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I am submitting herewith a thesis written by Kenneth Wayne Jordan entitled "The Relationship Between Religious Fundamentalism and Attitudes Toward Newspapers." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Communications.

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THE RELATIONSHIP BETWEEN RELIGIOUS FUNDAMENTALISM AND ATTITUDES TOWARD NEWSPAPERS

A Thesis

Presented for the

Master of Science

Degree

The University of Tennessee, Knoxville

Kenneth Wayne Jordan

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ABSTRACT

This study explored the relationship between public attitudes toward newspapers and those toward religious fundamentalism.

With Knoxville, Tennessee as the designated universe, and using the single largest church affiliates of the city's Southern Baptist Convention, Missouri Synod Lutheran, and Unitarian Universalist Association churches, the investigator randomly selected 140 persons from each of the three purposive populations to participate in a mail survey.

Instruments chosen for the test included the Rogers newspaper attitude scale and the Martin and Westie fundamentalism scale. Items for determining the age level, sex, and education category of respondents were also used.

The following hypotheses were tested: (1) The three faiths will differ significantly in fundamentalism, in the following rank order (from most fundamentalist to least): the Southern Baptists, the Missouri Synod Lutherans, the Unitarian Universalists; (2) The three faiths will differ significantly in their attitudes toward newspapers, in the following rank order (of positive to negative in attitudes): the Unitarian Universalists, the Missouri Synod Lutherans, the Southern Baptists; and (3) There will be a negative relationship between religious fundamentalism and attitudes toward newspapers.

Results of the mail questionnaire confirmed the predicted order of positiveness toward newspapers among the three faiths, with the order being the Unitarians, Lutherans, and Baptists.

On the fundamentalism scale, the Lutherans were shown to be the most fundamentalistic, with the Baptists and Unitarians ranking second and third, respectively.

For the combined-faith sample, a significant negative correlation was found between the two attitudes. Within faiths, however, only the Baptists showed a statistically significant negative correlation, while the Lutheran and Unitarian relationships were not significantly different from zero.

The youngest respondents and those with least education were shown to hold the most fundamentalistic views of any age group.

For the combined-faith sample, favorable newspaper attitudes were found to decrease with advancing age.

TABLE OF CONTENTS

CHAPTER		PAGE
I.	INTRODUCTION AND GENERAL CONSIDERATIONS	1
II.	THE LITERATURE REVIEW	6
	Sources Perused	6
	Theological Inquiry: A Broad Overview	8
	The religiosity studies	9
	The intrinsic-extrinsic distinction	11
	The politico-religious studies	12
	The denominational studies	15
	The church-sect division	18
	The application of demographic variables	19
	Religious Fundamentalism--the Movement and the Ideology	22
	The origins of religious fundamentalism	22
	Fundamentalism and conservatism	25
	Conclusion	28
	Conventional Definitions of Terms	30
	The Selection of a Suitable Fundamentalism Scale	31
	The Martin and Westie scale	32
	Other measures	33
	The Selection of Denominations for Study	35
	The Southern Baptists	36
	The influence of Roger Williams	36
	The revolutionary period	38

CHAPTER PAGE

The SBC's founding 39
Doctrines 39
The SBC and religious fundamentalism 41
The Lutherans--Missouri Synod 41
The Lutheran arrival in America 42
The founding of the synod 43
The Concordia crisis 44
Missouri's relationship to fundamentalism 45
The Unitarian Universalists 47
Unitarianism's arrival in America 48
The influence of Priestley and Jefferson 49
The Universalists 50
The merger of two faiths 51
Divergent norms 51
The UUA's relationship to fundamentalism 53
The Newspapers--the Public's Attitudes 53
Attitudes in colonial times 54
The contemporary debate 55
The Roper studies 55
Other findings 56
The Selection of a Suitable Newspaper Attitudes Scale . . 58
The Brinton study 58
The Rogers scale 59
III. METHODOLOGY AND LIMITATIONS 62
Methodology 62

CHAPTER PAGE

Logical hypotheses 62
Populations 63
Sampling procedure 64
The method of data gathering 66
Materials 67
The questionnaire 68
The coin incentive 69
Scoring 70
Limitations 70
IV. THE ANALYSIS OF DATA 73
General Considerations 73
The Response to the Questionnaire 74
Religious Fundamentalism 76
Means 77
Variance 77
Newspaper Attitudes 77
Means 77
Variance 79
The Relationship Between Fundamentalism and
Newspaper Attitudes 79
By combined faiths 81
By separate faiths 81
Crosstabulation of Fundamentalism Attitudes 81
Age 85
Sex 85

CHAPTER PAGE

Education 85
Crosstabulation of Newspaper Attitudes 90
Age 90
Sex 95
Education 95
Responses to Individual Fundamentalism Questions 100
Item 1. the Bible 100
Item 2. Heaven 100
Item 3. Christ as mortal 102
Item 4. Christ, the Son of God 102
Item 5. Christ, the Healer of the sick and lame . . . 102
Item 6. Christ's advent 103
Item 7. life after death 103
Item 8. less crime and corruption with Christ 103
Item 9. Christ's gift of eternal life 103
Summary 104
Responses to Individual Newspaper Questions 105
Item 1. newspaper's effect on reader's critical powers 107
Item 2. monopoly conditions and newspaper irresponsibility 107
Item 3. economic interests of newspapers 107
Item 4. newspaper editing in the public interest . . . 108
Item 5. newspapers and the emphasis on conflicts . . . 108
Item 6. news fairness to Nixon and McGovern 108

CHAPTER PAGE

Item 7. newspapers as an accurate source of news . . . 109

Item 8. newspaper fairness to Negroes 109

Summary 109

V. SUMMARY AND CONCLUSIONS 111

Summary 111

The mean scores 111

The crosstabulations 111

The correlation between fundamentalism and newspaper attitudes 112

Conclusions 113

BIBLIOGRAPHY 118

APPENDIXES 126

A. HYPOTHESIZED ATTITUDE CONTINUUM, RELIGIOUS FUNDAMENTALISM SCALE, NEWSPAPER ATTITUDES SCALE 127

B. ANOVA: FUNDAMENTALISM, ANOVA: NEWSPAPER ATTITUDES, ADVANCE POST CARD, QUESTIONNAIRE COVER LETTER, QUESTIONNAIRE 131

C. BREAKDOWN OF RESPONSES TO THE QUESTIONS ON FUNDAMENTALISM: TOTAL SAMPLE, BAPTIST BREAKDOWN OF FUNDAMENTALISM RESPONSES, LUTHERAN BREAKDOWN OF FUNDAMENTALISM RESPONSES, UNITARIAN BREAKDOWN OF FUNDAMENTALISM RESPONSES, BREAKDOWN OF RESPONSES TO THE QUESTIONS ON NEWSPAPER ATTITUDES: TOTAL SAMPLE, BAPTIST BREAKDOWN OF NEWSPAPER ATTITUDE

CHAPTER PAGE

RESPONSES, LUTHERAN BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES, UNITARIAN BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES 139

VITA 156

LIST OF TABLES

TABLE		PAGE
1.	Rates of Response to the Questionnaire	75
2.	Statistical Information: Religious Fundamentalism	78
3.	Mean and Variance Scores of the Three Faiths on the Newspaper Attitudes Scale	80
4.	Correlation: Fundamentalism vs. Newspaper Attitudes (Overall)	82
5.	Correlation: Fundamentalism vs. Newspaper Attitudes (By Denomination)	83
6.	Frequency Distribution and Percentages of Respondents According to Demographics	84
7.	Crosstabulation of Fundamentalism Attitudes by Age	86
8.	Median Fundamentalism Scores Crosstabulated with Age	87
9.	Crosstabulation of Fundamentalism Attitudes by Sex	88
10.	Median Fundamentalism Scores Crosstabulated with Sex	89
11.	Crosstabulation of Fundamentalism Attitudes by Education	91
12.	Median Fundamentalism Scores Crosstabulated with Education	92

TABLE PAGE

13. Crosstabulation of Newspaper Attitudes by Age 93

14. Median Newspaper Attitude Scores Crosstabulated with Age 94

15. Crosstabulation of Newspaper Attitudes by Sex 96

16. Median Newspaper Attitude Scores Crosstabulated with Sex 97

17. Crosstabulation of Newspaper Attitudes by Education 98

18. Median Newspaper Attitude Scores Crosstabulated with Education 99

19. Responses to Individual Fundamentalism Questions 101

20. Responses to Individual Newspaper Questions 106

21. ANOVA: Fundamentalism 132

22. ANOVA: Newspaper Attitudes 133

23. Breakdown of Responses to the Questions on Fundamentalism: Total Sample 140

24. Baptist Breakdown of Fundamentalism Responses 142

25. Lutheran Breakdown of Fundamentalism Responses 144

26. Unitarian Breakdown of Fundamentalism Responses 146

27. Breakdown of Responses to the Questions on Newspaper Attitudes: Total Sample 148

28. Baptist Breakdown of Newspaper Attitude Responses 150

29. Lutheran Breakdown of Newspaper Attitude Responses . . . 152

30. Unitarian Breakdown of Newspaper Attitude Responses . . . 154

CHAPTER I

INTRODUCTION AND GENERAL CONSIDERATIONS

The sociology of religion is an intriguing field of study. For years scholars have been engaged in scientific studies to determine the rationale for a myriad of participatory avenues which man has traveled in his pursuit of a communion with God. Oftentimes underfinanced and holding to a highly debatable definition of their terms, these researchers have, nevertheless, contributed to knowledge in the field by unearthing new attitudinal and behavioral phenomena previously unexplored. As new areas of theological inquiry begin to rise to the fore, students in the field are sent scurrying to the drawing boards with the aim of perfecting a research design with a requisite amount of reliability and validity to launch an intensive analysis of an especially sensitive subject. Underlying the whole dilemma for them is the task of finding an acceptable conceptualization of what religion is and how people should be distinguished, in terms of their religious orientation. In their attempts to separate the various denominations of the Christian religion into categories of generic theological classification, Glock and Stark assessed the problem thusly:

> Religion is not necessarily the same thing to all men; perhaps, therefore, the source of the disagreement is that different observers are defining religion in different ways.[1]

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[1]Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally Company, 1965), p. 69.

Realizing that the search for consensual definitions may never be a fully realized goal for such a profound area of study, it is the purpose of the investigator to probe a small facet of the total religious experience and seek to determine its implications and relationship (if any) to an attitude of the purely secular variety. The author believes that with all of the "surveys" and isolated instances of single-subject matter research, the time has come for a study which provides a combined inquiry into the possibility of a relationship between one's attitudes in religion and one's attitudes toward the performance and credibility of a single medium of mass communications.

The problem revolves around a consideration of the theological mind-set commonly referred to as "religious fundamentalism," in an effort to determine the existence of any patterns of correlation between one's attitudes in this area and one's holdings toward newspapers. At this point, it is imperative that an objective working definition of "fundamentalism" be presented for the purpose of staving off the passionate admixture of positive and negative connotations which the word usually evokes. As Packer so aply notes, "fundamentalism" has long been "a term of ecclesiastical abuse, a theological swear-word."[2] In this study, however, it is to be strictly used in the same context as when the word first came into vogue. Most scholars attribute the coining of the term to Curtis Lee Laws, editor of a religious newspaper, the editorial of which once issued the

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[2]J. I. Packer, "Fundamentalism" and the Word of God (Grand Rapids: William B. Eerdmans Publishing Company, 1958), p. 30.

following challenge to its readership: "We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called 'Fundamentalists.' By that name the editor . . . is willing to be called."[3] Laws, a Northern Baptist, was referring to a set of beliefs which are commonly called the "five points of fundamentalism." They are usually outlined as: (1) the inspiration and infallibility of Scripture; (2) the deity of Christ; (3) His virgin birth and miracles; (4) His penal death for our sins; and (5) His physical resurrection and personal return.[4]

Since other scholars reject the simplistic way in which these five beliefs treat the scope of this ideology, a more detailed discussion of fundamentalism and the impetus for the movement will be dealt with in a subsequent chapter. For the present, however, suffice it to say that the investigator adopts the five points as a credible basis for distinguishing the individual holding to a "fundamentalist" theology from the person who does not.

The second area of inquiry which this study concerns is that of the public's attitudes toward newspapers. It is almost ironic to note that although scholarly inquiry into public attitudes toward fundamentalism and a medium of mass communications would appear to be a two-pronged investigation of an estranged couplet, such is not altogether the case. For it is to be remembered that a newspaper medium (The

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[3]The Watchman-Examiner, (July 1, 1920), p. 834.

[4]Packer, op. cit., p. 28. For a slight variation of this listing, see: Maynard Shipley, The War on Modern Science (New York: Alfred A. Knopf, 1927), p. 29.

Baptist Watchman-Examiner) first conveyed to our lips the word "fundamentalism," if not an explanation of its ideological dimensions. And the bevy of fundamentalist theologians often have pronouncements to make concerning the media in general and newspapers in particular. One such statement comes from America, a Jesuit magazine:

> The liberal media treat traditional religion in critical and unsympathetic ways, not only in the slanting of news much of which is designed to show that traditional religion is sick and dying, hence it is foolish to remain faithful to it.[5]

Others are not so unsympathetic with the media. It was none other than the Rev. Carl McIntire, a prominent Presbyterian fundamentalist, who, in 1973, led the fight among theologians in support of a congressional investigation of the Federal Communications Commission for its "denial of free speech to the radio and TV stations of the country."[6] Persuading the Congress to grant broadcasters "the same rights presently enjoyed by the print media as stipulated in the First Amendment"[7] was the primary McIntire goal. McIntire is the editor of the Christian Beacon, a publication which many describe as being "extremely fundamentalistic."[8]

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[5]James Hitchcock, "Catholics and Liberals: Decline of Detente," America, 130, No. 10 (March 16, 1974), 186-190.

[6]Why Congress Must Act, p. 16, (unnumbered newspaper), distributed by 20th Century Reformation Hour, Dr. Carl McIntire, Director, sponsored by Christian Beacon, Collingswood, New Jersey.

[7]Ibid.

[8]Warren L. Vinz, "The Politics of Protestant Fundamentalism in the 1950s and 1960s," Journal of Church and State, 14, No. 2 (Spring, 1972), 235-260.

The point being raised here, almost to the point of overstatement, is that the two areas of inquiry have, on occasion, interacted. Journalists, through their newspapers, have reported on the fundamentalism movement since it first appeared in Western Europe. Likewise, adherents to the banner of fundamentalism have formulated their own interpretations of the First Amendment, with its "freedom of the press" clause, and voiced their beliefs concerning its latitude as they "preached the Word." The logical line of questioning should now be obvious. What has been the result of this process of discussion and debate between newspapers and the fundamentalism movement? What do church members think about the two? Recognizing the obvious divergence of opinion found to exist among the faiths toward fundamentalism, it is asked whether similar denominational differences exist in regard to attitudes parishioners have toward the performance and credibility of the newspaper industry. If such widespread differences do, indeed, exist, which faiths would possess memberships more in sympathy with this communications medium? Which would be more hostile? Would one discover a statistically significant relationship, either positive or negative, between the two sets of attitudes among individuals? If so, how significant would they be? These and other questions pervade the essence of this study. On the pages which follow, an attempt will be made to provide meaningful answers to them, within the limited scope and resources of the effort.

CHAPTER II

THE LITERATURE REVIEW

I. SOURCES PERUSED

As the investigator began to formulate the guidelines for designing an appropriate review of the literature, it soon became apparent that the inter-disciplinary nature of the study would require an effort broad enough to satisfy the study's needs yet confined to a scope of manageable proportions. Recognizing the existence of theological research efforts with applications to a myriad of diverse phenomena, and understanding that the present study involving newspaper attitudes would seek to provide the impetus for still another groundbreaking in the realm of religious inquiry, the investigator sought to provide a literature review which would be expansive enough to tie the more noteworthy efforts together for a sort of sourcebook synopsis. The investigator's fascination with the whole realm of theological inquiry, coupled with the dearth of any existing studies which would relate directly to this one, provided the two-fold rationale for such an approach.

It is, perhaps, unfortunate that the student of journalism--the principal enthusiast in the research probe for newspaper attitude --will be forced to wade through the overweening theological aspects of the study before his specific area of interest comes under treatment. This should not, however, diminish the relevance of the effort to those who maintain an interest in man's view of his newspapers.

Rather, it is hoped that the approach will heighten one's understanding and appreciation of the diverging attitudes among individuals who are requested to provide the investigator with their perspective on both a prominent religious ideology and a primary medium of mass communications.

With these premises in mind, the review began in the card catalog and Reader's Guide. Books turned to for sound references were found under the headings, "Religion," "Fundamentalism," and the names of the three denominations which would later be used in operationalizing the study. From here, the search for relevant sources moved into the abstracting journals. Whenever possible, a "ten-year formula" was used, carrying into promise a private commitment to review the relevant listings from the period 1964-1974. In a few cases, the review went beyond this period and in no instance was a work which pre-dated 1964 denied the investigator's attention when it presented itself as useful. The following is a list of the abstracting journals perused along with the years included in the review: Communications Abstracts (1960-1961); Journalism Abstracts (1964-1973); Psychological Abstracts (1966-1973, with monthly editions to July, 1974); Religious and Theological Abstracts (Winter, 1964-Spring, 1974); and Sociological Abstracts (1964-October, 1974).

Perusal of the Reader's Guide involved the period from March, 1963 through September, 1974. Use of the subject indexes were relied upon for all abstracting journals with the exception of the investigator's review of the Religious and Theological Abstracts, where every page for an eleven-year period was meticulously combed. Key words from Psychological Abstracts included: "Communication Media," "Fundamentalism," "Mass

Media," "Protestantism," "Religion," "Religiosity," "Religious Affiliation," "Religious Beliefs," "Religious Prejudices," and "Religious Practices." Cues for the careful study of Journalism Abstracts included the following: "Audience Analysis," "Communication Theory, Process, and Effects," "Communicator Analysis," and "Miscellaneous." Combing of Sociological Abstracts was restricted to the following subject listings: "Fundamentalism," "Mass Media," "Media," "Press," and "Religion." In addition to these sources, the Comprehensive Dissertation Index 1861-1972 (vol. 17, Social Sciences) was checked for help in locating any research effort which might be of aid in forwarding the present study. Approximately 150 references, drawn from the scholars of four distinct disciplines, were consulted in the preparation of this thesis.

II. THEOLOGICAL INQUIRY: A BROAD OVERVIEW

Studies in the sociology of religion finally came into their own in the decade of the 1960s. The inauguration of applying survey research to such a field of inquiry is often associated with the Lenski study which culminated in his book entitled, The Religious Factor.[9] Lenski's pioneer effort drew immediate scholarly applause as he sought to find, among other things, a relationship between political and religious ideology. Such a probing of the American psyche, with the oft-times essential aid of a federal grant, had heretofore smacked of a breach with the time-honored principle of the separation of church and state.[10]

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[9]Gerhard E. Lenski, The Religious Factor (Garden City: Doubleday and Company, Incorporated, 1971).

[10]Rodney Stark and Charles Y. Glock, American Piety: The Nature of Religious Commitment (Berkeley: University of California Press, 1968), p. vii.

Hence, an opening up of the religious closet was left for another day. That "day" arrived when Lenski was allowed to utilize the facilities of the Survey Research Center in Ann Arbor, Michigan. The initial academic groundbreaking and the accompanying tests for hypotheses of near-ancient vintage spawned a proliferation of studies which sought to provide an authoritative solution to a small facet of theological mystery.

The Religiosity Studies

As one begins to undertake even a cursory review of the literature, it becomes strikingly apparent that the most alluring front of the investigatory battle has proven to be in the area of "religiosity," or the degree of an individual's religious commitment. The term "religiosity," obviously an offspring of the word "religion," has provided sociologists with an equally ambiguous and evasive description of a difficult concept to define. Its very mention has evoked reams of argumentative debate in the scholarly texts as its investigators continue to seek a suitable construct for its measure.

Glock has formulated what is perhaps the most exhaustive listing of indicators for evaluating what he calls "the dimensions of religiosity."[11] Viewing his list as "a frame of reference for studying religion and assessing religiosity,"[12] Glock's inclusion of "the ideological dimension," or the beliefs of a religious person, is the one

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[11]Charles Glock, "On the Study of Religious Commitment." Supplement to Religious Education, July-August, 1972 (New York: Religious Research Association). Glock lists his dimensions of religiosity as: experiential, ideological, ritualistic, intellectual, and consequential.

[12]Ibid., p. S-99.

which is of paramount concern to the investigator since the application of a single index for measuring fundamentalistic ideology is within the aim of the study.

Although the work is largely duplicative, other scholars in addition to Glock have contributed their own listings of what they interpret to be valid indicators of religiosity.[13] These listings are usually inclusive enough to accommodate the manifestations of religiosity in all faiths, both Christian and non-Christian, Many of them appear to be strangely incongruent with the laws of quantitative measurement, however. Be that as it may, inquiry into the nature and meaning of religiosity has, by and large, provided a firm foundation for better assessing the more minute facets of the religious commitment among groups and individuals. After more than a decade of general academic lethargy toward rigorous inquiry in the field, the initial studies which sought to define and delimit the scope of the phenomenon are now being applied to an assortment of secular situations and measures. Spanning the literature of scholarly prose, they range from the sundry studies of the politico-religious type to those which invite an empirical verification of curious psychological strengths or defects in the religious personality.

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[13]See Joseph H. Fichter's Dynamics of a City Church: Southern Parish (Chicago: University of Chicago Press, 1951); Joshio Fukuyama, "The Major Dimensions of Church Membership," Review of Religious Research, 2 (4), Spring, 1961, pp. 154-161; Gary M. Maranell, "A Factor Analytic Study of Some Selected Dimensions of Religious Attitude," Sociology and Social Research, 52, No. 4 (July, 1968), pp. 430-437.

The Intrinsic-Extrinsic Distinction

Behavioral scientists have long engaged in efforts to carry the principles of psychological inquiry into analyses of religious phenomena. Allport, who introduced the terms "intrinsic" and "extrinsic" as two dimensions of religiosity, an introduction which touched off still another round of debate over term definitions, discovered that ". . . on the average, church-goers and professedly religious people have considerably more prejudice than do non-church goers and non-believers."[14] Years after the Allport discovery concerning prejudice, Rokeach attempted to clarify the finding by issuing the rejoinder that "it does not follow that they (in reference to non-believers) are more tolerant in every respect."[15] He further asserted that "prejudice" must refer only to ethnic and religious prejudice for this to be true. At the time of the reply to Allport, Rokeach had already confirmed the existence of anxiety symptoms (e.g., fitful sleeping and evidence of great tension because of work pressures) among many people with formal religious affiliation.[16] Allport's discussion of extrinsics and

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[14]Gordon W. Allport, "Religion and Prejudice," Crane Review, 2 (Fall, 1959), p. 8. Allport details his findings in his much-heralded volume: The Nature of Prejudice (Cambridge: Addison-Wesley, 1954). Further confirmation on the Allport hypotheses are found in: S. A. Stouffer, Communism, Conformity and Civil Liberties (Garden City: Doubleday, 1955); R. M. Williams, Jr., Strangers Next Door (Englewood Cliffs, N. J.: Prentice-Hall, 1964); J. R. Feagin, "Prejudice and Religious Types: A Focused Study of Southern Fundamentalists," Journal for the Scientific Study of Religion, 4, No. 1 (Fall, 1964), pp. 3-13.

[15]Milton Rokeach, Beliefs, Attitudes, and Values (San Francisco: Jossey-Bass, Inc., 1968), p. 190.

[16]Milton Rokeach, The Open and Closed Mind (New York: Basic Books, 1960).

intrinsics appears somewhat tainted by the investigator's own apparent subjectivity. The following assertion is a prime example: "While most extrinsics are casual and peripheral church goers, a few are ideological extremists."[17] The distinction offered is presumptive of the idea "ideological extremism" is the one trademark of the intrinsic religionist. Here, the point of contention revolves around the varying connotations one may wish to ascribe to an evidence of strong faith. What is labeled by some as "dogmatism" and "extremism" in belief can be indicative of an "unswerving allegiance to principles" by others.

The Politico-Religious Studies

Studies of the politico-religious variety offer still another interesting field of investigation for relationships. The search for correlation between political and religious ideologies continues unabated. One Illinois sociologist, for example, was able to find a significant positive correlation between Christian liberalism and both socio-political change orientation (as defined through the use of a self-constructed index for measurement) and "liberal" political party preference.[18] A similar relationship was found for conservative affinity in these areas.

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[17]Gordon W. Allport, "The Religious Contest of Prejudice," Journal for the Scientific Study of Religion, 5, No. 3 (Fall, 1964), p. 455.

[18]Richard J. Stellway, "The Correspondence Between Religious Orientation and Socio-Political Liberalism and Conservatism," Sociological Quarterly, 14, No. 3 (Summer, 1973), pp. 430-439.

Similar studies by Johnson indicate "a marked elective affinity between theological and political liberalism on the one hand and theological and political conservatism on the other."[19] Johnson found in his Oregon study that he could label most of his liberal clergymen as Democrats, whereas the preponderance of theologically conservative clergymen he measured thought of themselves as Republicans.[20] Drawing upon the implications of these findings, it would be easy to stereotype all theological liberals as residing on the political left and all religious conservatives as political conservatives. The obvious enticement to treat political and theological ideologies as mutually reinforcing phenomena, however, is an unsound one, when carefully scrutinized. While Hadden's research largely confirms the Johnson findings among clergymen, he notes that the same relationship between conservatism in theological doctrine and conservatism in politics "does not hold true for laity."[21] Hadden was also able to confirm and clarify differences in the affirmative strength of religious views between laity and clergy, with the former found to evince a stronger belief in the divinity of Jesus.[22]

Regardless of the approach one takes, it is apparent that scholarly interest in relating one's political attitudes to his

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[19]Benton Johnson, "On Church and Sect," American Sociological Review, 28, No. 4 (August, 1963), p. 548.

[20]Benton Johnson, "Theology and Party Preference Among Protestant Clergymen," American Sociological Review, 31, No. 2 (April, 1966), pp. 200-208.

[21]Jeffrey K. Hadden, The Gathering Storm in the Churches (Garden City: Doubleday and Company, Inc., 1969), p. 76.

[22]Ibid., p. 202.

theological holdings continues to occupy center stage. Micklem describes what he and others believe to be the logical connection between the two areas of study: "All political problems are at bottom theological. No political theory is likely to affect deeply the conduct or outlook of man unless it is reinforced by the sanctions of religion."[23] Although this contention may come as news to many political scientists, it, nevertheless, appears to be a widely held belief among students of religion.

Vinz expressed such a belief after studying the involvement of fundamentalist leaders in the political realm (despite their usual other-worldly orientation): "The recent studies which have been made . . . do support the contention that religious beliefs affect political beliefs, and more specifically that persons adhering to Fundamentalist theology are likely to be conservative politically."[24] This particular finding regarding the political predilections of religious fundamentalists is crucial to the hypotheses which will later be advanced in this study. It is well to remember that Lenski's highly-touted research effort, in effect, joins the previously-cited work of Hadden in warning us about the dangers of stereotypic thinking in this area of study. Lenski found that "a liberal is a liberal is a liberal" only on the issue of the freedom of speech.[25]

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[23]Nathaniel Micklem, The Theology of Politics (London: Oxford University Press, 1941), p. XV.

[24]Vinz, p. 253. Also see, Allen Keith Jackson, "Religious Beliefs and Social Status" (Pd.D. dissertation, Emory University, 1960) for further confirmation of this.

[25]Lenski, pp. 190-191.

The Denominational Studies

In the past, one of the most convenient approaches used for further exploring the nature and consequences of an individual's religious commitment has been to sort all respondents according to their denominational affiliation. The doctrinal tenets of one's church usually provide an easy frame of reference for arranging the differing faiths along a continuum of "liberal" to "conservative," or, in a few cases, in categories of "modernist" to "fundamentalist." The predictive value which the researcher may obtain from such placement can be most helpful. Glock and Stark have evolved a denominational typology which sets forth a four-point system of classification.[26] From their studies, Greeley and Rossi now contend that an individual's denominational affiliation may provide the soundest clue to determining his religious orientation and acts of piety. In their words, "most Americans who are in any sense religious are religious within the context of the denominational society."[27]

At this point, it appears imperative that an interjection be made in an attempt to clarify a point of semantic muddle now existent in the field. It should be stressed that the investigator has chosen to strictly avoid an interchangeable use of the terms religious

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[26]Glock and Stark, p. 120. The four classifications of the faiths are: "liberals," "moderates," "conservatives," and "fundamentalists."

[27]Andrew M. Greeley and Peter H. Rossi, The Denominational Society (Glenview, Illinois: Scott, Foresman and Company, 1972), p. 84.

"affiliation" and religious "preference." It is apparent, from a review of the literature, that many scholars have succumbed to a near-synonymous employment of the two, to the confusion of at least one researcher. Finner has entreated his colleagues to choose the term appropriate to their investigation, bearing in mind that the former refers largely to formal institutional affiliation and social allegiance whereas the latter may pertain to personal orientations of values and beliefs, "which would not necessarily coincide with existing institutional membership."[28] Finner demonstrated the hazards attendant to mixing the terms by finding that whereas he could correlate religious preference with pacifism, he could not find a relationship between pacifism and denominational membership.[29]

Any discussion of the scholarly dilemma precipitated by the preference-affiliation dichotomy is, by and large, a meaningless exercise unless one also considers the vast and uncounted numbers of individuals who are, or have been, the bearers of such a conflict. Individuals who have transferred their church membership into that of another faith provide the most accessible religious collectivity of such people. By their public declaration of conversion, they have left themselves more open to scientific investigation than have those who privately decided to remain in their faith while preferring the doctrinal tenets and practices of another. Studies which have as

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[28]Stephen L. Finner, "Religious Membership and Religious Preference: Equal Indicators of Religiosity?," Journal for the Scientific Study of Religion, 9, No. 4 (Winter, 1970), pp. 273-279.

[29]Ibid.

their focus an analysis of such "converts" are not in abundance. A review of the literature does, however, reveal several interesting investigations, the most notable of which is probably the one undertaken by Stark and Glock.[30] In a chapter entitled "The Switchers," the pair begin an analysis of how the various Christian faiths rank in holding on to their members and attracting new ones. Allport and his associates found that when religious group members do decide to change their denominational affiliation, they almost invariably move toward one with a more liberal doctrinal stance, toward "ethical but not theological Christianity."[31]

But one's denominational tie, just as any other variable, provides the scholar with no infalliable guarantee of unlocking the coterie of attitudinal and behavioral mysteries of the individual toward non-religious subject matter. Several students of religion have detected a change in membership types, rendering the decades-old typological formulations on the matter obsolete. One source states: "Today's Methodists, Quakers, Mennonites, Catholics, Baptists, and so on, are not the Methodists, Quakers, Mennonites, etc. of yesteryear. The latter have disappeared, not simply because of the obvious fact that their original adherents have passed away, but because their exclusive original values have been muted or discarded. They have become essentially new groups bearing the names of older ones--a

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[30]Stark and Glock.

[31]Gordon W. Allport, James M. Gillespie, and Jacqueline Young, "The Religion of the Post-War College Student," Journal of Psychology, 25, No. 1 (January, 1948), pp. 3-33.

conclusion which in no way implies that the newer groups are not as 'good' or as 'true' as the original ones. Sociologically, they are merely different."[32] Lenski himself advanced the notion that, among the members of the ministerial profession, there was a change afoot--a "general trend toward convergence within Protestant circles" in the direction of the theological left.[33] This contention would seem to lend additional weight to the belief among many that the doctrinal pallor of some church memberships bears a scarce resemblance to that of their forebearers.

The Church-Sect Division

The dynamic nature of the theological evolution now taking place within the Christian religion has caused several researchers to reconsider and expound upon the polar types of "church" and "sect," as introduced by Weber.[34] This means of more broadly classifying the various faiths has sometimes offered more reliability in predicting trends in individual and denominational thought. Although the scholarly criteria for making a distinction between the types of church and sect vary somewhat, Johnson offers the reasonable conclusion that placement of a faith on the continuum should depend on the group's

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[32]Thomas Ford Hoult, The Sociology of Religion (New York: The Dryden Press, 1958), p. 77.

[33]Lenski, p. 264.

[34]Max Weber, The Protestant Ethic and the Spirit of Capitalism Translated by Talcott Parsons (London: Allen and Univin, 1930). Also see Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942) for his listing of six distinctions between church-types and sect-types.

acceptance or non-acceptance of the "dominant value system."[35] Acceptance would place the denomination as a "church" type whereas non-acceptance would denote a "sect." Applying a corollary to this in ideological terms, Johnson deduces that such placement yields a listing of church-centered groups containing "relatively satisfied and therefore ambiguously liberal or conservative bodies and a more sectarian fringe group of relatively dissatisfied and therefore markedly liberal or conservative bodies."[36] From this foundation one can investigate the various faiths and plot their position on the continuum.

On the pages which follow, the investigator will attempt to provide a synthesized report on the research findings as they specifically relate to the three denominations which, for purposes of probing for a relationship between religious fundamentalism and newspaper attitudes, are to be examined. Such a discussion, along with a brief historical sketch of the fundamentalism movement, however, will be deferred until our survey of the broad range of approaches to theological research in the literature has been concluded.

The Application of Demographic Variables

A review of the literature, thus far, has revealed the existence of several routes which have been taken to explore the implications of the subtle but profound religious factor. One which has not been discussed, however, is the application of demographic variables to

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[35] Johnson (1963), p. 549.

[36] Ibid., p. 548.

theological analysis. Questionnaire items which seek to categorize individuals according to their age, sex, educational level, and income are common in any field of survey research. Their employment in religious research has spawned a number of interesting studies, all of which seek to determine whether a particular vital statistic can be sorted out and tabbed as a correlate of one's religious attitudes or behavior. One of the most noteworthy of demographic studies is probably the post-World War II investigation of the Allinsmiths. In an investigation of eight religious groups (all Christian or Jewish), they found that although an individual's political or economic opinions can be predicted from his denominational affiliation, such is the case only because certain faith groupings are predominantly composed of particular income and status groups.[37] Furthermore, when politico-economic differences were discovered within a group, the Allinsmiths were able to associate the contrasts with the socio-economic stratification within the group.[38] Another investigator used the socio-economic status variable to confirm a similar relationship. Dynes was able to confirm his hypothesis that the degree of churchness and sectness among individuals can be associated directly with socio-economic status when denominational affiliation is held constant.[39]

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[37]Wesley and Beverly Allinsmith, "Religious Affiliation and Politico-Economic Attitude: A Study of Eight Major U. S. Groups," Public Opinion Quarterly, 12, No. 3 (Fall, 1948), pp. 377-389.

[38]Ibid., p. 389.

[39]Russell R. Dynes, "Church-Sect Typology and Socio-Economic Status," American Sociological Review, 20, No. 5 (October, 1955), pp. 555-560.

Using their own Orthodoxy Index, Glock and Stark found significant differences in respondent attitudes by age--differences which they believe are suggestive of "an important generational break with traditional religion."[40] Employing their survey on a nationwide sample, the data indicated that younger persons are much less likely to hold orthodox views toward the Christian religion than are those over fifty.

Through the use of a self-constructed Scriptural Literalism Scale on 830 students in Texas, two scholars discovered that females in the sample tended to have higher scores than the males.[41] Hogge and Friedman generalized these findings to conclude that: "Females seem to be more 'religious' in almost every sense of the word."[42] Further treatment of the items featured in the Scriptural Literalism Scale is to be found in a subsequent section.

With this marking the conclusion of the investigator's review of the vast body of religiosity studies, psychological studies having theological implications, the politico-religious studies, and the scholarly approaches to such an area through breakdowns by denominational affiliation, the church-sect dichotomy and the multitude of demographic variables, focus on the study is now shifted to a brief consideration of the historical, attitudinal, and behavioral implications of the movement which, for the past five decades, has borne the ideological nickname, "religious fundamentalism."

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[40]Stark and Glock, p. 207.

[41]James H. Hogge and S. Thomas Friedman, "The Scriptural Literalism Scale: A Preliminary Report," Journal of Psychology, 66, No. 2 (July, 1967), pp. 275-279.

[42]Ibid., p. 278.

III. RELIGIOUS FUNDAMENTALISM--THE MOVEMENT AND THE IDEOLOGY

The Origins of Religious Fundamentalism

Finding an acceptable starting point for tracing the doctrinal origins of the religious movement known as "fundamentalism" has become a rather delicate undertaking for scholars who choose to explore this realm of theological inquiry. Three major attempts have been made to furnish such a delineation, with Sandeen's work providing what is perhaps the most concise and readable of the related volumes.[43]

A review of the literature yields the existence of two diametrically-opposed schools of thought which seek to explain and pinpoint the origins of this movement. Central to the argument is one's acceptance or rejection of the view that fundamentalism is a party created merely out of reaction to contemporary political and social issues. Sandeen's view holds a sophisticated peculiarity which levels a rebuke at such a notion. Says Sandeen:

> Most discussions of Fundamentalism never escape from the semantic muddle which was created during the 1920s by the description of every foe of evolution as a Fundamentalist. The absurdity of arguing that everyone who supported prohibition was a Fundamentalist, or that everyone who wished to impeach Earl Warren was a Fundamentalist, is obvious to all.[44]

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[43]Ernest R. Sandeen, The Roots of Fundamentalism (Chicago: The University of Chicago Press, 1970). Also see: Stewart G. Cole, The History of Fundamentalism (New York: Harper and Row, 1931); and Norman F. Furniss, The Fundamentalist Controversy, 1918-1931 (New Haven: Yale University Press, 1954).

[44]Ernest R. Sandeen, "Fundamentalism and American Identity," Annals of the American Academy of Political and Social Science, 387, No. 1 (January, 1970), pp. 56-65.

Unlike other scholars who deny the existence of widespread fundamentalist thinking in religion before the dawn of the twentieth century, Sandeen not only traces the movement to British millenarianism or "premillennialism" (a belief in a relatively eminent harmonious and perfect one-thousand year world government under the personal reign of Jesus Christ) in the early 1800s but also describes the evolution of the ideology as it came into the United States. The eschatological emphasis which Sandeen places upon his interpretation of fundamentalism's genesis is subject to gross misunderstanding if an elaboration is not permitted. Noted is the fact that much more than the mere timing of Christ's return is involved. Millenarians, Sandeen observes, adopted an ideological package which had broader implications upon their view of the world. As he describes it:

> Converts to premillennialism abandoned confidence in man's ability to bring about significant and lasting social progress and in the church's ability to stem the tide of evil, convert mankind to Christianity, or even prevent its own corruption. The premillennial return of Christ presupposed a view of the world in which judgment and demolition were the only possible response from a just God.[45]

Sandeen's view that fundamentalism in its contemporary form has existed for almost a century and that it is, basically, millenarianism re-named, has drawn some criticism from those who hold to the second school of thought on the matter--those who define it as a relatively modern phenomenon of social reaction, a purely negative force in religion. Moore has assumed the latter position and has written a challenging response to Sandeen's historical findings. While his research leads him to commend the insights which Sandeen offers into the

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[45]Sandeen (1970), p. 13.

background of fundamentalism, Moore's attack on the study is based on what he believes to be a scholarly neglect for the movement's "foreground."[46] A study of fundamentalism's "foreground" comprises the exposition of the controversy concerning evolution, the fight against liberal teachings in seminaries, and, in general, a survey of the ideology in a more raucous twentieth century setting. As the investigator has noted in chapter one, the heartbeat of such a conservative theology has centered around "five points" which, when taken collectively, produce a rigid and steadfast doctrinal package which many theologians call "biblical inerrancy."

Those scholars who study the origins of religious fundamentalism with the notion that no movement can antedate the ascription of its name are forced to peg the birthday of the phenomenon at July 1, 1920, when, as mentioned earlier, Curtis Lee Laws first publicized the term in his Baptist newspaper. Packer agrees with Sandeen that critics have seized upon the recency of the word's coinage to summarily assume that "the thing is as new as its name."[47] Packer, however, believes that the early twenties merely signaled an unparalleled uprising of tradition-minded Christians who found the semantic banner of "fundamentalism" to be suitably descriptive of their battle against the radical refashioning of historic Christianity which was on the upswing in America immediately following the first World War. Forming a bond which transcended the

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[46]Leroy J. Moore, "Another Look at Fundamentalism: A Response to Ernest R. Sandeen," Church History, 37, No. 2 (June, 1968), p. 196.

[47]Packer (1958), p. 11.

petty differences of the various Protestant denominations, they are described as having united to defend their faith because of the following dangers which they perceived as the blasphemous legacy of liberalism:

> Liberalism swept away entirely the gospel of the supernatural redemption of sinners by God's sovereign grace. It reduced grace to nature, divine revelation to human reflection, faith in Christ to following His example, and receiving new life to turning over a new leaf; it turned supernatural Christianity into one more form of natural religion, a thin mixture of morals and mysticism.[48]

Levine's consideration of the movement offers a near-compromise approach between the arguments of Sandeen and those of others. Concerned only with the ideology as it came to involve its great exponent--William Jennings Bryan--Levine nevertheless cites both the anti-evolution and premillennial thinking as "the most characteristic beliefs of Fundamentalists"[49] during the period of the 1920s.

Fundamentalism and Conservatism

The confusion concerning the ideology's true geneology of beliefs has accounted for the general lack of consensus among scholars who have sought to place the phenomenon on a philosophical spectrum of "liberal" to "conservative." For reasons of simplicity, Johnson has made reference to "the fundamentalist, or conservative, camp"[50] in a

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[48] Ibid., p. 27.

[49] Lawrence Levine, Defender of the Faith: William Jennings Bryan (New York: Oxford University, 1965), pp. 276-277.

[50] Benton Johnson (1966), op. cit., p. 200.

synonymous fashion. Glock and Stark, however, have made a distinction between "conservative" and "fundamentalist" faiths in their typological listing of the Christian denominations.[51] With only two exceptions noted, the distinction appears to center around the differences in theological outlook between "church" and "sect" types, with the latter largely becoming the mainstay of the "fundamentalist" camp.[52]

Perry took a side-view of the fundamentalism-conservatism relationship in disavowing both doctrinal and organizational differences. In doctoral research for the University of Chicago, he pronounced the contrast to lie in what he called fundamentalism's "attitude of aggressiveness and awareness of threat."[53] Perry's thesis adds still another puzzling appendage to the hydra-headed description of the true adherent to the fundamentalism mind-set which one is offered. The related research of Towns provides no small degree of clarification to the effort by scholars to better understand the individual of fundamentalist persuasion. Towns, a prominent author in the field of Christian education, refuses to erect a single monolithic construct for explaining the attitudes and behavior of such persons. His observation is as follows:

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[51]Glock and Stark, loc. cit.

[52]Glock and Stark allow the same "fundamentalist" designation for only two church-types: Southern Baptists and Missouri Synod Lutherans. For contrary findings to the ones which suggest that most fundamentalists are sectarian in doctrine, see: Thomas R. Ford, "Religious Thought and Beliefs in the Southern Appalachians as Revealed by an Attitude Survey," Review of Religious Research, 3, No. 1 (Summer, 1961, pp. 2-32.

[53]Everett L. Perry, "Socio-Economic Factors and American Fundamentalism," Review of Religious Research, 1, No. 2 (Fall, 1959), pp. 57-63.

> Fundamentalism is divided into two camps, reflecting two areas of emphasis. First, there are 'withdrawing fundamentalists,' exemplified by the Northern Bible church movement, which refused to cooperate with apostasy. These churches place priority on pure doctrine and pure life. The second are 'aggressive fundamentalists,' who are committed to bold evangelistic outreach. The catalyst for this movement is aggressive soul-winning through local churches; pure doctrine and pure life are seen as important ingredients but as means to the end. This group is often accused of 'buttonholing' prospective converts or proselyting believers from other churches.[54]

Towns' findings are fresh in their perspective with his binary classification system denoting a major effort toward understanding why the related theological literature is so replete with contradictory explanations of fundamentalist attitudes and behavior patterns. Presumably, even the harsh connotations attendant to Perry's employment of the word "aggressive" are now mitigated by the context in which Towns places the term.

Although novel in its outlook, Towns' attempt to classify the fundamentalist into types is not a singular one in the annals of religious literature. Opie has, in effect, attributed the Protestant-Catholic division as being the primary obstacle toward the realization of a unified doctrinal front among Christian fundamentalists.[55] Believing the movement to be a species of contemporary rationalism, the Presbyterian minister is one of few scholars to reject the idea that the movement is a phenomenon peculiar to Protestantism.[56] As a

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[54]Elmer L. Towns, "Trends Among Fundamentalists," Christianity Today, 17, No. 20 (July 6, 1973), pp. 1032-35.

[55]John Opie, Jr., "The Comfortable Idolatries: Protestant and Catholic Fundamentalism," Catholic World, 205, No. 1227 (June, 1967), pp. 151-156.

[56]Another source which contends that fundamentalism is "an outstanding feature" of the Roman Catholic Church is Hoult, op. cit., p. 88.

result, he has made reference to the existence of Catholic fundamentalists and constructed their divergence in ideology (from their Protestant counterparts) to revolve around a belief that an unbroken line of bishops provides the only source from which God's redeeming power to men can be dispensed.[57]

Conclusion

Peripheral to the present debate regarding the ideological underpinnings of fundamentalism is the effort by some students of religion to make a concrete determination as to the depth and meaning of the fundamentalist psyche--whether it is merely a "state of mind,"[58] as some allege, or whether it matches the presumed acts of social allegiance which seem so characteristic of its "modernist" polar type. Hoult offers the following thesis on the matter: "Fundamentalists generally think that if one _believes_ correctly, correct action will follow; socially liberal modernists typically feel that if one _acts_ correctly, this is the best evidence that one believes."[59] Although a confirmation of the paradox may need to await further research by the behavioral scientists, acceptance of Hoult's contention may provide a logical corollary to the "pure doctrine" emphasis which Towns applied to the "withdrawing fundamentalist," just discussed.

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[57] Opie, _op. cit._, p. 151.

[58] _Ibid._, p. 152.

[59] Hoult, _op. cit._, p. 87.

The investigator realizes that the above discussion on the historical birthmarks and attitudinal ingredients of the fundamentalist orientation has given rise to more questions than it has supplied in answers. Such is often the full fruit of an intensive investigation into a subject matter of such profundity. To students in the field, fundamentalism's multidimensional nature as an ideology places it on a similar plane with "Republicanism" or "Democratic politics," with the feeling that those who march under the respective banners sometimes hold to an ambiguous belief-system for which there is little agreement and even less an understanding of rationale. Whereas the political parties in America are influenced by the cleavage and realignment of "conservatives" and "liberals" in their ranks, the fundamentalist movement has found itself a party which has drawn both its shape and sustenance from individuals affiliated with an assembly of doctrinally dissimilar Christian denominations. The inheritance from such has produced a theology in possession of both a unity of purpose yet diversity of approach. While most of the unity has seemed to prevail in the minds of the fundamentalist rank and file, the diversity has stemmed from the plethora of definitions and analyses which continues to emanate from those who have made it a practice to study the phenomenon.

Regardless of the noble purposes expressed in preface to every "objective" study, one must often prepare to make an initial determination on the researcher's own disposition toward "conservative" and "liberal" religion, whether it is favorable or unfavorable. As concerns fundamentalism, what one source may disparagingly describe as

its hallmark of "closed dialogue"[60] is defended by another as the individual's "God-given, democratic birthright to believe whatever he pleased."[61] What is described with some degree of neutrality as "the core of fundamentalism . . . Biblicism"[62] to others becomes "the exploded notion of biblical inerrancy,"[63] or "Bibliolatry."[64] It is thus apparent that in the pursuit of a scientific approach to the study of funda mentalism, the eye of the beholder can sometimes become a bit jaundiced with the arousal of one's own passions.

IV. CONVENTIONAL DEFINITIONS OF TERMS

Since the preceding discussion of contraditions in term definitions may appear to present a confusing portrait of the elements with which the present study must deal, the situation may be clarified with an assembly of conventional term explanations. The single rule-of-thumb which has been used in the selection of definitions has been their general acceptance into a standard repository of information. With this being the case, the following terms are defined according to Webster's Seventh New Collegiate Dictionary:[65]

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[60]Page Bailey, Commitments and Consequences (Philadelphia: J. P. Lippincott Company, 1968), p. 73.

[61]Sandeen (January, 1970), op. cit., p. 63.

[62]Gordon P. DeJong and Thomas R. Ford, "Religious Fundamentalism and Denominational Preference in the Southern Appalachian Region," Journal for the Scientific Study of Religion, 5, No. 1 (October, 1965), pp. 24-33.

[63]Packer, op. cit., p. 15.

[64]Gabriel Hebert, Fundamentalism and the Church (Philadelphia: Westminster Press, 1957), p. 138.

[65]Webster's Seventh New Collegiate Dictionary (Springfield, Mass.: G. and C. Merriam Company, Publishers, 1965).

1. denomination: a religious organization uniting in a single legal and administrative body a number of local congregations.

2. religion: a personal set or institutionalized system of religious attitudes, beliefs, and practices.

3. religiosity or religiose: excessively, obtrusively, or sentimentally religious.

4. sect: a dissenting or schismatic religious body.

Although several other terms which would normally require clarfication have received treatment, it appears appropriate to briefly re-state their significance here. Religious "affiliation," as noted earlier, stands in contrast to an individual's "preference" only in the sense that the former assumes a formal church membership on the part of the individual. The contrast is dissolved when one's religious preference corresponds with one's affiliation.

The key religious term in the study--"religious fundamentalism--has been defined in the introductory chapter by listing its commonly cited five component parts: a belief in the literal inerrancy of Scriptures, in the second coming of Jesus Christ, in the virgin birth, in physical resurrection, and in the substitutionary atonement. The doctrine of "substitutionary atonement" entails the belief that Christ's death and resurrection atoned for the sins of all mankind.

V. THE SELECTION OF A SUITABLE FUNDAMENTALISM SCALE

The investigator's search for acceptable questionnaire instruments to gauge opinion on the fundamentalism phenomenon was somewhat complicated by the dearth of any which adhered to the study's need for measures of validity, reliability, and brevity in administration. Although the construction of original scales for measuring

fundamentalism (and newspaper attitudes as well) was contemplated, the complications inherent in their wording made it much more feasible to rely upon the tried and tested measures of other researchers.

The Martin and Westie Scale

The exasperation which is especially attendant to the survey researcher who would try to "go his own way" in the investigation of religious belief is noted by Greeley and Rossi, who observe:

> Both the professional theologian and the interested layman can easily criticize the wording of most questionnaires in the sociology of religion, but they will find it somewhat more difficult to rephrase the questions in such a way as to be confident that they have found a better format.[66]

Hence, the scale which the investigator chose to use was the one constructed by Martin and Westie.[67] The scale's original purpose was for use in determining whether religious fundamentalism (or "conservatism," or "orthodoxy," as Martin and Westie choose to interchange the terms) could be confirmed as a correlate of bigotry. The two researchers employed the Summated Differences Scales in gauging the level of prejudice toward Negroes.[68]

One of the primary attributes of the scale was its estimated time for completion. In their sourcebook listing of scales and measures, Robinson and Shaver estimated the administration time to be

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[66]Greeley and Rossi, op. cit., p. 88.

[67]James G. Martin and Frank R. Westie, "The Tolerant Personality," American Sociological Review, 24, No. 4 (August, 1959), pp. 521-528.

[68]For a complete description of this device, see: Frank R. Westie, "A Technique for the Measurement of Race Attitudes," American Sociological Review, 18, No. 1 (February, 1953), pp. 73-78.

about six minutes.[69] Although no information was given concerning the scale's criterion validity or reliability, its face validity must be assumed from the significant differentiation between tolerant and prejudiced respondents. The scale, which appears in Appendix A, contained nine items, each of which could easily be scored along a five-point agree-disagree continuum of the Likert sort.

Other Measures

Other measures for probing fundamentalism or its many counterparts in the vast array of religious experimentation, were available. Most, however, were peripheral to the study's purpose of gauging fundamentalist thinking apart from the other dimensions of the religious phenomenon (such as frequency of church attendance and the like). All were more cumbersome and would have been more taxing upon the respondents' time.

The Bardis scale, which measures positiveness of attitudes toward religious faith and other religious referents, is one such scale, consisting of 25 Likert-type items.[70]

Hunt has rejected all orthodox thinking on the nature of religious fundamentalism and has formulated a mythological-symbolic scale "which is independent of a literal-fundamentalistic measure of religion."[71]

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[69]John P. Robinson and Phillip R. Shaver, Measures of Social Psychological Attitudes (Ann Arbor: Survey Research Center, 1969), p. 593.

[70]P. D. Bardis, "A Religion Scale," Social Science, 36 (1961), pp. 120-123.

[71]Richard A. Hunt, "The Mythological-Symbolic Religious Commitment: The LAM Scales," Journal for the Scientific Study of Religion, 11, No. 1 (March, 1972), pp. 42-43.

In addition to its divergent assumptions, the investigator believed the Hunt scale to be too lengthy for the study's purposes and too recently developed to risk applying.

The Scriptural Literalism Scale of Hogge and Friedman, although a remarkably streamlined instrument, was rejected nonetheless for its authors' interpretation of high scoring respondents as "religious," rather than "fundamentalist."[72] It was also felt that its line of questioning, as exemplified by the opening item which stated, "The scriptures contain religious truths," was so broad that a vast majority of respondents could come to an agreement, thus destroying the validity of the measure for the investigator's purpose.

In conclusion, Edwards' informal criteria for attitude statements[73] were employed as the screening mechanism for all scales which the investigator perused. The Martin and Westie measure selected for use was the only one confined to the probing of fundamentalist attitudes as defined in this study. It seems imperative, however, to observe that the scale constructed by Lamar was similarly restricted in scope but had as its approach the measure of fundamentalist thought by observing respondent views on several items regarding moral issues, the interpretation of the Bible, and a true call to the ministry.[74]

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[72]Hogge and Friedman, loc. cit.

[73]Allen L. Edwards, Techniques of Attitude Scale Construction (New York: Appleton-Century-Crofts, 1957), pp. 13-14.

[74]Ralph E. Lamar, Fundamentalism and Selected Social Factors in the Southern Appalachian Region, Master of Science thesis, University of Kentucky, 1962.

Lamar's sole use of current issues to the exclusion of the five-point fundamentalist creed led the investigator away from selecting this scale for the study.

VI. THE SELECTION OF DENOMINATIONS FOR STUDY

The investigator approached the task of choosing the denominations for the study by undertaking a cursory survey of the literature which dealt with the conduct of comparative research on the following eight faiths: Baptists, Episcopalians, Jews, Lutherans, Methodists, Presbyterians, Roman Catholics, and Unitarian Universalists. The selection of these faiths for scrutiny was largely justified for reasons of their size. Seven of the eight faiths comprised the largest denominations, by reported membership totals, in the United States.[75] The inclusion of the Unitarian Universalists was aimed at providing what the investigator felt to be a denomination which would lend a broader theological diversity to the study's possibilities.

Final selection narrowed the field of eight to only three faiths, presumably encompassing the widest range of fundamentalism, and for reasons of making the effort manageable in scope. The three denominations chosen were the memberships of the Southern Baptist Convention, (presumably the most fundamentalist), the Lutheran Church--Missouri Synod, and the Unitarian Universalist Association (presumably the least fundamentalist). The cooperation of local churches in the

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[75]The reference consulted for obtaining membership statistics was: The World Almanac and Book of Facts 1974 (New York: Newspaper Enterprise Association, 1973).

universe of Knoxville, Tennessee soon became a factor in the final determination of the three faiths to include.

It should be noted that the selection process was governed by subjective hypotheses which were being formulated by the investigator well in advance of his choice of denominations. Hypotheses were formulated as to the reaction of the three groups to the fundamentalism scale.

In conclusion, the ordering of the three faiths along the investigator's fundamentalism continuum (see Appendix A) was greatly influenced by the readings relative to the history and contemporary doctrinal leanings of each. A discussion of the findings thereto ensues, with the actual submission of logical hypotheses appearing in the chapter concerning methodology.

VII. THE SOUTHERN BAPTISTS

The membership of churches affiliated with the Southern Baptist Convention (SBC) provides an interesting denominational species for use in examining the implications of fundamentalist thought. As a part of the larger Baptist witness in the United States, the Nashville-based denomination has experienced a growth in membership (with presently over twelve million adherents) which has catapulted it to distinction as the largest star in the galaxy of American Protestantism.

The Influence of Roger Williams

Although the SBC is only 130 years old, the Baptist presence in the New World can be traced to around 1631, when Roger Williams arrived in Boston, later to be hailed as "the first great champion of

freedom for faith and conscience on this side of the Atlantic."[76] In the words of one Baptist historian, Williams' significance to the members of the faith would lie primarily with his "courageous devotion to religious liberty and the creation of a climate in which their witness could be heard."[77] Puritanical oppression of religious dissenters was widespread in the days of the early colonials. Williams, a Separatist minister, was quickly expelled from the Massachusetts Bay Colony for his insistence upon the separation of church and state in the establishment of the Providence Plantation. In 1636, he and a small group of settlers who wished to be left to worship according to the dictates of their own conscience, founded what would later be called the Rhode Island Colony, with its famous guarantee of religious freedom. Granted a royal charter from King Charles II, it became the first government to be founded solely upon this principle. Williams' banishment from Rhode Island and the fruitful consequences which followed are well-known stories of history. Although his leadership of the Baptist cause in the early colonies appears preeminent, as further attested to by his establishment of the First Baptist Church of Providence, Rhode Island (the first Baptist church in the New World and in a city he himself named), Williams, nevertheless, was assisted by John Clarke, who had been the key influence over Charles II in obtaining the new colony's liberal charter. Clarke is also credited with having established

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[76]Frank S. Mead, Handbook of Denominations (New York: Abingdon Press, 1965), p. 34.

[77]Robert G. Torbet, A History of the Baptists (Valley Forge: Judson Press, 1963), p. 202.

another Baptist church at Newport, Rhode Island a few years after the establishment of the church at Providence.

The Revolutionary Period

Baptists, Presbyterians, Catholics, and Quakers were among the persecuted sects which, following the break with Great Britain, urged the new country's founding fathers to promote the cause of religious liberty and thus revoke the restrictions imposed upon all who failed to lend allegiance to the established church. Baptists, who felt their own stake to be one of nothing to lose and everything to gain by entering into the effort for independence from Britain, found their faith to be tremendously popular after the successful end of the Revolution. As one source observed: ". . . the famous 'Bill of Rights' . . . was due in no small part to the agitation of New England and Virginia Baptists."[78] Colonists who were sympathetic to the plea for freedom of religion included such luminaries as George Washington, Thomas Jefferson, and James Madison, none of whom held affiliation with the Baptist faith.

The popularity for a baptistic religion which was engendered in the immediate aftermath of the Revolutionary War has remained to the present day. With approximately 25 different Baptist bodies in America which comprise an excess of 26,300,000[79] adherents in the overall U. S. fellowship, the denomination has undergone a phenomenal growth, and at a time when the memberships of many other faiths are on the decrease.

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[78] Ibid., p. 243.

[79] The World Almanac and Book of Facts 1974, op. cit., p. 341.

The SBC's Founding

For decades, the leader in the field among Baptist bodies has been the Southern Baptist Convention. Founded in May of 1845, the SBC became a separated body from the Baptist General Convention. Reasons for the split centered around the abolitionist sentiments of the Baptist foreign missions board, centered in Boston. Southern outrage concerning the board's refusal to accept slave-holders as missionaries precipitated the break.[80] Thus, what had once been a single Baptist convention became geographically divided into bipartite components of Northern and Southern. The division is still in effect today.

Doctrines

Although a host of prefix tag-lines lend their phonetic diversity to the names of the various Baptist bodies, one scholar contends that there is in existence a common doctrinal thread which serves as a principle of reverence in almost all quarters of the denominational watershed. According to Mullins, the principle is "the competency of the soul in religion."[81] The doctrine, which stands at the nexus of this essentially creedless religious faith, is one which pronounces man to be a person instead of a puppet, free to follow or repudiate the will of God. Hobbs, in a writing for Southern Baptist Convention use, maintains that from the "competency" doctrine

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[80]For a detailed consideration of the Southern convention's formation, see: William Wright Barnes, The Southern Baptist Convention, 1845-1953 (Nashville: Broadman Press, 1954).

[81]E. Y. Mullins, The Axioms of Religion (Philadelphia: American Baptist Publication Society, 1908), p. 53.

> flows all other elements of Baptist belief such as belief in God in his triune revelation, authority of the Scriptures, baptism, regenerated church membership, local church autonomy, priesthood of believers, social action (both corporate and individual), soul freedom, and the separation of church and state.[82]

The doctrine, although an inclusive one, also has exclusive properties. It logically bars all human interference in religion such as mitered hierarchs, religious proxy, infant baptism, and the curtailment of religious freedom by governmental authority. The privilege and ability of man to directly communicate with God are, at all times, recognized.

The Southern Baptist Convention, as the most populous and powerful flank of the faith has, perhaps, been one of the staunchest members of the Baptist family to call for both an articulation of and adherence to what they consider to be the result of a careful reading of the Bible. Observed by the many scholars who study the workings of the SBC is the repeated endorsement by messengers to the faith's annual conventions that the Bible "has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."[83] The investigator notes that the product of such a statement--"biblical inerrancy"--is one which has already been shown to be widely held as an inherent part of fundamentalist ideology.

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[82]Herschel H. Hobbs, The Baptist Faith and Message (Nashville: Convention Press, 1971), p. 9.

[83]Ibid., p. 18.

The SBC and Religious Fundamentalism

The results of modern scientific research have corroborated the discovery of a fundamentalist pallor about the Convention. Any assumptions of natural kinship between the Southern Baptists and fundamentalist thought are reinforced by Sandeen's comment concerning the ideological mood of the SBC during the turbulent period of fundamentalism's rejuvenation. He observed that: "The Southern Baptist denomination was penetrated by millenarianism, but was scarcely troubled by the Fundamentalist controversy of the 1920s, since Liberalism had had very little impact upon the denomination to that date."[84] From this, one might be led to deduce that this vast arm of the Baptist faith has always provided a haven for persons of a theologically "conservative" mindset. The degree to which contemporary Southern Baptists are following the historic faith of their grandfathers is always open, of course, to speculation. With this aside, the harbinger of a hypothesis concerning the SBC's relationship with fundamentalist ideology should be retained in one's mind only to await its re-call by the investigator in the subsequent chapter.

VIII. THE LUTHERANS--MISSOURI SYNOD

The Lutheran Church--Missouri Synod (LCMS), with its 2.9 million members, is the second largest of three major Lutheran bodies in the United States. As a constituent member of the world's largest Protestant denomination and the only major one named for a man, the Synod shares in the heritage of Martin Luther, architect of the rebellion

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[84]Sandeen (1970), op. cit., p. 264.

against the Roman Catholic Church in 1517. Luther's leadership in the Protestant Reformation, another well-known chapter of history, centered around the denial of ecclesiastical authority in things spiritual and an affirmation that the Scriptures alone should rightfully govern matters of conscience.

Mead suggests that Lutheranism was founded on "God, conscience, and the Book."[85] From its birthplace in Luther's Germany, the evangelical effusion of the faith brought it into prominence in most of the Scandinavian and Baltic countries, where, in some parts, it is today found to be the state church.[86] It was not until almost one hundred years after Luther had nailed his 95 theses against the Catholic Church to the cathedral door at Wittenburg that the faith reached the shores of the New World.

The Lutheran Arrival in America

The first record of the group's activity in what was later to be called America was the observance of a Lutheran Christmas service, held at Hudson Bay in 1619. Four years later, a band of Hollanders established the first permanent settlement of Lutherans; the site was one which they christened Dutch New Netherlands (now Manhattan Island).[87]

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[85]Mead, op. cit., p. 132.

[86]Mead cites Denmark, Norway, Sweden, Finland, Iceland, Estonia, and Latvia as today sancioning the Lutheran Church as their established faith.

[87]For a comprehensive survey of Lutheranism's beginnings both in Europe and the New World, see the Lutheran chapter in: John A. Hardon, The Protestant Churches of America (Garden City: Image Books, 1969).

The Founding of the Synod

Just as the Southern Baptist Convention is a relatively new religious corporation, such is also the case with the Missouri Synod. Led by Carl Walther, the Synod was founded in 1847 by a group of Saxon immigrants who chose to flee the Prussian government's imposition of union between Lutheran and Reformed churches. Hanoverians in Indiana and Franconians in Michigan later joined these Saxons. Mead explains the nature of their common interests:

> From the start all three of these groups were devoted to the maintenance of orthodox Lutheranism. They were Germans who had fought the trend toward factionalism in the old country and who came here for the sake of religious freedom and to establish a synod in which the sovereignty of the local congregation would be recognized.[88]

With 12 congregations and 22 ministers under the cumbersome name of "German Evangelical Lutheran Synod of Missouri, Ohio and Other States," the denomination came into form. Steeped in the culture of their homeland to a degree largely abandoned by their more "Americanized" brethren, they harbored a deep suspicion of religious groups which held to dissimilar doctrines and creeds.

Some commentators point to events surrounding the Missouri Synod's formation as an explanation for what they view as an aloofness on the part of the Synod's communicants even to the present day. Writing for the denomination's monthly publication, an academic dean of the LCMS operated Concordia Seminary (St. Louis), remarked:

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[88] Mead, op. cit., p. 140.

> The Synod was born out of conflict. Its leaders left Europe because of the Prussian Union and its disastrous effect. But when they came to the United States, they were faced with a similar spirit of unionism among neighboring Protestants and among large segments of the Lutheran Church which had imbibed the spirit of a hybrid 'American Lutheranism.' As a consequence, Missouri's emphasis on the doctrine of the church was highly individualistic in the midst of a life-and-death struggle for purity of doctrine.[89]

The phrase "purity of doctrine" must be counted as significant in any discussion of the Missouri Synod. The concept has influenced Missourians on a number of issues, including the question of fellowship with other Christian bodies, unionism, and a general outlook toward divergent views within the nucleus of the Synod itself.

The Concordia Crisis

Undergoing what Adams calls a "corporate identity crisis,"[90] the faith has, of recent date, found itself enmeshed in a number of internal disputes which has brought a considerable amount of attention from the national eye. A prime example of such has probably been the controversy surrounding the teachings at Concordia Seminary in St. Louis. In February of 1974, close to 400 of the 500-count ministerial enrollment at the school abandoned the seminary and proceeded to establish "Seminex" (mnemonic for "seminary in exile"). Although the suspension of the seminary's president on charges of teaching false doctrine and administrative malfeasance had served as the catalyst for the walk-out, the act

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[89]Arthur C. Repp, "Changes in the Missouri Synod," Concordia Theological Monthly, 38, No. 7 (July-August, 1967), pp. 458-478.

[90]James E. Adams, "Lutheran Church--Missouri Synod: Dynamic Tensions of Sect and Church," Christianity Today, 88, No. 36 (September, 8, 1971), p. 1058.

of protest by students and faculty at Concordia merely reflected a long-standing controversy that had reached the breaking point. In April of 1970, Dr. Jacob A. O. Preus, the Synod's in-coming president, had announced that an investigation would be made of the St. Louis seminary to probe for the teaching of heresy. The results, as one source reports, were devastating:

> The battle raged for more than three years, with the seminary faculty being cleared in one investigation and condemned in another, doctrinal papers being issued from all sides, and the American Association of Theological Schools placing Concordia on probation for its manner of dismissing one faculty member.[91]

Missouri's Relationship to Fundamentalism

Against this backdrop of dissension with the LCMS, the ultimate split at the 135-year-old institution was earthshaking in its implications for the Synod's future. As of this writing, it appears that the "conservative-fundamentalist" majority within the LCMS is in firm control of the doctrinal course for their denomination. The push by liberals and moderates for a divergent theological odyssey which, in the description of one professor, would entail an embrace of the "historical-critical method of interpreting Scripture,"[92] has been quelled, at least for the present. In its place is what many view as a "return . . . to the clear authority of the Bible and 'pure doctrine' held by the faithful since the Synod's founding 125 years ago."[93] Again, one discovers an

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[91]Margaret M. Carlan, "Missouri Synod: Still the Church Militant," Commonweal, 100, No. 9 (May 3, 1974), pp. 208-212.

[92]"Missouri Synod Furor: Lutheran Showdown," Christianity Today, 16, No. 42 (April 14, 1972), pp. 678-680.

[93]James E. Adams, "Missouri Synod Lutherans: Conservative Takeover," Christian Century, 90, No. 28 (August 11, 1973), p. 772.

emphasis on "pure doctrine" with a literal interpretation of the Bible providing the fount from which one tributary of the fundamentalist wellspring must flow.

Rudnick has authorized a volume which provides a monumental explication of Missouri's relationship to religious fundamentalism. He explains:

> The distinguishing characteristic of Missouri Synod conservatism was its unyielding adherence to the traditional Lutheran doctrinal authorities: The Holy Scriptures, the Lutheran Confessions, the writings of Martin Luther, and those of the 17th-century Lutheran orthodox dogmaticians.[94]

As Rudnick aptly notes, three of the four major support sources for Lutherans were largely unknown to fundamentalists, with only the Scriptures providing a common thread. Thus, it is suggested that the non-Lutheran features of the fundamentalism movement prevented a union and fellowship of Missourians with their fundamentalist brothers. The differences, however, were more in kind than in degree. Probably because of the recent fight of conservative Missourians to reclaim their seminary and rid the church of what they believed to be its invasion by modernism, Rudnick finally admitted, six years after the publication of his book, that ". . . the Missouri Synod has succumbed to Fundamentalist influence. . ."[95] The admission was carefully accompanied, however, by a repeated disclaimer that the LCMS was fundamentalist in its theology. Rather, he contended, they are "Lutheran traditionalists."[96] The

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[94]Milton L. Rudnick, Fundamentalism and the Missouri Synod (St. Louis: Concordia Publishing House, 1966), p. 67.

[95]Milton L. Rudnick, "Fundamentalism and the Missouri Synod: A Historical Study of Their Interaction and Mutual Influence," Concordia Theological Monthly, 43, No. 4 (April, 1972), p. 252.

[96]Ibid., p. 257.

substance of Rudnick's argument is that although one finds the resemblance of fundamentalism within the Synod, along with its ideological influence, there is an absence of the thing itself. The investigator finds it appropriate to conclude his sketch of the Missouri Synod with the discovery of such an intriguing apparition. Whether or not this interpretation of a "Banquo's ghost" within the Missouri Synod can be validated as an ideology so peculiarly related to the thoughts and actions of this membership is a point of debate for which the investigator hopes to contribute a partial solution.

IX. THE UNITARIAN UNIVERSALISTS

Across the way, far beyond the shores of orthodox Christianity, one finds the membership of the Unitarian Universalist Association (UUA). As something of a theological anomaly within the Protestant fellowship, the group has been styled as the "black sheep" of Christendom by a consensus of religious bodies which have repeatedly succeeded in barring its entrance into the National Council of Churches. One writer for Newsweek observes: "To many mainstream Christians, Unitarians are largely atheistic intellectuals who can't kick the habit of going to church."[97]

The name "Unitarian," by definition, signifies a belief in a single God and for centuries has been applied to individuals who have chosen to reject the traditional Christian affirmation of a Holy Trinity. Although some scholars trace the origins of Unitarianism all the way

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[97] "What Unitarians Believe," Newsweek, 69, No. 16 (April 17, 1967), p. 94.

back to its initially sporadic outbreak in the first age of Christianity,[98] others are content to cite the organization of the faith as essentially a 16th-century movement.[99] Its place within the framework of the Protestant Reformation, however, remains undisputedly unorthodox.

Unitarianism's Arrival in America

The arrival and promulgation of the faith in America just prior to the Revolution is held as significant by its faithful as engendering a spirit which fostered the mood for religious freedom and an independence from political tyranny. Unitarian influence in this period was clearly placed on the side of a theological optimism which rejected the traditional view of the depravity of man and sought its replacement with a vision of hope for all humanity. Such a view met with considerable opposition from individuals of Puritanical predilections, as confirmed by the words of one historian: "The flame of freedom burned fitfully, for at the dawn of the 18th-century the spirit of John Calvin still tyrannized the thoughts of many religious men."[100] It was precisely this reaction to the Calvinist interpretation of God's dealings with the souls of men which spurred the Unitarian movement into activity in early America. "It was a revolt," explains Sperry, "against the whole

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[98]For such a treatment, see: Henry Gow, The Unitarians (London: Mathuen and Company, Incorporated, 1928).

[99]Waldemar Argow, "Unitarian Universalism: Some Questions Answered," May 1966, p. 4 (UUA brochure).

[100]Henry W. Cheetham, Unitarianism and Universalism (Boston: Beacon Press, 1962), p. 43.

grim doctrine of human nature and the mechanical means for man's salvation which had become the convention in American Calvinism by the middle of the eighteenth century."[101]

The Influence of Priestley and Jefferson

In 1794, Joseph Priestley, the great English preacher and discoverer of oxygen, had arrived in America, prepared to propagate this theological product of the Enlightenment with the establishment of two Unitarian houses of worship. Priestley's churches, both of the English type, were located in Pennsylvania, with the one at Northumberland now credited as "the first in America to hold the Unitarian faith and to bear the Unitarian name."[102] Priestley's writings proved to be a major influence upon the most revered of all Unitarians, Thomas Jefferson. Jefferson was so immersed in the denomination's doctrine that in an 1823 writing to John Adams, he predicted: "The day will come when the account of the birth of Christ as accepted in the Trinitarian churches will be classed with the fable of Minerva springing from the brain of Jupiter."[103]

The faith of Jefferson and Priestley began to experience a sustained growth as a result of the 18th-century schism between Massachusetts Trinitarian Congregationalists and Unitarian Congregationalists. As an emerging majority of Unitarian parishoners began to outvote their orthodox Congregationalist brethren in determining the faith and practice of a

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[101]Willard L. Sperry, Religion in America (Boston: Beacon Press, 1963), p. 88.

[102]Cheetham, op. cit., p. 42.

[103]Ibid., p. 37.

single church, the factions began to bicker as to which side could legally lay claim to ownership of the property. In the famous "Dedham case," deciding the control of a church in Dedham, Massachusetts, the court's verdict read:

> When the majority of the members of a Congregational church separate from the majority of the parish, the members who remain, although a minority, constitute the church in such parish, and retain the rights and property belonging thereto.[104]

This was a victory for many Unitarians and one scholar notes that of the 300 Unitarian churches in America today, almost half are in Massachusetts alone.[105] By May of 1825, the Unitarian faction had retained the first part of its name and formed in Boston the American Unitarian Association. Their Trinitarian Congregationalist counterparts, meanwhile, kept the second word of its name and today are known simply as the Congregationalists.

The Universalists

Paralleling the efforts of Unitarians to hold high the standards of freedom, humanism, and science were the members of the Universalist Church. Another product of the post-reformation era, Universalists were equally antagonistic to Calvinist predestinarianism and promoted the view of an ultimate harmony among all men with God. Largely a collage of German Baptists (Dunkards), Huguenots, Moravians, and Mennonites, the first Universalist sympathizers to arrive in the New World settled in Pennsylvania in 1694. Dr. George de Benneville, cited by many historians

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[104] Ibid., p. 45.

[105] Sperry, op. cit., p. 88.

as "The Father of American Universalism,"[106] came to the state to preach the doctrine in 1741 and the first Universalist church (called the Universal Baptist Church) was established in Philadelphia in 1786.

The Merger of Two Faiths

Years later, both the American Unitarian Association and the Universalist Church of America would locate their respective headquarters in Boston, a city which had rightfully earned a reputation as a friendly site for the promulgation of liberal religion. Physical proximity placed them not only in the same municipality but on opposite sides of famed Beacon Street. The psychological emphasis on freedom of belief to the depreciation of an affirmative posture toward supernatural creedalism eventually brought both groups into tandem with each other. On May 23, 1960, delegates of both church bodies assembled separately in Boston to formally consider a merger of their ranks. By noon, the fusion of the two denominational protests against Calvinism had been agreed to and a new name, the Unitarian Universalist Association, adopted.

Divergent Norms

A contemporary look at the new denominational composite reveals some interesting doctrinal deviations from what was about to become a predictable and fixed sort of liberalism. The peculiar emphasis of Unitarians on the nature of God, for example, has seemingly become a denominational anachronism. As a result, one source exclaims that:

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[106]Cheetham, loc. cit.

> To modern Unitarians and Universalists . . . the old Trinity-Unity debate is thrice-threshed straw. The issue with them is no longer whether God is Three Persons in One Godhead or just one indivisible God, but whether either such a mathematical or metaphysical deity exists at all![107]

Tapp, whose survey of more than 12,000 American and Canadian Unitarians uncovered the startling fact that a full 90 percent of the group's members are converts from other faiths, has concluded that born Unitarian Universalists (UU) are "twice as likely" to want traditional Bible instruction in their church school as the converted UU.[108]

The old mores of conscientious theological liberalism within the denomination have seemingly given way to a new stripe of an open-ended secular nature and with the new trend comes the making of news. In the fall of 1971, for example, the UUA became the first religious denomination in the United States to offer its young Sunday School attenders a sex education program which, in the fanciful description of one journalist, "shows in vivid detail how it is done."[109] A take-over of the 1973 annual convention by a bloc of delegates sympathetic with the rights of homosexuals became the headline-maker in that year with the establishment of an Office of Gay Affairs.[110] And most recently, as of the present writing, the First Unitarian Church of Richardson, Texas was reported to

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[107]Charles Francis Potter, The Faiths Men Live By (New York: Prentice-Hall, Incorporated, 1954), p. 218.

[108]Robert B. Tapp, Religion Among the Unitarian Universalists (New York: Seminar Press, 1973), p. 14.

[109]"Sex at Sunday School," Newsweek, 78, No. 26 (December 27, 1971), p. 50.

[110]Cynthia J. Edson, "Gay Concerns, Abortion, and Amnesty Dominate U. U. A. Assembly," Christian Century, 90, No. 27 (July 18, 1973), pp. 762-763.

have been the scene of a Sunday morning strip tease by a night-club dancer who justified her performance before the congregation as a way of "affirming nature and love."[111] Such incidents, however, are newsworthy only because they are uncommon in Unitarian houses of worship.

The UUA's Relationship to Fundamentalism

Nevertheless, it is apparent that any effort to read within this denomination a strong relationship to the phenomenon of religious fundamentalism, with its firm adherence to a belief in the manifestation of God in three Persons, the virgin birth of Christ, and His imminent return to the earth, is an exercise which peripherally saunters upon the absurd. Thus, a reasonable calculation of the religious views one would expect to find among this group can logically be established.

X. THE NEWSPAPERS--THE PUBLIC'S ATTITUDES

Until now, the investigator has focused primary attention on reviewing the literature which bears relevance to the theological orientation of the study. An integral part of any effort to establish a correlation, however, is the citation of a second component for observation and measurement. The first such element--religious fundamentalism--has heretofore been discussed. The second--that of the public's attitudes toward newspapers--is the component for which some correspondence with the fundamentalism variable will later be established.

Although the nature of public opinion toward newspapers can be summarized in brief, one should not be led to infer that it is any less

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[111] Knoxville Journal, April 29, 1975, p. 8.

critical to the study's purpose. Indeed, as will be elaborated on in the ensuing chapter, the planned investigation into such an area will provide the dependent variable in this effort. Thus, a focus upon one's attitudes toward newspapers is to be the primary object of measurement for this research.

Attitudes in Colonial Times

The newspaper industry has provided a popular target for both praise and villification since the perfection of movable type first allowed it to hit the streets of the more literate city populations with its product. From America's early beginnings to the present day, the quality of her newspapers has sparked a plethora of private "dinner-table conversations" which, in the early 1970s, reached a new crescendo with the colorful attention the subject received from the nation's 39th vice president. Critics have sometimes included those engaged in the profession themselves, as is witnessed to by the verbal cannonade of John Ward Fenno, editor of the Gazette of the United States, who, in 1799, said:

> The American newspapers are the most base, false, servile and venal publications, that ever polluted the fountains of society--their editors the most ignorant, mercenary, and vulgar automatons that ever were moved by the continually rusting wires of sordid mercantile avarice.[112]

Other Americans, such as Jefferson, have been more positive in their attitude toward the role of newspapers as a viable and trustworthy medium of mass communications.

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[112]As quoted in Susan M. Kingsbury, et al., Newspapers and the News (New York: G. P. Putnam's Sons, 1937), p. 4.

The Contemporary Debate

The debate which has raged in the United States since the publication of Benjamin Harris' Publick Occurrences, Both Forreign and Domestick in September of 1690, has now broadened with ensuing technology to include the news conduits of electronic as well as print media. Responding to the wonder by many in the media as to whether the press--the so-called "fourth branch of government"--still has the faith and respect of its news consumers, a relatively small number of survey researchers have stepped forward with their scientific indices for whiffing the air of public opinion on the matter. Several approaches have been taken to explore the credibility levels of the differing news media.

The Roper Studies

One of the oldest and most respected organizations to make an in-depth study of media preference and credibility is that of Burns W. Roper. Since 1959, the New York-based research firm has conducted a series of studies which has sought to provide a comparative analysis of public feeling toward television, newspapers, radio, and magazines as sources of news. Employing a multistage, stratified, area probability sample, the Roper researchers cite television as "the number one source of news by the (American) public."[113] Included in this conclusion is television's lead rating as the "most believable" and "most desirable" of all media. The Roper organization has reported the television medium

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[113]Burns W. Roper and Associates, "Trends in Public Attitudes Toward Television and Other Mass Media, 1959-1974," Television Information Office, New York, 1975, p. 2.

to be the most credible of all media since 1961 and the most desired since the survey was instituted in 1959. As a source of news, television again leads the other media in the Roper probe for media approval. In all three queries, newspapers are found to be a distant second, according to the firm's report of April, 1975.[114]

Although the Roper findings are universally hailed as offering valuable insights into the public mood toward the news media, the study has not escaped criticism from researchers who believe them to contain conflicting reports of media use and believability. Two scholars have questioned the validity of the Roper findings because of what they believe to be their practice of following a conflicting and misleading line of questioning in their surveys.[115] In presenting their sample with separate questions regarding media believability and use, they observed: "There is some relationship between use and believability, but when we compare the medium believed in the case of conflicting reports, there is a much stronger relationship . . ."[116]

Other Findings

In all age categories, Westley and Severin found television's credibility rating to be higher than that of newspapers.[117] Furthermore,

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[114]Ibid., p. 4.

[115]Richard F. Carter and Bradley S. Greenburg, "Newspapers or Television: Which Do You Believe?" Journalism Quarterly, 42, No. 1 (Winter, 1965), pp. 29-34.

[116]Ibid., p. 34.

[117]Bruce H. Westley and Werner J. Severin, "Some Correlates of Media Credibility," Journalism Quarterly, 41, No. 3 (Summer, 1964), pp. 325-335.

it was observed that the oldest people were found to trust the oldest medium, the newspapers, least.[118]

Greenburg's use of cross-tabulated data from two telephone surveys uncovered some interesting interactions that yield more exact predictions of media use and credibility than earlier studies.[119] While he discovered that sex alone is a significant predictor of one's preference for TV or newspapers as the more believable medium, a combined age-sex classification lent a more sensitive predictive variable to the study.[120]

It must be observed that while several outstanding studies of both the religious fundamentalism ideology and media credibility are in existence, no single study which had as its aim the establishment of a correspondence between the two, was found. It seems incumbent, however, to acknowledge that the work of Professor Lawrence K. Kersten, whose efforts provided much of the theoretical impetus for this study, did include an attempt to associate the degree of an individual's religious commitment with his attitude toward the showing of sex and violence on television.[121] Unfortunately, Kersten's research interests did not inspire him to include the attitudes of the theologically faithful toward newspapers.

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[118] Ibid.

[119] Bradley S. Greenburg, "Media Use and Believability: Some Multiple Correlates," Journalism Quarterly, 43, No. 4 (Winter, 1966), pp. 665-670, 732.

[120] Ibid.

[121] Lawrence K. Kersten, The Lutheran Ethic (Detroit: Wayne State University Press, 1970). Kersten, on page 103 of his volume, reveals his discovery of a strong correspondence between religious commitment and one's attitudes toward the sex-violence type of TV fare.

XI. THE SELECTION OF A SUITABLE NEWSPAPER ATTITUDES SCALE

The preceding review of the literature concerning public opinion toward newspapers has focused primarily upon one of the most frequently examined attitudinal dimension--that of newspaper credibility. Other areas, however, have been examined.

The Brinton Study

The work of Brinton and associates must stand near the apex of any discussion on attitudes toward newspapers. Their research has resulted in a very thorough test for measuring public attitudes toward a newspaper on a set of 12 dimensions. The comprehensive listing of attitudinal components includes:[122]

1. adequacy of news content
2. responsibility for accuracy
3. fairness and representativeness
4. political and economic fairness
5. racial and religious fairness
6. independence from pressure
7. check upon government
8. confidence in leadership on political issues and candidates
9. human worth and dignity
10. responsibility for advertising content
11. authoritarianism
12. morally objectionable content

With the citing and subsequent isolation of these attitudinal components, Brinton and his colleagues were able to develop a standardized test aimed at probing the public psyche as to its feelings toward a specific newspaper. Thus, it was not designed to investigate

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[122]As cited in: James E. Brinton, Chilton R. Bush, and Thomas M Newell, The Newspaper and Its Public (Stanford: Institute for Communication Research, 1957), p. 8.

respondent views toward "the press" in general, as is the aim of the present study. By Brinton's own admission, his work is of primary value to newspaper publishers desiring to determine what their readers think of their own publications.[123] In the same vein, one finds that laborings in the field by Haskins and Feinburg are similarly useful to publishers of newspapers who seek an avenue of assessing the strengths and weaknesses of their periodicals.[124]

The Brinton measure is of significance to the investigator for two reasons: (1) it sets forth, as does no other scale perused, a comprehensive listing of a diverse assembly of components which affords a probe into newspaper attitudes from a variety of fronts, and (2) it has found use among segments of the population stratified according to religious faith. In their study of a particular newspaper in a community of 33,000 people, Brinton and his associates discovered that Catholics reported less general satisfaction with their newspaper than did Protestants.[125] Unfortunately for the present study, no delineation of respondents per specific denomination within Protestantism was established.

The Rogers Scale

The second newspaper attitudes scale which warranted the investigator's attention was the measure developed by Rogers in 1955 for use on

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[123] Ibid.

[124] Jack B. Haskins and B. M. Feinburg, What Newspaper Publishers Want to Know About Research: Its Role in Future Changes, Opportunities, and Problems (Syracuse: Syracuse University, Newhouse Communications Center, 1968).

[125] Brinton, et al., p. 64.

prospective teachers.[126] Unlike the instrument developed by Brinton and associates at Stanford, the Rogers measure was aimed at effectively probing for attitudes concerning the newspaper medium in general, rather than a specific publication. Thus, this eight-item, Guttman-type scale had as its content a list of statements and questions which probed for attitudes toward newspapers as a mass medium of communication. Tested and re-tested upon samples of undergraduate and graduate students, the Rogers measure has been cited for its apparent content validity, although no estimates of its reliability appear available.[127] The scale's brevity in administration, coupled with its confirmed status as one which fills its intended purpose of testing for attitudes toward newspapers, justified the selection of the Rogers scale for use in the study (see Appendix A).

The Rogers scale, which antedated the actual isolation of attitudinal dimensions by Brinton, had as its content a probe for attitudes toward many of the same component parts in its questionnaire items. The investigator found that the content of the items which composed the scale could all be interpreted to reflect some facet of the attitudinal dimensions which were later formulated by Brinton.

Use of the Rogers scale in the study did not escape two points of modification, however, as the investigator sought to employ a measure which more aptly suited the research idea. Firstly, the Guttman-type

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[126]James L. Rogers, "Prospective Teachers' Attitudes Toward Freedom of Information," Journalism Quarterly, 32, No. 1 (Winter, 1955), pp. 169-176.

[127]Robinson and Shaver, p. 542.

format of the Rogers measure (which allowed for a measurement of the difficulty with which each respondent offered his response to the items on the scale) was altered to conform with the Likert procedure, which sought only the individual's intensity of feeling attendant to his attitudes--from "strongly agree," in most items, to "strongly disagree." On other items, the choices of "always" to "never" had been employed by Rogers to provide the suitable measurement of attitudes to a statement or question. A second change which was initiated by the investigator involved the dated nature of item six: "Were the news stories you read in the 1956 campaign fair to both Eisenhower and Stevenson?" Although the wording was kept intact, the probe for the degree of newspaper fairness to the 1956 Presidential nominees was updated to provide a query on newspaper fairness to the 1972 Nixon and McGovern candidacies.

It is noteworthy to mention that the dearth of questionnaire instruments in the area of newspaper attitudes severely restricted an extensive comparison of available measures. Selection of the Rogers scale, however, was deemed all the more appropriate for this study because of the prickly nature of the other area of inquiry--the line of questioning attendant to an examination of attitudes toward religious fundamentalism. Thus, the shorter, less sensitive newspaper attitude measure was placed before the fundamentalism scale on the investigator's questionnaire in the hope of eliciting an initially favorable disposition from the respondent in the direction of total cooperation.

CHAPTER III

METHODOLOGY AND LIMITATIONS

I. METHODOLOGY

As noted earlier, this study is an effort to correlate attitudes toward religious fundamentalism with views toward the performance and credibility of newspapers. The investigation lends its consideration to the attitudes of the three church faiths which have earlier been discussed--Southern Baptists, Missouri Synod Lutherans, and Unitarian Universalists.

Logical Hypotheses

The investigator has formulated several hypotheses which are derived from a careful examination of the literature relevant to the behavioral and attitudinal norms of the three denominations under scrutiny. Prior to analyzing the data which will emanate from the survey research which the study entails, the following are offered:

1. The three faiths will differ significantly in fundamentalism, in the following rank order (from most fundamentalist to least): the Southern Baptists, the Missouri Synod Lutherans, the Unitarian Universalists.

2. The three faiths will differ significantly in their attitudes toward newspapers, in the following rank order (of positive to negative in attitudes): the Unitarian Universalists, the Missouri Synod Lutherans, the Southern Baptists.

3. There will be a statistically significant negative correlation between religious fundamentalism and attitudes toward newspapers, by denomination.

Although the investigation involves six dependent variables, the offering of hypotheses is limited to the three mentioned above. The relationship, if any, of demographics (age, sex, and educational level) to fundamentalism and newspaper attitudes will be determined but there is no basis for hypotheses relevant to this study.

Populations

The geographic area for the conduct of the inquiry was defined as the city of Knoxville, Tennessee. It was the decision of the investigator to test his hypotheses by relying upon three purposive populations by the selection of three denominations for study. Because such a procedure required ready access to the membership rolls of churches involved and for previously stated reasons of manageability, the investigator restricted the selection of churches to the single largest in membership size, per faith. Reference books published by the respective denominations were used for obtaining membership figures per largest church affiliate.[128] The decision to test for fundamentalism and newspaper attitudes among members of large churches did, in no way, reflect a belief by the investigator that the opinions discovered would

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[128]Consulted were the following: Ninety-Ninth Annual Session of the Tennessee Baptist Convention (Brentwood, Tennessee, 1973), p. 338; The Statistical Yearbook (St. Louis: The Lutheran Church--Missouri Synod Department of Research and Statistics, 1973), p. 159; 1974 Directory of the Thomas Jefferson District, Unitarian Universalists Association (Oak Ridge, Tennessee: Oak Ridge Unitarian Church, 1974), p. 40.

necessarily be more "representative" of those held by the denomination at-large. Nevertheless, a uniform criterion was required for making the selections and the choice by church membership size retained the scientific virtue of leaving the matter to chance.

The churches in Knoxville thus chosen were: The First Baptist Church, The First Lutheran Church, and The Tennessee Valley Unitarian Church. The designated Unitarian church was the only one of its kind in the predetermined area.

Membership statistics were of vital importance to the investigator particularly because of their inextricable relationship with the sampling interval. Figures drawn from the latest compilations available to the investigator showed the following membership count of individuals per church:[129]

First Baptist Church	3,566
First Lutheran Church	456
Tennessee Valley Unitarian Church	519

Sampling Procedure

A completed sample of 100 questionnaires from each church would produce a sampling error not exceeding 5 percent. Anticipating a completion rate approximating 70 percent, a sample of 140 was drawn from each church by the systemmatic (equal-interval) sampling procedure. The investigator defined his population as adult heads of member households. Systemmatic sampling provided for an alternation in the

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[129] Ibid.

selection of males and females. A table of random numbers was used for randomly selecting the starting point.[130] Adhering to standard scientific practice, the investigator determined the sampling intervals by dividing the number of church members in each faith by 140, the designated size of each denominational sample. The quotient in each instance provided the skip interval.

Church cooperation with the effort was sought at every turn and, to a great extent, was granted. Only in the case of the chosen Unitarian church was the investigator denied official access by the governing board. A directory was obtained from another source in this case. Both the Lutheran and Unitarian samples were drawn from the latest directories published by the respective churches. In the case of the First Baptist Church, the absence of such a published listing made it necessary to draw names from the official flip-card library which houses an elaborate code of vital information concerning its membership. In all three cases, the sampling effort made use of the most recent records which the churches could offer.

Several warnings by researchers in the field have been sounded concerning the use of church rolls. One which was foremost in the mind of the investigator was the statistical limitation pointed out by Hoult.[131] He had noted that the various denominations have developed differing criteria for establishing membership with them. Thus, the

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[130]The table used appears in: Wilfred J. Dixon and Frank J. Massey, Jr., Introduction to Statistical Analysis (New York: McGraw-Hill Book Company, Inc., 1957), p. 366.

[131]Hoult, op. cit., p. 219.

method for counting the number of church members per denomination may vary. Such was initially the confusing case with the investigation into the membership rolls of the Missouri Synod Lutheran church, with the distinction between "baptized members" and "communicants." The former--"baptized members"--represents overall membership, since baptism, by Lutheran practice, usually occurs in one's infancy, thus making it the first avenue of entrance into formal affiliation with the church. "Communicants," on the other hand, are only those members (usually adult) who are entitled to participate in Holy Communion.

In the present investigation, the selection has purposively been restricted to communicants, given the definition of each respondent as an adult head of a member household. "Adult," in this case, is inclusive of husbands and wives, with no regard for age. The lack of information in the Lutheran and Unitarian directories concerning the birth dates of its members prohibited any effort to establish "adulthood" by setting a minimum age.

The Method of Data Gathering

Translating the research aim into actual operation required the selection of a data gathering method. The mail survey was preferred over personal and telephone for reasons of cost (lower than for personal interviewing), time (with mail being the fastest method of administration when one acts as his own field staff), and because the investigator felt that its impersonal nature of contact with respondents might obviate the hesitancy among those especially sensitive to an inquiry into their religious beliefs. These advantages, along with the

wider sample distribution that is possible in surveying by mail, are cited by Mauro in his research text.[132]

Materials

Once the mode of data collection was settled upon, the mechanical aspects to the actual mailing were considered. Although the investigator chose to assure the confidentiality of all respondent replies, it was also decided that some sort of color coding would be necessary in order to later sort the returned questionnaires by the individual's denominational affiliation. This was deemed necessary since all of the questionnaire items were highly structured with none being of the open-ended variety which would call for a statement of the respondent's religious ties. Such a procedure was manifested in the printing of the questionnaires in three colors--green for Southern Baptists, gold for Missouri Synod Lutherans, and ivory for Unitarian Universalists. For the convenience of quickly tabulating the response rates per faith, a differing series of postal stamp was attached to the return envelopes. Those envelopes containing the questionnaires of cooperating Southern Baptists bore bicentennial stamps while the "Rural America" issue was used for Missouri Synod Lutheran respondents. The envelopes allocated for use by Unitarians carried one of the stamps from the postal series which featured famous paintings by Goya and others.

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[132]John B. Mauro, ed., Newspaper Research Primer (Reston, Virginia: International Newspaper Promotion Association, 1972), p. 86.

The Questionnaire

The instrument which evolved was a dichotomous one, combining the Rogers newspaper attitudes scale with the Martin and Westie fundamentalism measure. Questions relating to the demographics of age, sex, and educational level concluded the 20-item instrument (see Appendix B for a copy of the questionnaire).

The development of both attitude scales selected for use by the investigator attested to their interesting origins. The Martin and Westie fundamentalism scale, developed in 1959, was first used in conjunction with a scale which measured racial prejudice to assess the degree of correlation between the two.[133] The Rogers newspaper attitudes scale, as previously noted, was initially used as a test for the attitudes of prospective teachers toward newspapers.[134] Since both scales have undergone professional administration in the field, and since the investigator felt it unwise to tamper with the wording of either measure, no pre-test was initiated.

The instrument itself, with accompanying instructions for completion, was printed on both sides of a single, standard 8-1/2" x 11" sheet of paper. Stapled to the questionnaire was a cover letter (see Appendix B) which warmly greeted the recipient with a plea for help in cooperating with the research effort.

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[133] Martin and Westie, loc. cit.

[134] J. L. Rogers, loc. cit.

The Coin Incentive

The investigator's recurring anxiety concerning the prospective reception by the sample to the questionnaire's solicitation of their attitudes toward religion prompted the decision to attach a five-cent coin incentive to the cover letter as a small token of appreciation for their cooperation. The choice of the nickel denomination met the requirement of being a relatively inexpensive coin for averting an instant dismissal by the interviewee of the whole questionnaire package. Also, it struck the investigator as adding life to the lighter side of the cover letter's theme--that the country's spiralling monetary inflation had long since rendered as unattractive the exchange of "a penny for your thoughts." Thus, the need for using a nickel coin seemed firmly established.

On January 6, 1975, the questionnaires were mailed to the 420 randomly selected individuals from the three religious populations. Four days earlier, the investigator had sent to the home of each interviewee a postal card which bore a brief announcement of their selection to participate in the research effort. The message of both the card and cover letter sought to briefly explain the purposes of the questionnaire but, at the same time, carefully avoid the citing of church rolls as being the source from which their name was obtained. The advance postcard (see Appendix B) was prepared by the University of Tennessee Duplication Center according to the specifications of the researcher. No reminder postcards, however, were printed and it was hoped that an acceptable response to the mailing could avert the need for a second wave of questionnaire mailings.

Scoring

Both attitude scales could easily adapt themselves to a simple type of numerical scoring. The Rogers scale for measuring newspaper attitudes contained eight items, arranged in a five-point Likert sort, making 40 the highest possible score (reflecting a great deal of positiveness in attitudes toward the medium) and eight the lowest (reflecting a negative stance). The nine-item Martin and Westie fundamentalism scale presented a possible range of nine through 45 (from the lowest to the highest fundamentalist score).

II. LIMITATIONS

Among the study's limitations is the use of only one church for each denominational sample. Thus, any conclusions must be interpreted in a commensurately narrow fashion. Only in the case of the Unitarian Universalists can one point to the selection of a church which is definitely "representative" of its denomination in the designated universe. Its existence as the single UUA affiliate, as mentioned, lends it such status.

Another limitation is the geographical area itself, since Knoxville, Tennessee lies in the virtual heart of the so-called "Bible belt." Whether an exaggeration of fundamentalist zeal exists within the Knoxville populations observed provides a question which other scholars may wish to debate. The investigator, however, does accept the contentions of a writer for the magazine Christian Century as providing a cardinal lesson for researchers who wish to approach a study involving the religious attitudes of any given faith. In noting the case with one

denomination, the writer observes that: "Southern Baptists in western Texas differ from those in Virginia, those in Mississippi from those in North Carolina."[135] Such differences might reasonably be interpreted to run deeper than the surface pecularities of denominational style or liturgical formulation (or the lack of the latter among most Southern Baptists).

The use of church rolls presents potential obstacles toward the realization of a strong response rate from the mail questionnaire. Dynes has cautioned researchers about the employment of "usually inaccurate church records,"[136] and has advised a type of random sampling which uses a general source (e.g., a city directory), whenever possible. Since the present study was not designed for investigating public attitudes at large, and because a valid and reliable sampling of the general population would require considerable financial resources, it was believed advisable to use the church directories in the hope that they would provide a reasonably accurate and up-to-date listing of total memberships.

Finally, using Haskins' notational system of classifying the types of survey research in the field of communications (and, methodologically, for all of the behavioral sciences), the investigator notes

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[135] "Sterilizing the Stereotypes: Southern Baptists Not All Alike," Christian Century, 81, No. 50, December 9, 1964, p. 1517.

[136] Dynes, op. cit., p. 555.

that the present effort is a "one-shot descriptive study."[137] The most which can be hoped for in such a design is a degree of predictive value in relating fundamentalism to one's attitudes toward newspapers and a comparison among churches. No attempts at reading a cause-and-effect relationship into the study would be justified.

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[137] Jack B. Haskins, How to Evaluate Mass Communications (Syracuse: Advertising Research Foundation, Inc., 1968), p. 17.

CHAPTER IV

THE ANALYSIS OF DATA

I. GENERAL CONSIDERATIONS

Almost from the beginning, the investigator assumed that the wealth of data which could emanate from such an effort made the use of computer hardware imperative as the appropriate means for analyzing the questionnaire responses. The size of the total sample (420), in itself, rendered a hand-tabulation with elaborate break-downs by demographic variables too time-consuming an enterprise. Added to this was the investigator's essential unfamiliarity with the use of sophisticated mathematical formulas for statistically solving the questions of correlation significance and response variances.

After repeated consultations with advisory personnel at the University of Tennessee Computing Center, the decision was made to employ a computer system known as the Statistical Package for the Social Sciences (SPSS). As its name suggests, SPSS is "an integrated system of computer programs for the analysis of social science data."[138] The investigator believed that the utility of SPSS ideally suited the requirements of the study. The proposed means for statistically analyzing data had included the following functional modes: one-way

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[138]Norman Nie, Dale H. Bent, and C. Hadlai Hull, Statistical Package for the Social Sciences (New York: McGraw-Hill Book Company, 1970), p. 1.

analysis of variance on both fundamentalism and newspaper attitudes; analysis through the simple determination of a correlation coefficient; the computation of median scores, means, and variance for each denomination in their attitudes toward fundamentalism and newspapers; the cross-tabulation of both attitude-set scores by age, sex, and educational level (with median scores from each cross-tab included); and an individual breakdown of the responses to the questionnaire items on both scales.

II. THE RESPONSE TO THE QUESTIONNAIRE

Of vital concern to the investigator was the level of cooperation which would be realized in sampling the three church populations. The investigator felt that a response of less than 50 percent by any group would lend a dubious taint to the validity of the findings. Thus, the several precautions previously cited were taken to help bolster the chances for a successful first mailing: the advance postcard, the nickle incentive, and the brevity of the actual instrument (only 20 items) for encouraging a quick and simple completion.

The period for accepting the returned questionnaires was set at 30 days from January 8, 1975--the date on which most members of the sampled populations should have received their questionnaire package. The time period proved to be generous enough to include for analysis the completed instruments of all who wished to participate.

The rate of response, as shown in Table 1, was quite encouraging. Response from the three faiths combined was in excess of 75

TABLE 1

RATES OF RESPONSE TO THE QUESTIONNAIRE

Category	Baptists	Lutherans	Unitarians
Mailed out	140	140	140
Dead letters	14	1	2
*Received at destination (as 100%)	126	139	138
Refusals	4	3	4
Usable returns	86	105	113
*Percentage returned	68.25%	75.53%	81.88%

percent, with the sample of Unitarian Universalists responding with about 82 percent. There appeared to be a negative relationship between fundamentalism and the response rate. The heaviest response to the questionnaire mailing came during the early part of the return period.[139]

The gratifying rate of response nullified any need for a follow-up mailing or reminder postcard. Although the use of one or both had been considered in the event of an unacceptably low volume of returns, the investigator made no substantive preparations for their use.

On February 19, 1975, with the raw scores of the 304 respondents recorded on an official University of Tennessee Computing Center data sheet, the investigator arranged for the keypunching of the computer cards. Two days later, the resultant stack of 346 cards was fed into an IBM 360 computer for analysis and break-down by SPSS. The following chapter sections are devoted to reporting the results of the computer analysis.

III. RELIGIOUS FUNDAMENTALISM

Raw scores on the designated fundamentalism scale could range from nine through forty-five. On the newspaper attitudes scale, a shorter range, that of eight through 40, comprised the scoring possibilities. The logical hypotheses were that fundamentalism scores would

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[139]A total of 82.5 percent of all cooperating Southern Baptists in the sample routed their responses back to the investigator within the first six days. The figures were 75.2 percent and 76.9 percent for the Missouri Synod Lutherans and Unitarian Universalists, respectively.

be highest among Southern Baptists and lowest among the sample of Unitarian Universalists, with the Missouri Synod Lutherans in the center position.

Means

Table 2 includes a listing of the mean scores for the three faiths. Here it is shown that the Lutherans evinced the highest degree of fundamentalism, with the Baptists pulling a close second. The Unitarian Universalists showed the least fundamentalism, with a mean of slightly over eighteen. The means did show a statistically significant difference.

The Baptists and Lutherans were not significantly different from each other.

Variance

Although no test was performed on differences among the three variances, it did appear that the Lutherans were a much more homogenous group, as to their religious holdings (see Table 2).

An analysis of variance table is inserted in Appendix B.

IV. NEWSPAPER ATTITUDES

Means

It was hypothesized that an inverse relationship between fundamentalism and newspaper attitudes would be discovered among the three faiths considered. Thus, by using the Rogers scale, it was believed that the Baptist sample would be found to hold the most negative newspaper attitudes, the Missouri Synod a middle position, and the Unitarians projected to hold the most favorable attitudes.

TABLE 2

STATISTICAL INFORMATION: RELIGIOUS FUNDAMENTALISM

Category	Mean	Variance
Baptists	40.18*	38.46
Lutherans	41.79*	20.57
Unitarians	18.15*	49.97

Probability = less than .05

*Means significantly different at .05

As is evident from the data presented in Table 3, the hypothesis was supported regarding the relative placement of the three faiths. The Unitarians registered the highest mean, the Baptists tallied the lowest, while the Lutheran mean fell in the center. The statistical analysis did reveal the mean not to be significantly different.

The Unitarians and Lutherans were found to be homogeneous subsets with their newspaper mean scores, with means that differed by no more than the shortest significant range for a subset of that size.

Variance

As is also shown in Table 3, the denomination which exhibited the greatest variance in newspaper attitudes was the Missouri Synod. However, the Lutheran variance differed only slightly from that of the Baptist sample, the faith which showed the least variance. No test was performed to determine the significance of difference in variance on the newspaper scale. An analysis of variance table appears in Appendix B.

V. THE RELATIONSHIP BETWEEN FUNDAMENTALISM AND NEWSPAPER ATTITUDES

In the present investigation, the Pearson product-moment correlation coefficient was computed to determine the relationship between fundamentalism and newspaper attitudes. According to the Statistical Package for the Social Sciences (SPSS) manual: "This most common and widely applied correlation coefficient measures the amount of spread about the linear least-squares equation."[140]

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[140]Norman Nie, et al., p. 145.

TABLE 3

MEAN AND VARIANCE SCORES OF THE THREE FAITHS ON THE NEWSPAPER ATTITUDES SCALE

Faith	Mean	Variance
Baptists	23.17*	24.78
Lutherans	24.77*	26.08
Unitarians	25.38*	25.00

Probability = less than .05

*Not significant at the .05 level

By Combined Faiths

With this in mind, the statistics revealed a significant negative correlation (-.15) between fundamentalism and newspaper attitudes, with all 304 cases considered (see Table 4). The coefficient produced thus confirmed the study's principal hypothesis, that an inverse relationship could exist between the two sets of attitudes.

By Separate Faiths

A means of more closely examining the relationship between fundamentalism and newspaper attitudes is to focus attention on each of the three denominations separately.

The data in Table 5 show the correlation between the two attitudes by denomination.

Among the coefficients produced by each specific faith, only the Baptist figure was statistically significant (-.18). The Unitarian Universalists showed a not quite significant negative correlation (-.13) while the Lutheran correlation was essentially zero (+.004).

VI. CROSSTABULATION OF FUNDAMENTALISM ATTITUDES

The three demographic variables which were measured in the study were those of age, sex, and education. Table 6 lists the frequency distribution of these variables.

What is shown is the clustering of almost one-third of all respondents in the 50 to 64-year age category. A slight majority of the respondents who indicated their sex on the mail questionnaire were females. By education, nearly 40 percent had engaged in post-graduate study.

TABLE 4

CORRELATION: FUNDAMENTALISM VS. NEWSPAPER ATTITUDES (OVERALL)

Category	Statistic
Correlation (r)	-0.154
Significance (probability)	0.003
Standard error of estimate	5.041
Number of cases	304

TABLE 5

CORRELATION: FUNDAMENTALISM VS. NEWSPAPER ATTITUDES (BY DENOMINATION)

Statistic	Denomination		
	Baptists	Lutherans	Unitarians
Correlation (r)	-0.180	0.004	-0.129
Significance	0.048	0.483	0.085
Standard error of estimate	4.925	5.131	4.980
Number of cases	86	105	113

TABLE 6

FREQUENCY DISTRIBUTION AND PERCENTAGES OF RESPONDENTS ACCORDING TO DEMOGRAPHICS

AGE	NUMBER	PERCENTAGE
Under 25	18	5.92
25-34	62	20.39
35-49	76	25.00
50-64	98	32.29
65 and over	49	16.11
No response	1	.32
Median Age (about 49)		
SEX		
Males	146	48.02
Females	155	50.98
No response	3	.98
EDUCATION		
Grade school	7	2.30
Some high school	14	4.60
High school graduate	42	13.81
Some college	68	22.36
College graduate	50	16.44
Post-graduate work	121	39.80
No response	2	.65
Median Education (College Graduate)		

Age

The frequency distribution of fundamentalism according to age (see Table 7) shows that 83 of the 304 respondents registered the highest possible score. With the other scores divided into ranges of seven each, the free-standing score of 45 still evidenced the highest percentage of respondent identification.

Generally, the scores tended to cluster on the extremes of high and low, with only 17 respondents tallying a score within the middle range of 27-32.

The median table (see Table 8) reveals the youngest respondents, those under 25 years, to hold the most fundamentalistic views of any age group. The two adjoining groups, in ascending age, showed a drop in fundamentalism, with a fairly sharp return to the religious thinking of their juniors evidenced in the 50 to 64-year-old age group.

Of the 304 respondents which comprised the total sample, only one failed to indicate an age category.

Sex

As Table 9 indicates, slightly more females responded to the questionnaire than males. The table reveals that 48 males to only 34 females registered perfect scores on the religious measure. Furthermore, the male fundamentalism median score was slightly higher than that of the females (see Table 10), 38.8 to 35.5.

Education

As the investigator has already observed, a large number of the responding sample indicated either "college graduate" or "post graduate work" as their level of education.

TABLE 7

CROSSTABULATION OF FUNDAMENTALISM
ATTITUDES BY AGE

Scoring Range	(N=303) AGE CATEGORIES				
	Under 25	25-34	35-49	50-64	65 and over
9-14	0	7	14	13	3
15-20	2	9	15	13	7
21-26	2	6	4	6	5
27-32	1	6	3	5	2
33-38	2	6	9	9	7
39-44	6	13	10	28	7
45	5	15	21	24	18
Total	18	62	76	98	49

TABLE 8

MEDIAN FUNDAMENTALISM SCORES CROSSTABULATED WITH AGE

(N=303)

Age Category	Median Fundamentalism Score
Under 25 years (N=18)	41.0
25-34 years (N=62)	36.0
35=49 years (N=76)	34.2
50-64 years (N=98)	39.3
65 years and over (N=49)	39.4

TABLE 9

CROSSTABULATION OF FUNDAMENTALISM ATTITUDES BY SEX

(N=301)

Scoring range	Males	Females
9-14	20	17
15-20	21	25
21-26	10	13
27-32	9	8
33-38	12	21
39-44	26	37
45	48	34
Total	146	155

TABLE 10

MEDIAN FUNDAMENTALISM SCORES CROSSTABULATED WITH SEX

(N=301)

Sex	Median Fundamentalism Score
Male (N=146)	38.8
Female (N=155)	35.5

Table 11 lists the frequency distribution of respondent scores by education on the fundamentalism scale. The median scores (see Table 12) indicate that fundamentalism decreases with education, with an extremely sharp drop at the post graduate stage. Least fundamentalistic among the groups were the post graduates, with a median of 22.4. This was the only grouping which registered a median score lower than 36, which would have indicated a generally fundamentalistic attitude toward religion.

VII. CROSSTABULATION OF NEWSPAPER ATTITUDES

Age

Information supplied in Table 13 shows the frequency distribution of respondent scores on the newspaper attitude scale, according to age. Of the 303 respondents who indicated their age category (only one failed to do so), 132 registered a newspaper attitudes score between 19 and 25, or the second most negative range of the four groupings. Only 51 respondents scored in one of the extreme categories of high and low (10-18 and 33-37). These overall findings are corroborated by the clustering of scores in all age categories within the two middle attitude ranges.

Table 14 shows the median scores by age category. While the medians do not differ greatly by age group, the 25-34 year age group exhibited the most favorable attitudes toward newspapers, while the most negative attitudes were held by those aged 65 and over.

TABLE 11

CROSSTABULATION OF FUNDAMENTALISM ATTITUDES BY EDUCATION

	EDUCATION CATEGORIES					
Scoring Range	Grade School	Some High School	High School Graduate	Some College	College Graduate	Post Graduate Work
9-14	0	0	0	4	3	30
15-20	1	0	2	6	10	27
21-26	0	0	0	4	4	15
27-32	0	1	2	3	3	8
33-38	2	4	5	9	6	8
39-44	1	0	17	22	8	15
45	3	9	16	20	16	18
Total	7	14	42	68	50	121

TABLE 12

MEDIAN FUNDAMENTALISM SCORES CROSSTABULATED WITH EDUCATION

(N=302)

Education Category	Median Fundamentalism Score
Grade school (N=7)	42
Some high school (N=14)	46.3
High school graduate (N=42)	43.2
Some college (N=68)	42.2
College graduate (N=50)	38.0
Post graduate work (N=121)	22.4

TABLE 13

CROSSTABULATION OF NEWSPAPER
ATTITUDES BY AGE

(N=303)

Scoring Range	AGE CATEGORIES				
	Under 25	25-34	35-49	50-64	65 and over
10-18	0	1	9	16	11
19-25	13	29	33	39	18
26-32	5	28	30	40	17
33-37	0	4	4	3	3
Total	18	62	76	98	49

TABLE 14

MEDIAN NEWSPAPER ATTITUDE SCORES
CROSSTABULATED WITH AGE

(N=303)

Age Category	Median Newspaper Score
Under 25 years (N=18)	25.2
25-34 years (N=62)	26.3
35-49 years (N=76)	25.3
50-64 years (N=98)	24.9
65 years and over (N=49)	24.3

Sex

Table 15 reveals the frequency distribution of newspaper attitudes according to sex. In both genders, a plurality of respondents registered newspaper scores in the range of 19-25, or the second lowest category. The scoring category indicating the most favorable attitudes toward newspapers was attained by only six of the 146 male respondents and eight of the 155 females.

Table 16, which reveals the median scores for each respondent gender, shows a slightly more positive figure for the females, with both respondent categories showing a "moderate" attitude (almost directly between the extreme scores of nine and 40).

Education

The statistics computed in Table 17 reveal the 19-25 and 26-32 scoring ranges, or the two "middle" brackets, to have comprised an overwhelming plurality of respondent attitude scores. Among respondents with "grade school," "some college," "college graduate," and "post graduate work" as their educational backgrounds, a plurality scored within the 19-25 range. A plurality of respondents with "some high school," along with those holding high school diplomas, scored in the succeeding 26-32 range. The 19-25 scoring range was highest in the number of respondents, with 131 to tally a score therein.

Table 18 ranked the educational categories by median scores, by attitudes toward newspapers. Shown in the table's data is a spread of 4.3 points between the most and least favorable respondents, by educational level. Those indicating "post graduate work" held the most favorable attitudes while respondents possessing "grade school" educations held the least favorable attitudes.

TABLE 15

CROSSTABULATION OF NEWSPAPER ATTITUDES BY SEX

Scoring Range	(N=301) Males	Females
10-18	21	16
19-25	61	69
26-32	58	62
33-37	6	8
Total	146	155

TABLE 16

MEDIAN NEWSPAPER ATTITUDE SCORES
CROSSTABULATED WITH SEX

(N=301)

Sex	Median Newspaper Score
Male (N=146)	24.7
Female (N=155)	25.2

TABLE 17

CROSSTABULATION OF NEWSPAPER
ATTITUDES BY EDUCATION

	(N=302) EDUCATION CATEGORIES					
Scoring Range	Grade School	Some High School	High School Graduate	Some College	College Graduate	Post Graduate Work
10-18	2	4	7	10	8	6
19-25	4	4	15	28	25	55
26-32	1	6	17	27	15	54
33-37	0	0	3	3	2	6
Total	7	14	42	68	50	121

TABLE 18

MEDIAN NEWSPAPER ATTITUDE SCORES
CROSSTABULATED WITH EDUCATION

(N=302)

Education Category	Median Newspaper Score
Grade school	21.6
Some high school	24.3
High school graduate	25.5
Some college	25.0
College graduate	23.8
Post graduate work	25.9

VIII. RESPONSES TO INDIVIDUAL FUNDAMENTALISM QUESTIONS

Nine items were featured on the Martin and Westie fundamentalism scale. Table 19 shows the positive response percentages, by denominational samples, to each item on the scale. "Positive" is held to mean the combined percentage of "agree" and "strongly agree" responses. Although the items in Table 19 appear in abbreviated form and response percentages are composites, a table featuring the complete and separate tabulated responses as they were recorded on the five-point Likert scale, is inserted in the Appendix.

Item 1. The Bible

The first item queried the respondent on the matter of whether the Bible is a divinely inspired book--the "word of God." The figures indicated that 98.1 percent of the responding Missouri Synod Lutherans agreed with the statement, with the Baptists registering a slightly lower percentage of agreement. Only 11.5 percent of the Unitarian sample, however, agreed with the proposition.

Item 2. Heaven

The second item, concerning the concept of heaven as being "not much more than superstition," was negatively phrased, in terms of the fundamentalist ideology. The Lutheran group indicated the least amount of agreement to the item, with the Baptists again showing a similar stance. Conversely, more than three-fourths of the responding Unitarians agreed with the proposition.

TABLE 19

RESPONSES TO INDIVIDUAL FUNDAMENTALISM QUESTIONS

Item	Positive Responses (percent agree and strongly agree) Baptists	Lutherans	Unitarians
1. Bible inspired word of God	93.1	98.1	11.5
2. Heaven not much more than superstition	5.9	2.0	77.9
3. Christ mortal, historical; not supernatural, divine being	4.7	2.9	85.0
4. Christ is divine being, Son of God	91.8	96.2	7.9
5. Stories in Bible about Christ healing sick and lame by His touch are fictitious, mythical	3.5	1.9	58.4
6. Someday Christ will return	87.2	95.2	5.3
7. Idea of life after death is simply a myth	2.3	2.9	53.1
8. If more people in country would turn to Christ, would have lot less crime, corruption	90.7	94.3	21.2
9. Since Christ brought dead to life, He gave eternal life to all with faith	83.8	84.8	4.5

Item 3. Christ as Mortal

Item three was also negatively worded in its probing of a basic tent of fundamentalism--the question of Christ's mortality and historicity. Lutherans again evidenced the highest fundamentalism score, with only 2.9 percent agreeing that Christ was a mortal and not a divine being. The Baptists showed slightly more agreement with the item (5.9 percent), whereas 85 percent of the Unitarian-Universalists affirmed the questionnaire proposition.

Item 4. Christ, the Son of God

The fourth item was essentially a positive re-phrasing of item three and again confronted respondents with the question of Christ's divinity. Again, the Missouri Synod led the fundamentalism scoring with more than 95 percent of its members indicating their belief that Christ is "the Son of God." While 91.8 percent of the Southern Baptists gave similarly positive responses to the item, only 7.9 percent of the U. U. A. respondents agreed.

Item 5. Christ, the Healer of the Sick and Lame

The fifth item called for a placement of attitudes concerning the truth of stories in the Bible which tell of sick and lame persons being healed by Christ's touch. The item was phrased negatively. Slightly less than two percent of the Lutheran group agreed that such stories were "fictitious and mythical," whereas 3.5 percent of the Southern Baptists registered such sentiment. The item was popular with 58.4 percent of the Unitarians, however.

Item 6. Christ's Advent

The subject of Christ's return was dealt with in item six, the shortest of the nine questionnaire items. Ninety-five percent of the Missouri Synod Lutherans affirmed their belief in a return and slightly under 90 percent of the Baptists agreed. Only 5.3 percent of the Unitarians held such a view.

Item 7. Life After Death

The idea of life after death as "simply a myth" was the subject of item seven. Baptists and Lutherans were extremely close in their percentage tabulations on this item, with respective percentages of 2.3 and 2.9 dismissing the reality of an afterlife. The Unitarians, however, showed more division, with 53.1 percent dismissing it as mythical.

Item 8. Less Crime and Corruption With Christ

The eighth item dealt with the consequences of a country "turning to Christ." Almost 95 percent of the Lutheran group agreed that "we would have a lot less crime and corruption" with such a conversion. This was followed fairly closely with a 90.7 percent agreement from the Baptist sample. Barely more than one-fifth of the Unitarians, however, could agree with the thesis.

Item 9. Christ's Gift of Eternal Life

The final item on the fundamentalism scale dealt with the power of Christ "to give eternal life to all who have faith." The item hinged on an acceptance of the premise that such eternal life was given because Christ had "brought the dead to life." Fully

84.8 percent of the Lutherans agreed with the item, a single percentage more than the one registered by concurring Baptists. Only 4.5 percent of the U. U. A. group believed likewise.

Summary

The highest percentage of fundamentalists assent to any single item was the 98.1 percent figure registered by Missouri Synod Lutherans to the first question--"The Bible is the inspired word of God." The "fundamentalist" percentages from the Lutheran group ran in excess of 90 percent on all items, except for the final one. On item nine, the fundamentalism figure fell to 84.8 percent. Previously cited statistics showed this religious group to be more fundamentalistic and homogeneous than either of the other two.

The individual-item responses of Southern Baptists showed a relatively weaker fundamentalist posture when held in comparison with those of their Lutheran counterparts. On only four of the nine items did more than 90 percent of this group indicate a fundamentalist religious attitude. The highest response percentage for fundamentalism among Baptists was also shown on the first item, concerning divine inspiration of the Bible. As with the Lutherans, a lower percentage of fundamentalism among Baptists occurred with item nine. The negatively-phrased item two, however, also drew an 83.8 percentage for fundamentalism (or, as shown in Table 19, 5.9 percent taking a non-fundamentalism belief).

The Unitarian-Universalists evidenced a markedly different attitude toward each of the nine items. On only two of the questions did the percentage of fundamentalist responses reach the 20 percent

or more level. On item five, 24.7 percent of the group viewed the stories concerning Christ's healing of the sick and lame by His touch as not "fictitious and mythical." The second highest percentage of fundamentalism among Unitarians appeared on item eight, which dealt with the consequences of Christian conversions on a nation-wide scale. On this item, 21.2 percent held that such a conversion would lead to "less crime and corruption." On all other items, the percentages of non-fundamentalism attitudes ran high. As previously cited, however, the Unitarian group was the least homogeneous of the three faiths. A close examination of the appropriate table in Appendix B shows that several items drew a relatively high percentage (and in item seven, a plurality) of the total response.

IX. RESPONSES TO INDIVIDUAL NEWSPAPER QUESTIONS

Eight items composed the Rogers newspaper scale, with each being of a five-point Likert sort. The first four items allowed for attitude responses ranging from "strongly agree" to "strongly disagree," whereas the last four offered a five-point choice from "always" to "never." As with the fundamentalism table (Table 19), the data dealing with responses toward individual newspaper questions, as arranged in Table 20, show composite percentages which reflect the combined positive responses (i.e., "strongly agree" and "agree" or "always" and "usually"). A table featuring the complete and separate tabulated responses for each of the five attitude points on the scale is inserted in Appendix B.

TABLE 20

RESPONSES TO INDIVIDUAL NEWSPAPER QUESTIONS

Item	Positive Responses (percent agree and strongly agree) Baptists	Lutherans	Unitarians
1. Daily newspaper weakens reader's critical powers by doing political, economic thinking for him.	45.3	37.1	19.4
2. Monopoly conditions have led to irresponsible use of power.	64.0	42.8	26.5
3. Economic interests of daily newspaper are usually different from those of most readers.	48.9	33.3	38.9
4. Newspapers edited in best interests of general public.	31.4	37.2	36.3
5. Do newspapers you read place too much emphasis on conflicts?	66.3	56.2	47.8
6. Were news stories in 1972 campaign fair to Nixon, McGovern?	33.7	46.7	39.9
7. Is the daily newspaper the best place to get news accurately?	41.8	50.5	49.6
8. Do daily newspapers give fair, unprejudiced news about Negroes?	68.6	75.2	50.5

Item 1. Newspaper's Effect on Reader's Critical Powers

The first item was negatively phrased, insofar as scoring for a "pro-newspaper" attitude. The item was phrased thusly: "The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him." The Unitarians showed the least agreement with the statement, with slightly less than one-fifth of their respondents indicating such. The Baptist group showed the most agreement, with 45.3 percent responding in the "agree" or "strongly agree" category. The Missouri Synod percentage score fell in the center but was much closer to the Baptist figure than to the one registered by U. U. A. members.

Item 2. Monopoly Conditions and Newspaper Irresponsibility

Item two, which attempted to link "monopoly conditions in the newspaper industry" with an "irresponsible use of power," again revealed the Unitarians to hold the most favorable attitudes toward newspapers. Only 26.5 percent of this group agreed with the item, compared with 42.8 percent and 64 percent for the Lutherans and Baptists, respectively.

Item 3. Economic Interests of Newspapers

The third item offered the statement that the economic interests of daily newspapers were usually different from those of most readers. On this item, the Missouri Synod evinced the most favorable attitude, with only one-third of its group assenting to the statement. Nearly 39 percent of the Unitarians agreed that the economic interests

varied and, as in the previous two items, Baptist attitudes toward newspapers were the most negative, with close to 49 percent agreeing with the item's content.

Item 4. Newspaper Editing in the Public Interest

The first positively-phrased item appeared as item four: "Newspapers are edited in the best interests of the general public." Percentages of agreement among the three denominations ran close, with the Lutherans exhibiting the highest percentage of acceptance on the item (37.2 percent). The Unitarian figure was second, and the Baptists were a more distant third, marking them again as the most negative in their view of newspapers.

Item 5. Newspapers and the Emphasis on Conflicts

Item five, "Do newspapers you read place too much emphasis on news of conflicts?", again established the Unitarians as being the most resistant to placing a negative tag on the newspaper industry. While a minority 47.8 percent of the U. U. A. sample agreed with the item, a majority of Lutherans and Baptists concurred. Baptists, again the most negative group, showed a nearly two-thirds agreement in the belief that the newspaper emphasis on stories involving conflicts was "too much." The Lutherans fell midway between the U. U. A. and the Baptists.

Item 6. News Fairness to Nixon and McGovern

The fairness of news stories to the 1972 major party Presidential candidates, Richard Nixon and George McGovern, was the test

subject of item six. The Lutherans showed the most favorable attitude here, with 46.7 percent affirming that fairness was "always" or "usually" given. The Unitarians were second and Baptists third in positive rankings.

Item 7. Newspapers as an Accurate Source of News

Item seven read as follows: "Do you think the daily newspaper is the best place to get news accurately?" The Lutheran sample, followed closely by the Unitarians, again showed the most favorable attitudes, with 50.5 percent in agreement that the newspaper is the most accurate source of news. The Southern Baptist agreement percentage was 41.8 percent.

Item 8. Newspaper Fairness to Negroes

The last item, which tested for attitudes concerning whether the daily newspaper gave "fair and unprejudiced news about stories involving Negroes," evoked a better than three-fourths percentage from the Lutherans. Second in order were the Baptists, 68.6 percent of whom felt that fair news coverage was "always" or "usually" afforded Negroes, while the Unitarians had slightly more than a bare majority in agreement.

Summary

Two of the three denominational samples, the Lutherans and Baptists, scored their highest percentages of favorable attitudes toward newspapers on item eight, which concerned the fairness of news coverage toward Negroes. The Unitarians, however, showed the most

favorable sentiment in response to item one, relating to the weakening of the "reader's critical powers" by daily newspapers. A review of the appropriate table in Appendix C, where each of the five-point percentage responses to the questionnaire items are found, shows that 71.6 percent of U. U. A. respondents disagreed with the statement in item one.

For all three faiths, item five drew the most unfavorable response percentages. This item asked respondents to assess whether newspapers placed "too much emphasis on news of conflicts." Percentage figures showing agreement with the assertion were 66.3 percent among Baptists, 56.2 percent among the Lutherans, and 47.8 percent of the Unitarians.

CHAPTER V

SUMMARY AND CONCLUSIONS

I. SUMMARY

The research data from this study yielded several interesting findings which appear to be of such significant import as to invite discussion.

The Mean Scores

Firstly, the denominational order of favor toward newspapers was correctly hypothesized with ascending positive mean figures from Baptists, Lutherans, and Unitarians, respectively. On the fundamentalism scale, both the Baptists and Lutherans scored extremely high, with the Unitarians registering a predictably low figure; hypothesized as the group which would show the highest degree of fundamentalism, the Baptists, instead, ran a close second to the Missouri Synod. The unexpectedly high degree of fundamentalism exhibited by the Lutherans was coupled with the finding that they were the most religiously homogeneous of the three. Such homogeneity in Lutheran attitudes did not extend toward newspapers, however, where the Missouri Synod showed the highest variance.

The Crosstabulations

By crosstabulating the questionnaire responses with the demographic variables of age, sex, and education, the investigator was able

to extend the range of the study beyond the variable of denominational affiliation.

Although several of the demographic crosstabulations showed no clear patterns of association with either newspaper or fundamentalism attitudes, a pair of exceptions are submitted as noteworthy. Perhaps the strongest pattern of demographic association with one of the two areas of study surrounded the implications of the fundamentalism with education crosstabulation. Here, a general decrease in fundamentalism was validated as one increased the level of education. Again, however, caution is taken to remind the observer of the preponderance of Unitarians in the "post graduate," or highest education category as a possible factor in the negative association.

On the newspaper scale, the crosstabulation analysis confirmed a generally inverse relationship between favorable attitudes and advancing age. A perfect pattern of negative association was broken only once by the median scores.

In the other demographic crosstabulations, no strong patterns emerged to validate any degree of correlation with one of the variables.

The Correlation Between Fundamentalism and Newspaper Attitudes

The major hypothesis, however, which proposed the existence of a significant negative correlation between fundamentalism and newspaper attitudes, was confirmed by the sample of combined faiths. The figures by individual religious groups showed that the Baptists registered a significantly negative relationship while the Unitarian figure was negative but not quite statistically significant. The Lutheran figure was essentially zero.

II. CONCLUSIONS

From the foregoing report and analysis of the research data, the investigator has formulated several questions which serve as points for speculation and further research by students in the field. They are raised as follows: (1) why was the Lutheran fundamentalism mean higher than that for the Southern Baptists? (2) why were the Lutherans so much more religiously homogeneous than the other two groups and what, if any, bearing did this have on their essentially zero correlation figure between attitudes? (3) why was there so little difference in the mean scores of the three faiths toward newspapers? and (4) why did the youngest respondents hold the most fundamentalistic attitudes of any age group?

In attempting to provide an insightful answer to two of the four questions, the subjective reasoning of the investigator must suffice. The query related to the newspaper means, however, may be subject to a more objective approach.

In approaching the first question, it is helpful to remember that single church affiliates were allowed to "speak for" each denomination in the study. Thus, the First Baptist Church of Knoxville, Tennessee, because of its large membership, was chosen to "represent" the Southern Baptists in the research effort. It seems fair to observe that with an excess of 150 Southern Baptist churches in the designated universe, the matter of "representativeness" is very much open to debate. Indeed, the sheer size of the selected Baptist affiliate, coupled with its status as the "First Church," might have fostered a certain social consciousness among some of the members, thus contributing in part to an abandonment of the more rigid fundamentalist doctrines held to by many

smaller Southern Baptist churches. The investigator can offer no empirical evidence for this assumption, however, but subjectively proposes that such is the case. One is reminded that the fundamentalism mean of the Baptists was, nevertheless, quite high. The even higher figure registered by the hypothesized middle group, the Lutherans, served as the unexpected occurrence.

The selected Lutheran church, also a bearer of the "First" namesake, was one of only four Missouri Synod congregations in Knox County, Tennessee at the time of the questionnaire mailing. Its position as a strong holder of fundamentalist attitudes is to be left unchallenged in light of the questionnaire findings. With Lutheranism still a theological peculiarity in the East Tennessee area, no applications of a socially conscious type of church membership can logically be deduced.

What the investigator contends might be a plausible explanation for the high degree of religious homogeneity found within the Lutheran group may lie within the foregoing recognition of the faith as a distinctly German-Scandinavian sort of Protestantism. This distinctive nature, striving to flourish in such a non-Lutheran area, may have resulted in a membership becoming welded into a more monolithic theology which, in this case, was shown to be fundamentalism. Such a presumption of the same homogeneity among Unitarian Universalists--even that in the direction of pristine unorthodoxy, will be dispelled by the findings which confirmed a rather wide religious variance within this group. Indeed, the U. U. A. sample clearly showed the broadest range of religious attitudes, confirming their widely recognized liberality in the toleration of differences.

The investigator submits that the items on the fundamentalism scale apparently were viewed by many questionnaire participants as a "package" to either be collectively embraced or collectively opposed and that such was not the case with the newspaper questions. Brinton and his colleagues found that their particular scale was approached in a way which reflected "much more generalized attitudes toward newspapers"[141] among their respondents. This can be applied in this case to mean that no ideological framework had been constructed by the respondents toward newspapers as church members would tend to possess in regard to Bible doctrines. Thus, each item required an independent judgment apart from the others. The purposive populations which were selected for the study exhibited fundamentalism attitudes which were largely identifiable with the historic creeds of their religious faiths. No such "pro-newspaper" or "anti-newspaper" populations were sought for and isolated in this study and none were confirmed by comparing the newspaper scores on a denominational basis. Thus, the close mean scores registered by the three faiths toward newspapers reflected attitudes which were independent of denominational influence, as it relates to membership but not ideology. This does not detract from the confirmation of an inverse relationship between fundamentalism and newspaper attitudes, as substantiated earlier. It merely re-affirms a reason for the fact that the means on the newspaper scale were not significantly different. The Lutheran correlation coefficient, which was the one to not show an

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[141]Brinton, et al., p. 30.

inverse relationship, can possibly be accounted for because of the group's striking religious unity and relatively favorable attitudes toward both newspapers and fundamentalism (the Missouri Synod's newspaper mean was second highest to that registered by the Unitarians).

The fourth and concluding question raised for speculation pertained to the finding that the youngest age group evinced the most favorable fundamentalism attitudes. Indeed, this was an unanticipated finding, even though no hypotheses using age had been advanced. The common belief that a person grows more "conservative," or, in this case, "fundamentalistic" as he grows older, was partially disconfirmed in the study. Stark and Glock, in their previously cited book entitled, American Piety: The Nature of Religious Commitment, had concluded that Christians over fifty years old are "considerably more likely than younger persons to hold orthodox views."[142] In every denomination and to a substantial extent was this finding confirmed by the two scholars. Thus, the high median score which emanated from the "under 25 years" group refuted this notion. It should be noted, however, that the youngest age group also contained the smallest number of respondents (18). Also, the two oldest age categories showed the next highest fundamentalism means, as Stark and Glock might have expected.

It is the hope of the investigator that further research will be conducted in the study for relationships between theological attitudes and those toward any or all primary media of mass communications. Several books have been written by political conservatives, for example, which decry an alleged overabundance of influence and news bias within

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[142] Stark and Glock, loc. cit.

the television industry. Whether such attitudes find conservative extension in the religious realm will be another behavioral mystery which awaits intensive investigation.

The present study, however, was in some measure predicated upon the broadly-based assumption by Daniel Stevick: "Fundamentalists, as is evident to nearly all observers who have some measure of detachment, are overwhelmingly rightest politically and conservative socially and economically."[143] Applying the fact that attitudes toward any segment of the news organs collectively known as "the press," constitute a strain of political attitudes, the investigator finds no severe conflict with the Stevick axiom as a result of the study's findings.

In closing, the words of one of the ministers of a cooperating church are brought to mind: "People bring their views with them when they come into the church," he stated. This relationship of two such seemingly disparate subjects of thought--fundamentalism and press attitudes--remains both understandable and enigmatic.

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[143]Stevick, Daniel B., Beyond Fundamentalism (Richmond, Virginia: John Knox Press, 1964), p. 178.

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APPENDIXES

APPENDIX A

HYPOTHESIZED ATTITUDE CONTINUUM,

RELIGIOUS FUNDAMENTALISM SCALE,

(Martin and Westie, 1959),

NEWSPAPER ATTITUDES SCALE,

(Rogers, 1955)

HYPOTHESIZED ATTITUDE CONTINUUM

FUNDAMENTALISM

(-)		(+)
X	X	X
The Unitarian-Universalist Association	The Missouri Synod Lutherans	The Southern Baptists

NEWSPAPER ATTITUDES

(-)		(+)
X	X	X
The Southern Baptists	The Missouri Synod Lutherans	The Unitarian-Universalist Association

RELIGIOUS FUNDAMENTALISM SCALE

(Martin and Westie, 1959)

This is a five-point Likert scale in which the respondent is to answer with: "strongly agree," "agree," "disagree," or "strongly disagree." An "undecided" column is provided for those who can't articulate their beliefs one way or the other.

1. The Bible is the inspired word of God.
2. The religious idea of heaven is not much more than superstition.
3. Christ was a mortal, historical person, but not a supernatural or divine being.
4. Christ is a divine being, the Son of God.
5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.
6. Someday Christ will return.
7. The idea of life after death is simply a myth.
8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.
9. Since Christ brought the dead to life, He gave eternal life to all who have faith.

NOTE: Items 1, 4, 6, 8, and 9 are "positive" for scoring purposes, whereas 2, 3, 5, and 7 are "negative" items.

NEWSPAPER ATTITUDES SCALE

(Rogers, 1955)

This is a five-point Likert scale in which the respondent is to answer with: "strongly agree," "agree," "disagree," or "strongly disagree." An "undecided" column is provided for those who can't articulate their beliefs one way or the other.

1. The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him.
2. Monopoly conditions in the newspaper industry have led to an irresponsible use of power.
3. The economic interests of the daily newspaper are usually different from those of most of its readers.
4. Newspapers are edited in the best interests of the general public.
5. Do the newspapers you read place too much emphasis on news of conflicts?
6. Were the news stories you read in the 1952 campaign fair to both Eisenhower and Stevenson?
7. Do you think that the daily newspaper is the best place to get news accurately?
8. Do you believe that daily newspapers give fair and unprejudiced news about stories involving Negroes?

NOTE: Items 4, 6, 7, and 8 are "positive" for scoring purposes, whereas items 1, 2, 3, and 5 are "negative."

APPENDIX B

ANOVA: FUNDAMENTALISM,

ANOVA: NEWSPAPER ATTITUDES,

ADVANCE POST CARD,

QUESTIONNAIRE COVER LETTER,

QUESTIONNAIRE

TABLE 21

ANOVA: FUNDAMENTALISM

Source of Variation	SS	d.f.	M.S.	F Ratio
Between groups	37396.87	2	18698.43	511.36
Within groups	11006.31	301	36.56	
Total	48403.18	303		

TABLE 22

ANOVA: NEWSPAPER ATTITUDES

Source of Variation	SS	d.f.	M.S.	F Ratio
Between groups	245.75	2	122.87	4.85
Within groups	7619.62	301	25.31	
Total	7865.37	303		

ADVANCE POST CARD

Dear

You are among 420 individuals who have been selected to participate in a research project now under way at the University of Tennessee. In a few days you will be receiving a simple questionnaire. It will take but a short time to fill out--and your cooperation will play a major role in the success of the research effort.

Many thanks.

Sincerely,

KENNETH W. JORDAN
Graduate Student
Communications

QUESTIONNAIRE COVER LETTER

Dear

As mentioned in my earlier postcard, I need your help!

I am the University of Tennessee graduate student who is conducting some very important research on the public's views toward religion and America's newspapers.

Since you, along with over 400 others, have been selected to participate by a random drawing of names, your response is vitally important to the survey's success.

I hope you will take the few minutes necessary to complete the short questionnaire attached and use the enclosed stamped envelope for returning it to me. The views you express will be kept confidential and will be used only in combination with others to get a composite picture.

And lastly, with inflation being what it is, the old saying of "a penny for your thoughts" has become a bit worn with time. Thus, instead of a penny, please be sure to find the Jefferson nickle I have enclosed for you as a small token of my appreciation.

Thank you for your help.

Sincerely,

KENNETH W. JORDAN
P. O. Box 8150
University Station
Knoxville, TN 37916

KWJ:jcs

PLEASE TURN . . .

SURVEY OF NEWSPAPER AND RELIGIOUS VIEWS
AMONG SELECTED PARTICIPANTS

Please answer as freely as you can. Merely place an X: under the category heading which best describes your opinion.

Newspaper Views

This space for office use only

1. The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him.
   strongly agree | agree | undecided | disagree | strongly disagree | ____

2. Monopoly conditions in the newspaper industry have led to an irresponsible use of power.
   strongly agree | agree | undecided | disagree | strongly disagree | ____

3. The economic interests of the daily newspaper are usually different from those of most of its readers.
   strongly agree | agree | undecided | disagree | strongly disagree | ____

4. Newspapers are edited in the best interests of the general public.
   strongly agree | agree | undecided | disagree | strongly disagree | ____

5. Do the newspapers you read place too much emphasis on news of conflicts?
   always | usually | occasionally | hardly ever | never | ____

6. Were the news stories you read in the 1972 campaign fair to both Nixon and McGovern?
   always | usually | occasionally | hardly ever | never | ____

7. Do you think that the daily newspaper is the best place to get news accurately?
   always | usually | occasionally | hardly ever | never | ____

8. Do you believe that daily newspapers give fair and unprejudiced news about stories involving Negroes?
   always | usually | occasionally | hardly ever | never | ____

PLEASE TURN

Survey of Newspaper and Religious Views Among Selected Participants (continued)

Views concerning religion

The following is a series of nine short statements concerning subjects pertaining to religion. As you did in the series on newspapers, merely place an X: under the category heading which best describes your belief.

1. The Bible is the inspired word of God.
   strongly agree | agree | undecided | disagree | strongly disagree

2. The religious idea of heaven is not much more than superstition.
   strongly agree | agree | undecided | disagree | strongly disagree

3. Christ was a mortal, historical person, but not a super-natural or divine being.
   strongly agree | agree | undecided | disagree | strongly disagree

4. Christ is a divine being, the Son of God.
   strongly agree | agree | undecided | disagree | strongly disagree

5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.
   strongly agree | agree | undecided | disagree | strongly disagree

6. Someday Christ will return.
   strongly agree | agree | undecided | disagree | strongly disagree

7. The idea of life after death is simply a myth.
   strongly agree | agree | undecided | disagree | strongly disagree

8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.
   strongly agree | agree | undecided | disagree | strongly disagree

9. Since Christ brought the dead to life, He gave eternal life to all who have faith.
   strongly agree | agree | undecided | disagree | strongly disagree

PLEASE TURN

Survey of Newspaper and Religious Views Among Selected Participants (continued)

The following information is needed only for purposes of the statistical analysis.

1. What was the last year of school you completed?

grade school_____ some college_____

some high school_____ college graduate_____

high school graduate_____ post graduate work_____ ____

2. What is your age?

under 25 years_____

25 - 34 years_____ 50 - 64 years_____

35 - 49 years_____ 65 years and over_____ ____

3. Your sex:

male_____ female_____ ____

Thank you for your help.

APPENDIX C

BREAKDOWN OF RESPONSES TO THE QUESTIONS ON FUNDAMENTALISM: TOTAL SAMPLE,

BAPTIST BREAKDOWN OF FUNDAMENTALISM RESPONSES,

LUTHERAN BREAKDOWN OF FUNDAMENTALISM RESPONSES,

UNITARIAN BREAKDOWN OF FUNDAMENTALISM RESPONSES,

BREAKDOWN OF RESPONSES TO THE QUESTIONS ON NEWSPAPER ATTITUDES: TOTAL SAMPLE,

BAPTIST BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES,

LUTHERAN BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES,

UNITARIAN BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES

TABLE 23

BREAKDOWN OF RESPONSES TO THE QUESTIONS ON FUNDAMENTALISM: TOTAL SAMPLE

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. The Bible is the inspired word of God.	139 (45.7%)	57 (18.8%)	9 (3.0%)	41 (13.5%)	58 (19.1%)
2. The religious idea of heaven is not much more than superstition.	45 (14.8%)	50 (16.4%)	27 (8.9%)	45 (14.8%)	137 (45.1%)
3. Christ was a mortal, historical person, but not a supernatural or divine being.	49 (16.1%)	54 (17.8%)	19 (6.3%)	43 (14.1%)	139 (45.7%)
4. Christ is a divine being, the Son of God.	152 (50.0%)	37 (12.2%)	14 (4.6%)	44 (14.5%)	57 (18.8%)
5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.	22 (7.2%)	49 (16.1%)	29 (9.5%)	63 (20.7%)	141 (46.4%)
6. Someday Christ will return.	136 (44.7%)	45 (14.8%)	27 (8.9%)	39 (12.8%)	57 (18.8%)

TABLE 23 (continued)

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
7. The idea of life after death is simply a myth.	26 (8.6%)	39 (12.8%)	46 (15.1%)	51 (16.8%)	142 (46.7%)
8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.	130 (42.8%)	71 (23.4%)	25 (8.2%)	44 (14.5%)	34 (11.2%)
9. Since Christ brought the dead to life, He gave eternal life to all who have faith.	117 (38.5%)	49 (16.1%)	26 (8.6%)	42 (13.8%)	70 (23.0%)

TABLE 24

BAPTIST BREAKDOWN OF FUNDAMENTALISM RESPONSES

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
		(N=86)			
1. The Bible is the inspired word of God.	52 (60.5%)	28 (32.6%)	2 (2.3%)	3 (3.5%)	1 (1.2%)
2. The religious idea of heaven is not much more than superstition.	1 (1.2%)	4 (4.7%)	9 (10.5%)	20 (23.3%)	52 (60.5%)
3. Christ was a mortal, historical person, but not a supernatural or divine being.	1 (1.2%)	3 (3.5%)	6 (7.0%)	24 (27.9%)	52 (60.5%)
4. Christ is a divine being, the Son of God.	58 (67.4%)	21 (24.4%)	5 (5.8%)	1 (1.2%)	1 (1.2%)
5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.	1 (1.2%)	2 (2.3%)	7 (8.1%)	22 (25.6%)	54 (62.8%)
6. Someday Christ will return.	57 (66.3%)	18 (20.9%)	10 (11.6%)	0 (0.0%)	1 (1.2%)

TABLE 24 (continued)

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
7. The idea of life after death is simply a myth.	0 (0.0%)	2 (2.3%)	6 (7.0%)	23 (26.7%)	55 (64.0%)
8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.	57 (66.3%)	21 (24.4%)	3 (3.5%)	3 (3.5%)	2 (2.3%)
9. Since Christ brought the dead to life, He gave eternal life to all who have faith.	52 (60.5%)	20 (23.3%)	8 (9.3%)	6 (7.0%)	0 (0.0%)

TABLE 25

LUTHERAN BREAKDOWN OF FUNDAMENTALISM RESPONSES

(N=105)

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. The Bible is the inspired word of God.	84 (80.0%)	19 (18.1%)	1 (1.0%)	1 (1.0%)	0 (0.0%)
2. The religious idea of heaven is not much more than superstition.	1 (1.0%)	1 (1.0%)	4 (3.8%)	19 (18.1%)	80 (76.2%)
3. Christ was a mortal, historical person, but not a supernatural or divine being.	1 (1.0%)	2 (1.9%)	4 (3.8%)	15 (14.3%)	83 (79.0%)
4. Christ is a divine being, the Son of God.	89 (84.8%)	12 (11.4%)	2 (1.9%)	1 (1.0%)	1 (1.0%)
5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.	0 (0.0%)	2 (1.9%)	3 (2.9%)	17 (16.2%)	83 (79.0%)
6. Someday Christ will return.	77 (73.3%)	23 (21.9%)	4 (3.8%)	0 (0.0%)	1 (1.0%)

TABLE 25 (continued)

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
7. The idea of life after death is simply a myth.	1 (1.0%)	2 (1.9%)	3 (2.9%)	18 (17.1%)	81 (77.1%)
8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.	67 (63.8%)	32 (30.5%)	3 (2.9%)	1 (1.0%)	2 (1.9%)
9. Since Christ brought the dead to life, He gave eternal life to all who have faith.	63 (60.0%)	26 (24.8%)	6 (5.7%)	2 (1.9%)	8 (7.6%)

TABLE 26

UNITARIAN BREAKDOWN OF FUNDAMENTALISM RESPONSES

Item	(N=113) Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. The Bible is the inspired word of God.	3 (2.7%)	10 (8.8%)	6 (5.3%)	37 (32.7%)	57 (50.4%)
2. The religious idea of heaven is not much more than superstition.	43 (38.1%)	45 (39.8%)	14 (12.4%)	6 (5.3%)	5 (4.4%)
3. Christ was a mortal, historical person, but not a supernatural or divine being.	47 (41.6%)	49 (43.4%)	9 (8.0%)	4 (3.5%)	4 (3.5%)
4. Christ is a divine being, the Son of God.	5 (4.4%)	4 (3.5%)	7 (6.2%)	42 (37.2%)	55 (48.7%)
5. The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical.	21 (18.6%)	45 (39.8%)	19 (16.8%)	24 (21.2%)	4 (3.5%)
6. Someday Christ will return.	2 (1.8%)	4 (3.5%)	13 (11.5%)	39 (34.5%)	55 (48.7%)

TABLE 26 (continued)

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
7. The idea of life after death is simply a myth.	25 (22.1%)	35 (31.0%)	37 (32.7%)	10 (8.8%)	6 (5.3%)
8. If more of the people in this country would turn to Christ we would have a lot less crime and corruption.	6 (5.3%)	18 (15.9%)	19 (16.8%)	40 (35.4%)	30 (26.5%)
9. Since Christ brought the dead to life, He gave eternal life to all who have faith.	2 (1.8%)	3 (2.7%)	12 (10.6%)	34 (30.1%)	62 (54.9%)

TABLE 27

BREAKDOWN OF RESPONSES TO THE QUESTIONS ON NEWSPAPER ATTITUDES: TOTAL SAMPLE

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him.	18 (5.9%)	82 (27.0%)	28 (9.2%)	138 (45.4%)	38 (12.5%)
2. Monopoly conditions in the newspaper industry have led to an irresponsible use of power.	28 (9.2%)	102 (33.6%)	63 (20.7%)	91 (29.9%)	20 (6.6%)
3. The economic interests of the daily newspaper are usually different from those of most of its readers.	21 (6.9%)	100 (32.9%)	55 (18.1%)	122 (40.1%)	6 (2.0%)
4. Newspapers are edited in the best interests of the general public.	4 (1.3%)	103 (33.9%)	52 (17.1%)	126 (41.4%)	19 (6.3%)

TABLE 27 (continued)

Item	Always	Usually	Occasionally	Hardly ever	Never
5. Do the newspapers you read place too much emphasis on news of conflicts?	25 (8.2%)	145 (47.7%)	96 (31.6%)	31 (10.2%)	7 (2.3%)
6. Were the news stories you read in the 1972 campaign fair to both Nixon and McGovern?	3 (1.0%)	120 (39.5%)	104 (34.2%)	68 (22.4%)	9 (3.0%)
7. Do you think that the daily newspaper is the best place to get news accurately?	8 (2.6%)	137 (45.1%)	117 (38.5%)	37 (12.2%)	5 (1.6%)
8. Do you believe that daily newspapers give fair and unprejudiced news about stories involving Negroes?	8 (2.6%)	187 (61.5%)	73 (24.0%)	31 (10.2%)	5 (1.6%)

TABLE 28

BAPTIST BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
		(N=86)			
1. The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him.	8 (9.3%)	31 (36.0%)	7 (8.1%)	37 (43.0%)	3 (3.5%)
2. Monopoly conditions in the newspaper industry have led to an irresponsible use of power.	12 (14.0%)	43 (50.0%)	7 (8.1%)	23 (26.7%)	1 (1.2%)
3. The economic interests of the daily newspaper are usually different from those of most of its readers.	6 (7.0%)	36 (41.9%)	10 (11.6%)	33 (38.4%)	1 (1.2%)
4. Newspapers are edited in the best interests of the general public.	2 (2.3%)	25 (29.1%)	12 (14.0%)	41 (47.7%)	6 (7.0%)

TABLE 28 (continued)

Item	Always	Usually	Occasionally	Hardly ever	Never
5. Do the newspapers you read place too much emphasis on news of conflicts?	8 (9.3%)	49 (57.0%)	23 (26.7%)	4 (4.7%)	2 (2.3%)
6. Were the news stories you read in the 1972 campaign fair to both Nixon and McGovern?	0 (0.0%)	29 (33.7%)	31 (36.0%)	23 (26.7%)	3 (3.5%)
7. Do you think that the daily newspaper is the best place to get news accurately?	2 (2.3%)	34 (39.5%)	37 (43.0%)	10 (11.6%)	3 (3.5%)
8. Do you believe that daily newspapers give fair and unprejudiced news about stories involving Negroes?	2 (2.3%)	57 (66.3%)	16 (18.6%)	8 (9.3%)	3 (3.5%)

TABLE 29

LUTHERAN BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES

Item	(N=105) Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him.	6 (5.7%)	33 (31.4%)	11 (10.5%)	44 (41.9%)	11 (10.5%)
2. Monopoly conditions in the newspaper industry have led to an irresponsible use of power.	10 (9.5%)	35 (33.3%)	28 (26.7%)	26 (24.8%)	6 (5.7%)
3. The economic interests of the daily newspaper are usually different from those of most of its readers.	8 (7.6%)	27 (25.7%)	23 (21.9%)	45 (42.9%)	2 (1.9%)
4. Newspapers are edited in the best interests of the general public.	1 (1.0%)	38 (36.2%)	18 (17.1%)	44 (41.9%)	4 (3.8%)

TABLE 29 (continued)

Item	Always	Usually	Occasionally	Hardly ever	Never
5. Do the newspapers you read place too much emphasis on news of conflicts?	12 (11.4%)	47 (44.8%)	32 (30.5%)	11 (10.5%)	3 (2.9%)
6. Were the news stories you read in the 1972 campaign fair to both Nixon and McGovern?	0 (0.0%)	49 (46.7%)	32 (30.5%)	23 (21.9%)	1 (1.0%)
7. Do you think that the daily newspaper is the best place to get news accurately?	5 (4.8%)	48 (45.7%)	36 (34.3%)	16 (15.2%)	0 (0.0%)
8. Do you believe that daily newspapers give fair and unprejudiced news about stories involving Negroes?	4 (3.8%)	75 (71.4%)	15 (14.3%)	10 (9.5%)	1 (1.0%)

TABLE 30

UNITARIAN BREAKDOWN OF NEWSPAPER ATTITUDE RESPONSES

Item	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
		(N=113)			
1. The daily newspaper weakens the reader's critical powers by doing his political and economic thinking for him.	4 (3.5%)	18 (15.9%)	10 (8.8%)	57 (50.4%)	24 (21.2%)
2. Monopoly conditions in the newspaper industry have led to an irresponsible use of power.	6 (5.3%)	24 (21.2%)	28 (24.8%)	42 (37.2%)	13 (11.5%)
3. The economic interests of the daily newspaper are usually different from those of most of its readers.	7 (6.2%)	37 (32.7%)	22 (19.5%)	44 (38.9%)	3 (2.7%)
4. Newspapers are edited in the best interests of the general public.	1 (0.9%)	40 (35.4%)	22 (19.5%)	41 (36.3%)	9 (8.0%)

TABLE 30 (continued)

Item	(N=113) Always	Usually	Occasionally	Hardly ever	Never
5. Do the newspapers you read place too much emphasis on news of conflicts?	5 (4.4%)	49 (43.4%)	41 (36.3%)	16 (14.2%)	2 (1.8%)
6. Were the news stories you read in the 1972 campaign fair to both Nixon and McGovern?	3 (2.7%)	42 (37.2%)	41 (36.3%)	22 (19.5%)	5 (4.4%)
7. Do you think that the daily newspaper is the best place to get news accurately?	1 (0.9%)	55 (48.7%)	44 (38.9%)	11 (9.7%)	2 (1.8%)
8. Do you believe that daily newspapers give fair and unprejudiced news about stories involving Negroes?	2 (1.8%)	55 (48.7%)	42 (37.2%)	13 (11.5%)	1 (0.9%)

VITA

Kenneth Wayne Jordan was born in Johnson City, Tennessee, on March 10, 1951. He attended elementary and secondary schools in nearby Elizabethton, Tennessee, and was graduated from that city's high school in 1969. In June of 1969, he entered East Tennessee State University, and in June of 1973, he was conferred the Bachelor of Science degree with majors in political science and journalism.

He entered the Graduate School at The University of Tennessee in June, 1973, and in December, 1976, he received the degree Master of Science in Communications with a concentration in journalism. He is a member of Pi Gamma Mu, Sigma Delta Chi, and Kappa Tau Alpha.

He is a Southern Baptist.