A STUDY OF SECULARIZATION IN THE RURAL PROTESTANT AREAS OF ISABELLA COUNTY, MICHIGAN

By

Willis James Dunn

AN ABSTRACT

Submitted to the School of Graduate Studies of Michigan
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Willis James Dunn

A STUDY OF SECULARIZATION IN THE RURAL PROTESTANT AREAS OF ISABELLA COUNTY, MICHIGAN

This is a study of the impact of complex, modern, technologically stimulated patterns of behavior, upon the hierarchy of importance given to non-rational and empirical value-judgments in their orientation to daily life.

A review of the literature prompts the assumption that secularization is a social process, that secularization is not new, and that, as a social process, secularization takes place in a social situation in which there are discernable and measurable trends in overt behavior patterns.

On the basis of these assumptions three hypotheses are advanced, namely: (1) that secularization can be defined and related to a logical continuum between the poles of the spiritual and the secular, and to which continuum overt practices can be measurably related; (2) that specific overt behavior patterns which are sanctioned, encouraged, and endorsed by organized religion can be used as an index and arranged on such a logical continuum; (3) that by a scoring procedure this index can be measurably related to the continuum and a measure of the degree of congruity between the frame of reference of the study and family groups can be established.

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The data upon which this study is based, was gathered by fielding a pre-tested schedule in the rural Protestant areas of Isabella County, Michigan. Responses were placed on International Business Machines' cards and results tabulated. On the basis of these tabulations the data was analyzed in terms of secularization scores established for each family. Families were then grouped according to various factors covered by the schedule. These groups were compared on the basis of mean score ranges and averages.

Theory and logic for the analysis of the data was drawn from the sociology of religion, social psychology, and the theory of the measurement of value. In the light of these theoretical and logical theorems certain statistically significant results were found which led, among others, to the following conclusions:

1. Church and non-church families were consistently different in mean scores, although church membership itself was not a scored item;

2. Some social, economic, and cultural factors were found to effect the church family differently from the non-church family;

3. There appears to be a relationship between willingness to sacrifice for a religious value, or to exercise self-discipline for a religious value, and secularization.

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CHAPTER I

INTRODUCTION

PRESENTATION OF THE PROBLEM

A fundamental problem of contemporary society is that of adjustment to the emergent contributions of modern science, invention, mass production, and technology, on the one hand, and to the traditional ethical, moral, and religious patterns, on the other. These latter, consisting more or less of non-rational values, antedated technology, and form part of the cultural setting in which these recent empirical achievements have been made possible.

The impact of these great changes in manner of securing man's daily necessities of life upon the traditional thought and value systems of modern man is the background problem of secularization.[1]

Secularization is variously defined and analyzed. It is recognized among social scientists as a social process, along with accomodation, assimilation, competition, conflict, and others. Although secularization is not new, the dynamic changes of modern society within a short span of time have

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[1]For definition see Glossary in Appendix.

caused the subject of secularization to receive considerable attention in recent years.

This study proposes, on the basis of certain stated assumptions and theorems, to analyze this process, to formulate hypotheses about it, and, for purposes of demonstration, to measure within the limits imposed by the very nature of the data and the problem at hand the extent of secularization in the Rural Protestant Areas of Isabella County, Michigan.

ASSUMPTIONS

Secularization is a process which, for purposes of observation and measurement, must obviously be considered in terms of overt behavior patterns. It must, of course, be stipulated that there is a relation between overt and covert behavior.[2] The present study is an investigation of a small geographical area and a rather limited cultural unit, which is examined for significance of relationship to this process,--namely, the degree of congruity between the overt religious behavior patterns endorsed, santioned, and

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[2]"Religious cognition is an understanding which does not exist fully, prior to its cultic expression, but which has worship for a necessary vehicle of its own growth. Therefore, the religious act may be basically a mental act, but it is always a psychophysical, not one sidedly of a psychic nature." Max Scheler, quoted by Joachim Wach, Sociology of Religion. Chicago, University of Chicago Press, 1944. p. 19.

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encouraged by organized religion, and the overt religious practices within the families interviewed.

This assumption is in line with Wach's statement:

> In a wider sense, all actions which flow from and are determined by religious experience are to be regarded as practical expression or cultus. In a narrower sense, however, we call cultus the act or acts of the homines religiosi worship.....worship is not merely an accident but a genuine and essential expression of religion which likes to penetrate the totality of human life in making not only its spiritual and personal but also its material side, a vehicle and mediator of its effects.[3]

Traditionally among scholars, a dichotomic approach has been used in the study of the sacred and the secular. Units have been considered as being either sacred or secular. Modern social thought, however, seems to have found a study of extremes to be more logically and understandably related in a continuum which is thought of as existing between two poles.[4]

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[3]Joachim Wach, op. cit. p. 26.

[4]Jessie Bernard, American Community Behavior. New York. The Dryden Press. 1949. passim

THEOREMS

Since the spiritual[5,6] and the secular[7] are opposites, it is proposed in this study to consider them as related along a continuum. It is further recognized that since overt behavior has covert linkages, one of the most significant covert considerations related to the present study is the distinction between (1) mere outward conformity[8] to a behavior pattern, and (2) genuine concurrence[9] (agreement) as well as conformity with the pattern.[10]

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[5]Colloquialism seems to decree that secularization is a process moving life from the sacred over into the secular. This implies that "sacred" is one pole, and "secular" is the other. A movement from the secular to the sacred could hardly be termed "sacredization" as a meaning opposite to "secularization". The concept "sacred" implies a relationship to deity in a rather direct and limited sense, usually based upon some form of non-rational thought processes. The movement from the secular toward the other extreme is in reality the recognition of the supremacy of the non-material, or incorporeal. It appears, therefore, that for the purposes of this study, the terms "spiritual" and "secular" are the most accurate designations for these extremes. With movement designated as spiritualization and secularization.

[6]For definition see Glossary in Appendix.

[7]For definition see Glossary in Appendix.

[8]For definition see Glossary in Appendix.

[9]For definition see Glossary in Appendix.

[10]Still another problem requiring examination is that of spontaneity and tradition in the expression of religious experience. We have learned that even primitive man's participation in social life is a process of give and take. He takes over what was handed down to him, but not without actively participating in the modification and transformation of the inherited concepts and institutions.

Both concurrence and conformity are overtly expressed, but the difference between practice and agreement with the practice cannot be detected in any single act. However, it can be detected by a number of patterns expressive of intensity (qualitatively), of interest and extent (quantitatively), of congruity with the standard[11] being evaluated. It is, thus, that covert motives become overtly evidenced, hence, observable and measurable.[12]

(patterns). Recent studies in the religion of primitive peoples have demonstrated great variability even within one ethnic or geographic unit, ranging from the passive acceptance of tradition to its creative transformation. Thus, it has been demonstrated that there is traceable through the whole history of worship an exceedingly intricate interplay between individual experience in religion and the various forms of traditional expression. Joachim Wach, op. cit. p. 17.

[11]"Standard" is here used to refer to the overt pattern commonly accepted as that acceptable to organized religion.

[12]The problem of detection of genuine agreement which makes the overt act an expression of personal experience of the holy is recognized by Alfred North Whitehead when he says, "Religion is the art and theory of the internal life of man," which is the direct negation of the theory of religion that it is primarily a social fact. For Whitehead religion can be condensed into, "what the individual does with his solitariness." cf. Joachim Wach, op. cit. p. 33.

That it is possible to detect this genuineness is further expressed by Wach when he says, "Religion as an inner state or as a subjective experience can have no effect upon reality until it has objectified itself into a concrete mood, atmosphere, attitude, or form." If we can only pierce deeply enough through the coating of customs and ideas which are really only outward manifestations, and lay bare the basic attitude conceived and nurtured by a decisive religious experience, then the various factors of religious expression will become immediately intelligible, and seemingly divergent and incongruent thoughts and acts will be found to contain one central motivation." Ibid. p. 44-46.

The impact of modern life upon these religious patterns is not one of contradiction and denial of their value, but of hierarchically re-ordering their position of importance in daily life as shown by the orientation of value-judgments[13] in life situations.

Value-judgments, as used herein, are considered in terms of three types that can be variously identified: Moral[14] (non-rational),[15] Factual[16] (empirical), and Expedient[17] (situational). A moral value-judgment relates the decision to personal belief or dogma, the objective element being the dogma, and the subjective element being the belief.[18] A factual value-judgment relates decision to the knowledge confirmed by demonstrable experience, the objective being the concept, and the subjective the verification of the

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[13]For definition see Glossary in Appendix.

[14]For definition see Glossary in Appendix.

[15]For definition see Glossary in Appendix.

[16]For definition see Glossary in Appendix.

[17]For definition see Glossary in Appendix.

[18]A minimum of theoretical expression is always already present in the original religious institution or experience. This non-rationalism is often represented in symbolic form, which in itself implies elements of thought or doctrine. cf. Joachim Wach. op. cit. p. 19.
Doctrine in turn serves to initiate the first movements toward official organization within a unified group. Ibid. p. 37.

concept by personal experience.[19] An expedient value-judgment relates decision to a current circumstance of strategic or tactical opportunity afforded by a given situation, the objective herein being the situation, and the subjective the personal awareness and analysis of it.[20]

Traditional[21] American culture tended to encourage evaluation of issues first according to non-rational value-judgments, with the empirical and situational aspects relegated to secondary consideration. Modern culture appears to have re-ordered this orientation of value-judgments. Today, a first consideration is the empirical, then the situational, and finally the non-rational. The moral or non-rational is not pushed aside as being without value, but merely as being less directly related to life's current daily decisions.

Howard Becker develops an analysis of this modern trend by contrasting sacred and secular in their extreme manifestations. He uses the essentially rural situation as being more typically sacred. In the rural area, where primary

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[19]This is essentially identical with the concept of "rational" as used by Talcott Parsons. cf. Talcott Parsons, Structure of Social Action. New York. McGraw-Hill, 1937. pp. 19, 56, 132, 162, etc.

[20]This is essentially the same as the concept "rationally efficient," as expressed by Loomis and Beegle, who define it as "the principle of maximazation of results for effort spent." Chas. P. Loomis & J. A. Beegle. Rural Social Systems. New York. Prentice Hall, 1950. p. 782.

[21]For definition see Glossary in Appendix.

social attitudes are the main force of social control and where economic self-sufficiency is common, isolation and primary group relations are dominant. In the urban areas, where primary controls are less effective and all relationships tend to be treated as a means to an end, there is a maximum of individuation, rationalism,[22] and criticism.[23]

This process, however, is going on in the rural areas as well as in the urban areas. As an illustration of the difference between modern and traditional situations, consider the plowing of a field by a farmer. In the traditional pattern horses would be used, the day's work would be related not only to the endurance of the farmer and his team, but also to his awareness of the attitude of his neighbors toward him if he overworked his horses. In the modern setting, using a tractor, the farmer needs but to consider first, whether the tractor will hold together and if he has sufficient gas and oil. In the former case, there is an initially non-rational decision to be made, while in the latter case the initial decision is empirical, then

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[22]Rational as defined in the Glossary follows the more classical use of the term. As it is used specifically in this study there is a "positivistic" emphasis. Rational, as here used then, requires verifiable data as well as logic. Non-rational is that which lacks such verifiable data.

[23]Cf. Howard Becker, "The Process of Secularization." American Sociological Review, 24:138-154; 226-286, 1932.

situational. In the latter case, the idea of stewardship of one's body and the obligation to go home on time to associate with the family would be a non-rational decision, but would tend to be considered last.[24]

HYPOTHESES

On the basis of the considerations previously stated, this study proposes three basic hypotheses, namely:

1. That secularization can be defined, and that the extremes of the secular and the spiritual can be arranged on a logical continuum to which overt behavior patterns can be measurably related.

2. That specific patterns of overt behavior, expressive of the faith and tradition of organized religion, can be logically arranged on a continuum.

3. That by means of a scoring procedure, overt family religious patterns can be measurably related as to their congruity with the patterns endorsed, sanctioned, and encouraged by organized religion.

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[24] "The bias of Western Civilization is, of course, a penchant toward machinery: a concentration of interest and effort and ability upon applying the discoveries of natural science to material purposes through the ingenuous construction of material and social clockwork.... material engines such as motor cars, wristwatches, and bombs, and the social engines such as parliamentary constitutions, state systems of insurance, and military mobilization time-tables." Arnold J. Toynbee, A Study of History. New York. Oxford University Press. 1946. p. 242.

METHODOLOGY

The method followed by this study is that of selection of a random sample of families for investigation, with which a pre-tested interview schedule was fielded.[25] The items on the schedule are of two types; those related to religion, and those not related to religion. Related items are scaled according to differing degrees of conformity with the generally recognized standards of organized protestant religion, which is the frame of reference for this study. Non-related items direct attention to characteristics generally regarded as common to American family life.

The analysis of the data includes weighting of the items related to religion, making it possible to calculate a family secularization score. A number of comparisons are made between selected groups of families.

LOGICALLY ANTICIPATED CONCLUSIONS

It is to be logically anticipated that the conclusions drawn from the data thus gathered and analyzed will be related to the hierarchy of value-judgments found present

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[25]See schedule and map, items II and III in the Appendix. 193 families were interviewed.

in all groups.[26]

It is also to be logically expected that the deviation of overt family behavior from those patterns sanctioned, encouraged, and endorsed by organized religion will tend to reflect the hierarchy of importance of norms used by the family in making value-judgments by which they orient their particular behavior patterns.[27]

It is further to be logically expected that the more the overt behavior patterns of a family or group of families reflect the primacy of empirical or situational value-judgments, the greater will be the degree of secularization indicated; while, on the other hand, the more the overt behavior patterns of a family or group of families reflect the primacy of non-rational value-judgments, a lesser degree of secularization will be indicated.

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[26]Loomis and Beegle point out that "the social systems are organizations composed of persons who interact more with members than with non-members when operating to attain the system's objectives." They also assert that both social structure and value orientation are present. By value orientation they mean norms which can be either sacred or secular. The distinction between sacred and secular being, according to their definition, "If norms are thought of as ways of maximizing returns and minimizing effort, they are secular and rational. If they are respected and revered so that violation results in a general emotional upheaval which may require retribution, they are sacred." C. P. Loomis & J. A. Beegle. op. cit. p. 819-820.

[27]Secularization and Spiritualization (For definition see Glossary in Appendix) as processes are discussed at length in Chapter II. Secularization is the process of orienting value-judgments to overt behavior on the basis of data hierarchically arranged to give primacy to empirical and situational data above non-rational data. Spiritualization is the process of orienting value-judgments to overt behavior on the basis of data hierarchically arranged to give primacy to non-rational data above empirical and situational data.

Finally, some suggestions as to the factors which influence a family or group of families to select a particular hierarchy of data are to be anticipated.

CHAPTER II

WHAT IS SECULARIZATION?

THEORETICAL ASPECTS OF SECULARIZATION

Theoretically, secularization describes what happens to the religious structure of a people when their culture increases in complexity and specialization. Just as religion[1] makes an impression and impact upon society, so also do changes in the social structure make an impact upon religion, an impact that, as has been commonly recognized, has tended in modern times to institutionalize what formerly was expressive of religion, and to minimize the importance of personal covert experience of the holy.[2,3]

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[1]For definition see Glossary in Appendix.

[2]This concept has been described by Rudolph Otto: "Religion is the experience of the holy." Quoted by Joachim Wach. Sociology of Religion. Chicago. University of Chicago Press. 1947. p. 13.

[3]For definition see Glossary in Appendix.

This trend is recognized by Wach, who states, "Only with growing differentiation can a marked influence of social organization, upon religion, and vice versa, be discerned."[4] It can be further pointed out that Christianity has given deeper and more comprehensive teaching on the ethics of work, occupation and profession than many other religions. It is this depth that has in part made possible the unique cultural and technical development of the Western world. Calvin, along with other Protestant thinkers, emphasized a certain assurance of salvation based upon work and success, which easily became secularized, as it produced a more complex society. This has been the object of the study of Max Weber and others.[5]

There is, therefore, an interrelationship and interaction between religious thought and modern culture. Protestant values in part, cradled modern culture, and in turn the new complexity of social organization has diffused certain aspects of religious expression -- such as respect for individual life, care for the aged, for orphans, or the poor, and so on -- into what can be properly termed a

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[4]Joachim Wach. op. cit. p. 207.

[5]Cf. Joachim Wach, op. cit. passim; R. H. Tawney, Religion and the Rise of Capitalism. New York. New American Library, 1937. 280 pp.

"secular" and a "professional" social work. The covert experiences of the holy, once a necessary foundation for such expressions, were thus reduced in both prevalence and importance.

What has been just described in the larger social pattern is also taking place in other ways in the lives of individuals, so that the day-to-day value-judgments of the common man in today's world are freed from taboo, superstition, and due more to neglect than to unbelief, are also freed from most theological concepts. By modern use of experimental science, applying information thus gained to the meeting of human needs, the common man of today makes many more empirical judgments than non-rational ones. This change, in itself, sets the stage for reducing the primacy of non-rational value-judgments and for the increasing of the primacy of empirical value-judgments.

HISTORICAL ASPECTS OF SECULARIZATION

Some of the changes that have occurred in recent years were at least in part anticipated by the Secularists of a generation ago who advocated the so-called doctrine of secularism.[6] Secularism is defined as an ethical system founded on natural morality apart from revealed religion or supernaturalism. Secularism does not declare that the

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[6]For definition see Glossary in Appendix.

good of the present life is the only good, but rather asserts that the good of the present life is a "real" good. It does not negate duty but does affirm that there is "light and guidance" in secular[7] truth. Secularists themselves asserted that man should devote his time and attention only to duties and interests of this world.[8]

Secularism concentrates attention on the present life. It is an ethics not dependent upon religion. At one time this teaching was identified, for example, with a movement in England advocating the disestablishment of the Episcopal Church as the State Church of England.[9]

Events in the past half century in American life, as it has become urbanized and industrialized, have given a social setting wherein engrossment in the pursuits of the present life, with its commodity comforts, has been greatly stimulated. The increase in interest in the materials of life, and in the areas of knowledge about material development, has of necessity crowded out many of the elaborate notions of the sacred of a century ago.[10]

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[7]For definition see Glossary in Appendix.

[8]Americana Encyclopedia, 1948 edition, Vol. 24, pp. 521, Vol. 23, p. 360.

[9]New International Encyclopedia, 1930 edition, Vol. 26, p. 664.

[10]For example, the increase in popular scientific magazines and the great decline in religious magazines. Paul H. Landis, Social Policies in the Making. New York, D. C. Heath Co. 1952. p. 82.

What has actually occurred is what was advocated by the secularists, but has been brought about by science,[11] invention, mass production, and other technological[12] features of modern life, entirely apart from such doctrine as that of secularism, or such teachers as the secularists. Modern zeal for learning, either for economic gain or for learning's sake, constitutes a "practical secularism" that far outstrips the fondest dreams of the secular theorists of a generation or two ago.

Professor Toynbee in his discussion of the growth and decline of civilization concludes that neither control over human or physical environment, nor improvements in agricultural or industrial technique are signs of growth or progress.

> In fact technique may well be improving at a time when real civilization is declining, and vice versa. Real progress is found to consist in a process defined as "etherealization", an overcoming of material obstacles which releases the energies of the society to make responses to challenges which henceforth are internal rather than external, spiritual rather than material.[13]

Toynbee further analyzes the changes in modern life as compared with traditional life patterns as he explains that uncreative majorities follow the leadership of creative

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[11]For definition see Glossary in Appendix.

[12]For definition see Glossary in Appendix.

[13]Arnold J. Toynbee, A Study of History. Abridgement by D. C. Somervell. New York. Oxford University Press. 1946. p. 576.

leaders in a mechanical fashion. New social forces, he asserts, seldom create adequate new institutions, but tend to become new forces upon old institutions.[14]

This may be regarded as descriptive of what is happening to the church and to overt religious practices under the impact of modern living. Therefore, a study of these overt practices as an index to secularization appears to be a reasonable and logical approach to the study of the problem of secularization.

For specific examples of the impact of new forces on old institutions Toynbee cites:

> The impact of industrialism on slavery, e.g. in the Southern States of the U.S.A. The impact of Democracy and Industrialism on War, i.e. the intensification of warfare since the French Revolution. The impact of Democracy and Industrialism on the parochial state, as shown by the hypertrophy of nationalism and the failure of the free trade movement.[15]

It is noticeable that Toynbee's "parochial state" is one dominated by a church. The secularists, whose theories advocated what is and has been developing, although without causative relationship to it, were the one's back of the movement, previously mentioned, to "disestablish the Church of England." What they advocated, Toynbee says, for practical purposes occurred under the impact of industrialism and democracy.

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[14] Ibid. p. 580.

[15] Ibid. p. 580, 581.

There are still other examples of this impact:

> The impact of industrialism upon private property, as illustrated by the rise of both capitalism and communism. The impact of Democracy on education, as illustrated by the rise of the Yellow Press, and of Facist Dictatorships. The impact of civilization on the division of labor.[16]

CURRENT CONCEPTS OF SECULARIZATION

Although disagreeing with some of Professor Toynbee's conclusions, Paul H. Landis in his analysis of cultural change recognizes the same factual changes. He points out that the facts of history seem to vindicate the statement that the complexity of culture is the best measure of man's progress:

> In increasing the complexity of external arrangements, such new developments also act as important forces in bringing about diversity in man's customs, conventions, morals, and folkways.[17]

Landis says that our age has been especially impressed with the dominance of material culture change because this has been so obvious and rapid.[18] In comparing ancient and modern science, the following analysis is given by Landis:

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[16] Loc. cit.

[17] Paul H. Landis. op. cit. p. 4, 5.

[18] Ibid. p. 5.

> Both ancient myth and modern science are ways of satisfying man's inquiring mind by providing explanations of how things have come to be as they are and why natural forces behave as they do, but the perspectives opened by the two methods of explanation are worlds apart. The mythical conception calls for avoidance and placation.... while the scientific conception calls for enlightenment, invention, and vigorous attempts at control.....When one speaks of modern society as dynamic, he actually means that modern society has developed techniques of inventing and borrowing culture as no society has ever done before. By applying these processes of change, modern culture grows rapidly and changes quickly. It becomes ever more inventive and ever more complex.[19]

Pitirim A. Sorokin, in his analysis of the nature and direction of cultural changes which have formed the foundation upon which the rather great and rapid changes of recent times have been built, states,

> Sociology, the other social, philosophical and even natural sciences of the nineteenth century viewed the central problem of physical, biological, and socio-cultural dynamics in a fairly simple way; the problem was one of discovering and formulating the linear trends believed to be unfolding in the course of time.....the whole process was thought of as a kind of well ordered college curriculum, with primitive man or society as a freshman, subsequently passing through the stage of sophomore, junior, senior (or others when the classification contained more than four stages), then graduating either in the class of "positivism" or "freedom for all", or any other final stage suggested by the fancy and taste of the scholar.[20]

Usually the great and rapid changes of modern times have been accompanied by a spirit of optimism, but regardless of the interpretation placed upon the changes, the fact that

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[19]Landis, op. cit. p. 5, 8.

[20]Pitirim A. Sorokin, Society, Culture, and Personality. New York. Harper & Brothers. 1947. p. 680.

life today is greatly different from traditional American life, is beyond question.

THE CULTURAL SPIRIT OF SECULARIZATION

The change of modern life from its traditional pattern is coupled with a spirit of optimism which is well illustrated by the statement in the Cambridge Modern History, where we read,

> The practical applications of scientific knowledge will go on extending and.....future ages will see no limit to the growth of man's power over the resources of nature, and of his intelligent use of them for the welfare of his race.[21]

However, in spite of an almost instinctive spirit of optimism, there have been two world wars and a depression, along with the almost insoluble problems of current times in the realm of political and personality adjustment, and the wide ranging results of great and rapid technological changes have tended to dampen the ardor of the great optimism prevalent a generation ago. Instead of an unquestioned optimism, there is today a well documented skepticism about progress, and there has been a spate of books on "The Crisis of our Times." "Survival" seems to be a more popular word today than "progress."

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[21] Ibid. p. 680.

SECULARIZATION AS DESCRIBED BY CONTEMPORARY LEADERS

The impact of technology upon the orientation of value-judgments to overt behavior is in reality the problem of secularization and has been sensed by recognized American leaders in many different walks of life.

All do not call the problem by the name of secular, or secularization, but they view with discernment the impact of these changes upon daily life, especially as it relates to what Professor Toynbee is pleased to call the "ethereal" aspect of society.[22]

Many examples of this discernment might be given, a typical selection of which follows:[23]

Ernest W. Burgess states,

> With the declining control of religion and with the increasing role of material comforts, labor saving devices and other mechanical contrivances like the automobile, radio, and television, secularization is a distinctive trend.[24]

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[22]A. J. Toynbee, op. cit. p. 576.

[23]The present author does not necessarily agree with all definitions and citations quoted. They are used to show the current trends of thought.

[24]J. E. Nordskog, & Vincent. Analyzing Social Problems. New York. Dryden. 1950. pp. 267, 272.

Francis E. Merrill states,

> As a consequence of industrialization and urbanization, modern society is becoming increasingly secularized. The traditional patterns of a stable society are replaced by those of an unstable and dynamic society. In the older more sacred society marriage was indissoluble, religious values were predominant, and the family was thought to be divinely ordained. Under such conditions a relationship instituted by God could not be put aside by man. Without expressly denying the sacred character of the family, a modern society tacitly assumes that marriage is made for man, not man for marriage. Accordingly then when marriage ceases to be satisfactory for the individual partners for whatever reason or combination of reasons, there is a strong assumption that the relationship should be terminated.
>
> The institutional aspects of marriage and the family that were once part of the value-structure of a sacred society are gradually being replaced by the companionship aspects. The husband and wife accordingly evaluate their marriage in terms of the personal happiness which they can derive therefrom. This attitude, needless to say, is considered inimical to the valuates of the permanent institutional family. Hence the trend toward secularization is also defined as a part of the larger social problem.[25]

Ferdinand Tonnies states,

> Every original cult is bound up with the family and finds its vigorous expression as a household cult, where, in the beginning, hearth and altar are one and the same.[26]

Harris Franklin Rall states,

> The idea of individual advantage being gained by industrious participation in modern life has fostered selfishness. Is it any wonder that in such a society

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[25]Francis E. Merrill. Social Problems. New York. Alfred A. Knopf. 1950. p. 288.

[26]Ferdinand Tonnies. Fundamental Concepts of Sociology. Translation by C. P. Loomis. New York. American Book Co. 1940. p. 71.

> Christianity is gasping for breath? Growing out of these conditions has come a new nationalism, evidenced in the facist, the communist, and the new deal or welfare state in America and the socialist state in Britain. This new state is totalitarian, and tends to be a state without scruples, and militaristic. Not democracy, but Christianity is at stake.[27]

John Foster Dulles declares that this "New Nationalism," mentioned by Dr. Rall, "personified the State as God."[28]

The Bishops of the Catholic Church warned against secularism in the Catholic World of January 1948, defining it as, "The failure to bring an awareness of God and responsibility to God into thought and action as individuals and as members of society."[29]

Commonweal, another Catholic Journal, in December of 1948 stated,

> Secularism is the result of avoiding the establishment of any one church as a state church. It prepares the way for an omnipotent state. Thirty years ago the Lord's prayer and the salute to the flag were both a part of New York City's schools, now, one has been taken and the other is left.[30]

In February of 1949 Anne Freemantle in an editorial in Commonweal said,

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[27]Harris F. Rall. Christianity. New York. Scribners. 1943. pp. 117 ff.

[28]John Foster Dulles, "The Churches' Contribution Toward a Warless World." Religion in Life. Winter, 1950.

[29]J. I. Malloy, "Bishops Warn of Secularism." Catholic World. January, 1948.

[30]Editorial. "Secularism." Commonweal. December 3, 1948. p. 187.

> Secularism today provides a vacuum nature abhors and which communism is so pertinently present to fill.[31]

H. W. Hart has defined secularism in the Catholic World as "A materialistic totalitarianism in thought." He then develops a thesis that it is a philosophy of education current today that stems from Rousseau's teaching of the original goodness of man, giving final authority to the state, and exchanging clear thinking for an attitude, an attitude that "reeks with social mindedness."[32]

C. C. Morrison, representing liberal Protestant thinking, published a series of editorials in the Christian Century on the theme, "Can Protestantism Win America?" in which he declared that there are three faiths bidding for America, namely, Protestantism, Catholicism, and Secularism. All are missionary in character. Protestantism has the advantage of tradition and traditional revivals. Catholicism has demonstrated ability to win numbers in urban areas in recent industrial times. Secularism, he defines, is this-worldly, and is thus the opposite of Christianity. This change has altered education, giving undue preoccupation with science, which in turn has produced commercialized entertainment,

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[31]Anne Freemantle. Editorial. "Blurr of Secularism." Commonweal. February 18, 1949. p. 460.

[32]H. W. Hart. "Note on the Secular Mind." Catholic World. July, 1949. p. 269 ff.

organized labor, and a paternalistic state.[33]

Max Weber, who attributed the rise of Western Capitalism largely to Protestantism, especially Calvinism, wrote:

> It is the fate of our time, characterized as it is by rationalism and intellectualization, and above all by tendencies to secularize the world, that precisely the most ultimate and sublime values have been withdrawn from the common life of every day.[34]

As the preceding statements indicate, this new spirit seems to be expressive of what is being called secularism in these pages. It is the result of applying scientific knowledge to daily living. It reduces the control of religion over daily life. It has tended to secularize the home with resultant rise in divorce rates. Western Civilization, as a child cradled in Christian culture, has grown into an unruly offspring that appears to be complex, enticing, and a real competitor of christianity and the church. A generation ago, with a false sense of achievement the spirit of inevitable progress was embraced, which appears now to have been a dream that is reluctantly and belatedly being abandoned.

Within a framework of philosophic determinism, thought can turn in either of two directions. In one direction is the secular goal, that of limitless technology properly

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[33] C. C. Morrison. Editorials. "Can Protestantism Win America?" Christian Century. April 3, 10. May 8, 15, 1946. pp. 425-427. 258-260. 618-621.

[34] Max Weber. Wissenschaft Als Beruf. From H. E. Barnes & H. Becker, Contemporary Social Theory. New York. Appleton-Century. 1940. p. 483.

assimilated into society by integration of a non-theological cultural system with a spirit of nationalism, world conquest, and utopia as represented by Communism, Socialism, New Dealism, or any other form of statism. In the other direction is the spiritual goal, that of reorienting the materialistic knowledge and conveniences of modern times to a realm of non-rational value-judgments, -- a realm acknowledged as a reality, though non-material, and related to intelligent but devout religious experience. This is not to imply that either type of society is wholly without the sacred or secular element, but that the goals of a secular nature place priority on the empirical and the goals of a sacred nature place priority on the non-rational.

SECULARISM AS EXPRESSED IN SECULAR FAITHS

Georgia Harkness, a rather prominent Methodist theologian, defining secularism as, "The organization of life as if God did not exist," points out that there are a number of different systems of thought or faiths which are secular and rival christianity in modern life.[35] She enumerates these as Scientism, Humanism, Nationalism, Racism, Capitalism, and Communism. It is evident that the relationship between neglect of non-rational values under the impact of modern

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[35]Georgia Harkness. The Modern Rival of Christian Faith. New York. Abingdon-Cokesbury. 1952. p. 11.

technology, and the rise of value systems of an integrative non-theological nature, is a trend rather generally recognized by those who seriously study the problem and process of secularization.

SECULARIZATION AS EXPRESSED IN MODERN SOCIAL INTERACTION

The argument that integration by non-theological systems of thought and practice---as a result of the process of secularization---is shared by a number of scholars in a recent symposium.[36] These writers hold that, culture, politics, economic and social life reflect the impact of technology. In culture, secularization is seen in education, science, amusements, and in the church.

In education,

> The divergence between church and state schools in higher education, and the struggle within the church schools to serve a religious function, is the result of leaving God out of the secular philosophy of life which tends to currently dominate learning.[37]

In science,

> Carl Wallace Miller asserts that very few scientists would affirm that the scientific method is incompatible with a theistic philosophy of life but that the conflict that has been traditionally assumed to exist between religion and science has placed the theist in the position to defend supernaturalism. When any situation formerly

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[36] J. Richard Spann, The Christian Faith and Secularism. New York. Abingdon-Cokesbury. 1953. Passim.

[37] Ibid. pp. 45-50.

> thought to be supernatural is proved to exist it immediately becomes natural, leaving the theist to defend only the unproved.[38]

In amusements, motion pictures is the chief example and reflects the common interests of the people.[39]

In the church,

> In the church it takes the form of retreat from a clerical leader and at the same time giving way to doubt of the moral and intellectual validity of the warnings of the faith.[40]

In politics, secularization, according to this group of observers, is evidenced in the change between relationships of the citizen to his state, one state with another, and international cooperation and planning.[41]

Walter Lippmann writes of the transfer from the old order to the new asserting that modern man has achieved remarkable freedom from religious and moral taboos, but who in so doing, lost his faith, not only in traditions but in his own objectives.[42]

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[38] Ibid. pp. 55-60.

[39] Ibid. p. 65 ff.

[40] Ibid. pp. 80-81.

[41] "Within the nationalistic state, politics has been largely freed from moral and religious taboos, only to be ruled by expediency, and although the state has been raised to a more elevated position, with that elevation has grown contempt for and economic dependence upon the state. In international relationships, the tradition has been to view such conferences with almost a religious aspect, since they were undoubtedly at first a secular outgrowth of the early church councils. In modern life expediency and vacillating policies with a minimum of confidence in the treaties seems to be typical. cf. Ibid. pp. 100-109.

[42] Ibid. pp. 94-95.

In the world of today, with increased speed and facility of communication and transportation, international relationships are more than political; they take on the semblance of a brotherhood. Cartels controlling goods, ideologies struggling to convert the world, international, professional, religious, labor, and trade associations, each and all are the current expression of the original religiously inspired movement of brotherhood, but modified by the process of secularization have lost sight in part, at least, of their original non-rational objectives under the impact of the modern secular world.

In economic life, secularization, these observers further agree, has done much to produce organized labor as it is today, as well as to greatly stimulate large concentrations of both wealth and productive capacity. Rising out of these enlarged and impersonal relationships have come such social issues as race relations, crime, social welfare, and an epidemic of investigations and oaths.[43] All these testify, according to the writers in this symposium, to the decline of non-rational value-judgments as reconciled to a philosophy of life largely consistent with the Hebrew-Christian tradition, and to the increase of empirical value-judgments dominated by strategy and situation, and not

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[43] Ibid. Passim.

reconciled to a philosophy of normative integration,[44] but accepting an ambiguous though pragmatic, functional integration.[45]

SUMMARY

It is evident that in the thinking of contemporary scholars there is essential agreement on the fact of secularization, although there is considerable variation in the terms by which this agreement is expressed.

Secularization is variously defined as, "What happens to religion when the complexity of culture increases"; an ethical system founded upon natural morality apart from revealed religion or supernaturalism; the development of diversity in customs, conventions, morals, and folkways; a spirit of scientific optimism; a trend marked by declining control of religion and the increasing role of material comforts; a trend toward unstable and dynamic social patterns in place of stable and traditional patterns as a result of urbanization and industrialization; the breakdown of the familial identity of hearth and altar; selfishness rewarded by industrious participation in modern life; personification

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[44]For definition see Glossary in Appendix.

[45]For further discussion of this distinction cf. R. Freedman, A. H. Hawley, W. S. Fondecker, H. N. Miner, Principles of Sociology. New York. Henry Holt. 1952. Ch. 4, 5.

of the state as God; avoidance of establishing any one church as a state church; a vacuum which communism waits to fill; a materialistic totalitarianism in thought; an un-christian this-worldliness preoccupied with science resulting in a paternalistic state; withdrawal from life of ultimate and sublime values; the organization of life as if God did not exist; the impact of technology upon the values and organization of society.

It seems possible, even on the basis of casual examination, to generalize from these varying definitions that secularization is a social process in which primacy is given to value-judgments based upon empirical data, in preference to value-judgments based upon non-rational data. This process is fostered by a commodity culture brought about by the technological application of scientific knowledge to human needs.

Therefore, for purposes of this study, secularization can be functionally defined as: the social process of orienting value-judgments to overt behavior on the basis of data hierarchically arranged to give primacy to empirical and situational data over non-rational data.

CHAPTER III

THE THEORY AND METHOD OF THIS INVESTIGATION

This study is an investigation of the problem of secularization as it exists in America today, with special reference to secularization in the rural protestant areas of Isabella County, Michigan.

As stated previously, there are three hypotheses to be tested:

> (1) That secularization can be defined and related to a secular-spiritual continuum to which overt behavior patterns can be measurably related;
>
> (2) That specific patterns of overt behavior which are expressive of the faith and tradition of organized religion can be logically arranged on a continuum;
>
> (3) That by means of a scoring procedure overt family religious patterns can be measured in terms of their congruity with the patterns endorsed, sanctioned, and encouraged by organized religion.

In order to test the above hypotheses intelligently, certain background theoretical explorations must be made in the field of the sociology of religion and in the field of the measurement of value. In the light of this theoretical information, the specific area of study, the methodology and its logical structure, and the tests of validity and reliability must be determined.

THEORIES RELATED TO THE SOCIOLOGY OF RELIGION

Secularization as a social process, involves both sociology and religion. The sociological involvement derives from the impact upon groups and group relationships of advanced learning with its resultant material development and creature comfort. The religious involvement derives from the fact that religion is expressive of those norms and values commonly associated with the spiritual and sacred aspects of social life.

The sociology of religion is descriptive of the relationships in which the "experience of the holy"--which is, according to Wach, the matrix of "the true, the good and the beautiful"--[1]makes an impact upon groups and group relationships.

Although Emile Durkheim and other positivists would explain the origin of religion as the psychological objectification of group consciousness, both the positivists and those holding with Joachim Wach, agree that religious action is expressive of covert phenomena, however stimulated.[2] The material of this study is presented within the framework

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[1]Rudolph Otto, quoted by Joachim Wach, Sociology of Religion, Chicago. University of Chicago Press. 1944. p. 13.

[2]"Those responses to stimuli that can be known directly only to the one who makes the response." Sometimes called "introspective" or "implicit." R. T. LaPierre and P. R. Farnsworth. Social Psychology. New York. McGraw-Hill. 1936. p. 59.

of the sociology of religion, namely, that whatever religion is, it involves the covert and the overt.[3] Only the overt can be observed and measured. When such observation and measurement is made, it's significance must be understood in terms of the factors recognized by the study of the sociology of religion as being modifiers of the significance of overt religious practices.

A religious act is subject to dual interpretation. Either it can be the expression of the individuals conformity with expected behavior patterns received traditionally or culturally, or it can be the overt expression of a genuine covert, non-rational, personal agreement with the faith or dogma expressed by the traditional act. Hence, under these conditions, expression is not primarily traditional but primarily expressive of the subject's religious experience in a pattern culturally acquired.[4] Personal religious

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[3]"No other aspect of our social system has been so thoroughly shattered by the forces of social change as has organized religion....from time to time however the modern individual will be forced by circumstances to make adequate adjustments for which some system of beliefs is apparently the only adequate preparation." R. T. LaPierre and Farnsworth, ibid. pp. 231-232.

[4]Religion is a set of ultimate values expressed in credo, objectified by vehicles of a cult, and socialized by conduct complying with the religious norms which unite members into one religious group. Cf. Pitirim Sorokin, op. cit., pp. 225-226.

enthusiasm may be recognized, following Bogardus, as "a form of morale[5] characterized by deep sincerity."[6] Unwillingness to sacrifice[7] for the group or to assume social responsibilities, is pointed out as a sign of weakened morale. Such "softness" avoids discipline, values become distorted so that neither health, nor character, nor social well being are prized.[8]

Obviously, the measurement of religious enthusiasm is difficult; but since it is related to sacrifice, self-discipline, and concern for the welfare of the group, overt behavior becomes an index to the extent that it requires sacrifice and self-discipline. It is one of the assumptions of this study that, while no one act or behavior pattern of a family is indicative of genuine spirituality, the qualitative aspect of faith is related to the quantitative expression of it. Therefore, statistically significant score differences are to be anticipated in comparisons where varying degrees of self-discipline are indicated by these score differences. For instance, it is assumed that the items scored the highest number of points, require less

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[5]For definition see Glossary in Appendix.

[6]E. S. Bogardus. Fundamentals of Social Psychology. New York. Appleton-Century. 1942. p. 478.

[7]For definition see Glossary in Appendix.

[8]Bogardus, ibid., p. 484.

self-discipline[9] than items scored few or no points.[10] Secularization, then, becomes more or less directly related to the absence of normative integration.[11 & 12] Religion is characteristically recognized by sociologists, even those who may be personally unsympathetic with religion, as being definitely a normative[13] factor in human society. It is this very fact that moves Durkheim to consider society as the procreant of religion.[14]

It is a further contention of the sociology of religion that a religious experience requires for its completion, however covertly and personally experienced, some overt, and, in fact, some socially-overt act for its completion.[15] If this be true, then it follows that, though overt expression may be much involved in tradition, the very act itself will

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[9]For definition see Glossary in Appendix.

[10]Details of scoring are explained later in this chapter.

[11]Integration is here understood as harmonious interrelatedness.

[12]For definition see Glossary in Appendix.

[13]For definition see Glossary in Appendix.

[14]According to Durkheim, the essence of religion is to maintain the distinction between profane and sacred things.... it is his theory that the source of religion is society itself. Cf. Virgilus Ferm. Encyclopedia of Religion. New York. The Philosophical Library. 1945. p. 237.

[15]Joachim Wach. op. cit., pp. 44-46.

also tend to produce a covert linkage, or the act will tend to be abandoned.[16] Therefore, it is logical to conclude that, however small, there is a covert experience of concurrence to some extent which is indicated in every overt act expressive of religious associations.

That these contentions are sound, both in the field of the sociology of religion and in the field of social psychology, is evidenced by both the writings of two men who have worked in the two different specialties, Joachim Wach and Gordon Allport. Thus, Wach writes:

> Religious cognition is an understanding which does not exist fully prior to its cultic expression but which has worship for a necessary vehicle of its own growth. Therefore the religious act may be basically a mental act, but it is always of a psycholphysical, not one sidedly of a psychic, nature.[17]

Allport recognizes that every response has many determinants but cites two general classes of determining tendencies, (1) adaptive, (2) expressive. The expressive factor of conduct results from deep-lying determinants, functioning as a rule unconsciously and without effort. Adaptive behavior, on the other hand, is limited to the purpose of the moment.[18] Allport further states that no single act

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[16]The child may be taught the outward manifestations of loyalty to his country, affection for his parents,....without necessarily acquiring the covert thought and feeling these behaviors imply unless he has acquired those complex covert patterns he may as a man turn out to be a Quisling or a deserter. Cf. LaPierre and Farnsworth. op. cit. p. 63.

[17]Joachim Wach. op. cit., p. 19.

[18]Allport. Personality. New York. Holt. 1937. p. 465-466.

of behavior can be designated as exclusively expressive and none as non-expressive.[19]

As to the possibility of experimentation and measurement of expressive features of the body, Allport suggests the comparison of objective measurements obtained from separate expressive features which can be compared with the impression of observers.[20] Such a method, he declares, is applicable only to groups of subjects, not to individuals.[21] There is evidence that considerable consistency does exist between expressive features of the body. This can be demonstrated by the method of correspondence and congruence.[22] Allport then draws three major conclusions. (1) Expressive features of the body are not independently activated. (2) The consistency is not perfect between expressive and adaptive. (3) The unity of expression turns out, as we would indeed expect, to be entirely a question of degree.[23]

To summarize, then, the sociological theory of this study, so far as it relates to the sociology of religion is chiefly concerned with the following premises:

1. Whatever the origin of religion, religious acts are expressive. They may express either faith or tradition.

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[19] Ibid. p. 467.

[20] G. Allport. op. cit. p. 477.

[21] Ibid. p. 478.

[22] Ibid. pp. 479-480.

[23] Ibid. p. 480.

2. The admixture of faith with tradition in religious action is difficult to disentangle.

3. Faith and religious enthusiasm are related. Their adequate expression demands actions that call for self-discipline and sacrifice.

4. Integration, which is harmonious inter-relatedness, although not produced alone by religion, is one of the chief contributions of religion to society, and the greater the inter-relatedness the more sacrifice and self-discipline is demanded of the individual.

5. Any religious experience demands an overt expression.

6. There is no overt expression but what it has some covert linkage.

7. Therefore, a measurement of quantity of overt activity can be expected to be consistent with and indicative of expressive meaning.

8. In this study, the congruence between family patterns of behavior and patterns endorsed by organized religion should give evidence, on the basis of these theoretical desiderata: that secularization scores as herein established become indicative of the orientation of overt behavior to non-rational value-judgments. The overt behavior is recognized to have varying degrees of expressive significance.

THEORIES RELATED TO THE MEASUREMENT OF VALUE[24]

Several factors in recent years have combined to give universal momentum to the construction and use of character, attitude, and interest tests. One of these has been the shift in emphasis from intellectual training to character development, as the main objective in the schools. Another, has been the trend back toward some form of dynamic rather than

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[24]For definition see Glossary in Appendix.

mechanistic theory of behavior.[25]

There are, basically, two approaches to value,--(1) the recognition of value as independent of the person, (2) the recognition of value as existing because of persons. That there might be inter-relationships between independent valuation and personal valuation, is suggested in the classification of values which distinguishes them as:

> (1) subjective, which is the attitude of the subject to the object. (2) objective, which is the relation of object to object, and (3) neutral, which is the relation of the object to the subject.[26]

Whatever theory or approach one may favor, it is the realm of values that performs such varying functions as bringing human beings into conscious relationship to a supreme being and into accord with nature, develops harmonious interrelationships, and progress in the development of man's total capacities. A sense of value helps a human being to realize his total self, his rational self,[27] and assists him to be more intelligently aware of the will of the community of men in which he lives.[28]

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[25]Bertha B. Friedman. Foundations of Measurement of Value. New York. Teachers College, Columbia University. 1946. p. 1.

[26]Bertha Friedman. op. cit. p. 9.

[27]Using rational here, as that realm of the self that follows a means-end scheme such as is common to the thinking of positivism, being based upon demonstrable data.

[28]Ibid. pp. 10-11.

Having considered value theoretically in terms of location and areas of life, some approach to the definition of value is pertinent to the discussion related to this study. It is assumed that there are values related to organized religion which find expression in certain commonly accepted forms of overt behavior. If this conception is valid, a definition of value becomes important. Values can be defined in terms of feeling and in terms of behavior. Obviously, the feeling is internal and covert, not open to observation and hence not directly measurable. Values defined in terms of behavior are external, overt, open to observation, hence can be directly measured. In the preceding discussion, however, it was pointed out that both social psychology and the sociology of religion recognize, as a sort of axiom or postulate of both disciplines, that there is a linkage between the covert and the overt. In this light, the following summary comment of Bertha Friedman on value as feeling and value as behavior, is pertinent.

> Value as feeling is an attitude or set towards, a feeling or attitude, a feeling and attitude, action, activity, behavior, action to promote or maintain the existence of the object, a consummatory experience of activity, an end of action, a feeling or action, a feeling and action, action, feeling followed by appropriate action, a combination of feeling, attitude set, and action, a preference, as an evaluation and ascription, with one prominent quality plus others of less prominence.[29]

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[29]Bertha Friedman. op. cit. pp. 39-47.

> Value as behavior is one or more of the factors of time, money, and energy spent in attaining an object. It involves positive commerce with an object. It can be defined as a consummatory activity. It can be descriptive only in relation to the specific value-object. With regard to a "steak" it would be eating; to sunset, watching; to tennis, playing the game.[30]

In the light of these rather discerning descriptive analyses, value can be stated in the formula: Value is a function of "feeling" times "set" times "action." "Feeling" is indicative of attitude or a tendency to act in a formative state, "set" is indicative of the formative element crystalized into a definite attitude or tendency to act, and "action", is the consummatory overt manifestation of the feeling and set that lay back of the action. Value is thus, as Friedman states, feeling, set, and action.[31]

Recognition of values as being the combination of feeling, set, and action, establishes the logical basis for the analysis of the data of this study. Participation in overt behavior patterns which are sanctioned, endorsed, and encouraged by organized religion certainly can be reasonably assumed to involve feeling, set, and action. If so, this is a study of values: hence, the methodologically conventional techniques of locating and measuring values can be applied to the data at hand with both logical and scientific consistency.

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[30] *Ibid*. p. 55.

[31] *Ibid*. p. 50.

It should, of course, be pointed out at the outset that overt behavior as an index of values has limitations as follows:

1. It may show only what the person did, rather than what he tried to do, whereas future acts would be more in line with what he tried to do.[32]

2. It does not tell what the person would do under changed conditions.

3. It gives little hint as to whether the person would discard values he worked for in the past.[33]

4. It usually fails to locate the values, the necessity for whose recurrence is infrequent.

5. It makes no use of inner attitude toward a thing, which, because of subsequent reflection, no longer corresponds to the attitude evidenced in the previous value of behavior.

6. It may not always be clear whether the activity was consummatory or a means to bring about another activity that would be consummatory.[34]

In spite of these limitations -- which apply in measuring any overt data and interpreting it in terms of its covert linkages-- the assumption that there are such relationships is generally recognized by specialists in the sociology of religion, social psychology, and in the methodology of attitude measurement.[35]

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[32]Regularity and repetition would logically imply covert intention according to this.

[33]Cf. Footnote 16, comment by La Pierre.

[34]Bertha Friedman. op. cit., passim.

[35]Joachim Wach. op. cit., passim; Gordon Allport, op. cit., passim; Bertha Friedman, op. cit., passim.

Before proceeding to a consideration of the quantification of values, it is well to recognize that values tend to represent objects toward which one directs desires and attitudes.[36] Spranger named and described six types of value, namely: theoretical, economic, aesthetic, political, social, and religious.[37] This study is, of course, concerned primarily with religious values, and such correlation as they may have with other types of value or behavior.

Talcott Parsons defines value as an element of a shared symbolic system which serves as a criterion or a standard for selection among the alternatives of orientation, which are intrinsically open in a situation.[38] He also recognizes that overt patterns are related to covert meanings: "Value-orientation[39] patterns can only be internalized from outside through reciprocal attachments, with possible creative modifications within the personality."[40] Orientation has certain categories, according to Parsons: (1) social object; (2) role; (3) facilities by which orientation is made; (4) rewards offered for making the orientation; and (5) cultural

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[36]Cf. S. Stansfeld Sargent. Social Psychology. New York. Ronald Press. 1950. p. 143.

[37]Ibid. p. 143.

[38]Talcott Parsons. The Social System. Glencoe, Ill. Free Press. 1951. p. 12.

[39]For definition see Glossary in the Appendix.

[40]Ibid. p. 213.

factors involved such as ideology, religion, and regulative social structures.[41]

The "types" of values named by Spranger, and the "categories" of orientation of Parsons reflect a rather similar analytical structure, which justifies the present interpretation that values find their expression in certain areas of life. The values are covert, but the expression is overt, hence observable and measurable. Value, then, can be considered as a magnitude encompassing covert and overt elements.

When value is considered as a magnitude, every evidence of value is some degree or quantity of that magnitude.[42] Any measurement of such a magnitude must be made with reference to some kind of starting point, and must be related to a "point of indifference" or neutrality.[43] A second requirement of measurement, is a unit-of-measurement. Such units must be assigned a numerical value and be capable of being handled statistically.[44] This may be called "the quantification of values."[45]

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[41] Ibid. p. 137.

[42] Bertha B. Friedman. op. cit. p. 77.

[43] Loc. cit.

[44] Ibid. p. 78.

[45] Ibid. Chapter VII.

Quantification can be made in two ways: (1) the value object can be evaluated in relationship to ratios of units of behavior to particular performance of value behavior, and (2) the amount of time, money spent, etc. as a quantity.[46]

These two methods of quantification are applied in this study. First, a family secularization score is established (this score based upon the units of behavior and their degree of conformity to the patterns commonly recognized to be fully sanctioned and encouraged by organized religion.) Second, these methods of quantification are applied in this study by establishing three categories of scores as indicative of the quantity of devotion to, indifference toward, and non-concurrence with, the values related to overt behavior patterns of organized religion.

In assigning value to objective items, the scored items are listed, degrees of preference and ranking determined, and a check-list procedure followed.[47] The items are listed in this study, with a continuum of score values according to different degrees of conformity to the standard indicated; the standard is specified to be a pattern of behavior commonly recognized as indicative of conformity to the patterns sanctioned, encouraged, and endorsed by organized religion.

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[46] Ibid. p. 85.

[47] Bertha Friedman. op. cit. pp. 147-157.

Summary of measurement theory as related to this study.

1. Emphasis in contemporary measurement methodology accents, in part at least, analyzing attitudes and their relationship to value-judgments.

2. Values are recognized as a part of as well as independent of the individual person.

3. Whatever theory of value is embraced, it is value consciousness that serves an important integrative function on the basis of such concepts as "deity," "nature," "development of the total self," or of "the rational self."

4. Values refer to both feeling and behavior.

5. Overt behavior, as an index of value, has definite limitations.

6. In spite of such limitations, it is generally recognized that there are sufficient covert linkages to make measurement possible.

7. Measurement of value requires a logical qualitative continuum and a quantitative evaluation in terms of some type of number system that can be statistically analyzed.

LOGICAL ANALYSIS OF THE AREA OF CONSIDERATION

Secularization is a social process; as such, by definition, it may be said to take place in a social setting. As previously defined, it is herein considered as the "orientation of overt behavior to value-judgments arrived at upon the basis of empirical data." Just as the process of assimilation, for example, assumes the existence of a majority and a minority group and the process is a social movement by which the majority group envelops the minority but in which certain modifications occur, so in the case of secularization certain social adjustments are made.

Secularization, as a process, assumes, as we have seen, the existence of two types of data upon which value-judgments can be based, namely, the non-rational and the empirical.

By non-rational is meant (by way of an operational definition for the purpose of this study) all data that cannot be demonstrably verified as objective data. This conception does not intend to imply that non-rational phenomena are unreal or non-existent, but it does assert that judgments about them rest upon non-experimental, speculative basis.

By empirical is meant objective data which can be approached and analyzed in terms of observable and observing experience, data, in other words, which are or can be understood as verifiable, sense-perceived: i.e., categories of observation and analysis.

The social process of secularization is a movement or trend in the life of individuals and groups. It is generally regarded, both by theological and non-theological writers alike, as we have seen, as a trend away from a spiritual understanding and interpretation of life toward an empirical, technological understanding and approach to life. The process of secularization is the opposite of the process, which, for operational purposes, can be termed "spiritualization."

Between the pole of the spiritual and the technological (or secular) is a continuum that can be viewed in several different ways: as being (1) from simple to complex intellectual factors, (2) chronologically from primitive to modern, and (3) logically from the "least materialistic" to the "most materialistic" in content. This variety of analysis is cited to reflect the fact that the process of secularization is a movement which is stimulated by a social situation and which in turn modifies and directs the social situation by which it is stimulated.[48]

Although some confusion seems to exist in the use of terms, there is little doubt that the terms "sacred" and "secular" can be in some ways identified with "religion" and "science" respectively. C. H. Toy, in his classic study of the history of religion, states:

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[48]Joachim Wach. op. cit. Chapter VI deals at length with this line of thought.

> Science and religion are coeval in man's history. Both are independently continuous and progressive. So far as they (sequences of phenomena) are held to act upon him (man) intentionally, the knowledge of them constitutes his theory of religion. So far as they (sequences of phenomena) are not regarded as acting intentionally upon him (man) (they) constitute man's science and philosophy.[49]

Similarly, in discussing the nature and function of religion, Professors Loomis and Beegle, quoting Malinowski, point out:

> Ritual prevails only when there are factors in the situation beyond rational understanding and control. In situations where participants can accurately predict and control the outcome, such as shollow-water fishing among the Trobriand Islanders, activities can be explained in terms of rational norms of efficiency.[50]

In the preceding statements, two distinctions are made between the spiritual and the secular. One concerns purpose: thus when man conceives the purpose of a phenomenon to be other than of his own choosing, then his relation to that phenomenon is religious and the situation is spiritual. On the other hand, when man conceives of the purpose to be either lacking or under his own control, man's relation to that phenomenon is scientific. The second conception hinges on the possibility or probability of human control. When man neither understands nor controls a situation, it is, according to Malinowski, sacred.[51] When man

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[49] C. H. Toy. Introduction to the History of Religions. Cambridge. Harvard University Press. 1924. p. 1.

[50] C. P. Loomis and J. A. Beegle. Rural Social Systems. New York. Prentice Hall. 1950. p. 396.

[51] For definition see Glossary in the Appendix.

has a sense of control, it becomes other than sacred.

It is sufficient for this study to point out that a consideration of sacred and secular involves interpretation of phenomena on the part of man. Both thought and action of man are involved in this interpretation. When man conceives his relationship to a situation to be subject to his own control or, without purpose other than of his own choosing, both thought patterns and actions are secular. When man conceives his relationship to a situation to be purposive by a power or will other than his own or other human origin, both his thought patterns and actions assume a religious frame of reference, [52] & [53] and hence involve the sacred or spiritual.

It is readily seen, then, that there is a sense in which human ability to determine purpose, or where existence is assumed to be without purpose, except as determined by human will, constitutes a secular point of view. The interaction that stimulates and crystallizes such a point of view contributes to the process of secularization. Conversely, secularization reenforces such a point of view. In this same light, it is evident, that the faith and practice of organized protestant religion tends to extend the areas of life in which

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[52]"Frame of reference" as here used is consistent with the definition of Sherif, as quoted by S. S. Sargent, "A frame of reference is set up when a new and unstructured situation is faced." S. S. Sargent. Ibid. p. 144.

[53]For definition see Glossary in the Appendix.

divine purpose becomes evident to the faithful. This, of course, is spiritualization.

When one considers simply the overt act in its social setting, it can be stated that those activities of non-utilitarian, non-rational,[54] nature are sacred.[55] When consideration includes the type of thought patterns that lie behind action that is classifiable as sacred, in this sense the overt act, of course, becomes an expression that is indicative of the orientation of value-judgments to overt behavior. The question is then raised as to what kind of value-judgment lies behind reverence for the sacred, and what kind of value-judgment underlies secular activity. It is at this point that the distinction, already noted, between non-rational and empirical data, becomes important.

It is readily admitted by most writers that human beings have always had some form of religious expression. Thus Toy states, "There is at present no satisfactory

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[54]"Rational" as here used means logical justification based upon objectively verifiable data.

[55]The church is the social system that carries on ritual and other similar activities performed when circumstances make rational action inadequate to individual and group stability...people may be required to respect the flag and other symbols of the state. However only the church gives its major attention to that phase of human life in which the profane is kept in its place, sacredness is nurtured, individuals and groups are assisted through crises, and group solidarity is thereby maintained and strengthened. Cf. C. P. Loomis and Beegle. op. cit. p. 415.

evidence of the existence of a subreligious stage of human life."[56] Professors Loomis and Beegle state, "No peoples are without religion. There has, however, been considerable disagreement among social scientists as to the function and value of religion in society."[57]

Since human beings have always employed a technological and a religious interpretation of the world, there has been present, therefore, at all times the possibility for men to interpret life with or without recognition of deity and divine purpose. When men or groups of men orient their overt behavior according to value-judgments unmodified by a consideration of deity, upon purely naturalistic considerations, they are to that extent secular. When a person or group re-orients overt behavior giving increasing prominence to value-judgments based upon empirical data, with a corresponding decrease in prominence to value-judgments based upon intuitive data, such persons or groups of persons are in the process of secularization.

Secularization, then, as a process, can be understood in two ways: (1) as orienting overt behavior patterns to value-judgments based on empirical data, and (2) as expanding the areas of life in which overt behavior is oriented to value-judgments based on empirical data.

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[56] C. H. Toy. op. cit. p. 6.

[57] C. P. Loomis and Beegle. op. cit. p. 395.

At any given time both non-rational and empirical data are being oriented to overt conduct via value-judgments. This study, using as an index overt patterns that are encouraged, sanctioned and endorsed by organized religion, assumes that the nature of modern life is such that an increase in the number of areas of life in which empirical value-judgments are used, is a foregone conclusion. The comparisons of this study, then, have to do with measuring the different quantities of orientation of empirically based value-judgments as they are overtly indicated by differing degrees of divergence from the accepted forms of organized religious expression. It is further assumed that qualitative differences tend to vary as the volume of overt behavior divergence varies. Evidences of this assumption will be tested in the analysis of the data of the study.

Summary of the logical analysis of the data.

1. The analysis of secularization as a process assumes the existence of two types of data, empirical and non-rational.

2. The process of secularization by definition is one which effects a change in the group or person involved in the process.

3. The change effected by secularization can be viewed in terms of complexity (simple-complex); chronology (primitive-modern); and degree (least to most naturalistic).

The above statement obviously presents three kinds of continuum. The first is a continuum that centers attention on social trends of development from relatively simple to increasingly complex acts and processes that make society a unitary whole. The second centers attention on the historical aspect of social development from primitive to modern. The third centers attention on the intellectual and philosophical changes that accompany the former two, namely, the change from an emphasis upon the non-rational to an emphasis upon the rational, type and quantity of information

4. Secularization tends to be stimulated by an extension of human awareness of human control, or human scientific knowledge that implies either the absence of all purpose, or purpose only as humanly determined.

5. Secularization is evidenced in overt behavior that is expressive of confidence for control, based upon value-judgments related to empirical data.

6. Secularization can be understood either in terms of increasing the area of behavior oriented to empirically based value-judgments, or in terms of increasing the amount of such behavoral orientation.

THE LOGIC OF PROCEDURAL TECHNIQUES OF THIS STUDY

Earlier in this chapter consideration has been given to the basic hypotheses of this study, to the relationship of the sociology of religion, social psychology, and theories of measurement of value to the problem at hand. Consideration has likewise been given to a logical analysis of the general area of consideration.

This study has assumed that (1) secularization can be defined and related to a continuum; (2) specific patterns of behavior expressive of organized religion can be used as an index and frame of reference for examination of data; and (3) by means of a scoring procedure these specific patterns can be related both to a continuum and to individual families and family groups.

Consideration can now be given to the continuum concept, to the specific frame of reference of the study, to a continuum arrangement of the index factors, as well as to the theory and method of scoring and analysis of scores.

The continuum concept. The continuum concept assumes that no one instance of behavior is wholly sacred or wholly secular, but is both. However, the quantity of the secular in instances of behavior varies from being almost entirely absent to that of being almost entirely dominant. When quantity of decisions by which overt behavior is oriented is increasing in amount of empirical data used in value-

judgments, the process is that of secularization. When non-rational elements are on the increase, the process is that of spiritualization.

This continuum is a logical arrangement of selected terms denoting types of thought and action systems used in orienting value-judgments to behavior.

It is conceived that in each instance both spiritual and secular elements are present, the spiritual element involving predominantly non-rational data as a basis for value-judgment, the secular involving predominantly rational data as a basis for value-judgment.

The common element running through the entire continuum is the quest of truth in the scientific sense, namely, seeking of a "tool that works better, more economically, with less effort and more precision."[58] Seeking an interpretation of life that is scientifically true takes place in a bio-social setting involving both the sacred and the secular, and, appealing to Malinowski, undoubtedly also in this setting are the factors of magic,[59] science, and religion. Using magic here as a means of controlling nature based upon tradition, religion as a means, based upon an appeal to deity, and science as a means based upon experience.[60]

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[58] Howard Becker. Through Values to Social Interpretation. Durham, N. C., Duke University Press, 1950. p. 126.

[59] For definition see Glossary in the Appendix.

[60] Malinowski. Magic, Science, and Religion. Boston, Mass., Beacon Press, 1948. pp. 1-3.

In order further to clarify the concept of a continuum between the two poles of the spiritual and the secular the following (Fig. 1) logical arrangement of certain historically significant social forms is given.

Figure 1. Logical Continuum of Selected Historical Thought and Social Forms.

SPIRITUAL POLE

Mana[61] or animatism
Animism
Pantheism
Polytheism
Monotheism
Revelationism
Theologism
Philosophicalism
Ethicism
Speculative scientism

NATURALISM

Experimental scientism

Science and invention.
(Secularism as a teaching)

Mass Productionism

High Finance Capitalism

Non-Transcendental ideologies (non-theological integrationism.)

Greatly advanced technological development.

SECULAR POLE

It is the purpose of the preceding diagram to set forth the fact that a spiritual interpretation of natural phenomena contains a minimum of the secular and decisions based upon

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[61]For definition see Glossary in the Appendix.

empirical data. A belief in linear evolution and the inevitability of progress exists at a point of relative indifference between faith in a non-material, uncaused, cause (numen or deity) at the one extreme, and faith in a completely controlled environment in the hands of man, made possible by the advanced application of science to control natural phenomena to man's own purposes, which is the other extreme. The decisions in a technological interpretation of phenomena tend to be based upon empirical value-judgments.

As previously stated, human beings have always employed a technological and a religious interpretation of the world; the differences are in the quality of the concepts, and quantity of the applications of the two thought systems.

Specific frame of reference. The specific frame of reference used in this study is that of behavioral practices which are accepted forms of organized religious expression. These forms are as follows:

Personal Items (related to interviewee)[62]

1. Reasons for church membership.
2. Reasons for not belonging to the church.
3. Prayer patterns of the interviewee.
4. Interviewees self-interpretation as to whether he or the family is of a particular denominational faith or belief.
5. Patterns of religious radio listening.
6. Patterns of religious radio support.
7. Approval or disapproval of drinking, drunkenness, and dancing.[63]

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[62] 96% of all interviewees were male or female family heads.

[63] These items are grouped here, but were separate items on the schedule.

Family Items (involving only household members)

1. Practice of saying table grace.
2. Patterns of family prayer, other than interviewee.
3. Bible reading practices.
4. Possession of religious relics or mottoes.
5. Number of religious magazines in the home.
6. Number of Bibles or Testaments owned.

Extra-family Items (involving social relations)

1. Attendance at Church or Sunday School.
2. Attendance at other church functions.
3. Financial support of the church.

Responses to each of the above items are of such a nature that they reflect varying degrees of conformity to the most religiously ideal pattern of behavior, or, stated conversely, they also reflect degrees of non-conformity to the most religiously ideal behavior.[64] These varying responses are related to a five point continuum: for example, reasons for church membership on the schedule used were, "beliefs," "it helps me," and "other reasons." It is assumed that "beliefs" express spiritual values to a greater degree than "spiritual help" or any of the other reasons given.

Detailed Scoring Procedure. All items on the index list could be answered in any one of four ways: (1) Yes or No; (2) Yes, No or Doubtful; (3) Regular, Occasional, Seldom,

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[64]According to conventional Protestantism.

Never; (4) Regular, Frequently, Occasionally, Seldom, Never.

Actual wording varied but the lowest number of alternatives was two, the highest five. The answer most congruent with the frame of reference was evaluated "0", next "1", next "2", next "3", and least "4".[65]

In cases where the answer had two alternatives "yes" was scored either "0" or "4" and "no" was scored the opposite, according to the meaning of the response.

It is in this way that the higher the family score, or the mean score of a group of families, the greater the deviation of practice of the group concerned from the frame of reference used.

The following listing shows the index items as they are logically arranged between the poles of the continuum and the point values assigned to each.[66]

SPIRITUAL POLE

(Items here listed are most ideal according to the frame of reference used for this study, namely, that of organized protestant religion.)

"0" Zero scored items.

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[65]Agreement with this procedure was expressed, after conferences on the matter, by two independent consultants locally available.

[66]Note, the items here listed are not a listing of the items on the schedule but a list of the overt behavior patterns covered by the scheduled items. The items themselves were selected on the basis presented on page 51, namely, "that of certain overt practices which are accepted forms of organized religious expression." For specific items see schedule in Appendix.

Personal items

Church membership because of belief.
No church membership due to neglect.
Interviewee prays regularly.
Interviewee considers self or family as of a specific denominational faith of some kind.
Regular listening to religious radio programs.
Regular financial support of religious radio programs.
Disapproval for religious reasons of drunkenness, drinking, or dancing.

Familial items

Regular table grace.
Bedtime prayer for children regularly.
Other family head prays.
One or both family heads reads Bible.
Religious mottoes or relics owned by purchase.
Some religious magazine subscribed to.
Five or more Bibles and Testaments in the home.

Extra-family items

Attend church 1-3 times a month or more.
Attend Sunday school 1-3 times a month or more.
Attend other church functions regularly.
Support the church proportionately to income.

"1" One point scored items

Personal items

Interviewee prays once a day.

Familial items

The Bible is read regularly by someone other than family head.
Table Grace is observed when the family is without guests.

Extra-family items

Church attendance once per month.
Sunday school attendance once per month.

MIDPOINT BETWEEN POLES. "2" Two point scored items

Personal items

Church membership because it helps the member.
Church membership omitted for some reason other than neglect.
Occasional listening to religious radio.
Occasional support of religious radio.
Disapproval of drunkenness, drinking, or dancing for other than religious reasons.

Familial items

Others than family heads pray.
Bedtime prayers observed occasionally.
Religious mottoes, relics owned by gift.
One to four Bibles or testaments in the home.

Extra-family items

Occasional attendance at non-worship church functions.
Support the church other than proportionately.

"3" Three point scored items

Personal items

Interviewee prays occasionally.

Familial items

Bible is read occasionally by other than family head.
Table grace is seldom observed.

Extra-family items

Occasional church attendance.
Occasional Sunday school attendance.

"4" Four point scored items

Personal items

Belonging to church for reasons other than belief or help it gives.
Not belonging to the church because it is adjudged to have no value.
Interviewee considers self and family of no church faith.
Interviewee never prays.
Religious radio never listened to.
Religious radio never supported.
Drunkenness, drinking, and dancing not disapproved.

Familial items

No table grace.
No bedtime prayer for children.
No one prays.
Bible is never read.
No religious mottoes or relics.
No religious magazines subscribed to.
No Bibles or Testaments owned.

Extra-family items

Never attend church.
Never attend Sunday school.
Never attend other church functions.
Do not support the church at all.

SECULAR POLE OF THE CONTINUUM.

The preceding listing of items and score values presents the distribution of the items covered in the schedule as they are related to the continuum and numerically evaluated. Every item in the schedule dealing with these factors was scored according to the response given in the interview.

When the response on the schedule provided for a tally for each member of the family, it was so recorded and scored; when the response was made by the interviewee for the entire family, only one recording of the item was made. In order to make individual family scores comparable, the points recorded for each member of a family were averaged before becoming a part of the total score. For instance, a family of 5 all of whom never attended church would score a total of 20 points. A family of 3 would score only 12 points. To make

these comparable the 20 points would be divided by 5 and the 12 points by 3, which would, in each case, give the family a score of 4 for this item,---the same score for the same behavior. This practice was followed consistently, so that the family scores are comparable regardless of family size.

Ideal-typical classification of scored items[67] By checking the specific items against an ideal-typical family who behaves with utmost conformity to outward patterns of protestant religion but who does not evidence by its outward patterns more than conformity, the following possible score can be obtained:

1.	Occasional church attendance	3 pts.
2.	Occasional Sunday School attendance	3 pts.
3.	Regular church support. (Not proportionate)	2 pts.
4.	Membership for "other" reasons.(Not belief)	4 pts.
5.	Interviewee does not pray.	4 pts.
6.	Family does consider selves of faith.	0 pts.
7.	Occasionally listen to religious radio.[68]	2 pts.
8.	Do not support religious radio.	4 pts.
9.	Disapprove drunkenness, drinking, dancing for other than religious reasons.	6 pts.
10.	Occasional table grace (seldom).	3 pts.

[67]This designation is used to denote an analysis of the data by which it is assumed that a so-called ideal-typical family is going to behave as religiously as possible but come short of genuine covert intention. A second ideal-typical family of whom it is assumed that they are in reality covertly in rebellion against the ideals and ideas of religion but they desire to behave in a manner that is beyond criticism by the community, hence a score is totalled assuming they behave as ir-religiously as possible without betraying their non-concurrence with religion.

[68]In the families covered by this study there is no evidence of any religious scruples against a religious use of radio.

11.	No prayer.	4 pts.
12.	No Bible reading.	3 pts.
13.	Relics and Mottoes by gift only.	4 pts.
14.	Own 1-4 Bibles.	2 pts.
15.	Subscribe to religious magazines.	0 pts.
16.	Attend other church activities.	0 pts.
	Total	44 pts.

It may be argued, in the light of the foregoing theoretical arguments, that all overt action carries some covert intent, that aiming at conformity might possibly produce a somewhat lower score. A score of 44 points, however, is a reasonable estimate of the lowest score it would be possible for a family to obtain in behavior which is without any devout intentions, their concern being only the social implications of religiously acceptable behavior.

At the other extreme our ideal typical family will aim at behaving as far from the accepted standard as possible, yet wishing to conceal any covert rebellion against the accepted standards. The following possible score would thus be obtained:

1.	Some support of the church.(Not proportionately)	2 pts.
2.	Occasional attendance at other activities.	2 pts.
3.	Occasional church attendance.	3 pts.
4.	Occasional Sunday school attendance.	3 pts.
5.	Either not belong or for other reasons.	4 pts.
6.	No table grace.	4 pts.
7.	No bedtime prayer.	4 pts.
8.	Family heads do not pray.	4 pts.
9.	No one in home prays.	4 pts.
10.	No one in home offers grace or bedtime prayer.	4 pts.
11.	No one teaches children prayers.	4 pts.
12.	No Bible reading.	4 pts.
13.	No religious radio listening or support.	8 pts.
14.	Approve drunkenness, drinking, dancing.	4 pts.
15.	No religious decorations.	8 pts.
16.	No Bibles.	4 pts.
	Total score points.	66 pts.

It might be argued that this latter family could go somewhat farther in non-conformity, but for purposes of making a definite line of demarcation at a logical point this score appears to be justified. A family could score as high as 66 points and still be religiously acceptable in the community and not necessarily be antagonistic to the general ideas of religion.

Upon the basis of this classification of scored items it is anticipated that groups of families falling below a mean score of 44 will tend to be expressing greater devotion in their religious patterns. Groups of familkes scoring 67 points or above for a mean score, will tend to be expressing, in their neglect of religious patterns, varying degrees of indifference and antagonism to the covert ideals of religion. This will be given further consideration in the presentation of the analysis of the data in following chapters.

Summary of logic of procedural techniques.

1. The continuum concept is thought to exist between two poles, and at no point on the continuum is the presence of opposite factors totally absent.

2. The point midway between the poles is thought of as the point of indifference, previously noted as essential in measurement of values.

3. The specific frame of reference, location of each item on the continuum, and numerical value assigned, has been explained and related to the spiritual-secular extremes.

4. The total range of scores has been divided into three ranges by postulating two ideal-typical families, one desiring to highly conform, the other barely to conform, to accepted religious norms, neither possessing covert desires of devotion.

5. By dividing the specific items between personal, familial, and extra-family items, the importance of these factors in determining degree of conformity can be subsequently analyzed.

EXAMINATION OF THE DATA FOR VALIDITY

Validity is the ability of a measuring instrument to measure what it purposes to measure.[69] In this study the proof that the measuring instrument is valid does not constitute proof that the index of overt behavior patterns acceptable to organized religion is a good index of secularization, but that this instrument does measure with consistency such overt patterns previously selected as an index. The acceptability of the index chosen rests upon a logical and theoretical basis previously considered. Therefore at this point our only concern must be with the measuring instrument.

Validity is established by checking one form of behavior measured by an instrument of measure with another form of behavior with which there is an inferred relationship.[70]

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[69]Cf. Paul H. Furfey. The Scope and Method of Sociology. New York. Harper and Brothers. 1953. p. 428.

[70]Cf. T. M. Newcomb. Social Psychology. New York. Dryden. 1950. p. 162.

There are three types of tests commonly used by sociologists, (1) psychometric scales, (2) demogrametrics, and (3) sociometric scales. The latter is the type used to measure social processes.[71]

The simplest test for validity is to compare the instrument used with a standard already recognized as valid. Such a standard is technically known as a criterion. The problem is, of course, to find an adequate standard or criterion with which to make the comparison. It may be possible to validate an instrument by showing that it distinguishes sharply between groups which are already known. This is called the known group or face-validity method.[72]

Another instrument used to reduce phenomena as gathered in raw data to an objective measuring instrument, is that of a weighted random check list in which the judge who applies the instrument checks descriptions in the instrument as the person or group being rated responds.[73]

The validity of data can be measured when there is some check between the data and an independent source of similar information which would indicate that the answers to an interview schedule or a questionnaire are honest answers.

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[71]Cf. Paul Furfey. op. cit. p. 431.

[72]Ibid. p. 429.

[73]Ibid. p. 456.

The data of this study has been subjected to the following methods of validation:

1. A test on the basis of inferred relations.

2. A test on the basis of face-validity.

3. A comparison of these data with other data from sources entirely independent of this study.

A test on the basis of inferred relations. The procedural techniques used in establishing a secularization score have been previously discussed, and the detailed scoring procedure explained. Since the index which is used is in a frame of reference of religious behavior patterns, and since the score is designed to show secularization, the lowest degree of conformity produces the highest score, and vice versa.

Membership in the church was not scored because it is a static relationship, while in so far as possible scored items were functional, and, as previously explained, functional items have varying degrees of conformity with the ideal function according to protestant religious ideology. Although not a suitable item for scoring, very obviously, membership should have a high degree of correlation with functional practices. It is therefore reasonable and logical to assume that families whose heads are one or both church members would score lower than families wherein neither head belongs to the church.

The inference of relationship between the measuring instrument and church membership is vindicated by the data which shows that those families in which the husband is a church member there is a mean score of 44.8 compared with a mean score of 69.0 for all families in which the husband is not a member of any church. This is a score difference of 25.8 points. This difference is statistically significant at the one percent level.[74]

There is a further vindication of this inference when the scores of those families wherein neither husband nor wife are church members is compared with scores of those families where both are church members. Where both are members the mean score is 50.5, compared with 73.8 for families wherein neither family head is a church member, a difference of 23.3 score points, which is also significant statistically at the one percent level.

The fact that the items in the instrument of measurement which are scored, when compared with an unscored item where a logical relationship can be inferred, indicates that the score variations follow the logically assumed pattern and hence tend to validate the instrument.

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[74]Here and throughout this study, statistical significance is based upon tables developed by Vernon Davies, showing Significance of Differences Between Percentages and Between Means, Pullman, Washington. State College of Washington. June, 1951 Bulletin. 151.

A test on the basis of face-validity. The great majority of the families in this study were totally unknown to this author; but since a few families interviewed[75] were within the geographical bounds of the parish in which the writer was Pastor, twenty families were known. These families were divided into two groups, those known to the writer to have definite interest in the church and known to be active participants, and those known to be indifferent to the church. The mean score of the families known to be interested in the church was 42.9 score points. The mean score of the group known to be indifferent was 77.4. This is a score difference of 34.5.

These families were also known to the wife of the Pastor and she independently classified the twenty families into two groups. Her classification showed an average score for the church families of 51.2 and for the indifferent families 79.5. A score difference of 28.5.

Such a score difference as 34.5 and 28.5, respectively can be compared with a score difference of 18.4 as the difference in mean score between all church families and all non-church families, according to the membership of one or more family head (for chuch families) or no membership held by family heads (non-church families).

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[75]The interviews were conducted by a College Student of Central Michigan College of Education, Mount Pleasant, Michigan, not by the writer.

The foregoing is an application of the "face-validity" test described by Furfey.[76] The results of this test also indicate a valid instrument.

A test on the basis of comparison with other data. Four different types of data have been selected for comparison between the data of this study and independent sources outside the study. These types of data pertain to gross family income, years completed in school, the prevalence of modern household conveniences, and circulation of six leading magazines.

Table I compares the data on income as shown by this study with data on income in Kent, Shiawassee, and Cheboygan Counties of Michigan, as reported in Special Bulletin 352 of September, 1948 of the Michigan State College Experiment Station.[77]

TABLE I

GROSS INCOME OF 193 FAMILIES INTERVIEWED IN ISABELLA COUNTY, MICHIGAN AND OF 306 FAMILIES IN OTHER AREAS OF MICHIGAN

Income Groups	Isabella County Data			Other Area Data		
	No	Percent	Rank[a]	No	Percent	Rank[a]
Under $1,000	20	11	4	60	20	4
$1,001-2,000	28	16	3	69	24	3
2,001-3,000	54	31	2	89	27.3	2
3,001- up	76	43	1	88	29	1

a. Rank indicates group with largest number from 1 to 4

[76]Paul H. Furfey. op. cit. p. 445-446.

[77]C. R. Hoffer, Health and Health Services for Michigan Farm Families. Bulletin 352. September, 1948. p. 50. Michigan State College Bulletin.

Table II. makes a comparison between the data of this study and that of the study referred to above, on the matter of years spent in school. There is no difference in data on husbands, but a slight difference in data on wives.

TABLE II

GRADE COMPLETED IN SCHOOL BY HUSBANDS AND WIVES IN 193 FAMILIES INTERVIEWED IN ISABELLA COUNTY, MICHIGAN AND OF 306 FAMILIES IN OTHER AREAS OF MICHIGAN

Educational Group	Isabella Data			Other Data		
	No.	Percent	Rank[a]	No.	Percent	Rank[a]
WIVES						
Under 8 gr.	12	6	4	34	14	3
8 gr. grad.	67	35	2	112	38	2
9-12 grade	88	46	1	126	43	1
Over 12 gr.	24	12	3	17	5	4
HUSBANDS						
Under 8 gr.	26	15	3	66	22	3
8 gr. grad.	73	43	1	134	44	1
9-12 grade	62	37	2	87	29	2
Over 12 gr.	8	5	4	7	5	4

a. Rank indicates group with largest number cases

The data of this study is compared with the study of Dr. C. R. Hoffer, further in Table III, as it pertains to the prevalence of modern conveniences.

A comparison of the data as it pertains to subscriptions to six leading magazines is shown in Table IV. In this comparison one magazine, "Successful Farming," is disproportionately high. Investigation revealed that a salesman

working full time for this magazine is located in the county studied and of course, works his home territory well.

Although no one method of validation of data is entirely acceptable, nor can one method prove data to be valid, it is evident from the foregoing facts that the schedule used and the data gathered in this study has yielded data that is valid on the basis of (1) inferred relations, (2) face-validity, (3) comparison with independent data.

EXAMINATION OF THE DATA FOR RELIABILITY

Reliability is the ability of a measuring instrument to yield consistent results, an obviously essential quality for any instrument. It is customary to report reliability

TABLE III

MODERN CONVENIENCES IN 193 ISABELLA COUNTY HOMES AND IN 306 HOMES IN OTHER RURAL MICHIGAN AREAS

Conveniences	Isabella Data			Other Data			Rank
	No.	Percent	Rank[a]	No.	Percent	Rank[a]	Diff.
Electricity	191	99	1	260	84	1	0
Telephone	84	44	5	140	45	4	-1
Running Water	146	79	3	177	57	2	-1
Indoor Toilet	101	53	4	96	31	5	1
Refrigerator	174	90	2	171	55	3	1

a. Rank according to size of group

TABLE IV

SUBSCRIBERS TO SIX LEADING MAGAZINES IN ALL OF MICHIGAN AND IN 193 HOMES IN ISABELLA COUNTY, MICHIGAN

Magazines	Isabella Data			National Data[b]			Rank
	No.	Percent	Rank[a]	No.	Percent	Rank[a]	Diff.
Colliers	24	14	3	189	26	1	-2
Mich. Farmer	20	13	4	134	18	3	-1
Pathfinder	13	7	6	60	8	6	0
Farm Journal	56	34	1	165	24	2	1
Cappers Farmer	16	10	5	85	13	4	-1
Successful Farming	35	22	2	81	11	5	3

a. Rank in terms of volume of subscribers.

b. National Data stated in thousands. Source: Standard Rate and Data Service, August 11, 1950. pp. 16 and 236.

by giving a coefficient of correlation or standard error, or both.[78]

There are three common ways of determining this coefficient, namely, (1) the test and retest method, (2) the use of parallel forms, (3) the split-half method.[79] In this study the split-half method is used as follows:

1. A random sample of 43 families was taken from the data of the study.

2. The score value for scored items was doubled and every other scored item used for computing a score.

3. Again, doubling the score value, a score was computed using the other half of the scored items.

[78]Paul Furfey. op. cit. p. 427.

[79]Cf. Paul Furfey. op. cit. pp. 427-428.

4. A coefficient of correlation was figured by the Product-moment method to which was applied the Spearman-Brown formula.[80] This coefficient of correlation of .76.

5. The standard error of such a coefficient is .043.[81]

6. Table V contains the scores for the 43 cases, and the score as computed on each half of the scored items.

It is evident, therefore, according to the split-half test, the measuring instrument of this study is reliable in that a schedule of half the items used would have given essentially the same results.

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[80]Pauline V. Young. op. cit. pp. 297-298. The actual computation was made by I.B.M. office statistician at the University of Nebraska, Lincoln, Nebraska.

[81]Karl J. Holzinger. Statistical Tables for Students in Education and Psychology. Chicago. University of Chicago Press. 1931. Table X, p. 66.

TABLE V

THE SPLIT-HALF COMPARISON

The following is a random sample of 43 of the 193 families covered in the study. Values of scored index items were doubled and scores computed on the odd and even items with results as follows:

Family Number	Odd Items	Even Items
1	83	102
2	78	92
3	32	68
4	76	102
5	44	48
10	74	50
14	54	35
18	48	25
22	63	85
24	53	52
29	26	32
34	66	67
39	45	17
44	41	30
49	68	56
50	50	68
52	72	52
54	33	53
56	57	69
60	42	52
64	54	52
69	83	84
74	57	39
79	64	80
84	76	80
89	36	38
94	46	29
99	62	91
105	81	71
110	80	48
115	63	71
120	44	36
125	75	74
130	75	67
135	77	87
140	77	84
145	33	47
150	60	94
160	61	74
180	76	48
185	58	73
190	67	47
193	68	80
Totals 43	2578	2649

The coefficient of correlation after applying the Spearman-Brown formula was .76. This was computed by the I.B.M. statistician at the University of Nebraska Bureau of Instructional Research.

SUMMARY OF CHAPTER III

In this chapter there have been presented the theories of the sociology of religion which are pertinent to the basic problem of this research, namely, that overt religious acts are expressive of covert experiences of the holy, these experiences being expressive either of non-rational intent or of a combination of intent and tradition. In this light, the selection of overt behavior patterns sanctioned, encouraged and endorsed by organized religion in the area of study, becomes a logical choice as one index of secularization, the index with which this study is concerned.

The theories related to the measurement of value as they have been reviewed here indicate that value consciousness is an integrating factor in society, and that such judgments can be measured by overt behavior, due to covert linkages between overt acts and covert value-judgments. Such a measurement is achieved by setting up a logical continuum to which quantitative number values can be related and scores established. This approach has also been shown to be consistent with certain authorities in the field of Social Psychology.

The area of consideration in this data has been considered, pointing out that secularization is a trend or movement in a social setting, that involves the decrease of non-rational and increase of empirical value-judgments in orienting overt behavior.

The procedural techniques followed in this study have been theoretically anticipated and explained. The continuum concept has been used to align relationships between a spiritual and secular pole, and related to a set of specific behavior patterns. A numerical value was assigned, giving the highest value to those patterns indicative of the greatest secularization, and the lowest numerical values to those indicative of the least secularization. Both significant score differences and three categories of scores determined by a classification of ideal-typical families representing extremes of a conformity continuum have been defined.

Finally, this chapter has discussed the problem of validity and reliability, applying suitable tests to the data at hand, which indicates that the data satisfactorily meet these tests of validity and reliability.

In the following chapters is presented an analysis of the data in terms of both the logically anticipated relationships and those factors discernible by the use of this instrument which would otherwise not be discovered.

CHAPTER IV

SOCIAL STATUS OR POSITION IN RELATION TO SECULARIZATION

In the previous chapters it has been pointed out:

1. That secularization, as a process, involves the orientation of value judgments to overt behavior on the basis of a hierarchy of thought processes giving dominance to empirical value-judgments and giving a recessive position to non-rational value-judgments.

2. That religion is an experience of the holy, involving quantitative, qualitative, and expressive (capacity) experiences--quality being the depth of the experience, quantity being the amount of experience, and capacity being the effectiveness of expression of the experience.[1]

3. That overt action has covert linkages.

4. That covert experience, although delayed, tends ultimately to find overt manifestations.

5. That study of the process of secularization is implemented by the selection of an overt index, which can be theoretically and logically arranged on a continuum, with numerical values assigned for scoring.

6. That the index chosen in this study comprises certain overt activities endorsed, sanctioned, and encouraged by organized Protestant religion.[2]

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[1]Joachim Wach. Sociology of Religion. Chicago, Illinois. University of Chicago Press, 1951. pp. 376, 377.

[2]This is the frame of reference for this study.

Therefore it can be logically anticipated that:

7. Statistically significant differences will be found between groups of families when they are compared on the basis of secularization scores and factors logically or theoretically related to the frame of reference of this study.

8. The absence of statistically significant differences will be found between groups of families when they are compared on the basis of secularization scores and factors not related to the frame of reference of this study.

9. Significant differences between groups of families which do not appear to be logically or theoretically anticipated, (whether they be linear, curvilinear, unanticipated, or paradoxical) may or may not be explicable on the basis of the data of this study.

10. Significant differences herein discovered could lead to the discovery of factors related to secularization which would otherwise be unknown, or unanticipated.

Every society is, at any given time, differentiated in many ways. The type of differentiation which is our concern in this chapter is a status differentiation of groups. By status is meant the relative position, rank, or standing of a person in a group, or of a group in reference to some other group or groups. In terms of this chapter, the status relation is between groups on the basis of certain specific factors involved.[3]

It is the purpose of this chapter to examine such factors as the source and amount of income, size of farm, the owning or

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[3]Charles F. Marden. Minorities in American Society. Chicago, Illinois. American Book Company, 1952. p. 26.

renting of homes and farms, the amount of formal education of the family heads, the participation of the family in non-church community activities such as fraternal orders and clubs, the age of family heads, and the length of residence in the community, to see if there be a significant degree of association between these factors and secularization.

If, for instance, high income, large acreage, and home ownership were associated with either high, medium, or low scores, to a significant degree, it would be concluded that there is a significant relationship between secularization and the status of families in the community. (i.e. such status as is gained by the factors found to have a positive relationship to the secularization score.)

For purposes of organization, these factors have been designated as Economic, Educational, and Time factors.

ECONOMIC FACTORS RELATED TO SECULARIZATION

Since the role of economic factors in social life usually is important in a sociological investigation, analysis of the data was made with regard to the source of family income, whether from farm or non-farm sources. This comparison is shown in Tables VI and VII.

In each case there is a significant difference between expected and observed frequencies. In the case of church families, those whose incomes are from non-farm sources,

TABLE VI

COMPARISON OF SOURCE OF INCOME WITH SECULARIZATION SCORES FOR THE CHURCH FAMILIES

Income Source	SCORES Low of*	Low ef**	Med. & High of*	Med. & High ef**	Totals
Farm	-9	(15.1)	31	(24.9)	40
Non-Farm	23	(16.5)	-20	(26.5)	43
Totals	32		51		83

χ^2 = 8.92 significant at 1% level

C.C.*** is .097

* observed frequency
** expected frequency
*** C.C. is coefficient of contingency

TABLE VII

COMPARISON OF SOURCE OF INCOME WITH SECULARIZATION SCORES FOR THE NON-CHURCH FAMILIES

Income Source	SCORES Low of*	Low ef**	Med. & High of*	Med. & High ef**	Totals
Farm	26	(11.2)	-36	(50.8)	62
Non-Farm	20	(20)	28	(28)	48
Totals	46		64		110

χ^2 = 14.5 significant at 1% level

C.C.*** is .118

* observed frequency
** expected frequency
*** C.C. is coefficient of contingency

tend to have a lower score than would be anticipated, those families whose income is from farm sources tend to have a higher score than would be anticipated. In the case of the non-church families the exact opposite trend is observed. For these families dependent upon farm incomes the scores are lower than expected frequencies, while non-farm income families are distributed according to expected frequencies.

From the foregoing it is evident then, that farming as a source of income, tends to be associated with lower secularization scores than other income sources for non-church families. In the case of church families there appears to be other bases of selection involved, so that church families not dependent upon farm income tend to have lower secularization scores than those dependent upon farm income sources. Any speculation as to why this is, would be beyond the scope of this study, but the fact that this difference exists, would seem to indicate that church families constitute a select group based upon factors of selection different from source of income, while the non-church families follow a pattern that could be logically anticipated, namely, that those working close to nature in farm work would tend to be less secular than those working in occupations that give a greater sense of control over environment.

The above is recognized by T. Lynn Smith in his Sociology of Rural Life where he says:

> In rural religion there is a close association between the secular and the spiritual planes of life, or more properly the religious element may be said to permeate almost all activities of rural life.[4]

A second economic factor to be considered is that of the amount of income and its relationship to the secularization score of the church and non-church family. Tables VIII and IX show this comparison.

By means of the signs test it is evident that, although the amount of difference between expected and observed frequencies is not enough to be significantly different, there is a curvilinear tendency in the association between scores and amount of income for church families. (Table VIII) Here it will be noticed that observed frequency exceeds expected frequency for low score group in the low income group, for the medium and high score group in the income group receiving from $2001 to $4000 income, and again for the low score group for the highest income bracket.

For the non-church families (Table IX) there is also a curvilinear relationship but not like that for the church families. In this group frequencies greater than expected are found in the low income, high score group, than in the low score group for both other income brackets.

Since chi square is not statistically significant in either table,it is concluded that the amount of income is not a significant factor as related to secularization scores as established in this study. The curvilinear relationships

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[4]T. Lynn Smith. The Sociology of Rural Life. New York. Harper & Brothers, 1953. p. 456.

TABLE VIII

COMPARISON OF INCOME WITH SECULARIZATION SCORES
FOR CHURCH FAMILIES

Income	SCORES Low		Med.& High		Totals
	of*	ef**	of*	ef**	
Under $2000	10	(9.5)	-13	(13.5)	23
$2001-$4000	-14	(15.3)	23	(21.7)	37
$4001-up	7	(6.2)	-8	(8.8)	15
Totals	31		44		75

χ^2 = .41 not significant at 5% level
C.C.*** = .074

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE IX

COMPARISON OF INCOME WITH SECULARIZATION SCORES
FOR NON-CHURCH FAMILIES

Income	SCORES Low & Med.		High		Totals
	of*	ef**	of*	ef**	
Under $2000	-8	(10.3)	18	(15.7)	26
$2001-$4000	28	(25.8)	-37	(39.2)	65
$4001-up	6	(5.9)	-9	(9.1)	15
Totals	42		64		106

χ^2 = 1.15 not significant at 5% level
C.C.*** = .0103

* Observed frequency
** Expected frequency
*** Coefficient of contingency

noted are slight, and although worthy of note, are not sufficiently large to lead to any definite conclusions.

The distinction made by Charles F. Marden (in consideration of minority groups,) that a change of status is not necessarily identical with a change in welfare,[5] is a pertinent observation here, for as we have observed, the association of source of income with secularization scores, appears to be different for church families than for non-church, so here we note that the distribution of families according to income when compared to scores, does not point to any great difference of status factors as seem to be related to the secularization score. Economic welfare, as measured by amount of income, is apparently not related to secularization score.

A third economic factor considered by this study and tested for a relationship to secularization is that of the size of farms. This comparison is shown in Tables X and XI.

In the case of church families those with farms under 80 acres tend to score high, or low, in numbers greater than the expected frequency. Those with farms of more than 80 acres tend to score in the medium score group in numbers greater than expected frequency. There is thus established a curvilinear relationship between size of farm and secularization scores. It appears that smaller farms tend to be

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[5]Charles F. Marden. op. cit. pp. 38, 39.

TABLE X

COMPARISON OF SIZE OF FARM WITH SECULARIZATION SCORES OF CHURCH FAMILIES WHO OWN THEIR FARM

	SCORES						
	Low		Medium		High		Totals
Size of Farm	of*	ef**	of*	ef**	of*	ef**	
1-80 Acres	9	(7.3)	-13	(17.7)	8	(5.0)	30
81-up	-7	(8.7)	26	(21.3)	-3	(6.0)	36
Totals	16		39		11		66

χ^2 = 6.07 significant at 5% level
C.C.*** = .084

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XI

COMPARISON OF SIZE OF FARM WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES WHO OWN THEIR FARM

	SCORES				
	Low & Medium		High		Totals
Size of Farm	of*	ef**	of*	ef**	
1-80 Acres	-16	(17.9)	28	(26.1)	44
81-up	15	(13.1)	-17	(18.9)	32
Totals	31		45		76

χ^2 = .81 not significant at 5% level
C.C.*** = .0103

* Observed frequency
** Expected frequency
*** Coefficient of contingency

associated with either those who are most, or those who are least secular, while the larger farms are associated with families mid-way between the extremes of high and low. These differences are statistically significant at the 5% level for church families.

In the case of non-church families the differences are not statistically significant at the 5% level, but a different trend is present in the relationship as indicated by the signs test. For these families low scores are associated with the larger farms and high scores with the smaller farms. Since chi square is not statistically significant, no definite conclusion is drawn on this trend.

T. Lynn Smith, in his book, The Sociology of Rural Life, indicates that widespread distribution of land is usually associated with steady work, high standards of living, and fewer class distinctions and less stratification.[6] If one were to assume that secularization increased with the increase in stratification, Table X would seem to disprove this assumption, for as holdings increase there is a strong central tendency for secularization scores. The trends noted in Table XI, however would seem to affirm this assumption, but since the differences are not significant, the matter can only be alluded to without a definite conclusion.

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[6] T. Lynn Smith. op. cit. p. 297.

Having considered the size of farms, the next economic factor to be considered is that of acreage[7] and whether the family owns or rents their farm. Tables XII and XIII present a comparison between secularization scores and acreage for those families who own their own home.

There is no significant difference in either table and the trends seem to be the same for both the church and non-church families.

Tables XIV and XV make a similar comparison for those families renting their dwelling. Neither presents a significant difference, but it is to be noted that the trend of relationship as shown by the signs test, is the opposite for the church families from the same trend in the other three tables. In the case of church families who rent, those with acreage tend to have lower scores than expected frequency, while those without acreage tend to have higher scores than expected frequency.

Here again, there seems to be a selective factor but since it is not statistically significant no conclusion is drawn.

In the light of the four preceding tables XII, XIII, XIV, and XV it is concluded that whether a family owns or rents,

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[7]"With acreage" indicates the family owns or rents land around or near their home. "Without acreage" indicates the family owns or rents only their dwelling but do not farm.

TABLE XII

COMPARISON OF ACREAGE WITH SECULARIZATION SCORE FOR CHURCH FAMILIES WHO OWN THEIR HOME

	SCORES				
	Low		Med. & High		Totals
	of*	ef**	of*	ef**	
With Acreage	-21	(22.8)	42	(40.2)	63
Without Acreage	5	(3.2)	-4	(5.8)	9
Totals	26		46		72

χ^2 = 1.79 not significant at 5% level

C.C.*** = .154

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XIII

COMPARISON OF ACREAGE WITH SECULARIZATION SCORE FOR NON-CHURCH FAMILIES WHO OWN THEIR HOME

	SCORES				
	Low & Med.		High		Totals
	ef*	of**	of*	ef**	
With Acreage	-39	(40.3)	52	(50.7)	91
Without Acreage	8	(6.7)	-7	(8.3)	15
Totals	47		59		106

χ^2 = .52 not significant at 5% level

C.C.*** = .022

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XIV

COMPARISON OF ACREAGE WITH SECULARIZATION SCORES FOR CHURCH FAMILIES WHO RENT THEIR DWELLING

	SCORES				
	Low		Med. & High		Totals
	of*	ef**	of*	ef**	
With Acreage	8	(7.9)	-7	(7.1)	15
Without Acreage	-3	(3.1)	3	(2.9)	6
Totals	11		10		21

χ^2 = 0 not significant

C.C.*** = 0

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XV

COMPARISON OF ACREAGE WITH SECULARIZATION SCORES FOR NON-CHURCH FAMILIES WHO RENT THEIR DWELLING

	SCORES				
	Low & Med.		High		Totals
	of*	ef**	of*	ef**	
With Acreage	-8	(8.7)	13	(12.3)	21
Without Acreage	4	(3.3)	-4	(4.7)	8
Totals	12		17		29

χ^2 = .35 not significant at 5% level

C.C.*** = .109

* Observed frequency
** Expected frequency
*** Coefficient of contingency

or whether they are with or without acreage, none of these factors has a significant relationship to secularization scores as herein established.[8]

We have considered, thus far in this chapter, some of the economic factors that might be associated with secularization. It has been found that farm sources of income are associated with high scores for church families and low scores for non-church families. It is further evident that the amount of income does not appear to have a significant association with secularization. Size of farms is significantly related to secularization only in the case of church families owning their farm, in which case there is a tendency for them to have secularization scores in the medium category at a rate beyond expected frequency. Acreage does not appear to have a relationship to secularization in this data.

EDUCATIONAL FACTORS RELATED TO SECULARIZATION

Because the rudiments of an education, especially the ability to read, write, and calculate, today are among the basic necessities of life, years spent in school is another important characteristic to be examined for a relationship to secularization.

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[8]A comparison of renters with owners for both church and non-church families did not indicate any statistically significant trend. Tables showing this are not given since they were deemed unimportant.

It is a well established fact that significant educational differences do exist between urban and rural areas as to the availability and amount of years spent in school, with the educational advantage being on the side of the urban population.[9] This being true, one would anticipate certain associations to exist between education and secularization within the rural area studied.

Tables XVI through XXI present these comparisons. As to a comparison of the effect of years spent in school upon the secularization scores of church and non-church families, it is noted in Tables XVI and XVII that for church families there is no significant difference, but for non-church families there is a significant difference.

The signs test indicates a trend among church families for low scores to be associated with those families whose female head has either eighth grade education or less, or, more than a High School education. High school training seems to be associated with high scores, among church families, considering only the formal education of the wives.

For non-church families there is a significant trend. The observed frequency is curvilinear in its relation to secularization for scores at greater than expected frequency are in either the low or high categories for the family

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[9]T. Lynn Smith. op. cit. pp. 423, 424.

TABLE XVI

COMPARISON OF AMOUNT OF FORMAL EDUCATION OF WIVES WITH SECULARIZATION SCORES OF CHURCH FAMILIES

Grades Completed In School	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
1-8	5	(3.4)	-15	(16)	-27	(27.6)	47
9-12	-1	(3.4)	-14	(16)	32	(27.6)	47
Over 12	2	(1.1)	8	(5.1)	-5	(8.8)	15
Totals	8		37		64		109

χ^2 = 7.49 not significant at 5% level
C.C.*** = .253

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XVII

COMPARISON OF AMOUNT OF FORMAL EDUCATION OF WIVES WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Grades Completed In School	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
1-8	5	(3.0)	-5	(10.1)	27	(23.9)	37
9-12	-1	(3.8)	14	(12.8)	32	(30.4)	47
Over 12	2	(1.2)	8	(4.1)	-5	(9.7)	15
Totals	8		27		64		99

χ^2 = 12.88 significant at 2% level
C.C.*** = .107

* Observed frequency
** Expected frequency
*** Coefficient of contingency

heads with the least formal education. There is a trend for medium or high scores for the 9-12 grade educational group, and a trend toward low and medium scores for the highest educational group.

It is apparent that education is related to secularization differently in non-church than in church families, with increased education tending to be associated with a lower secularization score in non-church families. In the case of the church families, since the amount of difference is not statistically significant, we might conclude that education is not a significant factor as related to female heads of church families.

A comparison of formal education of husbands (male heads of families), with secularization scores for church and non-church families, presents still other differences. Tables XIX and XX show these comparisons.

It is to be noted that low scores are associated with the greater amount of formal education of male family heads in church families, while low scores are associated with the lesser amount of formal education of male heads in non-church families. Among church families, medium and high scores are found in families whose heads have the least formal education, while among non-church families medium scores are associated with the more educated, and high scores with the least educated.

TABLE XVIII

COMPARISON OF AMOUNT OF FORMAL EDUCATION OF HUSBANDS AND WIVES WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Grades Completed In School	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
1-8	11	(7.9)	-17	(26.7)	68	(61.4)	96
9-12	-3	(6.6)	26	(22.3)	-51	(51.1)	80
Over 12	2	(1.5)	11	(5.0)	-5	(11.5)	18
Totals	16		54		124		194

χ^2 = 19.14 significant at 1% level
C.C.*** = .298

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XIX

COMPARISON OF AMOUNT OF FORMAL EDUCATION OF HUSBANDS WITH SECULARIZATION SCORES OF CHURCH FAMILIES

Grades Completed In School	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
1-8	-9	(12.2)	17	(14.1)	5	(4.7)	31
Over 8	17	(13.8)	-13	(15.9)	-5	(5.3)	35
Totals	26		30		10		66

χ^2 = 2.75 not significant at 5% level
C.C.*** = .20

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XX

COMPARISON OF AMOUNT OF FORMAL EDUCATION OF HUSBANDS WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Grades Completed In School	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
1-8	6	(4.6)	-2	(9.8)	41	(34.6)	49
Over 8	-2	(3.4)	15	(7.2)	-19	(25.4)	36
Totals	8		17		60		85

χ^2 = 18.46 significant at 1% level

C.C.*** = .133

* Observed frequency
** Expected frequency
*** Coefficient of contingency

These trends are statistically significant only for the non-church families, it is therefore further confirmed that education of family head, effects the non-church family different from the church family. It is further evident that formal education is related to secularization in non-church families, but not significantly related in the church family. Finally it is evident that the effect of education on the non-church family is to reduce the secularization score to a figure below the high score group.

In the case of the church families, the trend indicated by the signs test is for a curvilinear relationship between formal education and the secularization score. High school

seems to be associated with high scores in the case of female family heads, but in the case of male family heads, education more than the eighth grade seems to be associated with low scores. Since the differences are not statistically significant, these trends are noted and no conclusions drawn.

Tables XVIII and XXI compare the church and non-church families according to education of husbands and wives. For church families the difference is not significant, but for non-church families it is. In the case of the non-church families, low or high scores are associated with education of eighth grade or less, medium scores with High School training, and low or medium scores with formal education beyond high school.

TABLE XXI

COMPARISON OF AMOUNT OF FORMAL EDUCATION OF HUSBANDS AND WIVES WITH SECULARIZATION SCORES OF CHURCH FAMILIES

Grades Completed In School	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
1-8	-20	(25.1)	34	(28.5)	-8	(8.5)	62
Over 8	39	(33.9)	-33	(38.5)	12	(11.5)	84
Totals	59		67		20		146

χ^2 = 3.71 not significant at 5% level
C.C.*** = .155

*Observed frequency
**Expected frequency
***Coefficient of contingency

Concluding the consideration of educational factors, it would appear that the effect of education on non-church families is to reduce the degree of secularization as measured by the score herein established, while education is not significantly related to the secularization of the church family.

TIME FACTORS RELATED TO SECULARIZATION

Included in this concept is time spent in non-church community organizational activities, the age of the family head, and the length of residence of the family in its present location.

Table XXII presents the comparison of participation in non-church activities for church families, as related to the secularization scores. There are no significant differences, and even such trends as indicated by the signs test, are only very slight. Such participation does not appear to be related to the secularization of church families.

Table XXIII presents the comparison of participation in non-church activities for non-church families, as related to the secularization scores. Here, again, there is no significant difference, but the trends are stronger as shown by the signs test. Participation is associated with medium scores and failure to participate is associated with either high or low scores.

TABLE XXII

COMPARISON OF PARTICIPATION IN NON-CHURCH ACTIVITIES WITH SECULARIZATION SCORES OF CHURCH FAMILIES

Participation	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
Yes	20	(19.8)	-18	(18.7)	7	(6.6)	45
No	-16	(16.2)	16	(15.3)	-5	(5.4)	37
Totals	36		34		12		82

χ^2 = .11 not significant at 5% level
C.C.*** = .036

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXIII

COMPARISON OF PARTICIPATION IN NON-CHURCH ACTIVITIES WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Participation	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
Yes	-3	(3.9)	28	(23.3)	-35	(38.8)	66
No	4	(3.1)	-14	(18.7)	35	(31.2)	53
Totals	7		42		70		119

χ^2 = 3.43 not significant at 5% level
C.C.*** = .167

* Observed frequency
** Expected frequency
*** Coefficient of contingency

Table XXIV combines the data for church and non-church families to test participation as such. The differences are not significant, but the trend indicates that non-participation is to be found with high scores, and participation with medium scores.

On the basis of these comparisons, it can be inferred that participation has a greater effect on secularization for non-church families than for church families, with participation to be associated with medium secularization scores, and non-participation with high secularization scores. Since the chi squares on these tables are not statistically significant, only inferences can be made.

The second time factor is that of the age of the family head. Table XXV shows this comparison for church families. The signs test indicates a trend for high or medium scores to be associated with older ages, but a trend that is not statistically significant. Table XXVI shows this comparison for non-church families. Here the trend is significant and in the inverse relationship to that of the church families. High scores tend to be associated with younger ages of family heads in non-church families, while low scores are associated with the older ages.

Upon the basis of these associations between age and secularization, it is concluded that for church families the age of the family head is not a significant factor in the

TABLE XXIV

COMPARISON OF PARTICIPATION IN NON-CHURCH ACTIVITIES WITH SECULARIZATION SCORES OF ALL FAMILIES

	SCORES						
	Low		Medium		High		Totals
Participation	of*	ef**	of*	ef**	of*	ef**	
Yes	-23	(27.9)	46	(40.0)	-42	(43.1)	111
No	3-	(25.1)	-30	(36)	40	(38.9)	100
Totals	26		76		82		211

χ^2 = 3.78 not significant at 5% level

C.C.*** = .131

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXV

COMPARISON OF AGE OF FAMILY HEAD WITH SECULARIZATION SCORES OF CHURCH FAMILIES

	SCORES				
	Low		Medium & High		Totals
Age	of*	ef**	of*	ef**	
0-35 yrs.	12	(9.8)	-11	(13.2)	23
36-up	-20	(22.2)	32	(29.8)	52
Totals	32		43		75

χ^2 = 1.24 not significant at 5% level

C.C.*** = .016

*Observed frequency
**Expected frequency
***Coefficient of contingency

TABLE XXVI

COMPARISON OF AGE OF FAMILY HEAD WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

	SCORES				
	Low & Medium		High		Totals
Age	of*	ef**	of*	ef**	
0-35 yrs.	-8	(12.7)	21	(16.3)	29
35-up	38	(33.3)	-38	(42.7)	76
Totals	46		59		105

χ^2 = 4.28 significant at 5% level

C.C.*** = .198

* Observed frequency
** Expected frequency
*** Coefficient of contingency

secularization score, but for non-church families, the older the family head the lower the secularization score tends to be.

The third and final time factor to be considered is that of the length of residence. Table XXVII presents this comparison for church families. Although the differences are not significant, low scores tend to be associated with longer length of residence. Table XXVIII presents this comparison for non-church families. Here the same trend is noted, only the differences are significant.

It would appear therefore, that length of residence is a significant factor that tends to reduce secularization for non-church families, while it has the same trend for the

TABLE XXVII

COMPARISON OF LENGTH OF RESIDENCE WITH SECULARIZATION SCORES OF CHURCH FAMILIES

Years of Residence	SCORES Low of*	Low ef**	Med. & High of*	Med. & High ef**	Totals
0-5	-12	(14.8)	23	(20.2)	35
Over 5	13	(10.1)	-11	(13.9)	24
Totals	25		34		59

χ^2 = 1.30 not significant at 5% level

C.C.*** = .021

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXVIII

COMPARISON OF LENGTH OF RESIDENCE WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Years of Residence	SCORES Low & Medium of*	Low & Medium ef**	High of*	High ef**	Totals
0-5	-16	(17.8)	31	(29.2)	47
Over 5	11	(6.3)	-13	(17.7)	24
Totals	27		44		71

χ^2 = 4.4 significant at 5% level

C.C.*** = .058

* Observed frequency
** Expected frequency
*** Coefficient of contingency

church family it is not statistically significant in its trend, as indicated by this data.

Concluding consideration of time factors, it appears that significant relationships do exist between age and length of residence for non-church families. It further appears that participation, although not significant statistically, has a different effect on church than on non-church families, namely, participation lowers secularization for non-church families beyond expected frequency in the medium score category, while non-participation increases the secularization of church families to beyond expected frequency in the medium score category. Finally, it would appear that length of residence effects the church family the same as the non-church but to a less significant degree.

THE PROBLEM OF MEASURING COVERT QUALITY

Up to this point in this chapter, the factors of source and amount of income, the size of farm, home ownership or renting, the amount of formal education of family heads, participation in non-church community activities, age of family heads, and length of residence, have been considered.

Statistically significant differences have been found among church families as related to source of income and size of farm. Amount of income, ownership, formal education, participation and age factors have not been found to be significant for church families.

Statistical significant differences among non-church families have been found as related to source of income, formal education of family heads, age of family heads, and length of residence.

Those factors effecting the non-church family that are not significant for the church family are, formal education, age of family heads, and length of residence.

Those factors not significant for either group are, amount of income, ownership, and participation.

The one factor which is significant for both is source of income, but the trends were opposite, the non-farm source being the least secular for the church and the most secular for the non-church families.

Differences were noted where the church and non-church group tended to be inversely related to the same factor. Back of these differences is the problem of covert quality.

In the process of secularization, as considered previously, there are both overt and covert elements. Instruments of measure and indices for that purpose, must of necessity be related to overt practice and their significance be based upon the theoretical assumption, already cited, by authorities in social psychology, namely, that there are covert linkages. It is upon this assumption that note is given to variations, already cited, which theory and logic could not alone detect without some instrument of measurement.

As a working definition, the term "covert quality" is used to make reference to the quality of intention that exists covertly in relation to family behavior patterns, which fall into the categories of "ideal-typical" families as explained in the preceding chapter.

By means previously explained, a score of forty-four points was established as the minimum score possible for a family with their goal only "outward," formal, and socially accepted conformity to the religious patterns of the community. It was further established that the maximum score possible for an ideal-typical family whose aim was conformity (but with the least overt activity possible and still be socially acceptable religiously) was established at 67 points.

The two scores, namely, 44 and 67, divide the entire group of families into three categories: (1) those with scores less than forty-four; (2) those with scores between forty-four and sixty-seven; and (3) those with scores above sixty-seven.

Theoretically and logically, families whose score was less than forty-four were covertly involved in a manner that became expressive in a devotion that resulted in behavior patterns which, when scores as herein evaluated were established, placed that family in the lowest range. Families whose scores were higher than sixty-seven, it is logical to assume, were reflecting by their non-conformity of overt behavior, a

different covert reaction, possibly rebellion, or indifference toward religious practice as acceptable to organized Protestant religion.

It is admittedly much safer ground to assume covert intention for low scores than it is to assume covert rebellion for high scores; because simple neglect of acceptable items would produce a high score. There is, therefore, no attempted dogmatism at this point. In fact the mean score of non-church families who indicated neglect as the reason for non-membership, compared with families indicating any other reason but neglect for non-membership, showed a mean score of 73.4 for the former and 72.2 for the latter. A difference that is not statistically significant.

In the preceding tables, the placing of the data in groups large enough to calculate chi square, frequently necessitated grouping the low and middle group together for the non-church families, and the middle and high group together for the church families. This would therefore, tend to weight the significant differences, theoretically, so that one might affirm that a significant difference among church families involved more covert intent, than such a difference would involve in a table indicating non-church families.

DISCUSSION OF STATUS FACTORS RELATED TO SECULARIZATION

In this chapter status factors considered have been economic, educational, and time factors. With regard to the economic, it has been found that church families in this study whose scores were low at a frequency higher than anticipated, tended not to be economically dependent upon agriculture, while non-church families with low scores at, a frequency higher than anticipated, statistically, were dependent upon agriculture.

This would certainly imply then, that church families are a select group,[10] and that the degree of secularization of the non-church agricultural family is much less than the non-church non-agricultural family.

As to educational factors, it has become evident in this chapter, that education has little or no effect upon the degree of secularization of the church family, but it tends to reduce secularization among the non-church families. This would possibly infer that church membership gains a status for some uneducated family heads which education gains for some non-church family heads.

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[10]Louis Bultena in his study of church membership and church attendance in Madison, Wisconsin (an urban study) found no significant relation between different occupational status groups and church attendance. The range of difference he found was between 27.8 and 32.5 per cent. American Journal of Sociology. Vol 14 (June, 1949), p. 386.

As to time factors, time spent in participation in non-church community activities does not appear to be related to secularization, such trend as is manifest is that participation is associated with medium scores, while non-participation is associated with either high or low scores.

This trend could be important if viewed in the light of its covert quality. Participants tend to be social conformists, while non-participants tend to be such, either due to definite convictions (covert intent) or due to indifference or neglect. Hence some high and some low scores at frequencies greater than statistically anticipated, would tend to confirm this theory.

What has been evidenced with regard to participation is further confirmed in regard to age. For church families it did not appear significant, but for non-church families, younger ages were most secular. This would imply that maturity and the outward conformity it engenders, would eventually produce a covert linkage so that the older are associated with less secularization. Youth, on the other hand, is idealistic and both more excessive and expressive, therefore when youth are church oriented their covert linkages are conformist, when they are not, their covert linkages tend to be non-conformist with regard to the patterns acceptable to Protestant churches upon which the score in this study is based.

Length of residence, the other time factor, follows the same trend, namely, greater length of residence lowers secularization scores for non-church families.

In all three time factors there is the principle that, if covert quality is recognized, as a factor in lowering scores, then participation, age, and length of residence will produce covert qualities of intention that will result in greater conformity of behavior to the expressed value-standards of religion. Whether status is gained by conformity or conformity is produced by a status situation, cannot be determined by this study. Evidently the two do tend to be associated together.

It is a well-known fact that Farm Tenancy contributes to the decline of the rural church, for instance. In shifting from one community to another the tenant loses interest in and contact with the church; therefore church memberships are fewer and attendance is less frequent among tenants than among owners.[11]

It is further evident that in Rural Society there does not tend to be a pinnacle in the social hierarchy while such is found in the city. Some even assert that "There probably can be no real Democracy in a highly specialized society."[12]

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[11]Paul H. Landis. Rural Life in Process. New York. McGraw Hill, 1948. p. 429.

[12]Paul H. Landis. Ibid. p. 268.

CATEGORIES OF BEHAVIOR

The index items used in this study can be classified into (1) items of personal behavior of the interviewee, (2) familial items of behavior in the home, (3) items of social participation outside the home.[13] All three categories pertain to the overt behavior patterns indicated in the frame of reference of this study.

As previously explained, using the score of two ideal-typical families, one scoring 44 and the other 67, all groups studied can be divided into three divisions, those scoring (0-44) (45-66) (67-up).

For purposes of analysis let us assume that the ideal score would be zero, which would mean complete congruence of family practice with all the standards of organized Protestant religion as represented by the frame of reference upon which the scores are based.

The volume of scores is divided into three categories, as previously indicated, (1) personal, (2) familial, (3) extra-familial or social. The families are divided into three groups a low (0-44), middle (45-66), and high (67-up) group. It is interesting to compare each of these groups as to the quantity of their score points obtained in each of the three categories described above.

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[13]Such as Sunday School attendance, Church attendance, and attendance at other church functions.

On personal items. The low-score group averaged 14.5 points or 42% of their total score; the mid-group averaged 20.2 points or 36% of their total score; and the high-scoring group averaged 27.3 points or 33% of their total score. The mean score difference between these groups is 5.7 between the low and mid group and 7.1 between the mid and high group, on personal items.

It is to be noted that there is a difference between these groups of families in this category of behavior, but not a large difference, which would imply that secularization in personal life is not too different between the least and most secular homes.

On familial items. The low-score group averaged 17 points or 46% of their total score; the mid-group averaged 23 points or 42% of their total score; and the high-group averaged 28 points or 34% of their total score. The mean difference between the groups in this category is 6.0 and 5.0, respectively.

In this category of behavior the difference between the low-scoring and the mid-score group is essentially the same as in the previously cited category, but the difference between the mid-group and the high-group is 2.1 points less. This would imply that when secularization increases, family practices do vary about equally between the mid-group and the low-group. This variation, however, is less between

the mid-group and the high-group in this familial category of behavior.

On extra-familial items. It is in this category of behavior that the greatest deviation appears, according to this instrument. Low-scoring families averaged 4.7 points or 12% of their total score in this category; the mid-group averaged 12.8 points or 22% of their total score; and the high-group averaged 25.2 points or 33% of their total score. The mean difference between the groups is 8.1, and 13.6 respectively.

When it is remembered that the same activities tend to effect church and non-church families inversely, and that the higher the score the greater the percent of that group of families which are non-church families, it becomes clear that it is in the area of extra-family social participation that the most secular family evidences the greatest deviation from the patterns of organized religion.

Figure 2. illustrates the different percents of the total score each score group accumulated in each category of behavior in the instrument used for this study. Low-scoring families deviated 42% of their total on personal items, 46% on familial items, and only 12% on extra-familial items. Mid-scoring families deviated 36% on personal, 42% on familial, and 22% on extra-familial items. High-scoring families deviated about equally in all three categories.

FIGURE 2

PERCENT OF TOTAL SCORE ACCORDING TO CATEGORY OF BEHAVIOR PATTERNS

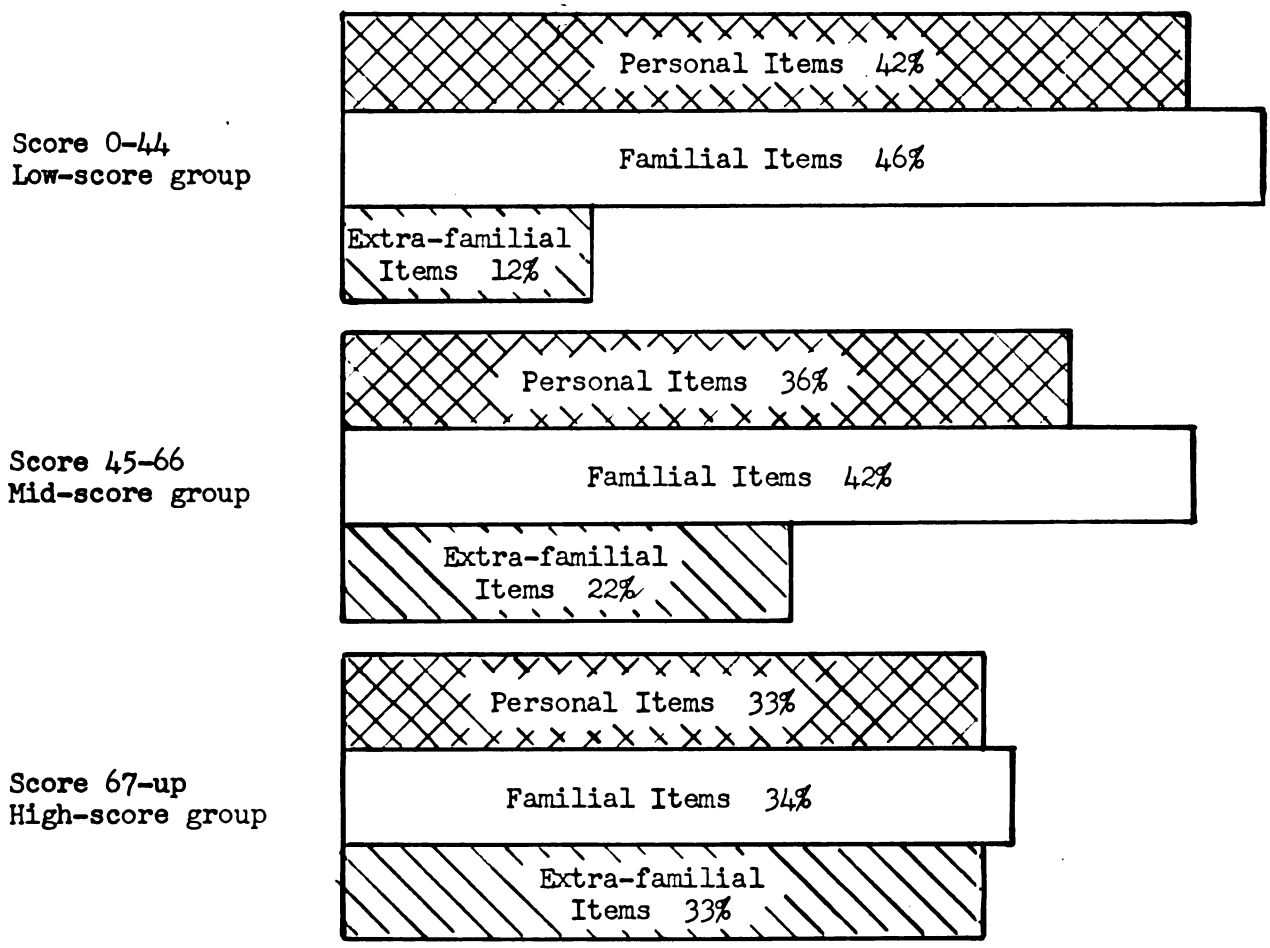

FIGURE 3

PERCENT OF CHURCH AND NON-CHURCH FAMILIES ACCORDING TO RANGE OF SCORES

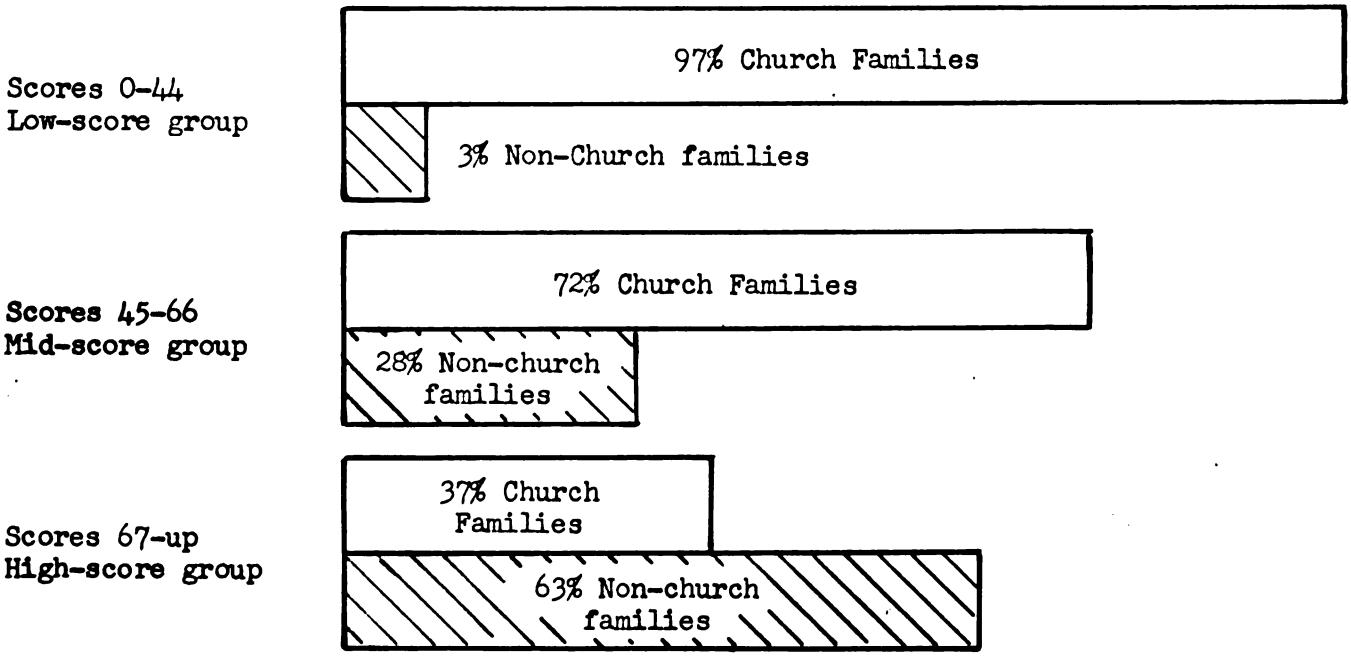

Figure 3. presents graphically the proportion of church and non-church families in each score-group. The low-score group consisted of 97% church and 3% non-church families; the mid-score group consisted of 72% church and 28% non-church families; while the high-score group included 37% church and 63% non-church families.

Summary of categories of behavior. Taken altogether, it would appear that the lack of expression of devotion among high scoring families (63% non-church) is approximately twice as great as among low scoring families in the realm of personal items, it is slightly less than twice as great in the realm of familial items, but it is over six times as great in familial items.

SUMMARY OF CHAPTER IV

Status, when considered on a national basis in the United States, comes from performing unique and specialized functions rather than performing tasks that require little training, skill, or ability. Vocations tend to bring status because of their distinctive social functions.

Since farming generally, and rural areas covered by this study do not have too great a variation in such specialized functions, a consideration of status leads directly to recognition of the fact that such status as is involved in the data for this study is gained, not by the personal items of behavior, but by "familial" and "extra-familial" behavior patterns. Since the significant score differences tend to be more common to the non-church group in status factors, compared to secularization scores, (i.e. Economic, Educational, and Time factors) the low score group score is made up only 58% by items of familial and extra familial behavior, while the high score group score is made up of 67% of familial and extra-familial items. In other words, in the status category of behavior, the non-church families draw more heavily from non-conformists in non-personal behavior than do church families, and this is a factor in producing the statistically significant differences observed in this chapter.

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[14]Paul H. Landis. Ibid. p. 103.

It is concluded therefore that economic, educational, and time factors are related to secularization, with greater significance for non-church than for church families.

CHAPTER V

CHURCH ORIENTATION IN RELATION TO SECULARIZATION

Up to this point our consideration has been given to the theoretical analysis of the problem of secularization and the application of this analysis to the data at hand in terms of a theory and method of investigation as set forth in Chapter III. In the preceding chapter, consideration has been given to Social Status factors such as economic differences, educational differences, and such time factors as participation in non-church community activities, age of family heads, and length of residence.

It is the purpose of this chapter to compare such factors of church orientation as church membership, church support, partaking of communion, and listening to religious radio, in their relation to secularization scores.

CHURCH MEMBERSHIP

A comparison of church membership of one or both family heads with secularization scores is shown in Table XXIX. Here it is to be noted that low scores and medium scores appear at a frequency greater than anticipated and at a rate that is statistically significant. It is to be further noted

TABLE XXIX

COMPARISON OF CHURCH MEMBERSHIP OF FAMILY HEAD WITH SECULARIZATION SCORES

Membership	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
One or both family heads belong	36	(17.5)	34	(31.0)	-12	(33.5)	82
Neither belongs	-7	(25.5)	-42	(44.5)	70	(48.5)	119
Totals	43		76		82		201

χ^2 = 56.6 significant at 1% level

C.C.*** = .149

* Observed frequency
** Expected frequency
*** Coefficient of contingency

that high scores are associated with the absence of church membership at a rate greater than anticipated and at a statistically significant rate of difference.

This table certainly confirms the assumption that church membership is significantly related to secularization, so much more when we are reminded that church membership was not scored.

CHURCH SUPPORT

There are those families who do and do not support the church whose heads are members and whose heads are not members of the church. It is therefore consistent to make the comparisons shown in Tables XXX and XXXI which present for church and non-church families, respectively, a comparison between church support and secularization scores as herein established.

In both tables the differences are statistically significant. In both tables, low scores are associated with church support, and high scores with failure to support the church. In both tables, medium scores at a rate higher than anticipated, are associated with church support. It could be stated therefore, that low and medium scores are associated with church support and high scores with non-support of the church among both church and non-church families.

In view of the fact that church and non-church families are apparently not affected alike by such factors as size of farm, education, and length of residence, this would make church support a rather significant index of secularization.

TABLE XXX

COMPARISON OF CHURCH FINANCIAL SUPPORT WITH THE SECULARIZATION SCORES OF CHURCH FAMILIES

Families who Support Church	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
Yes	34	(30.8)	36	(34.4)	-7	(11.8)	77
No	-0	(3.2)	-2	(3.6)	6	(1.2)	8
Totals	34		38		13		85

χ^2 = 25.46 significant at 1% level

C.C.*** = .154

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXXI

COMPARISON OF CHURCH FINANCIAL SUPPORT WITH THE SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Families who Support Church	SCORES						Totals
	Low		Medium		High		
	of*	ef**	of*	ef**	of*	ef**	
Yes	6	(3.6)	28	(19.5)	-22	(32.9)	56
No	-1	(3.4)	-10	(18.5)	42	(31.1)	53
Totals	7		38		64		109

χ^2 = 28.34 significant at 1% level

C.C.*** = .142

* Observed frequency
** Expected frequency
*** Coefficient of contingency

CHURCH COMMUNICANTS

Whether any members in a family took communion or not was not scored, therefore any comparison of church and non-church families with regard to this item becomes the more important.

A communicant, as here used, refers to a person who at some times does attend church and partakes of the bread and wine used as symbols of the body and blood of Christ in the communion service. A non-communicant is one who does not attend and partake of these elements at a church service.

Although this is a service generally recognized among Protestants as a sacred service of more than ordinary significance, there are many Protestant denominations which do not limit participation in a communion service to members. It is also true that some members of Protestant churches, although devout, decline to ever partake of communion elements. For these aforesaid reasons, then, the families in this study were divided into four groups, according to the practice of the family head interviewed, with regard to communion, namely, (1) members who are communicants, (2) non-members who are communicants, (3) members who are not communicants, (4) non-members who are not communicants.

Four sets of comparisons are made (1) comparing church families whose heads do or do not take communion, (2) comparing

non-church families whose heads do or do not take communion, (3) comparing communicants for church relationship and (4) comparing non-communicants for church relationship.

Tables XXXII and XXXIII indicate that failure to take communion among church family heads does not have a significant relation to the secularization score, while taking communion by non-church family heads does have a significant relationship to the family secularization score. Church orientation through communion is a significant factor for a non-church family.

While not statistically significant it is to be noted that even among church families, high scores are found among families whose heads are non-communicant family heads, while low scores are found among families whose heads are communicant family heads. In both cases the frequency exceeds the anticipated frequency, but not at a rate that is statistically significant. This means that communion is a factor with the same trend for church families as for non-church but statistically significant only for the non-church family.

Tables XXXIV and XXXV compare communicants with non-communicants as to their church relationship. Among non-communicants, church membership of the family head has no significant relation to the secularization score of the family. Among communicants however, church relationship does have a significant relationship but in a reverse trend.

TABLE XXXII

COMPARISON OF COMMUNICANT PRACTICE OF FAMILY HEAD WITH SECULARIZATION SCORES OF CHURCH FAMILIES

Family head takes Communion	SCORES				Totals
	Low		Med. & High		
	of*	ef**	of*	ef**	
Yes	27	(22.5)	-29	(23.5)	56
No	-6	(10.5)	20	(15.5)	26
Totals	33		49		82

χ^2 = 3.0 not significant at 5% level
C.C.*** = .035

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXXIII

COMPARISON OF COMMUNICANT PRACTICE OF FAMILY HEAD WITH SECULARIZATION SCORES OF NON-CHURCH FAMILIES

Family head takes Communion	SCORES				Totals
	Low & Med.		High		
	of*	ef**	of*	ef**	
Yes	18	(8.3)	-2	(11.7)	20
No	-28	(37.7)	63	(53.3)	91
Totals	46		65		111

χ^2 = 23.64 significant at 1% level
C.C.*** = .131

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXXIV

A COMPARISON OF SECULARIZATION SCORES OF CHURCH AND NON-CHURCH FAMILIES HEADS WHO ARE NOT COMMUNICANTS

Church Relation	SCORES Low of*	Low ef**	Med. & High of*	Med. & High ef**	Totals
Church	-6	(7.5)	20	(18.5)	26
Non-Church	28	(26.4)	63	(64.6)	91
Totals	34		83		117

χ^2 = 1.45 not significant at 5% level

C.C.*** = .012

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXXV

A COMPARISON OF SECULARIZATION SCORES OF CHURCH AND NON-CHURCH FAMILIES WHOSE HEADS ARE COMMUNICANTS

Church Relation	SCORES Low of*	Low ef**	Med. & High of*	Med. & High ef**	Totals
Church	-27	(33.1)	29	(22.9)	56
Non-Church	18	(11.8)	2	(8.2)	20
Totals	45		31		76

χ^2 = 24.38 significant at 1% level***

C.C.**** = .242

* Observed frequency
** Expected frequency
*** Significant at the 5% level omitting the cell with only two cases. (of 5.16)
**** Coefficient of contingency

Here it is to be noted that high scores are associated with church membership at a rate greater than anticipated, while low scores with non-members.

At this point a comparison of mean scores is interesting. All non-church families have a mean score of 70.9. All church families a mean score of 52.4. A difference of 18.5 that is statistically significant. A comparison of means of non-church communicants with non-church non-communicants shows a difference of 31.9 which is significant and still a greater difference. A comparison of church communicants with church non-communicants shows a difference in means of 11.9, another significant difference but the lowest of all the comparisons stated thus far.

The mean score of the church communicant families is 50.0, compared to a mean score of 39.1, for the non-church communicant families. This difference is 10.9 and is significant statistically, and further, indicates that the scores of non-church families whose heads take communion is lower on the average than church families whose heads take communion. This confirms the same trend noted in Table XXXV.

From the foregoing it is evident that communicant practices are significantly related to the secularization scores of families in this study, even though this item was not weighted and counted in the secularization score established from this data.

RELIGIOUS RADIO LISTENING

The practice of listening to religious radio programs was subjected to the same analysis as the foregoing factors, but in the case of both the church and non-church families the differences were not statistically significant as shown in Tables XXXVI and XXXVII.

Low scores are associated with listeners to religious radio programs, and high scores with those who do not listen, in both church and non-church families as shown by the signs test, but not at a statistically significant rate.

CONCLUSION

Although, as seen in the preceding chapter, factors of social status or position appear to effect church families in a manner different from the way they effect the non-church family, such is not the case with factors of church orientation.

Church membership itself, of course, shows a positive correlation to low and medium scores, lack of membership shows such a correlation to high scores.

Church support has a significant correlation in both church and non-church families, with low and medium scores. Failure to support the church is correlated with high scores.

Partaking of communion by family heads among church families does not show a significant correlation to low scores,

TABLE XXXVI

COMPARISON OF RELIGIOUS RADIO LISTENING HABITS OF FAMILY HEADS WITH SECULARIZATION SCORES IN CHURCH FAMILIES

Family head Listens to Religious Radio Broadcasts	SCORES				Totals
	Low & Med.		High		
	of*	ef**	of*	ef**	
Yes	90	(89.3)	-15	(15.7)	105
No	-53	(53.5)	10	(9.5)	63
Totals	143		25		168

χ^2 = .02 not significant at 5% level

C.C.*** = .0001

* Observed frequency
** Expected frequency
*** Coefficient of contingency

TABLE XXXVII

COMPARISON OF RELIGIOUS RADIO LISTENING HABITS OF FAMILY HEADS WITH SECULARIZATION SCORES IN NON-CHURCH FAMILIES

Family head Listens to Religious Radio Broadcasts	SCORES				Totals
	Low & Med.		High		
	of*	ef**	of*	ef**	
Yes	76	(71.4)	-80	(84.6)	156
No	-32	(36.6)	48	(43.4)	80
Totals	108		128		236

χ^2 = 1.63 not significant at 5% level

C.C.*** = .006

* Observed frequency
** Expected frequency
*** Coefficient of contingency

while for non-church families it does have such a significant relationship. This is understandable when it is realized that some who refrain from communion do so because of extreme devotion, while others do so from a spirit of indifference or neglect of their full privileges as a church member. When a family head of a non-church family takes communion, it requires, viewing it from the social situation, a definite desire to do so on the part of such a person, which, in the light of the theoretical analyses explored in previous chapters, would make the partaking of communion to be theoretically more expressive for the non-church family head than failure to take communion would be expressive for the church family head. This is verified by the statistical differences observed.

Religious radio programs do not appear to have any significant relationship to church orientation, as compared to membership, support, and taking communion. The signs test does show, however, that those who listen tend to have low scores while the high scores are associated with those who do not listen to religious radio, and the observed frequency exceeds expected frequency (though not with statistical significance), in the same relationship for both church and non-church families.

It is therefore concluded that orientation to the church by means of membership, support, and taking communion does have a significant relationship to secularization scores as established in this study.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The problem to which this study is addressed is, the process of secularization. This is a study of the impact of complex, modern, technologically stimulated, patterns of behavior, upon the hierarchy of importance given to non-rational and empirical value-judgments in their orientation to overt behavior.

It is assumed that secularization is a social process taking place in a social situation and being evidenced by certain trends of overt behavior much the same as other social processes such as accomodation, or assimilation. Moreover, in a survey of the literature on secularization it became evident that there is an essential agreement among writers on the fact that the complex, modern, technologically stimulated, way of life has initiated and is continuing a trend away from giving primacy to the spiritual toward giving primacy to the secular in daily life. The literature on secularization, furthermore, shows that the process of secularization is not new. This is especially obvious when one is reminded that the alternatives of sacred-secular, religion-science, ritualism-rationalism, non-utilitarian-utilitarian, non-rational-empirical, divine (and/or natural)

purpose-(human and/or) no purpose, are seen to be present in nearly all cultures, whether simple, complex, primitive, or modern. In addition, the trend of secularization is also made apparent with the consideration that the generally recognized function of the sacred aspect of society is that of integration; while the secular aspect of society appears, in one way or another, to increasingly demand a position of primacy over the sacred, in the orientation process of applying value-judgments to overt daily behavior.

On the basis of these preceding considerations, this study has advanced three basic hypotheses, namely:

1. That secularization can be defined and that the extremes of the secular and the spiritual can be arranged on a logical continuum to which overt behavior patterns can be measurably related.

2. That specific patterns of overt behavior, expressive of the faith and tradition of organized religion can be logically arranged on a continuum.

3. That by means of a scoring procedure, overt family religious patterns can be measurably related as to their congruity with the patterns endorsed, sanctioned, and encouraged by organized religion.

The data of this study was gathered by the fielding of a pre-tested interview schedule in the rural Protestant areas of Isabella County, Michigan. The information thus gathered has been validated on the basis of inferred relations, face-validity, and by comparison with other data of entirely independent sources. The reliability of the data has been established by a coefficient of correlation of .76 using the

split-half test and the product-moment method of computation.

Theoretically, this study of behavior has utilized--from the sociology of religion and social psychology--the principle of overt-covert linkages. The general theory of the measurement of value was found to be helpful in the selection of an index, as well as in the construction of a logical continuum between the poles of the spiritual and the secular. In addition, value measurement theory was useful in developing a scoring procedure for the responses to the interview schedule. By means of this scoring procedure, various groups of families were compared as to detailed social settings and trends of secularization contained in the data and analyzed in terms of the hypotheses outlined above.

The scoring procedure required the selecting as an index, certain overt behavior patterns that are sanctioned, encouraged, and endorsed by organized religion. These index items were then measureably related to the logical continuum by assignment of highest values to those patterns judged to be closest to the secular pole and assignment of lowest values to those items judged to be closest to the spiritual pole.

In a series of tables, comparisons have been made between the secularization scores as herein established and factors related to social status and church orientation.

With regard to status factors; the economic considerations of source and amount of income, size of farms, acreage, and

ownership were compared to secularization scores; the educational factors of the amount of formal education of the male and female family heads of church and non-church families were compared to secularization scores; the time factors of participation in non-church community activities, age of family head, and length of residence were compared to secularization scores.

With regard to church orientation factors; secularization scores were compared with church membership, church support, the taking of communion by family heads, and listening to religious radio programs.

In these comparisons it was found that (1) in some instances the same factors have the same trend of association with the family scores in both church and non-church families; (2) in a number of instances other factors have from varying to opposite trends of association between family scores of church and non-church families.

Factors adjudged not to be related to secularization for either church or non-church families due to lack of significant statistical differences between expected and observed frequencies include: (1) Amount of income; (2) Whether the home is owned or rented with or without acreage; (3) Participation in non-church community activities; (4) Listening to religious radio programs.

Factors adjudged to be significantly related to secularization scores of both church and non-church families include: (1) Source of income whether from farm or other source. Among church families a farm-source income was found to be associated with middle or high score categories. Among non-church families a farm-source income was found to be associated with low and middle score categories. (2) Church membership. (3) Church support.

Factors adjudged to be significantly related to secularization scores of non-church but not church families include: (1) Formal education of husbands and wives. (2) Age of family head. (3) Length of residence. (4) Communicant practice of family head.

In a number of instances the relation, where found to be significant, was curvilinear, that is, the observed frequencies were not always high or low, but at times were medium, or were low and high, with the middle score category having less than anticipated frequencies.

In some instances the same trends were noticeable among church families as non-church but not to a significant degree. In other instances the trend was different between church and non-church families but, as in the case of education of family heads, the trend in church families was not statistically significant.

On the basis of the foregoing, certain facts seem to be evident:

1. Statistically significant differences in scores have prevailed throughout the study between church and non-church families.

2. The factors that appear to be related to the secularization of the church family are:

   a. Secularization tends to increase as the formal education of the family head increases;[1]

   b. Secularization is increased if the source of income is from agriculture;[2]

   c. Non-participation tends to be associated with either high or low scores;[1]

   d. Younger aged family heads tend to have families with low scores, older aged with middle and high scores;[1]

   e. Residence under five years tends to be associated with middle and high scores, longer residence with low scores;[1]

   f. Scores lower than 44 tend to indicate a high degree of willingness to sacrifice and of the exercise of self-discipline for religious values;[1]

3. The factors that appear to be related to the secularization of the non-church families are:

   a. Secularization tends to decrease as the formal education of the family head increases;[2]

   b. Secularization is decreased if the source of income is from agriculture;[2]

   c. Participation is associated with medium scores, while non-participation is associated with high scores;[1]

---

[1]A noticeable trend but not statistically significant.

[2]A statistically significant trend.

d. Younger aged family heads tend to have families with high and medium scores, older aged low scores.[2]

e. Residence under 5 years tends to be associated with medium and high scores, longer residence with low scores.[2]

f. Scores lower than 44 were not obtained by any group of non-church families except those who partake of communion elements, this would suggest a possible generalization that the more sacred the overt act is thought to be, the more willingness to sacrifice and the more self-discipline required.

4. This study suggests that there is need for inclusion in religious census data significant status and church orientation factors as found herein significant.

5. The specific index of this study may not be applicable to all communities, but the principle of selecting an index related to organized religion as a tool to be used for the measurement of secularization has been demonstrated to be a valid procedure.

6. This study is confined to the rural protestant area of a single Michigan county. Any generalizations, therefore, would need to be verified by further, similar research, in other areas, before such generalizations would be scientifically justified.

---

[2]A statistically significant trend.

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APPENDIX

GLOSSARY

GLOSSARY

CONCURRENCE - The more or less deliberate cooperation of the individual or family with the covert and overt patterns of behavior encouraged, sanctioned, and endorsed by organized religion.

CONFORMITY - The conscious or unconscious acceptance of or acquiescence to the folkways, mores, and other usages, in the framework of behavior patterns encouraged, sanctioned, and endorsed by organized religion.

EXPEDIENT - The recognition of societal meanings attached to situational relationships.

FACTUAL - The recognition of societal meanings attached to rational, empirically validated data.

FRAME OF REFERENCE - The basic or core concept to which data are related by logical analysis.

HIERARCHY OF VALUE-JUDGMENTS - The scale of priority of (values) meanings according to the type of data upon which the meaning is based.

HOLY - The matrix of the true, the good, and the beautiful. It is that aspect of value that reflects the totality or God. It is the totality of value.

INTEGRATION - The act or process of making a unitary whole out of parts. This is usually productive of increased complexity although complexity in and of itself does not produce integration. Integration is the inverse of differentiation. It is sympathetic inter-relatedness.

INTERACTION - (Social) - The process by which the direction, form, or function of individuals, groups, or institutions, are reciprocally modified in a more or less enduring manner.

MAGIC - A system of manipulation or control of the unknown, usually by traditional methods. Compared with religion magic seeks control while religion implies communication with higher power without implying control.

MANA - Similar to Spirit. The supersensuous ideal order of being or realm of the universal mind.

MORAL - The recognition of societal meanings attached to non-rational data such as spiritual, traditional, or emotional norms.

MORALE - That aspect of consensus in a group that involves serious, persistent, determination to achieve mutually accepted goals.

NON-RATIONAL - This term refers to those phenomena, whose supposed existence and nature cannot be demonstrated by logical means.

NORMATIVE - Overt forms that are expressive of societal values. A general standard of measure varying in detail according to the field of thought.

NORMATIVE INTEGRATION - A sympathetic inter-relatedness that conforms to societal values or norms. This need not be based on empirical data.

RATIONAL - That is rational, which claims to obtain "truth" through the use of logical processes.

RELIGION - A more or less coherent body of beliefs and practices concerned with the realm of the non-rational, together with the emotional states rising in collective behavior. Religion must be understood apart from theology (i.e. speculation about the nature of God), and the church (i.e. an institutional pattern of belief and practice.).

SACRED - That which is part of, related to, or sanctioned by deity.
Emil Durkheim defines sacred as things set apart and/or forbidden.

SACRIFICE - Any voluntary modification of overt behavior by which there is a forfeiture of immediate or obviously desirable goals or values for the purpose of obtaining or expressing devotion to more remote, less obvious, non-rational goals or values.

SCIENCE - The organized body of knowledge, empirically validated, by which environment is controlled or understood.

SECULAR - Any person, act, or process, giving primacy and/or priority to empirical values to the neglect, denial, or ignoring of non-rational values.

SECULARISM - An ethical system founded on the concept of natural morality entirely apart from revealed religion, supernaturalism, or spiritualism.

SECULARIZATION - The process by which the behavior of man is oriented to a hierarchy of value norms that give priority or primacy to or extend the scope of empirical data to the neglect, denial, or exclusion of non-rationally established norms.

SELF-DISCIPLINE - Voluntary sacrifice by the individual of a sort that is permissive but not in the least demanded by the group.

SOCIETAL - The adjective used to describe large-scale inter group relationships.

SOLIDARITY - A group consensus characterized by a high degree of integration, high morale, and by the absence of great social distances.

SPIRIT - The supersensuous ideal order of being or realm of infinite mind.

SPIRITUAL - That is spiritual which is a non-rationally conceived entity of supreme non-human reality which has purpose different from and other than purpose of human origin or design.

SPIRITUALIZATION - The process by which the behavior of man is oriented to a hierarchy of value norms giving priority or primacy to or extending the scope of application of non-rational data, with or without reconciling them to empirically established norms.

STATUS - Relative position, rank, or standing of a person in a group, or of a group in reference to some other group or groups.

TECHNOLOGICAL - That which applies empirically verified information for and instrumentation of the satisfaction of human wants or needs.

TRADITIONAL - A way of thought or action that has come down from the past. A body of accepted group beliefs and practices. This is often associated with magic, and is related to customs, folkways, and mores.

VALUES - Any objects, conditions, or principles around which meanings have grown due to the experience of social interaction. Values involve attitude (a tendency to act), expression (consummatory action), and the shared symbolism of a given society.

VALUE-ORIENTATION - Relating societal meanings to personal experience in any given realm.

VALUE-JUDGMENT - The recognition of a given object or course of action to be in terms of conformity with previously learned, socially desirable, norms.

SCHEDULE FOR THE STUDY OF SECULARIZATION IN RURAL PROTESTANT AREAS OF ISABELLA COUNTY, MICHIGAN

Name of informant _____

Township _____ Section _____

I am _____, working as a graduate student in the Department of Sociology and Anthropology at Michigan State College.

We are making a study of how interested rural people are in community organizations, especially the church, and to what extent their ideas of religion influence daily life.

SECTION I

Nearly all of us either belongs or attends some community meetings.

1. Do you belong to any Lodges? Farm organizations? Such as:

	LODGE						
Family Member	Masons	IOOF	KP.	Elk	Boy Sc.	Girl Sc.	Other
Husband	____	____	____	____	____	____	____
Wife	____	____	____	____	____	____	____
Son	____	____	____	____	____	____	____
Daughter	____	____	____	____	____	____	____
Other	____	____	____	____	____	____	____

Group
I_____
II_____
III_____
IV_____
V_____

Family Member	Farm Bureau	Grange	4-H	Other
Husband	____	____	____	____
Wife	____	____	____	____
Son	____	____	____	____
Daughter	____	____	____	____
Other	____	____	____	____

Group
VI_____
_____
VII_____
_____
VIII_____

1a. Do you belong to any church? If so which denomination?
How about others in your household -- do they belong? to what church?

Fam.Mem.	Appr. Age	Meth.	Bapt.	Pres.	Luth.	God.	Naz.	None	Other
Husband	____	____	____	____	____	____	____	____	____
Wife	____	____	____	____	____	____	____	____	____
Son	____	____	____	____	____	____	____	____	____
Daughter	____	____	____	____	____	____	____	____	____
Son	____	____	____	____	____	____	____	____	____
Daughter	____	____	____	____	____	____	____	____	____
Other	____	____	____	____	____	____	____	____	____

Group
IX_____
X_____
XI_____
XII_____
XIII_____
XIV_____
XV_____

2. Who in your home is a member or attends Sunday School?

Family Member	Member		1-3 Mo.	1 per mo.	Occasionally	Never
Husband ____	____ Yes	____ No	____	____	____	____
Wife ____	____	____	____	____	____	____
Son ____	____	____	____	____	____	____
Daughter ____	____	____	____	____	____	____
Son ____	____	____	____	____	____	____
Daughter ____	____	____	____	____	____	____
Other ____	____	____	____	____	____	____

Group
XVI_____
XVII_____
XVIII_____
XIV_____
XX_____
XXI_____
XXII_____

3. What part do you take in church activities?
(What other church group or society is attended by anyone in your home?)

Society	Gr. XXIII	Reg.	Gr. XXIV	Occas.	Gr. XXV	Never	Gr. XXVI
__Womans	_____	____	_____	_____	_____	____	_____
__Mens	_____	____	_____	_____	_____	____	_____
__Youth	_____	____	_____	_____	_____	____	_____
__Prayer Gr.	_____	____	_____	_____	_____	____	_____
__Bible Std.	_____	____	_____	_____	_____	____	_____
__Adult	_____	____	_____	_____	_____	____	_____
__Other	_____	____	_____	_____	_____	____	_____

4. If you are a church member please check on this card the answer which most nearly tells why. (a card will be given with the same questions, but transfered to this sheet for convenience)

Because of: Gr. XXVII

___Sense of duty _____
___My friends belong _____
___My beliefs _____
___It helps me _____
___Other _____

5. If you are not a church member please check the answer below that most nearly tells why. (to appear on above mentioned card)

Because: Gr. XXVIII

___I disagree with what it teaches _____
___I have no time _____
___It is unnecessary _____
___I think it's a racket _____
___Neglect _____
___Other _____

6. Interviewers opinion. The person does ____; does not _____; doubtful _____; if he understands enough of church affiliation to speak with confidence.

SECTION II Habits reflecting secularization.

Next, come some questions about other religious practices which some people take part in and others do not.

1. Which of the following do you do, and how often?

Grace at table __Yes __No __Regularly __Seldon __Never Gr. XXIX
__Without guests __With guests _____
_____
_____
_____
_____
_____
_____

Section II, Item I continued — Gr. XXX

___Pray at bedtime yourself ___Regularly ___Seldom ___Never

Teach children bedtime prayers __Yes __No All Children ___Ceased at what age?

Gr. XXXI

___Pray alone at home ___Daily ___Occas. ___Never
___Pray family worship ___Daily ___Occas. ___Never

2. Who in your home other than yourself, does any of the following things? — Gr. XXXII

WHAT
___Personal prayer ___Mother ___Dad ___Other
___Leads family worship ___Mother ___Dad ___Other

Gr. XXXIII

___Says grace ___Mother ___Dad ___Other
___Has bedtime prayers ___Mother ___Dad ___Other

Gr. XXXIV

___Teaches children bedtime prayers ___Mother ___Dad ___Other

3. Do you or some other member of your family read the Bible? — Gr. XXXV
__I do __Regularly __Occasionally __Never
__Mother __Regularly __Occasionally __Never

SECTION II, Item 3 continued — Gr. XXXVI

___Dad ___Regularly ___Occasionally ___Never
___Other ___Regularly ___Occasionally ___Never

4. What religious magazines come into your home? — Gr. XXXVII

_____ _____
_____ _____
_____ _____
_____ _____
_____Bought at Newstand _____We subscribe

5. What religious book (s) have you read this year? — Gr. XXXVIII

_____ _____
_____ _____
_____ _____
_____ _____
Other_____

6. Would you mind telling me what religion you consider yourself? What church were you brought up in?

Who in your home takes communion and/or attends church?

COMMUNION			ATTENDS				Group
	Yes	No	1-3 per mo.	1 per mo.	Occasionally	Never	
Husband	___	___	_____	_____	_____	_____	XXXIX_____
Wife	___	___	_____	_____	_____	_____	XXXX_____
Son	___	___	_____	_____	_____	_____	XXXXI_____
Daughter	___	___	_____	_____	_____	_____	XXXXII_____
Son	___	___	_____	_____	_____	_____	XXXXIII_____
Daughter	___	___	_____	_____	_____	_____	XXXXIV_____
Other	___	___	_____	_____	_____	_____	XXXXV_____

Quite often the way we amuse ourselves in free time shows what we believe. May I ask you now a few questions about recreation.

7. Do you attend the movies? ___Yes ___No — Gr. XXXXVI
___Twice weekly ___Weekly ___Once per month
___Under 6 times per year ___6 times per year

Section II, Item 7 continued

Gr. XXXXVII

Do you play cards? ___Yes ___No
___At home
___At a club
___With friends

Gr. XXXXVII

Do you dance? ___Yes ___No
___At public dances
___Only private dances

Gr. XXXXIX

What one amusement is most popular in your home?

_____

Gr. L

___At home ___Anywhere
___Alone ___With others

Gr. LI

8. Do you listen to religious radio programs?
___Local (nearest sta.) ___Regularly ___Seldom ___Never
___Regional (Chic.-Dt.) ___Regularly

___National ___Regularly ___Seldom ___Never
(Old Fashion Revival Hour etc.)

Gr. LII

9. Do you send money to help support any religious radio programs?
___Local ___Regularly ___Seldom ___Never
___Regional ___Regularly ___Seldom ___Never

Gr. LIII

Section II, Item 9 continued

Gr. LIV

___National ___Regularly ___Seldom ___Never

Sometimes we enjoy recreation connected with the church. Do you attend:

10. ___Suppers ___Church friends
___Societies ___Other

What we do not approve of and what we do approve sometimes is related to our religion. --Sometimes not.

11. Which of the following do you:

Gr. LV

	Approve	Disapprove for religious reasons	Disapprove oth. reas.
Drunkeness			
Drinking Alcoholic Bev.			
All dancing			

Gr. LVI

Public dancing			
Cards			
Theater going			
Other			

Gr. LVII

12. Do you support the church financially?
___Yes ___No
___Pledge ___Offering only
___Proportionately (do you give more when you make more)

13. Do you have any crosses, crucifixes, or other religious decorations in your home?

Gr. LVIII

___Yes ___No
___I bought them ___They were gifts

14. I have owned these decorations: Gr. LVIIIcor
___One year ___Five years
___Two years ___Over ten years

A religious motto is some saying we have printed and hanging on the wall; a relic is some piece of wood, or stone that has religious meaning such as a crucifix or rosary.

15. Do you have any religious mottos or relics in your home? Gr. LIX
___Yes ___They were a gift or prize
___No
___I bought them

16. How many Bibles in your home? Gr. LX

17. How many New Testaments in your home? Gr. LXI

SECTION III Now may I ask a few general questions?

Gr. LXII

1. Which of the following are you in your home?
___Male head of house
___Female head of house
___Other adult in home
___Child under 16 -- number of

2. What is your approximate age?
___Under 23
___23-25
___36-50
___50-over

Section III continued

3. How long have you lived in your present residence? Gr. LXIII
___Under 2 years
___2-4 years
___5-9 years
___10-15 years
___Over 15 years

4. How many males in your household? Gr. LXIV
___Male

4a. How many females in your household? Gr. LXV
___Female

5. What is the chief source of your family income? Gr. LXVI
___Farming ___Shop worker
___Oil worker ___Other
___Trucker

5a. What is your nationality background? Gr. LXVII
___English _____
___German (other) name it
___Slavic
___Scandinavian
___Canadian

6. Which of the following conveniences do you have in your home? Gr. LXVIII
___Electricity ___Running Water
___Car ___Indoor Toilet
___Radio ___Deep Freeze
___Telephone ___Television
___Refrigerator

7. About your farm--Do you ___Own it? ___Rent it? Gr. LXVIV
What size?
___Under 20 ___81-160 acres
___21-40 ___160 acres and up
___41-80 acres

8. What education have you had?
___Husband ___Wife Less than 8 grades
___ ___ Eight grades
___ ___ 9-11 grades
___ ___ High school graduate
___ ___ some college
___ ___ College graduate

SECTION IV

1. Which of the following do you read? Gr. LXX

___Daily newspaper
___Weekly newspaper
___Weekly magazines

Please list up to three; the weeklies that you read:

_____
_____
_____

Other: _____

___Monthly magazines: Gr. LXXI

_____
_____

1a. About the types of magazines read.
Do you read:

___Western type ___Comics
___Romance

What kind of reading do you avoid, if any? Gr. LXXII

___Religious ___Illicit love stories
___Murder stories ___Crime stories
___Love stories

2. What charities do you support? Gr. LXXIII

___T. B. Stamps ___Community Chest
___Salvation Army ___Polio Drive
___Adventist ___Other
___Red Cross

On this card I am going to hand you, kindly check the approximate gross or total income that you had for 1948.

Estimated gross income: Gr. LXXIV

A. Under $1,000 E. 4,000- 5,000
B. 1,000- 2,000 F. 5,000- 7,500
C. 2,000- 3,000 G. 7,500-10,000
D. 3,000- 4,000 H. 10,000- UP

I

C