact" (Morison 1965, p. 986).

But these were mere background interests, for the distinguishing mark of the period was World War II. During the late thirties the American public ignored the disruptive signs in Europe and Asia and almost universally opposed involvement. Even as late as May, 1940, after France had fallen and while Great Britain was being bombed, much American opinion (including the churches), while strongly opposing Hitler, was still against military involvement. Pearl Harbor served to effectively unite the nation for the duration of the war and period I.

On the domestic scene, the war decisively brought the country out of the depression. There was increased production and a higher standard of living. Because of the increase in wages, the general public resented war-time labor work stoppages. The war also produced greater mobility and dislocation of the population through military service, war industries, and Japanese interment.

Period II

The break between the first period and the second period (or the "Truman years") was rather abrupt in some ways. As Morison puts it ". . .the cold war began as soon as the hot war was over" (1965). As early as 1946 the term "iron curtain" was coined and continued United States' armament was intended as a sign to her old ally the U.S.S.R. that another war would be too costly. The U.S.S.R. exploded its first atomic bomb in 1949.

These years marked a new era in attempts at international cooperation such as the first session of the United Nations (1946), the Marshall Plan (1948), and the organization of NATO (1949). In many respects these seven years were the "hot" years of the "cold war." There were incidents in Turkey, Iran, and Greece. Czechoslovakia was invaded and Israel was established amid controversy. In 1949, Mao Tse-tung forced Chaing Kai-shek to Taiwan. The Berlin blockade was also established in 1949. The culmination was of course the Korean War, America's last major military conflict before Vietnam.

During the Truman administration no early issue was solely domestic. There was unprecedented post-war prosperity (a disappointment to the pessimistic Marxian predictors). There was also some significant labor strikes which produced more anti-labor sentiment and the Taft-Hartley act. Civil rights became a growing issue causing some Southern Democrats to break with their party and become "Dixiecrats." Truman attempted to renew New Deal-type policies through his Fair Deal, but was hindered by a Republican Congress in his second term. There was a growing concern about Communist "infiltration" of government in the later part of this period.

Period III

The cold war cooled off somewhat in the third period in terms of actual military involvement. Probably the greatest distinction of the third period was a result of the personality of Eisenhower himself. The election of 1952 played up the "problems" caused by Truman (that he "lost China," "lost the Korean War," etc.) "Ike" was well liked, attracting great loyalty from Americans and popularity from those abroad. Morison calls his two terms a "cooling off stage" for the American people. There was an aura of well-being that a recession in the late fifties could not budge.

McCarthyism became a growing phenomenon. Early McCarthyism had been against groups such as scholars and the foreign service but in 1954 when McCarthy swung against the Protestant clergy and

the United States Army, Eisenhower and others took notice. This culminated in the Congressional censureship of McCarthy.

Civil rights was an issue of increasing importance. In 1954 there was made the Supreme Court decision in Brown versus the Board of Education of Topeka and in 1957, the incidents in Little Rock, Arkansas. The desegregation of the armed forces, begun by Roosevelt, was completed. Other growing domestic problems included concern about pollution, poverty, and urban problems.

The 1957 Sputnik scare managed to channel additional energy into education and technology. The period also marked the rise of many small independent countries. Although the Suez crisis (1956) and the Cuban take-over by Castro were both poorly handled, "brinkmanship" seemed to work to keep the United States out of a major war.

Although Kennedy's administration belongs ideologically to the fourth period in terms of domestic concerns, Kennedy's hands were virtually tied by problems in foreign affairs, notably two Cuban crises.

Period IV

That the sixties marked a distinctive period is hardly disputed. Kennedy's tax reform, Peace Corps, poverty programs and civil rights legislation came to fruition early in Johnson's administration. Thus, the "New Frontier" and the "War of Poverty" marked a new humanitarian concern. Years of racial disquiet

crested with the non-violent movement and then came crashing down on American cities in the hot mid-sixty summers. Activism in civil rights brought forth a student movement which sparked the Free Speech Movement at Berkeley in 1964.

The United States was embroiled for over a decade in the most controversial war since the Revolution. Public criticism of the war rose in the late sixties to violent proportions, with students playing a major part in the protest.

Finally, under the Nixon administration, the United States faced growing domestic economic problems with unemployment and inflation.

CHAPTER IV

DATA SOURCE: THE METHODIST STUDENT MOVEMENT AND MOTIVE

I. BACKGROUND OF THE METHODIST STUDENT MOVEMENT

The Methodist Church has always been interested in education--from the Sunday schools of the Wesleyan movement to the establishment of institutions of higher education early in the history of our country. In keeping with the growing number of secular educational institutions, Methodism began a ministry to these groups early in this century. In 1900, the minister of the Methodist Episcopal Church at Urbana, Illinois, the Rev. Willard Nathan Tobie, began a "pastoral experiment" among the students at the nearby university. This group became known as the "Wesley Foundation" and was formally incorporated by the Rev. James C. Baker in 1913. Other early groups were begun at the University of Michigan (1905) and the University of Wisconsin (1908) (Wesley Foundations, p. 8). Growth was rapid. In 1918 there were twenty Foundations with four full time workers, and in 1927 there were 60 centers with 42 full time workers (Annual Reports 1927).

The Methodist Episcopal Church, South, had a parallel development. The two groups began cooperating on some projects beginning with a joint conference in 1937 (Wesley Foundations, p. 8). The national Methodist Student Movement (including Wesley Foundations, groups on Methodist college campuses and other places

with Campus-Church Relations Committees) was created in 1941. It actually followed the organizational pattern of the Southern group (Shedd 1938, p. 116).

There had been brief attempts to establish Methodist sororities and fraternities, but these were not vital organizations. There was also some early opposition to financial support of Wesley Foundations and other work at state-supported institutions stemming from a concern that church colleges would lose support or a rivalry would develop (Shedd 1938, pp. 126, 51).

There was an early concern for an educational rather than pastoral approach to campus ministry--Shedd calls it the church taking up its intellectual challenge (1938, p. 100). The tension between these two concerns--or more properly, the relative emphasis on each--is behind the subtle controversy within the church over the type of Methodist Student Movement (M.S.M.) ministry throughout its history. Also indicative of one level of controversy is the fact that the M.S.M. (both North and South) was a leader of national denominational groups in censuring racism and forming interracial organizations (Shedd 1938, p. 150).

The church organization which sponsored the M.S.M. was the Department of Student Work which in 1942 proposed a ten-year plan for developing the M.S.M. on a world-wide scale (Annual Reports 1942). In 1949, the Department's name was changed to the "Department of College and University Religious Life" noting a change of emphasis toward the entire university community, not just students (Annual Reports 1949). At this same time a

new emphasis was given to opportunities for summer service work or "caravans." Volunteers for these ran about four times the actual opportunities.

The late fifties saw a new thrust in ecumenical concerns. In 1957, the M.S.M. began a discussion of possible mergers with the Disciples of Christ, Presbyterian U.S.A., and Congregational Christian-Evangelical Reformed student movements. However, in August in 1957 the Methodists withdrew from merger negotiations "believing that the time for Methodists had not come" (Annual Reports, 1958). However, at the same time, an interdenominational faculty Christian movement was formed and sponsored by the Methodist Church among others (Annual Reports, 1959). The Department of College and University Religious Life published Faculty Forum for this group along with three other periodicals: motive, M.S.M. Bulletin, and Foundations (for directors of Wesley Foundations) (Annual Reports, 1960).

In 1963 "unity conversations" were renewed with other student groups. The 1966 Annual Report was the first to mention the merger with the Evangelical United Brethren (E.U.B.). The E.U.B. was a member of the interdenominational United Campus Christian Fellowship, with which the M.S.M. was having trouble uniting organizationally. On September 6, 1966, the University Christian Movement, which included Roman Catholic groups, came into being (Annual Reports, 1967). In June, 1967, the National

Conference of the M.S.M. recommended that the M.S.M. be phased out at state levels and united with the University Christian Movement (Annual Reports 1968).

June, 1969, marked the last meeting of the M.S.M. council. The University Christian Movement also voted itself out of existence on June 30, 1969.

> Christian students found national structures inappropriate at that time for their concerns. They affirmed that the movement of social change was not dead; for the cry of the Christian gospel that peace, justice, and freedom should prevail in the land was being sounded on local campuses throughout the nation. Students from the various denominations that formed the U.C.M. felt compelled to join with their brothers and sisters in effecting change (Annual Reports 1972, p. 9).[1]

II. SURVEY OF EMPHASES AND OBJECTIVES OF METHODIST STUDENT-RELATED WORK

The following is a survey of various stated objectives of Methodist student work. Because of the close relationship between motive and the Methodist Church, these emphases may be assumed to have informed the content of motive.

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[1]Note here a type of confirmation of Herberg's civil religion thesis. A Christian organization no longer identified problems others do not, no longer claims distinctively Christian solutions to problems, no longer finds a raison d'etre outside of problem solving. On the other hand, there is a belief on part of some that this was a move by the leaders of U.C.M. which was not representative of the feelings of the membership.

1941

1. The M.S.M. must give students an adequate content of faith.
2. The M.S.M. practices a creative process of religious education.
3. The M.S.M. seeks to be soundly educational in its methods and processes.
4. The M.S.M. offers practical projects of Christian service.
5. The M.S.M. seeks to train students in Christian Churchmanship (Annual Reports, 1941).

1942

Objectives of the Methodist Student Movement

1. To lead students to become followers of Jesus Christ and into vital personal relationship with God.
2. To develop a supporting group in which individuals will mutually strengthen one another in Christian living. . .
3. To create a new world order (the Kingdom of God) embodying Christian ideals and conserving the highest human values. . . (Bollinger, "Historical Material. . .").

1951

Objectives of the Department of College and University Religious Life

1. To lead all members of the college and university community to accept Christian faith in God--Father, Son and Holy Spirit--according to the Scriptures, and to live as true disciples of Jesus Christ. (Based on the objectives of the World's Student Christian Federation.)
2. To deepen among students and faculty an understanding, a knowledge, and a love of the Bible as the Christian's guidebook of faith.
3. To deepen the Christian faith of college and university men and women.
4. To interpret to the campus community the mission and message of the Christian Church.

5. To develop local campus fellowships which are warm, loving, forgiving, and deeply committed to Christ, and in which students and faculty can mutually strengthen one another in Christian thinking and living.
6. To develop ecumenical understanding among students and faculty, individually and in campus Christian groups.
7. To foster a plan of Christian education aimed at producing Christ-like character.
8. To offer projects of practical Christian service.
9. To interpret Christian vocation as the individual's total response to the will and purpose of God.
10. To interpret the religious life of the college and university as an integral part of the program of higher education.
11. To be more than a student movement and to become in truth a University Christian Movement.
12. To promote on the campus a concern for the world Christian community ("Objectives" 1951).

1960

General Conference Emphasis for Religion in Higher Education

1. spiritual renewal--a fresh experience of Jesus Christ as Lord, a fuller apprehension of his judgement and grace, a New Testament experience of fellowship in Christ, a complete commitment to obedience.
2. spiritual outreach--making concrete and specific our obedience in carrying out his commission in nine areas of human need and opportunity for witness. . . (Bollinger, "Historical Material. . .").

1965

This year's Annual Report discusses two possible purposes for a student movement: nurture and/or involvement. The report suggests that students are tending toward the latter and the M.S.M. is endeavoring to straddle the two and do both.

1970

By 1970 it seems that the die is cast toward involvement. The first section of a pamphlet published in that year outlines the social involvement of Jesus Christ, detail, John Wesley.

> This type of theological reflection leads campus ministries, today, to reject an isolated ministry based on a personal and pastoral piety and turn instead to an activism and involvement in the social and political spheres of our existence. They feel they can do no other, if they are to maintain any degree of integrity with their biblical and historical Christian faith ("Campus Ministry. . ." 1970, p. 4).[2]

Thus, we find a rather dramatic change in the goals of the Department of Campus Ministry:

1. To interpret to the church at large the moral crisis in higher education, which is the moral crisis the church faces as well as the society at large, when seen in the light of the call of Christ and his gospel.
2. To support a campus ministry dedicated to responsible social change so that all institutions can be oriented to the enhancement of humane values.
3. To listen to and understand those of the present generation who are endeavoring to live out values that a previous generation proclaimed but failed to implement completely.
4. To help the church see the necessity of increasing its understanding and support of higher education, both its ministry and institutions.
5. To further implement and interpret at all levels our church's commitment to an ecumenical campus ministry, especially as it relates to the United Ministries in Higher Education ("Campus Ministry. . ." 1970, p. 20).

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[2]We note that although it is without question that John Wesley in particular was begrudgingly involved in institutional change, neither he nor Jesus Christ "rejected a ministry based on personal and pastoral piety."

The ecumenical thrust of earlier periods remains as does the goal of institutional change, indeed the latter goal has increased in importance. Goals of formulating in students a personal belief in God and Jesus Christ and of fellowship or nurture are no longer explicitly mentioned. Thus, rather than interpret the traditional position of the church to students in higher education, the department has switched emphasis to interpreting students and higher education to the church.

III. HISTORY OF MOTIVE

The magazine of the Methodist Student Movement, motive, was begun in February, 1941. The Annual Reports quotes from an early statement of purpose,

> It is a magazine that 'takes its motives from Christ. ...It aims to be a motive going with you all the way, the motive of a well-directed life, filled with meaning, purpose, and concern. . . a motive from constructive Christian living' (Annual Reports 1941).

Another early statement adds,

> It interprets religion in the every day living of the college student so that he feels in his more serious and purposeful living that religion is not an extra-curricular activity, and that it is not founded upon the periphery of his life. It is edited with the advice of a representative student editorial board, together with the staff and adults selected for their interest in and relation to the student movement.
>
> The magazine attempts to cover all fields of student activities, and while it is written from the point of view of the student, it furnished an excellent medium for understanding the student mind and the problems of his living ("The Methodist Student Movement. . ." 1944, p. 11).

Motive was first supported by subscriptions and the Board of Education. It had a strong beginning, surpassing the first needed quota of subscriptions. The first editor was Mr. Harold Ehrensperger, the former head of the Department of Religious Drama and Pageantry (Annual Reports 1941).

The next year's Annual Report set down the fundamental requirements of motive.

1. It should be "distinquished, high class, artistic, readable, and above all, a seriously Christian magazine."

2. It "should be an organ which could find its way into every student group on campus."

3. It should appeal first "to the individual student in his personal living," and then to the "wider student body."

4. ". . .Its entire purpose should be to interpret the Christian religion in terms of living on the campus."

5. It should try to treat all aspects of student life.

6. It "should be recognized by administrators, ministers, and teachers as a sound, progressive, and honest publication."

7. It should promote Christianity, the M.S.M., and the church without being a propaganda sheet (Annual Reports 1942).

All but three of the first thirteen covers were done by students and much of the material was also written or edited by students. Contributions were usually without pay.

The Annual Reports of the 1940's show a great deal of pride in motive. In 1943 motive was "widely used as a source book for

study classes and discussion groups." In 1946 they note, motive's

> position of leadership in the thought life of the student world of our day is unquestioned. It thinks in advance of the students, raising for them the questions they raise and best of all it helps students answer their questions in the highest terms of the Christian faith. . .

As of 1949 motive had carried a great many articles on The Christian faith as such, on God, on Jesus, on the Church, on prayer, on man, and on the Bible. Entire issues of motive were devoted to such subjects as economics, labor missions, marriage and family, justice for minority groups, the institutionalized church, and the relationship of science to religion (Annual Report 1949).

In 1953, the new editor (as of 1950), Roger Ortmayer writes of motive

> As a student movement magazine motive has a more ecumenical responsibility than the other periodicals in the Division. It is a public relations journal only in the most general sense. Its fundamental task is to confront the student or university campus with a Christian criticism and witness at the point of the issues they face (Annual Report 1953, p. 7).

Ortmayer reports a problem in circulation on Methodist-related campuses. More than one third of motive subscriptions are bought by non-Methodist student groups.

Motive had its fifteenth birthday in February, 1955. At that time, it had "the largest circulation of any Christian journal for students" (Annual Report 1955).

In 1957, motive's concern with the arts is examined,

> As its particular field, this periodical has experimented in means of communicating to the intelligent and sensitive person on campus. It has, therefore, put the arts in all their relationships at the heart of its editorial policy and concern. The emphasis on the arts is definitely not, as the casual reader might think, a neglecting of the responsibilities of communicating God's Word to the present generation, but is a creative effort to witness in a more effective manner to what God is saying today (Annual Report 1957).

In 1958 Jameson Jones became editor of motive. That year's Annual Report notes that the motive of the 1940's was a "protagonist"--"It took sides and debated controversial issues with fervor." The mood on campuses in the fifties was "detached, somewhat satirical and highly critical" and motive searched for new symbols of faith; "a vigorous theological exploration, an intensified use of the arts." However, in 1958, the previous editor, Ortmayer, predicts,

> There may be some indicators that we are at the edge of another era. Direct social involvement is once again being demanded. It will be impossible to return to the era of the parties of the 1930's and the schizophrenic loyalties of the 1940's, and we must not submit to the plea to tell the students where to stand. Nevertheless, motive will probably have to be once more directly engaged in the arena of social decision" (Annual Reports 1958 p. 10).

The 1959 Report notes three new directions for motive:

1. A new era in which social involvement is demanded.

2. Motive presents different views on social issues and theological questions.

3. Motive is seeking to appeal to a broader base of readers.

The 1963 Report introduces a new editor, B. J. Stiles. Critics of motive are also acknowledged, "The staff anticipates that areas of our nation where conservatism and right-wing radicalism prevail will continue to produce attacks and unjustified 'whisper' campaigns against motive" (1963, p. 10.).

A survey of all national Methodist publications in 1963 disclosed that motive exceeded all others in content pages devoted to theology. By 1963, more than 150 copyrighted publications had carried reprints from motive. Also in 1963, motive won the Award of Merit from the Associated Church Press. In 1964, motive (and its special Orientation issue) received four Awards of Excellence from the Educational Press Association.

In September, 1966, motive entered into a cooperative relationship with the University Christian Movement, but maintained its administrative relationship with the Division of Higher Education of the Methodist Church. By 1968 criticism of motive had died down somewhat although budget problems required motive to cancel an entire issue that year.

The publication of the May, 1969 issue of motive was postponed. The topic of the issue was male sex roles. The following is a statement by Myron Wicke, the general secretary of the Division of Higher Education concerning this decision:

> The printing of the May issue of motive magazine has been postponed at my request because of language which appears to me clearly obscene. There is enough obscenity in the world without our adding to it. The ideas expressed in the issue are the responsibility of the retiring editor, B. J. Stiles, and with these ideas I do not quarrel. The canons of taste, however, are our mutual responsibility.

> I do not want motive lost to the church and to university students for secondary reasons. For years the Division of Higher Education has been faced with the repeated demands by many people that motive be rigidly censored or abolished. I have resisted these demands. Either censorship or termination is in my judgement unsatisfactory.
>
> I want motive to remain a responsible journal that speaks prophetically to the issues that students face in contemporary society. This can be done without violating ordinary standards of decency. For several months now, the Division of Higher Education has been working with a representative committee of churchmen, students, and campus ministers to study the future of motive. This committee needs a chance to complete its work and recommendation in a calm and rational atmosphere (Annual Report, 1970).

In June, 1970, a report from the Committee on the future of motive was heard by the Executive Committee of the Board of Education. The following is the subsequent statement of the Executive Committee on the actions of the United Methodist Board of Education:

> The Board of Education of the United Methodist Church has decided to continue publication of motive magazine under new editorial leadership. It has named a new editor (Robert Maurer) and managing editor who will assume their duties immediately in consultation with an interim editorial board. It has expressed its complete confidence in Dr. Myron F. Wicke, general secretary of the Division of Higher Education, whose administrative decision postponed the printing of the May issue.
>
> These decisions come as a corrective action and as a resolute affirmation of the need for a magazine through which the Church may speak to today's colleges and universities. After through-going review of the history and present status of motive, the Executive Committee of the Board has become convinced that this publication has increasingly lost its way. Motive now needs to recover its original imperative: to speak

> both a prophetic and a healing word amid the confusions, divisions, turmoils, and creative dreams, hopes, and labors of the contemporary campus. This speaking must be from the perspective of the Christian faith. The approach of motive to the world, the Church, and the student must be grounded in Christian theology. Motive should be an organ of the Church, a responsible forum, speaking to the concerns of the Church and raising in theological perspective sharp questions on the fundamental issues of man, society, and in the future.
>
> While the Executive Committee voted to continue motive, it did not vote to perpetuate the recent past. It chose its editor and managing editor after hearing the results of a most careful study of the Committee on the Future of motive. For several months this committee of churchmen, students, and persons engaged in the campus ministry has been probing into basic questions concerning the purposes and policies that motive should affirm if it is to serve the campus imaginatively and well. The Executive Committee heard a preliminary report of this committee and decided that its work should be continued. It will serve as an interim editorial board, under the chairmanship of Dr. Wicke, until a permanent editorial board is named by the Board of Education (Annual Report, 1970.).

The 1971 Report hopes that motive will continue to inform concerning those "traditionally excluded" from churches or universities. It states motive's bias toward advocacy of solutions or courses of action. There is increasing concern because motive no longer has a particular institution such as the Methodist Student Movement or the University Christian Movement as its raison d'etre.

The 1972 Annual Report explains the end of United Methodist support of motive. In this regard it is also important to keep in mind the criticism the Methodist Church faced, because of, and at times directed toward, motive.

In January, 1969, the general secretary of the division recommended that motive magazine, published by the Board of Education since 1941, be given a period of three years in which to obtain, if it could, an ecumenical base of support. The recommendation was in line with the growing ecumenical character of the campus ministry and the need for a journal designed for the university campus that would not be identified with a single denomination.

On July 1, 1971, motive became an independent journal for college and university students. Its sponsorship by an independent ecumenical foundation, a suggestion made by the editorial board, had been jointly recommended in January, 1971, by the editorial board and the Division of Higher Education. The Board of Education had approved the recommendation for the incorporation of motive as an independent agency, completely free of the United Methodists Church's control. At the same time, the board adopted the division's budget providing the church's final financial commitment to motive for 1971, and appointed a committee to decide whether to recommend to the executive committee of the board that the board become one of the ecumenical sponsors of the magazine. The committee, headed by Bishop D. Frederick Wertz, was to report to the board in January, 1972. Its criteria for any continued support of motive were:

A. Is motive directed primarily to the university world? If the answer is negative, then motive can hardly be considered a responsibility of the Division of Higher Education, though it may merit support from other sources.

B. Are the theological questions involved in motive's treatment of the issues apparent as well as broadly Christian? The fighting issues of our day are being constantly argued in powerful journals that have no concern about theological reference points. We need not duplicate and we cannot compete with their efforts.

C. Is the tone of motive such that the division can defend continuing support?

In September, 1971, the editorial board of motive announced its decision to cease publication after a single issue could be published in the winter. The Reverend Lynn Jondahl of East Lansing, Michigan, a United Church of Christ minister and chairman of the motive board, announced the board had been unable to obtain enough money to continue the periodical and

> that the 9,000 subscribers would be notified. This announcement ended any efforts that may have been made in January, 1972, to commit the Board of Education to further financial support of motive.

On November 10, 1971, the staff and board of motive sent a letter to the subscribers announcing the end of motive following two issues on Women's Gay Liberation and on Men's Gay Liberation. This lengthy letter explains two of the primary causes for the end of the magazine and for the ending of Methodist support. These two were the contradictory goals of motive and the increasing financial struggle.

The two contradictory goals were expressed as follows:

> The staff and editorial board were committed to allowing the majority of our pages to be used by the undiluted voices of the oppressed and alienated. We thought this kind of advocacy to be Christian in principle. We understood our commitment to the Christian faith to put us on the side of the poor, the disenchanted, the disenfranchised and the oppressed in their struggles.
>
> We also committed ourselves as a staff to work collectively, feeling that this would be the best way to curtail elitism, egoism, and other un-Christian virtues. ("Letter to subscribers").

In order to best represent the "oppressed and alienated" motive found itself hiring representatives from various movements. However, increasingly the staff became committed more to their own movements than to publishing the magazine. "But, once you have assembled such a staff, they cannot really work together very well, and when the situation gets tight, they'd rather rejoin their movements than 'save' the magazine." ("Letter to subscribers"). In other words, motive had too many activists and too few business managers and publishers.

The staff collective was also unwiedly in decision making. Often the staff would spend hours trying to come to a consensus as to whether or not to publish a particular article.

According to Eugene Ransom, the Director of the Department of Campus Ministry, there was no mistake made in the personel of motive. The church wanted a magazine on the "cutting edge" of student concerns (Ransom 1974), obviously to the point of doing away with the magazine if that was where the cutting edge was. And the decline and the end of the magazine did reflect the feelings against national organizations as displayed in the ending of the University Christian Movement in 1969.

The second reason for the ending of Methodist support of motive was financial. Motive had run in deficit for a number of years. In 1969 the Division of Higher Education budget included $77,000 for motive. That year the motive deficit cost the Division another $39,000 and an additional $11,000 in "hidden costs" such as social security and insurance. The total subsidy by the Church to motive in 1969 was $127,000! For the last number of years of motive each subscription was underwritten with an additional $10.00 to $15.00 per year. This was clearly an untenable position in which the Church could remain. Ransom said also that the "activist" staff was not interested in devoting the necessary time for seeking ecumenical or foundation support (1974).

It is best to keep the demise of motive and the Methodist Student Movement in perspective with the general turmoil felt

within the Methodist Church in the later sixties. In uniting with the Evangelical United Brethren there was a vast reorganizational struggle along with the problem of absorbing new staff personnel. The turbulence was reflected in other publications within the United Methodist Church.

IV. MOTIVE READERSHIP STUDY

In the fall of 1967 a readership study was undertaken. Questionnaires were mailed to 1,000 subscribers, randomly selected from motive's current list. A useable return of 28.2% was achieved. Validity was established by comparing the questionnaires with the known sex and regional ratios of subscribers. The following is a readership profile:

> The motive reader is most likely to be male (58%), 18-24 years old (48%), single (60%), and a student (57%).
>
> If he's not a student, the motive reader is probably a professional man (74%)--most likely a clergyman (28%) or an educator (24%). His family's total yearly income is over $10,000 (61%).
>
> He spends more than an hour with motive (57%) on the first day it arrives (63%), then passes it on to .9 members of his family and 2.6 of his friends.
>
> He takes about 3 trips by bus (37%), 3.5 trips by plane (63%), and 10 by car (91%) in a year. He has traveled outside the U.S. twice since 1963 (53%) to one or more of 76 different countries. Chances are 1 in 5 that he has an active passport.
>
> He owns a record player (91%), probably stereo (76%), and tape recording equipment (51%) which might well be stereo, too (32%). He buys about 5 classical records, 4 folk records, 6 rock, 3 jazz, 3 musical comedy and 3 spoken records a year.
>
> He has at least one (43%), probably two cameras (47%), and he has taken at least 48 pictures in the past year (51%), probably over 100 (27%). Chances are 1 in 5 that he has his own movie camera, too.

> Last year, he went 1-5 times to the theatre (64%), to concerts (52%), to sports events (34%) and to galleries and museums (55%). He went to the movies 10 times or more (50%).
>
> He drives his own car (61%) and comes from a two-car family (44%).
>
> He bought 13 or more hard cover books in the past year (36%) and 13 or more paperbacks (66%), mostly in the areas of theology and philosophy, psychology and sociology, art and music, biography and autobiography, history and political science, current bestsellers, contemporary drama and contemporary poetry. He reads an average of 5.44 other magazines besides motive, from a range of 320 different titles.
>
> Chances are better than 1 in 3 that he's active in politics, and almost as high that he participated in political demonstrations this year (an average of 2.65 times!)
>
> There's almost a 50% chance that he owns securities and that he traded at least once, and an average of 4 times, this year.
>
> If he's a student, most likely he's working toward a bachelor's degree at present (54%), but chances are 1 in 3 that he's going toward a master's or aiming for a doctorate along with 15% of his fellow readers.
>
> His school is probably under 2000 (42%) or over 6000 (37%) in enrollment, and it's most likely public (Readership Study. . .", p. iv.).

As has been previously discussed, an important consideration in treating political generation as a variable is the problem of holding as many other variables as possible constant. Unfortunately we have only one readership study, and that study close to the stormy end of motive. However, we have no reason to believe that the composition of the audience of motive varied significantly from this study at any time. We therefore assume the consistency of the sex ratio. Motive has always been explicitly aimed at the 18-24 age group (see also our earlier discussion of formative years).

Education is also constant, again given the explicit purpose of the magazine. Methodist leaders had previously noted a stronger appeal on the part of motive to liberal arts students than say, engineering students. This is shown in the high rate of professional readers, notably clergymen and teachers. Then, concerning both education and occupation we do not claim motive readership as representative of all Methodist youth, but as an important representation of the youth most likely to form the leadership of the church in the future.

The rather consistent position of the Methodist Church as a middle class church suggests no variation on the part of the readers from coming from middle or upper-middle class families.

A final important variable is the common theological tradition in which each generation had its roots. Each Methodist from 1940 to 1970 stood heir to a Wesleyan-Armenian theological position; to the Great Awakening and nineteenth century Orthodoxy; and to the challenge of the Social Gospel movement. This is not to say that each generation will express these traditions in equal portions, but that they would each have these traditions in their repertoire of possibilities. As we see it, the only theological trend as such which could have more of an effect on one generation than another is neo-orthodoxy.

V. VALIDITY OF USING MOTIVE

It is appropriate to conclude this consideration of data

source by placing some attention on the problem of validity. Validity can be defined as whether or not the study actually measures what it purports to measure. Does motive portray an accurate picture of the religiosity of the membership of the Methodist Church, or of the Board of Education, or of Methodist youth?

Doe motive magazine portray an accurate picture of the religiosity of the membership of the Methodist Church? We seriously doubt it and exclude such a possibility from this study. Because of the higher average education of those directly concerned with motive, the lower than average age of its readership, and even the controversy of a specifically college-related mission in the first place, we would assume motive to represent a position slightly more liberal than that of the average Methodist. It is possible that political events sparked parallel trends in motive and the membership. It is equally possible that a political event would spark one reaction in motive and an opposite reaction on the part of another body of the church.

Although it is impossible to measure the criticism directed toward motive by the church or church members we believe it has been more or less consistent throughout its history. Motive has always been more liberal than the Methodist Church in general although we suppose clashes were less severe in the 1950's. The very first issue of motive in 1941 "was brought to trial, within the United Methodist judicial system, on charges of 'obscenity'"

("Letter to Subscribers"). The very same charge caused the cancellation of the May, 1969, issue. Criticism of motive is clearly portrayed in the letters to the editor in the sixties. However, letters to the editor did not appear during much of the magazine's history. When they did they tended to be on subjects other than motive and its contents.

Does motive portray an accurate picture of the religiosity of the Board of Education or a comparable body? Without a doubt, it does. Not only did this Board (composed of Bishops, clergy, and laymen) provide financial backing for motive, it also supplied or chose its editors and/or editorial boards. It was an early purpose of motive to interpret the Christian faith to college youth and this would of necessity be the Christian faith as understood by this group.

Does motive portray an accurate picture of the religiosity of Methodist college youth? "Methodist college youth" is more precisely viewed as the readership or audience of motive because, as stated previously, this group is most likely to provide the future leadership of the church. This question is important although the effects of political events on religiosity can be born out in terms of the Board of Education. The importance of the audience is found when we look at the formative years of political generation. The best test of the validity of the use of this group (the audience) is predictive. Will future studies bear out the assumption that the Methodist Church in the future will reflect the position of its

leaders as expressed in their formative years in motive? Obviously, we lack that information at this time.

We do assume in this study the validity of viewing motive as a portrayal of the religiosity of its audience for three reasons: (1) audience self-selection, (2) conscious communication set, and (3) unconscious communication set.

Audience self-selection merely is the notion that an audience reads what it wants to read and that what it wants is a confirmation or reflection of its beliefs (Davison 1964, p. 88; Riley and Riley 1959, p. 544). A magazine must reflect the values and attitudes of its audience in order to be successful. In spite of motive's financial support by the church, it faced a great deal of financial struggle (even to the point of cancelling one issue) and thus, subscriptions were no minor consideration. Figure I shows the circulation of motive from 1950-1970. The dramatic decline in circulation during motive's last two years may have been a function of the magazine's inability to produce what its audience wanted.

We believe however that the decline in circulation accurately portrays the student mind in the late sixties. Also, motive began its decline the year after the Methodist Student Movement began to phase out on the local levels and unite with the University Christian Movement, which then disbanded in the summer of 1969. This represents a loss to motive in terms of bulk subscription. Although earlier figures are not available, bulk subscriptions made

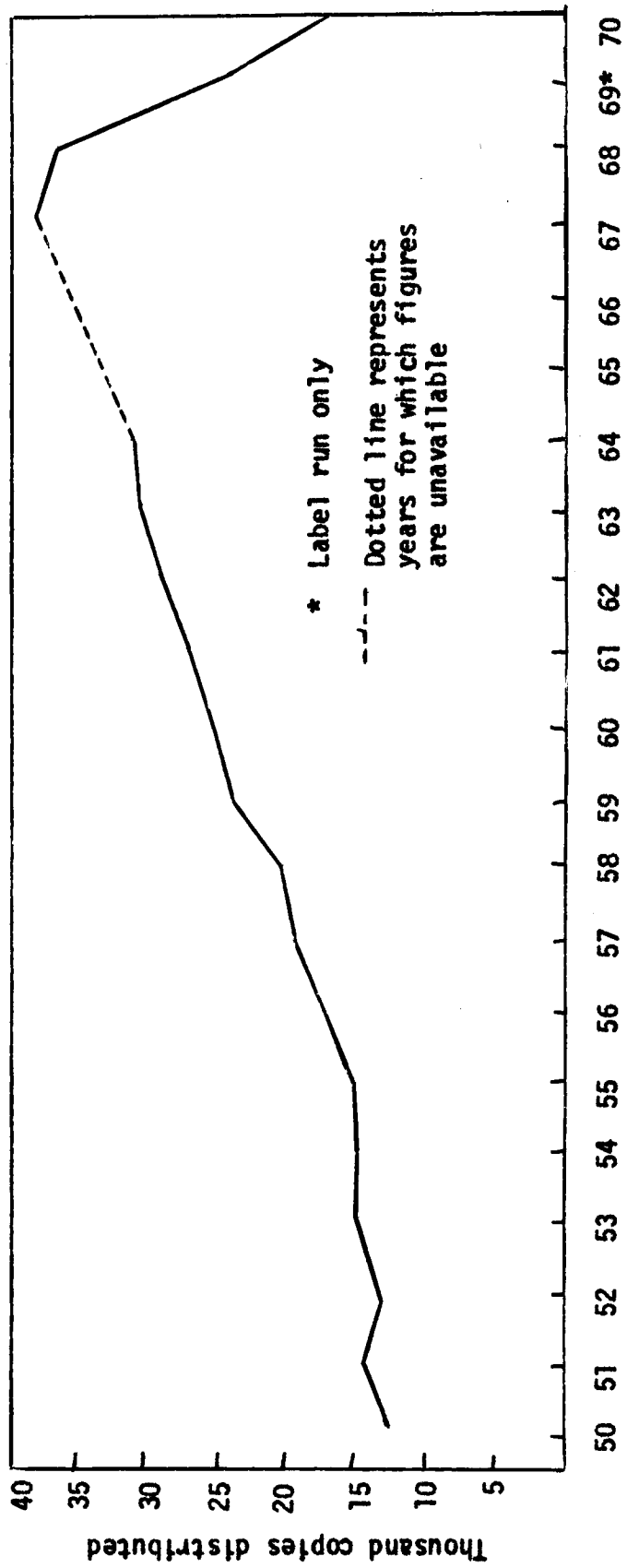


Figure I: Circulation of motive

up 47% of the subscriptions in the April/May, 1970, label run. We suggest this as an indicator of the loss motive must have felt. Eugene Ransom also cites the loss of an organized student base as cause for the motive decline.

Communication set has to do with the magazine's inclination to reflect the beliefs of its audience. As stated earlier, reflection of the student mind was one of the manifest functions of the magazine. Bauer and other note the passing of the uni-directional communication model "who does what, with which, and to whom." This is being replaced by an interactive perspective in which the audience can overtly influence magazine content (Bauer 1963, p. 6). This can be accomplished by such means as a high proportion of articles written by the audience or letters to the editor (whether published or not).

Finally, there is an unconscious communication set which would operate even if the previous one did not. Bauer explains, "audiences influence the way in which a person organizes new information and thereby what he himself may remember and/or believe at a later point in time" (Bauer 1964, p. 128). In other words, the peculiar audience of motive even influenced its editors' and writers' perception of events. In our analysis we have ommitted articles previously published in other sources to strengthen the argument of unconscious communication set.

CHAPTER V

METHODOLOGY: CONTENT ANALYSIS

In this chapter we turn our attention to the methodology employed in this study, content analysis. We first define content analysis and discuss our use of it in a general sense. Then we turn to the questions of units of analysis, sampling, and categories. We discuss the issues of reliability and analysis of data. Finally, we present the hypotheses to be tested.

I. CONTENT ANALYSIS

Perhaps the classic definition of content analysis is that of Bernard Berelson, "Content analysis is a research technique for the objective, systematic, and quantitative description of the manifest content of communication" (Berelson, in Danielson 1966, p. 181). Holsti states, "Content analysis is any technique for making inferences by systematically and objectively identifying specific characteristics of messages" (1968, p. 601). Thus, the purpose of content analysis is to describe characteristics of communication while satisfying three basic conditions. First, it must be objective or capable of being repeated by another researcher. Second, it must be systematic. This insures an accurate picture of the communication and guards against "proof texting" to prove a point. Third, the analysis must be generalizable; it must have theoretical relevance. We agree with Mitchell (1967) that content

analysis is a data collection technique not an end in itself.

A continuous problem throughout the history of content analysis has been that of qualitative versus quantitative analysis. This is a debate which cries for less rhetoric and more common sense. As has been often pointed out, the dichotomy is actually false. Even the most ardent statistician cannot arrive at an hypothesis or itemize categories using quantitative methods. And the qualitative analyst that ignores objectivity and systematic analysis is not a scientist. The questions the researcher must face are those of reliability and relevance, to the problem and to the content. We join Anatol Rapopart in saying,

> I look upon content analysis as a sort of diagnostic technique. Just as medical diagnosis is partly an art and partly a science and is most effective when art and science are combined, so I look upon content analysis as a combination of an art and a science (in Gerbner 1969, p. 7).

Probably the real thrust behind the quantitative/qualitative debate is the issue of manifest versus latent content. As exemplified in the Berelson definition, early content analysts were almost exclusively interested in manifest content, judging latent content to be too intuitive for scientific analysis. Recent research has ventured into this field. As Gerbner explains,

> A <u>communication</u> is, then, a specialized, formally coded or representative social event which makes possible inferences about states, relationships, processes not directly observed. The <u>process</u> of communication is the transmission of such events

> and sharing of certain inferences. The content of communication is the sum total of warranted inferences that can be made about relationships involved in the communication event (in Gerbner 1964, p. 478).

Gerbner goes on to identify two types of inferences. The first is the conventional, formal, "dictionary" meaning or manifest content. The second is inference "about specific functional relations between the communicating agent or agency and other events or systems, and about actual or potential consequences" (Gerbner 1964, p. 478).

Increased reliable analysis of latent content is possible because of greater use of sophisticated language theory. Holsti suggests other trends in content analysis,

1. Increased use of content analysis.
2. Heightened concern for theoretical and methodological issues.
3. Application to a broader spectrum of problems, especially those focusing on the antecedents and effects of communication.
4. Increased use for testing hypothesis, as opposed to purely descriptive research.
5. Greater diversity in the materials studied.
6. Use in conjunction with other methods of social research.
7. Content analysis by means of computer (Holsti 1968, p. 609).

This study will involve the more traditional approach of manifest content. It is faithful to more modern trends in that we are highly concerned with theoretical questions. Because of the nature of the problem and particularly, the size of the unit of analysis, computer analysis and use of language theory are not justified. Although we view reliability and objectivity as extremely

important issues, too much quantification would play havoc with the data. Particularly in regards to placing larger units of analysis into categories, we recognize some intuitive judgement is necessary.

II. UNIT OF ANALYSIS

Berelson outlines four types of units of analysis with which the analyst must be concerned. The recording unit is the "smallest body of content in which the appearance of a reference is counted." The context unit is "the largest body of content that may be examined in characterizing a recording unit." The unit of classification is the basis on which content is analyzed. The unit of enumeration is the basis on which it is reported (Berelson 1952, p. 135).

The units of analysis may be a single word or symbol, a theme, a character, a grammatical unit such as a sentence or a paragraph, or an item (Holsti 1968, p. 647). We are using the item as our unit of analysis in all four types. The item is an article. Although a unit as large as an article may decrease reliability, Danielson defends its use in a similar situation in newspapers,

> If one is interested in measuring attention paid to various categories of news, frequently the story has unity enough to enable coders to place it reliably. . . (Danielson 1966, p. 187).

Such use is also justified if a large amount of material is to be coded. Schneider and Dornbusch, in their study of religious

inspirational literature, found that there was a great deal of compatability between paragraph analysis and an analysis of a total book! (1958)

Enumeration may be made not only by unit but by such systems as time/space, appearance, frequency, or intensity (Holsti 1968, p. 649). Reliability is increased by counting each item (article) in our study as two units of enumeration. Thus an article which best fits two subject categories will be placed with one unit in each category and if the article fits only one category, that category will receive two units.

That which constitutes an article is defined in Appendix A: defining an article.

III. SAMPLING

With motive as our universe we have chosen a sample of one half of the issues out of the history of the magazine. The initial plan was to analyze every other issue. Three years (1948-49, 1956-57, and 1965-66) were analyzed to compare the two halves. The October, December, February, and April issues were compared with the November, January, March, and May issues for each year. The rank-order-correlation coefficient for the two halves of each year were .86, .71, and .60, respectively. Another year, 1964-65, was analyzed and a lower coefficient than 1965 was noted. These results were not satisfactory.

We observed a tendency for motive editors to plan by a school year, particularly in terms of the topics of special issues. If an

article on a particular topic appeared during a school year there was a tendency for a similar article to be postponed until the next year. The decision was made to analyze every issue in every other year beginning with the first school year 1940-41.

Henceforth, issues will be referred to by the year in which the school year started. In other words, the issue of May, 1965, will be discussed as May, 1964.

IV. CATEGORIES

In identifying categories for a content analysis one must bridge the gap from the theoretical questions to the material to be analyzed. Motive represents a form of institutionalized religion. There are two ways in which religion may vary within such an institution: degree and kind.

Motive does not conform to such schemes as dimensions of religiosity (Glock and Stark 1965) hence "kind" must be defined in other ways. For our purposes, "kind of religion" is expressed in the subject matter of the articles. If a church magazine published articles on certain topics this indicates the areas in which the editors and audiences feel religion is, for them, relevant and integral. Hence, if motive has a high percentage of articles concerning entertainment in one period, education in another, and government in a third, this is indicative of the nature of their religion--where it is relevant. A significantly different emphasis on theology, or missions, or fellowship groups in different periods

is similarly indicative of variation in "kind" of religion. Subject categories were established by an initial survey of motive to determine possible categories. Several categories were added during coding, demanding that in a few cases previously coded material be recoded. After all the material was coded the categories were collapsed into eight basic subject categories and various sub-categories. Subject categories are identified in Appendix B: subject categories.

Not only may religion vary in motive in terms of kind, it may also vary in degree. Here we must be as explicit as possible when we define religion. We borrow heavily from Glock and Stark (1965) at this point. They begin with Durkheim's classic definition of religion,

> A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden--beliefs and practices which unite into one single moral community called a Church, all those who adhere to them (Durkheim, in Glock and Stark 1965, p. 4).

Having defined religion in terms of the "sacred," the sacred is further defined.

> Religion, or what societies hold to be sacred, comprises an institutionalized system of symbols, beliefs, values and practices focused on questions of ultimate meaning (Glock and Stark 1965, p. 4).

"Institutionalized" means that the symbols, beliefs, values, and practices are stable properties of groups even if the individual members change. A more crucial definition is that of "ultimate meaning." Glock and Stark explain that it is

> those matters pertaining to the nature, meaning, and often purpose of reality--a rationale for existence and a view of the world (Glock and Stark 1965, p. 5).

Thus, "things related to matters of ultimate meaning. . . will be regarded as sacred" (Glock and Stark 1965, p. 5). Religion, then, is a kind of perspective of the world.

An individual may have many different perspectives of the world, yet some perspectives are so broad they are mutually exclusive. Such broad perspectives on reality provide the rationale for values. "Value orientations, then, can appropriately be identified with the solutions men adopt to questions of ultimate meaning. . ." (Glock and Stark 1965, p. 8).

This is the definition we have used thus far in discussing religion as a type of organization. However if religion is simply defined in terms of an answer to questions of ultimate meaning or a kind of perspective on the world, and if we assume that everyone has a world view, then measuring the degree of religion is vague and useless. A further refinement of the definition of religion is necessary. Value orientations are divided into two perspective realms: religious and humanist. Religious value orientations are those which include "some statement affirming the existence of the supernatural being, world, or force, and predicate their ultimate solutions on this assumption." Humanist value orientations "do not posit a supernatural, but limit their statements about ultimate meaning to the material world, although often to past or future versions of it" (Glock and Stark 1965, p. 11). We are assuming such

a definition of religion in terms of belief in the supernatural solely for the purposes of the content analysis. Religious organizations which fulfill functions concerning answers to questions of ultimate meaning do not necessarily assume a religious perspective as we have defined it.

Because we are not ready to defend the humanist value orientation (as humanist is commonly defined) as the only alternative to a religious value orientation, articles will be classified as having a religious or non-religious perspective. A religious article is one in which the writer in some way must assume the existence of the supernatural. A non-religious article does not. Even the most mundane topic stems from some perspective on the nature of reality and may be classified. When in doubt (borderline cases), the article is classified as religious because its presence in a church-related magazine may imply such a direction.

An intercoder reliability check (discussed below) suggested that this classification demands more explicit definition. The following situations would be classified as having a religious perspective:

1. A reference is made to God, or Jesus as having special authority. An author may use various sources to support an argument. If Jesus is one among many it is not necessarily supernatural. If Jesus is assumed to have distinct authority over other sources of support the article is probably supernatural.

2. The author refers to himself as a religious person, or a Christian, or a church member. We are assuming here that most people who associate themselves with a religious organization have a religious perspective as we have defined it. While this assumption is less than entirely valid we do note a tendency on the part of those who do not assume the existence of the supernatural to make that explicit when writing for a church publication that tolerates non-belief.

3. The audience is broadly assumed to be a Christian (or religious) in a way which includes the writer. For example, key phrases might be "As Christians we. . ." or "A religious perspective suggests. . ."

4. The article deals almost completely with religious subject matter in a sympathetic or concerned way. For example, an article on how to worship may be assumed to have a religious author unless the author specifically deals with the topic as a non-believer. This involves more than a passing reference to religious subject matter. A nuetral article on the ecumenical movement would be non-religious, while an article advocating the ecumenical movement or opposing it from within the church usually would be religious.

5. A discussion of a "pagan" (and sometimes "secular") world, particularly if solutions to the world's problems are given in terms of the church or religion, is classified as having a religious perspective.

6. If an article is by many authors, and even one has a religious perspective, the article is classified as religious. This might include a symposium or panel discussion.

Particular care is given to distinguishing between the church as a "group of believers" or a human institution and between Jesus as at least in part a supernatural being or having supernatural authority or simply as a good teacher along with others. Although these guidelines do not completely do away with the problems of some subjective judgement, they do provide directives for a vast majority of the cases.

V. RELIABILITY

Reliability states that "research must yield results capable of verification by independent observers" (Holsti 1968, p. 657). Speigelman presents the following equation concerning reliability: $R = f(S_a; C_a; J)$ where R equals the index of consistency of agreement, S_a equals the degree of ambiquity of the material, C_a equals the degree of ambiguity of the categories and criteria, and J equals the differing frames of reference and backgrounds of the judges (1953, p. 176).

Ambiguity of material is a problem in two ways. First, there is the already discussed difficulty of the religious/non-religious perspective. Second, there is the problem of deciding in which two subject categories to put an article which might go into three or four. This second problem is approached in two ways.

The first, and best, approach is to capture in a phrase or sentence the main purpose the writer seemed to have for the article. This approach tries to get to the basic points and impact of the article rather than the supportive details. The second approach is to estimate the space allotted various topics and classify the article in the two most prominent categories.

There are various ways in which category reliability may be increased. First, categories may be identified carefully using explicit criteria. Second, fine discriminations between categories may be avoided (Holsti 1968, p. 657). Finally, issues of the magazine may be examined in random order to avoid the "danger of interpreting mere shifts in manner of coding as changes in the content. . ." (Schneider and Dornbusch 1958, p. 165). This last technique has been particularly valuable.

Aside from the above methods of increasing reliability this study measures intracoder reliability within the eight subject categories and the religious perspective category. This involves the comparison of coding by one judge at one point in time with the coding of the same material by the same judge at another point in time. A percentage of agreement is arrived at by dividing the number of items coded in both time periods in the same subject categories (or religious perspective category) by the total number of items in the test.

We re-analyzed the following four issues: May, 1942; March, 1948; January, 1958; and November, 1968. Percentages of

religious perspective agreement were 80%, 92%, 100%, and 75%, respectively. The November, 1968, issue only had four articles which were analyzed, thus the 75% represents only one coding error. Percentages of subject category agreement were 88%, 92%, 83%, and 88%, respectively. Errors were represented equally throughout all the subject categories.

Another reliability measure employed in this study is intercoder reliability. Two judges coded the same material. A percentage of agreement is arrived at by dividing the number of items coded by both the judges in the same subject categories (or religious perspective category). Because of the subjectivity needed in some of the coding decisions the percentage of agreement of intercoder measures is not as high as the previous method.

Three additional judges analyzed the following five issues: October, 1944; November, 1948; October, 1950; October 1954; and February, 1966. Their results were compared with ours for each of the issues. Percentages of religious perspective agreement were 100%, 52.9%, 100%, 57.2%, and 100%, respectively. The two particularly low percentages demanded the category refinements noted earlier. Percentages of subject category agreement were 79.5%, 82.3%, 81.3%, 78.0%, and 70%, respectively.

Subject categories which had over two coding disagreements within one issue were (1) war, (2) education, (3) philosophy of life, and (4) institutional religion. Differences in the war category are explained primarily by a difference in using one or

two subject categories for an article. A problem within the education category is the problem of classifying articles about students versus those directed to students. This category is further refined in Appendix B. Differences in institutional religion are primarily a result of one coder overemphasizing the category in comparison with all the other categories. This suggests a need for further refinement of all aspects of the institutional religions subject category.

Many of the differences in the philosophy of life category centered around difficulty in distinguishing between institutional religion and personal piety, hence, the personal piety category is examined more explicitly, particularly in relationship to institutional religion (see Appendix B).

VI. ANALYSIS

The significance of our findings will be tested by using a Chi-square test at least at the .05 level of significance. This test will measure the difference between our sample observations and a model of no variation in distribution across the thirty years. No category is so rare as to cause any expected cell frequency to fall below five.

VII. HYPOTHESIS

1. The kind of religiosity of youth as portrayed in the subject content of motive magazine will be unequally distributed across political periods.

2. The degree of religiosity of youth as portrayed in the value orientation perspectives of motive magazine will be unequally distributed across political periods.

CHAPTER VI

RESULTS OF CONTENT ANALYSIS

I. CHANGE IN MAGAZINE FORMAT

An important factor in analyzing the results of this study involves being aware of the changes in the format of motive over its history.

The length of the magazine remained relatively constant (around fifty pages per issue) over its thirty year existence. The exception to this is in the case of double issues which tended to be twice as long. Within this frame however, the change was extensive. Early issues were more word-oriented. Articles were short and tightly packed. Articles gradually became larger and more spaciously presented. Attractive layout was stressed more in later years (reflecting an increased interest in the arts as discussed below). Newsprint-type paper was used in the forties and a glossy paper in the fifties. Paper varied more widely in the sixties, but was of a high quality. There was also a trend toward the use of expensive full-color reproductions of art work.

All this greatly affected the number of article analyzed in each issue as shown in figure II: Average number of articles analyzed in each issue by year.

Writers for the magazine in the 1940's and 1950's were for the most part in higher education as professors or administrators

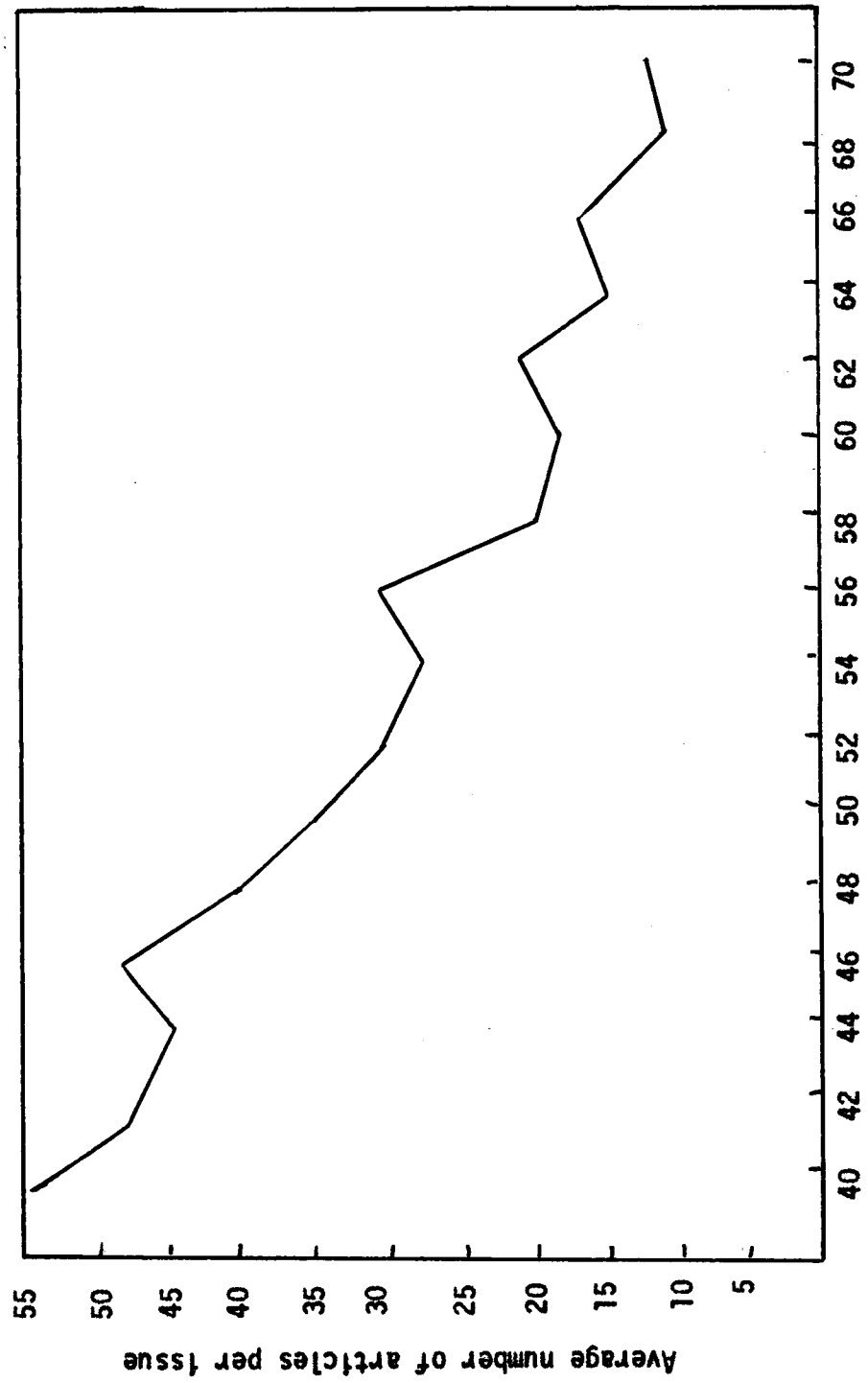


Figure II: Average number of articles analyzed in each issue by year

or religious workers with college youth, i.e., college chaplains or Wesley Foundation Directors. Students participated in a student editorial board which served to gather student opinion and suggest articles. The formal student editorial board was ended in the 1950's, but there was increased student participation in poetry and art work.

Until the early 1960's writers for motive were not paid. At this point, however, work from professional free-lance writers was solicited. The writers in the sixties, while still not a majority students, seem to be younger and activists in political and social movements of the period.

II. SUBJECT CATEGORIES

Societal Response to Societal Problems

The societal category refers to societal problems and issues. It is divided into eight sub-categories: (1) general analysis of society, (2) changing the society in individual efforts, (3) radical reconstruction of society, (4) community, communal living, and economic cooperatives, (5) prejudice, racial and ethnic concerns, (6) technology and society, (7) social work and social problems, and (8) the economy. See table 1 for percentages of articles in each category by year.

Using a chi-square test the hypothesis that there is an unequal distribution of articles in the societal category is supported at the .001 level of significance.

Table 1

Societal Response to Societal Problems:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
General analysis	.9	.3		1.8	.9	.7	.4	1.4	.4	1.9	4.7	1.2	.7	5.3		
Change through individuals	.9	.8	.6	1.8	2.8			.9	1.3			1.2				
Radical reconstruction					.3	.4							1.4	2.7	9.1	26.3
Communal living and coops	1.4	8.3	4.6	.7		.7										3.8
Prejudice and race		1.1	1.1	2.3	1.5	2.2	2.0	1.4	.4	1.3	4.7	3.7	5.2	1.8	9.1	16.3
Technology				.5			.4		.4	.6	.7		.7	7.0		
Other social problems	2.9	2.8	2.0	2.5	1.5	2.2	1.2		.4		.7	1.2	.7	2.7	4.5	1.3
Economy	3.3	3.2	2.6	7.6	4.0	2.6	2.0	3.3	1.3	1.3			2.1		1.5	5.1
Total	9.4	16.5	10.9	17.2	11.0	8.8	6.0	7.0	4.2	5.1	10.8	7.3	10.8	19.5	24.2	52.8

In period I, 12.8% of the articles are in the societal category; 11.3% in period II; 6.6% in period III; and 24.0% in period IV. The hypothesis that the periods differ from one another is supported at the .01 level of significance (see figure III for the distribution of articles from 1940 to 1970).

The first political period (1940-1944) remains close to the mean. The major components of the societal category are the economy, communal living and general social problems. Articles on the economy and cooperatives may be viewed as vestiges of the New Deal philosophy. Labor unions were a particular concern. While this reflects a long term concern of Methodism, it is interesting that motive keeps its concern during a period of rising public disapproval of labor activities. There also seemed to be a trend toward a more simple agrarian and communal life as a solution of (or escape from) the problems of modern complex living.

The second political period (1946-1952) seems to serve as a transition period to the low societal concern of the 1950's. In this period a steady decline in economic interest is observed.

The third period (1954-1962) is the lowest in societal concern. Economic concern declines and ends completely. The one exception to this general period of decline is in the field of prejudice and race relations. Motive treats the whole civil rights movement with a great deal of sympathy and gives coverage to the movement from the early sit-ins to the more radical black power groups in the late sixties.

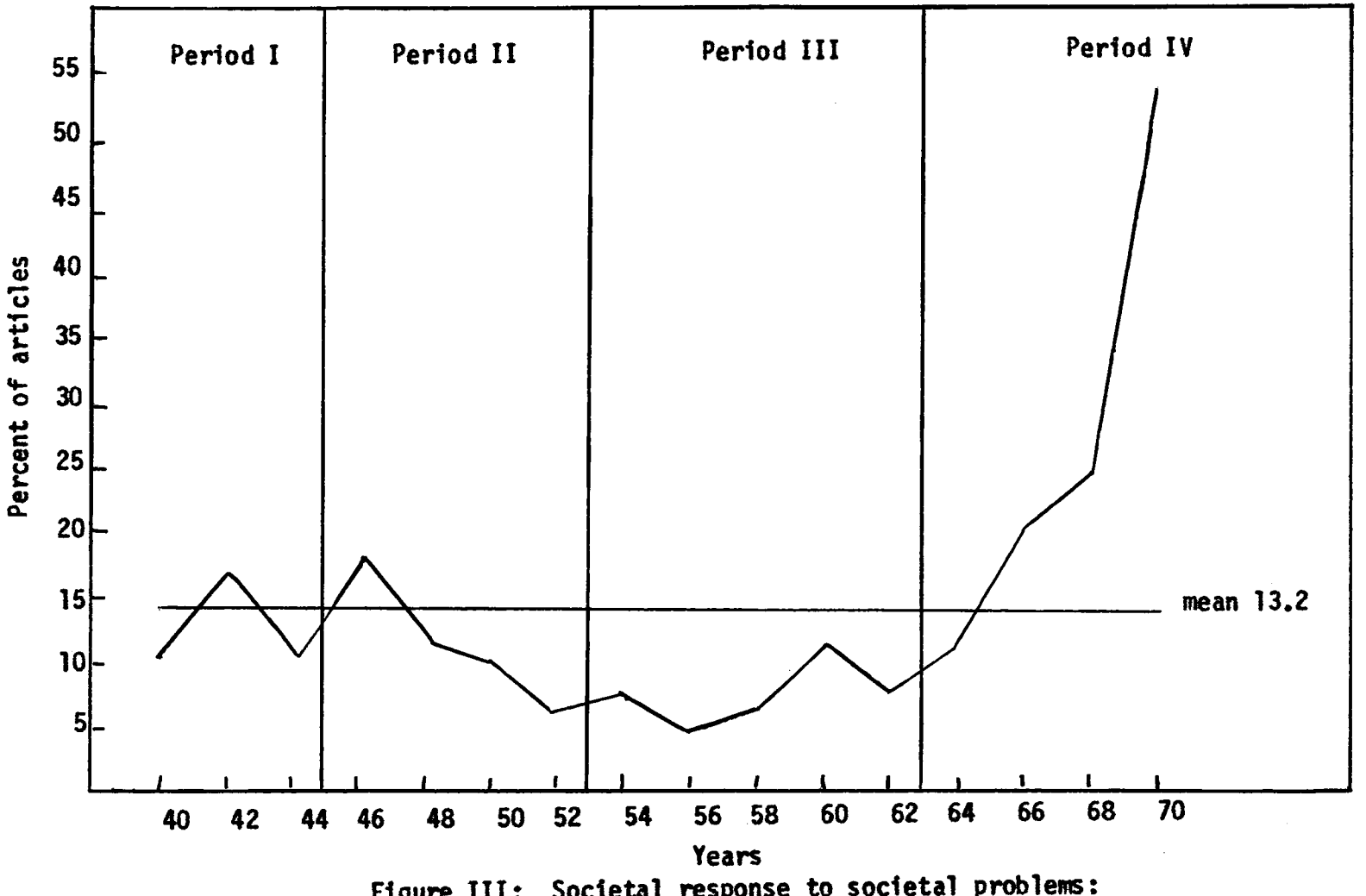


Figure III: Societal response to societal problems: distribution of articles from 1940 to 1970

There is an extreme increase in societal concern in the fourth period (1964-1970) to over fifty percent of the articles in 1970. The fourth period differs from the second and third periods at the .01 level of significance. The most noteworthy trend is in the area of radical societal reconstruction and the New Left. There is a renewed interest in communal and cooperative living in 1970. This could very well be caused by complex decisions as in the early forties which showed a similar reaction. In both periods young people in particular were confronted with the problem of war and an unstable future.

Racial and ethnic concern continued to rise in the sixties. It is significant that this concern expanded to such groups as Mexican-Americans and American Indians in the last two years.

The high percentage in technology in 1966 is due to a special issue on the subject. Finally, interest in the economy is found again, particularly in the area of advertizing and journalism. There is not the interest in labor unions and economic philosophy that was found in the forties.

War

The category on war consists of six sub-categories: (1) the draft, conscientious objectors, and peace efforts, (2) the Cold War and militarism, (3) World War II, (4) World War II reconstruction and demobilization, (5) the Korean War, and (6) the Vietnam War (see table 2 for percentages of articles in each category by year).

Table 2

War: Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Peace efforts, draft and C.O.'s	8.0	1.3	3.4	1.1	5.3	2.9	.8	5.1	.4	1.9	2.7			.9	3.0	3.8
Cold War and militarism				2.1	.9	3.4	1.2	1.4		1.3			2.9	.9		3.8
World War II	5.2	7.8	4.3	.7	.9	1.5	.8									
World War II reconstruction		4.5	4.5	2.6	1.2											
Korean War						.7	.4	.9								
Vietnam War														6.1	1.5	1.3
Total	13.2	13.6	12.2	6.5	8.3	8.5	3.2	7.4	.4	3.2	2.7		2.9	7.9	4.5	8.9

The first two sub-categories are more attitudinal and philosophical while the last four are more descriptive.

The hypothesis that there is an unequal distribution of articles in the war category is supported at the .001 level of significance.

In period I, 13.% of the articles are in the war category; 6.8% in period II; 2.7% in period III; and 5.8% in period IV. The hypothesis that the periods differ from one another is supported at the .05 level of significance (see figure IV for the distribution of articles from 1940 to 1970).

The first period is, predictably, high in this category. There was a particularly high concern with the problems of the conscientious objector in 1940; these issues of the magazine are just preceding American entrance in the war. Some motive writers seemed uncomfortable with the rapid pro-war shift on the part of the churches, hence it seemed important to present young people with opportunities for constructive action in terms of post-war reconstruction.

In the late forties and early fifties there was a controversy surrounding compulsory peace-time military service which received ample coverage in motive. The Korean War was barely mentioned in the late second and early third period. Also in the second period there was some discussion in terms of the Cold War, the atomic bomb, and fear of World War III.

The third period is noted for its exceptionally low

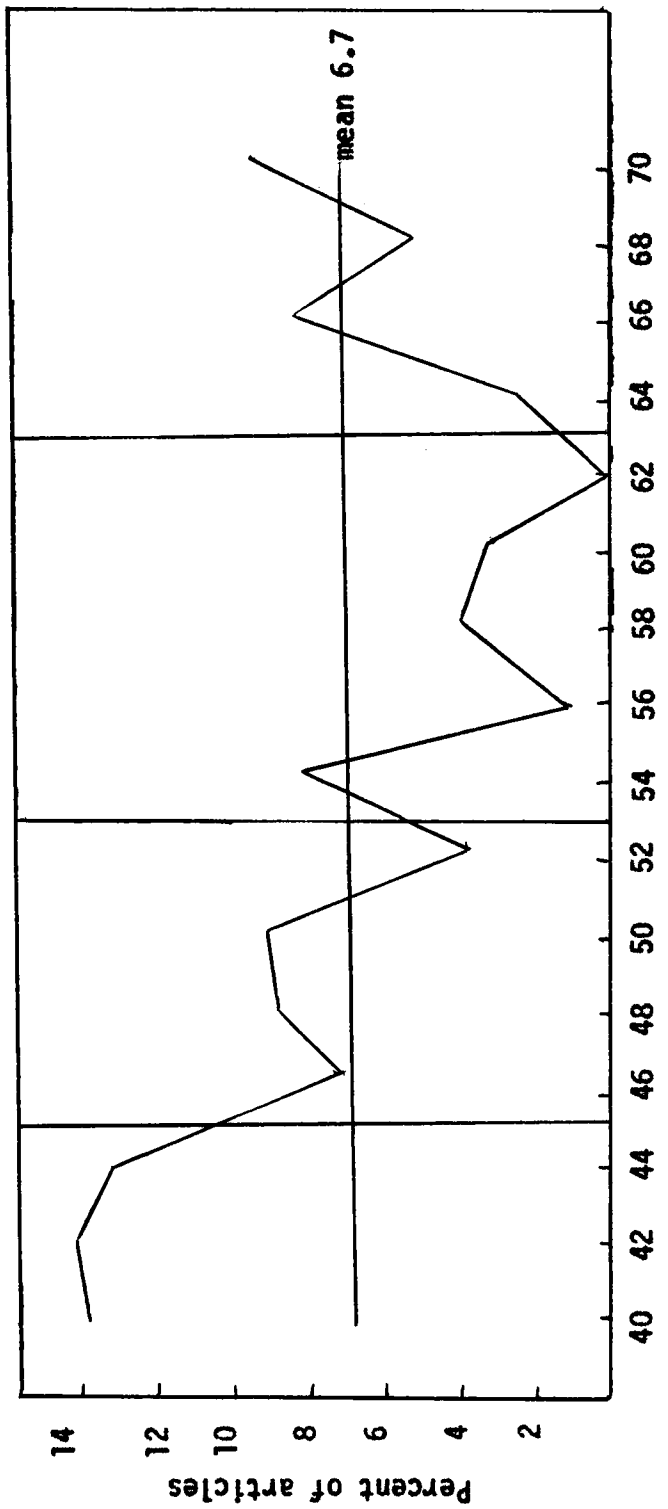


Figure IV: War: distribution of articles from 1940 to 1970

percentage of articles on war. The third period differs from the first at the .01 level of significance. The fourth period shows a renewed interest in war, particularly in the sub-categories of the Vietnam War, militarism, and the peace movement. However, concern for the war never reaches the level it did during World War II. This suggests that even though the Vietnam War was highly controversial, it did not affect even students as much as World War II.

Internationalism and World Cooperation

The category of internationalism and world cooperation is broken into seven sub-categories: (1) World government and world-mindedness, (2) the United Nations, (3) African countries, (4) Asian countries, (5) American countries, (6) European countries and the U.S.S.R., and (7) general United States foreign policy (see table 3 for percentages of articles in each category by year).

The hypothesis that there is an unequal distribution of articles in the internationalism category is supported at the .02 level of significance. There are no significant differences between the periods in this category. Percentages of articles in each period are as follows: period I, 5.3%; period II, 8.1% period III, 4.6%; and period IV, 8.3% (see figure V for distribution of articles from 1940 to 1970).

The first two periods show comparatively high interest in formal international cooperation which ends, for all practical purposes, in 1954. Most of these articles have to do with a form of

Table 3

Internationalism and World Cooperation:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
World Government		3.9	2.5	2.3	4.8	1.9								.9		
United Nations			.6			.7	.4	1.9								
Africa			.6								1.4	1.2	2.9		3.0	5.0
Asia		2.4	.6	1.8	2.4	2.2	6.5	1.0	1.3	1.9	2.8			1.8	1.5	11.4
Americas	.5		.6		.9	.4			1.3	.7	1.2	1.4				
Europe and the U.S.S.R.	.5				1.8	4.4	.8	.5	.8	.6	.7		1.4	2.7		
U.S. foreign policy		.5	1.4			.7	1.6	1.9	.4	1.3	2.7	.6		1.8		1.3
Total	1.0	6.8	6.3	4.1	9.9	10.3	9.3	5.3	2.5	5.1	8.3	3.0	5.6	7.2	4.5	17.7

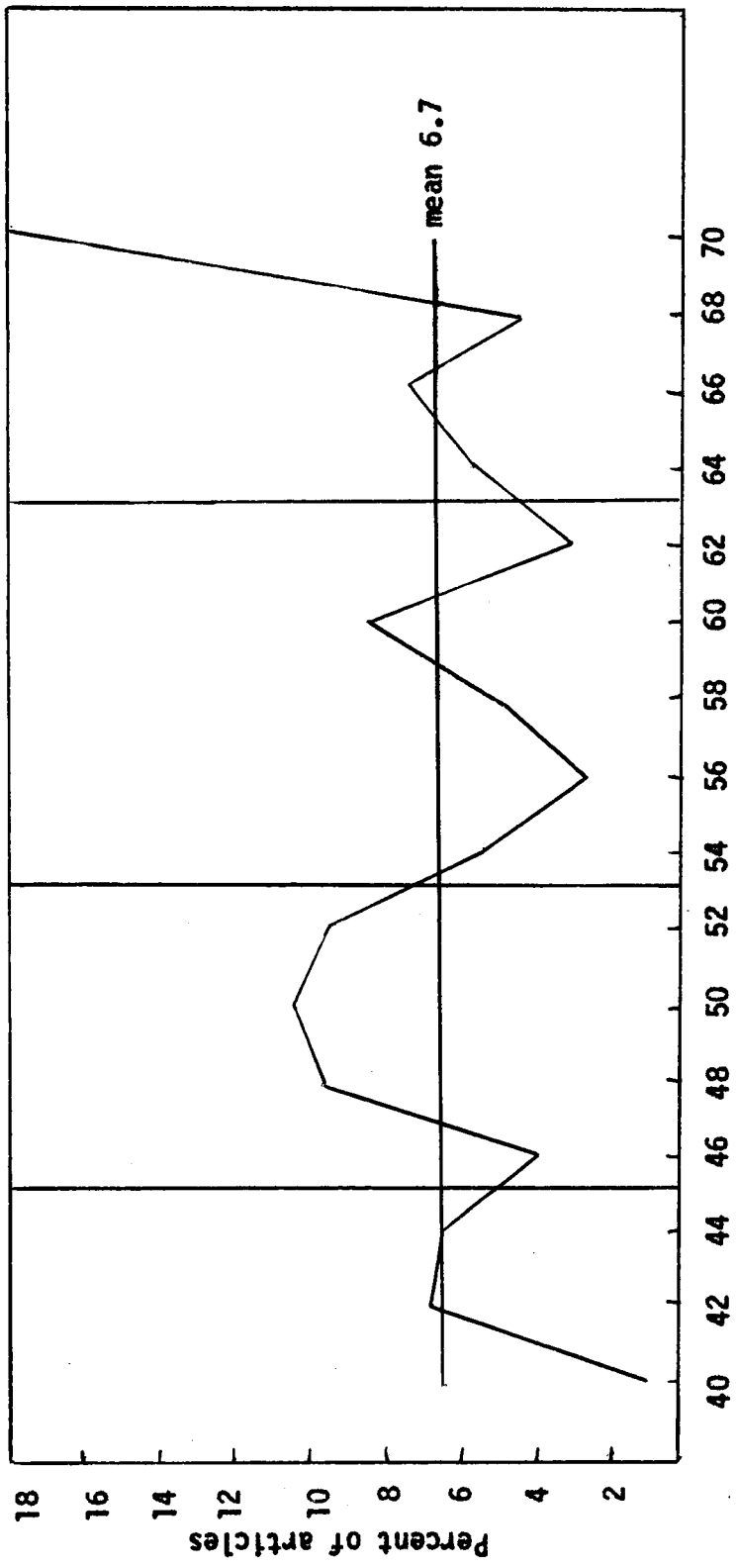


Figure V: Internationalism: distribution of articles from 1940 to 1970

world government. This obviously parallels the foundation of the United Nations. We see similarities between the world government movement of the late forties and the radical societal reconstruction espoused by the New Left in the late sixties. Thus, while there was an escapist movement in both periods in the form of a retreat into a simple communal life, there was also an attempt to face social and international problems with schemes of societal reconstruction. One difference, however, is that the New Left seemed to represent a younger group than the world government movement (although even in the earlier period motive emphasized what students could do). From a perspective of twenty years later some of the proposals for World government seem hopelessly idealistic. Yet the appearance of this movement vividly portrays the dilemma of a generation which, having just dropped two atomic bombs, sees nothing in the future but increased antagonism between the United States and the U.S.S.R., World War III, and the virtual destruction of civilization. From this perspective world government was not a utopian scheme, but the only viable alternative.

In the second and third period the Indian independence movement and the establishment of the Communist regime in China were discussed. Other articles in the first three periods under Africa, Asia, the Americas, and Europe were random articles on various countries, determined quite often by a recent visit by a staff member to a particular country. Trends in United States foreign policy are observed more clearly in the section on war.

In the fourth period there are two trends which are noteworthy. There are more articles on Asia (over ten percent in 1970). This represents some articles on Southeast Asia. Motive also was planning to seek an international market and had a permanent staff member in Japan. The second trend is found in the number of articles on Africa. While much of this centers around South African apartheid this trend also shows an increased interest in the third world and its independence.

Politics and Political Philosophy

The category of politics and political philosophy includes four sub-categories: (1) freedom and democracy, (2) totalitarianism (Communism and Facism), (3) domestic politics, and (4) other (see table 4 for percentages of articles in each category by year).

The hypothesis that there is an unequal distribution of articles in the political category is supported at the .02 level of significance. There are no significant differences between the periods in this category. Percentages of articles in each period are as follows: period I, 1.6%; period II, 4.5%; period III, 3.3%; and period IV, 5.9% (see figure VI for the distribution of articles from 1940 to 1970).

The freedom and democracy category found in the first two periods may be interpreted as a type of flag-waving during the World War and what we have referred to as the "hot" part of the Cold War. Concern for domestic politics is expectedly low during the war years.

Table 4

Politics and Political Philosophy:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Freedom and Democracy	1.9	.3	1.7	.7	.3	1.1				.6						1.3
Totalitarianism				.2	.6	.4								.9		
Domestic politics			.6	3.9	4.0	2.2	4.5	4.2	7.6		.7		8.0	2.6	7.6	1.3
Other		.3	.6					.5					.7	.9		
Total	1.9	.6	2.9	4.8	4.9	3.7	4.5	4.7	7.6	.6	.7		8.7	4.4	7.6	2.6

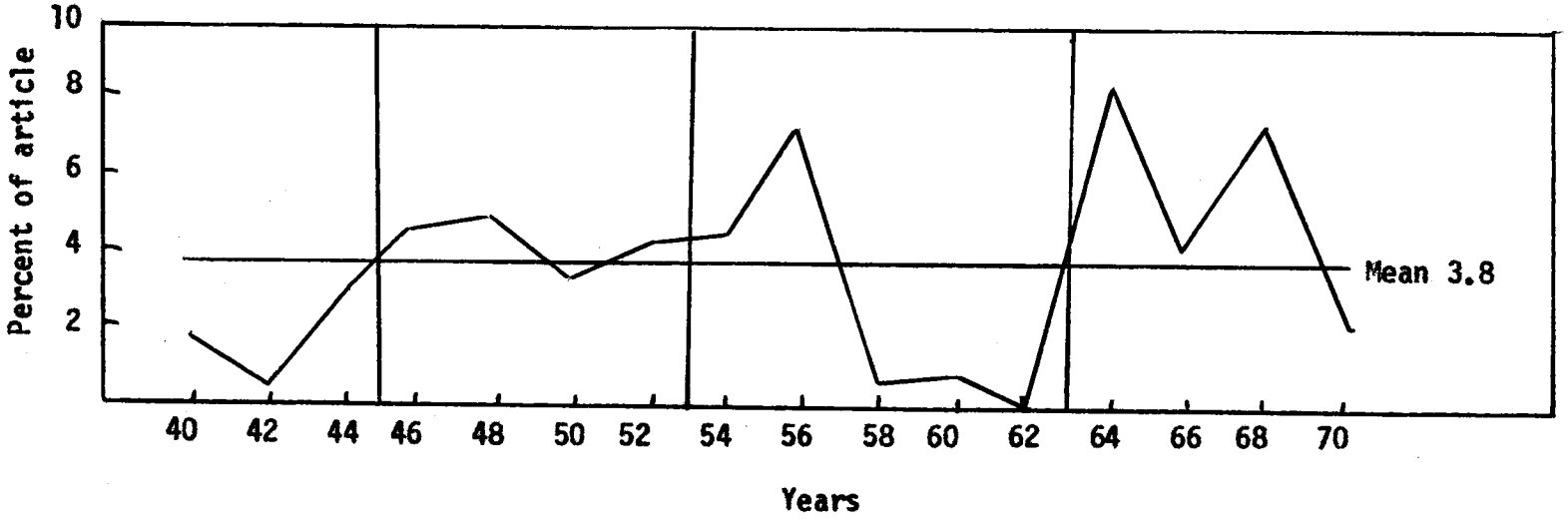


Figure VI: Politics: distribution of articles from 1940 to 1970

Concern for totalitarianism, particularly Communism, is unexpectedly low in the second period. However, this category refers to only the political aspects of Communism. Communism as an economic system was classified under economic philosophy and as such received more coverage in motive during this period.

Domestic politics picks up somewhat in the second and early third period. McCarthyism is included in this category, but its effects are surprisingly negligible. Trends in domestic politics are best observed in terms of election years. Because of this, we note that domestic politics is one category which is inflated by our sample of even-numbered rather than odd-numbered years. On the other hand, this serves as an example of how motive, as a church publication, closely reflects the dominant secular society.

The small percentage of freedom and democracy articles in 1970 deal with freedom in terms of civil liberties. Interest in domestic politics is up again. In 1964 motive supported Johnson over Goldwater, a decision which caused quite a furor within the United Methodist Church.

Education and Student Life

The category of education and student life is in part an indication of the specialization of motive. The exception to this is in the fourth period. In this period articles on topics such as the New Left and the civil rights movement deal with essentially

student movements yet they are not classified as such. This category includes six sub-categories: (1) formal educational process, (2) campus life and students, (3) other education, (4) vocation, (5) marriage and family, and (6) sex roles (see table 5 for percentages of articles in each category by year). The first three categories deal with education and student life and the last three with issues a student confronts in determining his personal future.

The hypothesis that there is an unequal distribution of articles in the education and student life category is supported at the .001 level of significance. There are no significant differences between periods in this category. Percentages of articles in each period are as follows: period I, 16.4%; period II, 14.9%; period III, 8.6%; and period IV, 9.8% (see figure VII for the distribution of articles from 1940 to 1970).

The year 1968 is unduly inflated due to a special issue on women's sex roles. Articles of female sex roles within the special issue represent 18% of the articles of the entire year, leaving only 6.2% of the articles of the year in the education and student life category. While sex roles are included as a sub-category of education and student life because earlier articles appeared in a marriage and family column, the topic of sex roles, as dealt with in the 1960's would probably be more accurately placed in the societal category.

Table 5

Education and Student Life:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Formal education	2.4	1.3	4.5	6.1	2.5	2.9	2.9	3.7	.8	1.9	.7	3.7	5.2	4.4		
Campus life and students	19.3	7.9	5.7	5.8	9.5	6.6	7.3	4.6	4.2	3.9	2.7	10.9	2.8	1.8	1.5	
Other education		1.1	1.7	1.3	.6	1.1	1.2	.9						.9	1.5	1.3
Vocation	3.8	.8	2.0	.5			.4	.5			1.4	.6				
Marriage and family	1.4	.5	4.8	2.6		2.9	3.7	.5	1.7		1.4				1.5	
Sex roles		.5	.3	.5		.7							1.4		19.7	1.3
Total	26.9	12.1	19.0	16.8	12.6	14.2	15.5	10.2	6.7	4.8	6.2	15.2	9.4	7.1	24.2	2.6

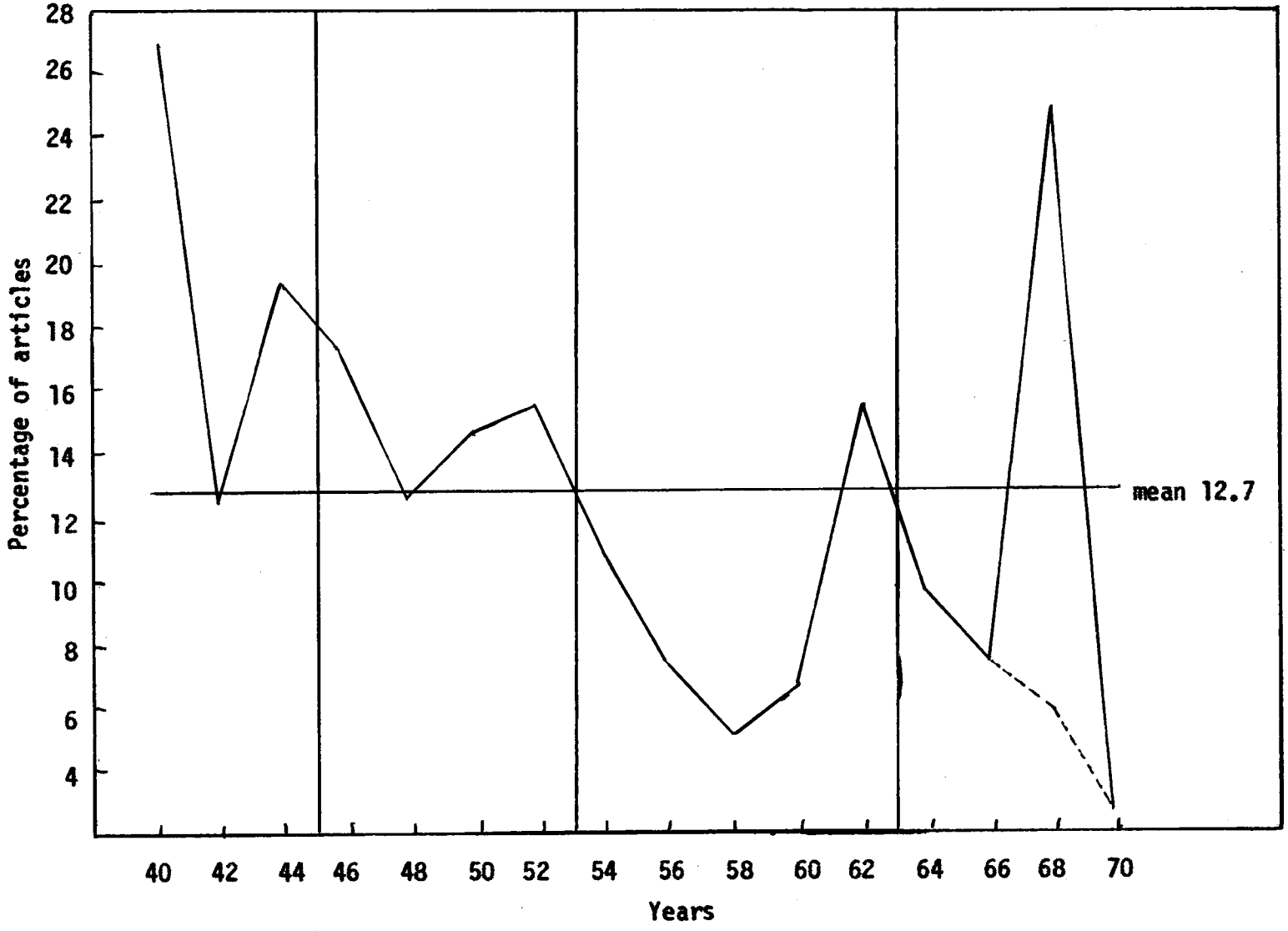


Figure VII: Education and student life:
distribution of articles from 1940 to 1970

There is no discernable trend or pattern in the emphasis on formal educational process across the four periods. There does seem to be a greater emphasis on campus life and students in the first two periods than in the latter (with the exception of 1962). Similarly there is a greater emphasis on vocational and marriage plans in the first two period than in the latter periods. With the exception of the sex role issue interest in these topics virtually dies in the fourth period.

Entertainment and the Arts

Although the category of entertainment and the arts does not have the theoretical importance of the other subject categories, it is important because of the emphasis placed on the subject in motive. This category consists of eight sub-categories: (1) movies, radio, and television, (2) leisure, (3) music, (4) theatre and drama, (5) books and poetry, (6) stories, (7) visual arts, and (8) holidays (see table 6 for percentages of articles in each category by year).

The hypothesis that there is an unequal distribution of articles on entertainment and the arts is supported at the .001 level of significance. There are no significant differences between periods in this category. Percentages of articles in each period are as follows: period I, 17.6%; period II, 18.3%; period III, 29.1%; and period IV, 24.8% (see figure VIII for the distribution of articles from 1940 to 1970).

The first two sub-categories show consistent emphasis during the first period and early part of the second period. Movies,

Table 6

Entertainment and the Arts:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Movies, radio and television	5.6	7.1	8.0	5.6	3.1		.4	.5	.4			7.3	2.9	20.2	3.0	
Leisure	3.8	4.5	1.4	3.9	3.0	.3	1.2	1.4	8.4	.6	.7		1.4			
Music	4.2	1.1	4.3				4.1		6.7	9.1	5.8	3.0	1.4		4.5	
Theatre and drama	4.2	1.3	2.3	.2	4.6	3.4	1.6	.9	4.2	.6		1.8	.7	.9		
Books and poetry	7.8	1.8	4.5	4.7	6.4	5.2	8.6	8.3	8.6	7.8	6.8	6.1	10.3	9.7	4.5	
Stories and fiction					.6	.7		.5	.4	.6	.7	2.4	9.5			2.5
Visual arts	.5	.8	.3		3.1	5.5	3.7	5.1	3.8	16.9	12.3	9.8	4.4	4.4	10.6	1.3
Holidays		.5			.3	3.0	.8	.9		1.3	2.1	.6				
Total	25.3	17.1	20.8	14.4	21.1	18.6	20.4	17.6	32.5	36.9	28.4	31.0	30.6	35.2	22.6	3.8

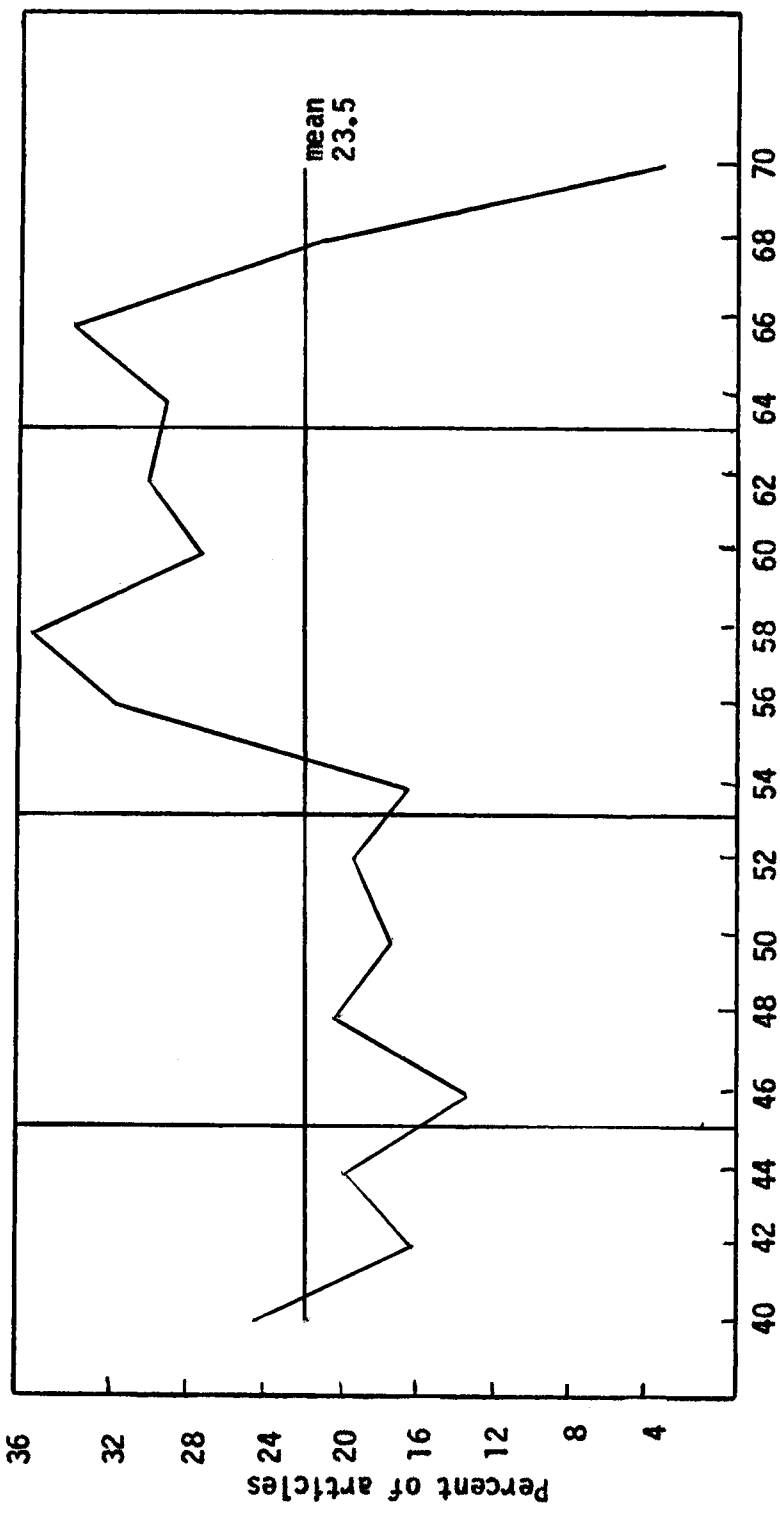


Figure VIII: Entertainment and the arts: distribution of articles from 1940 to 1970

radio, and television then decline until the fourth period. Articles in the fourth period are solely concerned with movies. The high figure in 1966 represents a special issue. Leisure also drops off after the second period. The higher figure in 1956 represents a special issue on travel.

Music is emphasized in the first and fourth period. Drama has a sporadic history, although it is noteworthy to see its unexpected decline in the late fifties and early sixties when the other fine arts are emphasized. With the exception of 1970, books are emphasized rather consistently throughout the history of the magazine. There were few articles on poetry. Motive did not use fiction until the early sixties. There were actually more stories than the table shows because many of the earlier stories were reprints.

The visual arts are barely represented in the first period. Articles on this topic begin a steady increase in the end of the second period to peak in the third. This parallels the changes in the format of the magazine noted earlier. Although there is a sharp decline in articles about art in 1970, there are still art reproductions in these issues and the magazine format still reflects an artistic concern.

The biggest problem in analyzing this category lies in explaining the dramatic rise in the fine arts in the mid-fifties. Although this discussion is by no means thorough we will suggest

some possible explanations. First, in October, 1955, a new art editor, Margaret Rigg, came to the motive staff. Some of the emphasis on the visual arts may simply be a result of her aggressiveness and enthusiasm. Second, it was in the mid-fifties that the magazine adopted a format which would allow for effective presentation of visual arts. This could be either a cause or effect. Magazine format could also be a function of the improved economic status of the magazine or even the availability of better quality paper than in the war years. Third, the 1950's saw a rise in church building and concern for public worship (as seen below). These trends are reflected in motive in an increase in church art and architecture and music.

Finally, there is some evidence of a popular growth of art appreciation in the 1950's in terms of more reprints available or more art history courses. Abstract Expressionism, probably the first major school since the Surrealistic school of the twenties and early thirties, came into its own in the United States in the latter half of the 1940's. The controversy surrounding Abstract Expressionism may have served to rejuvenate art in America--a rejuvenation which could have reached the popular level in the mid-fifties.

Philosophy of Life

The category of philosophy of life involves those articles dealing with the individual person, his philosophy of life, and his

values. The stated purpose of *motive* was to provide motives by which the student could live. For this reason it is not surprising that the hypothesis that there is an unequal distribution of articles in this category for the thirty year period as a whole and across the four periods is not supported at the .05 level of significance (see figure IX for the distribution of articles from 1940 to 1970). Percentages of articles in each period are as follows: period I, 14.7%; period II, 17.2%; period III, 18.7%; and period IV, 12.1%.

This category is divided into six sub-categories: (1) the nature of man, (2) psychology, (3) general ethical questions, (4) sex, (5) theology, and (6) personal piety (see table 7 for percentages of articles in each category by year). These six sub-categories can be placed into two groups, secular and religious. There is little change in the first four secular categories throughout the history of the magazine except the somewhat predictable rise in articles on sex, particularly homosexuality, in the fourth period.

While the two religious sub-categories fluctuate somewhat erratically around the mean for the first three periods they remain relatively close to the mean (see figure X). It is interesting to note how they vary with each other. Personal piety is higher than the more theoretical theology in the first three periods: 6.4 percent, 13.2 percent, and 8.0 percent, respectively. In the first and third period theology is close behind, 5.0 percent and

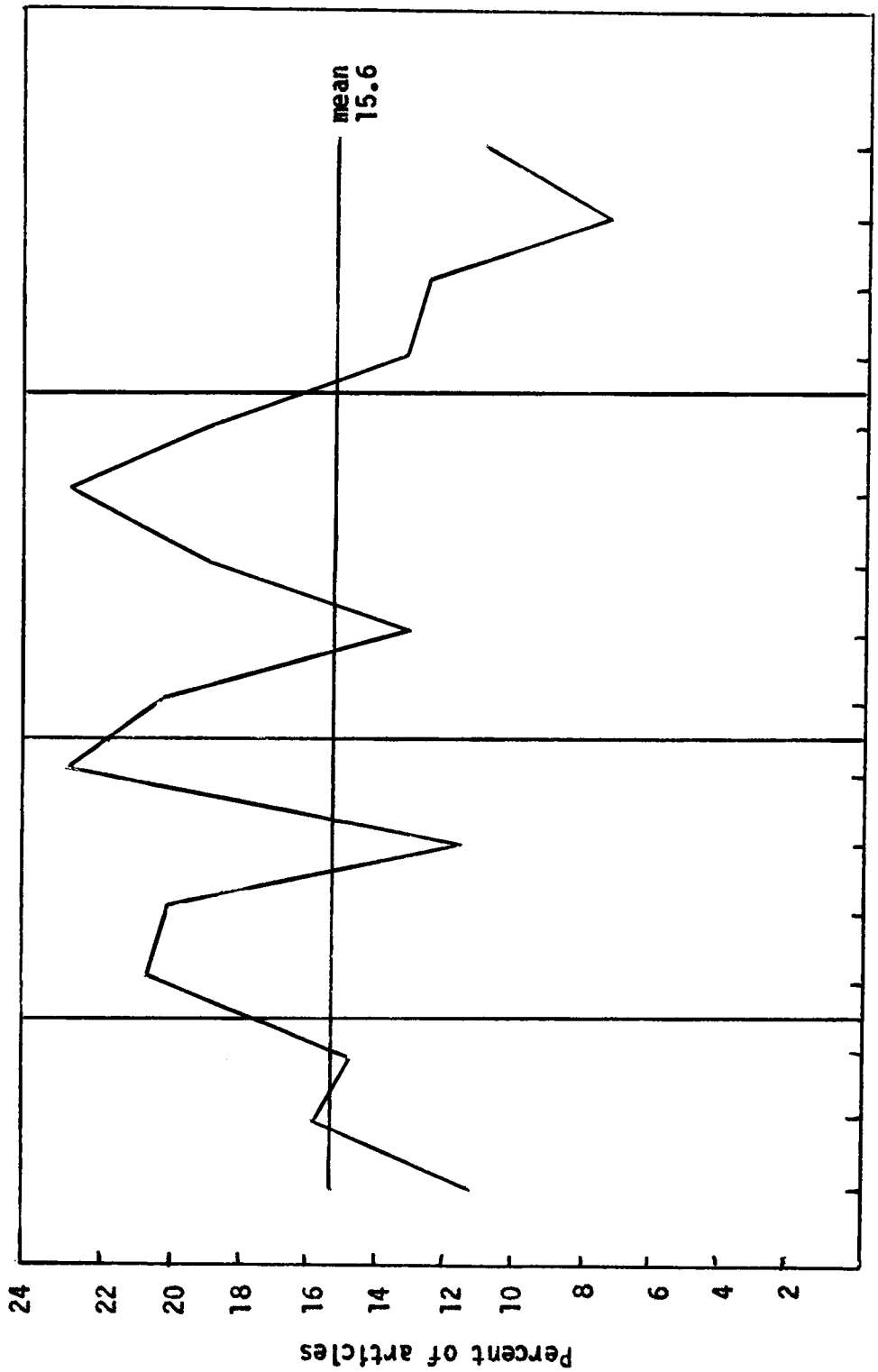


Figure IX: Philosophy of life: distribution of articles from 1940 to 1970

Table 7

Personal Philosophy of Life:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Nature of man		1.3	2.6	.5	.6		1.2	1.0	.4	1.3	1.4	1.2		.9		
Psychology	.5	2.3	1.4	2.6	1.9	1.9	2.5	1.9	1.3	1.9	2.1	3.7		2.6	1.5	5.0
General ethics		.3		.2	.3	.4	.8	1.4	.4		1.4		2.2			
Sex			.3			.7								2.6	3.0	2.5
Theology	6.1	2.9	5.9	5.4	1.2	1.1	2.0	7.8	5.0	9.6	7.5	6.1	6.5	7.1	1.5	2.5
Personal piety	4.7	9.2	5.2	12.4	16.1	7.6	16.8	8.4	6.3	6.5	10.9	8.2	5.0		1.5	1.3
Total	11.3	16.0	15.4	21.1	20.1	11.7	23.3	20.5	13.4	19.3	23.3	19.2	13.7	13.2	7.5	11.3

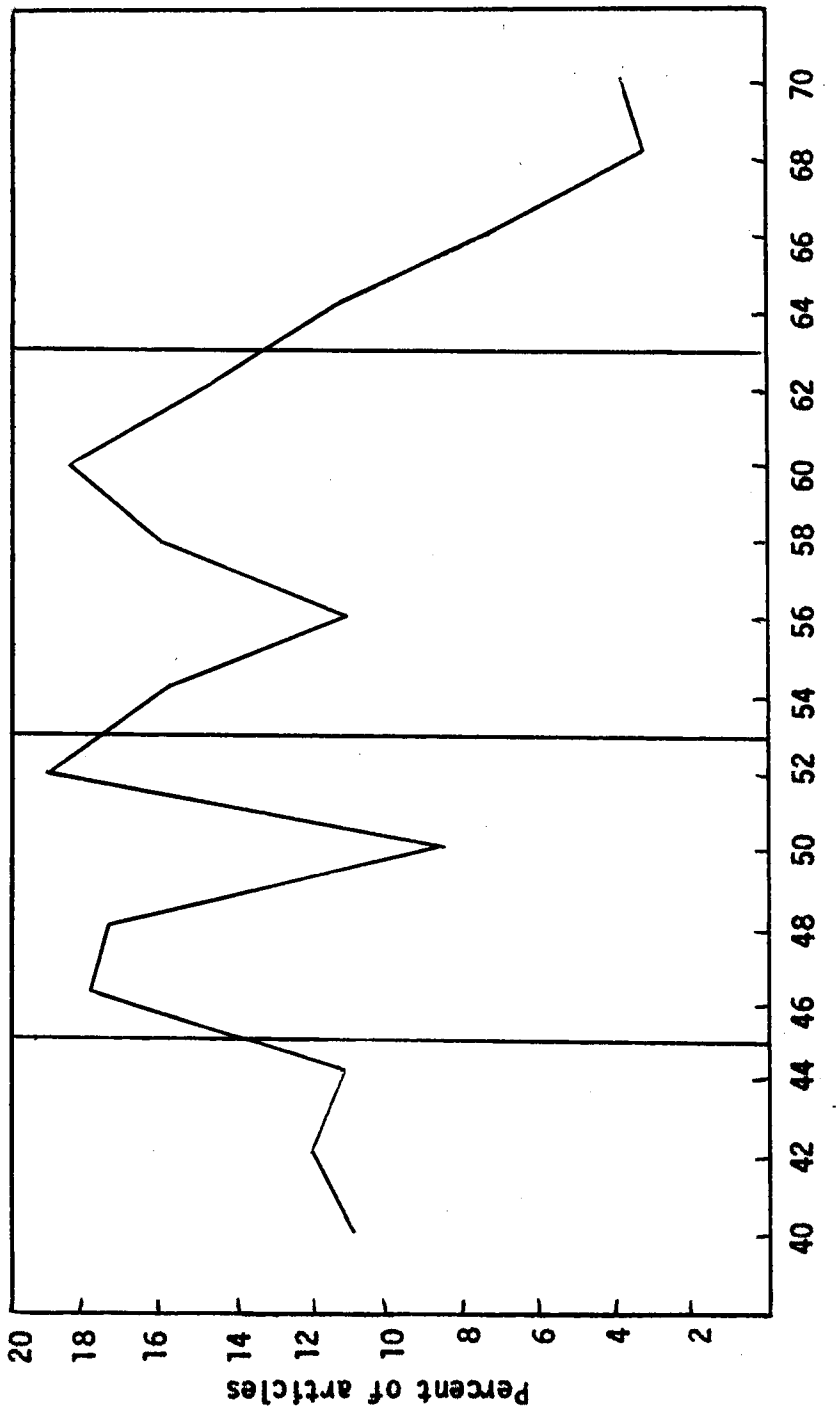


Figure X: Philosophy of life, religious: distribution of articles from 1940 to 1970

7.2 percent, respectively. Yet in the second period theology is only 2.4 percent--a full ten percent behind personal piety.

In the fourth period theology is 4.4 percent which is similar to the three preceding periods, although there is more of a decline at the end. Personal piety is only 2.0 percent for the fourth period, well below the average of 9.2 percent for the first three periods. Personal piety also shows a sharp decline in the last few years.

Institutional Religion

Institutional religion is divided into five sub-categories: (1) missions, (2) church unity, (3) worship and liturgy, (4) Methodism/Wesleyanism, and (5) church in general (see table 8 for the percentages of articles in each category by year). There is a minimum of variation between the sub-categories for the entire thirty years. The hypothesis that there is an unequal distribution of articles in the institutional religion category is supported at the .001 level of significance. Percentages of articles in each period are as follows: period I, 11.6%; period II, 15.2%; period III, 21.3%; and period IV, 5.3%. The hypothesis that this category is unequally distributed across political periods is supported at the .02 level of significance (see figure XI for the distribution of articles from 1940 to 1970).

In the first period motive remains rather close to the mean in the institutional religion category. In the second period motive

Table 8

Institutional Religion:
Percentages of Articles in Each Category by Year

Sub-categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Missions	1.4	4.7	.9	.4	4.3	2.3	1.2	5.6	3.8	1.3	2.7	7.9	2.9			
Unity		1.8	.6	.2	1.2	1.5	2.5	3.2	3.4	1.3	2.1	4.9	.7			
Worship and liturgy	2.4	1.3	.6		.3	3.4	2.9	2.7	7.6	7.1	3.4	2.4	.7			
Methodism/ Wesleyanism						.7	.8		5.5	2.6	.7					
Church and other institutional religion	4.3	6.5	8.6	7.8	4.2	12.9	4.8	8.9	4.6	7.7	7.6	7.9	4.4	6.2	1.5	1.3
Total	8.1	14.3	10.7	8.4	10.0	20.8	12.2	20.4	24.9	20.0	16.5	23.1	8.7	6.2	1.5	1.3

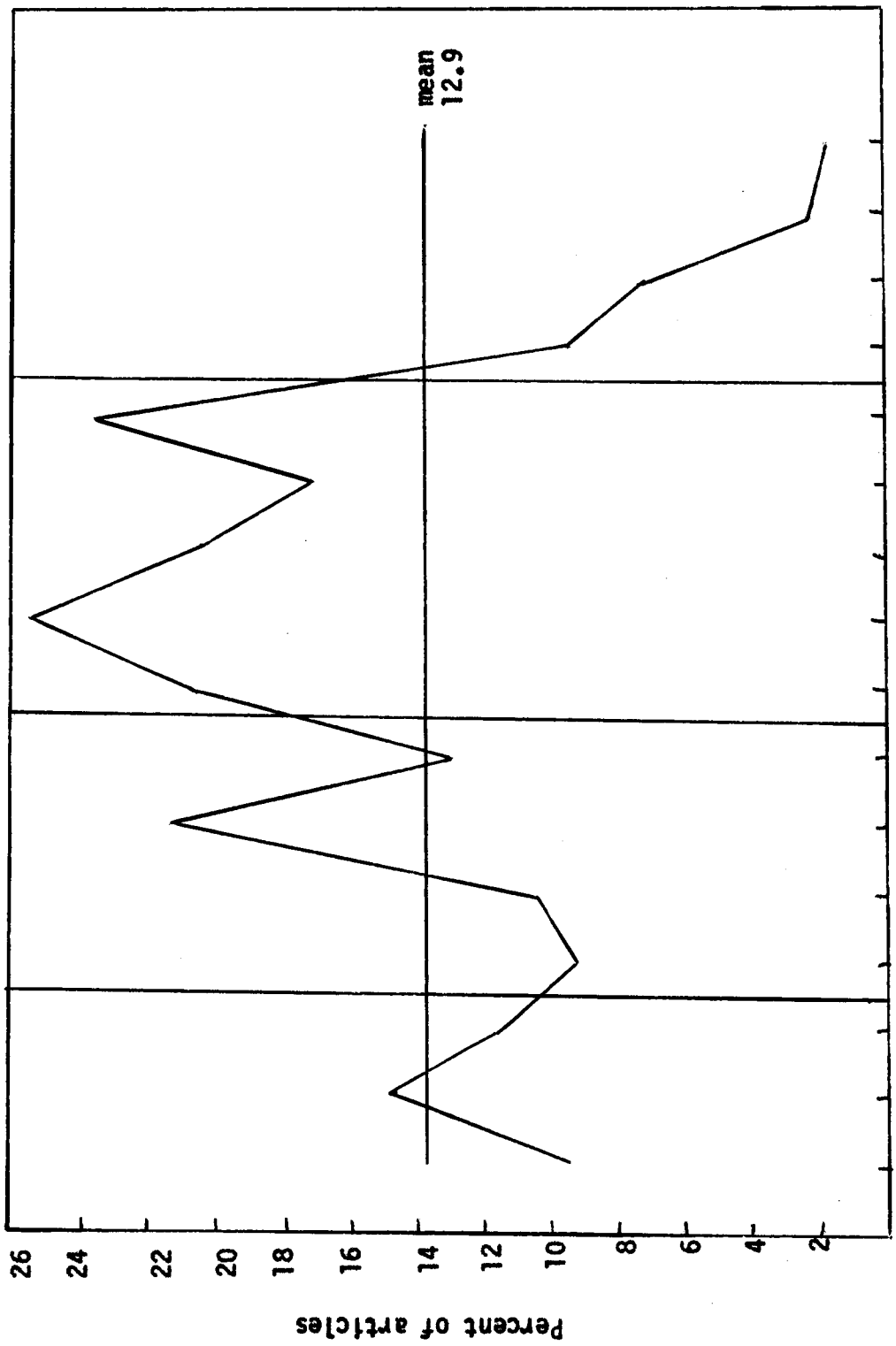


Figure XI: Institutional religion: distribution of articles from 1940 to 1970

begins a rather steady climb in this area, with the exception of the great emphasis in 1950. In 1950 concern for theology and personal piety was particularly low. Institutional religion remains very high during the third period, at a time when personal piety declined from its peak of the second period. This accurately reflects the growth of institutional religion during the third period in terms of church membership, finances, and church building (Marty 1970, p. 259). An interest in the ecumenical movement is also observed.

The fourth period shows a dramatic decline in institutional religion in all sub-categories. Marty notes,

> In the 1950's American Protestants participated in a general revival of interest in religion. In the 1960's they were part of what was called a revolution in religion. . .Devotion to religious institutions in one decade became massive assault on religious institutionalism in the next (Marty 1970, p. 255).

The fourth period differs from the third at the .01 level of significance and from the second at the .05 level of significance.

III. RELIGIOUS PERSPECTIVE

Not only were the articles in motive categorized by subject matter they were also categorized by whether or not the writer of an article assumed a religious perspective (a belief in the supernatural) in writing the article. It is in this classification that we find perhaps the clearest delineation of our political periods. The hypothesis that there is an unequal distribution of articles assuming a religious perspective is supported at the .001

level of significance. Religious perspective differs across political periods, also at the .001 level of significance. Period IV differs from periods III and II at the .001 level of significance and from period I at the .05 level of significance (see figure XII for the distribution of articles from 1940 to 1970).

The first period shows a steady rise in religious perspective although it remains below the mean. The second period, again assuming its role as a transition period, continues the general increase. Religious perspective peaks in the third period and drops dramatically in the fourth.

Table 9 is provided to aid in some general comparisons between religious perspective and subject content. Changes in editorship are also noted.

There are no significant relationships between the religious perspective and the internationalism, politics, education and student life or entertainment and the arts categories.

There are, of course, strong positive relationships between the religious perspective and the religious philosophy of life and institutional religions categories. The rank-order-correlation coefficient for religious perspective and religious philosophy of life categories is .69 (significant at .01). A very strong association, .97, is found between the institutional religion category and religious perspective. Unfortunately, there may have been a tendency in coding to place articles on a religious subject within the religious perspective. Although this must be kept in

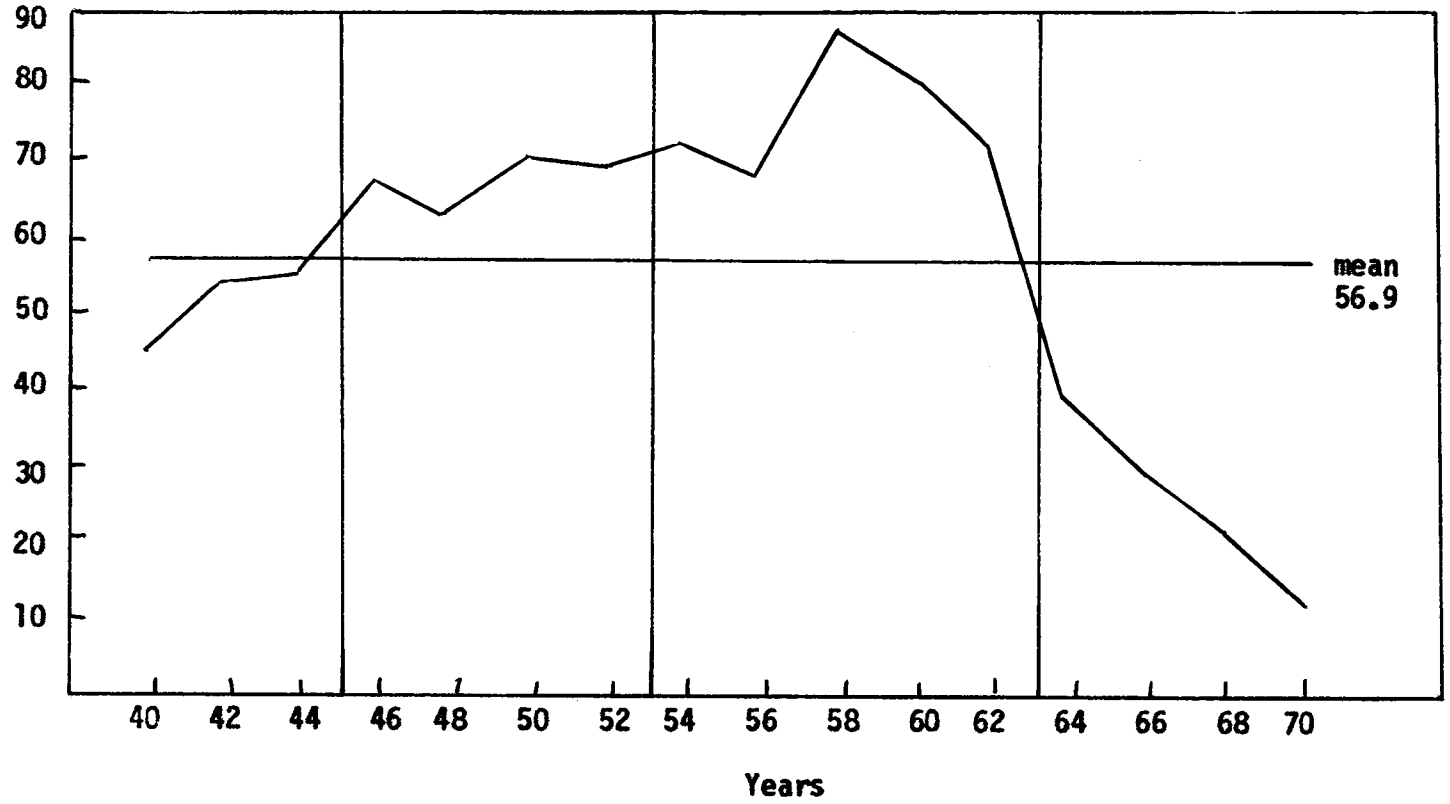


Figure XII: Religious perspective:
distribution of articles from 1940 to 1970

Table 9

General Subject Content: Percentages of Articles in Each Category by Year

Editors	Ehrensperger			/ Ortmayer			/ Jones /			Stiles			/ Maurer
Categories	1940	1942	1944	1946	1948	1950	1952	1954	1956	1958	1960	1962	1964	1966	1968	1970
Society	9.4	16.5	10.9	17.2	11.0	8.8	6.0	7.0	4.2	5.1	10.8	7.3	10.8	19.5	24.2	52.8
War	13.2	13.6	12.2	6.5	8.3	8.5	3.2	7.4	.4	3.2	2.7		2.9	7.9	4.5	8.9
Internationalism	1.0	6.8	6.3	4.1	9.9	10.3	9.3	5.3	2.5	5.1	8.3	3.0	5.6	7.2	4.5	17.7
Politics	1.9	.6	2.9	4.8	4.9	3.7	4.5	4.7	7.6	.6	.7		8.7	4.4	7.6	2.6
Education and student life	26.9	12.1	19.0	16.8	12.6	14.2	15.5	10.2	6.7	4.8	6.2	15.2	9.4	7.1	24.2	2.6
Philosophy of life	11.3	16.0	15.4	21.0	20.1	11.7	23.3	20.5	13.4	19.3	23.3	19.2	13.7	13.2	7.5	11.3
Entertainment and the Arts	25.3	17.1	20.8	14.4	21.1	18.6	20.4	17.6	32.5	36.9	28.4	31.0	30.6	35.2	20.6	3.8
Institutional religion	8.1	14.3	10.7	8.4	10.0	20.8	12.2	20.4	24.9	20.0	16.5	23.1	8.7	6.2	1.5	1.3
Miscellaneous	2.8	2.1	2.6	4.8	3.4	2.6	4.4	7.0	7.6	3.2	4.8	2.4	8.7		3.0	

mind, in our opinion this confusion in coding did not occur often enough to nullify our results. Yet *motive* seems to have space to devote to religion (both as subject matter and perspective) when there are not pressing societal concerns.

There is an inverse relationship between religious perspective and emphasis on societal problems. A negative rank-order-correlation coefficient of .76 (significant at .01) is reached between these two categories. There is a similar relationship, although not as extreme, between war and religious perspective (.51, significant at .05). Thus, in times of social turbulence it seems that the religiosity of youth as expressed in *motive* turns not to its belief in God to solve its problems, but to its belief in man--a humanist "religion." That is to say, in terms of solutions to ultimate concern, *motive* indicates a greater belief in man and his abilities that it does in the supernatural.

CHAPTER VII

SUMMARY AND FINAL CONSIDERATIONS

I. SUMMARY

Our problem has been to examine some of the relationships between religion and the larger society for the past thirty years in the United States. We have first surveyed some of the theoretical work on the relationship between religion and society in general, particularly noting the religious response to cultural change.

Another theoretical interest has been to revive the use of the concept of political generations. We have used political generations as a theoretical framework for two reasons. First, we were interested in studying the relationship between religion and society from the vantage point of college students. The theory of political generations justifies the importance of this age period by emphasizing its importance in later decision making. At this point we have also suggested an interesting proposition for future study, as follows: (1) if political events affect religious attitudes and expressions within the formative years, and (2) if the political events of the formative years determine, at least in part, subsequent political attitudes, then (3) the political events of the formative years will determine, at least in part, subsequent religious attitudes and expression. This study

has attempted to offer support for the first thesis. The second reason we have used the theory of political generations is its provision for dividing the thirty years studied into historical or political periods.

Our method of study has been a content analysis. Our data source has been motive magazine, the magazine of the Methodist Student Movement, published from 1941 to 1971 under the Board of Higher Education of the Methodist Church. We have reviewed the history of the Methodist Student Movement and motive as they are relevant to our study.

We have established eight subject categories and two perspective categories. The subject categories are societal concerns, war, internationalism, politics, education and student life, entertainment and the arts, philosophy of life, and institutional religion. An unequal distribution through time was found in all subject categories with the exception of philosophy of life. An unequal distribution across the political periods was found in the society and social concerns, war, and institutional religion categories. Each subject category was then discussed in terms of its variation across the political periods.

Through the perspective categories, religious or non-religious, an attempt was made to determine whether or not the writer of an article reflected in the article a belief in the supernatural. The religious perspective also showed significant variation across the thirty year period and across the political periods. It was then related to the subject categories.

Because youth are in a particular position to be affected by social turbulence (war, racial unrest, or political turmoil) it is to be expected that a magazine such as motive should have a higher percentage of articles on societal and political concerns during periods of such social turbulence. It is equally to be expected that in times of social stability the magazine would then have more space to devote to religious subject matter.

What is, however, more surprising is the variation in religious perspective. What we have found is the opposite of "foxhole" religion. The concept of "foxhole" religion assumes that in periods of great danger, instability, or unrest, people turn to their belief in God to solve their problems. Motive did not turn to its belief in God in times of social turbulence, but to its belief in man to solve his own problems. Motive expressed a greater belief in God in times when, at least from a societal point of view, it needed God less. The religiosity of motive is less illustrative of the process of secularization in American religion as it is an example of an already secularized segment. For example Marty states that to some, what even the ecumenical movement represents is

> a great retreat, a failure of nerve, the kind of compromise men make when they no longer have much to profess, when their faiths are vague and meaningless (Marty 1970, p. 244).

We suggest that what motive expresses, in terms of the source of answers to questions of ultimate meaning, is actually not a supernatural religion but a form of humanism.

II. SUGGESTIONS FOR REVISION OF THIS STUDY

The most basic change we would make in our study if we were to do it again would involve an adjustment in categories. The problem with the categories is that there were too many covering areas that were too narrow. Our reasoning was to make the study sensitive to any possible trends (for example, differing interest in domestic versus foreign missions), but the unfortunate result was lower reliability.

The categories were not organized for the judges in the same final eight categories used in the analysis. This would have greatly aided in making decisions. For example, as we have already noted sex role articles in earlier issues were included in marriage and family columns while in later issues sex roles were approached as a societal level problem. Such topics as the Bible were treated at times from a theological perspective and at other times as a personal devotional tool. Movies were treated as an art form or simply entertainment. In analysis we have tried to place these topics in the major category in which most of the articles seemed to belong. We do believe that this change in our study would have increased reliability and shown even more support for our hypotheses.

Although we had a problem of too many categories one addition was needed. This is a category on student religious movements. There were a rather large number of articles on this topic and they were not placed consistently in one or two categories.

Another revision should also have been made in the religious perspective category. First, there should have been a third category for the border cases. Not only would this have increased reliability it would also at times have taken care of the problem of distinguishing between religious subject matter and religious (supernatural) perspective.

III. SUGGESTIONS FOR FURTHER RESEARCH

This study suggests numerous possibilities for further research of which the following are examples:

1. Further testing of our hypotheses should be made perhaps by analyzing other periodicals. A better study would involve interviewing or administering questionaires to college-age cohorts over a number of years. Our hypotheses concerning the effect of politics on religion should also be tested for the religious institutions of other age groups and particularly for different historical periods.

2. The relationship found between religious perspective and the religious philosophy of life, institutionalized religion, societal concern and war categories should be tested for other age groups and other historical periods.

3. The suggestion that some forms of institutionalized American religion are, and have been actually forms of humanism is another area of potential study.

4. The idea of youth as a formative period for religious

values as it is for political values should also be tested. One possible study might involve the future leaders of Methodism to determine the effect of the political events and religiosity of their youth in subsequent religiosity, perhaps measured by changes in the theological stances or the social creeds of the church.

5. Finally a study might be made of secular magazines from 1940 to 1970 to determine relative emphasis on different topics. A particularly interesting study might examine changing emphasis on the arts in popular magazines.

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APPENDIXES

APPENDIX A

DEFINING AN ARTICLE

Exclude the following from analysis:

1. editorials (because of inconsistency of appearance)
2. editorial prefaces and postscripts
3. sections on new editors or contributors
4. letters to editor (because of inconsistency of appearance)
5. "news shorts" that are untitled and/or less than four paragraphs and articles such as motive memos, Campus Roundup, Information, Compixilations, World Report, Scrap Book, Shouts and Murmurs
6. almanacs or calendars
7. bibliographies or lists of addresses
8. any reprints (but adaptations are included)
9. classifieds or advertisements
10. job or social service applications unless accompanied by an article concerning such opportunities
11. comics
12. illustrations and works of art not the topic of an article
13. poetry

Include the following in analysis:

1. all other titled articles
2. any article that includes different sub-titles all by one author counts as one article
3. any article that includes portions by different authors under one main title counts as one article

When in doubt, include if the title is found in the Table of Contents of the issue. Sub-articles in the Table of Contents count as articles unless indicated differently above.

APPENDIX B

SUBJECT CATEGORIES

I. Societal response to societal problems.

- A. General analysis of societal conditions.
- B. Change through individuals or need for individuals to show a new way.
- C. Radical reconstruction of society--includes the New Left, articles calling for such reconstruction or dealing with organizations and movements seeking it.
- D. Communal living (may include idealization of a simple rural life) and economic cooperatives.
- E. Prejudice and race relations--also includes articles concerned with other ethnic minorities or the civil rights movements.
- F. Technology as a social problem.
- G. Social work or other social problems, i.e., prisons, juvenile delinquency or poverty.
- H. Economy--may include economic philosophy, consumerism, advertising and journalism, business, and labor relations.

II. War.

- A. Peace efforts, conscientious objectors, peace-time military draft, and non-violence.
- B. Analysis of Cold War and militarism--also includes articles on nuclear armament or threat of nuclear war.
- C. World War II--includes war stories and war-related problems such as domestic war industries or Japanese interment.
- D. World War II reconstruction and demobilization.
- E. Korean War and related problems.
- F. Vietnam War and related problems.

III. Internationalism and World Cooperation.

- A. World government--also includes articles espousing world mindedness in economics, social planning, generally world solutions to world problems.
- B. United Nations.
- C. Africa.
- D. Asia.
- E. Latin America.

F. Europe and the U.S.S.R.
G. U.S. foreign policy

Analysis of foreign countries may be political or cultural. If the article has to do with a war, classify it in the war category first. For example, articles on the Cold War would be classified first under "Cold War" rather than U.S. foreign policy or the U.S.S.R.

IV. Politics and political philosophy.

A. Freedom (political) and democracy.
B. Totalitarianism--includes Communism and Facism as political systems.
C. Domestic politics and government--includes election analyses, discussion of congressional bills or U.S. history.
D. other.

V. Education and student life and student concerns.

A. Formal educational process--includes the university, student-teacher relations, testing, etc.
B. Campus life and students--includes the broad elements of the college experience such as dormitory life, rules, or campus organizations; also includes articles about students and their problems (domestically or abroad) or features on particular students; also includes articles directed toward students as such, for example, articles on personal finance in college or finding a summer job.
C. Education, other--includes education for other age groups or articles on such topics as language or reading habits.
D. Vocation--includes articles aiding students in vocational plans.
E. Marriage and family--includes articles dealing primarily with marriage preparation. (While articles on engagement are classified here, articles on dating are classified under "leisure.")
F. Sex Roles--includes articles on male or female sex roles in the family and in society.

VI. Entertainment and the Arts.

A. Movies (and audio-visual aids), radio, and television.
B. Leisure--includes articles on hobbies, parties, sports, travel, recreational dancing, or humor, as such.

C. Music or articles on the fine arts in general.
D. Theatre and drama--includes dance as performance.
E. Books (reviews) and articles about poetry.
F. Stories and fiction.
G. Visual arts--includes painting, architecture, sculpture, or photography (not as a hobby).
H. Holidays.

Some items in this category should be first classified under "worship and liturgy," for example, an article on church music.

VII. Personal philosophy of life.

A. The nature of man--includes death and immortality.
B. Psychology, emotions, need for life philosophy, the "art of living."
C. General ethics and morals, i.e., drinking, lying.
D. Sex, both heterosexual and homosexual.
E. Theology--includes articles on God, Jesus and his teachings, religious doctrine, Neo-orthodoxy, fundamentalism, and other theological issues.
F. Personal piety--includes articles on personal spiritual growth, faith, belief, discipline, commitment, or salvation; also includes inspirational articles, articles on displaying the religious life for religious ends, articles on an individual's need for God or religion; also includes small fellowship cells or groups; may also include articles on prayer and the Bible (characters and stories).

VIII. Institutional Religion.

A. Missions (foreign and domestic) with evangelistic tendency--under foreign missions may include articles on the work of the indigenous church. Missions usually include (and often emphasize) social service.
B. Unity and Ecumenicalism.
C. Worship and liturgy, such as sacraments, church calendar, church architecture, or examples of prayers.
D. Methodism/Wesleyanism.
E. Church and other institutional religion--includes the nature of the church and its responsibilities and relations with other institutions; also includes clergy, other denominations, other religions, etc. Articles which deal with what Christianity should be doing rather than individual Christians are classified here.

VITA

Diane LeMasters Knippers was born in Rushville, Indiana, on January 6, 1952. Shortly after, her family moved to Minnesota where they lived until she was seven. She has lived and attended school in the following places: Bethesda, Maryland; Newport, Rhode Island; Guantanamo Bay, Cuba; Olathe, Kansas; and Keflavik, Iceland. She entered Asbury College in September, 1968, fulfilling final high school requirements that year to graduate from A.T. Mahan High School, Keflavik, Iceland, in June, 1969. She graduated from Asbury College with a Bachelor of Arts degree with a major in history in June, 1972.

In the summer of 1972 she entered the Graduate School at the University of Tennessee, accepting a teaching assistantship that fall. She received a Master of Arts degree with a major in sociology in June, 1974.

She is married to Edward Cade Knippers, Jr., of Lakeland, Florida.