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College Students & Religion: An Examination of Yinger's Non-Doctrinal Religion Questions as "Residual Religion"

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Paul Douglas

1972

COLLEGE STUDENTS AND RELIGION:
AN EXAMINATION OF YINGER'S NON-DOCTRINAL
RELIGION QUESTIONS AS "RESIDUAL RELIGION"

A Thesis

Presented to

the Faculty of the Department of
Sociology and Anthropology
Western Kentucky University
Bowling Green, Kentucky

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by

Paul Douglas Mader

August 1972

COLLEGE STUDENTS AND RELIGION:
AN EXAMINATION OF YINGER'S NON-DOCTRINAL
RELIGION QUESTIONS AS "RESIDUAL RELIGION"

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I strongly believe that socialization is the basis of the individual in society. For this reason my thanks are extended across time to all those people whose lives have touched mine. Whether it appeared as good or bad at the time, that interaction allowed me the opportunity to stand where I am today. Special thanks should go to my parents, Mr. Paul H. Mader and Mrs. Emma F. Mader, and my brother, Mr. Frederick H. Mader, who were in a large part responsible for the most important part of my socialization:

I have loved and lost;

and I have loved and won.

I have thought and been wrong;

and I have thought and been right.

I have worked and been damned;

and I have worked and been praised.

There is no justice;

and yet I continue.

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CHAPTER I

INTRODUCTION

The content area within sociology concerning religion should include research efforts dealing with all relevant facets of religion. While research in this area has increased tremendously since World War II, it is unfortunate that much of the research has dealt with religion from a denominational perspective. Many of the findings for religious research have come from established institutional religious organizations. Consequently, the researchers either have not desired to or have been unable to study religion as a social phenomenon.

A few of the more recent research efforts in the sociology of religion have begun to deal with religion, itself, as an issue. J. Milton Yinger, in a recent article, stated that, "Rather than asking if a person is religious, we ask how he is religious."¹ This constitutes a valuable and worthwhile change in the direction of the scientific study of religion.

The author hopes to emphasize, as Yinger did, the idea of how one is religious rather than simply asking if one is

religious. The following research deals with college students and their orientation toward religion. The author will attempt both to define and to show the origin of college students' orientation toward religion.

Through an effort to add continuity to the literature, this study will use the conceptual framework of religion formulated by Clifford Geertz. He states that,

a religion is: (1) a system of symbols which act to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.²

This type of framework allows for the changing facts and threats of chaos as met through various changing patterns.

Prior research has indicated that value patterns of college students vary from decade to decade.³ Religious interest of college students, being one of the values, takes a number of forms over the years. Presently, the social order as constructed on the college campus appears to include a liberal religious orientation.⁴

Luckmann refers, in the title of his work, to a liberal religious orientation as "invisible religion."⁵ Commenting on Luckmann's work, Yinger states that religiosity should not be evaluated through a view of the traditional religious institutions, that is, using traditional measures.⁶ An understanding of these positions requires the use of a number of measurements.

To critically evaluate religious interest and religious orientation, six indexes will be used. An index developed by J. Milton Yinger is claimed to measure liberal religious orientation. Gerhard Lenski has developed three measures of traditional religiosity. They are measures of doctrinal orthodoxy, associational involvement, and devotionism. The author proposes to use two additional measures. They are measures of background socialization and religious saliency. The resultant relationships between these measures should offer a view of the structure which lends to the form that religious interest takes and its definition as "residual religion" rather than "invisible religion."

There are a number of questions which appear paramount for gaining an understanding of the issues involved in this research. Do students who score high on religious saliency also score high on traditional measures of religion? Do students who score high on non-doctrinal religion also score high on traditional measures of religion? Do students who score high on religious saliency also score high on background socialization into religion? Do students who score high on non-doctrinal religion also score high on background socialization into religion? Are students who score low on traditional measures of religion and high on non-doctrinal religion primarily high scoring on background socialization into religion? To rephrase this last question, are the liberal religious interests of college students actually

"residual religion?" These questions will be explored in this research.

Other research has suggested that college students with a liberal religious interest do not necessarily come from a religious background.⁷ The author believes that the present research will show that liberal religious interest among college students is "residual religion" rather than a completely new form of ideology. "Residual religion" would be that religious interest which remains from a strong childhood socialization into religion.

Footnotes - Chapter I

¹J. Milton Yinger, "A Structural Examination of Religion," Journal for the Scientific Study of Religion (Spring, 1969), p. 90.

²Clifford Geertz, "Religion as a Cultural System," in Anthropological Approaches to the Study of Religion, ed. by Michael Banton (New York: Frederick A. Praeger, 1966), p. 4.

³Dean R. Hoge, "College Students' Value Patterns in the 1950's and 1960's," Sociology of Education, XLIV (Spring, 1971), p. 171.

⁴Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students Over Two Decades," Social Forces, XLIX (September, 1970), p. 16.

⁵Thomas Luckmann, The Invisible Religion, (New York: The Macmillan Co., 1967).

⁶J. Milton Yinger, "A Structural Examination of Religion," p. 90.

⁷Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students Over Two Decades," p. 24.

CHAPTER II

REVIEW OF LITERATURE

The review of literature for this research will include comments and quotations from relevant research. It will be developed in such a way as to offer one a logical discussion of the stated problem. The initial discussion will deal with socialization as it relates to the research.

Socialization, as defined by Frederick Elkin, is ". . . the process by which someone learns the ways of a given society or social group so that he can function within it."¹ Socialization includes both learning and internalization.² There are three conditions which must exist prior to socialization. First, there must be a functioning society, the social world of the individual. Second, the individual must be mentally capable of coping with ideas. Third, one needs the ability to establish personal relationships and experience sentiments.³

Beliefs, attitudes and values are important concepts in socialization. Beliefs are cognitive propositions which act as predispositions to action.⁴ An attitude is a learned organization of beliefs about an object or situation.

A value consists of the internalization of a number of clustered attitudes. Values throughout a particular culture tend to be consistent; whereas, attitudes are more easily changed and tend to vary from one individual to another.⁵ Primary socialization, that is, early childhood socialization, occurs almost totally within the family. This causes a lasting impression on the formation and nature of attitudes and values.⁶

At this point it will be advantageous to narrow the discussion of socialization to a consideration of childhood socialization into religion. Concerning one aspect of childhood religious socialization, Elkin states that,

To have a certain religious status means that the child learns particular prayers and rituals; it means also that he is identified⁷ with one particular group, distinct from others.

Argyle points out that "there can be no doubt that the attitudes of parents are among the most important factors in the formation of religious attitudes."⁸ When one considers the factor of strong parental influence on belief, attitude and value formation, along with the fact that childhood is a very sheltered period in life, it would be logical to predict that values internalized in childhood would have a strong resistance to change in later life.⁹

According to the relevant research endeavors and according to socialization theory, it would seem that college students who indicate that they have an interest in religion would come from a religious background. However, from a

recent study contradictory findings were reported. Hastings and Hoge completed a comparative study of college students using a 1948 sample and a 1967 sample from Williams College, a small Eastern liberal arts college. They reported that "religious interest is largely independent of any particular religious orientation."¹⁰ They went on to state that "those reporting emphasis on a personal, individual religion tended to have little religious influence in upbringing."¹¹ These are very bold claims to make. As has been previously noted, the past research and theory would be inconsistent with these findings. They also report that at least 70 percent of the respondents' fathers had a college education. This should mean that their respondents probably had religious backgrounds, since religious involvement increases as education increases.¹²

On the other hand, it might be claimed by some that while present religious interest and background socialization tend to be related, some students might evidence present religious interest even though they received little or no religious training. J. Milton Yinger developed a seven item scale which he feels measures a liberal religious interest or the degree to which one considers man's ultimate concerns.¹³ He agrees with Luckmann in that he believes many people with "invisible religion" are not considered religious due to the use of traditional measures of religion.¹⁴ In reference to college students, he states:

College students, for example, are often identified as irreligious. I propose that we examine their ultimate concerns, the groups which form around them and the activities which flow from them. We may discover that they are simply differently religious.¹⁵

Upon administering the index to a sample of college students, Yinger divided their answers into three groups. The three groups were (1) those who belonged to or were active in a church, (2) those who were active in some other group, and (3) those who were not active in any group.¹⁶ He found that the students in the first group gave the highest percentage of positive responses to his index (80 percent), followed by the second group (72 percent), and finally the third group (64 percent).¹⁷ While the church group did score the highest, Yinger is primarily concerned with the third group who reported no involvement. He states: "Although they mention no church, indeed no group of any kind as important to their interest in the 'basic, permanent question' of mankind, they indicate very strongly an interest in man's ultimate problems."¹⁸ He concludes his argument by stating: "I believe that they do indicate, however, the presence of many 'invisible' religious beliefs and actions that we must learn how to measure."¹⁹

While Yinger takes a more moderate approach to the relationship between religious orientation and religious interest than do Hastings and Hoge, he still claims that the respondent who scores high (liberal religious

orientation) on his index does not necessarily come from a religious background. Yinger is also willing to admit that his scale measures those who have a traditional orientation as well.²⁰

His claim that he is measuring "invisible religion" does not seem likely. It would appear that those students who claim no group involvement are actually students who come from a religious background, but who evidence decreased religious activity. To help substantiate this position, one needs to note that prior research has shown that for many religious people religious activity decreases sharply between the ages of eighteen and twenty-five.²¹ College students fall predominantly within this age group exhibiting "dormant religion." Following age 25, these people will return to their religious activities.²²

It is possible that for some youth, during their college years, religious activities are de-emphasized. If these people score positively on Yinger's index and if they come from a religious background, then they would evidence "residual religion." Since they have "residual" rather than "'invisible' religion," they will probably resume their religious activities when they marry and have children.

A survey by Burchard which tested students at a north central university at four different times--between 1962 and 1969--supports the theoretical position behind this research. He states:

On the whole, responses to the questionnaire suggest a rather conservative stance toward religion (and morality). There is evidence of change in a liberal direction (i.e., less willingness to accept literal Biblical interpretations), but on the whole the amount of change is relatively small²³

This all leads one to ask what religion means to college youth. Theoretically, it appears that once college youths internalize the college climate, their traditional religious behavior will decrease, and their internalized cognitive religious values will either increase or remain constant. These two aspects of religion might be analogous to the distinction made by Gordon Allport between extrinsic and intrinsic religious beliefs.²⁴ Extrinsic religion may be defined as that religiosity held only for material gain as a product of insecurity and self-interest.²⁵ Intrinsic religion is that type of religiosity, stemming from security and childhood socialization, internalized as an other-directed religious value or outlook.²⁶ The extrinsic religiosity will decrease because with the lack of the normal external pressure to conform, as felt at home, the student is no longer active out of habit. The freedom of the university setting does not call for the exhibition of piety. Consequently, the student's intrinsic values will strengthen because of the personal meaning and increased intellectual activity found within the college climate.

A recent research effort has added credibility to the argument above. It states that when comparing college

freshmen with college seniors on six value items (theoretical, economic, aesthetic, social, political, and religious), the freshmen score higher on the religious while the seniors score higher on the aesthetic aspect.²⁷ The religious aspect of the freshmen could easily be of the extrinsic variety, while the aesthetic aspect of the seniors plausibly could be of an intrinsic orientation.

Returning again to the Hastings and Hoge research, it appears that they had a number of indicators that should have called attention to another dimension at work behind the variable measuring religious interest. One of their items gave conflicting results which they were at a loss to explain: "If religion is to play a useful role in life, it should be regarded entirely as a natural human function. It should have nothing whatever to do with supernatural notions."²⁸ In 1948, 55 percent of the sample agreed with this extrinsic item while in 1967 only 42 percent agreed with it. It would appear that this might indicate an increase in intrinsic religion or concern with man's ultimate question.²⁹

Berger makes the statement that, "Religion becomes less and less capable of furnishing overarching symbols for the full range of social institutions."³⁰ He notes that the different areas of institutionalized religion devise their own somewhat diverse symbols. The overarching symbols for the college youth are not likely to be

rote behavior, as in prayer or church attendance. It would appear that the overarching symbols, if any, for college students would be the cultivation of thought about questions of ultimate concern.

If a person who was socialized into religion as a child enters college and exhibits a loss of utilitarian religious activities by traditional measures, he has probably lost extrinsic religion. That which is left is "residual religion" and is actually traditional, intrinsic religion. For many students, this form of religion is probably strengthened by the college experience. Traditional religious belief and behavior involving public piety, for example, church attendance, while depressed, remains dormant, since the student retains an interest in religion.

Footnotes - Chapter II

¹Frederick Elkin, The Child and Society: The Process of Socialization (New York: Random House Inc., 1960), p. 4.

²Ibid.

³Ibid., p. 7.

⁴Milton Rokeach, Beliefs, Attitudes, and Values (San Francisco: Jossey-Bass Inc., 1969), p. 113.

⁵Edwin P. Hollander, Principles and Methods of Social Psychology (New York: Oxford University Press, 1967), pp. 114-115.

⁶Ibid., p. 139.

⁷Frederick Elkin, The Child and Society, p. 47.

⁸Michael Argyle, Religious Behavior (London: Routledge & Kegan Paul Ltd., 1958), p. 39.

⁹Ernest Q. Campbell, "Adolescent Socialization," in Handbook of Socialization Theory and Research, ed. by David A. Goslin (New York: Rand McNally & Co., 1969), p. 852.

¹⁰Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students Over Two Decades," Social Forces, XLIX (September, 1970), p. 24.

¹¹Ibid.

¹²Michael Argyle, Religious Behavior, p. 44.

¹³J. Milton Yinger, "A Structural Examination of Religion," Journal for the Scientific Study of Religion (Spring, 1969), p. 90.

¹⁴Ibid.

¹⁵Ibid., p. 92.

¹⁶Ibid., p. 96.

¹⁷Ibid.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

- ²¹Michael Argyle, Religious Behavior, p. 44.
- ²²Ibid., p. 66.
- ²³Waldo W. Burchard, "College Education and Religious Beliefs," (unpublished mimeographed paper: Northern Illinois University, 1971), p. 1.
- ²⁴J. Milton Yinger, The Scientific Study of Religion (London and New York: The MacMillan Co., 1970), p. 193.
- ²⁵Gordon Allport, Religion in the Developing Personality (New York University Press: Academy of Religion and Mental Health, 1960), p. 33.
- ²⁶Rodney Stark and Charles Y. Glock, American Piety: The Nature of Religious Commitment (Los Angeles: University of California Press, 1968), p. 42.
- ²⁷Kenneth A. Feldman, "Change and Stability of Religious Orientations During College," Review of Religious Research, XI (Fall, 1969), p. 42.
- ²⁸Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students Over Two Decades," p. 20.
- ²⁹Ibid.
- ³⁰Peter L. Berger, "Religious Institutions," in Sociology: An Introduction, ed. by Neil J. Smelser (New York: John Wiley & Sons, Inc., 1967), p. 357.

CHAPTER III

DESIGN AND METHODS

The "Review of the Literature" suggests the formulation of one general hypothesis and eight null hypotheses. The general hypothesis may be formally stated as follows: there is a significant relationship between background socialization into religion and reporting a liberal religious interest. The specific null hypotheses for this research are:

1. There is no relationship between doctrinal orthodoxy and religious saliency.
2. There is no relationship between doctrinal orthodoxy and non-doctrinal religion.
3. There is no relationship between associational involvement and religious saliency.
4. There is no relationship between associational involvement and non-doctrinal religion.
5. There is no relationship between devotionism and religious saliency.
6. There is no relationship between devotionism and non-doctrinal religion.

7. There is no relationship between background socialization into religion and religious saliency.

8. There is no relationship between background socialization into religion and non-doctrinal religion.

Sample

These hypotheses will be tested through the use of a sample of college students attending a regional state university in the border south with an enrollment of approximately 11,000. The sample was drawn from a listing of all students enrolled during the spring semester of 1972. The total sample consisted of a random sample, a retest group from an earlier survey, and a black sample. This research will deal only with the random sample. The random sample initially contained 446 students. This particular sample was used due to the location of the school, the enrollment of the school, and the potential minimization of data collection problems.

Method of Data Collection

In April 1972, each of the eligible students in the sample was mailed an eight-page questionnaire. Due to the size of the sample and the nature of the material, most of the items were fixed-alternative questions. The questionnaires were mailed at a time selected to guard against potential sample bias incurred by mailing too near a

religious holiday. A cover letter was also included with the questionnaire. It stated the general purpose and nature of the study. Ten days after the first mailing a second mailing took place in an effort to contact and secure completed questionnaires from those students who had not returned questionnaires received in the first mailing. Out of a working sample of 361, data were obtained for 217 respondents. This gave a response rate of 60 percent. Considering the nature (and time) of the research, this return is more than adequate for valid and reliable conclusions.¹

Operationalization of Variables

Independent Variables

Doctrinal Orthodoxy--Doctrinal orthodoxy will be viewed in dichotomous terms, with respondents being either heterodox or orthodox in their acceptance of church doctrine. The variable will be measured through the construction of an index using seven items. The respondent must give the orthodox response to all seven items to be considered orthodox. These items dealt with belief in God, belief in afterlife, belief in reward and punishment in afterlife, belief that God expects people to worship him in churches every week, belief that God answers prayers, belief in God as a Heavenly Father, and belief that Jesus was God's only son. This scale is viewed as traditional measure of religion.²

Devotionalism--Devotionalism will be a dichotomous measure of personal communication with God. The respondent will be either high or low on this measure. It is measured through the construction of an index utilizing two items. The two items measure frequency of prayer and the importance of asking God's help in daily decision-making. Respondents will be considered high on devotionalism if they pray more than once a day and ask God's advice either often or sometimes. They will also be considered high if they report praying once a day and often ask God's advice. This is viewed as a traditional measure of religious piety.³

Associational Involvement--Associational involvement will be treated as dichotomous in that one is either high or low on this variable. It will be measured by an index using two items. The items measure church service attendance and participation in church-related activities. To score high on associational involvement, the respondents either must state that they attend church every week or that they attend regular services two or three times a month plus being active at least once a month in a church-related activity.⁴ This is viewed as a traditional measure of religious activity.⁵

Background Socialization--Background socialization into religion contains four categories ranging from low to high socialization into religion. It is measured through

an index consisting of seven items. These items are: projected religious interest as a parent; projected religious training in your home for your children; projected institutional religious training for your children; as a child, your home religious involvement; as a child, your involvement in religious organizations; as a child, encouragement from friends to be active in religious activities; and as a child, encouragement from parents to be active in religious organizations. A score of one will be assigned to each response that shows strong socialization. The original seven categories were collapsed into low (0-1), moderately low (2-3), moderately high (4-5), and high (6-7). This variable is viewed as a measure of socialization into religion.

Dependent Variables

Non-doctrinal Religion--Non-doctrinal religion will be treated as dichotomous in that a respondent will either score low or high on a (liberal) religious orientation. The variable will be measured through the construction of an index consisting of seven items. The respondent will be given one point for a liberal, or positive, response on each item. The seven possible categories will be collapsed into low (liberal) religious orientation (0-5) and high (liberal) religious orientation (6-7). These items are: (1) Efforts to deal with the human situation by religious means, whatever the content of the beliefs and practices,

seem to me to be misplaced, a waste of time and resources; (2) Suffering, injustice, and finally death are the lot of man; but they need not be negative experiences; their significance and effects can be shaped by our beliefs; (3)* In face of the almost continuous conflict and violence in life, I cannot see how men are going to learn to live in mutual respect and peace with one another; (4) There are many aspects of the beliefs and practices of the world's religions with which I do not agree; nevertheless, I consider them to be valuable efforts to deal with man's situation; (5)* Somehow, I cannot get very interested in the talk about "the basic human condition, and man's ultimate problems;" (6) Man's most difficult and destructive experiences are often the source of increased understanding and powers of endurance; (7) Despite the often chaotic conditions of human life, I believe that there is order and pattern to existence that someday we'll come to understand. (An * following the question number indicates negative scoring.)⁷ This index is designed to tap modern religious interest.⁸

Religious Saliency--Religious saliency is presented as a dichotomous variable with the respondent being either high or low on religious interest and importance. Saliency is measured through an index constructed with three items. A high saliency response will be given a score of one. These items measure religious interest, importance of religion and importance of religious organizational participation.

The original three categories of the index will be collapsed into low (0) and high (1-2). This measure is viewed as concerning current interest in religion.⁹

Control Variables

There will not be any new variables added to the research as controls. However, the zero-order relationships between background socialization and non-doctrinal religion will be controlled by three variables used separately. The relationship will be specified for those people who score low on doctrinal orthodoxy, devotionism, and associational involvement.¹⁰

Manipulation of Data

The variables for this research are at the ordinal level of measurement. Consequently, chi square and confidence limits for Yule's Q will be utilized for testing statistical significance.¹¹ Gamma (and Q) will be calculated as a measure of the degree of association between the variables.¹² The data were processed on an IBM 360, model 40 computer. After the indexes were developed, tables were constructed using the NUCROS program.¹³

Footnotes - Chapter III

¹The representativeness of the sample is favorably assessed in Appendix A.

²Gerhard Lenski, The Religious Factor (New York: Doubleday & Co., Inc.; Anchor Books Edition, 1963), p. 56.

³Ibid., pp. 57-58.

⁴Ibid., p. 23.

⁵See Appendix B for the specific questions and inter-item correlations of these three indexes.

⁶See Appendix C for the specific questions and inter-item correlations of this index.

⁷J. Milton Yinger, "A Structural Examination of Religion," Journal for the Scientific Study of Religion, VIII (Spring, 1969), p. 94.

⁸See Appendix D for a discussion of the inter-item correlations of this index.

⁹See Appendix E for a discussion of the exact questions and inter-item correlations for this index.

¹⁰Stephen Cole, The Sociological Method (Chicago: The Markham Publishing Co., 1972), p. 123.

¹¹Hubert M. Blalock, Jr., Social Statistics (New York: McGraw-Hill Book Company, 1960), p. 213.

¹²James A. Davis, Elementary Survey Analysis (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1971), pp. 50-58, 72-76.

¹³Special Program Manual (Bowling Green, Kentucky: Computer Center, Western Kentucky University, 1972).

CHAPTER IV

ANALYSIS OF DATA

Through the analysis of these data, it is hoped that two major points can be clarified. Other researchers have stated that religious interest is independent of any particular religious orientation.¹ The findings from this research may provide evidence contradictory to their statement. The second point deals with the statement by Yinger that his non-doctrinal religion index should identify as religious people whom traditional measures would identify as irreligious.² In the final section of chapter four this claim will be assessed.

The correlation of the three-item religious saliency index with the seven-item background socialization index could show that people having an interest in religion tend to come from religious backgrounds. To test Yinger's claim that he is measuring 'invisible' rather than 'residual' religion, four relationships must be tested. The first relationship is that between Yinger's index and the background socialization index. If this relationship is significant, then three specified relationships will aid in

clarifying the discussion. These are: (1) Lenski's orthodoxy index, (2) Lenski's devotionalism index, and (3) Lenski's associational involvement index. These represent traditional religion.

By running the relationship between Yinger's index and background socialization when specifying separately on the traditional measures, it will be possible to ascertain whether Yinger's index primarily measures 'invisible' or 'residual' religion. If the strength of the original relationship is not greatly affected by specifying on the traditional measures of religion, then this finding would mean that those people who score high on Yinger's index tend to come from a religious background and have 'residual' rather than 'invisible' religion. To restate the case, individuals presently not exhibiting traditional religion but scoring high on the Yinger scale would be identified by Yinger as exhibiting invisible religion. If on the other hand, there is a strong or moderate relationship between background socialization and the Yinger scores, then it can be said that these individuals exhibit residual rather than invisible religion.

The values of gamma for the relationships between each of the variables used in this research are found in Table 1. All of the relationships were significant well beyond the .05 level. The values of gamma for the relationships between each of the traditional measures of religion and

Table 1. Inter-Variable Correlations

	Doct. Orth.	Devot.	Assoc. Inv.	Sal.	Rel. Imp.	Rel. Int.	Rel. Part.	Non- Doct. Rel.	Bkgnd. Soctn. Rel.
Doctrinal Orthodoxy	---	.48	.77	.73	.76	.73	.80	.39	.70
Devotionalism	.48	---	.72	.91	.89	.84	.70	.51	.61
Associational Involvement	.77	.72	---	.69	.71	.74	.77	.26	.52
Saliency	.73	.91	.69	---	.98	.99	.84	.51	.69
Religious Importance	.76	.89	.71	.98	---	.93	.86	.57	.55
Religious Interest	.73	.84	.74	.99	.93	---	.82	.50	.63
Importance of Religious Participation	.80	.70	.77	.84	.86	.82	---	.40	.72
Non-doctrinal Religion	.39	.51	.26	.51	.57	.50	.40	---	.38
Background Socialization Into Religion	.70	.61	.52	.69	.65	.63	.72	.38	---

P < .05 for all cells

the saliency items are found in Table 2. All of the relationships were significant well beyond the .001 level. The coefficients indicate a very strong positive relationship, ranging from .70 for the relationship between devotionism and the importance of participation in church activities to .89 for the relationship between devotionism and the importance of religion for the respondent.

The relationship between doctrinal orthodoxy and the saliency index is found in Table 3. The relationship is significant beyond the .001 level. There is a very high positive gamma of .73. Fifty-seven percent of those people who score low on doctrinal orthodoxy also score low on saliency. Of those who score high on doctrinal orthodoxy, 82.7 percent also score high on saliency. This allows the rejection of the null hypothesis of no relationship between doctrinal orthodoxy and religious saliency.

The relationship between devotionism and saliency is represented in Table 4. This relationship is significant well beyond the .001 level. It also shows an extremely high positive gamma of .91. Of the people who scored low on devotionism 58.9 percent also scored low on saliency, as opposed to 6.1 percent of those who scored high on devotionism. Of the respondents who scored high on devotionism 93.9 percent also scored high on saliency, as opposed to 41.1 percent of those who scored low on devotionism. This allows the rejection of the null hypothesis of no relationship between devotionism and religious saliency.

Table 2. Correlation Coefficients Between Traditional Measures of Religion and Individual Religious Saliency Items

Traditional Measures of Religion	Saliency Items		
	Religious Importance	Religious Interest	Religious Participation
Doctrinal Orthodoxy	.76	.73	.80
Devotionalism	.89	.84	.79
Associational Involvement	.71	.74	.77

P < .001 for all cells

Table 3. Relationship Between Doctrinal
Orthodoxy and the Religious Saliency Index

Doctrinal Orthodoxy	Percent Scoring Low and High on the Religious Saliency Index	
	Low	High
Low (N = 158)	57.0	43.0
High (N = 52)	17.3	82.7

Chi-square = 23.12 P < .001 Gamma = .73

Table 4. Relationship Between Devotionalism
and the Religious Saliency Index

Devotionalism	Percentage Scoring Low and High on the Religious Saliency Index	
	Low	High
Low (N = 163)	58.9	41.1
High (N = 49)	6.1	93.9

Chi-square = 40.06 P < .001 Gamma = .91

The relationship between associational involvement and saliency is found in Table 5. This also represents a significant relationship beyond the .001 level. The gamma value of .69 is very high. Of those people who scored low on associational involvement, 61.7 percent also scored low on saliency. Of the sample who scored high on associational involvement 67.1 percent also scored high on saliency. This allows one to reject the null hypothesis of no relationship between associational involvement and religious saliency.

Viewing Tables 3, 4, and 5 together appears to indicate that a traditional religious orientation is a very valuable predictor of religious interest. Before a definite decision is reached, the strength of the relationships between the traditional measures and the non-doctrinal religion index should be examined.

The doctrinal orthodoxy versus non-doctrinal religion index relationship is found in Table 6. This relationship is significant beyond the .02 limit. The gamma is moderately strong at .39. Of those who score low on doctrinal orthodoxy, 52.3 percent also score low on non-doctrinal religion, that is, on Yinger's measure of nontraditional religious interest. Of the sample who scored high on doctrinal orthodoxy 67.3 percent also scored high on non-doctrinal religion. This permits the rejection of the null hypothesis of no relationship between doctrinal orthodoxy and non-doctrinal religion.

Table 5. Relationship Between Associational
Involvement and the Religious Saliency Index

Associational Involvement	Percentage Scoring Low and High on the Religious Saliency Index	
	Low	High
Low (N = 128)	61.7	38.3
High (N = 83)	22.9	77.1

Chi-square = 26.98 P < .001 Gamma = .69

Table 6. Relationship Between Doctrinal
Orthodoxy and Yinger's Non-Doctrinal Religion Index

Doctrinal Orthodoxy	Percentage Scoring Low and High on Yinger's Non-Doctrinal Religion Index	
	Low	High
Low (N = 151)	52.3	47.7
High (N = 49)	32.7	67.3

Chi-square = 4.98 P < .02 Gamma = .39

The relationship between devotionalism and non-doctrinal religion is shown in Table 7. This relationship is significant beyond the .01 level. The value of gamma is strong at .51. Of those respondents scoring low on devotionalism, 52.9 percent scored low on non-doctrinal religion. Of those scoring high on devotionalism, 73.3 percent scored high on non-doctrinal religion. This allows one to reject the null hypothesis of no relationship between devotionalism and non-doctrinal religion.

Table 8 represents the relationship between associational involvement and non-doctrinal religion. The relationship is significant beyond the .05 level. The gamma value of .26 is moderate. Of those scoring low on associational involvement, 52.2 percent also scored low on non-doctrinal religion; of those considered high on associational involvement, 60.3 percent were also high on non-doctrinal religion. This allows the rejection of the null hypothesis of no relationship between associational involvement and non-doctrinal religion.

Upon turning to Table 9, one recognizes the marked differences between the gamma values for the saliency index and those for the non-doctrinal religion index. It becomes apparent that there is definitely a stronger relationship between religious interest, as measured by religious saliency, and the traditional measures of religion developed by Lenski than there is between Yinger's non-doctrinal religion index

Table 7. Relationship Between Devotionalism
and Yinger's Non-Doctrinal Religion Index

Devotionalism	Percentage Scoring Low and High on Yinger's Non-Doctrinal Religion Index	
	Low	High
Low (N = 155)	52.9	47.1
High (N = 45)	26.7	73.3

Chi-square = 8.61 P < .01 Gamma = .51

Table 8. Relationship Between Associational
Involvement and Yinger's Non-Doctrinal Religion Index

Associational Involvement	Percentage Scoring Low and High on Yinger's Non-Doctrinal Religion Index	
	Low	High
Low (N = 121)	52.9	47.1
High (N = 78)	39.7	60.3

Yule's Q = .26

P < .03

Gamma = .26

Table 9. Correlations of the Traditional Measures of Religion with the Religious Interest Variables

Traditional Measures	Religious Interest Variables	
	Religious Saliency Index	Non-Doctrinal Religion Index
Doctrinal Orthodoxy	.73	.39
Devotionalism	.91	.51
Associational Involvement	.69	.26

P < .001 for all cells

and the traditional measures of religion. This may indicate that there is a relationship between religious interest and one's religious orientation.

The relationships between background socialization into religion and the individual saliency items are shown in Table 10. All three relationships are significant beyond the .001 level. The gammas range from .63 for the relationship between background socialization and religious interest to .72 for the relationship between background socialization and the importance of participation in religious activities.

Table 11 represents the relationship between background socialization and religious saliency. The relationship is significant beyond the .001 level. There is a strong value for gamma (.69). Of those people who score low on background socialization, 83.6 percent also score low on religious saliency. Of the respondents who score high on background socialization, 85 percent also score high on religious saliency. There is a steady positive change as one moves from 83.6 percent low on both variables to 85.0 percent high on both variables. This makes possible the rejection of the null hypothesis of no relationship between background socialization and religious saliency.

The relationship between background socialization and non-doctrinal religion is represented in Table 12. This

Table 10. Correlations of each Saliency Item
with the Background Socialization into Religion Index

Saliency Items		
Religious Importance	Religious Interest	Importance of Religious Participation
.65	.63	.72

P < .001 for all cells

Table 11. Relationship Between the Background
Socialization into Religion Index
and the Religious Saliency Index

Background Socialization Into Religion Index	Percentage Scoring Low and High on the Religious Saliency Index	
	Low	High
Low (N = 55)	83.6	16.4
Moderately Low (N = 60)	46.7	53.3
Moderately High (N = 46)	30.4	69.6
High (N = 40)	15.0	85.0

Chi-square = 51.17 P < .001 Gamma = .69

Table 12. Relationship Between the Background Socialization into Religion Index and Yinger's Non-Doctrinal Religion Index

Background Socialization Into Religion Index	Percentage Scoring Low and High on the Non-Doctrinal Religion Index	
	Low	High
Low (N = 53)	64.2	35.8
Moderately Low (N = 57)	50.9	49.1
Moderately High (N = 43)	34.9	65.1
High (N = 39)	30.8	69.2

Chi-square = 13.26 P < .01 Gamma = .38

relationship is significant beyond the .01 level. The gamma of .38 is moderately strong. Of those people in the sample who are low on background socialization, 64.2 percent are also low on non-doctrinal religion. Of those who are high on background socialization, 69.2 percent are also high on non-doctrinal religion. This allows the author to reject the null hypothesis of no relationship between background socialization into religion and non-doctrinal religion.

It is now possible to assess the general hypothesis. The findings give support to the hypothesis: There is a significant relationship between background socialization into religion and reporting a liberal religious interest.

Tables 13, 14, and 15 are specified relationship tables for this research. They should further clarify the position of Yinger's non-doctrinal religion index. They should indicate that his index is not solely measuring "invisible religion" but rather can be said to be measuring "residual religion." One author asserts through research findings that religious activity declines through the middle and late teenage years and into the twenties before it begins to reestablish its influence. Consequently, rather than the total dissolution and loss of traditional religious values, what actually happens is that religion becomes "residual" during these years.³

Table 13 represents the situation in which the relationship between background socialization and non-doctrinal

Table 13. Relationship Between the Background Socialization into Religion Index and Yinger's Non-Doctrinal Religion Index, for Only Those Respondents Low on Doctrinal Orthodoxy

Background Socialization Into Religion Index	Percentage Scoring Low and High on Yinger's Non-Doctrinal Religion Index	
	Low	High
Low (N = 50)	64.0	36.0
Moderately Low (N = 47)	55.3	44.7
Moderately High (N = 33)	39.4	60.6
High (N = 15)	26.7	73.3

Chi-square = 9.04 P < .02 Gamma = .37

Table 14. Relationship Between the Background Socialization into Religion Index and Yinger's Non-Doctrinal Religion Index, for Only Those Respondents Low on Devotionalism

Background Socialization Into Religion Index	Percentage Scoring Low and High on Yinger's Non-Doctrinal Religion Index	
	Low	High
Low (N = 52)	63.5	36.5
Moderately Low (N = 45)	53.3	46.7
Moderately High (N = 30)	40.0	60.0
High (N = 21)	42.9	57.1

Chi-square = 5.16

$P > .05$

Gamma = .27

Table 15. Relationship Between the Background Socialization into Religion Index and Yinger's Non-Doctrinal Religion Index, for Only Those Respondents Low on Associational Involvement

Background Socialization Into Religion Index	Percentage Scoring Low and High on Yinger's Non-Doctrinal Religion Index	
	Low	High
Low (N = 44)	61.4	38.6
Moderately Low (N = 35)	51.4	48.6
Moderately High (N = 20)	35.0	65.0
High (N = 15)	46.7	53.3

Chi-square = 4.03 P > .05 Gamma = .25

religion is given only for those people who score low on doctrinal orthodoxy. Theoretically, this should leave only those respondents who have a liberal religious orientation. The relationship is significant beyond the .02 level. The gamma is moderately strong at .37. It is interesting to note that for this group of people, 64.0 percent of those who scored low on background socialization also scored low on non-doctrinal religion. Of those who scored high on background socialization, 73.3 percent also scored low on non-doctrinal religion. Comparing the gamma values, one notes that there is very little change in the strength of the level of association as one views Tables 12 and 13.

Table 14 represents the relationship between background socialization and non-doctrinal religion for those who scored low on devotionism. The relationship is not significant. The gamma of .27 is considered moderately weak. Of the people who score low on background socialization, 63.5 percent also score low on non-doctrinal religion. Upon comparing the gammas, there is little change in the strength of the level of association as one views Tables 12 and 14.

Table 15 represents the relationship between background socialization and non-doctrinal religion for those who scored low on associational involvement. The relationship is not significant. The gamma of .25 is considered moderately weak.

of the people who score low on background socialization, 61.4 percent also score low on non-doctrinal religion. Upon comparing the gammas, there is little change in the strength of the level of association as one views Tables 12 and 15.

Through an inspection of the changes shown by control Tables 13, 14, and 15 it is concluded that the general hypothesis has been supported. It has also been shown that religious interest does stem from a religious background and that people who have a liberal religious orientation come from a religious background. The conclusion can be drawn that Yinger's index of non-doctrinal religion measures "residual religion" rather than "invisible religion."

Footnotes - Chapter IV

¹Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students Over Two Decades," Social Forces, XLIX (September, 1970), p. 24.

²J. Milton Yinger, "A Structural Examination of Religion," Journal for the Scientific Study of Religion, VII (Spring, 1969), p. 99.

³Michael Argyle, Religious Behavior (London: Routledge and Kegan Paul Ltd., 1956), pp. 44 & 66.

CHAPTER V

CONCLUSION

This research has dealt primarily with the effects of religious socialization on religious interest and religious orientation. Six indexes were used in ascertaining the predicted relationships. Yinger's seven item non-doctrinal index was supposed to measure (liberal) religious interest as found in "invisible religion." It actually measured traditional, intrinsic "residual religion." The seven-item background socialization into religion index developed by the author measured the strength of one's religious background. The three-item religious saliency index measured religious interest. The seven-item doctrinal orthodoxy index was a traditional measure tapping adherence to church doctrines. The two item devotionalism index is a traditional measure of religious piety. The two item associational involvement index was a traditional measure of church attendance and church-related activity. While there is little literature concerning these combinations of variables, that which does exist supported the ideas behind this research effort.

The data set consisted of responses from 217 students who were enrolled as students during the spring semester of 1972 at a border south state university having an approximate enrollment of 11,000. The survey was conducted in April, 1972, through the use of a mailed questionnaire.

All eight null hypotheses were rejected and the general hypothesis was supported. The hypothesis of no relationship between doctrinal orthodoxy and religious saliency was rejected. It was found that people who supported and accepted their church doctrines were likely to be more interested in religion than those who did not support their church doctrines.

The hypothesis of no relationship between doctrinal orthodoxy and non-doctrinal religion was rejected. The analysis indicated that people who accepted church doctrines were those most likely to score high on non-doctrinal religion.

The hypothesis of no relationship between associational involvement and religious saliency was rejected. It was found that those people who felt that church attendance and church related activities were important, were also the people with a high degree of religious interest.

The hypothesis of no relationship between associational involvement and non-doctrinal religion was rejected. The analysis indicated that people who reported that church attendance and participation in church related activities

was important scored higher on non-doctrinal religion than those who reported that it was of little importance.

The hypothesis of no relationship between devotionism and religious saliency was rejected. People who were high on religious piety also tended to be more interested in religion than those who were low on religious piety.

The hypothesis of no relationship between devotionism and non-doctrinal religion was rejected. It was found that people who were religiously pious scored higher on non-doctrinal religion than those who were low on religious piety.

The rejection of these six hypotheses indicated that people who are interested in religion also tend to be traditionally religious. This would also indicate that Yinger's non-doctrinal religion is most likely a form of traditional religion.

The hypothesis of no relationship between background socialization into religion and religious saliency was rejected. This research indicated that those people who had a strong background socialization into religion also tended to be the same people who indicated an interest in religion. These findings challenge the statement by Hastings and Hoge that religious orientation had no effect on religious interest.

The hypothesis of no relationship between background socialization into religion and non-doctrinal religion was rejected. It was found that those people who came from a

strong background socialization into religion also tended to score high on non-doctrinal religion. The rejection of this hypothesis indicated that the general hypothesis of a significant relationship between background socialization into religion and reporting a liberal religious interest was supported.

It appears that Yinger's index does not tap only "invisible religion," but, rather, focuses more on "residual religion." The measure would also seem to be a valuable tool for getting at intrinsic religiosity. This becomes apparent with the identification of respondents who score low on traditional measures of religiosity and high on Yinger's index and background socialization. This indicates a form of presumably highly internalized religiosity. Since it has been determined that it is, at least in large part, "residual religion," then it must be of a traditional nature. The intrinsic aspect may become strengthened due to the intellectual climate of the university setting. Traditional belief and behavior, such as regular church attendance, may remain dormant, with the student retaining interest in religion because of intrinsic appeal.

APPENDIX A

To assess the representativeness of the sample, the scores on three measures of religiosity were compared across three samples of Western Kentucky University students. The first study was completed in the spring of 1971, while the second sample was surveyed in the fall of 1971. The third sample has been described in this research. The first sample had the highest percentage return, with 80 percent of the sampled students completing and returning the questionnaire.

As represented in Table 16, no significant differences existed among the data sets for Lenski's Devotionalism Index. As represented in Table 17, no significant differences existed for Lenski's Associational Involvement Index. It was impossible to compare the responses to the three surveys on Lenski's Doctrinal Orthodoxy Index as only the last study included this index. An alternate scale for measuring religious ideology was included in all three surveys. This alternate index, developed by Hart M. Nelsen, measures conservative religious ideology, or sectarianism; and it consists of six items. From Table 18 it can be seen that there

are no significant differences among the data sets on this measure of religious ideology.

From these three tables it can be concluded that the sample of students who returned the questionnaires analyzed in this study was representative of the Western Kentucky University student body.

Table 16. Differences Among Three Separate
Campus Surveys on the Devotionalism Index

Campus Survey ^a	Percent Distribution on Devotionalism Categories	
	Low	High
I (N = 296)	83.8	16.2
II (N = 282)	78.7	21.3
III (N = 215)	76.7	23.3

Chi-square = 4.37

P > .05

^aThe dates of these surveys are given in the text.

Table 17. Differences Among Three Separate
Campus Surveys on Associational Involvement

Campus Survey	Percent Distribution on Associational Involvement Categories	
	Low	High
I (N = 295)	65.4	34.6
II (N = 283)	58.7	41.3
III (N = 215)	60.9	39.1

Chi-square = 2.89

P > .05

Table 18. Differences Among Three Separate
Campus Surveys on Sectarianism

Campus Survey	Percent Distribution on Sectarianism								
	Low	0	1	2	3	4	5	6	High
I (N = 296)		24.7	18.6	18.9	12.2	14.9	9.1	1.7	
II (N = 264)		19.3	17.0	19.3	19.7	13.6	9.5	1.1	
III (N = 206)		23.3	19.9	19.4	15.5	11.2	5.8	4.9	

Chi-square = 18.46

P > .05

APPENDIX B

The following items, grouped accordingly, were utilized in the construction of the three measures of traditional religion developed by Lenski.

Doctrinal Orthodoxy

1. Do you believe there is a God, or not?
2. Do you believe in a life after death, or not?
3. Do you believe that in the next life some people will be punished and others rewarded by God, or not?
4. Do you believe that, when they are able, God expects people to worship Him in their churches and synagogues, every week, or not?
5. Do you believe that God answers people's prayers, or not?
6. Do you think God is like a Heavenly Father who watches over you, or do you have some other belief?
7. Do you believe that Jesus was God's only Son sent into the world to save sinful men, or do you believe that he was simply a very good man and teacher, or do you have some other belief?

Devotionalism

1. About how often do you pray?
2. When you have decisions to make in your everyday life, do you ask yourself what God would want you to do? Do you ask often, sometimes, or never?

Associational Involvement

1. About how often, if ever, have you attended religious services in the last year?
2. How often in the last year have you taken part in any religious activities or organizations other than attending services?

Table 20 indicates the strength of the inter-item correlations and the index measuring Doctrinal Orthodoxy. As can be seen from this table, the index has high inter-item reliability.

Table 19. Items in the Doctrinal Orthodoxy Index

Orthodox Items	Item Intercorrelations							Item- Total r's	Percent Giving Orthodox Response
	1	2	3	4	5	6	7		
1. Do you believe there is a God, or not?	---	.47	.26	.19	.51	.44	.50	.62	91.1
2. Do you believe in a life after death, or not?	---	---	.47	.31	.57	.40	.48	.74	72.4
3. Do you believe that in the next life some people will be punished and others rewarded by God, or not?	---	---	---	.35	.40	.34	.38	.67	47.0
4. Do you believe that, when they are able, God expects people to worship Him in their churches and synagogues, <u>every</u> week, or not?	---	---	---	---	.33	.38	.43	.63	40.4
5. Do you believe that God answers people's prayers, or not?	---	---	---	---	---	.56	.57	.78	75.4
6. Do you think God is like a Heavenly Father who watches over you, or do you have some other belief?	---	---	---	---	---	---	.73	.77	73.4
7. Do you believe that Jesus was God's only Son sent into the world to save sinful men, or do you believe that he was simply a very good man and teacher, or do you have some other belief?	---	---	---	---	---	---	---	.81	74.9

H for this analysis = 203 Scale Reliability = .83
 (Obtained from Kuder-Richardson Formula 20.)

APPENDIX C

The following items were utilized in the construction of the index measuring background socialization into religion:

1. In a few years from now when you have children, how much interest do you think you will have in religion? [Much versus Some-Little-None]
2. How likely is it that in a few years from now when you have children you will give them religious training in the home (that is, teaching them prayers, explaining your beliefs, or teaching them their religious history)? [Sure versus Probably-Not Likely]
3. In a few years from now when you have children, will you send them to a church (or synagogue) for religious training (including Sunday School or other training)? [Sure versus Probably-Not Likely]
4. When younger, were you: Involved in home and family religious activities? [Often versus Sometimes-Never]
5. Involved in youth religious organizations? [Often versus Sometimes-Never]
6. Encouraged by my friends to be active in religious activities, such as church, youth group, etc. [Often versus Sometimes-Never]

7. Encouraged by my parents to be active in religious activities, such as church, youth group, etc. [Often versus Sometimes-Never]

The inter-item correlations for this index and a measure for the internal reliability of this index may be found in Table 20.

Table 20. Items in the Background Socialization into Religion Index.

Socialization Items ^a	Item Intercorrelations							Item- Total	Percent Giving Positive Response
	1	2	3	4	5	6	7		
1. When you have children, how much interest do you think you will have in religion?	---	.56	.52	.29	.20	.13	.18	.66	52.2
2. When you have children, will you give them religious training in the home?	---	.62	.18	.18	.16	.12		.65	56.2
3. When you have children, will you send them to Sunday School?	---	.12	.21	.22	.15			.65	48.8
4. When younger, were you: Involved in home and family religious activities?	---	.39	.21	.45				.60	39.4
5. When younger, were you: involved in youth religious organizations?	---	.44	.52					.66	37.9
6. When younger, were you: encouraged by friends to be active in religious activities?	---	.35						.58	33.0
7. When younger, were you: encouraged by your parents to be active in religious activities?	---							.63	49.8

N for this analysis = 203 Scale reliability = .75
(Obtained from Kuder-Richardson Formula 20.)

^aFor full wording, see text.

APPENDIX D

The following items were utilized in the construction of the Yinger Non-doctrinal Religion Index:

1. Efforts to deal with the human situation by religious means, whatever the content of the beliefs and practices, seem to me to be misplaced, a waste of time and resources. [Partly Disagree-Fully Disagree versus Partly Agree-Fully Agree]
2. Suffering, injustice, and finally death are the lot of man; but they need not be negative experiences; their significance and effects can be shaped by our beliefs. [Fully-Partly Agree versus Partly-Fully Disagree]
3. In face of the almost continuous conflict and violence in life, I cannot see how men are going to learn to live in mutual respect and peace with one another. [Partly-Fully Disagree versus Fully-Partly Agree]
4. There are many aspects of the beliefs and practices of the world's religions with which I do not agree; nevertheless, I consider them to be valuable efforts to deal with man's situation. [Fully-Partly Agree versus Partly-Fully Disagree]

5. Somehow, I cannot get very interested in the talk about "the basic human condition," and "man's ultimate problems." [Partly-Fully Disagree versus Fully-Partly Agree]
6. Man's most difficult and destructive experiences are often the source of increased understanding and powers of endurance. [Partly-Fully Agree versus Fully-Partly Disagree]
7. Despite the often chaotic conditions of human life, I believe that there is order and pattern to existence that someday we'll come to understand. [Fully-Partly Agree versus Partly-Fully Disagree]

The inter-item correlations found in Table 21 give an indication of the strength of Yinger's scale. The scale must be said to be weak, based on internal reliability.

Table 21. Items in the Yinger Index

Items	Item Interrelations							Item- Total r's	Percent Indi- cating Reli- gious Interest
	1	2	3	4	5	6	7		
1. Efforts to deal with the hu- man situation by religious means, whatever the content of the beliefs and practices, seem to me to be misplaced, a waste of time and resources.									
2. Suffering, injustice, and finally death are the lot of man; but they need not be negative ex- periences; their significance and effects can be shaped by our beliefs.	--- .15	.06	.15	-.03	.01	.17	.50	33.4	
3. In the face of almost con- tinuous violence in life, I can- not see how men are going to learn to live in mutual respect and peace with one another.	----- .02	-.05	-.11	.04	.00		.27	90.3	
4. There are many aspects of the beliefs of the world's greatest religions with which I do not agree; nevertheless, I consider them to be valuable efforts to deal with man's situation.	----- .02	.11	-.03	.15			.56	51.9	
	----	.04	.04	.06			.36	90.4	

continued

Table 21 (continued)

Items	Item Intercorrelations							Item Total r's	Percent Indicating Religious Interest
	1	2	3	4	5	6	7		
5. Somehow, I cannot get very interested in the talk about "the basic human condition," and "man's ultimate problems."								.43	67.4
6. Man's most difficult and destructive experiences are often the source of increased understanding and powers of endurance.								.24	87.7
7. Despite the often chaotic conditions of human life, I believe that there is order and pattern to existence.								.43	89.3

N for this analysis = 187 Scale reliability = .15
 (Obtained from Kuder--Richardson Formula 20.)

APPENDIX E

The following items were utilized in the construction of the Religious Saliency Index:

1. How important would you say religion is for you? [Very versus Somewhat-Not Very]
2. How much interest do you have in religion? [Much versus Some-Little-None]
3. How important to you is participating in a local church or religious organization? [Very versus Somewhat-Not Very]

The inter-item correlations for this index are shown in Table 23. As can be seen in Table 22, the index has high internal reliability.

Table 22. Items in the Religious Saliency Index

Religious Saliency Items	Item Inter- correlations			Item- Total r's	Percent Giving Positive Response
	1	2	3		
1. How important would you say religion is for you?	--	.76	.58	.90	46.5
2. How much interest do you have in religion?		--	.56	.90	47.4
3. How important to you is participating in a local church or reli- gious organization?			--	.81	26.3

N for the analysis = 213 Scale reliability = .84
 (Obtained from Kuder-Richardson Formula 20)

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