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An analysis of attitudes of members of the Church of the Brethren in the Pacific Coast Region

Merlin Leroy Clark
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AN ANALYSIS OF ATTITUDES
OF MEMBERS OF THE CHURCH OF THE BRETHREN
IN THE PACIFIC COAST REGION

A Thesis
Presented to
the Faculty of the Department of Sociology
College of the Pacific

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

by
Merlin Leroy Clark
September 1951

Join hands then brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son,
Is surely kin to me.

PREFACE

This study would have been impossible without the help which has been received from a number of sources. In the first place, 560 persons have taken valuable time to fill in a questionnaire. These persons for various reasons must remain anonymous. It is even impossible for the author to thank each one individually, but he wishes to pay tribute to all of those who, because of their interest in the future program of the church, responded to his request for information necessary for this study.

I wish to express my thanks to the fifty-six ministers who responded to my request for names and addresses of their members. For some it was merely sending a Yearbook, for others it meant crowding into an already too-full program another rather unpleasant chore. It is the hope of the author that material contained in this report, along with additional reports that will be made using material gathered, will be of great value to them in their planning the program of the church in the future.

My thanks to Dr. I. V. Funderburgh, Executive Secretary for the Church of the Brethren on the Pacific Coast, whose cooperation and counsel meant much to the final success of the project. It is the hope of the author that some of the material contained in this report will be of assistance to him as he helps guide the church.

I am especially indebted to my wife for her encouragement, suggestions and assistance with the necessary but rather uninterest-

ing labor that is essential to such a study.

Last, but by no means least, to Harold S. Jacoby, David K. Bruner, W. Edgar Gregory and Richard A. Myers, my thanks for the many valuable suggestions that were made from time to time.

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CHAPTER I

INTRODUCTION

I. PURPOSE AND SCOPE OF STUDY

This study is a partial report of a research project that is being sponsored by the author and the Executive Secretary of the Church of the Brethren in the Pacific Coast Region, which will study the social organization and the attitudes of the Church of the Brethren on the Pacific Coast. The larger general study will provide information valuable for those responsible for church administration and extension, ministerial recruitment, training and placement, and will provide basic statistical data concerning characteristics of the church membership that will be helpful for any further studies. The discovery of certain attitudes among the membership and factors influencing such attitudes will be a valuable asset to those who are responsible for Christian education in the church.

II. STATEMENT OF THE PROBLEM

The hypothesis of this study is that there is a relationship between race attitudes and "denominocentrism," and with certain social categories, e. g., age, social class, income, education, etc., in the Church of the Brethren in the Pacific Coast Region. If a relationship can be identified and analyzed, the results will be of value as tools in helping to understand, predict, and change human

behavior. It might be further suggested that if there is a strong relationship between attitudes and certain social categories in the church, attitudes of the Brethren on these issues, and perhaps on many more, are, to a large extent, conditioned by, if not the direct outgrowth of, certain socio-economic factors.

III. PREVIOUS STUDIES IN THIS FIELD

A number of general studies have been made of churches.¹ Few, if any, sociological studies have been made on the Brethren. In addition, few of the former studies on any church or on churches in general have been primarily concerned with a functional classification into categories that show the relationship of status and the social processes to church organization, practices, and attitudes of church members. This research is an attempt to begin to do this for the Church of the Brethren.

¹ F. H. Bushee, "The Church in a Small City," American Journal of Sociology 49:223-232 (January 1944); H. Paul Douglass, One Thousand City Churches (New York: Doubleday, Doran & Company, 1926); Walter R. Goldschmidt, "Class Denominationalism in Rural California Churches," American Journal of Sociology 49:348-355 (January 1944); H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Henry Holt & Company, 1929); Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942).

IV. DEFINITION OF TERMS USED

Social Category. The word "category" is used in preference to the word "group." This term may be less meaningful to large numbers of people, but to the sociologists the word "group" has a special meaning that is often different from the popular usage.

The word "category" is used to refer to a "class or division formed for the purpose of a given discussion or classification."²

A human category is a number of individuals each having some characteristic that is common to all, and which is so noticeable, that all who possess it are identified in our minds with the others who possess it. Whether they have any contact with others similarly characterized is beside the question. The only point of significance here is that they resemble each other in some point that is sufficiently striking to attract attention.³

Social categories selected for examination in this study are social class, age, education, income, occupation, rural and urban, length of membership.

Age Categories. The categories used for age groupings are those used by the census bureau. The intervals after thirty-five are combined into 10-year periods to save time and space.

² Webster's Collegiate Dictionary, 6th edition.

³ Earle E. Eubank, The Concepts of Sociology (New York: D. C. Heath & Co., 1932), p. 157.

Rural-Urban Distribution. For this study, rural refers to all of those church members listing the size of community in which they live as 2,500 or less; all persons listing the size of the community in which they live as being more than 2,500 are classified as urban.⁴

Social Class. As used in this study, social class refers to a hierarchical distribution of population according to status relationships categorized by some criterion of extrinsic valuation which have been discovered, tested and verified by research studies.⁵ Methods used to categorize persons into social classes are discussed in the chapter on methodology.

Attitudes. Attitudes are hard to define, for they have no external independent existence. The fact that they are real influences on social behavior is quite evident to everyone. While there is a close relationship between attitudes and certain patterns of actions, an attitude is not an action, nor vice versa. An attitude is rather the integration mediating between psychological processes and actions. Bogardus has defined attitudes as "predispositions toward action in a certain direction which spring from the thoughts and ideals the

⁴The author is quite aware that this definition is not adequate for sociologists. However, since some comparisons are made with 1940 census material, this classification was used. The 1950 census makes a much more distinct and accurate distinction between urban and rural. When this study was made the 1950 census figures were unattainable.

⁵E. T. Hiller, Social Relations and Structures (New York: Harper & Brothers, 1947) pp. 608-610.

individual entertains."⁶ Krech and Crutchfield define attitudes as "enduring organizations of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individuals' world."⁷ For this study, the word "attitudes" will refer to a "mind set" or a readiness to respond in a given way toward an object or person.

Race attitudes. As used in this study, race attitudes refer to all attitudes concerning any minority, racial, ethnic or national group. The author is well aware of the fact that this is by no means the scientific usage of the word "race," but rather a popular usage. Perhaps a more correct term would be ethnic or intergroup attitudes, but these terms are not as widely used or understood as the term "race attitudes."

Race attitudes cover many areas; an attempt was made to cover as many as possible in the attitude scale. These areas include certain attitudes of an intellectual nature concerning abilities of minorities, social distance and varied schemes that have been proposed as solutions to the "race problem."

Denominocentrism. As used in this study, the term

⁶ E. S. Bogardus, Contemporary Sociology, (Los Angeles: University of Southern California Press, 1931), p. 163.

⁷ David Krech and Richard Crutchfield, Theory and Problems Of Social Psychology, (New York: McGraw Hill, 1948), p. 152.

denominocentrism is a further adaptation of the word "ethnocentrism."⁸ Perhaps the word "sect" or "sectarian" would be adequate to describe the attitudes that are being studied in addition to those of race. The word "sect" was first defined by Troeltsch as a "small, voluntary community, aiming at inward perfection and fellowship of its own members who have joined it by choice."⁹ The sect does not concern itself with the reformation of society, but rather "rejects and avoids" society. It is primarily interested in the eschatology of the Bible. It is ascetic in nature. It emphasizes the priesthood of all believers, and criticizes the other denominations for apostasy from the original Christianity.

While many of the characteristics mentioned in Ernest Troeltsch's book are characteristic of the Church of the Brethren, especially of a generation ago, and somewhat descriptive of the attitudes that are being investigated, the modern lay use of the word "sect" is such that it might cause misunderstanding. There are three modern popular usages that make it undesirable. In the first place, it has been widely used by the laity to refer to certain "radical holiness" groups that have emerged in the last fifty years. In the second place, it has a

⁸ W. G. Sumner, Folkways, (Boston: Ginn and Company, 1906), pp. 12-15.

⁹ Ernst Troeltsch, The Social Teaching of the Christian Churches, trans. by Olive Wyon (New York: The MacMillan Company, 1931), p. 331.

certain militancy about it that would not be fitting for Brethren. In the third place it has been used to refer to groups working among certain "depraved lower" socio-economic groups. As shown in the section on social class and the Brethren or by a short look at the history of the Church of the Brethren, this never has been, and is not now, characteristic of the Brethren.

The term "ethnocentrism" as defined by George Murdock¹⁰, probably comes closer to fitting the attitudes being studied. According to Murdock, ethnocentrism refers to three things:

1. A view of things in which one's own group is the center of everything and all other activities and organizations are scaled and rated in reference to it.
2. A feeling or sympathetic awareness and approval of one's fellows and their ways.
3. Per contra - a feeling of fear, suspicion and contempt toward outsiders and their ways.

While this is quite descriptive of the attitudes that are being investigated, the term ethnocentrism is ambiguous because it in no way defines the group; it can refer to any attitude toward any group. Also, the term is limited in its usefulness because it has been used almost exclusively to refer to racial or ethnic group feeling.

Since this is a study of attitudes of the Brethren toward their own denomination, the term "denominocentrism" will be used to refer to denominational ethnocentrism, or the preferential attitudes

¹⁰George Murdock, "Ethnocentrism," Encyclopedia of the Social Sciences.

that Brethren have for their own denomination: the degree to which Brethren place their particular denomination at the center of things, along with an attitude of unique rightness and exclusiveness of the denomination.

CHAPTER II

NATURE AND GENERAL CHARACTERISTICS OF THE CHURCH OF THE BRETHREN IN THE PACIFIC COAST REGION

I. DISTRIBUTION OF POPULATION

The Pacific Coast Region of the Church of the Brethren, one of five regions in the United States, includes all of the churches of the Brethren in Arizona, California, Idaho, Oregon, Washington and Western Canada. The Region is subdivided into six districts: Southern California and Arizona, which includes the two churches in the Phoenix, Arizona, area, and 14 churches in California south of the Tehachapi Mountains; Northern California, which includes 18 churches in California north of the Tehachapi Mountains; Idaho, which includes 12 churches in Idaho; Oregon, which includes 10 churches in Oregon; Washington, which includes 17 churches in Washington; and 4 churches in Alberta, Canada.¹

The Yearbook for the Church of the Brethren² lists the combined membership in the Pacific Coast Region as 12,433. This is based upon lists turned in by the pastors, including those churches that have

¹ For further details, see Map, Appendix B, and Table XXIV, Appendix C.

² Yearbook, Church of the Brethren (Elgin: Brethren Publishing House, 1951), pp. 23-26; 55-56; 73.

failed to change their lists for the past twenty-five years. Many of these lists include persons who have died and many who have transferred their letter to other congregations, and in many instances, to other denominations. Several members' names appeared on the lists of more than one church. A typical remark from pastors went something like this: "The Yearbook lists this church as having 146 members; for the life of me, I haven't been able to find more than 122 names." It is impossible to determine just how many members there are in the Church of the Brethren, but on the basis of actual lists and remarks of pastors, there are probably about 11,000 members in the Region. This includes the active, inactive, and non-resident members.³

II. CHARACTERISTICS OF MEMBERSHIP, CHURCH OF THE BRETHREN, PACIFIC COAST REGION

Age, Sex and Marital Status. The age, sex and marital status pyramid, Figure 2, shows a larger concentration of women, 61.3 per cent to 38.7 men, than the age and sex pyramid Figure 1. The largest concentration of these appear in the 30-45 age group. The absence of persons below ten years of age in the sample is in keeping with the practice of the church in not considering persons for membership until they have been baptised into the church, sometime in the early

³See Tables I, II and III and Figures 1, 2, 3 and 4 for further details.

FIGURE 1

DISTRIBUTION OF AGE AND SEX
IN TOTAL POPULATION OF
CALIFORNIA, OREGON, WASHINGTON, IDAHO
(1940 Census)

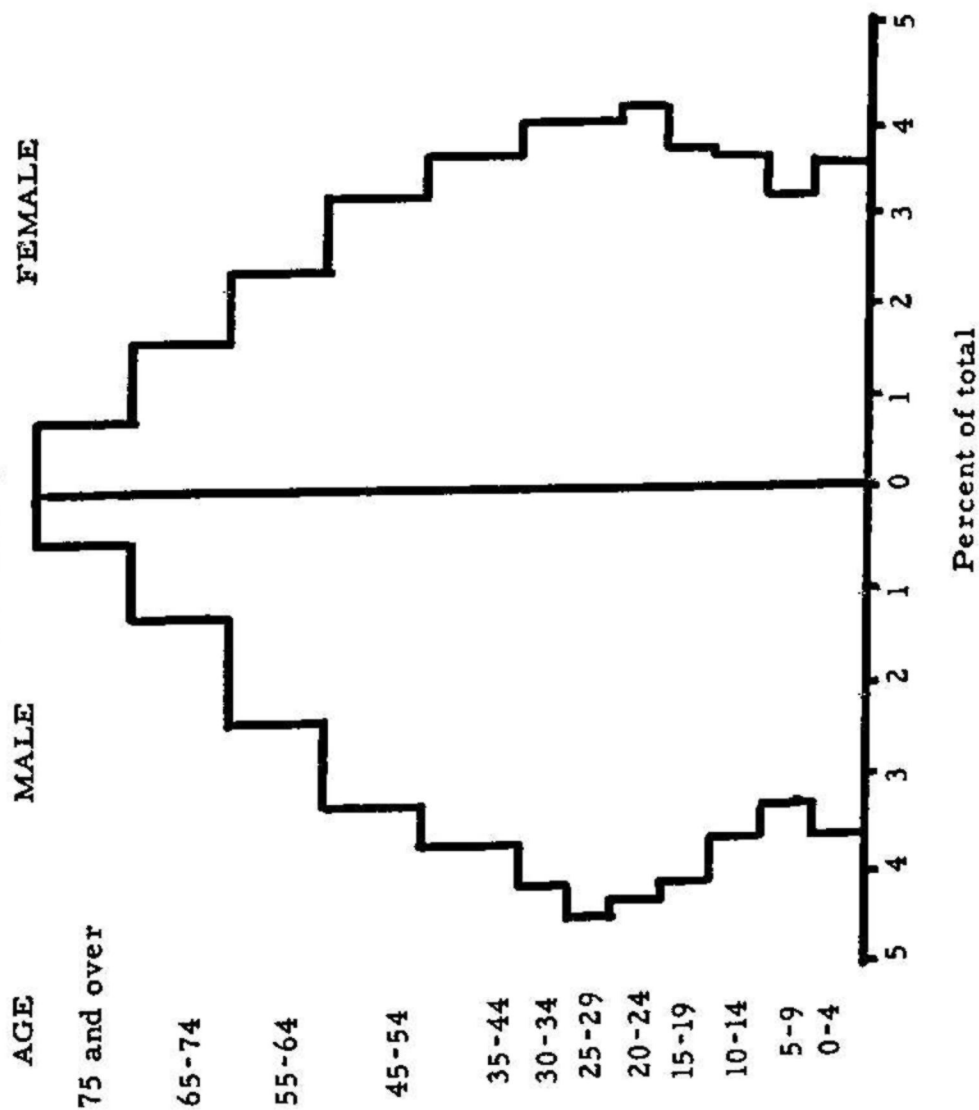
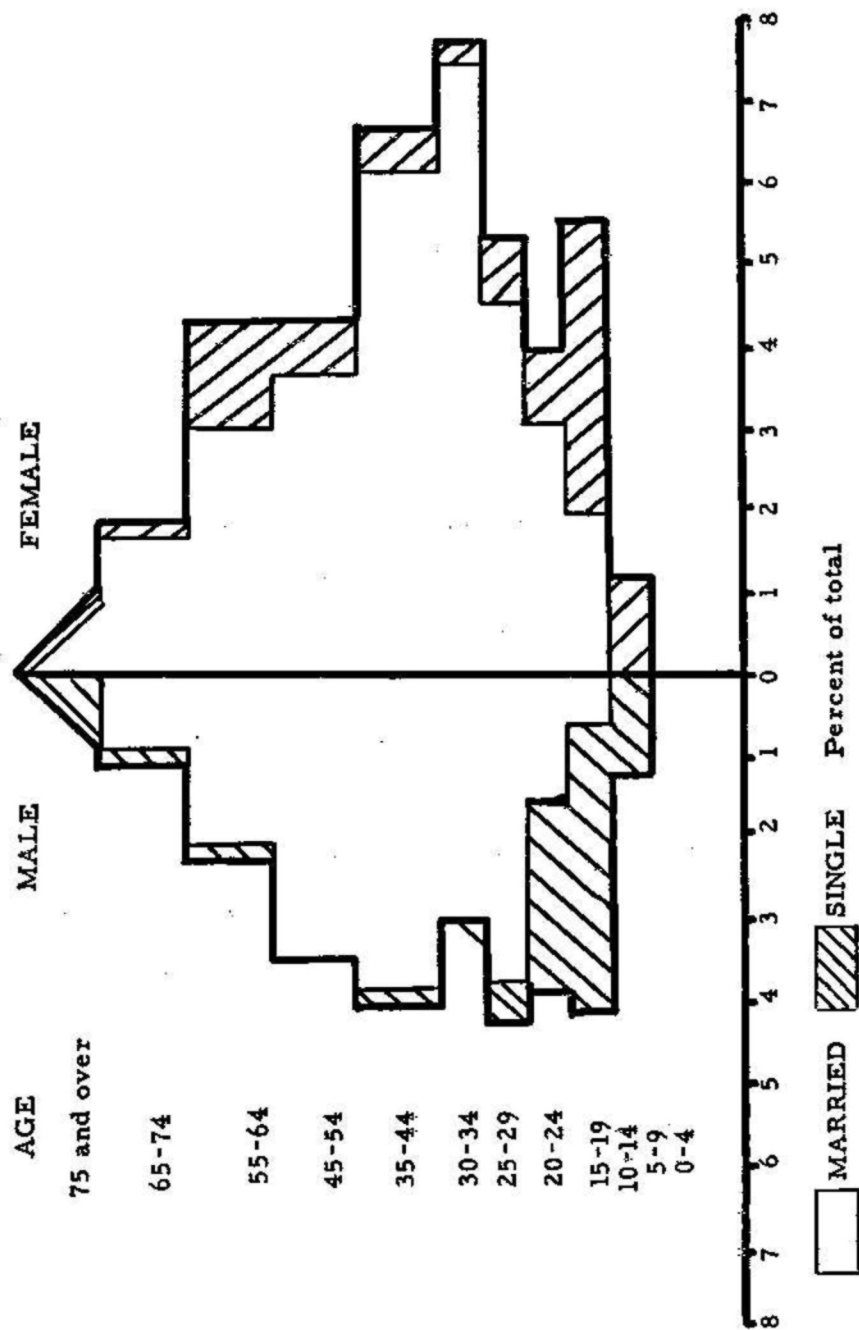


FIGURE 2

DISTRIBUTION OF AGE, SEX AND MARITAL STATUS
IN SAMPLE OF THE CHURCH OF THE BRETHREN
IN THE PACIFIC COAST REGION



teens. Two persons below ten years of age in the sample were included in the next older category because of the smallness of the category. No doubt the sample at this point is a bit biased, since among those answering the questionnaire, quite a number stated that they had been baptised into the church at an age earlier than ten. How large a per cent of the church membership is below ten years of age is impossible to tell.

The larger number of single women as compared to men in the age brackets above thirty-five years of age is similar to that found in other studies of church membership.⁴

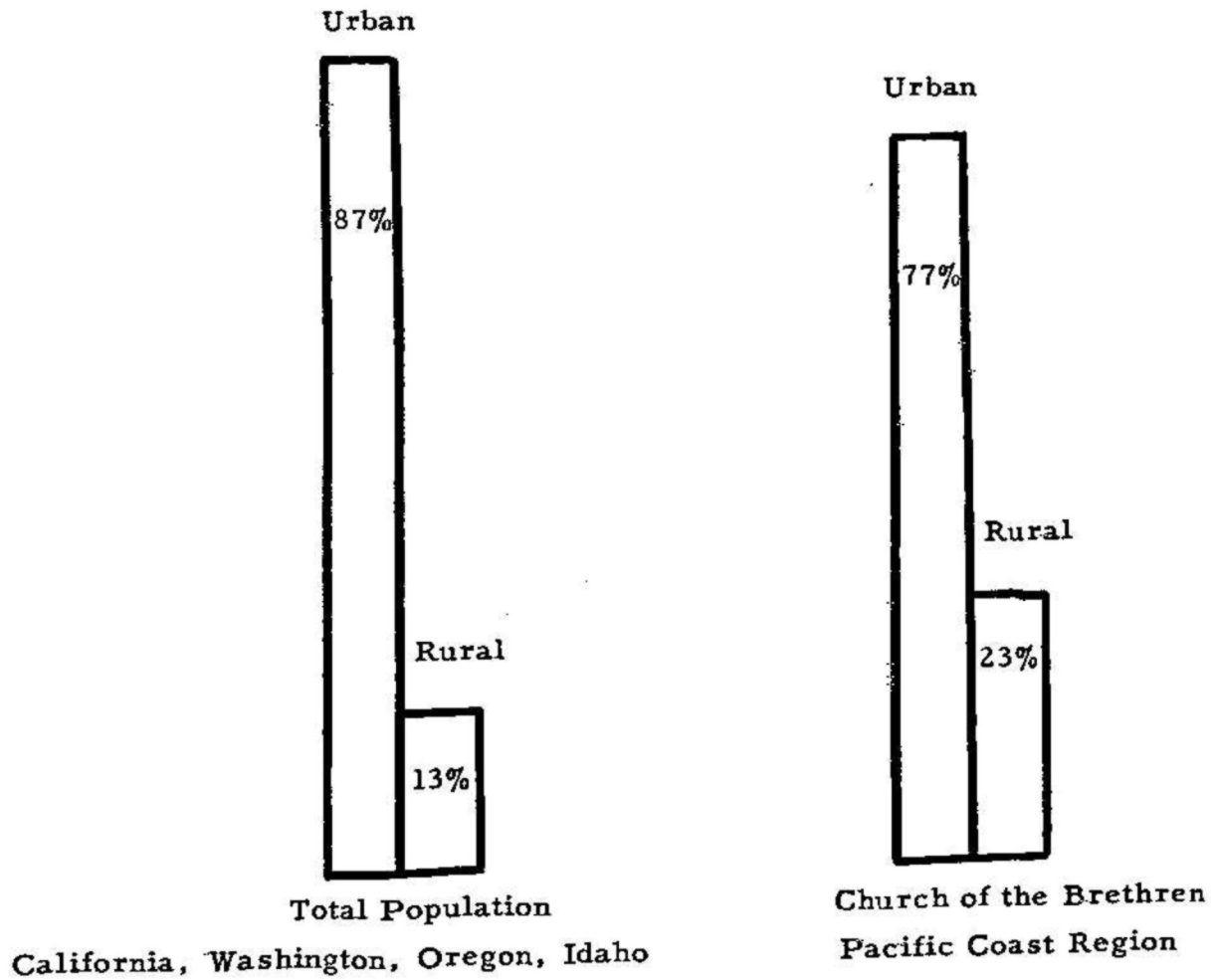
Rural-Urban. As shown in Figure 3, the rural Brethren constitute a larger proportion of the sample than is represented in the total population of Brethren on the Pacific Coast. If the areas were broken down into states, the picture might be even more in contrast. An impression gathered while coding the questionnaire was that there were no more than twenty-five farmers in the district of Southern California. The percentage of farmers in the Idaho district was highest.

Brethren have long been a rural people; it has been only within the last generation that there has been large migration to cities. It is also safe to say that this pattern of rural-urban distribution discovered among the Brethren on the Pacific Coast is not characteristic of

⁴ Cf. ante, p. 2.

FIGURE 3

COMPARISON OF RURAL AND URBAN POPULATION
DISTRIBUTION IN TOTAL POPULATION
OF PACIFIC COAST AREA AND OF
CHURCH OF THE BRETHREN

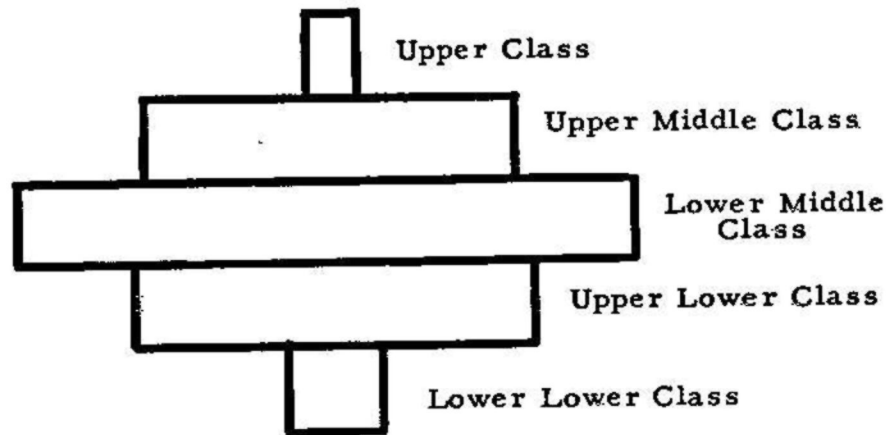


of Brethren in the United States. Judging from the location of churches in the different regions, the membership of the Pacific Coast Region is the most urban of all the regions of the brotherhood.

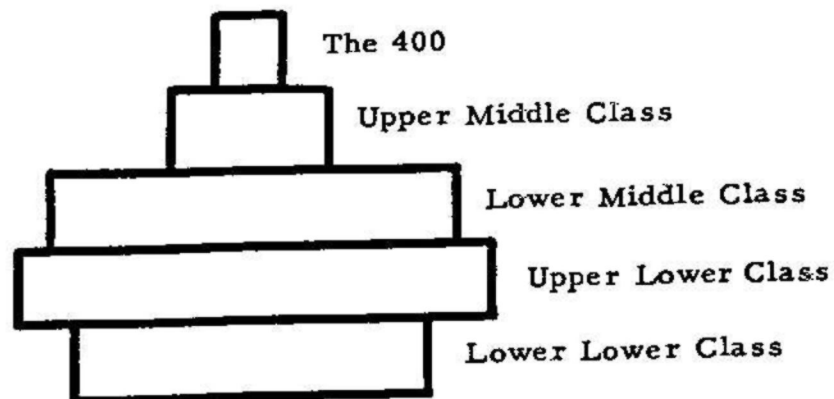
Social Class. An attempt was made to place all members into social classes on the basis of occupation, education and income. Figure 4 indicates the relationship of numbers in the respective classes. This is somewhat in contrast to the class picture of the total population of Jonesville, as reported by Warner.⁵ There is no way of comparing the class diagram to the total membership of the Church of the Brethren in the Pacific Coast Region. The concentration in the middle class category appears to be unduly high, possibly as the result of faulty score classifications. It is doubtful if the social class status of Brethren is quite as high as indicated in the diagram.

⁵W. Lloyd Warner, Marchia Meeker, Kenneth Eells, Social Class in America, (Chicago: Science Research Associates, 1949), p. 70.

SIZE OF SOCIAL CLASSES IN CHURCH OF THE BRETHREN AND
JONESVILLE



FIVE SOCIAL CLASSES
Church of the Brethren
Pacific Coast Region



FIVE SOCIAL CLASSES
In Jonesville

¹ Ibid. p.

III. POLICIES OF THE CHURCH CONCERNING RACE RELATIONS

The Church of the Brethren is a member of the National Council of Churches (formerly the Federal Council of Churches), which has periodically issued statements on race relations. The Council has proclaimed, "The pattern of segregation is unnecessary and undesirable and a violation of the gospel of love and human brotherhood. We call upon them to work for a non-segregated church in a non-segregated society."⁶

In 1950, the Annual Conference of the Church of the Brethren, after a lengthy debate, adopted the following statement in regard to the problem of race:

".....The Church of the Brethren believes in living according to the New Testament principles. We therefore commit ourselves unhesitantly to the belief that regardless of race or ancestry, all men deserve equal rights, opportunities and privileges and should therefore bear responsibilities according to their individual capacities....."⁷

The Conference recommended certain programs of action: that all races should be welcomed in all congregations; that the church should extend mission work to people of other races; Brethren

⁶ The Church and Race Relations, (New York: Department of Race Relations, Federal Council of Churches of Christ in America, 1946), p. 5.

⁷ "Statement of the Church of the Brethren on the Race Problem," Adopted by Annual Conference, Church of the Brethren, June 17, 1950, Sec. 3, p. 5; Sec. 4, p. 7.

employers should hire without discrimination; Brethren should co-operate with "religious and suitable secular" organizations to combat race prejudice and engage in a program of education for better race relations.⁸

There have been some attempts made by the Brethren Service Commission to implement this statement. In a report to the Annual Conference of the Church of the Brethren, June 1951, they reported:

"....Some achievement has been made in the field of race relations. For some time we have kept a gentle pressure on the Crownsville State Hospital to open up jobs for Negro attendants. This last fall for the first time, Negroes have been hired. The Brethren Service unit has assisted them in orientation to this new field of service and has taken up some of the shock of introducing Negroes to an employment situation in which white people have had a monopoly. This is a real achievement in a Jim Crow state.

"A few Negro workers have participated in our volunteer service program and have rendered satisfactory service. In addition they have been helpful in their contacts with local churches, and district and regional organizations. A number of our summer service projects have worked in interracial situations. Two Mississippi educational institutions have been benefited by faculty members supplied by Brethren Service."⁹

IV. POLICIES OF THE CHURCH OF THE BRETHREN ON DENOMINOCENTRISM

The Church of the Brethren has no official policy on attitudes of

⁸Ibid.

⁹Report to Annual Conference by Brethren Service Commission, June 1951. Conference Booklet, p. 52.

denominocentrism as such. However, it has taken certain positions which are expressive of it, and has made certain pronouncements concerning several of the subjects incorporated in the attitude scale. The church has officially recommended on a number of occasions that the church should stress its special beliefs and practices. The church has consistently held to the position that only persons who have been baptized by trine-immersion (immersion under the water three times in succession) should be accepted for membership. Many churches, however, have taken in persons as associate members who have been baptized by some other method. Several of the churches, mostly on the Pacific Coast, have taken persons into full membership who had not been baptized by trine-immersion. No person has taken time to discover just how widely this is practiced, but on the basis of returns from questionnaires and examination of membership lists, this writer is of the opinion that at least one-third of the churches of the Pacific Coast Region accept transfer of membership from other churches which do not administer trine-immersion.

The church has no official policy concerning inter-church cooperation. However, it has joined the National Council of Churches and the World Council of Churches, and regional councils of churches in many areas. This would indicate an unofficial policy in favor of interdenominational cooperation.

CHAPTER III

METHODOLOGY

I. THE QUESTIONNAIRE

A questionnaire¹ designed to gain information required for study of attitudes of the members was mailed to every tenth member of the Church of the Brethren in the Pacific Coast Region.²

It has often been said that only the better educated and informed persons and those with the more "conventional ideas" send back their questionnaires. It will be noticed by an examination of the tables in the chapter on findings that there is a great diversity of educational

¹See Appendix A.

²There is little doubt but that the mail questionnaire is not the most specific tool to secure valid information. However, because of the vastness of the area, limited resources of the person doing the research, and the large number of persons studied, personal interviewing was impossible.

Several reasons are believed to justify use of the mail questionnaire in this study. In the first place, it is still one of the most widely used methods of social research in spite of the objections that the experts have raised.

In the second place, the weaknesses of which the mail questionnaire have been accused have been kept to a minimum by using every possible method to secure adequate returns. Reminders were sent to persons at least once, and twice to over 75 per cent of the sample.

background, income, occupation and differences of opinion among those responding. There is no way to check completely how representative the returns are of the many attributes unless it could be determined just how widely scattered and in what proportions these attributes are found in the total membership.

Measurement of Attitudes. The most accurate way to detect and measure attitudes is to observe their expression through actions. The size and area of the group studied made this impossible. For this study the introspective level was used by gaining material with the use of the questionnaire. While there are some research directors who discount the validity of this method, it is generally well accepted among sociologists and social psychologists.

If we want to know how people feel; what they experience and what they remember; what their emotions and motives are like, and the reason for acting as they do -- why not ask them? This is the simple logic of the introspectionist position that commends itself to many.³

Attitude Scale. The method used for scaling of attitudes is the "Likert Method,"⁴ which involves the following steps: (1) The collection of a large number of statements of propositions referring either directly or indirectly to the object questioned; (2) a pretest of

³ G. W. Allport, The Use of Personal Documents in Psychological Science. (New York: Social Science Research Council, Number 219, 1942), p. 37.

⁴ R. Likert, "A Technique for the Measurement of Attitudes." Archives of Psychology, Number 140, 1932.

the statements by a group of subjects who indicate for each statement their reaction on a five-point scale -- strongly agree, agree, undecided, disagree, or strongly disagree; (3) the values of 1-5 are ascribed to the above categories; (4) examination of the amount of correlation between each item and the total score; (5) all items are eliminated that fail to correlate to a substantial degree with the total score.⁵

The Likert method is used in preference to the Thurstone-Chave method⁶ for this study because it was felt best to use a method that would gather a maximum of information by the use of a minimum of space and number of items. The Likert method gives a five-place judgment on each item, rather than the mere acceptance or rejection of each item, as does the Thurston-Chave⁷ method. In addition, since it was felt desirable to test and retest the questionnaire to insure maximum clarity, to have to submit the scale to a set of judges each time would be an impossible task. By the use of the Likert method, selections could be made of items that showed a high correlation to the total score. The results of this method have been discovered to

⁵David Krech and Richard Crutchfield, op. cit.

⁶L. L. Thurstone and E. J. Chave, The Measurement of Attitudes (Chicago: University of Chicago Press, 1929), p. 218.

⁷Ibid.

be just as valid as the more complicated Thurstone-Chave method.⁸

The statements on race used for the scale for this study were selected from a long list of statements of attitudes contributed by two classes in sociology. The statements in the scale on denominocentrism were chosen from statements secured from members of the Church of the Brethren in the Live Oak, Sacramento, Reedley and Modesto churches.

Pretesting: The Sacramento and Modesto churches of the Brethren were used for pretesting of the statements on race and denominocentrism. A class in sociology at Humphrey's College was also used in the pretesting of the race attitude scale. Those items which showed the highest correlation with the total scores were used. Twelve items were selected for the race attitude scale, and eleven items were used to make up the denominocentrism scale.

The question is often asked, how can it be verified that the attitude expressed is the real attitude of the person? It will have to be admitted that there is no absolute guarantee that it will be, without a followup interview of each subject. Most errors arise as the result of the vagueness of certain words and phrases and the interpretation persons may give to the whole statement. Many of these items were eliminated in the original list of statements by pretesting. All items

⁸ G. Murphy and R. Likert, Public Opinion and the Individual (Chicago: University of Chicago Press, 1929.)

that precipitated any apparent confusion or discussion after the questionnaires were returned were eliminated.

Closely connected with this, some would say that it is difficult to gain accurate answers to questions on "hot" issues. This difficulty cannot be entirely eliminated, but two methods were used to keep these errors to a minimum. In the first place, every precaution was used to keep the study anonymous. The informant was assured that he could not be identified as an individual, that all material was confidential, and that the study was not interested in individuals, but in general attitudes and their relationship to certain social groupings. In the second place, opportunity was provided on each item in the scale for an uncommitted position by underlining the "undecided" response.

Some of the later scales have eliminated the undecided position because it is thought to be of little or no value for social research, and a possible liability.⁹

In techniques which permit its use, it tends to be the most frequent choice. Without it the subject must take a stand one way or the other.¹⁰

However, in an analysis of the questionnaires returned in this study, there was only one item which was marked "undecided"

⁹R. S. Woodworth, Experimental Psychology (New York: Henry Holt and Company, 1938.), p. 425.

¹⁰T. W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson, R. Nevitt, Sanford, The Authoritarian Personality (New York: Harper and Brothers, 1950.), p. 67..

oftener than any other response. This was item 20 - "Negroes should be completely assimilated into our culture." As a number of respondents indicated, the word "assimilate" was not known to many of the persons in the sample. In the pretesting, an investigation was carried on of the respondents to determine if possible just how many were using this method to keep from expressing an attitude that was counter to an official policy or an accepted position. In each instance where "undecided" was marked, the interview showed that the persons expressing the indcision were definitely undecided on the statement.

II. USE OF THE QUESTIONNAIRE

Source of Lists of Names and Addresses: Names and addresses of the members of the Church of the Brethren in the Pacific Coast Region were secured from the pastors of the respective churches. This was done on a voluntary basis in response to a letter of request. Those pastors who did not respond within ten days were sent a reminder. Several pastors who had not responded were contacted by the author at the 1951 Annual Conference of the Church of the Brethren held at San Jose. Of the total 70 active churches, fifty-six, or 80 per cent, responded. One pastor objected to sending in the list; others sent in their lists with some reluctance and with certain restrictions.

The lists are not completely accurate. The letter of request sent to the pastors asked for a list of all the members. Several pastors sent partial lists for one reason or another. No doubt many of the addresses of the non-resident members were inaccurate.

In a very few cases the lists of members contained more members than the number listed in the Yearbook. In some instances it is known that some of the names were of friends of the church who happened to be on the mailing list. In several churches, a further check of these inconsistencies revealed that there had been additions to the rolls since the official lists were sent in to the Regional Office. One member's name appeared on the membership list of two churches; a further check revealed that this person did not consider himself a member of either.

In spite of these limitations, however, such inaccuracies present a small per cent of the total listings -- less than two per cent of the total. In addition, the number of returned questionnaires was so large that the lists were felt to be adequate for this study.

III. SAMPLING

A selective random sample was used for this study. The sampling was done by the regular interval method of selection of every tenth name from alphabetical lists of members from the fifty-six churches.

This procedure (sampling by regular intervals) has been used for many years, and from experience has proved satisfactory both from mathematical and practical points of view.¹¹

¹¹ Pauline Young, op. cit., p. 336.

The questionnaire was sent to each of these persons selected, along with a letter of explanation. After two weeks a reminder was sent to all names. The response to the reminder was good. A careful check was made to see which churches were still poorly represented. The sample lists of the churches with less than a 40 per cent return were once again reminded. An additional questionnaire was also sent with instructions that they were not to use it if they had already filled one in.

Reliability: A modified test-retest method was used to determine the validity of certain items. Twelve persons were given a much longer questionnaire than the one finally used, containing all of the items selected for the final questionnaire plus a number that were later rejected. The same items were then given verbally to the same twelve persons, together with any explanation where the item was declared to be vague or ambiguous. Each item was scored in the same manner. Any item that showed marked difference (over one point) between the two scorings was either eliminated or reworded with the aid of the interview to overcome the difference in score that was caused by ambiguity.

Validity: The "measurement of known groups"¹² technique was used to test the validity of items in the two scales. Individuals in the Sacramento, Modesto and Live Oak churches with whom the author was well acquainted were tested. Persons whom the author

¹² David Krech and Richard Crutchfield, op. cit., p. 263.

knew to be extremely prejudiced and denominocentric were given the questionnaire as well as those whom the author knew to be unprejudiced and ecumenical in their church views. Before the questionnaires were handed out, all persons were placed in attitude categories with the help of another person in each congregation who was well acquainted with all of the members. Each person was placed in one of three categories -- liberal, conservative, and middle. Lists of items including all those contained in the final questionnaire, along with other items that were later eliminated, were given to each person. The placement was correct in over 90 per cent of the cases, and in no case did the placement vary more than one category from that indicated by the questionnaire response. Returns increased rapidly in response to this reminder, as shown in Figure 5.

IV. SAMPLE STUDIED

The percentage of returns from the fifty-three churches was quite uniform and adequate. No church had a return of less than 41 per cent, and only five churches had a return of over 75 per cent. The average percentage of returns was 54 per cent.

As a general rule, the highest percentage of returns came from the small churches; most churches in the 40-49 per cent category are large churches of two hundred and over.

The representativeness in the sample of small churches is less than might be desired. As indicated in Table V, the percentage

FIGURE 5
RATE OF RETURN OF QUESTIONNAIRES

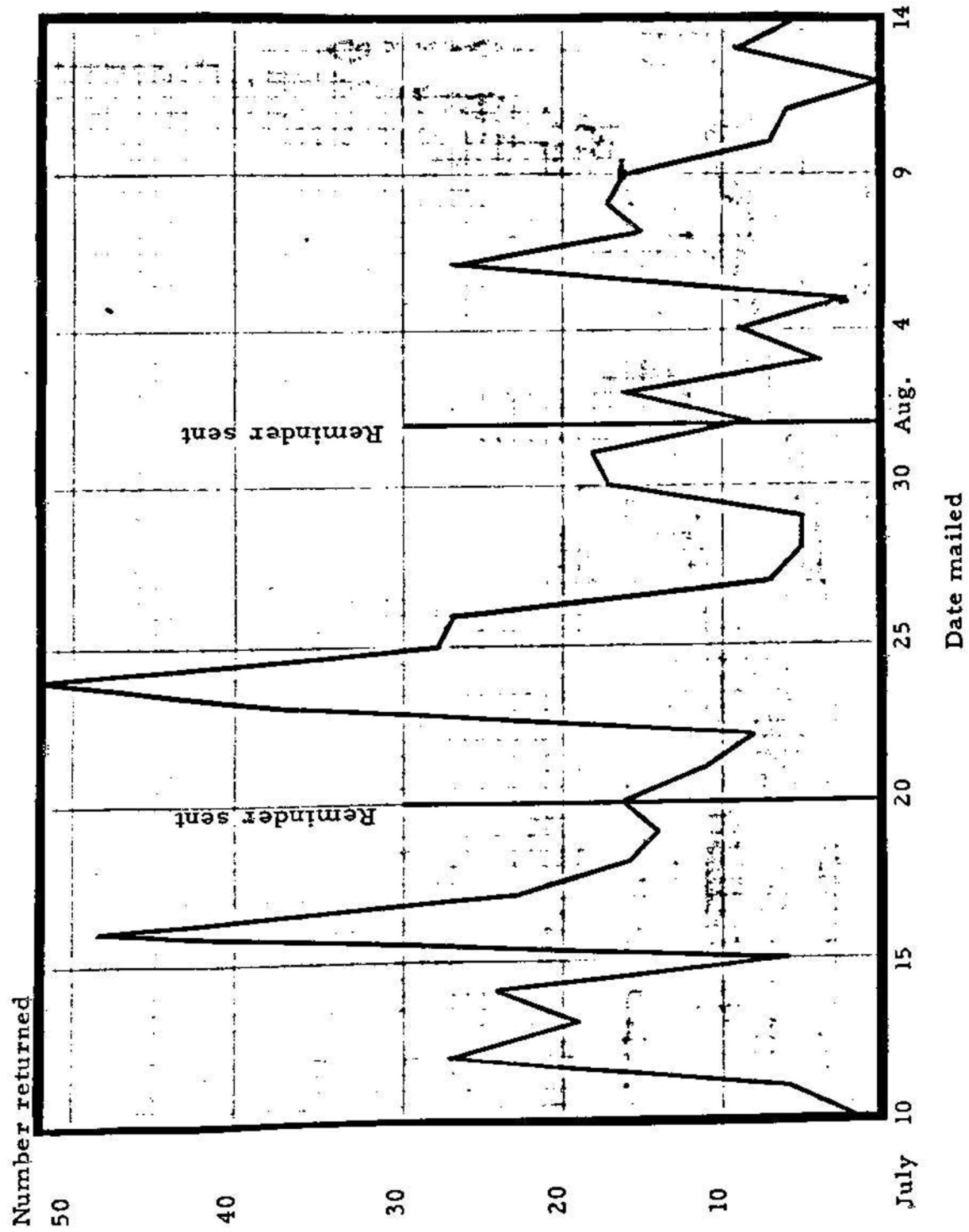


TABLE I.

DISTRIBUTION OF SAMPLE USED FOR STUDY
(Summary of complete Table Appendix A)

District	Members in District	Number of Question- naires sent	Percent of Total Members	Number of Question- naires Returned	Percent of Question- naires Returned	Percent of total Membership Studied
Northern California	3,275	290	8.85	144	49.7	4.7
Southern California	4,229	405	9.6	211	52.1	4.99
Idaho	1,542	128	8.3	66	51.6	4.3
Oregon	616	53	8.7	29	56.6	4.79
Washington	2,439	146	6.0	78	53.4	3.2
Total for Pacific Coast Region	12,433	1,022	8.19	556	54.0	4.48

of churches in the sample having less than one hundred members is slightly over 62, while the percentage of churches in the sample of more than one hundred is 95.

TABLE II.
SIZE OF CHURCHES REPRESENTED
IN SAMPLE

Size of Church	Number in Region	Number in Sample	Per Cent in Sample
Less than 100	29	18	65
100-199	22	21	95
200-299	11	10	91
300 and over	9	9	100

Distribution of Male and Female in Sample. An attempt was made to check the representativeness of the sample by comparing the ratio of male and female in the returns to that of the sample to which questionnaires was sent. To do this, it was necessary to go through the lists and classify all persons into male and female categories on the basis of the given name. This is somewhat precarious, since many names commonly used as boy's names will be used occasionally for a girl. Perhaps this may account for part of the difference between the ratio of males and females in the sample to that of the

returns (see Table III).

A check of thirty-two questionnaires returned since the deadline for this study indicates a large proportion of male informants among them. Perhaps if the deadline for returns had been later, the sample might have been more evenly divided between male and female.

Since there was no significant difference found in the attitudes of male and female in the sample studied, a larger response from the males probably would not have altered the findings.

TABLE III.
MALE AND FEMALE IN CHURCH AND IN SAMPLE

	Total	Male		Female	
		Number	Per Cent	Number	Per Cent
Total from 53 Churches	10,350	4,657	45.0	5,692	55.0
Sample	1,020	475	46.5	545	53.4
Returns	562	218	38.7	344	61.3

V. METHOD USED TO DETERMINE SOCIAL CLASS

There have been many attempts to discover workable methods of measuring social class.¹³ Probably the most widely accepted of all of the studies are those of Lloyd Warner. His latest book, Social Class in America,¹⁴ was used as the primary source for the formulation of a scale to be used for this study in determining social class.

The author realizes the possible inadequacy of one system that has been worked out for one community being applied to the Church of the Brethren in the Pacific Coast Region. It would, no doubt, be of greater value if an original study were made of the status pattern of the Church of the Brethren and then applied to this study. However, in view of the amount of time spent by the Lynds, Warner, Kauffman and the others on this type of project, such a study would be a major

¹³ F. S. Chapin, The Measurement of Social Status, (Minneapolis; University of Minnesota Press, 1933); Allison Davis, Burleigh Gardner and Mary Gardner, Deep South, (Chicago: University of Chicago Press, 1941); John Dollard, Caste and Class in a Southern Town, (New Haven: Yale University Press, 1937); St. Clair Drake and Horrace R. Cayton, Black Metropolis, (New York; Harcourt, Brace and Company, 1945); F. H. Kauffman, A Social Psychological Study of a New York Rural Community, (Unpublished Ph. D. dissertation, Cornell University, 1945); Robert Lynd and Helen Lynd, Middletown in Transition, (New York; Harcourt, Brace and Company, 1933); W. Lloyd Warner and Paul S. Lund, The Status System of a Modern Community, Volume II, Yankee City Series, (New Haven: Yale University Press, 1942); James West, Plainville, U. S. A., (New York: Columbia University Press, 1945).

¹⁴ W. Lloyd Warner, Marcia Meeker and Kenneth Eells, Social Class in America, A Manual of Procedure for the Measurement of Social Status, (Chicago: Science Research Associates, 1949).

project in itself. Thus, it became necessary to borrow or adapt an already carefully tested system from one of the specialists for this study.

On the basis of a number of careful studies, Warner sets out six characteristics by which social class can be determined: Occupation, amount of income, source of income, education, house type and dwelling area.¹⁵ While studying the status structure of Jonesville, he found that education and amount of income were unnecessary when the other four characteristics were used.

In this study, however, only one of the four items used by Warner at Jonesville could be easily ascertained. It was impossible to get usable knowledge as to type of house and dwelling area on such a widely scattered group. Further, as found in the pretesting, it was impossible to get persons to reveal the source of their income. Since only one item of the four that Warner found most valuable could be used (occupation), the two items that Warner dropped were included for this study.

The justification for their inclusion comes from Mr. Warner himself. "In certain cases, they (referring to education and amount of income) may prove to be very useful. In one study now underway, it has been found easier to get this information than those on dwelling."¹⁶

¹⁵ Ibid., pp. 143-154

¹⁶ Ibid., p. 141

In other studies, including Kauffman's ¹⁷, these two items were found to be the ones of greatest value. Cantril, in attempting to work out methods for stratification, found occupation, education and income to be the most valuable. ¹⁸ Cuber lists income, education and occupation as the important items in the analysis of social class. ¹⁹

Warner's classification of income, education and occupation is based on a seven-point scale. For occupation, his revised scale, ²⁰ with minor variations, was used. Since such a large proportion of the church population are farmers, it was necessary to make additional classifications in Warner's scales (Table IV).

¹⁷ H. F. Kauffman, op. cit.

¹⁸ Hadley Cantril, Gauging Public Opinion, (Princeton University Press, 1944).

¹⁹ John F. Cuber, Sociology, (New York: D. Appleton-Century Company, Inc., 1947).

²⁰ W. Lloyd Warner, Social Class in America, Table 7, pp. 140-141.

TABLE IV.
SCALE FOR RATING OCCUPATIONS USED IN THIS STUDY

SCALE VALUE:

Professional

1. Doctors, dentists, engineers, high-school superintendents, graduate ministers, graduate chemists, architects.
2. High-school teachers, graduate nurses, chiropractors, undertakers, graduate librarians, newspaper editors.
3. Social workers, elementary teachers, optometrists, librarians, untrained ministers.

Proprietors and Managers

1. Business valued at \$75,000.00 and over.
2. Businesses valued at \$20,000 - 75,000.
3. Businesses valued at \$5,000 - 20,000.
4. Businesses valued at \$2,000 - 5,000.
5. Businesses valued at less than \$2,000.

Business

2. Assistant and department managers of large businesses.
3. All minor officials of businesses.

Clerical and Kindred Workers

1. Certified public accountants
2. Accountants, real-estate salesmen, postmasters.
3. Auto salesmen, bank clerks, postal clerks, executive secretaries.

(TABLE IV., continued)

4. Stenographers, bookkeepers, ticket agents, sales people in dry goods store, rural mail clerks, etc.
5. Dime store clerks, hardware salesmen, beauty operators, telephone operators.

Manual Workers

3. Contractors.
4. Factory foremen, electricians, plumbers, carpenters that own business, watchmakers, highly skilled.
5. Carpenters, plumbers, electricians, timekeepers, linemen, radio repairmen, medium-skilled.
6. Semi-skilled workers.
7. Heavy labor, migrant labor, miners.

Protective and Service Workers

4. Dry cleaners, butchers, sheriffs, railroad engineers and conductors.
5. Barbers, firemen, practical nurses, seamstresses.
6. Baggage men, night watchmen, taxi-drivers, truck-drivers, gas-station attendants, waitresses.
7. Janitors, scrubwomen, etc.

Farmers

2. Large farm owners.
3. Farm owners -- less than 50 acres, but more than 20.

(TABLE IV., continued)

4. Farm owners -- less than 20 acres, tenant farmers of more than 80 acres.
5. Tenant farmers of 20 - 80 acres.
6. Tenant farmers of less than 20 acres.
7. Migrant farm laborers.

Education. The classification used for education was based on the same method that Warner developed for Jonesville, with adjustment to allow for greater discrimination at the college level and less at the lower grades.²¹ This was necessary because of the difference in the educational level between Jonesville and the Church of the Brethren in the Pacific Coast Region. In Warner's study there was no distinction made at the college level because the number of those who had gone to college for any time at all was so small. Warner himself suggests that for the same type of classification to be used on most areas, there would have to be some distinction made at the college level.²²

²¹Ibid. p. 155.

²²Loc. Cit.

TABLE V.
STATUS SCALE FOR EDUCATION

1. College graduate training.
2. College 3 - 4 years.
3. College 1 - 2 years.
4. High School 3 - 4 years.
5. High School 1 - 2 years.
6. Elementary 5 - 8 years.
7. Elementary 1 - 4 years.

Income. Because of the rapid rise in wage scale since Mr. Warner made his study, the categories that he used for income status were doubled.

TABLE VI.
STATUS SCALE FOR AMOUNT OF INCOME

1. \$6,000 and over.
2. \$5,000 - 5,999.
3. \$4,000 - 4,999.
4. \$3,000 - 3,999.
5. \$2,000 - 2,999.
6. \$1,500 - 1,999.
7. Less than \$1,500.

CHAPTER IV

FINDINGS

I. FINDINGS ON RACE ATTITUDES

Each item in the attitude scale was scored on a five-point scale of one to five. If the item as stated represented prejudice or denominocentrism, the scoring for the items ranged in order from five for "strongly agree" to one for "strongly disagree" (Items 1, 3, 4, 5, 7, 8, 9, 10, 11, 14, 15, 16, 17, 18). If the statement in the attitude scale represented lack of prejudice or a more "ecumenical" attitude toward the church (Items 2, 6, 12, 13, 19, 20, 21, 22), they were scored in the opposite order, one for "strongly agree" and five for "strongly disagree."

General Findings. It was felt inadvisable to do a complete analysis of each item in the attitude scale for this study. A quick glance at Table VII, however, will show that there are certain marked differences in the mean score of various items in the scale -- 1.68 for Item 6 ("There are no mentally superior or inferior races.") to 3.23 for Item 22 ("Any person should have the right to marry whomever he chooses irrespective of race, color or creed."). This is a variation in the mean score of 1.55.

A close examination of the items will indicate a definite pattern. There is a steady progression in average scores as the distance in social issues becomes closer and more intimate to the person questioned. As the social distance is narrowed, the amount of prejudice

in the total group increases. Items that had to do with certain attitudes concerning innate qualities such as Item 6, showed a very low score. The increase is progressive except for the item on Jews controlling the wealth of the world as the relationships become closer in proximity and personal relationships, with the item on intermarriage showing the highest mean score. The score for this last item might even have been higher if a way could have been discovered to include in the evaluation such remarks concerning Item 22 ("Any person should have the right to marry whomever he chooses irrespective of race, color or creed" and "They have the right, but ought to be warned that it might be disastrous"), which appeared on at least one-third of the questionnaires of those who agreed with the statement.

The findings cited above give further support to a thesis of Myrdal and Bogardus that the closer the social relationship, the more prejudice involved in the scale item is shown.

Myrdal lists the order of relationships that brought the highest degree of reaction in the following order:

1. Sex and intermarriage. This also included all male-female relationships or situations that might lead to intermarriage.
2. Residential segregation.
3. Employment
4. Institutional segregation.

"There seems to be less discrimination and segregation where relationships are less personal and require less manifestation of physical proximity

and personal relationships." ¹

Bogardus, in studying social distance between races and ethnic categories, discovered a similar pattern:

1. Would marry.
2. Would have as friends.
3. Would work beside.
4. Would have several families in my neighborhood
5. Would have merely as speaking acquaintances.
6. Would have live outside my neighborhood.
7. Would have live outside my country. ²

This, too, represents a progression from the relationships that are less personal to those that are more personal.

This all seems to fit into a pattern with the correlations explained later in this chapter. Those persons who because of occupation, income, and class position are forced to live in close relationship and often in competition with the minority groups for jobs, housing, social position, are the ones that scored highest on the race prejudice scale.

¹ Gunnar Myrdal, An American Dilemma, (New York: Harper and Brothers, 1944) Vol. 1, Chap. 29.

² E. S. Bogardus, "A Social Distance Scale," Sociology and Social Research, 17:265-271, Jan. 1933.

TABLE VII.
ORDER OF RANK ON THE BASIS OF MEAN SCORE
OF ALL ITEMS ON RACE ATTITUDE SCALE

ITEM		MEAN	RANK
6.	There are no mentally superior or inferior races.	1.68	1
3.	Negroes are lazy.	2.25	2
16.	If we but wait patiently, most of the problems of race will take care of themselves.	2.50	3
13.	The Government should pass a "fair employment practice" law. (F E P C).	2.61	4
18.	Jews control the wealth of the world.	2.65	5
19.	The Church of the Brethren ought to establish interracial churches.	2.67	6
4.	God made the races of the earth separate and wills that they remain that way.	2.85	7
20.	Negroes should be completely assimilated into our culture.	2.89	8
1.	Negroes should have their rights, but it is best to keep them in their own districts.	2.85	9
10.	Filipinos have certain rights, but they are going too far when they go out with white women.	3.12	10
7.	Marriage between races leads to inferior offspring.	3.13	11
22	Any person should have the right to marry whomever he chooses, irrespective of race, color, or creed.	3.23	12

II. RELATIONSHIP OF RACE ATTITUDES TO SOCIAL CATEGORIES

The attitude scores were discovered for each individual on all items in the race attitude and denominocentrism scales by adding the person's score on each item. These race attitude scores were divided into five categories of an equal interval of seven points. These attitude categories were then sorted into different social categories described in Chapter I. The coefficient of correlation was figured by the use of the "product-moment" method for each category to discover those which showed the most significant correlation.

Race Attitudes and Social Class. Of all the categories used (age, sex, size of city, education, class, income, occupation), the most significant relationship was discovered between race attitudes and social class -- .5978. This is to the significant level.³

³ Pauline Young, op. cit., p. 362.

TABLE VIII.
CORRELATION OF SOCIAL CLASS WITH RACE ATTITUDES

Social Class	Individual Race Attitude Score				
	12-19	20-27	28-35	36-43	44 and over
Upper	3	10	2	--	--
Upper-Middle	21	63	34	9	4
Lower-Middle	2	41	111	43	5
Upper-Lower	1	7	43	84	14
Lower-Lower	--	2	4	12	11
Total	27	123	194	148	34
Coefficient of Correlation	$r = .60$				

As shown in the table above, whenever social class status for the whole group increases, the average race attitude score decreases. In other words, the upper class as a group is more liberal in its attitudes toward people of other races than are the lower classes.

Race Attitudes and Age. As indicated above whenever age increases, score on race attitude scale increases. In other words, as a group the younger people are more liberal in their race attitude than the older people.

The second most significant correlation was bound by relating

race attitudes to age. While the coefficient of correlation is not so high as that between race attitudes and social class, it was .4345, which, according to Pauline Young, is to the significant level.⁴

TABLE IX.
CORRELATION OF AGE WITH RACE ATTITUDES

Age	Total	Race Attitude Scores				
		12-19	20-27	28-35	36-43	44 and over
10-14	14	--	6	3	5	--
15-19	50	2	15	23	8	2
20-24	41	4	17	12	6	2
25-29	51	11	15	19	6	--
30-34	57	3	18	22	13	1
35-44	122	3	33	46	32	8
45-54	82	2	18	28	30	4
55-64	72	1	5	29	30	7
65-74	42	--	3	12	23	4
75 and Over	22	--	--	4	12	6
Total	553	26	130	198	165	34
Coefficient of Correlation		$r = .43$				

⁴ Ibid., p. 362.

Race Attitudes and Occupation. Occupation was used as one of the factors to determine social class. However, a correlation was figured on it as a separate item. There was a coefficient of correlation of .50 between different statuses of occupations and race attitudes. Those persons engaged in occupations with the highest status showed less prejudice; they were more liberal in their attitudes toward persons of other races.

TABLE X.
CORRELATION OF OCCUPATIONAL STATUS TO RACE ATTITUDES

Occupation	Total	Race Attitude Scores				
		12-19	20-27	28-35	36-43	44 and over
Professional	89	10	47	23	7	2
Farmer	133	7	22	56	41	7
Business	26	2	9	11	3	1
Clerical	64	2	12	26	18	6
Semi-skilled and Operative	67	1	12	25	25	4
Skilled	61	2	14	25	18	1
Laborers, Ser- vice workers, etc.	48	--	8	19	17	4
Total	488	24	124	185	130	25
Coefficient of Correlation	$r = .50$					

Income and Race Attitudes. The coefficient of correlation with income as a separate item was not significant (.2128).

TABLE XI.
CORRELATION OF INCOME TO RACE ATTITUDES

Income	Total	Race Attitude Scores				
		12-19	20-27	28-35	36-43	44 and over
Less than \$1500	20	--	--	5	9	6
\$1,500-1,999	27	--	1	8	15	3
\$2,000-2,999	59	--	11	27	19	2
\$3,000-3,999	95	1	26	38	28	2
\$4,000-4,999	92	10	30	31	19	2
\$5,000-5,999	71	6	18	28	15	4
\$6,000 and over	57	6	21	20	9	1
Total	421	23	107	157	114	20
Coefficient of Correlation		$r = .21$				

Education and Race Attitudes. There was a significant coefficient of correlation between education and race attitudes (.41). These in the group who have more education tend to have less prejudice; they are more liberal in their attitudes toward minority groups.

TABLE XII.
CORRELATION OF EDUCATION AND RACE ATTITUDES

Education No. of yrs.	Total	Race Attitude Scores				
		12-19	20-27	28-35	36-43	44 and over
0-4	26	--	--	2	17	7
5-8	46	--	1	16	21	8
9-10	45	1	7	14	21	2
11-12	185	6	34	79	55	11
13-14	124	3	35	60	22	4
15-16	68	13	28	20	7	--
17 and over	35	6	24	3	2	--
Total	529	29	129	194	145	32
Coefficient of Correlation		$r = .41$				

Social Class and Age Groupings and Race Attitudes. The age groupings were combined into larger categories: young people, 10-24; young adults, 25-34; home builders, 35-54; and older members, all of those 55 and over. These age groupings were then divided into three social classes: upper, middle and lower, thus giving the possibility of twelve categories. Since there were no young people in the lower class, there were only eleven categories. This lack of young people in the lower categories and the large number of older persons in those categories suggests social mobility. This would be an

interesting topic for further investigation. Each grouping was sorted into race attitude categories, the same as those that have been used in the previous tables. The mean was figured for each category.

As shown in Table XIII, there is a variation in the means between the Young Adult-Upper class and the Older People-Lower class of 16.88, or an average of 1.50 points per item in the entire attitude scale. As will be shown later, the rank order of these groupings is the same for race attitudes as it is for denominocentrism.

TABLE XIII.

CORRELATION OF CLASS-AGE GROUPINGS AND RACE ATTITUDES

Age-Class	Total	12-19	Race Attitude Scores				Mean	Rank
			20-27	28-35	36-43	44 and over		
Young People-Upper	18	3	14	1	--	--	22.47	2
Young People-Middle	74	1	26	35	11	1	30.01	6
Young Adult-Upper	14	4	8	2	--	--	22.36	1
Young Adult-Middle	63	7	21	28	6	1	28.07	4
Young Adult-Lower	28	--	3	12	11	2	34.99	9
Home Builders-Upper	19	2	10	5	2	--	26.45	3
Home Builders-Middle	160	2	42	77	34	5	33.90	8
Home Builders-Lower	41	--	4	10	20	7	37.35	10
Older People-Upper	3	--	1	2	--	--	28.81	5
Older People-Middle	45	1	8	22	11	3	32.74	7
Older People-Lower	94	--	2	16	59	17	39.24	11
Total	559	20	139	210	154	36	31.79	

Other Items and Race Attitudes. A number of other items such as sex, size of city, income and length of membership in the church, were all correlated to race attitudes. There were no significant relationships among any of these items.

Factors and Persons Listed by Members as Influencing Their Attitudes on Race and Race Attitudes. It is questionable whether more than a very few persons actually know the source of their prejudices; the persons and factors that influenced their attitudes. However, the factors and persons listed in the questionnaire were tabulated and the mean score for each set of factors and persons listed was figured.

Those listing their community as an influence were mostly those who had quite recently lived among the Negroes in the South and thus had a somewhat higher score than those listing other influences. Those listing books as a source of race attitudes showed the lowest mean score except those items where there were just a few listing it as a factor. The second set of persons and factors that were associated with low score was college and school teachers. The two factors associated with the highest race attitude score and thus the most prejudiced were pastors and the Bible. What this means for the Church of the Brethren is a matter of interpretation. It could hardly mean that we ought to urge the members not to read the Bible and quit listening to their pastors.

TABLE XIV.

FACTORS AND PERSONS LISTED BY MEMBERS AS INFLUENCING
THEIR ATTITUDES ON RACE AND RACE ATTITUDE SCORES

Factor or Person	Total	Race Attitude Scores					Mean	Rank
		12-19	20-27	28-35	36-43	44 plus		
Civilian Public Service	3	1	1	1	--	--	23.5	1
Books	12	--	7	5	--	--	24.3	2
College and School Teachers	52	8	23	17	3	1	26.3	3
Sunday School Teachers	7	--	3	4	--	--	27.9	4
Church	59	10	17	24	6	2	28.4	5
Associations	121	16	36	39	23	7	28.5	6
Parents	79	1	26	29	11	4	29.1	7
Community	15	--	7	7	1	--	29.4	8
Pastor	21	--	5	10	5	9	31.2	9
Bible	40	2	9	18	11	--	31.5	10
Others	4	--	3	1	--	--	29.5	

III. FINDINGS ON DENOMINOCENTRISM

General Findings. The individual items in the denominocentrism scale do not present so clear a pattern of relationships as do those on race attitudes. It is apparent, however, that the Brethren are quite eager to expand the bounds and influence of the church as indicated in items 5, 12 and 21, but are quite zealous to maintain a unique position, items 8, 9, 11. The last set of items are those which tend to denominocentrism or sectism, and sets the church off from the more ecumenical churches. Whether the program of the church can be expanded while a large part of the membership cling to sect beliefs and practices, is a problem for the church leaders to interpret and work out.

TABLE XV.

ORDER OF RANK OF ALL ITEMS IN DENOMINOCENTRISM SCALE

Item	Mean	Rank
20. The Church of the Brethren should try to serve the religious needs of new communities even though there are very few, if any, Brethren in those communities	2.01	1
12. The Church of the Brethren ought to participate to a larger degree than it now does in interdenominational organizations and functions	2.41	2
17. The Church of the Brethren ought to be more severe in disciplining those who violate church beliefs and practices	2.55	3
19. The Church of the Brethren ought to establish interracial churches	2.67	4
5. I would rather drive 20 miles to a Church of a Brethren, if necessary, than to attend another denomination in my home town	2.74	5
2. Brethren tend to be cliquish	2.78	6
14. The Church of the Brethren is becoming too much like other churches	2.91	7
11. The Church of the Brethren should insist on trine-immersion as a prerequisite for membership	3.02	8
15. Brethren people are becoming so involved in social activities that they are losing their interest in the program of the Church of the Brethren	3.09	9
9. The Church of the Brethren is more nearly following the teachings of Jesus than any other church	3.09	10
8. The Church of the Brethren ought to spend more time stressing its special beliefs and practices	3.16	11

IV. RELATIONSHIP OF DENOMINOCENTRISM TO SOCIAL CATEGORIES

Scores on the denominocentrism scale were divided into five categories of equal seven-part intervals. These attitude categories were, in turn, sorted into different social categories set up in Chapter I. The coefficient of correlation was figured for the relationship of denominocentrism to each category to discover the category or categories having the highest correlation.

Social Class and Denominocentrism. While the category of social class was the most significant in relationship to race attitudes, it was not the most significant in relationship to denominocentrism, the coefficient of correlation being .19. There was no significant correlation of denominocentrism with any of the items that were used to determine social class, except education.

TABLE XVI.
CORRELATION OF SOCIAL CLASS AND DENOMINOCENTRISM

Social Class	Total	Denominocentrism Score				
		12-19	20-27	28-35	36-43	44 and over
Upper	15	1	12	2	--	--
Upper Middle	144	2	64	22	47	9
Lower Middle	218	4	74	114	23	3
Upper Lower	146	--	27	76	36	7
Lower Lower	25	--	5	12	5	3
Total	548	7	182	226	111	22

TABLE XVII.
CORRELATION OF INCOME AND DENOMINOCENTRISM

Income	Total	Denominocentrism Score				
		12-19	20-27	28-35	36-43	44 and over
Less than \$1,500	23	1	9	8	4	1
1,500-1,999	18	1	3	10	3	1
2,000-2,999	49	1	16	21	12	--
3,000-3,999	83	1	18	47	16	1
4,000-4,999	82	1	17	28	34	2
5,000-5,999	71	--	16	17	37	1
6,000 and over	55	1	7	22	24	1
Total	380	6	86	152	130	7
Coefficient of Correlation		$r = .01$				

TABLE XVIII.
CORRELATION OF OCCUPATION AND DENOMINOCENTRISM

Occupation	Total	Denominocentrism Scores				
		12-19	20-27	28-35	36-43	44 and over
Professional	88	2	46	31	9	--
Farmer	128	1	39	50	32	6
Business	26	1	10	8	7	--
Clerical	74	1	29	33	11	--
Skilled	56	--	23	23	10	--
Semi-Skilled Operative	71	1	23	28	17	2
~ Laborers		--	21	49	30	2
Service Workers	102					
Total	545	6	191	222	116	10
Coefficient of Correlation		$r = .04$				

Education and Denominocentrism. There is a significant correlation between education and denominocentrism. Those persons with the most education are the most liberal in their views of their church. In other words, they are less denominocentric.

TABLE XIX.
CORRELATION OF EDUCATION AND DENOMINOCENTRISM

Years of education	Denominocentrism Score					
	Total	12-19	20-27	28-35	36-43	44 and over
1-4	10	--	1	2	2	5
5-8	58	1	4	31	18	4
8-10	50	--	15	19	16	--
11-12	176	1	55	83	32	5
13-14	114	1	48	59	5	1
15-16	68	2	35	26	5	--
17 and over	36	1	26	7	1	1
Total	482	6	184	227	49	16
Coefficient of Correlation	$r = .60$					

Age and Denominocentrism. The most significant relationship that was found existed between age and denominocentrism (.85). The older the group, the higher the score received on the denominocentrism scale. The mean score for those over sixty-five is 35.9, while the

mean score for those under twenty-five is 28.7, a difference of 7.2. Whether this change of the younger persons who are more liberal and ecumenical than their elders will condition the future of the Church of the Brethren in the future as these young people assume positions of leadership, or whether this is merely indicative of what happens as people grow older, is a matter for further study.

It may also suggest that as the young people grow older, the more liberal or less denominocentric gradually withdraw from the church.

TABLE XX.
CORRELATION OF AGE AND DENOMINOCENTRISM

Age	Total	Denominocentrism Score				
		12-19	20-27	28-35	36-43	44 and over
10-14	13	--	--	11	2	--
15-19	56	1	23	25	7	--
20-24	39	--	17	19	3	--
25-29	52	1	26	23	1	1
30-34	88	1	36	40	11	--
35-44	88	3	34	43	4	4
45-54	83	--	26	27	28	2
55-64	68	1	11	36	18	2
65-74	49	--	6	28	14	1
75 and over	20	--	1	9	9	2
Total	556	7	180	261	97	11
Coefficient of Correlation		$r = .85$				

Other Categories and Denominocentrism. Some research was done in relating other items such as method by which members joined the church, how many parents were members, etc. to denominocentrism. The only significant category to be found in this area of study was in relating length of membership to denominocentrism; a coefficient of correlation of .23 was discovered, which is a low correlation.

TABLE XXI.
CORRELATION OF LENGTH OF MEMBERSHIP
TO DENOMINOCENTRISM

Length of Membership No. of Yrs.	Denominocentrism Score					
	Total	12-19	20-27	28-35	36-43	44 and over
0-4	99	1	41	50	7	--
10-19	107	2	34	55	15	1
20-29	69	1	33	26	8	1
30-39	115	2	42	55	12	4
40-49	94	--	20	34	38	2
50 and over	54	--	8	31	13	2
Total	538	6	178	251	93	10
Coefficient of Correlation	$r = .24$					

Age-Social Class Categories and Denominocentrism. The same procedure was followed as in the section on race: the total

membership was divided into twelve groupings based on class and age; then these were divided into categories according to scores on denominocentrism scale. The difference in mean score on all items was 25.8 for young adult-upper class, and 37.5 for older people in the lower class: a difference of 11.7 or an average of 1.06 per item.

It will be noticed that the rank order of the groupings for race attitudes and denominocentrism are the same, except in one case, even though there is a slight difference in mean. In other words, the persons who are prejudiced tend also to be denominocentric; the more liberal a person is concerning persons of other ethnic groups, the more liable he is to be ecumenical. The person who is prejudiced against the out-ethnic-group tends to be the one who is interested in keeping the Church of the Brethren exclusive and rigid in its beliefs and requirements for membership.

TABLE XXII.

COORELATION OF SOCIAL CLASS-AGE GROUPINGS AND DENOMINOCENTRISM

Age- Social Class	Total	12-19	20-27	28-35	36-43	44 and over	Mean	Rank
Young People-Upper	18	2	8	8	--	--	26.5	-2
Young People-Middle	75	1	32	38	5	--	28.9	6
Young Adult-Upper	14	--	10	4	--	--	25.8	1
Young Adult-Middle	59	1	35	17	6	--	27.3	4
Young Adult-Lower	27	--	8	17	1	1	30.0	7
Home Builders-Upper	19	1	12	3	2	1	27.3	3
Home Builders-Middle	140	3	60	32	42	3	31.0	8
Home Builders-Lower	38	--	7	18	11	2	32.9	10
Older People-Upper	4	--	2	2	--	--	27.5	5
Older People-Middle	56	1	9	33	13	--	31.8	9
Older People-Lower	77	--	10	41	32	4	37.5	11
Total	528	9	193	213	112	11	31.2	

Race Attitudes and Denominocentrism. The scores of the members on the race attitude scale were related to the scores of the denominocentrism scale. The coefficient of these two items was .60, which is significant. Further investigation needs to be carried on to discover if there is a relationship of all attitudes. Are persons who are "liberal" in one set of attitudes, "liberal" in other areas?

TABLE XXIII.
CORRELATION OF RACE ATTITUDES AND DENOMINOCENTRISM

Scores on denominocen- trism scale	Race Attitude Scale					
	Total	12-19	20-27	28-35	36-43	44 and over
0-19	7	--	3	2	2	--
20-27	200	21	66	87	17	9
28-35	186	2	34	75	61	14
36-43	103	4	19	31	42	7
44 and over	29	--	3	7	14	5
Total	525	27	125	202	136	35
Coefficient of Correlation	$r = .60$					

CHAPTER V

CONCLUSIONS

I. SUMMARY OF FINDINGS

There is a relationship between attitudes on race and denominocentrism and certain social groupings. In other words, people with certain similar social characteristics within the Church of the Brethren tend to have similar social attitudes. Thus, the hypothesis with which this study began is substantiated.

Groupings for the two items studied, however, were not significant in each case to the same degree. The social groupings that showed the highest correlation for race attitudes were social class and age. On the other hand, denominocentrism showed little correlation (.23) to social class. Age and education were the most significant items in relationship to denominocentrism.

There were two categories that showed a significant relationship to both sets of attitudes: age and education. The third most significant for both scales was social class. In other words, the young people and young adults with high educational status tend to be the least prejudiced and denominocentric. The older people of low educational status tended to be the most prejudiced and denominocentric.

When age and social class were taken together, there was the same rank order of categories for denominocentrism as there was for race attitudes. Further investigation needs to be carried on to

discover whether there is a relationship of these categories to many other attitudes.

II. IMPLICATIONS FOR BRETHREN

What these findings mean for the Brethren is a question with which this paper is not primarily concerned. However, it ought to provide the basis for a number of further studies. It also points out to leaders where one is liable to find certain types of attitudes; where and under what circumstances people will tend to be denominocentric, and the same for race attitudes. In addition, certain parts of the statistical analysis of the Church found in Chapter II will be of help in understanding just what are some of the characteristics of the Brethren. These findings plus much material that was gathered in the course of the research, but not included in this report, will provide basic material upon which church leaders can plan for the future.

III. LIMITATIONS OF THE STUDY AND SUGGESTIONS FOR FURTHER RESEARCH

No one study ever answers all questions in the field that it studies. This study is no exception. There are many limitations to this study that have been mentioned from time to time, that must be taken into consideration before findings can accurately be used.

The Sample. In the first place, the sample was taken from one region of one denomination. This may not be representative of the Church of the Brethren in the United States or of the total population

of the Pacific Coast Area. Further studies of different religious and non-religious groups, along with similar studies of the Church of the Brethren in the other areas of the United States will further validate these findings, or they will point out that the group studied was unique, and not at all representative of anything except the group studied.

In the second place, the lists used for sampling might have been selective. Those who have become inactive or who have moved leaving no forwarding address could not be contacted except in a few cases. The sample of "fringe" Brethren is not adequate. Whether a more adequate sampling of this group (if a method could have been found) would have changed the findings is a hypothetical question for discussion, but impossible with the present church set-up to prove either pro or con.

There are no reliable records with which to check the representativeness of the returns in the sample, or of the sample itself. This study has been the only systematic attempt to arrive at an analysis of the Church of the Brethren in the Pacific Coast Region.

One place at which the sample studied may not have been representative was in the matter of age. The small number of young people in the sample either is biased, or the church has a very precarious future. Perhaps the attitude scale was too difficult for children and young people below fifteen years of age. However, those persons of this age group who did fill in the questionnaire did not seem to have trouble with it. Two churches withheld the names of members of

young persons in their lists, as the result of a misunderstanding.

The Questionnaire. The author was faced with a tremendous practical problem in the formulation of a questionnaire. It was necessary to keep the number of items to a minimum for efficiency's sake and to insure adequate returns. It was necessary, therefore, to limit the subjects for attitude analysis to two areas. The study would have been much more complete and revealing and the social groupings that are significant much more clearly defined if a number of areas of social attitudes would have been included: economics, politics, peace and war, etc. A plan is underway to study these items at a later time.

Limitations of Methodology. For this study to have been of maximum value, a number of basic studies should have been made previous to this one. An accurate statistical analysis of the church and the characteristics of the membership would have been of great value. This, however, was not possible because of limited time and resources.

Another limitation of this study is related to the use of social class, as has already been pointed out in the chapter on methodology. The system used for arriving at the characteristics of social class should have had a certain finality based upon extensive study of the status system in the universe studied. Because of the impossibility of such a project at this time, a system was borrowed. Since there was a great deal of agreement among the authorities on certain items being valid among a great variety of people in a number of different regions, these items were used in this study.¹

Causal Relationship. It would be of great value if it could be said that on the basis of the findings reported that we had found the

¹ Supra, Chapter III

cause or the causes for race prejudice and denominocentrism; that since there is a high correlation between education and denominocentrism, all you have to do if you want people to be less denominocentric is to increase their education, or if you want them to be more denominocentric, all you have to do is keep Brethren young people from attending college. This would be a simple way of controlling attitudes. Unfortunately, this is not the case. The fact that two variables show a high correlation is no evidence, per se, that a causal relationship exists. The coefficient of correlation shows only the amount of association between two sets of phenomena or two categories. Whether there is a causal relationship is a matter for interpretation and further study.

There are at least three possible inferences which might be drawn in a case where two variables evidence a pronounced degree of correlation: (1) one might be the "cause" of the other; (2) they both might be related by one or more "causes;" and (3) the correlation may have occurred by chance.²

Further study needs to be carried on to discover whether if one factor is changed, such as education, a change is brought about in the correlated variable. This would necessitate a study into attitude changes among Brethren.

In spite of these limitations, the findings presented above are significant to those who are interested in changing behavior. The relationship of attitudes to certain changeable conditions as found in this

² Pauline Young, op. cit., p. 325.

study are a great deal more valuable to the church than mere notions or guesses. With increased validation of findings by further research, the program of the church can be planned with reference to these findings.

On numerous occasions in the process of preparing this report, research projects for further study were discovered. Among these are further studies in the field of social class, especially as it is related to the Church of the Brethren. This ought to include an original study to discover factors that can be used to more accurately ascribe social class to the memberships.

It was evident as the study was made that there is a great deal of mobility, both geographic and social, in the Church of the Brethren. A study of this mobility and its affect on the church should be of great help to the church.

Other attitudes in other fields ought to be studied in somewhat the same manner. This would provide, in the first place, further help for those interested in changing attitudes. Such a study would also discover what areas of attitudes fit together and which do not.

A study of attitudes of certain strategic leaders in the church in comparison with those of the average members might point out how much distance exists between leaders and the average church member.

Many of the above mentioned studies can be accomplished with further use of material gathered along with material used in this report. It is necessary for the church to make the best use of the resources that are at hand, and the only way it can do that is to discover some of the answers to those problems mentioned above.

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APPENDICES

APPENDIX A

MATERIAL USED IN GATHERING INFORMATION FOR RESEARCH

The Questionnaire

1. Age..... 2. Sex: Male..... Female..... 3. Marital Status: Married..... Single.....
4. How did you become a member of the Church of the Brethren? Baptized into Church of the Brethren.....
Transferred from another denomination..... If transferred from another denomination, which one?.....
Were one or more of your parents Brethren?.....
5. Age at which you first joined the Church of the Brethren.....
6. Do you now attend a Church of the Brethren?..... Where?..... Once or twice a month..... Very seldom.....
How often: At least three times a month.....
7. Do you now attend a church of another denomination?..... If so, which denomination?..... Very seldom.....
How often: At least three times a month..... Once or twice a month..... Very seldom.....
8. Present occupation (Be specific: Medical doctor, Clerk at grocery store, Elementary school teacher, etc.).....
..... If young person not yet employed, give occupation of father.....
..... If housewife, give also occupation of husband.....
9. If you are a farmer, check type: Own and operate farm..... Farm Laborer..... Tenant farmer.....
Own farm but do not operate..... 10. How many acres do you own?..... How many do you farm?.....
11. What was your family's approximate income last year? Give to closest \$500.....
12. What was the last school year which you completed?.....
..... Elementary..... H. S. College
1 2 3 4 5 6 7 8 1 2 3 4 5 6 7 8
13. List make and year model of all passenger cars owned by your family.....
14. Race or nationality.....
15. Length of residence: In your present community..... In your present state.....
16. What was the last state in which you lived before the present one?.....
17. List all offices now held in the Church, Sunday School and Church Organizations.....
18. List all organizations (i.e. fraternal, political, social, church, service, etc.) to which you now belong.....
19. Check the religious position with which you most completely agree: Fundamentalist..... Conservative.....
Liberal..... Radical..... Other (specify).....
..... do you usually support?..... influenced your attitude on race.....

13. List make and year model of all passenger cars owned by your family.....

14. Race or nationality..... In your present state.....

15. Length of residence: In your present community..... In your present state.....

16. What was the last state in which you lived before the present one?.....

17. List all offices now held in the Church, Sunday School and Church Organizations.....

18. List all organizations (i.e. fraternal, political, social, church, service, etc.) to which you now belong.....

19. Check the religious position with which you most completely agree: Fundamentalist..... Conservative.....

20. What political party do you usually support?.....

21. List persons and factors that have influenced your attitude on race.....

22. Size of community in which you now live: Less than 2500..... 2500 to 10,000..... 10,000 to 50,000.....

23. Size of community in which you now live: over 100,000.....

Please underline the phrase under each statement below which best expresses your own attitude toward the statement.

1. Negroes should have their rights, but it is best to keep them in their own districts and schools to prevent too much contact.	Disagree	Strongly disagree
2. Brethren tend to be cliquish.	Disagree	Strongly disagree
3. Negroes are lazy.	Disagree	Strongly disagree
4. God made the races of the earth separate and wills that they remain that way.	Disagree	Strongly disagree
5. I would rather drive 20 miles to go to a Church of the Brethren if necessary than to attend another denomination in my home town.	Disagree	Strongly disagree
6. There are no mentally superior or inferior races.	Disagree	Strongly disagree
7. Marriage between races leads to inferior offspring.	Disagree	Strongly disagree
8. The Church of the Brethren ought to spend more time stressing its special beliefs and practices.	Disagree	Strongly disagree
9. The Church of the Brethren is more nearly following the teachings of Jesus than any other church.	Disagree	Strongly disagree
10. The Church of the Brethren ought to insist on trine immersion as a prerequisite for membership.	Disagree	Strongly disagree
11. The Church of the Brethren should participate to a larger degree than it now does in interdenominational organizations and functions.	Disagree	Strongly disagree
12. The government should pass a "fair employment practice" law (F E P C).	Disagree	Strongly disagree
13. The Church of the Brethren is becoming too much like other churches.	Disagree	Strongly disagree
14. The Church of the Brethren ought to be more severe in disciplining those who violate church beliefs and practices.	Disagree	Strongly disagree
15. Brethren people are becoming so involved in social activities that they are losing their interest in the program of the Church of the Brethren.	Disagree	Strongly disagree
16. If we but wait patiently, most of the problems of race will take care of themselves.	Disagree	Strongly disagree
17. The Church of the Brethren ought to be more severe in disciplining those who violate church beliefs and practices.	Disagree	Strongly disagree
18. Jews control the wealth of the world.	Disagree	Strongly disagree
19. The Church of the Brethren ought to establish interracial churches.	Disagree	Strongly disagree
20. Negroes should be completely assimilated into our culture.	Disagree	Strongly disagree
21. The Church of the Brethren should try and serve the religious needs of new communities even though there are very few if any Brethren in those communities.	Disagree	Strongly disagree
22. Any person should have the right to marry whomsoever he chooses irrespective of race, color or creed.	Disagree	Strongly disagree

BAS-101-MC

THE LETTER OF INTRODUCTION

Church and Community Analysis

CHURCH OF THE BRETHREN
REGIONAL OFFICE
L. V. FUNDERSBURGH, EXECUTIVE SECRETARY

DEPARTMENT OF SOCIOLOGY
COLLEGE OF THE PACIFIC
MERLIN CLARK, DIRECTOR OF RESEARCH

Dear Friend:

Enclosed you will find a questionnaire which is designed for the study of the Church of the Brethren on the Pacific Coast, so that we may carry on the program of the Church more effectively. You are one of a thousand persons who have been selected to help make this study.

There is no place for your name on the questionnaire. We are not now interested in the identity of individuals, or of churches, but rather the whole church program on the Pacific Coast. Will you help us in this study by filling in this questionnaire and returning it as soon as possible?

If some of the questions do not pertain to you in any way, leave them unanswered. Answer as many questions as you can.

The second part of the questionnaire is to determine the attitude of the Brethren on certain subjects. There are no right or wrong answers, but we want your opinion.

Thank you for your help. Enclosed is a self-addressed envelope for returning the questionnaire.

Yours truly,

MERLIN CLARK
Director of Research

THE FIRST REMINDER

CHURCH AND COMMUNITY ANALYSIS

PACIFIC COAST REGION
CHURCH OF THE BRETHREN

COLLEGE OF THE PACIFIC
DEPARTMENT OF SOCIOLOGY

Dear Friend:

Several weeks ago we sent you a questionnaire to be filled in. The return so far has been gratifying. If you are one of those who have returned yours, we want to thank you.

Some questionnaires have not yet been returned. This study will be of help to our Church only if we have most of the questionnaires returned. Will you take 10 minutes to do this, please?

Thank you,

Merlin Clark
MERLIN CLARK

THE SECOND REMINDER

Church and Community Analysis

CHURCH OF THE BRETHREN
REGIONAL OFFICE
I. V. FUNDENBURGH, EXECUTIVE SECRETARY

DEPARTMENT OF SOCIOLOGY
COLLEGE OF THE PACIFIC
MERLIN CLARK, DIRECTOR OF RESEARCH

Dear Friend:

Many of you have responded to our request for information by sending in your questionnaires. There are a few, however, that have not been returned. Since all questionnaires were anonymous, we have no way of knowing whether you have returned yours or not.

To those of you who have returned your questionnaires, we are indeed grateful. **PLEASE DO NOT FILL IN ANOTHER.**

If you have not returned your questionnaire as yet, we would urge you to do so as soon as possible; our study will need to be delayed until we have it. Enclosed you will find an additional questionnaire in case you have misplaced the first one.

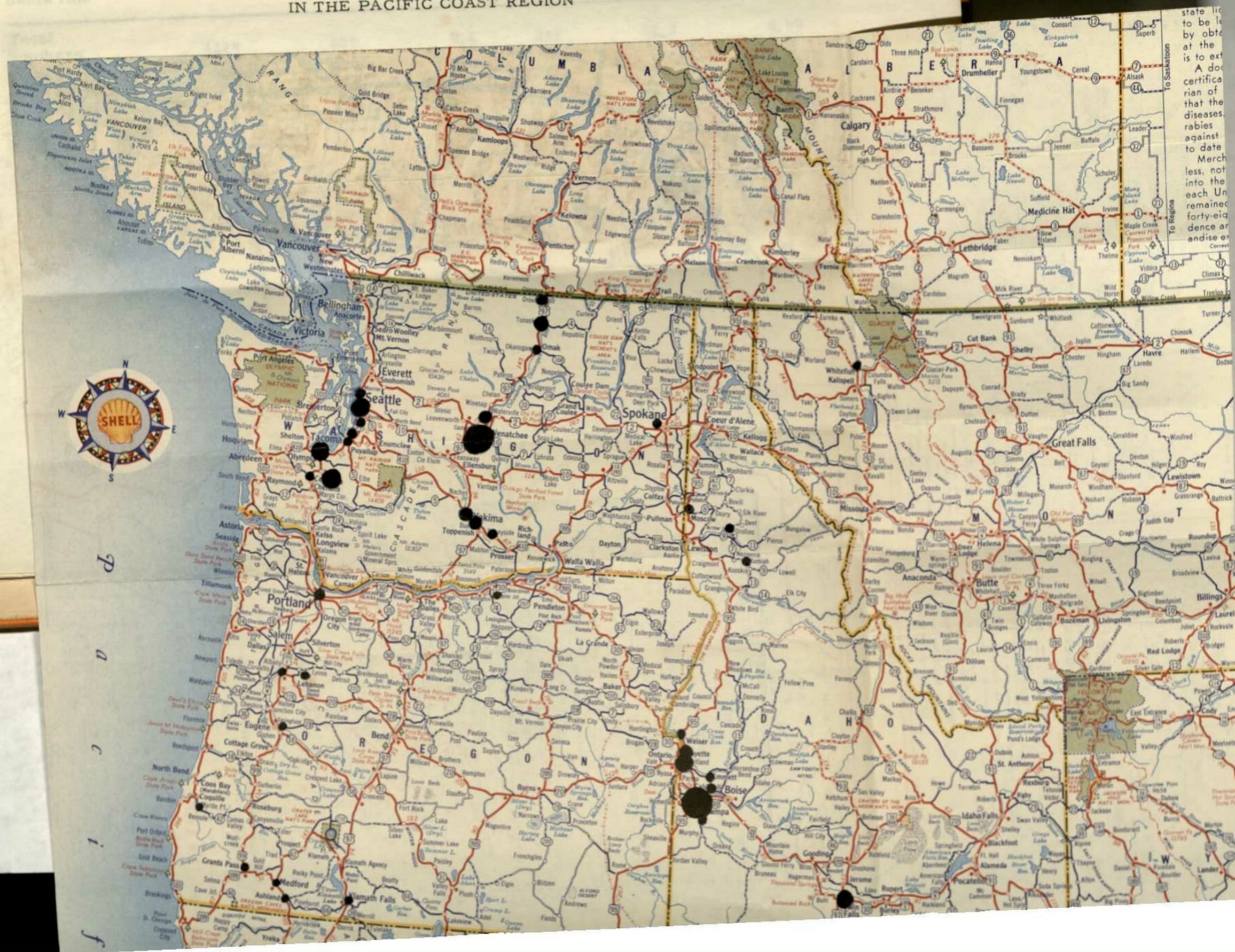
We need your help to make this study possible. Will you do your part in helping the church of the Brethren plan for the future by filling in the questionnaire and returning it to us.
Thank you.

Yours truly,

MERLIN CLARK
Director of Research

APPENDIX B

LOCATION AND SIZE OF LOCAL CONGREGATIONS OF THE CHURCH OF THE BRETHREN IN THE PACIFIC COAST REGION



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NATIONAL PARKS AND MONUMENTS
ABBREVIATIONS: N. P.—NATIONAL PARK N. M.—NATIONAL MONUMENT

Arches N. M.	Utah	H-6	Glacier N. P.	Mont.	C-5	Saguaro N. M.	Ariz.	K-5
Aspen N. M.	N. Mex.	I-4	Grand Canyon N. M.	Ariz.	I-5	Scotts Bluff N. M.	Nebr.	G-8
Bandelier N. M.	N. Dak.	F-8	Grand Canyon N. P.	Ariz.	I-5	Sequoia N. P.	Calif.	I-3
Big Bend N. P.	Tex.	M-8	Grand Teton N. P.	Wyo.	F-5	Shoshone Cavern N. M.	Wyo.	E-6
Big Hole Battlefield N. M.	Mont.	E-5	Gran Quivira N. M.	N. Mex.	J-7	Sunset Crater N. M.	Ariz.	J-5
Black Canyon of the			Great Sand Dunes N. M.	Colo.	I-7	Theodore Roosevelt N. M.		
Gunnison N. M.	Colo.	H-7	Holy Cross N. M.	Colo.	H-7	Mem. P. (North and South Units)	N. Dak.	D-8
Bryce Canyon N. P.	Utah	I-5	Hovenweep N. M.	Colo.		Timpanogos Cave N. M.	Utah	G-5
Cabrillo N. M.	Calif.	I-3	Jackson Hole N. M.	Wyo.	F-6	Tonto N. M.	Ariz.	K-5
Canyon de Chelly N. M.	Ariz.	K-6	Jewel Cave N. M.	S. Dak.	F-8	Tumacacori N. M.	Ariz.	L-5
Capitol Reef N. M.	Utah	H-5	Joshua Tree N. M.	Calif.	J-3	Tuzigoot N. M.	Ariz.	J-5
Carlsbad Caverns N. P.	N. Mex.	I-8	Kings Canyon N. P.	Calif.	I-3	Verendrye N. M.	N. Dak.	D-8
Casa Grande N. M.	Ariz.	K-5	Lake Mead Nat'l Rec Area	Ariz. and Nev.	I-4	Walnut Canyon N. M.	Ariz.	I-7
Cedar Breaks N. M.	Utah	I-5	Lassen Volcanic N. P.	Calif.	G-2	Wheeler N. M.	Colo.	I-7
Chaco Canyon N. M.	N. Mex.	I-7	Lava Beds N. M.	Calif.	F-2	White Sands N. M.	N. Mex.	K-7
Channel Islands N. M.	Calif.	J-2	Lehman Caves N. M.	Nev.	H-4	Whitman N. M.	Wash.	E-3
						Wind Cave N. P.	S. Dak.	F-8

APPENDIX C

TABLE XXIV

NATURE OF SAMPLE USED FOR STUDY

Church	Members in Church	Number of question- naires sent	Percent of Total Members	Number of question- naires returned	Percent of question- naires returned	Percent of total mem- bership studied
Bakersfield	106	11	11.1	6	54.2	5.7
Chico	88	--	----	-	----	---
Chowchilla	37	--	----	-	----	----
Empire	414	43	10.4	19	44.2	4.6
Fresno	386	40	10.4	17	42.5	4.4
Laton	99	--	----	--	----	---
Lindsay	179	17	9.4	9	52.9	5.1
Live Oak	105	13	12.0	8	61.5	7.1
Mc Farland	200	17	8.5	11	64.7	5.5
Modesto	545	55	10.1	23	41.8	4.3
Oakland	78	8	10.2	5	62.5	6.4
Paradise	77	7	9.1	4	57.1	5.2
Raisin	118	--	----	--	----	---
Reedley	131	13	9.9	8	61.5	6.1
Sacramento	152	13	9.9	7	53.8	4.6
San Francisco	104	11	11.4	7	63.6	6.8
Waterford	396	36	9.2	16	44.4	4.0
Yuba City	60	6	10.0	4	66.6	6.6
Total Northern California	3275	290	8.85	144	49.7	4.7
Covina	266	26	9.8	13	50.0	4.9
Glendale Arizona	202	20	9.9	10	50.0	4.9

	131	13	9.9	8	61.5	6.1
Sacramento	152	13	9.9	7	53.8	4.6
San Francisco	104	11	11.4	7	63.6	6.8
Waterford	396	36	9.2	16	44.4	4.0
Yuba City	60	6	10.0	4	66.6	6.6
Total Northern California	3275	290	8.85	144	49.7	4.7
Covina	266	26	9.8	13	50.0	4.9
Glendale Arizona	202	20	9.9	10	50.0	4.9
Glendale California	137	12	8.8	9	75.0	6.5
Hermosa Beach	119	12	10.1	5	41.7	4.2
Glendora	228	23	10.1	11	47.8	4.8
La Verne	898	88	9.8	39	44.3	4.3
Long Beach	375	30	8.0	16	53.3	4.1
Los Angeles Bella Vista	159	16	10.1	10	62.5	6.3
Los Angeles Calvary	343	32	9.3	22	65.6	6.4
Los Angeles Imperial Heights	177	15	8.5	10	66.6	5.7
Pasadena	356	35	9.8	17	48.6	4.8
Phoenix Arizona	178	20	11.2	10	50.0	5.6
Pomona	261	16	6.1	8	50.0	3.1
San Diego	205	22	10.7	11	50.0	5.4
San Fernando Valley	137	15	11.0	10	66.6	7.3
Santa Ana	188	23	12.4	10	43.5	5.3
Total Southern California	4229	405	9.6	211	52.1	4.99
Boise Valley	79	7	8.9	3	42.9	3.8
Bowmont	101	7	6.8	4	57.1	4.0
Clearwater	28	--	----	--	----	---
Emmett	38	--	----	--	----	---
Fruitland	227	18	7.9	9	50.0	4.0
Moscow	69	6	8.7	4	66.6	4.5
Nampa	579	55	9.5	25	45.4	4.3
Nez Perce	47	4	8.5	3	75.0	8.6

Payette Valley	108	12	11.1						
Twin Falls	203	19	9.4	9	47.4			4.4	
Weiser	63	--	----	--	----			----	
Total Idaho	1542	128	8.3	66	51.6			4.3	
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Ashland	---	--	----	--	----			----	
Grants Pass	99	10	10.1	5	50.0			5.1	
Klamath Falls	18	4	22.2	2	50.0			11.1	
Mabel	9	2	22.2	1	50.0			11.1	
Medford	78	--	----	--	----			----	
Myrtle Point	69	6	8.7	3	50.0			4.5	
Nichols Gardens	55	7	12.7	5	71.4			9.1	
Portland	193	19	9.8	10	62.1			6.1	
Weston	33	--	----	--	----			----	
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Total Oregon	606	53	8.7	29	56.6			4.79	
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Covington	68	4	5.8	4	100.0			5.8	
Ellisforde	182	14	6.7	8	57.1			4.4	
Mt. Hope	22	2	9.1	2	100.0			9.1	
Olympia	227	--	----	--	----			----	
Omak	18	2	11.1	2	100.0			11.1	
Outlook	143	12	8.4	6	50.0			4.2	
Richland	212	--	----	--	----			----	
Seattle Highpoint	44	3	6.8	3	100.0			6.8	
Seattle Lakewood	27	4	14.8	3	75.0			11.1	

	44	3	6.8	3	100.0	6.8
Seattle Highpoint						
Seattle Lakewood	27	4	14.8	3	75.0	11.1
Seattle Olympic View	264	25	9.5	13	52.0	4.9
Sunnyside	79	--	----	--	----	---
Sunnyslope	164	16	9.8	9	56.2	5.5
Wenatchee Valley	656	45	6.8	19	42.2	4.1
Whitestone	53	5	9.3	2	40.0	3.8
Tacoma	50	--	----	-	----	---
Yakima	166	14	8.5	7	50.0	4.2
Total Washington	2439	146	6.0	78	53.4	3.2
Unclassified				28		
Total for Region	12433	1022	8.19	556	54.0	4.48