

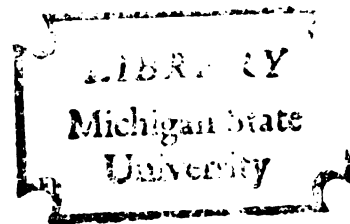
A COMPARISON OF
RELIGIOUSLY-ORIENTED RADIO STATIONS BY DEGREE
OF AGREEMENT WITH A NATIONAL COUNCIL OF
CHURCHES POSITION

Thesis for the Degree of M. A.
MICHIGAN STATE UNIVERSITY

Keith LeMay

1966

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A COMPARISON OF RELIGIOUS BELIEFS
STATIONS BY DEGREE OF THE
NATIONAL COUNCIL OF THE

1900

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Michigan, 1900
in partial fulfillment of the
the degree of

MASTERS OF THE

Department of Theology

1900

Approved

Travis B. King

ABSTRACT

The intent of this study was primarily to compare responses of religiously-oriented radio stations with the National Council of Churches position. It was felt that their responses would differ significantly.

By

Keith LeMay

The problem of this study was to determine just how--and to what degree--religiously-oriented stations (stations owned and operated by religious groups and individuals) differ in their ideological views, motivation for broadcasting, commercial policies, and other aspects of operation. Also, a matter of concern was whether they might differ because of their forms of ownership: individual, group, school, or church.

AN ABSTRACT

A mail questionnaire was sent to 214 stations selected from several lists of doubtful reliability. One hundred and ten stations returned the questionnaire--56 of which were eligible for this study.

A Thesis

Submitted to
Michigan State University
in partial fulfillment of the requirements for
the degree of

MASTER OF ARTS

Stations were asked to categorize themselves as to whether they would represent their theological views as being in agreement with the National Council agreement, or as being in disagreement. Those denominations agreeing with the National Council, to accept a "liberal" label, and those denominations which agree with a National Council position, to accept a "conservative" label.

1966

Approved

Walter B. Emery

ABSTRACT

The intent of this study was primarily to compare responses of radio stations in relation to their corporate agreement or disagreement with the general policies of the National Council of Churches. It was felt that their responses would differ significantly.

The problem of this study was to determine just how-- and to what degree--religiously-oriented stations (stations owned and operated by religious groups and individuals) differ in their theological views, motivation for broadcasting, commercial policies, and other aspects of operation. Also, a matter of concern was whether they might differ because of their forms of ownership: individual, group, school, or church.

A mail questionnaire was sent to 216 stations selected from several lists of doubtful reliability. One hundred and ten stations returned the questionnaire--86 of which were eligible for this study. These 86 respondents include 28 stations agreeing with National Council and 58 not agreeing with its position.

Stations were asked to choose elements which would represent their theological views. It was found that National Council agreement stations tended to select those denominations agreeing with the National Council, to accept a "liberal" label, and to choose programs which agree with a National Council position. Stations not in agreement

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with the National Council, however, chose denominations and programs not in line with the National Council and accepted quite strongly the "conservative" label.

National Council agreement stations tended to require a higher level of education of their staffs. They tended to be oriented denominationally and looked at their tasks as educators building upon the foundation the Church has already established. Non-National Council agreement stations tended to see their role as that of a missionary bringing the Good News to their audiences. They also tended to carry a higher percentage of "religious" programs and saw a need to verbalize continually the Christian message.

This study of over 30 of these stations leads the writer to propose the following recommendations for further study of religiously-oriented stations:

1. Study station management in terms of positioning on the Anderson-Toch "conservative-liberal" scales.
2. Compare theological position of station programming with
 - a. its management's position on the Anderson-Toch scales and
 - b. the station's agreement or disagreement with the general policies of the National Council of Churches.
3. Study management's stated reasons for broadcasting, and conditions for cooperating with other religiously-oriented stations.

4. Study acceptance of programs as to whether it is based upon theological agreement--or commercial, political, or other reasons.
5. Study how stations perceive concepts like: "public interest" and the "community" they serve. How do they perceive their role in relation to local churches and clergy?
6. Study operations as they may be affected by type of ownership.
7. Study relationship of amount of local production and station's theological views.

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in partial fulfillment of the requirements for

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PREFACE

A COMPARISON OF RELIGIOUSLY-ORIENTED RADIO
STATIONS BY DEGREE OF AGREEMENT WITH A
NATIONAL COUNCIL OF CHURCHES POSITION

by
Keith LeMay

There was an obvious need to discover some of the factors which might encourage inter-station cooperation. This study was undertaken to see if it would be possible to describe stations in terms of their degree of agreement or disagreement with the general policies of the National Council of Churches.

Little research seemed to be on hand, but there was a need. It is hoped that this study will be of help to others who wish to study the operation of the religiously-

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This writer would like to express his appreciation for the counsel given him in this study by Mr. John Grollier, who made possible the study of the religiously-oriented stations. His suggestions and constructive evaluations have always been available.

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PREFACE

This study was the result of past service with two radio stations owned and operated for "religious" purposes, namely, nurturing the Christian community, sharing the Gospel with others, and general education and cultural service to the community as a whole. This writer had the opportunity to observe over thirty of these stations in the past eight years and noted many differences in their operations. There was an obvious need to discover some of the factors which might encourage inter-station cooperation. This study was undertaken to see if it would be possible to describe stations in terms of their corporate agreement or disagreement with the general policies of the National Council of Churches.

Little research seemed to be in evidence, and there was a need. It is hoped that this thesis will be of help to others who wish to study the operation of the religiously-oriented station. The recommendations have grown out of discussions with many persons connected with religiously-oriented stations, with religious broadcasting executives, and with communication research consultants.

This writer would like to acknowledge the aid and counsel given him in this study. First of all, to Mr. John Groller, who made possible my first employment by a religiously-oriented station. His advice and constructive evaluations have always been helpful. My thanks to the

staffs of KSEW in Sitka, Alaska, and KBMR in Bismarck, North Dakota, for affording a wide range of experiences for background and insight for this study.

Personal thanks are extended to the faculty of the Department of Television and Radio at Michigan State University. Especially, this writer is indebted to Dr. Gordon Gray and Dr. Walter Emery, who have provided direction and counsel. Dr. Tom Baldwin provided numerous suggestions in his review of the manuscript.

Insight into many of the research procedures and tools would not have been possible without the correspondence with Dr. William Millard, communication research consultant. Many student assistants in communication research at Michigan State University unselfishly gave of their valuable study hours to solve statistical problems.

Acknowledgements would not be complete without thanking my secretaries, Mrs. Marcia Ellis and Mrs. Peggy Robins, and my student assistant, Mr. Steve Brown, for their many hours devoted to typing and proofreading this manuscript.

Finally my gratitude to Janalie, Linda, John and Charles for their willingness to give up many family outings in the interests of the author's involvement in this thesis.

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1. INTRODUCTION

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One out of every four radio stations in the United States is owned, owned by a church and operated by a church...or under a church's direction...

A prominent division in New York and elsewhere is for opening a station that will begin in the metropolitan district and a great deal of money... "I don't want to be or nothing!"... leader of the Dowling... WCBP--as good as any... theories of psychological moments...

In the latest list of broadcasting stations, thirty-six... about seven percent... and operated by...

I. INTRODUCTION

During the past few years more and more articles have appeared in religious publications pertaining to radio stations owned or controlled by religious organizations. These religiously-oriented stations, using a wide variety of commercial and programming policies, have drawn mixed reactions from both their church and unchurched audiences. This thesis will attempt to state some of the facts regarding the present status of these stations, as well as offering some conclusions and proposals based on these facts.

A. Background Situation

The religiously-oriented station is not a new phenomenon in the United States, although the growth of such stations has seen an upsurge since World War II. In spite of this rise, the ratio of such stations to the total of all types of stations is not as high as it was in the early twenties, according to reports in publications of that period. In 1925 Armstrong Perry wrote in Popular Radio:

One out of every fourteen broadcasting stations in the United States is today owned by a church and operated by a church...or under a church's direction . . .

A prominent divine in New York has announced plans for opening a station that will blanket the metropolitan district and a great deal of other territory. "Listen to me or nothing!" seems to be his slogan. Voliva, leader of the Dowieites, puts on a show at his station--WCBF--as good as any, and slips in his religious theories at psychological moments . . .

In the latest list of broadcasting stations, thirty-six-----about seven percent-----are owned and operated by

churches. A number of others, connected with colleges and other institutions, are also under control of religious leaders. Among the sects represented are Presbyterian, Catholic, Baptist, Methodist, Latter Day Saints, Christian, Christian Scientist, Zionist, Congregational, Methodist Church (South), Lutheran, and Seventh Day Adventist. Some have low-power sets and transmit only their Sunday services. Others are using all the power the law will allow and operating all day long and into the night.¹ /Page 4/

In his article, Mr. Perry went on to discuss the situation of religious broadcasting and compiled a list of stations "owned and controlled by church bodies" (Tables I and II). It was interesting to note that of the 41 stations cited in Table I and its footnote, only eleven were still operating: KFSG, KTW, WBBL, WCAL, WWL, KJS (now KBBI), WJD (now WDUB(FM)), WQAW (now WGTB-FM), WSAJ, KSL, and KFUE. Only the first five had been on the air continuously with their original license. Of the 25 stations listed in Table II, only Loyola University still had its original station, and those institutions operating stations 1XN (now WESU(FM)), 3XI (now WGTB-FM) 8YM (now WDUB(FM)), and 8YYK (now WSLN(FM)) had acquired their present licenses before 1954.

¹It should be noted that Mr. Perry was writing about a situation which existed in a period of early broadcasting history. Federal controls were lax and allocation of frequencies poorly planned and supervised. Nor did the receiving sets have a high degree of selectivity. When a nearby station went on the air, this often forced oscillations in all receivers within five, ten, and fifty miles. This continued for as many hours as the station might choose to monopolize the air waves. Hence, Mr. Perry cited complaints of WBBR (owned then by the People's Pulpit Association) listeners against the station blanketing the whole island with its signal, eliminating all competing stations.

Table I

Call Signal	Location of Station	Operated and Controlled by	Wave Length	Power (watts)	Denomination
KFBG	Tacoma, Washington	First Presbyterian	360	50	Presbyterian
KFBU	Laramie, Wyoming	The Cathedral	283	50	Catholic
KFDD	Boise, Idaho	St. Michaels Catholic	252	10	Catholic
KFDX	Shreveport, Louisiana	First Baptist	360	100	Baptist
KFGX	Orange, Texas	First Presbyterian	250	500	Presbyterian
KFGZ	Barrien Springs, Michigan	Emmanuel Missionary College	268	250	Seventh Day Adventists
KHFH	Shreveport, Louisiana	Central Christian Ch.	266	150	(not stated)
KFIX	Independence, Missouri	Reorganized Church of Jesus Christ of Latter Day Saints	240	250	Christian
KFMB	Little Rock, Arkansas	Christian Churches of Little Rock	254	...	Catholic Apostolic Ch. (not stated)
KFOC	Whittier, California	First Christian	236	100	(not stated)
KFRP	Redlands, California	Trinity Church	211	10	Episcopal
KFSG	Los Angeles, California	Echo Park Evangel- istic Assn.	278	500	Evangelical
KJS	Los Angeles, California	Bible Institute of Los Angeles	360	750	Interdenomina- tional
KTW	Seattle, Washington	First Presbyterian	360	750	Presbyterian
WABE	Washington, D. C.	Y.M.C.A.	283	100	Evangelical
WABK	Worcester, Massachusetts	First Baptist Church	252	10	Baptist
WABO	Rochester, New York	Lake Avenue Baptist	252	10	Baptist
WABZ	New Orleans, Louisiana	Coliseum Place Baptist Church	263	50	Baptist
WBBD	Richmond, Virginia	Grace Covenant Church	283	50	(not stated)
WBRR	Rossville, New York	Peoples Pulpit Assn.	244	500	(not stated)
WBBS	New Orleans, Louisiana	First Baptist Ch.	250	100	Baptist
WCAJ	University Place, Nebraska	Nebraska Wesleyan University	360	500	Methodist
WCAL	Northfield, Minnesota	St. Olaf College	360	500	Norwegian Lutheran

Table I continued

Call Signal	Location of Station	Operated and Controlled by	Wave Length	Power (watts)	Denomination
WCAM	Villanova, Pennsylvania	Villanova College	360	150	Catholic
WCBD	Zion, Illinois	Wilbur G. Voliva	345	500	Christian Catholic Apostolic Ch. of Zion Methodist
WDAH	El Paso, Texas	Trinity Methodist Church (south)	268	50	Methodist
WDM	Washington, D. C.	Church of the Covenant	234	50	Presbyterian
WEW	St. Louis, Missouri	St. Louis University	261	100	Catholic
WFAQ	Cameron, Missouri	Mo. Wesleyan College	360	10	Methodist
WJD	Granville, Ohio	Denison University	229	50	Baptist
WMAN	Columbus, Ohio	First Baptist Church	286	10	Baptist
WMAY	St. Louis, Missouri	Kingshighway Presby- terian Church	280	100	Presbyterian
WOQ	Kansas City, Missouri	Unity School of Christianity	275	500	(not stated)
WPAT	El Paso, Texas	St. Patricks Catholic	360	20	Catholic
WPAU	Moorhead, Minnesota	Concordia College	360	20	Norwegian Lutheran
WQAO	New York, New York	Calvary Baptist Church	360	100	Baptist
WQAW	Washington, D. C.	Catholic University	236	5	Catholic
WWL	New Orleans, Louisiana	Loyola University	280	100	Catholic

SOME OF THE BROADCASTING STATIONS OWNED AND
CONTROLLED BY CHURCH BODIES¹

These 38 stations are listed in the Government's official record of stations. Information concerning the denomination of each was obtained by direct communication and from published statistics.

/Popular Radio, p. 317

¹This listing did not include three stations which also received licenses before 1925: WSAJ (1921) Grove City, Pa.; Grove City College (Presbyterian); KSL (1924) Salt Lake City, Mormon (63.5%); and KFUD (1924) St. Louis, Mo., Evangelical Lutheran Synod.

Table II.

SOME OF THE SPECIAL STATIONS OWNED BY INSTITUTIONS UNDER CHURCH INFLUENCES¹

Call Signal	Location of Stations	Operated and Controlled By	Denomination
IXK	Newton, Massachusetts	Boston College	Catholic
1XN	Middletown, Connecticut	Wesleyan University	Methodist
2XZ	New York, New York	Fordham University	Catholic
2YA	Camp Dix, New Jersey	Knights of Columbus	Catholic
3XI	Philadelphia, Pennsylvania	St. Joseph's College	Catholic
3XM	Princeton, New Jersey	Princeton University	Presbyterian
3YO	Easton, Pennsylvania	Lafayette College	Presbyterian
3YI	Washington, D. C.	Knights of Columbus	Catholic
5XBG	Waco, Texas	Baylor University	Baptist
5XZ	Grand Coteau, Louisiana	St. Charles College	Catholic
5YR	New Orleans, Louisiana	Loyola University	Catholic
5YV	Fort Worth, Texas	Knights of Columbus	Catholic
7YC	Seattle, Washington	Young Men's Christian Association	Evangelical
7YD	Seattle, Washington	Knights of Columbus	Catholic
7YG	Portland, Oregon	Young Men's Christian Association	Evangelical
7YS	Lacy, Washington	St. Martin's College	Catholic
8XAK	Springfield, Ohio	Wittenberg College	Lutheran
8YAC	Cincinnati, Ohio	Xavier College	Catholic
8YAJ	Cleveland, Ohio	Young Men's Christian Association	Evangelical
8YM	Granville, Ohio	Denison University	Baptist
8YU	Dayton, Ohio	Young Men's Christian Association	Evangelical
8YYK	Delaware, Ohio	Ohio Wesleyan	Methodist
9XT	Collegeville, Minnesota	St. John's University	Catholic
9YAP	Davenport, Iowa	St. Ambrose College	Catholic

Popular Radio, p. 327

¹This table did not include 8CO, Grove City, Pennsylvania, Grove City College, Presbyterian---though in 1921 the station was licensed as WSAJ.

The number of stations increased, and in 1927 Quin A. Ryan, an announcer for WGN, wrote in Liberty (as quoted in Literary Digest (1927)) :

. . . we find one out of fifteen owned by religious organizations. Add to these the number of churches or sectarian schools participating in the operation of radio stations, and the ratio moves up to about one in every ten . . . the religious radio is deemed a divine blessing. It delivers to the hearthstone of the isolated and to the bedside of the shut-in the balm and inspiration of holy service----and welcomely, too, even to individuals who have been beyond the rim of any flock. /p. 307

In 1930 the Literary Digest quoted a survey made in 1929 by the Federal Council of Churches of Christ in America (now the National Council of the Churches of Christ in the U.S.A.) which tells that "the broadcasting of religion took first place in all radio broadcasting. No other subject had so large a hearing." /p. 227 The following year the Digest quoted an announcement made by a joint radio commission representing the Federal Council of Churches and the Greater New York Federation of Churches: "The largest single enterprise on the air to-day is religious broadcasting under Protestant leadership." /p. 227 As early as 1922 the Digest had cited the use of radio by the churches. Large city churches were "installing transmitters to broadcast their services to smaller rural churches in the surrounding area, or else had their services broadcast." /p. 277 In 1926, the Digest noted the existence of radio churches, i.e., "churches with no congregations or buildings, existing only in the minds of the listeners, as created by the pastor and a choir in a radio

studio." /p. 30/ In 1946 Judith Waller stated in her book,
Radio, the Fifth Estate:

There are in the United States today fourteen radio stations owned by religious organizations. Most were established to further the doctrine of the faith held by the group responsible for the station, and they are serving the adherents of their faith with a varied program of inspiration, information, and entertainment. In some instances, these stations sell time for commercial programs to help defray the cost of operations. In other cases the license is still held by the religious group, but the station is managed and operated by other interests. Such a station is WWL of New Orleans, owned by the Jesuits of Loyola University, but managed by W. H. Summerville. On the other hand, WMBI is owned and operated entirely by the Moody Bible Institute in Chicago, all the program offerings being religious, inspirational, and informational in nature. The cost of operation is borne entirely by funds appropriated by the Institute or by gifts from interested listeners. /p.25/

Miss Waller named fourteen radio stations as being "owned by religious groups." (Table III)

Table III

LIST OF RADIO STATIONS OWNED BY RELIGIOUS INSTITUTIONS IN THE U.S.

California	Los Angeles	KFSG	1150	2500-LS	Echo Park Evangelistic Association
	Pasadena	KPPC	1240	100	Presbyterian Church
Colorado	Denver	KPOF	910	1000	Pillar of Fire
Illinois	Chicago	WMBI	1110	5000	Moody Bible Institute
Iowa	Boone	KFGQ	1260	250-D	Boone Biblical College
Louisiana	New Orleans	WWL	870	50000	Loyola University
Michigan	Lapeer	WMPC	1230	250-D	Liberty St. Gospel Church
Missouri	St. Louis	KFUO	850	5000	Evangelical Lutheran Synod
New Jersey	Zarephath	WAWZ	1380	5000-LS	Pillar of Fire
New York	Brooklyn	WBBR	1330	1000	Watchtower Bible and Tract Society
Virginia	Richmond	WBBL	1240	100	Grace Covenant Presbyterian Church
Washington	Seattle	KTW	1380	1000	First Presbyterian
Wisconsin	Appleton	WHBY	1230	250	Father James Wagner
	Green Bay	WTAQ	1360	5000	Father James Wagner

/Waller, p. 25/

Of these fourteen radio stations listed by Miss Waller, only one was no longer broadcasting. WBBR, Brooklyn, owned by the Watchtower Bible and Tract Society (Jehovah's Witnesses) was sold in 1958. *latter station early in 1961. Again in 1964,*

Grace Miss Waller's list did not include 8 stations¹ (KID, KPAC, KSL, KUOA, KWLC, WCAL, WLET, and WSAJ) which existed at that time and which were included in this study. One of these 8 unlisted stations was the oldest religiously-oriented station still on the air; it was WCAL, owned by St. Olaf College (Lutheran) in Northfield, Minnesota. It went on the air in November 1918. The second station was that of the First Presbyterian Church, Seattle; it was KTW, which followed on August 20, 1920. A third organization, Grove City College (Presbyterian), put its station WSAJ on the air in 1921. Many of these early stations were still limited by specified hours and/or sharing their frequency with another licensee. On March 31, 1922, the Roman Catholic station WWL in New Orleans opened. It was owned by Loyola University of the South, but managed by William A. Dean, with the Reverend Patrick Donnelly, SJ, as its president. In June of 1924 the Church of Jesus Christ of Latter Day Saints (Mormon) opened KSL in Salt Lake City, the first of their thirteen licenses (held totally or in part). (KSL also added a television outlet, as did WWL.) In the same year the church

¹Each of these stations was listed in 1944 and 1945 issues of the Broadcasting-Telecasting Yearbook. WLET then was listed as WRLC.

founded by Amee McPherson, the International Church of the Four Square Gospel, opened KFSG in Los Angeles. For thirty-seven years KFSG had operated on shared-time with KRKD until it purchased the latter station early in 1961. Again in 1924, Grace Covenant Presbyterian Church in Richmond, Virginia, began operating their station WBBL. Also, the Evangelical Lutheran Synod (known today as the Missouri Synod Lutheran Church) went on the air with KFUD in St. Louis, Missouri (now in Clayton, Missouri, a suburb of St. Louis). In the only known study of religiously-oriented stations, the author, R. W. Weber, claimed:

The first religious radio station to be licensed by the government, KFUD, throughout all its years of operation has been owned and operated by the Lutheran Church. While other stations succumbed to the lure of commercialization, KFUD has remained on a sustaining basis. It is an independent station in the true sense of the word, for it carries neither advertising nor network programs. [pp. 1-2]

Mr. Weber's claim for KFUD as being the "first religious station to be licensed by the government" did not agree with the dates recorded by Broadcasting Yearbook and confirmed by the stations themselves. According to the Yearbook, there were seven "religious" radio station licenses before KFUD. At least some of these earlier "religious" stations could also have been described as "independent." They were not all guilty of having "succumbed to the lure of commercialization," but "remained on a sustaining basis." These stations had *not* carried "advertising nor network programs." There was even an earlier Lutheran station than KFUD, namely WCAL of

St. Olaf College, the first religiously-oriented station, started some six years earlier. Therefore, the claim probably would have greater accuracy if it had stated only that KFUD was the "first Missouri Synod Lutheran radio station to be licensed by the government." KFUD was on the air only a few months before the government allocated them a new frequency, reducing them from a clear-channel status to shared-time basis with KSD. Finally, after many years of struggling under these limitations and court battles for less restrictions, KFUD was granted daytime hours on another frequency. In September 1941 they began under their new hours and, later, further increased their effectiveness with the addition of an FM frequency in January 1948.

Eleven days after KFUD's first broadcast, the Pasadena Presbyterian Church in Pasadena, California went on the air with KPPC. This station also operated under severe shared-time hours. It was unable to increase its hours and finally expanded its operation through a new FM outlet in 1962. A second Roman Catholic station, WBAY, went on the air in 1926 licensed to the Norbertine Fathers in Green Bay, Wisconsin. (Like WWL, this Roman Catholic station also added a television station, WBAY-TV, as well as an FM outlet, WBAY-FM.) Three other stations went on the air that same year: WMBI, owned by Moody Bible Institute in Chicago (which added WMBI-FM, WDLN in East Moline, Illinois, and WCRF-FM in Cleveland); KWLC, owned by Luther College (Evangelical Lutheran) in Decorah,

Church of Jesus Christ of Latter Day Saints and other interests.

Iowa; and WMPC, owned by the Liberty Street Gospel Church in Lapeer, Michigan. In 1927, WFGQ, owned by Boone Biblical College in Boone, Iowa, began broadcasting. In March 1929, KPOF, the first of five licenses (WAWZ and WAWZ-FM, Zarephath, New Jersey, KPOF, and WAKW-FM, Cincinnati) granted to the Pillar of Fire Church, went on the air in Denver. The same month two years later Pillar of Fire Church was to begin its station in Zarephath, New Jersey.

During the thirties and up to the beginning of World War II, only five stations went into operation:

1931	Zarephath, New Jersey	WAWZ	Pillar of Fire Church (FM added)
1933	Siloam Springs, Arkansas	KUOA	John Brown University (FM added)
1935	Port Arthur, Texas	KPAC	Port Arthur College (Methodist) (FM-TV added)
1935	Appleton, Wisconsin	WHBY	Nobertine Fathers (Roman Catholic)
1941	Toccoa, Georgia	WLET	R. G. LeTourneau and others (FM added)

After WLET went on the air in May 1941, there were no new licenses for religiously-oriented stations granted until 1946.¹

From November 1946 and the beginning of operations for WMRP, the Methodist station in Flint, Michigan, the growth of religiously-oriented stations increased greatly. One reason for this large increase was the removal of restrictions caused by the war. There was an overall growth of FM stations. As the number of sets increased in metropolitan areas, more

¹KID, Idaho Falls, Idaho, was acquired in 1944 by the Church of Jesus Christ of Latter Day Saints (31.78%) and other interests.

and more religious organizations began applying for FM licenses. For religiously-oriented stations the growth of AM operations was almost matched by the growth of FM operations. KSL-FM, Salt Lake City, Utah, with the Church of Jesus Christ of Latter Day Saints (Mormon) holding controlling interest, began in December 1946. The next year three more FM stations began operations:

New York City	WFUN-FM	Fordham University
New York		(Roman Catholic)
Toccoa, Georgia	WLET-FM	R. G. LeTourneau
		(and others)
Stockton, California	KCUN-FM	University of the Pacific
		(Methodist)

Some of the AM stations had turned to FM operations to increase their hours of broadcasting. Most of these stations had been trying, since the beginning of their AM operations, to remove restrictions from their AM licenses. These restrictions were: share-time basis with a commercial-secular or an educational station on the same frequency; specified hours only; and daylight hours only. When stations in areas already served by FM were unable to remove license restrictions, they often resorted to FM. Now their audiences were potentially greater with little increase in personnel and studio facilities.

B. Problem

Was there cooperation between these stations which claimed common goals? What factors contributed to cooperation--or lack of cooperation--between them? How did stations differ?

Costs of producing quality programs had increased over the years. Most religiously-oriented stations found that with their limited budgets, they were unable to achieve the caliber of religious programming that they initially had set as their goal.

In a move to remedy this situation the stations had turned to religious program producers or other religiously-oriented stations for programs. They sought producers of programs which supported their theology and/or philosophy of broadcasting. They sold time to this producer, gave him 'free' time, or bought his program. If the desired programs were not available from the producer, the stations turned to other religiously-oriented stations. If they could agree, they pooled programs for which each excelled. Each station was thus able to devote more time to the production of fewer programs. The religiously-oriented station, like other stations, wanted to remain independent and to control production of all of his programs. But because of economic necessity, it had to cooperate with other stations and independent producers in order to get the programs he desired.

In the United States there were over 150 separate religiously-oriented station operations (an AM, an FM, or an AM-FM operation). For this study we examined 86 of these stations. Table IV

Table IV. OWNERSHIP OF STATIONS STUDIED

- 16 by individuals
- 5 by individual local churches
- 34 by religious-educational institutions
- 7 by denominational groups
(owners all of same denomination)
- 24 by interdenominational groups
(owners not all of same denomination)

We studied how these stations differed. Thirty-five of the stations cooperated with other religiously-oriented stations on a regular basis. This cooperation was due to at least four elements:

- a. common owner
- b. owners were members of the same family
- c. owners were of the same denomination
- d. one of owners had an interest in the other station

There were many obstacles to further cooperation...other than those which hinder a commercial-secular or educational station from cooperating with other stations. The major problem confronting the development of inter-station cooperation (through exchange of programs, tape or direct-wire networks, or exchange of ideas) was a lack of information on what contributed to, or hindered, such cooperation. Thus, it was important to determine what elements would aid cooperation...and what elements would discourage or prevent any such action between stations.

Hinderances to cooperation between these stations had been previously found by the author to be differences in one or more of the following areas:

a. Theology

conservatism
fundamentalism
humanism

liberalism
modernism
orthodoxy

b. Denominational affiliation

c. Interdenominational agency affiliation

National Council of Churches of Christ
National Association of Evangelicals
American Council of Churches

d. Commercial policies

- free time to religious groups; paid time to secular groups
- basic production costs to religious groups
- free time to all programs station selects; urge contributions from producers and listeners
- support from national denomination or local church group
- support from free-will offerings

Were there any areas of cooperation beyond those of common ownership, common religious beliefs, and common commercial policies? We attempted to determine the elements needed for cooperation, as seen by the owners. Was cooperation limited to stations affiliated with a common inter-denominational agency (such as the National Council of Churches, National Association of Evangelicals, etc.)? Or would movements toward cooperation cross these agency lines? Did inter-station cooperation even include stations all of the same denomination? Was it limited by the theology of the station, described by such labels as: modernism, conservatism, liberalism, etc.? Did inter-station cooperation follow these 'labels' across denominational lines, and across inter-denominational agency lines?

Since it was felt that station differences and similarities hindered or promoted cooperation, this study attempted to define these differences and similarities.

C. Objectives

This study attempted to provide further knowledge of religiously-oriented stations and how aspects of their operation might contribute to, or might hinder, inter-station cooperation. Answers to the following questions could provide insights leading to solutions to the problems of inter-station cooperation:

1. Did stations differ in their choice of denomination to represent their theological views?

2. Did stations differ in their choice of a conservative or liberal theological position?

3. Did stations depart from their own theological views when they chose programs to be aired?

4. Was it possible to classify religiously-oriented stations: (a) by a National Council of Churches agreement--non-National Council of Churches agreement scale, or (b) by denominational affiliation? And how reliable were these scales?

5. To what extent did religiously-oriented stations exchange programs?

6. Did religiously-oriented stations form networks with other religiously-oriented stations? Did they differ in their choice of stations with which they would cooperate?

7. Did stations differ in their commercial policies toward religious groups?

8. Did stations differ in the way they viewed the purpose of their programs? What formats did they favor?

9. Did stations differ in the degree with which they exchanged programs and program ideas?

10. Did stations differ in their choice of staff qualifications?

D. Hypotheses

It was the plan of this study to test the following hypothesis:

It is possible to describe religiously-oriented stations in terms of their corporate agreement or disagreement with the general policies of the National Council of Churches, and its broadcasting agency, the Broadcasting and Film Commission.

Religiously-oriented stations were compared in eight areas expressed in these minor hypotheses:

1. National Council agreement stations will differ from non-National Council agreement stations in their choice of denomination to represent their theological views.
2. National Council agreement stations will differ from non-National Council agreement stations in their choice of a conservative or liberal theological position.
3. National Council agreement stations will differ from non-National Council agreement stations in their choice of programs.

4. National Council agreement stations will differ from non-National Council agreement stations in their choice of stations with which they will cooperate.
5. National Council agreement stations will differ from non-National Council agreement stations in their commercial policies toward religious groups.
6. National Council agreement stations will differ from non-National Council agreement stations in the way they view the purpose of their programs.
7. National Council agreement stations will differ from non-National Council agreement stations in the qualifications they require of their station personnel.
8. National Council agreement stations will differ from non-National Council agreement stations in the types of program formats exhibited in the programs they broadcast.

Denominational and station publications usually confined their articles to their own station(s). They were devoted, for the most part, to the historical growth

II. REVIEW OF LITERATURE

A search was made of religious and non-religious broadcasting journals, as well as of leading representatives of religious broadcasting, for possible studies of religiously-oriented radio stations. Only one study of these stations in the U.S.A. was discovered. This study was a Master's thesis on the historical growth of KFUD, a Lutheran station in St. Louis, Missouri. Representatives of denominational and inter-denominational broadcasting agencies, as well as personnel of several stations, were contacted. No knowledge of research, either completed or proposed, in this area of broadcasting was known by those queried. Most of these correspondents urged the writer to continue in the study of "any area" of the operation of these stations.

A survey of the studies which had been conducted on "commercial-secular" stations, secular-educational stations, and missionary radio stations (outside the U.S.A.), disclosed some parallels. However, in these studies there were differences in motivation in the first two cases. There were differences in audiences and the approach to these audiences in the last case. These differences, and others, reduced the practicality of relating these studies to the stations considered in this study.

Denominational and station publications usually confined their articles to their own station(s). They were devoted, for the most part, to tracing the historical growth of the station or to highlighting its accomplishments and

The data used for this study was dependent upon the responses to the questionnaires sent out. The reliability

There was a lack of evidence to indicate previous of the responses was influenced by the accuracy of the list significant study in any area of the operation of religiously-oriented radio stations. There was no known studies of these stations. All known listings of possible stations

were private listings limited to: (1) stations within a geographic area, (2) stations of common theological agreement, (3) stations using a producer's religious program, or (4) members of station networks. Therefore, we could not be sure the final list used for this study was all-inclusive, and still also, exclusive of stations ineligible for the study.

The Federal Communications Commission did not require a station to indicate on its application that its purpose for broadcasting was of a religious nature. Hence, it did not have a listing of "religiously-oriented" stations. Nor was it possible to compile a list solely from the information submitted by the stations to the FCC. The FCC's categories were limited to: educational or non-educational, and commercial or non-commercial. A station was required to state percentage of its total broadcasting time will be devoted to the following categories:

religion	news
agriculture	children's
entertainment	public
educational presentations	

However, these categories were quite ambiguous when it came to indicating which

III. METHODOLOGY

A. Selecting the Stations

The data used for this study was dependent upon the responses to the questionnaires sent out. The reliability of the responses was influenced by the accuracy of the list of stations to be queried. There was no known studies of these stations. All known listings of possible stations were private listings limited to: (1) stations within a geographic area, (2) stations of common theological agreement, (3) stations using a producer's religious programs, or (4) members of station networks. Therefore, we could not be sure the final list used for this study was all-inclusive, and still also, exclusive of stations ineligible for the study.

The Federal Communications Commission did not require a station to indicate on its application that its purpose for broadcasting was of a religious nature. Hence, it did not have a listing of "religiously-oriented" stations. Nor was it possible to compile a list solely from the information submitted by the stations to the FCC. The FCC's categories were limited to: educational or non-educational, and commercial or non-commercial. A station must indicate what percentage of its total broadcasting time will be devoted to the following categories:

religion	news
agriculture	discussions
entertainment	talks
educational presentations	

However, these categories were quite nebulous when it came to indicating which were religiously-oriented stations. For example, a religious program comprised almost entirely of discussion could be added to the percentage for "discussions" or religious newscasts to the percentage for "news." A high percentage under the "religion" category might not be a sufficient indicator of a station being a "religiously-oriented" station. Many "commercial-secular" stations, which sell their Sunday hours to religious program producers or sponsors, indicate a higher "religion" percentage than do some "religiously-oriented" stations. But selling time to a religious program sponsor does not make a station a "religiously-oriented" station. Even the station's statement of purpose on his application might not give an indication. He might describe his purpose as offering 'public service' or 'clean programming,' and not state emphatically that he wishes to propagate the Christian faith or his denomination's doctrines.

Broadcasting lists all station licensees, holders of construction permits, and applicants for licenses. However, unless the applicant or holder of a license or construction permit used a station name or title for the owner (e.g. Reverend), which denoted some religious affiliation, it was almost impossible to compile a reliable list from this magazine. Approximately 60% of the stations were obtained from the listings in Broadcasting. Their selection from this source was

dependent upon one of three factors:

1. the station name denoted some possible religious affiliation, e.g. "Logan County Christian Broadcasters."
2. the owner(s) was indicated as having some religious affiliation, e.g. "Reverend Charles Jones, President," "Tad Brown, owner, owns a religious bookstore," or other.
3. the owner was an educational institution listed as being affiliated with some denomination in either the Directory of American Universities and Colleges or the College Blue Book, e.g. "Butler University [owner of WAJC-FM] is affiliated with the Disciples of Christ denomination."

Three other sources were utilized for compiling the final list of stations to be contacted. Radio station KEAR, San Francisco, permitted the use of its list, "Radio Stations Controlled by Christians, with Primary Emphasis on Religious Programming." Radio Station WMBI, owned by Moody Bible Institute of Chicago, provided two lists. The first was their revised list, "Radio Stations Controlled by Christians," which incorporated many entries from the KEAR list. WMBI's second list was of "Stations Airing WMBI Programs on a Regular Basis," (there was no implication that the stations on this second list were religiously-oriented). Some of the stations on the KEAR and WMBI lists of stations "controlled by Christians" might not be eligible for this study. Suppose a decision were made as to whether an individual station would adopt a policy of presenting "programs (no matter to what degree they may be

considered religious, or secular) viewed as means by which audiences are built for, or presented with, some portion of the Christian message." It would have to be the decision of the station's owner or possibly of its general manager. This writer felt that even if the program director, commercial manager, announcer, or chairman or president of the board (especially, if an honorary position) were Christians, this would not ensure that the station would continue to maintain a policy favorable to the Christian Church. This would be especially true when these personnel leave or come into conflict with the owner or manager who sets the policies. It is upon these grounds that some of the stations on the KEAR and WMBI lists were questioned. The KEAR and WMBI lists included the names of persons at the station who could be contacted. In checking some of the names against the list in Broadcasting Yearbook, it was found that many of these persons were neither owners nor managers. Their responsibilities, as listed in Broadcasting Yearbook, were that of program director, commercial manager, or chief engineer. In several cases their names were not in the personnel listing of Broadcasting Yearbook.

For this study we contacted owners, presidents, and general managers of the stations, in most cases, to discover the responses of the stations to the questionnaire. In several cases the completion of the questionnaire was delegated to other personnel. We also contacted applicants for licenses since they would be able to answer the questions in the study even before their station would go on the air.

This study was primarily concerned with responses of stations in relation to their agreement or disagreement with the general theological position of the National Council of Churches. Such a dichotomy of theological positions would place stations owned by the Roman Catholic Church, the Seventh-Day Adventists, the Mormons, many pentacostal groups, and others into a position of disagreement with the National Council. However, 'disagreement' for this study represented a position also held by the National Association of Evangelicals, its broadcasting agency, and the American Council of Christian Churches. However, this did not mean that these widely diversified groups agreed with one another, but merely that they might hold a common position of disagreement with the National Council of Churches. Related to this is a study by Dr. Hans Toch and Dr. Robert Anderson of Michigan State University. They found that some Roman Catholics were in closer agreement with Protestants than with members of their own faith on a conservative-liberal scale of religious beliefs.

B. Developing the Questionnaire

The questionnaire was divided into four areas of concern: (1) determining which of sample were religiously-oriented stations; (2) determining the most reliable way stations could be compared: (a) by their agreement or disagreement with National Council of Churches, (b) by their choice of a conservative or a liberal position, or (c) by their denominational affiliation; (3) examining station programming; and (4) indicating tendencies toward inter-station cooperation.

In trying to develop a National Council of Churches-non-National Council of Churches agreement dichotomy, we did not attempt to use any policies of the National Council of Churches or non-National Council of Churches groups. An individual might agree with the National Council of Churches on all points except its stand on admission of Red China to the United Nations. At that point he might disagree. So, when asked if he agreed with the National Council of Churches, he might say No--not because of religious reasons--but political reasons. Hence, we evaluated the station's policies....by its interpretation of labels: National Council of Churches, National Association of Evangelicals, American Council of Churches, conservative, liberal, etc.

C. Obtaining the Information

Various studies had been made on the art of increasing mail response by the postage and addressing procedures adopted by the surveyor. Most of these studies showed increases in response as one moved from franked postage to hand-affixed 4-cent stamps to hand-affixed 7-cent air mail stamps to hand-affixed 7-cent air mail plus special delivery stamps. Hand addressing was found to generally give superior results in comparison to typed addressing, which in turn had better responses than automatic machine addressing. These increases were usually attributed to the respondent feeling that the surveyor had gone out of his way and really felt that the respondent's answers were important. Why else would he go

to the greater expense and trouble! This writer utilized the hand-affixed 7-cent air mail stamp and a typed address. This had been felt to be the wisest choice since the addition of the special delivery stamp would not increase results enough to justify the greater expenditure of postage. Enclosed with each questionnaire was a self-addressed envelope with a 7-cent air mail stamp hand-affixed for returning the questionnaire.

Attached to the questionnaire was a letter of introduction to explain the purpose of the study, encourage cooperation, and instruct the respondent. [see Appendix D]

A follow-up letter, using the same stamp and addressing procedure, was utilized for those stations which did not respond within four weeks. [see Appendix E] A new modified questionnaire was sent. This eliminated a printing error on the original form ("future objectives" section of Question C4).

In order to determine the theological position of the programs used in the study, a questionnaire [see Appendix C] had been sent to 10 denominational and inter-denominational broadcasting executives. They were asked to rate 35 different programs as to with which inter-denominational group:

National Association of Evangelicals
National Council of Churches
American Council of Churches

each program agreed. A compilation of their responses determined the theological position of programs in Question A 4.

D. Definition of Terms

Commercial-secular station - any AM or FM radio station which was not a "religiously-oriented" or an "educational" station. Stations were divided into two main categories: "religiously-oriented" stations and "secular" stations. "Secular" stations were usually either "commercial" or "educational" in purpose. "Religiously-oriented" stations could be "commercial," "non-commercial," or "educational." "Educational" stations, whose primary purpose is educational, could be "religious" or "secular."

NCC agreement stations - those who indicated that their stations' views were not in general agreement with those of the National Council of Churches as determined by Question B 1. This definition did not imply that these stations have a common position since it covered Seventh Day Adventist, Southern Baptist, Pentecostal, and others [see Table V] which hold widely differing views. It only denoted that they all generally did not accept the National Council's views. Some, like the Seventh Day Adventists, might still associate with the National Council's broadcast agency, the Broadcasting and Film Commission.

Ownership grouping - station ownership fell into one of the following groupings: (1) an individual (clergy or laity), (2) a local church, (3) an accredited or a non-accredited religious educational institution (church-related college, etc.), (4) a denominational group (minister, layman, and/or

churches all of the same denomination), or (5) an inter-denominational group (churches, ministers, and/or laymen, not all of the same denomination.)

Religiously-oriented station - any AM or FM station whose programs (no matter to what degree they might be considered religious, or secular) were viewed by management as means by which audiences were built for, or presented with some portion of the Christian message. Other purposes, such as profit, public service, education, entertainment, information, etc., were viewed as secondary. Percentages of religious programs, theological views represented in programming, and policies of free time or sale of time were not considered of primary importance in comparison to the station's motivation for broadcasting. "Religiously-oriented" included Protestant, Roman Catholic and Jewish ownership.

Stations within the U.S.A. - stations were located within the 50 states and were operated primarily for audiences within these boundaries. This excluded any stations within the United States beamed at audiences outside United States territory. It also excluded any stations operated by United States citizens and which were located in other countries.

Theological viewpoint - agreement or disagreement with a general National Council of Churches theological position. It was an instrument for dividing the stations into two groups with common patterns of theological beliefs. These patterns also could develop along a conservative-liberal positioning or along lines of denominational affiliation.⁷

E. Statistical Procedures

Questionnaires were sent to every station known to possibly be religiously-oriented. [see Section A. Selecting the Stations] Hence, it was necessary to use caution in determining if the difference between responses by NCC agreement stations and non-NCC agreement stations was due to a sampling error or if there was a real difference.

We employed the nonparametric techniques of hypothesis testing. Since our sample of NCC stations was relatively small, we were not willing to assume that the scores under analysis were drawn from a population distributed in a certain way...such as, from a normally distributed population.

The "chi square test" was chosen because of its greater power and the ordinal level of measurement. For the most part we used the "chi square test for 2 independent samples" for determining the significance between the two groups:

$$\chi^2 = \sum_{i=1}^r \sum_{j=1}^k \frac{(O_{ij} - E_{ij} - 0.5)^2}{E_{ij}}$$

as cited by Siegel [p. 104-111]. In this formula

O_{ij} = observed number of cases categorized in i-th row of j-th column

E_{ij} = number of cases expected under H_0 to be categorized in the i-th row of the j-th column

To find the expected frequency for each cell (E_{ij}), multiply the two marginal totals common to a particular cell, and then divide the product by the total number of cases, N.

The degree of freedom from an r and k contingency table may be found to be

$$\text{Degree of freedom (df)} = (r - 1) (k - 1)$$

where: r = number of classifications (rows)

k = number of groups (columns)

The level of significance is then found by placing the computed values for X^2 and df on a standard table of critical values of chi square.

When k is larger than 2 the X^2 test may still be used if fewer than 20 per cent of the cells have an expected frequency of less than 5 and if no cell has an expected frequency of less than 1. If these requirements are not met, it is necessary to combine categories in order to increase the expected frequencies of the various cells. It was necessary to combine cells on several occasions in this study. These will be indicated in the next chapter.

In the case where the scores fall into more than six cells, as in Questions B-2 to B-12, other nonparametric techniques were employed. For the questions cited, the Kolmogorov-Smirnov two-sample test was chosen. This test is sensitive to any kind of differences in the distributions from which the two samples were drawn ---- difference in location, in dispersion, etc. It will test not only whether one group is different from another group, but whether this first group is "higher" than the second.

Siegel [p. 127-129] gives the formula for this two-sample test

$$X^2 = 4D^2 \frac{n_1 n_2}{n_1 + n_2}$$

where $D = \text{maximum } |\bar{S}_{n_1}(X) - S_{n_2}(X)|$

$S_{n_1}(X)$ being the observed cumulative step

function of one of the samples

n_1 = sum of samples of first row

n_2 = sum of samples of second row

It was shown that the above X^2 formula has a sampling distribution which is approximated by the chi square distribution with $df = 2$. The level of significance is determined from a standard chi square table. When compared with the t-test, the Kolmogorov-Smirnov test has high power efficiency (about 96 per cent) for small samples.

In each case the 5 per cent level ($\alpha = .05$) was selected as the confidence level of acceptance or rejection in the statistical analysis.

IV. PRESENTATION OF DATA

All stations were divided into two categories as determined by their responses to Question B 1:

Question B 1: The views of our station agree most often with the:

American Council of Churches (ACC)
Broadcasting and Film Commission (BFC)
National Association of Evangelicals (NAE)
National Council of Churches (NCC)
National Religious Broadcasters (NRB)

Each responded to the degree he agreed or disagreed with each of these agencies.

The responses were divided into those who were "in agreement with a National Council of Churches position" (e.g. BFC or NCC) and those "not in agreement with a National Council of Churches position" (e.g. ACC, NAE, and NRB). It was against these two poles that all other responses were weighed.

Other poles were considered:

type of owner (Question A 1)
conservative-liberal position (Question A 3)
types of programs (Questions A 4 and A 5)
inter-station cooperation (Question A 6)

However, the responses to a "NCC agreement - non-NCC agreement" division were most significant. Each of the other poles considered, reinforced the "NCC agreement - non-NCC agreement" division.

Section A

Question A 1: Check the ONE category which most closely represents your station's owner(s):

- ☐ an individual
- ☐ a local church
- ☐ a religious educational institution
- ☐ a denomination, ...or churches, ministers, and/or laymen of the same denomination
- ☐ an inter-denominational group (churches, ministers, and/or laymen not all of the same denomination)

Responses were significant when we analyzed the responses for "local church" and "religious educational institution." Of the sample used, we found 75% of the "NCC agreement" stations were owned by religious education institutions. Of the "non-NCC agreement" stations only 22% were owned by these types of institutions. But the vast majority of the non-NCC agreement stations (76%) were owned by either individuals or private groups.

Of NCC agreement stations, 96.2% were owned by "local churches," "religious educational institutions" (majority being church-related colleges), or "churches, ministers, or laymen of the same denomination." Only 32.6% of the non-NCC agreement stations had ownership of this type.

Question A 2: The following is a list of possible terms used to refer to "religiously-oriented radio stations:"

- a. A Christian station.
- b. A Gospel station.
- c. A religious station.
- d. An AM or FM station which may employ the same formats as a commercial-secular or educational-secular station, but the intent and purpose of these programs are divergent from the secular station.

- e. An AM or FM station whose programming (no matter to what degree it may be religious, or secular) is viewed by the management as means by which audiences are built for, or presented with, some portion of the Christian message....
- f. A religiously-oriented station.
- g. An educational station operated by a church or church-related college.

Of this list of terms for "religiously-oriented," would any one, or a combination, of the terms describe the purpose and motivation of your station?

When the educational station responses were omitted, it was noted that non-NCC agreement stations favored the term, "a Christian station" (50%), while the NCC agreement stations favored the definition which stressed the primary goal of communicating the Christian faith (18.4%)¹. These responses were significant ($\alpha = .01$).

Question A 3a: What denomination(s) came closest to representing your station's theological views? _____.

Using the 1964 Yearbook of American Churches [p. 87], we divided the denominational preferences into two groups: those affiliated with the National Council of Churches and those not. When the responses of this grouping were compared with the two poles, NCC agreement stations and non-NCC agreement stations (Table V), we found the responses significant ($\alpha = .01$).

¹ Definition "e."

TABLE V**RELATIONSHIP BETWEEN STATIONS AND THEIR DENOMINATIONAL PREFERENCE**

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
NCC Affiliated denominations	23	82%	1	6%
Methodist				
American Baptist				
Presbyterian				
Evangelical Lutheran				
American Lutheran				
Protestant Episcopal				
Evangelical United Brethren				
Methodist Episcopal				
Denominations not affiliated with NCC	5	18%	18	94%
Mormon				
Mennonite				
Bible Presbyterian				
Southern Baptist				
Nazarene				
Free Methodist				
Seventh Day Adventist				
Christian				
Christian Reform				
Pentecostal				
No answer	<u>0</u>		<u>39*</u>	
	28		58	

$$X^2 = 26.76 \quad \text{Level of significance} = .01$$

*The NCC-agreement stations were owned largely by churches and church-related colleges. They were more denominationally-minded and would more readily respond to this question.

Question A 3b: Would you say that your station's theological views are:

GENERALLY CONSERVATIVE?

GENERALLY LIBERAL?

The responses were significant ($\alpha = .01$). The non-NCC agreement stations tended to indicate a conservative position more

often than a liberal one (91.3% vs. 8.6%). The sample for NCC agreement stations tended to be evenly divided between both positions (39% vs. 46%). In examining the conservative-liberal positions according to ownership, it was noted that the educational institutions of non-NCC agreement tended to indicate a conservative position. Most of these institutions were Bible schools as opposed to liberal arts colleges in the NCC agreement group.

Question A 4a: From the following list check each of the packaged program series that you broadcast /see list in questionnaire, Appendix D7:

All programs were divided into 2 categories:

- a. Those in general agreement with the National Council
- b. Those not in general agreement with the National Council

We then found that stations carried programs which reflected their theological position (NCC vs. non-NCC). The responses were significant. It was noted that NCC agreement stations tended to carry a balance of programs of both types.

TABLE VI

STATION'S POSITION COMPARED WITH THAT OF PROGRAMS AIRED

	<u>NCC Agreement Stations</u>	<u>non-NCC Agreement Stations</u>
NCC agreement programs aired	17	17
non-NCC agreement programs aired	25	334

$$x^2 = 4.44 \quad \text{Level of significance} = .05$$

Question A 4b: Which ONE program in the above list represents your station's views:

MOST CLOSELY? SECOND MOST? FARTHEST FROM?

Again the programs were divided into the two categories as mentioned above. However, the responses were not significant. The NCC agreement stations operated by liberal arts colleges were responsible for the high percentage of "No answer" responses (42.7% and 78.6%). Many of these stations expressed lack of knowledge of the programs listed, especially the NCC-agreement stations (largely religious educational institutions). Both groups of stations responded poorly to choosing a program which is FARTHEST FROM representing their theological view. Of those who did respond, both groups were consistent in choosing "The Christophers" (Roman Catholic) program (50% in both cases).

TABLE VII

STATION'S POSITION COMPARED TO PROGRAM SELECTED TO REPRESENT POSITION

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
MOST CLOSELY AND SECOND MOST				
Choose NCC agreement program	9	32.1%	3	5.2%
Choose non-NCC agreement program	7	25%	53	91.3%
No answer	$\frac{12}{28}$	42.7%	$\frac{2}{58}$	3.5%

$\chi^2 = 3.39$ Not significant.

FARTHEST FROM	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
Choose NCC agreement program	0	0	2	3.5%
Choose non-NCC agreement program	6	21.4%	16	27.5%
No answer	$\frac{22}{28}$	78.6%	$\frac{40}{58}$	68.8%

$$\chi^2 = 2.06 \quad \text{Not significant.}$$

Question A 6: Here are a number of ways that religiously-oriented stations can cooperate with other religiously-oriented stations:

- a. receive programs from these stations:_____.
- b. send programs to these religiously-oriented stations:_____.
- c. exchange ideas....with these stations:_____.
- d. member of a religiously-oriented network....with these stations:_____.
- e. contribute to a religiously-oriented station newsletterwith these stations:_____.
- f. regularly subscribe or read the following publications: the "Foreign Missionary Radio" newsletter?____, Christian Century?____, Christian Life?____, the "Radio-Tele-Gram"?____, the Christian Broadcaster?____, the "BFC News"?____, "Amplify"?____, Broadcasting?____, or other?_____.
- g. regularly attend national or regional meetings of denominational or inter-denominational broadcasting agencies. Which agencies?_____.

The responses were not significant until all types of cooperation with NCC stations were combined and all types of cooperation with non-NCC stations were combined. The responses were then significant. Stations should have been given a blank to check if they did not cooperate. This would have allowed some interpretation of the great number of stations not responding.

TABLE VIII

STATION'S POSITION AND ITS EFFORTS TO COOPERATE WITH STATIONS

<u>Categories</u>	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
1. Receive and send programs ideas				
2. Network member				
3. Newsletter, magazines, meetings				
with NCC agreement stations	9	10.8%	6	3.4%
with non-NCC agreement stations	3	3.6%	64	36.7%
with both types of stations	2	2.4%	0	0
no answer	<u>70</u>	83.2%	<u>104</u>	59.7%
	84*		174*	

$$\chi^2 = 28.27 \quad \text{Level of significance} = .01$$

*Stations responded to each of three categories. Responses to these three categories then were combined. Hence, these totals are three times normal.

Question A 7: In each of the two groups below, check the statement(s) which represents your station's policies:

Group A

- ☐ free time to religious groups.
- ☐ sell time to religious groups.
- ☐ select groups to be aired and accept contributions.
- ☐ supported by listener and local church contributions.
- ☐ sell time to, or accept contributions from, secular groups.

Group B

- ☐ allow only religious groups of station's own denomination.
- ☐ allow only religious groups agreeing with station's theological views.
- ☐ allow any religious group to be aired.
- ☐ allow only religious groups which are members of local council of churches.
- ☐ allow only groups of Protestant faith.
- ☐ allow only groups of Roman Catholic faith.

Free time to religious groups - Responses indicated that NCC agreement stations have more of a tendency to adopt policies granting free time for religious groups. Responses were significant.

Sell time to religious groups - Results indicated a tendency of non-NCC agreement to sell time to religious groups. There was significance to the 1% level.

Computations indicated that responses to all other statements were not significant.*

Section B

In section B of the questionnaire it was necessary to employ the Kolmogorov-Smirnov 2-sample test, but responses to the Questions B 2 - B 5 were not significant.

Question B 6: Our station's programming attempts to keep to beliefs which all Christians hold in common, and refrains from emphasizing doctrines in which there is disagreement.

Results indicated a tendency for non-NCC agreement stations to avoid broadcasting doctrines in which there was disagreement but to air those which all hold in common. Responses were significant as determined by the Kolmogorov-Smirnov test (ordered categories).

*Computations of responses to "allow only religious groups of station's own denomination" and "allow any religious group to be aired" indicated significance at the 5% and 2% respectively. However, they were not appropriate since more than one of their expected values (E_{ij}) was below 5% due to the small sample.

Question B 7: Our stations feel that the motivation for the selection of all our programming is Christian in origin.

Results show non-NCC agreement stations tended to feel motivation for all their programming as Christian in origin. Responses were significant ($\alpha = .02$).

Question B 8: Our station is interested in a regular newsletter for all religiously-oriented stations in the U.S.A.

Computations showed responses to be significant ($\alpha = .02$). The responses indicated that non-NCC stations tended to desire a common religiously-oriented newsletter more than NCC agreement stations.

Question B 9: One of our purposes is to win listeners....to the Christian faith.

The responses showed non-NCC agreement stations tended to indicate that winning listeners to the Christian faith as one of their purposes. Significance was at the 1% level.

Question B 10: One of our purposes is to build a stronger Christian family by helping the local church to become stronger.

Results were significant ($\alpha = .01$). They indicated non-NCC agreement stations tended to express the building of a stronger Christian family as a higher goal than did NCC agreement stations.

Question B 11: One of our purposes is to make known the Christian Gospel to every person everywhere.

Communication of the Christian Gospel tended to be chosen as a purpose by the non-NCC agreement stations more often than the NCC agreement stations in this sample.

Question B 12: One of our purposes is to help the different religious groups to understand each other.

To help different religious groups understand each other was shown to be one of the primary purposes of the non-NCC agreement stations. Responses were significant ($\alpha = .01$).

Section C

Question C 1: The following are some possible attitudes of broadcasters toward religious programming:

- a. The Christian message should be permeated through all programs, "religious" or "secular"
- b. Some programs have only a "religious" goal in mind, while others have only a "secular" goal

There was a significant difference (1% level) in the responses of stations in the degree that the Christian faith should affect programming. The non-NCC agreement stations indicated that the faith should be permeated in all programming, "religious" or "secular." Their responses showed this to be their present goal, as well as a future goal.

Question C 2a: Below is a list of qualifications for religiously-oriented station staffs:

- | | |
|----------------------------|--------------------------------------|
| a. Secondary education | e. Theological seminary |
| b. College | f. Radio school |
| c. Graduate school | g. Previous radio experience |
| d. Bible school or college | h. Agreement with doctrinal position |

If you had your choice in the selection of your management personnel, which ONE of these qualifications do you feel is

MOST ESSENTIAL? SECOND MOST? LEAST?

Non-NCC agreement stations emphasized high school training (secondary education, Bible school, radio school, and previous radio experience) as qualifications for choosing management personnel. They also stressed agreement with their theological position.

NCC agreement stations emphasized higher education (college, graduate school, and theological seminary). Then they chose high school education (second choice). The responses of what the stations felt MOST ESSENTIAL and SECOND MOST were both significant. Their responses to what they felt LEAST ESSENTIAL were not significant.

Question C 2b: Of the management personnel of your station, which one of the qualifications typifies the education or training of the GREATEST NUMBER? SECOND MOST? LEAST NUMBER? The non-NCC agreement stations had a majority of employees of high school level. The NCC agreement stations had a greater tendency toward college educated staffs. Their responses to

GREATEST NUMBER and SECOND MOST number of employees were significant. (NOTE: "Agreement with theological position" was eliminated in computing GREATEST NUMBER to form a four cell computation.)

Under SECOND MOST responses the non-NCC stations tended to emphasize "theological position." Responses were significant. Responses to LEAST NUMBER were not significant.

Question C 3: Here are some possible characteristics of a religious-oriented station:

- a. Making a reasonable profit
- b. Opportunity to communicate the station's views of the Christian faith to the community
- c. Opportunity to increase the Christian faith through all of station's programming (using each program as a means of communicating Christ)
- d. Serving the local churches
- e. Attempt to raise educational and cultural level of listeners
- f. Public relations for your station's organization (school, church, etc.)
- g. Opportunity to bring listeners to the Christian faith

Characteristics were then combined into three general categories:

- a. Profit goal (a)
- b. General education or public relations goal (e and f)
- c. Propagation of the Christian faith (b, c, d, and g)

By eliminating the profit category, responses were significant ($\alpha = .01$). They indicated a tendency for non-NCC agreement stations to emphasize the propagation of the Gospel more often than cultural and public relations goals. There was a tendency for NCC agreement stations to reverse these emphases.

When we examined the stations' SECOND choices, we saw the same pattern being repeated. However, for second choice the profit goal became an important characteristic. Significance was at the 1% level. Responses to LEAST were not significant.

Question C 4: The following is a list of some possible religious program categories:

- | | | |
|---|---------------|--------------|
| a. Talk | e. Drama | g. Interview |
| b. Meditation | f. Discussion | h. Music |
| c. News | | |
| d. Variety (combining news, drama, etc. in one program, or in one series) | | |

The religious program categories were combined into two groupings:

- a. traditional religious programs (categories a, b, c, d and h) where either a minister with his ready meditation or sermon always handy--or news wire scripts are available.
- b. programs where scripts and talent are usually not readily accessible and of which small-staffed stations must steer clear.

The non-NCC agreement stations indicated a tendency to draw least from the categories which required somewhat more preparation, talent search, or money. The NCC agreement stations showed an opposite trend. These responses were significant ($\alpha = .01$).

All other responses were not significant. The section on future objectives was eliminated due to a printing error on some copies.

Questions C 5: Here is a breakdown of possible objectives of a religiously-oriented station's programming:

- a. to present programs aimed at a representative cross-section of public.
- b. to present programs each aimed at certain segments of the public and not try to reach people of all segments.
- c. to present programs each aimed at a different segment of the public, but over a period of a week to reach people in all segments.

NCC agreement stations tended to feel a future need to communicate to all the public eventually and not to exclude any segment of their community. Their responses were significant ($\alpha = .02$). The remaining responses, other than those indicating their LEAST choices for future objectives, were not significant.

Question C 6: In terms of religious affiliations, here are some possible target audiences for religious programs:

- a. Protestant groups
- b. Roman Catholic groups
- c. Non-Christians
- d. Members of the public in general

The responses to all parts of this question were not significant. The NCC agreement stations tended to indicate

Roman Catholic and non-Christian audiences to have a low priority in their present and future programming. Stations seemed to have greatest difficulty in selecting which groups describe station's audience the least.

Question C 7: Here are some possible policies for religiously-oriented stations to adopt in relation to "commercial-secular" stations:

- a. Concentrate exclusively on types of programs not carried on "commercial-secular" stations.
- b. Present some types of programs now carried on "commercial-secular" stations, but with a different intent and purpose.

Though the responses to the stations' present programming policies were not significant, those for future policies were significant. They indicated a tendency for non-NCC agreement stations to want to air programs not normally available over commercial-secular stations. The NCC agreement stations, on the other hand, wanted to choose programs which could be heard over other stations--but with a different motivation for airing the programs.

Question C 8: Here are some possible sources of program ideas for religiously-oriented stations:

- a. Denominational broadcasting agencies
- b. Inter-denominational broadcasting agencies (NRB, BFC, etc.)

- c. Religiously-oriented stations
- d. "Commercial-secular" stations and "educational-secular" stations.

NCC agreement stations tended to see denominational broadcasting agencies as their source of program ideas, as opposed to ideas from other religiously-oriented stations. Non-NCC agreement stations indicated an opposite trend. The responses of the two groups were significant in all three sections of the question: MOST OFTEN, SECOND MOST ($\chi^2 = .02$), and LEAST ($\chi^2 = .01$). It was interesting to note that 19 out of the 35 programs listed in Question A 4 were produced by inter-denominational groups (5 programs) and so-called non-denominational groups (14 programs). Yet none of the stations indicated the "inter-denominational" category as the source for their program ideas.

Question C 9: If you were planning to form a religiously-oriented station network, here are some possible qualifications you might set for station membership:

- a. Agree with same inter-denominational group (NAE, NCC, NRB, etc.)
- b. Have similar 'commercial' policy (sell time, give free time, etc.)
- c. Be of same denomination
- d. Have similar reasons for broadcasting (serving Christ, making reasonable profit, raise educational levels, etc.)

- e. Have similar doctrinal position (conservative, liberal, fundamentalist).

Non-NCC agreement stations tended to emphasize "similar commercial policies" and "reasons for broadcasting" and de-emphasize "denominational affiliation" as important considerations for forming a religiously-oriented station network. The NCC agreement stations showed an opposite position. However, only the stations' responses to what they felt to be LEAST important were significant.

V. ANALYSIS OF THE DATA

This chapter is devoted to discussing the facts, which were presented in Chapter IV, based upon the hypotheses set down in Chapter I using the available evidence to support the hypotheses. Implications will be drawn also.

The main hypothesis of this present study was: It is possible to describe religiously-oriented stations in terms of their corporate agreement or disagreement with the general policies of the National Council of Churches, and its broadcasting agency, the Broadcasting and Film Commission.

There seemed to be sufficient evidence to support this main hypothesis. There was a difference between National Council agreement stations and non-National Council agreement stations in eight areas of this study.

These differences were presented through the following analysis:

Hypothesis 1:

National Council agreement stations will differ from non-National Council agreement stations in their choice of denomination to represent their theological views.

This hypothesis was supported. There was a strong tendency (82%) for the National Council agreement stations to indicate denominations associated with the National Council of Churches. The non-National Council agreement stations tended

to choose denominations not associated with the National Council of Churches.

Hypothesis 2:

National Council agreement stations will differ from non-National Council of Churches agreement stations in their choice of a conservative or liberal theological position.

National Council agreement stations tended slightly toward a liberal position (46% vs. 39%). Non-National Council agreement stations tended strongly toward a conservative position (91.3% vs. 8.6%).

Hypothesis 3:

National Council agreement stations will differ from non-National Council agreement stations in their choice of programs.

National Council agreement stations tended to give a balance of programs but favored slightly those in general agreement with the National Council of Churches. However, the non-National Council agreement stations strongly favored those which are not in general agreement with the National Council.

This reinforced Stogdill's comment that the difference between a liberal and a conservative is not in being unprejudiced and free from value estimates. Rather it is the liberal's ability to integrate a wider variety of elements into his value systems. Also, he is able to reconcile in his value system a greater range of discrepant elements.

Hypothesis 4:

National Council agreement stations will differ from non-National Council agreement stations in their choice of stations with which they will cooperate.

While all stations tended to cooperate primarily with those of a same theological position (Question A 6), the non-National Council agreement stations tended to cooperate to a greater extent. They exchanged programs and program ideas, formed religiously-oriented stations networks, and published newsletters to a greater extent than the National Council agreement stations. They wanted more inter-station newsletters (Question B 8) in the future. The non-National Council agreement station owners each controlled more stations than do National Council agreement stations. This undoubtedly is part of the explanation of the greater number of non-National Council religiously-oriented station networks and newsletters. In joining religiously-oriented station networks (Question C 9), the non-National Council agreement stations emphasized "similar reasons for broadcasting" and "similar commercial policies" as important factors. National Council agreement stations stressed denominational affiliation since their ownership tended to be denominationally-oriented.

With the greater number of multiple station ownerships among the non-NCC agreement stations, we found these stations tended to indicate "other religiously-oriented stations" as their prime source of program ideas (Question C 8). Again, the National Council agreement stations with their predominantly

denominationally-oriented ownerships tended to stress denominational sources for their ideas.

Hypothesis 5:

National Council agreement stations will differ from non-National Council agreement stations in their commercial policies toward religious groups.

National Council agreement stations tended to exhibit commercial policies granting "free time" to religious groups. Non-National Council agreement stations tended to stress the policies of selling time to religious groups. /There would seem to have been a possible misinterpretation of this question. Personal observation of many of these stations would lead this writer to believe that both give limited "free time" to the ministerial association. However, the non-NCC agreement stations have tended to feel that beyond that point churches should purchase time. The NCC agreement stations have tended to feel that further free time could be negotiated if the material is something worth while or needed to serve the community.⁷

Hypothesis 6:

National Council agreement stations will differ from non-National Council agreement stations in the way they view the purpose of their programs.

National Council agreement stations, having a high percentage of religious educational institutions as owners,

tended to stress a general educational or cultural goal for their programming. The Christian message was an often unspoken foundation upon which this programming was built. The non-National Council agreement stations saw their programming primarily as a means of propagating the Christian faith. They tended to feel it must be verbalized continually in their programs.

They felt the programs should meet two primary purposes: winning the listener to the Christian faith and strengthening the Christian, the home, and the local church.

Hypothesis 7:

National Council agreement stations will differ from non-National Council agreement stations in the qualifications they require of their station personnel.

National Council agreement stations tended to stress a higher level of education of their management personnel and exhibited this tendency in their present staffs. The high percentage of college-related stations would strengthen this tendency. They represented denominations which tended to stress importance of a higher education. The non-National Council agreement stations' present staffs were primarily of high school level of formal education, and they chose high school education and broadcasting training or experience as qualifications for replacement staffs. The non-National Council group also tended to stress the need for the staff personnel to agree with the station's theological position.

Hypothesis 8:

National Council agreement stations will differ from non-National Council agreement stations in the types of program formats exhibited in the programs they broadcast.

This hypothesis was only partially supported. Both groups tended to utilize the more traditional formats for religious programs where the talent for a sermon or meditation, or the script for a religious newscast, was not too difficult to obtain. There was a tendency for the National Council agreement stations to emphasize formats for which more staff effort was required (namely, drama, discussion, and interviews). The National Council agreement stations also tended to find the more traditional formats less desirable.

VI. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

A. Summary

The intent of this study was primarily to compare responses of stations in relation to their corporate agreement or disagreement with the general policies of the National Council of Churches. It was felt that their responses would differ significantly.

The problem of this study was to determine just how... and to what degree...these stations differed in their theological views, motivation for broadcasting, commercial policies, and other aspects of operation. A matter of concern was whether they might differ because of their forms of ownership: individual, group, church, or school.

From the data compiled and its analysis, we made recommendations for further study of the operation of the religiously-oriented station. Many denominations have raised the issue of church ownership of stations. They urge placement of their programs on available time on existing stations.

A mail questionnaire was sent to 216 stations on February 19-20, 1962. One hundred ten stations returned the questionnaires--86 of which were eligible for the study. These 86 respondents comprised 28 National Council agreement stations and 58 non-National Council agreement stations. A complete tabulation of responses can be found in Appendix A.

The questionnaires were designed to provide: (a) face data, (b) information to form the National Council - non-National Council polarity, and (c) information to support the major hypothesis.

The major hypothesis of this study is: It is possible to describe religiously-oriented stations in terms of their corporate agreement or disagreement with the general policies of the National Council of Churches, and its broadcasting agency, the Broadcasting and Film Commission.

B. Conclusions

As might be expected, evidence found in this study supports the following conclusions:

1. When choosing a denomination to represent its theological views, National Council agreement stations tend to choose a denomination which is associated with the National Council. The non-National Council agreement stations tend to choose one not associated with the National Council.

2. In choosing a conservative or liberal "label" to represent its theological position, a National Council agreement station tends to choose the liberal position. The non-National Council agreement station tends to choose the "conservative" position.

3. In choosing programs, the non-National Council agreement station will choose those which are generally not in agreement with the National Council views. National Council agreement stations, while favoring programs agreeing with the

National Council generally, will tend to use both types to meet the needs of a greater cross-section of the public.

4. Non-National Council agreement stations tend to form multi-station ownerships and networks of religiously-oriented stations. They tend to look upon their task as primarily that of a missionary...and, secondly, that of an educator.

5. National Council agreement stations tend to be denominationally-oriented -- working through these channels. They look upon their task as primarily building upon the foundation the Church has already established.

6. National Council agreement stations would stress the importance of a higher education as qualification for their staff members. Non-National Council agreement stations tend to feel high school education is sufficient...and stress radio school and previous broadcasting experience.

C. Recommendations

As a result of this study, this author would propose the following recommendations for further study of religiously-oriented stations:

1. That the Anderson-Toch (Michigan State University) "conservative-liberal" test be administered to the management of religiously-oriented stations to determine their theological position. It was found that an individual's position on several conservative-liberal scales is a more effective indicator of his religious beliefs than denominational affiliation.

2. That the theological position of a station's programming be compared with (a) the management's position on the Anderson-Toch scales and (b) the station's corporate agreement or disagreement with the general policies of the National Council of Churches.

3. That the station leadership be examined to determine (a) the reasons they give for justifying their own organization or for resenting other organizations, and (b) under what conditions they would cooperate with another organization.

4. That a station's programming be studied to determine if it reflects the theological viewpoint of its management or if the acceptance of programs is determined by commercial, political, or other reasons.

5. That a study be made to determine how religiously-oriented stations perceive the concept: "serving in the public interest" and "community." Determine if the "community" they serve is: (a) cross-section of all social, religious, economical, racial, and educational levels...or (b) limited to a segment, such as the evangelical or conservative Protestant community.

6. That a study be made of how stations perceive their role in relation to the churches of the community. Determine if cooperation with the ministerial association is perceived as: important and essential.... or a courtesy and an accommodation.

7. That a study of National Council agreement stations and non-National Council agreement stations be made to determine if they differ in the amount of local programming they produce.

8. Study the effect that the type of ownership (individual, group, church, or school) has upon station responses.

APPENDIX A

QUESTIONNAIRE TABULATION

QUESTIONNAIRE TABULATION

Section A

Question A 1: Check the ONE category which most closely represents your station's owner(s):

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
an individual	0	0	16	27.5%
a local church	4	14.1%	1	1.7%
a religious-educational institution	21	75%	13	22.3%
churches, ministers, or laymen of the same denomination	2	7.1%	5	8.6%
inter-denominational group	<u>1</u> 28	3.6%	<u>23</u> 58	39.5%

Question A 2: Of this list of terms for "religiously-oriented," would any one, or a combination, of the terms describe the purpose and motivation of your station?

a Christian station	2	7.4%	29	50%
a Gospel station	0	0	3	5.2%
a religious station	1	3.7%	1	1.7%
an AM or FM station which may employ the same for- mats as a commercial- secular or educational- secular station, but the intent and purpose of these programs are divergent from the secular station	1	3.7%	2	3.4%

Question A 2 continued:	NCC Agreement Stations		Non-NCC Agreement Stations	
an AM or FM station whose programming (no matter to what degree it may be religious or secular) is viewed by the management as means by which audiences are built for, or presented with, some portion of the Christian message. (Other purposes, such as profit, public service, education, entertainment, information, etc., are viewed as secondary.)	5	18.4%	15	25.8%
a religiously-oriented station	1	3.7%	2	3.4%
an education station operated by a church or church-related college	16	59%	4	6.9%
no answer	1	3.7%	2	3.4%

Question A 3: Would you say that your station's theological views are:

Generally conservative	11	39%	53	91.3%
Generally liberal	13	46%	5	8.6%
No answer	4	14%	0	0

$\chi^2 = 18.28$ Level of significance = .01

Question A 3 (continued): What denomination(s) comes closest to representing your station's theological views (even though you may be an inter-denominational organization)?

	NCC Agreement Stations		Non-NCC Agreement Stations	
Methodist	4	14.1%	1	1.7%
Free Will Baptist (American Baptist)	1	3.6%	0	0
American Baptist	4	14.1%	0	0
Presbyterian	7	25%	0	0
Evangelical Lutheran	2	7.1%	0	0
Mormon	0	0	1	1.7%
Mennonite	1	3.6%	1	1.7%
Bible Presbyterian	0	0	1	1.7%
Southern Baptist	0	0	2	3.5%
American Lutheran	1	3.6%	0	0
Protestant Episcopal	2	7.1%	0	0
Nazarene	0	0	7	12.0%
Evang. United Brethren	1	3.6%	0	0
Free Methodist	0	0	3	5.2%
Seventh Day Adventist	4	14.1%	0	0
Christian	0	0	0	0
Christian Reform	0	0	2	3.5%
Methodist Episcopal	1	3.6%	0	0
Pentecostal	0	0	1	1.7%
No answer	<u>0</u>	0	<u>39</u>	67%
	28		58	

Question A 4: From the following list check each of the packaged series that you broadcast:

	<u>NCC Agreement Stations</u>	<u>Non-NCC Agreement Stations</u>
Accent on Youth	0	2
Back to God Hour	2	12
Back to the Bible	0	32
Baptist Hour	0	10
Children's Chapel	3	6
Christian Celebrity Time	2	5
Christophers	1	2
Church at Work	7	1
Haven of Rest	0	8
Heartbeat Theatre	1	4
Hour of Decision	1	28
Hymns from Harding	1	10
Layman's Hour	2	9
Light and Life Hour	1	12
Lutheran Hour	5	19
Master Control	1	4
Mennonite Hour	1	7
National Radio Pulpit	2	0
Old Fashioned Revival	1	25
On Wings of Song	0	1
Patterns of Melody	0	15
Pilgrimage	1	0
Protestant Hour	2	1
Psychology for Living	0	16
Ranger Bill	0	9
Revival Time	2	17
Showers of Blessing	2	12
Songs in the Night	0	15
Stories of Great Christians	2	18
Your Story Hour	0	3
Temple Time	1	7
Unshackled	1	29
Voice of Prophecy	0	4
Young People's Church of the Air	0	3
World Vision	0	16

Question A 4 (continued): Whice ONE program of the above list represents your station's theological views?

	NCC Agreement Stations		Non-NCC Agreement Stations	
	Most Close & 2nd Most	Farthest From	Most Close & 2nd Most	Farthest From
Accent on Youth	0	0	0	0
Back to God Hour	0	0	1	0
Back to the Bible	0	0	18	0
Baptist Hour	0	0	4	0
Children's Chapel	0	0	0	0
Christian Celebrity Time	0	0	0	0
Christophers	0	3	0	9
Church at Work	3	0	0	0
Haven of Rest	0	0	1	0
Heartbeat Theatre	0	0	0	1
Hour of Decision	0	0	15	0
Hymns from Harding	0	0	0	0
Layman's Hour	1	0	2	0
Light and Life Hour	0	0	1	0
Lutheran Hour	5	0	1	0
Master Control	1	0	0	0
Mennonite Hour	1	0	1	1
National Radio Pulpit	0	0	0	2
Old Fashioned Revival	0	2	5	0
On Wings of Song	0	0	0	0
Patterns of Melody	0	0	1	0
Pilgrimage	0	0	0	0
Protestant Hour	5	0	1	0
Psychology for Living	0	0	0	0
Ranger Bill	0	1	0	1
Revival Time	0	0	1	1
Showers of Blessing	0	0	1	0
Songs in the Night	0	0	0	0
Stories of Great Christians	0	0	0	0
Your Story Hour	0	0	0	0
Temple Time	0	0	1	0
Unshackled	0	0	3	0
Voice of Prophecy	0	0	0	3
Young People's Church of the Air	0	0	0	0
World Vision	0	0	0	0

Question A 5: Question eliminated. Responses were too low.

Question A 6: Here is a number of possible ways that religiously-oriented stations can cooperate with other religiously-oriented stations INDICATE CALL LETTERS WHEREVER POSSIBLE OF THOSE RELIGIOUSLY-ORIENTED STATIONS WITH WHICH YOU REGULARLY COOPERATE.

	NCC Agreement Stations			Non-NCC Agreement Stations		
	with "NCC" stations	with non-"NCC" stations	with both	with NCC stns.	with non-NCC stations	with both
Receive programs	3	2	0	1	29	0
Send Programs						
Exchange ideas						
No answer		23			28	
Member of religiously-oriented network	0	0	0	0	12	0
No answer		28			46	
Newsletter contributor	6	1	2	5	23	0
Subscribe to magazines						
Attend meetings						
No Answer		19			30	

Question A 7: In each of the two groups below, check the statement(s) which represents your station's policies:

	NCC Agreement Stations		Non-NCC Agreement Stations		χ^2	α
	Checked	No Answer	Checked	No Answer		
Group A						
free time to religious groups	20	8	26	32	4.30	.05 S
sell time to religious groups	3	25	31	27	12.48	.01 S
select groups to be aired and accept contributions	6	22	5	53	1.79	.20 NS

Question A 7 (continued):

	Checked	No Answer	Checked	No Answer	χ^2	
Group A continued:						
supported by listener and local church contributions	4	24	11	47	.03	.90 NS
sell time to, or accept contributions from, secular sponsors	2	26	14	44	2.54	.20 NS
Group B						
allow only:						
religious groups of station's own denomination	5	23	1	57	5.06	.05*NS
religious groups agreeing w/station's theological views	9	19	15	43	0.13	.80 NS
any religious group to be aired	4	24	0	58	6.54	.02*NS
religious groups which are members of local Council	3	25	12	46	0.72	.50 NS
groups of Protestant faith	0	28	9	49	2.274	.20 NS
groups of Roman Catholic faith	0	28	0	58		NS

= level of significance

*Not appropriate since more than one of the expected values
(E_{ij}) were below five.

Section B

The Kolomogorov-Smirnov 2 - sample test was used throughout this section.

Question B 1: These responses were used to form the NCC agree-
ment -- non-NCC agreement dichotomy used throughout the study.

Question B 2: Dramatizations are the most acceptable form to the general public when conveying the Christian message.

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>	<u>No Ans.</u>
NCC	1	6	11	8	0	2
Non-NCC	3	20	14	14	1	6

$\chi^2 = 1.97$ Level of significance = .50

Question B 3: Research shows that beliefs and attitudes are not greatly changed by radio and television broadcasts.

NCC	1	4	9	9	3	2
Non-NCC	10	4	6	16	16	6

$\chi^2 = 2.46$ Level of significance = .20

Question B 4: Locally-produced programs will generally draw a greater audience than packaged program series originating outside the station and the listening community.

NCC	3	9	6	7	0	3
Non-NCC	7	26	6	12	3	4

$\chi^2 = 1.2$ Level of significance = .70

Question B 5: Religious programs primarily 'reinforce' what the listener already believes.

NCC	2	14	3	6	1	2
Non-NCC	2	28	13	9	0	6

$\chi^2 = 0.71$ Level of significance = .70

Question B 6: Our station's programming attempts to keep to beliefs which all Christians hold in common, and refrains from emphasizing doctrines in which there is disagreement.

NCC	5	9	3	8	1	2
Non-NCC	26	15	2	7	2	6

$\chi^2 = 6.5$ Level of significance = .05

Question B 7: Our station feels that the motivation for the selection of all of our programming is Christian in origin.

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>	<u>No Ans.</u>
NCC	6	12	3	3	1	2
Non-NCC	30	20	1	2	0	4

$\chi^2 = 8.35$ Level of significance = .02

Question B 8: Our station is interested in a regular newsletter for all religiously-oriented stations in the U.S.A.

NCC	4	9	4	5	2	4
Non-NCC	16	33	4	1	1	3

$\chi^2 = 8.72$ Level of significance = .02

Question B 9: One of our purposes is to win listeners . . . to the Christian faith.

NCC	8	9	6	5	0	0
Non-NCC	48	9	0	0	0	1

$\chi^2 = 17.4$ Level of significance = .001

Question B 10: One of our purposes is to build a stronger Christian family, by helping the local church to become stronger.

NCC	8	9	4	6	1	0
Non-NCC	47	10	1	0	0	0

$\chi^2 = 17.1$ Level of significance = .001

Question B 11: One of our purposes is to make known the Christian Gospel to every person everywhere.

NCC	6	16	3	2	0	1
Non-NCC	50	6	1	1	0	0

$\chi^2 = 30$ Level of significance = .001

Question B 12: One of our purposes is to help the different religious groups to understand each other.

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>	<u>No. Ans.</u>
NCC	11	13	0	0	0	4
Non-NCC	8	23	9	7	6	5

$X^2 = 11.4$ Level of significance = .01

Section C

Question C 1: The following are some possible attitudes of broadcasters toward religious programming:

At present on your station, which ONE of the above attitudes do you feel receives MOST EMPHASIS?

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
The Christian message should be permeated through all programs, "religious" or "secular."	6	21.4%	34	58.5%
Some programs have only a "religious" goal in mind, while others have only a "secular" goal.	18	64.4%	17	39.2%
No answer	<u>4</u> 28	14.2%	<u>7</u> 58	12.1%

$X^2 = 9.45$ Level of significance = .01

In the future, which do you feel should receive MOST EMPHASIS?

The Christian message should be permeated through all programs, "religious" or secular.	5	17.9%	32	55%
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	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
Some programs have only a "religious" goal in mind, while others have only a "secular" goal.	19	68%	13	22.3%
No answer	4	14.2%	13	22.3%

$\chi^2 = 14.0$ Level of Significance = .01

Question C 2: Below is a list of qualifications for religiously-oriented station staff:

Note: In this question categories have been combined:

high school = secondary education, Bible school, radio school,
and previous education categories.
higher education = college, graduate school and seminary
categories.

If you had your choice in the selection of your management personnel, which one of these qualifications do you feel is:

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
MOST ESSENTIAL				
high school	8	28.5%	22	38%
higher education	14	50%	18	31%
agree theologically	1	3.6%	16	27.5%
no answer	5	17.8%	2	3.5%
	<u>28</u>		<u>58</u>	

$\chi^2 = 5.88$ Level of significance = .05

SECOND MOST ESSENTIAL

high school	15	53.6%	21	36.2%
higher education	5	17.8%	5	8.6%
agree theologically	2	7.1%	20	34.5%
no answer	6	21.4%	12	20.6%
	<u>28</u>		<u>58</u>	

$\chi^2 = 6.11$ Level of significance = .05

LEAST ESSENTIAL

high school	6	21.4%	20	34.5%
higher education	10	36%	21	36.2%
agree theologically	6	21.4%	1	1.7%
no answer	6	21.4%	16	27.5%
	<u>28</u>		<u>58</u>	

$\chi^2 = 0.22$ Level of significance = 0.70

Of the management personnel of your station, which one of the qualifications typifies the education or training of the :

	NCC Agreement Stations		Non-NCC Agreement Stations	
GREATEST NUMBER				
high school	3	10.7%	30	51.7%
higher education	20	71.4%	20	34.5%
agree theologically	1*	3.6%	0*	0
no answer	5	17.8%	7	12.0%
	<u>28</u>		<u>58</u>	

$\chi^2 = 12.19$ Level of significance = .01

*Column was eliminated in significance computations.

SECOND MOST

high school	7	25%	18	31%
higher education	9	32.1%	9	15.4%
agree theologically	1	3.6%	17	29.3%
no answer	11	39.1%	14	24.1%
	<u>28</u>		<u>58</u>	

$\chi^2 = 6.72$ Level of significance = .05

LEAST NUMBER

high school	6	21.4%	15	25.8%
higher education	8	28.5%	24	41.3%
agree theologically	5	17.8%	2	3.5%
no answer	9	32.1%	17	29.3%

No significant to the .05 level.

Question C 3: Here are some possible characteristics of a religiously-oriented station:

In examining your station's purposes for broadcasting, which ONE of the above list applies to your station

MOST OFTEN

making a reasonable profit	0	0	4	6.9%
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Question C 3 (continued):

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
categories with religious purposes	7	25%	49	84.3%
categories with education purposes	18	64.3%	4	6.9%
no answer	3	10.7%	1	1.7%
	<u>28</u>		<u>58</u>	

$\chi^2 = 32$ Level of Significance = .01 with profit category eliminated

SECOND MOST

making a reasonable profit	0	0	11	18.8%
categories with religious purposes	7	25%	40	68.8%
categories with education purposes	18	64.3%	6	10.3%
no answer	3	10.7%	1	1.7%
	<u>28</u>		<u>58</u>	

$\chi^2 = 28.44$ Level of Significance = .01

LEAST

making a reasonable profit	15	53.6%	26	44.7%
categories with religious purposes	9	32.1%	8	13.8%
categories with education purposes	1	3.6%	13	22.3%
no answer	3	10.7%	11	18.8%
	<u>28</u>		<u>58</u>	

Not significant.

NOTE: Categories with religious purposes are:

- b. Opportunity to communicate the station's views of the Christian faith to the community
- c. Opportunity to increase the Christian faith through all of station's programming
- d. Serving the local churches
- g. Opportunity to bring listeners to the Christian faith

Categories with educational purposes are:

- e. Attempt to raise educational and cultural level of listeners
- f. Public relations for your station's organization (school, church, etc.)

Question C 4: The following is a list of some possible religious program categories:

From which category in the above list does your station draw:

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
MOST OFTEN				
talk, meditation, news, variety and music combined	25	89.2%	47	80.7%
drama, discussion interviews,	1	3.6%	2	3.5%
no answer	<u>2</u>	7.1%	<u>9</u>	15.4%
	28		58	

$\chi^2 = 0.55$ Level of significance = 0.30

SECOND MOST

talk, meditation, news, variety and music combined	20	71.4%	46	79.3%
drama, discussion, interviews	4	14.1%	2	3.5%
no answer	<u>4</u>	14.1%	<u>10</u>	17.1%
	28		58	

$\chi^2 = 1.8$ Level of significance = 0.20

LEAST

talk, meditation, news, variety and music combined	11	39.1%	6	10.3%
drama, discussion, interviews	9	32.1%	38	65.4%
no answer	<u>8</u>	28.5	<u>14</u>	24.0%
	28		58	

$\chi^2 = 9.86$ Level of significance = .01

Of the eight categories, which ONE category...if budget could be disregarded...would be:

MOST PREFERRED

talk, meditation, news, variety and music combined	17	60.9%	38	65.4%
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Question C 4 (continued):

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
drama, discussion, interviews	4	14.1%	4	6.9%
no answer	<u>7</u>	25%	<u>16</u>	27.5%
	28		58	

$\chi^2 = 1.055$ Level of significance = 0.30

SECOND MOST

talk, meditation news, variety and music combined	14	50%	35	60.3%
drama, discussion, interviews	7	25%	5	8.6%
no answer	<u>7</u>	25%	<u>18</u>	31%
	28		58	

$\chi^2 = 2.87$ Level of significance = 0.10

LEAST

talk, meditation, news, variety and music combined	10	35.5%	13	22.3%
drama, discussion, interviews	9	32.1%	27	46.5%
no answer	<u>9</u>	32.1%	<u>18</u>	31%
	28		58	

$\chi^2 = 1.15$ Level of significance = 0.30

NOTE: "Future objectives" section of this question was eliminated due to a printing error.

Question C 5: Here is a breakdown of possible objectives of a religiously-oriented station's programming:

- To present programs aimed at a representative cross-section of public.
- To present programs each aimed at certain segments of the public, and not try to reach people of all segments.
- To present programs each aimed at a different segment of the public, but over a period of a week to reach people in all segments.

Which ONE of the above do you feel approximates the present objectives of your station?

Question C 5 (continued):

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
MOST NEARLY				
cross section	10	35.5%	29	50%
segments only	8	28.5%	9	15.4%
all by segments	6	21.4%	11	18.8%
no answer	2	7.1%	9	15.4%
	<u>28</u>		<u>58</u>	

$\chi^2 = 1.97$ Level of significance = .70

LEAST

cross section	5	17.8%	9	15.4%
segments only	16	57.1%	23	39.5%
all by segments	3	10.7%	14	24.0%
no answer	4	14.1%	12	20.6%
	<u>28</u>		<u>58</u>	

$\chi^2 = 3.10$ Level of significance = .30

If you had your choice of the three above for future objectives, which ONE would be your:

FIRST CHOICE

cross section	10	35.5%	30	51.7%
segments only	7	25%	6	10.3%
all by segments	9	32.1%	12	20.6%
no answer	2	7.1%	10	17.1%
	<u>28</u>		<u>58</u>	

$\chi^2 = 3.00$ Level of significance = .30

LAST CHOICE

cross section	4	14.1%	3	5.2%
segments only	15	53.6%	22	38%
all by segments	4	14.1%	17	29.3%
no answer	5	17.8%	16	27.5%
	<u>28</u>		<u>58</u>	

$\chi^2 = 5.99$ Level of significance = .02

Question C 6: In terms of religious affiliations, here are some possible target audiences for religious programs:

- | | |
|--------------------------|--------------------------|
| a. Protestant groups | d. Members of the public |
| b. Roman Catholic groups | in general |
| c. Non-Christians | |

Which one of the above do you feel describes the present target audience of your station?

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
MOST NEARLY				
Protestant	11	39.1%	20	34.5%
Roman Catholic and non-Christians	1	3.6%	3	5.2%
all of above	15	53.6%	28	48.2%
no answer	<u>1</u>	3.6%	<u>7</u>	12.0%
	28		58	

$$X^2 = .89 \quad \text{Level of significance} = .70$$

LEAST

Protestant	0	0	1	1.7%
Roman Catholic and non-Christians	17	60.9%	22	38%
all of above	1	3.6%	7	12.0%
no answer	<u>10</u>	35.5%	<u>28</u>	48.2%
	28		58	

$$X^2 = 3.71 \quad \text{Level of significance} = .20$$

If you had your choice in the future, which ONE would be your:

FIRST CHOICE

Protestant	6	21.4%	10	17.1%
Roman Catholic and non-Christians	3	10.7%	6	10.3%
all of above	18	64.3%	34	58.5%
no answer	<u>1</u>	3.6%	<u>8</u>	13.8%
	28		58	

$$X^2 = .29 \quad \text{Level of significance} = .90$$

Question C 6 (continued):

LAST CHOICE	<u>NCC Agreement</u> <u>Stations</u>		<u>Non-NCC Agreement</u> <u>Stations</u>	
Protestant	1	3.6%	4	6.9%
Roman Catholic and non-Christians	16	57.1%	12	20.6%
all of above	0	0	6	10.3%
no answer	<u>11</u>	39.1%	<u>36</u>	61.9%
	28		58	

$$X^2 = 4.78 \quad \text{Level of significance} = .10$$

Question C 7: Here are some possible policies for religiously-oriented stations to adopt in relation to "commercial-secular" stations:

- Concentrate exclusively on types of programs not carried on "commercial secular" stations
- Present some types of programs now carried on "commercial secular" stations, but with a different intent and purpose.

Which of these two policies do you feel comes closest to that used by your station at present?

No commercial- secular programs	10	35.5%	28	48.2%
Commercial-secular programs	14	50%	14	24.0%
No answer	<u>4</u>	14.1%	<u>16</u>	27.5%
	28		58	

$$X^2 = 2.93 \quad \text{Level of significance} = .10$$

If you had your choice, which do you feel your station should adopt in the future?

No commercial- secular programs	11	39.1%	31	53.4%
Commercial-secular programs	14	50%	13	22.3%
No answer	<u>3</u>	10.7%	<u>14</u>	24.0%
	28		58	

$$X^2 = 14.5 \quad \text{Level of significance} = .05$$

Question C 8: Here are some possible sources of program ideas for religiously-oriented stations:

- a. Denominational broadcasting agencies
- b. Inter-denominational broadcasting agencies (NRB, BFC, etc.)
- c. Religiously-oriented stations
- d. "Commercial-secular" stations and "educational-secular" stations

From which ONE of the above sources do program ideas for your station come?

	NCC Agreement Stations		Non-NCC Agreement Stations	
MOST OFTEN				
denominational broadcasting agencies	20	71.4%	28	48.2%
inter-denominational broadcasting agencies	0	0	0	0
"religiously-oriented stations	3	10.7%	17	29.3%
commercial-secular	0	0	0	0
no answer	5	17.8%	13	22.3%
	28		58	

$\chi^2 = 4.90$ Level of significance = .05

SECOND MOST

denominational broadcasting agencies	17	60.9%	25	43.0%
inter-denominational broadcasting agencies	0	0	0	0
religiously-oriented stations	0	0	15	25.9%
commercial secular	0	0	0	0
no answer	11	39.1%	18	31%
	28		58	

$\chi^2 = 6.38$ Level of significance = .02

LEAST

denominational broadcasting agencies	5	17.8%	18	31%
inter-denominational broadcasting agencies	0	0	0	0
religiously-oriented stations	8	28.5%	1	1.7%
commercial secular	6	21.4%	19	32.7%
no answer	9	32.1%	20	34.5%
	28		58	

$\chi^2 = 11.62$ Level of significance = .01

Question C 9: If you were planning to form a religiously-oriented station network,* here are some possible qualifications you might set for station membership:

- a. Agree with same inter-denominational group (NAE, NCC, NRB, etc.)
- b. Have similar 'commercial' policy (sell time, give free time, etc.)
- c. Be of same denomination
- d. Have similar reasons for broadcasting (serving Christ, making reasonable profit, raise educational levels, etc.)
- e. Have similar doctrinal position (conservative, liberal, fundamentalist)

*network: any effort of stations to cooperate through exchanging programs, ideas, etc., on a regular basis.

If you were starting a religiously-oriented station network, which ONE of the above do you feel is:

MOST IMPORTANT	NCC Agreement Stations		Non-NCC Agreement Stations	
same inter-denominational group	3	10.7%	8	13.8%
similar 'commercial' policy	0	0	2	3.5%
same denomination	2	7.1%	0	0
similar reasons for broadcasting	11	39.1%	33	56.9%
similar doctrinal position	5	17.8%	9	15.4%
no answer	7	25%	6	10.3%
	<u>28</u>		<u>58</u>	

$\chi^2 = 0.304$ Below .05 level of significance.

SECOND MOST

same inter-denominational group	6	21.4%	6	10.3%
similar 'commercial' policy	1	3.6%	17	29.3%
same denomination	2	7.1%	1	1.7%
similar reasons for broadcasting	3	10.7%	3	5.2%
similar doctrinal position	4	14.1%	13	22.3%
no answer	12	42.8%	18	31%
	<u>28</u>		<u>58</u>	

$\chi^2 = 2.21$ Below .05 level of significance.

Question C 9 (continued):

	<u>NCC Agreement Stations</u>		<u>Non-NCC Agreement Stations</u>	
LEAST				
same inter-denomina- tional group	3	10.7%	5	8.6%
similar 'commercial policy	6	21.4%	2	3.5%
same denomination	7	25%	32	55.1%
similar reasons for broadcasting	2	7.1%	0	0
similar doctrinal position	1	3.6%	1	1.7%
no answer	9	32.1%	18	31%
	<u>28</u>		<u>58</u>	

$\chi^2 = 7.06$ Level of significance = .05

APPENDIX B

STATION QUESTIONNAIRE MAILING LIST

STATION QUESTIONNAIRE MAILING LIST (1962)

CODE: appl = applicant for license

group = (Ownership grouping) 1 - individual,
2 - local church, 3 - religious-education
institution, 4 - denominational group,
5 - inter-denominational group

response = Not ret. - questionnaire not returned
Not r-o - station not religious-oriented station
NCC - National Council agreement station
non-NCC - non-National Council agreement station
NC - Returned questionnaire not completed
(X) - responded but not counted in study
(P) - predicted response

g r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
<u>Alabama</u>							
5	WYAM	Bessemer		X	(P)		
5	WSFM (FM)	Birmingham			X		
<u>Alaska</u>							
4	KICY	Nome	Mission Covenant Church	X			
4	KSEW	Sitka (was)	United Presbyterian	X			
<u>Arizona</u>							
5	KHEP-AM-FM	Phoenix					X
3	AM appl	Window Rock	Navajo Bible School				X
<u>Arkansas</u>							
3	KUOA-AM-FM	Siloam Springs	John Brown Univ.				(X)
<u>California</u>							
3	KANG (FM)	Angwin	7th Day Adventist			X	
5	KOXR (FM)	Bakersfield	(now KGEE-FM, new owner)				X
1	KRDU	Dinuba	Hofer stations				X
5	KECR (FM)	El Cajon	Family stations				X
1	KIRV	Fresno	Rev. Benberthy				X
5	KCIB (FM)	Fresno	Hofer stations				X
3	KSDA (FM)	La Sierra	7th Day Adventist			X	
3	KGER	Long Beach	John Brown School				(X)

1999-2000 ANNUAL REPORT

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G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
3	KBBI(FM)	Los Angeles	Bible Inst. of L.A.				X
4	KFSG	Los Angeles	replaced by KRKD	X			
5	KHOF(FM)	Los Angeles	Maple Chapel				X
4	KRKD-AM-FM	Los Angeles	4 Square Gospel	X			
3	KXLU(FM)	Los Angeles	Roman Catholic	X			
5	FM appl	Monterey	Family Stations				X
2	KPPC-AM-FM	Pasadena	Presbyterian Church			X	
5	KQMS	Redding	Rev. Jean Carpenter				X
4	KDUO(FM)	Riverside	(was) 7th Day Adventist	X		(P)	
5	KEBR(FM)	Sacramento	Family Stations				X
3	KBBU(FM)	San Diego	Bible Inst. of L.A.				X
5	KEAR(FM)	San Francisco	Family Stations				X
3	KXXX(FM)	San Francisco	S.F. Theol. Seminary	X		(P)	
3	KUOP(FM)	Stockton	Methodist			X	
5	WSCO	Wasco		X		(P)	

Colorado

3	KLIR-AM-FM	Hartford				X	
2	WSCH(FM)	Hartford	S. Church Bcstg. Fdn.			X	
3	WESU	Middletown			X		
3	WGTB(FM)	Washington	Roman Catholic				(X)

Florida

5	WTWB	Auburndale	(was) Boca Raton Bible Conference		X		(P)
5	WMJR(FM)	Ft.Lauderdale	(was) Crawford Stn.	X			(P)
5	WAYR	Orange Park			X		
5	WGNP-WGNB(FM)	St. Petersburg	World Christian Radio Foundation	X			(P)
5	WVST(FM)	St. Petersburg	(was) Crawford Station	(NC)			(P)
5	WXIV	Windermere	(was) Great Commission Gospel Association				X
3	WPRK(FM)	Winter Park	Congregational		X		

Georgia

5	WAUD-WAUQ(FM)	Atlanta	Bob Jones University				X
5	WCLA	Claxton		X	(P)		
5	WMAC	Metter		X	(P)		
5	WLET-AM-FM	Toccoa	(was) R. G. Le Tourneau	X			

Hawaii

5	KAIM-AM-FM	Honolulu	Christian Bcstg. Assn.	X			(P)
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G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
<u>Idaho</u>							
5	KBOI-AM-FM	Boise (KBOI-TV)	Mormon		X		
5	KBGN-AM-FM	Caldwell	Christian Bcstg Co	X			(P)
5	KORT	Grangeville			X		
4	KID-AM-FM	Idaho Falls	(KID-TV) Mormon	X	(P)		
<u>Illinois</u>							
3	WMBI-AM-FM	Chicago	Moody Bible Institute				X
3	WDLM	East Moline	Moody Bible Institute				X
3	WNUR(FM)	Evanston	Methodist		X		
5	WPEO	Peoria	O'Connor stations	X	(P)		
5	WJRL	Rockford		X			
5	WCVS	Springfield	O'Connor stations	X	(P)		
3	WETN(FM)	Wheaton	Wheaton College				X
<u>Indiana</u>							
5	WAFM(FM)	Anderson	(was) Great Commission School	X			(P)
2	WBBS(FM)	Crawfordville	First Baptist			X	
5	WCMR-AM-FM	Elkhart		X	(P)		
5	WTRC-AM-FM	Elkhart	(WTRC-TV)	X	(P)		
3	WEVC(FM)	Evansville	Methodist	X		(P)	
3	WFCI(FM)	Franklin				X	
3	WGCS(FM)	Goshen	Mennonite			X	
3	WGRE(FM)	Greencastle	Methodist		X		
5	WYCA(FM)	Hammond	Crawford stations	X			(P)
3	WAJC(FM)	Indianapolis	Christian Church		X		
4	WVAK	Paoli	Rev. Denzel King				X
3	WNDU-AM-FM	South Bend	(WNDU-TV) Catholic	X	(P)		
5	WBOW	Terra Haute	O'Connor stations	X	(P)		
<u>Iowa</u>							
3	KFGQ-AM-FM	Boone	Boone Biblical College (NC)				(P)
3	KWLC	Decorah	Evang. Lutheran			X	
5	KDMI(FM)	Des Moines	(was) Crawford station	X	X		(P)
5	KLEE	Ottumwa		X			(P)
3	KNWS	Waterloo	Northwestern College	X			(P)
3	KWAR(FM)	Waverly	American Lutheran			X	
<u>Kansas</u>							
5	KCLO-AM-FM	Leavenworth	Anderson stations	X			(P)
5	KJRG-AM-FM	Newton	Anderson stations	X			(P)
3	WTJO-FM	Ottawa				X	
5	KFLA-FM	Scott City	Anderson stations	X			(P)

G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
<u>Kentucky</u>							
			(Added				
1	WLJC(FM)	Beattyville	Rev. Forest Drake				(P)
5	WWXL-AM-FM	Manchester		X	(P)		
1	WFLW-AM-FM	Monticello					X
5	WRVK	Mt. Vernon		X	(P)		
4	WMTC	Vancleve	Ky. Mtn. Holiness	X			(P)
<u>Louisiana</u>							
5	KTRY	Bastrop		X	(P)		
3	WWL	New Orleans	(WWL-TV) Roman Catholic	X	(P)		
<u>Maine</u>							
3	WRJR(FM)	Lewiston	Baptist				X
<u>Maryland</u>							
4	FM appl	Baltimore	Protestant Episcopal			X	
4	WCBC(FM)	Catonsville	Christian Bcstg. Co.				X
3	WGTS-FM	Takoma Park	7th Day Adventist			X	
<u>Michigan</u>							
1	WJMY-FM	Allen Park	(was) Rev. Robert Parr	X			(P)
5	WTVB-AM-FM	Coldwater			X		
1	WBFG(FM)	Detroit	(was) Rev. R. Parr (Bapt)	X			(P)
5	WOMC(FM)	Detroit	Sparks stations	X			(P)
1	WMUZ(FM)	Detroit	Crawford stations	X			(P)
5	WDOW	Dowagiac	Kuiper stations	X			(P)
4	WMRP-AM-FM	Flint	Methodist Radio Parish			X	
1	WSHN	Fremont	Rev. Stuart Noordyk				X
5	WFUR-AM-FM	Grand Rapids	Kuiper stations	X			(P)
1	WKLW(FM)	Grand Rapids	"Religious bcstg assn"				X
5	FM appl	Grand Rapids	religious music publ.				X
4	WXTO(FM)	Grand Rapids	Roman Catholic	X			(P)
5	WJHL-AM-FM	Holland	religious music publ.				X
5	WHGR-WJGS(FM)	Houghton Lake	Sparks stations	X			(P)
5	WKPR	Kalamazoo	Kuiper stations	X			(P)
2	WMUS-AM-FM	Muskegon		X	(P)		
5	WKJR	Muskegon Hts	Kuiper stations (added 1965)				(P)
5	WEXL	Royal Oak	Sparks stations	X			(P)
3	WSAE(FM)	Spring Arbor	Free Methodist		X		

G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
<u>Minnesota</u>							
3	WCTS-FM	Minneapolis	Conservative Baptist	X			(P)
3	KTIS-AM-FM	Minneapolis	Northwestern Coll. Stns.	X			(P)
3	WCAL	Northfield	Evangelical Lutheran			X	
2	KNOF(FM)	St. Paul	Selby Gospel Mission	(NC)			(P)
<u>Mississippi</u>							
5	WSUH	Oxford		X			(P)
1	AM appl	Water Valley	Rev. Dorsey McCay				X
<u>Missouri</u>							
5	KBLR	Bolivar	Shepherd of the Hills	X			
1	AM appl	Cabool	Rev. Frank Macsuk(Bapt)				X
4	KFUO-AM-FM	Clayton	Missouri Synod Luth.	X			(P)
3	KTSR(FM)	Kansas City	Nazarene Theol. Sem.				X
3	KSOZ(FM)	Pt Lookout	Presbyterian Ch (US)			X	
<u>Montana</u>							
5	KGWV-AM-FM	Belgrade	Christian Enterprise Stns				X
5	KURL-AM-FM	Billings	" "	"			X
5	KGLE	Glendive	" "	"			X
5	KGMV	Missoula	" "	"(Added '65)			(P)
<u>Nebraska</u>							
5	KJSK-AM-FM	Columbus	Anderson Stations	X			(P)
5	KJLT	North Platte					X
<u>New Jersey</u>							
3	WFMU(FM)	East Orange	Augustana Lutheran		X		
3	WNTI(FM)	Hackettstown	Methodist			X	
3	WSOU(FM)	South Orange	Roman Catholic				(X)
2	WAWZ-AM-FM	Zarephath	Pillar of Fire stations				X
<u>New Mexico</u>							
1	AM appl	Albuquerque					X
<u>New York</u>							
1	WDCX(FM)	Buffalo	Crawford stations				X
3	WJSL	Houghton	Free Methodist	X			(P)

G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
3	WFUV(FM)	New York	Roman Catholic	X			(P)
2	WRVR(FM)	New York	Riverside Church	X		(P)	
5	FM appl.	New York	Family stations				X
5	WPOW	Staten Island		X	(P)		
3	WAER(FM)	Syracuse			X		

North Carolina

1	WFGW	Black Mtn	Billy Graham				X
1	WMIT(FM)	Black Mtn	Billy Graham				X
5	WIST-AM-FM	Charlotte	Belk stations	(NC)			(P)
5	WPAQ	Mt. Airy	Epperson stations	X	(P)		
5	WSYD	Mt. Airy		X	(P)		
5	WPNC	Plymouth	Epperson stations	X	(P)		
5	WLLY	Wilson	Epperson stations	X	(P)		
3	WFDD-FM	Winston-Salem	Missionary Baptist	X			(P)
5	WKBX	Winston-Salem	Epperson stations	X	(P)		

North Dakota

5	KBMR	Bismarck	(added 1965)				(P)
3	KFNW-AM-FM	Fargo	Northwestern Coll. Stn	X			(P)

Ohio

3	WBWC(FM)	Berea				X	
5	WMGS	Bowling Green	Rev. Max Good	(NC)			(P)
5	WTOF(FM)	Canton	Christian Bcstg Assn				X
2	WAKW(FM)	Cincinnati	Pillar of Fire station				X
3	WCRF(FM)	Cleveland	Moody Bible Institute				X
3	WSLN(FM)	Delaware	Methodist Episcopal			X	
3	WDUB(FM)	Granville				X	
5	WSRW(FM)	Hillsboro		X	(P)		
3	WCMO(FM)	Marietta			X		
5	WFCJ(FM)	Miamisburg	Miami Valley Christian				X
3	WMCO(FM)	New Concord	United Presbyterian		X		
3	WOBC-FM	Oberlin			X		
5	WEEC(FM)	Springfield	World Evangelistic Entr				X
3	WOBN(FM)	Westerville	Evang. United Brethren			X	

Oklahoma

5	KBEK	Elk City		X	(P)		
5	KVLH	Paul's Valley			X		
3	KWGS(FM)	Tulsa	United Presbyterian			X	

Oregon

5	KWIL	Albany		(NC)			(P)
2	KRVC	Ashland	Faith Tabernacle Inc	X			(P)

G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
5	KWFS-AM-FM	Eugene		(NC)			(P)
5	KWAY	Forest Grove	(was) Crawford station	X			(P)
5	KEX	Portland		X	(P)		

Pennsylvania

5	WAVL	Apollo		X	(P)		
5	WLOA-AM-FM	Braddock		X	(P)		
5	WARO	Canonburg		X	(P)		
3	WSAJ	Grove City	United Presbyterian			X	
2	WMSP(FM)	Harrisburg	Market Sq Presby Ch	X		(P)	
5	WDAC-FM	Lancaster	Crawford stations	X			(P)
5	FM appl	Lansdowne	Family stations				X
5	WPEL-AM-FM	Montrose		X	(P)		
2	WJMJ-FM	Philadelphia	(was) Crawford stns	X			(P)
1	WPHB	Philipsburg					X
3	WDUQ(FM)	Pittsburgh	Roman Catholic	X			(P)
5	WGCB-AM-FM	Red Lion	Rev. John Norris				X

South Carolina

3	WMUU-AM-FM	Greenville	Bob Jones University	(NC)			(P)
5	WGUS	North Augusta		X	(P)		
5	WORD	Spartanburg	Belk station (was)	(NC)			(P)

South Dakota

3	KNWC	Sioux Falls	Northwestern Coll. Stn	X			(P)
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Tennessee

3	WSMC-FM	Collegedale	7th Day Adventist			X	
5	WENO	Madison		X	(P)		
1	WSKT	Knoxville	(added 1965)				(P)

Texas

3	KHPC(FM)	Brownwood	Southern Baptist	X			(P)
5	KCTA	Corpus Christi		X	(P)		
5	FM appl	Dallas	Family Stations				X
5	KHCB-FM	Houston	Houston Christian Bcstrs				X
3	KHBL(FM)	Plainview	Southern Baptist	X			(P)
5	KPAC-AM-FM	Port Arthur	(KPAC-TV) Methodist	X		(P)	
5	KONO	San Antonio		X	(P)		

Utah

3	KBYU	Provo	Mormon				X
4	KSL-AM-FM	Salt Lake City	(KSL-TV) Mormon		X		

G r o u p	Call Letters	City	Owner Description	Response			
				No Ret	Not r-o	N C C	non- N C C
<u>Virginia</u>							
			(added				
5	WCFV	Clifton Forge	Rev. James Reese '65)				(P)
5	WABH	Deerfield	assoc. with Red Lion, Pa				X
3	WEMC(FM)	Harrisonburg	Mennonite				X
5	WLES	Lawrenceville	Epperson stations	X	(P)		
5	WRAA	Luray	Epperson stations	X	(P)		
5	WBRG	Lynchburg	Epperson stations	X	(P)		
1	WXRI-FM	Norfolk (WYAH-TV)	Christian Bcstg Net				X
5	WPVA	Petersburg	(was) Epperson station	X	(P)		
5	WPMH	Portsmouth		X	(P)		
2	WBBL	Richmond	Presbyterian Ch (US)			X	
3	WRFK-FM	Richmond	Presbyterian Ch (US)	X		(P)	
1	WAFC	Staunton	Amer Home Bcstg Corp				X
1	WSGM(FM)	Staunton	Amer Home Bcstg Corp				X
5	WKBA	Vinton	Epperson stations	X	(P)		
<u>Washington</u>							
3	KGTS(FM)	College Place	7th Day Adventist	(NC)		(P)	
3	KGDN-KGFM(FM)	Edmonds	King's Garden Inc	X			(P)
2	KTW-AM-FM	Seattle	(was) 1st Presbyterian			X	
4	KIRO-AM-FM	Seattle	(KIRO-TV) Mormon (added '65)	(P)			
5	KCFA	Spokane	Christian Services Inc	(NC)			(P)
<u>West Virginia</u>							
5	WJLS-WBKW(FM)	Beckley				X	
5	WVNR	Beckley				X	
1	AM appl	Beckley	Christian Bcstg Corp (added '65)				(P)
5	WHJC	Matewan		X	(P)		
5	WPAR	Parkersburg	Rev. H. Max Good	X			(P)
<u>Wisconsin</u>							
3	WLFM(FM)	Appleton				X	
3	WHBY	Appleton	Roman Catholic				(X)
5	WATW	Ashland		X	(P)		
4	WBAY-AM-FM	Green Bay	Roman Catholic			X	
5	WRVB-FM	Madison					X
5	WWJC-AM-FM	Superior	Twin Ports Christian Bcstg Corp.	X			(P)

APPENDIX C

PROGRAM THEOLOGICAL POSITION QUESTIONNAIRE

Appendix C

1416A Spartan Village
East Lansing, Michigan

Dear Sir:

To facilitate the study of religiously-oriented radio stations in the U.S., that I am presently undertaking, could you please supply the following information? Please give your opinion as to which ONE of the three major representative groups below (A.C.C., N.A.E., or N.C.C.) AGREES MOST OFTEN and which ONE...DISAGREES MOST OFTEN with each of the program series listed. Place letter for appropriate group (a, b, or c) in each blank; if you do not recognize any given program, place an X in its two blanks.

Major representative groups: a. American Council of Churches
b. National Association of Evangelicals
c. National Council of Churches

<u>PROGRAM</u>	<u>SPONSORING GROUP</u>	<u>Agrees</u>	<u>Disagrees</u>
		<u>Most Often</u>	<u>Most Often</u>
1. Accent on Youth	Bible Institute of L.A.	—	—
2. Back to God Hour	Christian Reform Church	—	—
3. Back to Bible Hour	Good News Bcstg. Assn.	—	—
4. Baptist Hour	Southern Baptist Conv.	—	—
5. Children's Chapel	Evangelical Lutheran	—	—
6. Christian Celebrity Time	H.P.Sconce	—	—
7. Christophers	Christophers (Catholic)	—	—
8. Church at Work	Evangelical Lutheran	—	—
9. Haven of Rest	Paul Meyers	—	—
10. Heartbeat Theatre	Salvation Army	—	—
11. Hour of Decision	Billy Graham Evang. Assn.	—	—
12. Hymns from Harding	Harding College	—	—
13. Life and Light Hour	Free Methodist Church	—	—
14. Lutheran Hour	Missouri Synod Lutheran	—	—
15. Layman's Hour	American Baptist	—	—
16. Master Control	Southern Baptist	—	—
17. Mennonite Hour	Mennonite Church	—	—
18. National Radio Pulpit	National Council	—	—
19. Old Fashioned Revival	Charles Fuller Evang.	—	—
20. On Wings of Song		—	—
21. Patterns of Melody	Moody Bible Institute	—	—
22. Pilgrimage	National Council	—	—
23. Protestant Hour	Protestant Radio-TV Cntr	—	—
24. Psychology for Living	Narramore Christian Fdtn	—	—
25. Ranger Bill	Moody Bible Institute	—	—
26. Revival Time	Assembly of God	—	—
27. Showers of Blessing	Nazarene Church	—	—

Appendix C, continued

<u>PROGRAMS</u>	<u>SPONSORING GROUP</u>	Agrees	Disagrees
		Most <u>Often</u>	Most <u>Often</u>
28. Songs in the Night	Village Church	—	—
29. Stories of Great Xtns	Moody Bible Institute	—	—
30. Your Story Hour	Moody Bible Institute	—	—
31. Temple Time	Reformed Church in	—	—
32. Unshackled	Pacific Garden Missions	—	—
33. Voice of Prophecy	Seventh Day Adventist	—	—
34. Young People's Church of the Air	Young People's Church of the Air	—	—
35. World Vision	World Vision, Inc.	—	—

If you know the names of any of the "SPONSORING GROUPS," would you please fill in the names? **AFTER THE FORM HAS BEEN FILLED OUT, PLEASE PLACE IN ENCLOSED AIRMAIL ENVELOPE AND MAIL PROMPTLY.**

Sincerely yours,

Keith LeMay

APPENDIX D

RELIGIOUSLY-ORIENTED STATION QUESTIONNAIRE

RELIGIOUSLY-ORIENTED STATION QUESTIONNAIRE

APPENDIX E

QUESTIONNAIRE FOLLOW-UP LETTER

Appendix E

Questionnaire Follow-up Letter¹

1416A Spartan Village
East Lansing, Michigan
April 12, 1962

Rev. E. B. Blaine
Lawrence County Broadcasting Co.
Box 242
Moulton, Alabama

Dear Mr. Blaine:

As the questionnaires have come in, station reactions have been most favorable to such a survey. However, your station's reactions would also be appreciated. Since the financing of this survey (and the reports to be mailed back to you) comes from our family budget, there has been some delay in sending out this reminder. Your answers are still as important for the study. An extra questionnaire and self-addressed, air-mail-stamped envelope have been enclosed.

A deadline was not suggested to you in the previous letter. Please fill out this slightly modified¹ questionnaire and mail it by Wednesday, April 25th.

Sincerely,

Keith LeMay

¹There was a printing error in the "future objectives" portion of Question C 4. This question was eliminated from the study.

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BIBLIOGRAPHY

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