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The purpose of this study was to determine the relationship between adult religious attitudes and (1) childhood geographic mobility, (2) adulthood geographic mobility, (3) lifelong long distance mobility, and (4) residence in a foreign country.

A survey of mobile individuals was made to obtain demographic information and data relative to the nature and degree of their mobility, and their adult religious attitudes. The data were secured from a demographic sheet, a Mobility and Religious Practices Chart developed by the researcher, and the Poppleton-Pilkington Religious Attitude Scale.

Two hundred questionnaires mailed to the members of the Greensboro Daytime Newcomers' Club and their husbands were completed and returned. The white respondents were mostly middle-class, between 20-59 years of age, Protestant or Catholic, and had at least a college degree. Almost two-thirds of the sample experienced either no, or only one geographic move between the ages of five through eighteen years. As adults, from age twenty-one, the respondents experienced from one to twenty-one geographic moves. Since the age of five, 42 percent of the respondents had

experienced no more than two long distance moves, each of at least 500 or more miles. Slightly over 15 percent of the respondents had always lived within 500 miles of their birthplaces. Forty-eight of the respondents had lived in at least one foreign country. The respondents' average score on the Poppleton-Pilkington religious attitude scale was 104.9 out of a possible 136. This score could be classified as borderline moderate to pro-religious.

Relationships between the dependent variable, adult religious attitude score, and the independent variables of sex, age, education, religious affiliation, childhood geographic mobility, adulthood geographic mobility, lifelong long distance mobility, and residence in a foreign country were measured by stepwise multiple regression analysis. Findings at the .05 level of significance were that both childhood geographic mobility and lifelong long distance mobility were predictors of adult religious attitude: as mobility increased, the religious attitude score decreased. Neither adulthood geographic mobility nor residence in a foreign country was found to be related to one's adult religious attitude. Age and female sex were found to be positive indicators of the adult religious attitude score, while male sex, childhood geographic mobility, and lifelong long distance mobility were negative predictors of the adult religious attitude score.

GEOGRAPHIC MOBILITY AND RELIGIOUS ATTITUDES

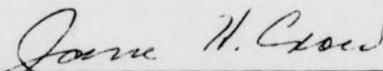
by

Ruth Waldrupe MacDonald

A Thesis Submitted to
the Faculty of the Graduate School at
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Master of Science in Home Economics

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Approved by



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CHAPTER I
INTRODUCTION

Americans have always been a mobile people. After migrating across the seas, they continued to migrate across the 3,000 mile expanse of this continent. It is not surprising, then, to learn that at least one-fifth of all Americans moved one or more times last year. In fact the average American will move fourteen times in his lifetime (U. S. Bureau of the Census, Census of Population, 1970).

Researchers agree that the family is the basic unit of civilization and the means by which society's values are transmitted and preserved (Williams, 1952). It is assumed the family functions best in a stable society and in familiar surroundings. For some 40 million Americans, however, the family unit functions in a mobile society and in unfamiliar surroundings. Without the stabilizing, reinforcing influence of the extended family and the home community, the mobile family with its additional problems, often must re-examine its value system and establish new priorities. In the process some values are downgraded or dismissed, while others are upgraded or acquired.

Religion is the value cited in this study. Religion is considered to be not only a basic value of many families, but also a basic American value: "In God We Trust." The major body of research on geographic mobility has dealt with the extent and causes of the phenomenon and its effect on the family. Very little research, however, has been done on the values held by the geographically mobile family or of the relationship between the values held and the degree of mobility. The values held and transmitted by the geographically mobile one-fifth of our population are of major interest to all of us. It was therefore the purpose of this study to measure the attitudes of variously mobile individuals in regard to the family value, religion.

Since World War II, a whole new group of migrants have come into existence. Unlike the much-researched pre-war migrant who was poorly paid, poorly trained, and poorly educated, this new migrant is well paid, well trained, and well educated. He is partly a result of the educational revolution that took place following World War II. The U. S. government provided financial aid to tens of thousands of returning service personnel which enabled them to attend a college or university and to earn a degree. Thousands, who otherwise would not have gone or even considered going,

attended schools of higher learning. The result was a sudden rise in both the average educational level and the career aspirations of a whole generation of young Americans.

At the same time, American business and industry were throwing off the shackles of wartime mobilization and were developing and expanding at an unprecedented rate. America's economic system has always depended on and needed workers willing to migrate, but never more so than during the great economic and industrial expansion following World War II (Williams, 1952:18).

Most of the new job opportunities were located "somewhere else." Already conditioned by service and college experience to living in a mobile state, the new graduate took the new job and went to live "somewhere else." For many individuals, this was the first of many career moves. It became the policy of many large industrial and business firms to transfer geographically their supervisors and officials every three or four years. In addition, many individuals not employed by large firms, had specific skills or abilities which were needed for short periods of time by different companies in different locations. Unlike the usually unmarried prewar transient worker, the postwar middle class migrant came complete with family. For the first

time, large numbers of families were having to adjust to the additional stresses and strains inherent in the mobile condition.

OBJECTIVES

The objectives of this study were to determine the relationship between adult religious attitudes and:

- (1) childhood geographic mobility,
- (2) adulthood geographic mobility,
- (3) lifelong long distance mobility, and
- (4) residence in a foreign country.

LIMITATIONS

The group studied was limited to the members and their husbands of the Greensboro Daytime Newcomers' Club. Only moves and geographic moves since the age of five were recorded. No religious experiences or consequences of faith in the respondent's everyday life were asked for. Only the ideological or belief dimension of religion was incorporated.

DEFINITION OF TERMS

For the purpose of this study, the following definitions are used.

Mobility--living in a different residence from the one of the previous year.

Move--a move of less than twenty miles distance, unless to a different city, county, state or country. (For the purpose of determining lifelong mobility, three moves are equivalent to one geographic move.)

Geographic move--a move of at least twenty miles distance, or to a different city, county, state or country.

Long distance move--a geographic move of at least 500 miles distance within the continental United States.

Childhood geographic mobility--geographic mobility experienced during ages five through eighteen years.

Adulthood geographic mobility--geographic mobility experienced from age twenty-one to present age.

Lifelong geographic mobility--geographic mobility experienced from age five to present age.

Lifelong long distance mobility--geographic mobility resulting from long distance moves from age five to present age.

Value--conception of whatever is desirable enough to affect an individual's choices among possible courses of action (Schlater, 1967:97).

Attitude--an inner force having strength and direction, mental in origin and representing potential behavior.

Religion--acknowledgement of a divine being, including worship whether it be in the form of externally displayed ritual or internal prayer or meditation (Funk and Wagnalls, 1955:1105).

CHAPTER II
REVIEW OF LITERATURE

THE FAMILY AND VALUES

According to the Encyclopaedia Britannica (1956, Vol. 9), the family is the fundamental unit of all societies, primitive or otherwise. One theory states that the earliest form of family was a group led by a mature male who dominated a number of females and children. From this "family" developed the later family forms which were dependent on rules, culture, and religion.

Those earliest families taught their young the skills of survival: how to find food, shelter and clothing, how to recognize an enemy and defend against him, and how to gain strength and protection by forming a community of like souls and by pooling skills and resources. It is obvious that these families valued education or they would not have bothered to pass on their knowledge and skills to the children. In this process of educational training certain values and attitudes were developed. It is assumed that early man also valued physical strength, wisdom in the

ways of animals, and special skills like fire-making and weapon-making. When these early families banded together to gain strength in numbers, they learned to value loyalty to the group.

Education, loyalty, and wisdom are still part of the value system of man. For the past few decades, sociologists and scientists have attempted to define "Value" as a general term as well as to define various specific values. A team of investigators from Michigan State University defined values as "conceptions of the desirable which affect an individual's choices among possible courses of action" (Schlater, 1967:97). Values, then, are both a guide and a justification for our actions.

One obtains values through the processes of observation, experience, and active verbal teaching. These processes begin in the home and are later expanded to include the church, school, friends, and the community. The values held by a family are the basis of decision-making and thus the basis for setting of goals (Paolucci, 1961:1). Since the family is the basic unit of society, the family's values are a major ingredient in the successful continuation of civilization (Lerner, 1974:11).

RELIGION, AS A VALUE

Allport and Vernon (Kohlman, 1970:656) have identified religion, among others, as a desirable family value. According to Funk and Wagnalls New Practical Dictionary, religion is the acknowledgement of a divine being, and includes worship whether it be in the form of externally displayed ritual or internal prayer (1955:1105). Archaeologists have found evidence of deity worship in almost every early civilization (Hockett, 1973:130). Historians theorize that religion began in response to the fear of and in gratitude for the forces of nature--forces which man could neither control nor understand. By trial and error, ways were developed to appease the forces when they were destructive and to give thanks when they were benevolent. Thus behavioral and ritual patterns came into being. A concept of good and of bad behavior was formed (McNeil, 1963:8,14,18,158,166). In fact, one of religion's major contributions to civilization has been its function of handing down from generation to generation acceptable modes of conduct. Religious practices are one of the few characteristics common to all men (Wissler, 1923; Murdock, 1945).

Religious attitudes and values are embedded in the very structure of family life. This is especially true in

the United States where religious freedom was both a colonizing force and a fundamental right recognized by the Founding Fathers. Probably no other modern industrial country has been so influenced by organized religion as has America. Sociologists, when analyzing American traits and value systems, included religion as a basic ingredient (Williams, 1952:389,498).

The key events of family life (marriage, baptism, and death) are church oriented. On these occasions, members of the family reaffirm their commitment to God and to each other and thereby strengthen both relationships. Families, to remain viable, need the interpersonal contact and renewed sense of security and unity gained at these times.

ATTITUDES

Attitudes are a reflection of our values. Unlike values which tend to be relatively stable, attitudes can and do change more quickly and frequently. They are the barometer of our current feelings. A variety of definitions have been developed which show the various facets of attitudes. Thurstone, one of the earliest behavioral scientists to study attitudes, said, "attitudes are generalized reactions for or against specific psychological objects"

(1929). The definition used by Krech and Crutchfield includes the cognitive process. They define an attitude as an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world (1948:152). Allport's definition considers the behavioral dimension:

An attitude is a mental and neural state of readiness organized through experience, exerting directive or dynamic influence upon the individual's response to all objects and situations with which it is related (1935:798).

One of the primary problems associated with the behavioral dimension is that verbalized attitudes may not coincide with behavior. For example, an individual may express certain religious or political attitudes but then may neither actualize them in his own life, nor support those organizations interested in perpetuating the expressed attitude.

Attitudes are important because they give continuity and structure to one's personality, meaning to daily life, help in solving needs, and assistance in achieving goals (Weichmann, 1973:75). In summary, attitudes have an acceptance-rejection element, are based on knowledge, and evoke some kind of behavioral response. Values, which are the basis for decision-making, are demonstrated daily by

our attitudes. Attitudes determine the means by which the value system and goals implied can be achieved (Travers, 1963:372).

RELATIONSHIP OF MOBILITY TO FAMILY STABILITY

Researchers agree that individual stability and family stability are closely related to frequent interaction among family members and to identification with a physical place. According to Montgomery, the sense of rootedness, or belonging, is essential to good mental health (1970:269). On a stress scale which assigns a point value to changes, the stress effect of a single move can be about half of the total points considered to be the danger point for triggering either a physical or mental problem (U.S. News and World Report, September 24, 1973:51). There is ample evidence of the accuracy of the stress scale. Studies have shown that mobile individuals experience more mental illness than non-mobile individuals (Locke and Duvall, 1964:217). Studies by Leff and Paykel suggest a relationship of mobility with depression (Weissman and Paykel, 1972:28). Fried's study of a group of working-class people in Boston who were being moved out of their homes because of urban renewal noted a high incidence of severe and

persistent depressive symptoms (1963). In a 1972 study of geographically mobile university faculty wives, Weissman and Paykel concluded that "in a variety of ways moves in modern America tend to be a good deal more stressful than is generally believed" (1972:24).

On the other hand, approximately 80 percent of the families with a good attitude toward the move reported either a good effect or no effect on the children in the family (Barrett, 1971). Military families with a high acceptance of mobility and identification with the military community showed good adjustment to mobility (Chaskel, 1964:84). A personality study of mobile wives by McAllister indicated that the mobile wife was more social both before and after a move than the non-mobile wife (1973:201).

Parsons has stated that the isolated nuclear family (parent[s] and child[ren]) is the only type which is functional in a democratic industrial society (1949:200). In his view, the isolated nuclear family cannot maintain a viable relationship with the extended family, and the relationship suffers partial or total breakdown as a result. Kubie, who is concerned with the family as a creative force in our cultural and social system, agrees that geographic mobility is a contributing factor in the breakdown of

extended family relations (1959:135). In other studies, however, Litwak (1960:389) and Sussman (1959:338) pointed up ways in which the family can maintain viability within the present structure of American society. Two new means to serve family functions have emerged: (1) the modified extended family which does not require geographic propinquity, and (2) the family-friend families. Although geographically separated, the modified extended family continues to function as a source of the sense of belonging for the isolated nuclear family. The family-friend families serve as "substitutes" in various ways for the geographically separated extended family. These two variations of traditional extended family relations have helped the isolated nuclear family continue to function successfully.

MOBILITY AND RELIGION

"Religious values grow best and endure longest when their roots are set deep in the basic realities of the group experience. . . .when the family is most aware of itself as a family" (Swift, 1959:401). To engender this awareness and for the individual to be an integral part of the family tap root, the family must have frequent face-to-face contact. In a static society the family is also part

of the fabric of community life. When the family moves geographically, its thread in the fabric may be broken.

A few studies were found that were concerned with the relationship between geographic mobility and either religious behavior or religious attitudes. Stouffer reported that mobility was related to increased religious tolerance and nonconformity (1962, Chap. 4). Jitodai indicated that the migrating rural church member had greater difficulty adjusting to an urban church than did the migrating urban church member (1964:247). A British study in 1969 by Nelson and Clews showed that geographically mobile individuals were less active in traditional religious practices and less orthodox in beliefs than were others (1973:132). They stated that in Britain, geographic mobility had the effect of breaking the control of the community and its institutions, including the church, over the individual and the family. In discussing American religious behavior, Lenski stated that the American church member's primary commitment was not to an individual church but to a much wider religious community--he was either a Protestant, a Catholic or a Jew. He could move freely from one "branch" of his denomination to another, without geographic mobility causing detachment from his commitment (1961:192).

In 1960 and 1961, for the first time in almost a century, American churches and synagogues experienced a drop in church membership, from 63.6 percent to 63.4 percent respectively (America, September 7, 1963:227). Regular church attendance (based on attending church at least three times a month) had also shown a decline. From 1955 to 1972, church attendance among Protestants declined from 42 percent to 36 percent and among Catholics from 74 percent to 57 percent (Yearbook of American and Canadian Churches, 1974:262). There had also been a shift in church membership. The large Protestant groups were experiencing a recession while the smaller, vibrant evangelical groups were booming. Laski reported that during times of rapid social changes, when value systems are disturbed, new religious movements, cults, and sects are likely to rise (1943:292). New evangelical movements are characterized by the intense emotional and personal involvement of their members. To many individuals, they represent a return to "old time religion" and/or a place to escape the creeping liberalism of the modern church. To many others who are considered, or who consider themselves, to be "outside" the established church, the new religious movements represent a place where they too can belong. According to a

British study, most of the members of new sects in Britain were individuals detached from Christian churches and who also had experienced some geographic mobility (Nelson and Clews, 1973:133).

In summary, it is not known if mobility is a contributing factor in our declining church membership. Indications are that mobility can be a disrupting influence on family stability and its value system. More research is needed on this vital subject.

CHAPTER III

PROCEDURE

The objectives of this study were to examine the relationship between adult religious attitude and (1) childhood geographic mobility, (2) adulthood geographic mobility, (3) lifelong long distance mobility, and (4) residence in a foreign country. A survey of mobile individuals was made to obtain data relative to the nature and degree of their mobility, their religious activities following each move, and their adult religious attitudes.

THE SAMPLE

The population for the study consisted of the members of the Greensboro Daytime Newcomers' Club and their husbands. Eligibility for membership is limited to recent arrivals to Greensboro, North Carolina, and is terminated after three years.

COLLECTION OF DATA

The President of the Greensboro Daytime Newcomers' Club gave permission for the researcher to speak to the

Club's members about the proposed study. At a regular club meeting, the researcher explained the nature of the study and solicited the members' cooperation. They responded affirmatively.

Members were then contacted individually by mail. In a letter (Appendix A) the researcher again explained the purpose of the study and enclosed two sets of questionnaires, one each for the member and her husband. The subjects were asked to complete and return the questionnaires within two weeks.

The questionnaires consisted of three parts. The first was a short, number-coded, anonymous demographic data sheet (Appendix B) which would supply information on sex, education, age group, income group, birthplace, religious affiliation, and any change in religious affiliation before the age of five years.

The second part was a Mobility and Religious Practices Chart (Appendix C) developed by the researcher, on which the respondent recorded each move, distance involved (in blocks or miles), age at each move, and religious practices and affiliation at each move since the age of five years. It was believed that moves made before the age of five years would not be remembered by the respondent and

therefore not be a significant factor in the adult religious attitude. Similarly, the excessive mobility associated with short term military service and the college years were considered to be atypical of lifelong mobility, and also not a significant factor in the relationship of mobility and the adult religious attitude. Therefore, the respondents were instructed to signify military moves with an asterisk and to consider all military moves made without the family along as one move. College moves made within the same town were also to be considered as one move and designated accordingly. Space was provided for information concerning twenty-one moves to be recorded on the Mobility and Religious Practices Charts. Extra charts were given upon request. The data collected concerning religious activities and church participation were not comparable and complete and therefore not usable.

The third part of the questionnaire was a scale to measure the adult religious attitudes of the respondents. The Poppleton-Pilkington Religious Attitude Scale (Appendix D) was utilized, after permission to use it was granted by its authors (Appendix E). This scale was devised for use with a white, college-educated, Christian population. The respondents in this study were white, largely

college-educated and predominantly Christian. The researcher selected this instrument for its appropriateness to the respondents and because it measures only the general adult religious attitude which was the main concern of the study.

The possible range of religious attitude scores was from 40 (anti-religious) to 136 (pro-religious). Responses to the scale's twenty-one statements were made according to a five-point Likert scale (strongly agree to strongly disagree). The scale taps only the ideological or belief dimension; it does not ask about religious experiences or the consequences of faith in the respondent's everyday life.

The data were tested with multiple regression analysis with the religious attitude scale score as the dependent variable. The independent variables were change in religious affiliation, childhood geographic mobility, adulthood geographic mobility, lifelong long distance mobility, and residence in a foreign country. The subjects were controlled for age at last move, education, sex, and religious affiliation.

CHAPTER IV

RESULTS AND DISCUSSION

The purpose of this study was to find the relationship between the religious attitudes of adults and the nature and degree of mobility they have experienced. Tests for significant relationships were made between the dependent variable, the adult religious attitude, and the independent variables of childhood geographic mobility, adulthood geographic mobility, lifelong long distance mobility, residence in a foreign country, sex, age, religious affiliation, education, and change of religious affiliation. Additional information was gathered on church attendance and participation in church related activities. Of the 370 questionnaires mailed to the members and their husbands, 200 were completed and returned. The findings are reported in four parts: (1) characteristics of the respondents, (2) nature and degree of mobility, (3) adult religious attitude, and (4) results of data analysis.

CHARACTERISTICS OF THE RESPONDENTS

Information was obtained to provide a general description of the respondents. Seven characteristics

(sex, birthplace, age, education, income, religious affiliation and change of religious affiliation) were recorded and used in the analysis of the data.

Age, Sex, Religious Affiliation, and Education

The sample consisted of 80 men and 120 women ranging in age from twenty-two to eighty-two years (Table 1). The highest incidence of both men and women were in the 20-39 year age group (49.5 percent), followed by the 40-59 year group (47.5 percent). These two age groups accounted for 97 percent of the sample.

Educational level of the respondents ranged from completion of high school to doctoral degree. Over one-half (58 percent) of the sample had at least a college degree.

Respondents were predominantly Protestant (67.5 percent) and Catholic (21.5 percent). A few indicated they had no religious affiliation. Predominant among specified Protestant denominations from highest to lowest incidence were Episcopal, Methodist, Baptist, Lutheran, and Presbyterian. Other Protestant denominations specified by respondents were Quaker, Christian Scientist, Greek Orthodox, Dutch Reformed, Church of God, Congregationalist,

Disciples of Christ, United Church of Christ, and United Brethren. There were a small number of Jewish and Hindu respondents.

Table 1. Demographic Characteristics of Respondents

| | Men (N 80) | Women (N 120) | Total | % |
|------------------------------|---------------|------------------|-----------|------------|
| Age | | | | |
| 20-39 | 39 | 60 | 99 | 49.5 |
| 40-59 | 38 | 57 | 95 | 47.5 |
| 60-over | <u>3</u> | <u>3</u> | <u>6</u> | <u>3.0</u> |
| Total | 80 | 120 | 200 | 100.0 |
| Education | | | | |
| High School | 5 | 21 | 26 | 13.0 |
| Some College | 9 | 50 | 59 | 29.5 |
| College Degree | 35 | 29 | 64 | 32.0 |
| Some Graduate School | 16 | 16 | 32 | 16.0 |
| Advanced Degrees | <u>15</u> | <u>4</u> | <u>19</u> | <u>9.5</u> |
| Total | 80 | 120 | 200 | 100.0 |
| Religious Affiliation | | | | |
| Protestant | 54 | 81 | 135 | 67.5 |
| Catholic | 15 | 28 | 43 | 21.5 |
| Jew | 2 | 1 | 3 | 1.5 |
| Other | 5 | 6 | 11 | 5.5 |
| None | <u>4</u> | <u>4</u> | <u>8</u> | <u>4.0</u> |
| Total | 80 | 120 | 200 | 100.0 |

Income and Birthplace

Ninety percent of the respondents had annual family incomes of over \$15,000.00. Thirty-seven states and six

foreign countries were represented by places of birth. States with high representation were North Carolina (25), Pennsylvania (20), New York (14), Illinois (13), and Ohio (12). The only states not represented were Alaska, Arizona, Hawaii, Idaho, Nevada, New Mexico, Oklahoma, Rhode Island, Utah, Vermont, Wisconsin and Wyoming. Foreign countries with at least one representative were India, the Netherlands, Germany, Italy, Cypress, and Canada.

Religious Affiliation-Related Characteristics

Fifty-one, or slightly over 25 percent, of the respondents had changed their religious affiliation at least once. Most of the changes were within the Protestant faith (21). Other changes were Protestant to Catholic (4), Catholic to Protestant (6), Protestant to other (4), Catholic to other (2), Protestant to none (6), none to Protestant (7), and Jew to none (1).

It was interesting to note how closely the religious affiliation profile (Table 2) of the respondents corresponded with that of the national profile of 1973 (Yearbook of American and Canadian Churches, 1974:262). This might therefore be considered a representative sample.

Table 2. Religious Affiliation of Respondents and National Religious Profile

| | Protestant | Catholic | Jew | Other | None | Total |
|-----------------------|------------|----------|------|-------|------|--------|
| Respondents | 67.5% | 21.5% | 1.5% | 5.5% | 4.0% | 100.0% |
| United States 1973 | 58.0% | 27.0% | 4.0% | 6.0% | 5.0% | 100.0% |

NATURE AND DEGREE OF MOBILITY

Geographic Mobility

Geographic mobility is that mobility resulting from geographic moves. A geographic move is one to a different city, county, state or country, or a distance of twenty miles or more. Three moves of less than twenty miles and not to a different city, county, state or country, are counted as one geographic move. These definitions apply to both childhood and adulthood geographic mobility.

The childhood geographic mobility experienced by respondents ranged from no geographic moves to sixteen moves (Table 3). Almost two-thirds of the sample (64 percent) experienced either no childhood geographic moves (27 percent) or only one childhood geographic move (37 percent).

Table 3. Mobility Profile by Sex

| Childhood Geographic Mobility (Age 5 through 18 Years) | | | | | Adulthood Geographic Mobility (Age 21 to Present Age) | | | | |
|---|-----|-------|-------|-------|--|-----|-------|-------|-------|
| No. of moves | Men | Women | Total | % | No. of moves | Men | Women | Total | % |
| 0 | 21 | 33 | 54 | 27.0 | 1 | 0 | 5 | 5 | 2.5 |
| 1 | 29 | 45 | 74 | 37.0 | 2 | 9 | 11 | 20 | 10.0 |
| 2 | 12 | 20 | 32 | 16.0 | 3 | 12 | 31 | 43 | 21.5 |
| 3 | 9 | 9 | 18 | 9.0 | 4 | 13 | 19 | 32 | 16.0 |
| 4 | 4 | 3 | 7 | 3.5 | 5 | 12 | 15 | 27 | 13.5 |
| 5 | 2 | 5 | 7 | 3.5 | 6 | 11 | 11 | 22 | 11.0 |
| 6 | 1 | 1 | 2 | 1.0 | 7 | 8 | 10 | 18 | 9.0 |
| 7 | 1 | 1 | 2 | 1.0 | 8 | 8 | 6 | 14 | 7.0 |
| 8 | 0 | 2 | 2 | 1.0 | 9 | 2 | 3 | 5 | 2.5 |
| 11 | 1 | 0 | 1 | 0.5 | 10 | 1 | 2 | 3 | 1.5 |
| 16 | 0 | 1 | 1 | 0.5 | 11 | 0 | 1 | 1 | 0.5 |
| Total | 80 | 120 | 200 | 100.0 | 12 | 1 | 0 | 1 | 0.5 |
| | | | | | 15 | 0 | 1 | 1 | 0.5 |
| | | | | | 16 | 0 | 1 | 1 | 0.5 |
| | | | | | 17 | 1 | 1 | 2 | 1.0 |
| | | | | | 18 | 0 | 2 | 2 | 1.0 |
| | | | | | 19 | 1 | 0 | 1 | 0.5 |
| | | | | | 20 | 0 | 1 | 1 | 0.5 |
| | | | | | 21 | 1 | 0 | 1 | 0.5 |
| | | | | | Total | 80 | 120 | 200 | 100.0 |
| | | | | | | | | | |
| Childhood Long Distance Mobility (Age 5 through 18 Years) | | | | | Lifelong Long Distance Mobility (Age 5 to Present Age) | | | | |
| No. of moves | Men | Women | Total | % | No. of moves | Men | Women | Total | % |
| 0 | 64 | 98 | 162 | 81.0 | 0 | 11 | 19 | 30 | 15.0 |
| 1 | 7 | 12 | 19 | 9.5 | 1 | 15 | 26 | 41 | 20.5 |

Table 3 (continued)

| No. of moves | Men | Women | Total | % | No. of moves | Men | Women | Total | % |
|--------------|----------|----------|----------|------------|--------------|----------|----------|----------|------------|
| 2 | 6 | 5 | 11 | 5.5 | 2 | 17 | 25 | 42 | 21.0 |
| 3 | 2 | 1 | 3 | 1.5 | 3 | 12 | 22 | 34 | 17.0 |
| 4 | 0 | 3 | 3 | 1.5 | 4 | 14 | 5 | 19 | 9.5 |
| 6 | 0 | 1 | 1 | 0.5 | 5 | 6 | 8 | 14 | 7.0 |
| 9 | <u>1</u> | <u>0</u> | <u>1</u> | <u>0.5</u> | 6 | 0 | 4 | 4 | 2.0 |
| Total | 80 | 120 | 200 | 100.0 | 7 | 3 | 5 | 8 | 4.0 |
| | | | | | 8 | 1 | 1 | 2 | 1.0 |
| | | | | | 9 | 0 | 2 | 2 | 1.0 |
| | | | | | 10 | 0 | 2 | 2 | 1.0 |
| | | | | | 12 | 0 | 1 | 1 | 0.5 |
| | | | | | 20 | <u>1</u> | <u>0</u> | <u>1</u> | <u>0.5</u> |
| | | | | | Total | 80 | 120 | 200 | 100.0 |

Adulthood geographic mobility of respondents ranged from one to twenty-one moves. Geographic mobility experienced by respondents from age five to their present age, termed lifelong geographic mobility, appears in Appendix F. By dividing the average age of the respondents (40.75) by the average number of geographic moves experienced since the age of five (7.59), it was found that the average respondent had made a geographic move every 5.3 years since the age of five. It would seem the respondents were typical of the national population which also moved on the average of once every five years (U. S. Bureau of Census, Census of Population, 1970).

Long Distance Mobility

Long distance mobility is the mobility experienced as a result of geographic moves of five hundred miles or more within the continental United States. Lifelong long distance mobility is the long distance mobility experienced from the age of five to the present age.

Thirty, or slightly over 15 percent, of the one hundred and ninety-two native born Americans had always lived within five hundred miles of their birthplaces. At the other extreme was one male respondent who had made twenty long distance moves since the age of five.

Residence in a Foreign Country

One hundred and fifty-two (76 percent) of the native born Americans had always lived within the continental United States. Forty of the native born Americans, twenty-three men and seventeen women, had lived in at least one foreign country. Two men had lived in four foreign countries.

ADULT RELIGIOUS ATTITUDES

The Poppleton-Pilkington religious attitude scale measured the religious attitudes of the respondents on a

scale from 40 (anti-religious) to 136 (pro-religious). The respondents' scores ranged from 42 to 130. The average score for men was 101, for women 107, and for the total group 104.9 (Table 4). The forty-three Catholics averaged higher scores (111.8) than did the one hundred and thirty-five Protestants (107). The lower average scores of the Protestant and Catholic men and the higher average scores of all the Catholics (111.8) agreed with the original findings of Poppleton and Pilkington.

Table 4. Mean Score of Adult Religious Attitudes

| Religious Affiliation | Protestant | Catholic | All Others | Total |
|--------------------------|------------|----------|------------|-------|
| Men | 103.8 | 108.5 | 79.18 | 101.0 |
| Women | 109.3 | 113.6 | 76.18 | 107.0 |
| Mean | 107.0 | 111.8 | 77.9 | 104.9 |

The following statements, numbered as they appear on the Poppleton-Pilkington religious attitude scale, showed a high degree of agreement among the respondents:

2. Jesus Christ was an important and interesting historical figure, but in no way divine. (82.5% Disagree)

3. I genuinely do not know whether (80% Disagree)
or not God exists.
5. Religious faith is merely (87% Disagree)
another name for belief which
is contrary to reason.
8. It makes no difference to me (79% Disagree)
whether religious beliefs are
true or false.
9. Christ atoned for our sins by (75% Agree)
His sacrifice on the cross.
10. The truth of the Bible dimin- (79.5% Disagree)
ishes with the advance of
science.
13. Religious education is essen- (75.5% Agree)
tial to preserve the morals of
our society.
18. Parents have a duty to teach (86.5% Agree)
elementary Christian truths to
their children.
20. The psychiatrist rather than (80% Disagree)
the theologian can best explain
the phenomena of religious
experience.
21. On the whole, religious beliefs (87% Agree)
make for better and happier
living.

The statement most often marked "uncertain" was:

7. The miracles recorded in the (32% Uncertain)
Bible really happened.

RESULTS OF DATA ANALYSIS

The method of analysis chosen to test the experimental objectives was stepwise multiple regression analysis. This technique computes the regression weights for a set of predictors which will best predict the dependent variable. In doing so, it first computes the individual, or univariant, regression of the dependent variable on each independent variable. The independent variable which best predicts the dependent is then chosen and the relationships of the independent variables to the dependent are then reassessed, with the variable already chosen held constant (its relationship to both the independent variables and the dependent being removed). Of the remaining independent variables, the one showing the strongest relationship is then selected. It is paired with the first chosen variable and the remaining independent variables and then reassessed while holding both these two independent variables constant. This process continues until those independent variables which contribute to significantly predicting the dependent variable have been selected. One can then present a series of betas (regression coefficients), which in combination best predict the dependent variable, and an F ratio

for each predictor variable, assessing the significance of its independent relationship to the predictor variable, while the other predictor variables simultaneously are controlled.

Two regression analyses were performed. In all cases the dependent variable was the religious attitude score. In each analysis different mobility measures were used as independent variables, but sex, age, and education were always included. The education variable was dichotomized into high school and all above that level, after a series of pilot analyses showed this to be the most feasible approach.

In the first analysis, childhood and adulthood geographic mobility were entered as independent variables along with sex, age, and education. Table 5 shows the results of this analysis. The regression coefficients (betas) are based on "raw" or actual scores; the standardized regression coefficients are useful in predicting attitude scores. The standardized Beta weights take into account the variances of the dependent and the independent variables and are derived so that their values are comparable in terms of showing which ones have higher contributions to the regression equation. It also shows the F

ratio for each independent variable's contribution which reached the .05 probability level. Also shown is the multiple correlation indicating how well the combined variables selected correlate with the dependent variable.

Table 5. Multiple Regression Analysis of Selected Variables and Adult Religious Attitude

| Variable | beta | Beta | F | DF |
|----------------------|----------|----------|--------|-------|
| Childhood Mobility | -2.12619 | -0.22046 | 10.69* | 1/198 |
| Age | 0.38280 | 0.19245 | 8.09* | 1/197 |
| Sex | -6.61698 | -0.16794 | 6.16* | 1/196 |
| Adulthood Mobility | -0.04011 | -0.00724 | 0.01 | 5/194 |
| Constant | 95.42037 | | | |
| Multiple Correlation | .33 | | 8.00* | 3/196 |

*Significant at $p. < .05$

It can be seen that three variables were important in predicting religious attitudes. These in order of importance were childhood mobility, age, and sex. The negative betas indicate that religious attitude scores decrease as childhood mobility increases. Age shows a positive relationship, thus religious attitude scores increase with age. Since men were coded 1 and women 0 the negative relationship for sex indicates that men have lower religious attitude scores than the women. It must be remembered that these relationships are found with each

independent variable controlled; that is, their patterns of correlation within themselves and with the dependent variable are taken into account.

When childhood mobility, age and sex were taken into account, adulthood mobility was not found to have a significant relationship to adult religious attitudes. Thus, while childhood mobility was a significant contributor, adulthood mobility was not.

An attempt to divide long distance mobility into childhood and adulthood variables proved infeasible because so few (19) respondents had experienced more than one childhood long distance move (Table 3). It was thus decided to combine childhood and adulthood long distance mobility, hereafter termed lifelong long distance mobility, for a regression analysis. Table 6 shows the results of this analysis.

It can be seen that in order of importance age, sex and long distance mobility were the significant contributors in predicting religious attitude scores. As in the previous analysis, age is positively related to religious attitude scores, while men showed lower scores than women. Long distance mobility showed a negative relationship, the

greater the number of long distance moves the lower the religious attitude score. It can be stated that long distance mobility is related to religious attitude scores.

Table 6. Multiple Regression Analysis of Age, Sex, Long Distance Mobility and Adult Religious Attitude

| Variable | beta | Beta | F | DF |
|------------------------|----------|----------|-------|-------|
| Age | 0.42911 | 0.21574 | 9.70* | 1/198 |
| Sex | -6.65841 | -0.16899 | 6.07* | 1/197 |
| Long Distance Mobility | -1.18427 | -0.15553 | 5.07* | 1/196 |
| Constant | 93.28475 | | | |
| Multiple Correlation | 0.29 | | 6.00* | 4/195 |

*Significant at p. .05

A series of pilot analyses indicated that residence in a foreign country and change of religious affiliation as variables were of no significance in predicting the religious attitude scores. Consequently these two variables were dropped from the further analysis.

The following findings are stated as results of this study. In terms of general mobility, when controlling for the variables sex, age, and education: (1) childhood geographic mobility is a determinant of adult religious attitude, whereas adulthood geographic mobility is not, (2) lifelong long distance mobility predicts the adult

religious attitude, and (3) residence in a foreign country has no significant relationship to one's adult religious attitude.

INTERPRETATION

Datum without interpretation is like a dictionary without definitions: the framework is supplied but not the meaning or direction. Therefore the following section states the researcher's interpretation of the data presented in this chapter.

Childhood Geographic Mobility

A child is like a sponge: he absorbs everything he sees, hears, tastes, smells, touches, and "senses." It is logical to assume then, that the more and varied things he encounters, the more he will observe and absorb. The mobile child encounters a variety of things. His childhood memories are recorded against many different architectural, geographical, and climatic backgrounds. Whether he accepts or rejects all the new ideas and methods he sees is not as important as the fact that he has been made aware that there are alternative ways of doing things, solving problems, and viewing the world. In this process, and it is largely

subconscious, the mobile child develops a broader concept of life than does the non-mobile child.

One could argue that regardless of where one lives, the Bible is the Bible and its teachings are always the same. This is true ideally, but false actually. Each individual church is a reflection of what its members believe to be true and want to hear. It is true that certain creeds, rituals, tenets, and dogma are shared by the specific denomination as a whole, but the interpretation of these basics is shaped by the local culture and the background of the individual church and its members. Even assuming the mobile child attended the same denomination regularly, he would still be the recipient of a variety of interpretations and emphases that would, in time, make him aware that interpretations can and do differ with no detriment to the individual.

Long Distance Mobility

The researcher defined a long distance move as one of five hundred or more miles within the continental United States. Five hundred miles was selected as a significant distance because such a distance would probably take one into a different sub-culture and climate and thus introduce a different way of life.

Experiencing a different way of life might cause one to change or expand his attitudes toward various things. Unlike the child who usually records every new experience without judgment or qualification, the adult compares the new experiences with his previous ones and makes judgments based on his value system. Any changes in values or attitudes would depend on the individual. Again, the important thing is not whether the new experiences are accepted or rejected but rather that the adult is made aware of a different way of life and alternative ways of thinking. The researcher believes the differences in sub-cultures would be apparent and would make an impression because they are unexpected. We are not prepared, psychologically, for the differences encountered within our own country. However, in one's own country, the mobile individual is forced to deal with the differences.

Residence in a Foreign Country

If distance, per se, were a determinant of adult religious attitude, why did residence in a foreign country which usually involves great distances, not show any relationship at all? The researcher believes there are two reasons for this. The first (and most important) reason is that there were not enough respondents (48) in this category.

The second reason involves psychological factors. An adult moving to a foreign country is psychologically prepared for the fact that differences do exist between that country's customs, laws, manners, etc., and his native one. He does not expect to become a representative of that country's culture nor be a convert to its religion. In essence, he continues to live an isolated American existence in the midst of a foreign land. He may, in fact, become more intensely American, and thereby lose the potential broadening experience offered by foreign residence.

Adult Religious Attitudes

At least 75 percent of the predominantly Christian respondents agreed on over half of the statements in the Poppleton-Pilkington Religious Attitude Scale. The only surprising response was to the statement concerning "the miracles recorded in the Bible really happened" to which sixty-four (32 percent) marked "uncertain." The researcher believes this rather high percentage of doubters is related to the high educational level of the respondents.

The scientifically trained individual might reason that there are scientific explanations possible for some of the recorded miracles. This possibility, however, does

not reduce the general belief by 80 percent of the respondents that "God exists."

The findings of this study showed that childhood geographic mobility and lifelong long distance mobility were negatively related to adult religious attitude scores: as mobility increases, the religious attitude score decreases. The researcher interprets this negative relationship not as evidence of a less religious attitude, but rather of a more tolerant religious attitude resulting from exposure to different ideas, attitudes, values and ways of living.

CHAPTER V
SUMMARY AND RECOMMENDATIONS

SUMMARY

Mobility has been recognized by researchers as both a condition of American life and as a problem. Since World War II a larger proportion of our population than ever before has experienced middle-class mobility. The purpose of this study was to find the relationship between the religious attitudes of adults and the nature and degree of mobility they have experienced. The specific objectives were to find the relationship between the adult religious attitude and (1) childhood geographic mobility, (2) adulthood geographic mobility, (3) lifelong long distance mobility, and (4) residence in a foreign country. Three forms were used to gather demographic and mobility information and to derive a religious attitude score.

Two hundred white middle-class respondents, ranging in age from twenty-two to eighty-two years, were surveyed. Eighty men and one hundred and twenty women comprised the sample. More than half the respondents had at least a college degree.

The religious affiliation profile of the sample was quite similar to that of the nation, with 67.5% Protestant, 21.5% Catholic, 1.5% Jew, and 5.5% other religious affiliations; 4% had no religious affiliation. The average religious attitude score as measured by the Poppleton-Pilkington religious attitude scale was 104.9, out of a possible 136. When the possible range of scores was equally divided into three parts (40-72 anti-religious, 73-104 moderately religious, 105-136 pro-religious), the respondents would be classified as borderline moderately pro-religious.

The findings can be summarized as follows: (1) a statistically significant relationship was found to exist at the .05 level between the adult religious attitude score and both childhood geographic mobility and lifelong long distance mobility, (2) no statistically significant relationship was found to exist between the adult religious attitude score and either adulthood geographic mobility or residence in a foreign country, and (3) age and female sex were positive indicators, while male sex, childhood geographic mobility, and lifelong long distance mobility were negative predictors of adult religious attitude scores.

RECOMMENDATIONS

Almost the only things known about America's mobile middle-class are their demographic characteristics. Very little is known about the psychological or sociological aspects of their mobile lives. In relation to mobility, studies should be made of mobile middle-class individuals and families to identify their: (1) value systems and ranking within, (2) management systems, (3) goals, (4) concepts of family roles and functions, (5) attitudes about being mobile, and (6) personality traits.

Mobility is a generic term that includes all kinds of moving, i.e., intracity, intracounty, intrastate, interstate, intercountry. Research should be done on specific kinds of mobility (for example, short distance moves, long distance moves, moves all within one town), its frequency, the time of life in which it occurs, and its relationship to the psychological and sociological aspects mentioned above.

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APPENDIX A

1517 Alderman Drive
Greensboro, North Carolina 27408

Dear

Panola Borne, President of the Greensboro Daytime Newcomer's Club has given me permission to contact the Club's members for cooperation in connection with a research study I am doing for a portion of my Master's degree at the University of North Carolina at Greensboro.

My study concerns religious attitudes of geographically mobile and non-mobile persons. The study may indicate the relationship of mobility on religious behavior and whether childhood mobility is a contributing factor.

In order to gather the statistical data, I will need as large a group as possible to participate. As a member of the Newcomer's Club, I immediately thought of our Club as the group whose members, and husbands, were certainly mobile and were most likely to have the data I need for the study.

The data will be gathered from three instruments: a personal data form, a mobility record, and a short questionnaire on religious attitudes. The questionnaires are number coded to insure anonymity. These enclosed questionnaires should be returned in two weeks.

Remember, the greater the participation, the better the study will be. I hope you will want to be a part of the study. However, if you do not wish to participate, would you please return the enclosed forms.

Thank you very much for your help.

Yours truly,

Ruth MacDonald
Graduate Student, UNC-G

Dr. Jane H. Crow, Professor
and Chairman
Housing and Management Area
University of North Carolina
at Greensboro

APPENDIX B

Personal Data Questionnaire

Sex: M ___ F ___

Birthplace (by State or Country) _____

Age: 20-35 ___ 36-50 ___ 51-65 ___ Over 65 ___

Education

Completed: High School ___ Business College: 1 yr. ___

2 yrs. ___ 3 yrs. ___

College: 1 yr. ___ 2 yrs. ___ 3 yrs. ___

4 yrs. ___ Degree _____

Graduate School: Partial ___ Master's degree ___

Doctor's degree ___

Other (specialized training): _____

Annual Family

Income: Under \$15,000 _____ Over \$15,000 _____

Did you change your religious affiliation when you made your first move? (There is no place to record this information on the enclosed mobility chart since it begins recording with your initial move). Yes ___ No ___

APPENDIX C

MOBILITY AND RELIGIOUS PRACTICES CHART

BEGINNING AT AGE FIVE, RECORD MOVES AND RELIGIOUS PRACTICES AT EACH MOVE. CONSIDER ALL COLLEGE MOVES MADE WITHIN THE SAME TOWN AS ONE MOVE. CONSIDER ALL MILITARY MOVES, WHEN NOT ACCOMPANIED BY FAMILY, AS ONE MOVE. CIRCLE COLLEGE MOVE(S) AND SHOW MILITARY MOVE(S) BY AN *.

| | First Move | Second Move | Third Move | Fourth Move | Fifth Move | Sixth Move | Seventh Move |
|--|---------------|----------------|---------------|----------------|---------------|---------------|-----------------|
| WHAT WAS YOUR AGE AT THIS MOVE? | | | | | | | |
| DISTANCE MOVED: | | | | | | | |
| Approx. in blocks or miles | | | | | | | |
| WAS THE MOVE TO A DIFFERENT: | | | | | | | |
| City | | | | | | | |
| County | | | | | | | |
| State | | | | | | | |
| Country | | | | | | | |
| RELIGIOUS AFFILIATION AT NEW RESIDENCE: | | | | | | | |
| Protestant by denomination | | | | | | | |
| Catholic | | | | | | | |
| Jewish | | | | | | | |
| Other | | | | | | | |
| None | | | | | | | |
| DID YOU ATTEND SUNDAY SCHOOL (OR CHURCH SCH.) | | | | | | | |
| Regularly | | | | | | | |
| Occasionally | | | | | | | |
| Never | | | | | | | |

APPENDIX C (continued)

| | First Move | Second Move | Third Move | Fourth Move | Fifth Move | Sixth Move | Seventh Move |
|---|---------------|----------------|---------------|----------------|---------------|---------------|-----------------|
| DID YOU ATTEND FORMAL RELIGIOUS SERVICES (MASS, CHURCH, SYNAGOGUE, TEMPLE, OTHER THAN CHURCH SCHOOL?) | | | | | | | |
| Regularly | | | | | | | |
| Occasionally | | | | | | | |
| Never | | | | | | | |
| DID YOU UTILIZE TV AND OR RADIO CHURCH SERVICES? | | | | | | | |
| Regularly | | | | | | | |
| Occasionally | | | | | | | |
| Never | | | | | | | |
| DID YOU PARTICIPATE IN OTHER CHURCH ACTIVITIES SUCH AS CHURCH SPONSORED COMMUNITY ACTIVITIES, CHOIR, TEACHING, VISITATION, CHURCH AFFILIATED MEN'S AND WOMEN'S GROUPS? Please specify: | | | | | | | |
| Regularly | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| Occasionally | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| Never | | | | | | | |

APPENDIX D

RELIGIOUS ATTITUDE SCALE

Below are 21 statements which concern religious beliefs. Please indicate the extent to which you agree or disagree with each of them. On the right-hand side of the page you will find alternative answers. Place a cross opposite each statement in the column which best represents your opinion.

For example:

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|--|----------------|-------|-----------|----------|-------------------|
| More time in broadcasting should be allotted to agnostic speakers. | | | | X | |

Please do not leave out any statements even if you find it difficult to make up your mind.

POPPLETON-PILKINGTON RELIGIOUS ATTITUDE SCALE*

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|---|----------------|-------|-----------|----------|-------------------|
| 1. To lead a good life it is necessary to have some religious belief. (3.15) | 6 | 6 | 5 | 4 | 2 |
| 2. Jesus Christ was an important and interesting historical figure but in no way divine. (9.84) | 2 | 2 | 2 | 5 | 7 |

APPENDIX D (continued)

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|--|-------------------|-------|-----------|----------|----------------------|
| 3. I genuinely do not know whether or not God exists. (5.59) | 2 | 2 | 4 | 6 | 6 |
| 4. People without religious beliefs can lead just as moral and useful lives as people with religious beliefs. (6.90) | 2 | 4 | 5 | 6 | 6 |
| 5. Religious faith is merely another name for belief which is contrary to reason. (10.05) | 2 | 2 | 4 | 5 | 7 |
| 6. The existence of disease, famine and strife in the world makes one doubt some religious doctrines. (7.43) | 2 | 2 | 4 | 6 | 6 |
| 7. The miracles recorded in the Bible really happened. | 6 | 6 | 4 | 2 | 2 |
| 8. It makes no difference to me whether religious beliefs are true or false. (6.20) | 3 | 3 | 3 | 4 | 5 |
| 9. Christ atoned for our sins by His sacrifice on the cross (0.62) | 7 | 6 | 4 | 2 | 1 |
| 10. The truth of the Bible diminishes with the advance of science. (9.00) | 2 | 2 | 3 | 6 | 6 |
| 11. Without belief in God life is meaningless. (0.73) | 7 | 6 | 4 | 2 | 1 |
| 12. The more scientific discoveries are made the more the glory of God is revealed. (1.47) | 6 | 6 | 3 | 2 | 2 |

APPENDIX D (continued)

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|--|-------------------|-------|-----------|----------|----------------------|
| 13. Religious education is essential to preserve the morals of our society. (2.64) | 6 | 5 | 4 | 2 | 2 |
| 14. The proof that Christ was the Son of God lies in the record of the Gospels. (1.53) | 6 | 6 | 3 | 2 | 2 |
| 15. The best explanation of miracles is as an exaggeration of ordinary events into myths and legends. (8.71) | 2 | 2 | 4 | 6 | 6 |
| 16. International peace depends on the worldwide adoption of religion. (2.06) | 6 | 6 | 5 | 3 | 2 |
| 17. If you lead a good and decent life it is not necessary to go to church. (7.33) | 2 | 3 | 4 | 6 | 6 |
| 18. Parents have a duty to teach elementary Christian truths to their children. (2.70) | 6 | 5 | 3 | 2 | 2 |
| 19. There is no survival of any kind after death. (10.37) | 1 | 1 | 2 | 5 | 7 |
| 20. The psychiatrist rather than the theologian can best explain the phenomena of religious experience. (8.88) | 2 | 2 | 3 | 6 | 6 |
| 21. On the whole, religious beliefs make for better and happier living. (3.32) | 6 | 5 | 3 | 2 | 2 |

*The numbers in parentheses after each statement refer to the Thurstone scale values of the items. Values range from 0-11. Low values indicate pro-religious and high values anti-religious attitudes. Weights are indicated by the numbers in the ruled columns.

APPENDIX E

1517 Alderman Drive
Greensboro, North Carolina 27408
June 3, 1974

Dr. Pamela K. Poppleton
Dept. of Education
University of Sheffield
Sheffield, Yorkshire

Dear Dr. Poppleton,

Presently, I am working toward a Master's degree at the University of North Carolina at Greensboro. My initial interest was in studying mobility and its associated problems; in particular, what effect does mobility have on a family's value system. Are the values of a mobile family different from those of a non-mobile family? Does the degree of mobility effect the value system?

I selected to study the relationship between mobility and religious attitudes. In searching for an appropriate instrument, I found the religious attitudes scale devised by you and Mr. G. W. Pilkington to be the instrument best suited for my study.

I would appreciate it if you and Mr. Pilkington would grant me permission to use your scale.

Sincerely yours,

(Mrs. M. J. MacDonald)

APPENDIX E

Division of Education,
The University,
Arts Tower,
Sheffield,
S10 2TN
Yorks.,
England.

PKP/AB

10 June 1974

Dear Mrs. MacDonald,

Thank you for your letter of June 3rd.

Mr. Pilkington and I will be pleased for you to use our scale. I should emphasise however, that it was developed for use with a British student population and our use of it has been limited to students. We have no evidence as to its reliability and validity with other groups, though doubtless you will be able to establish this from your own data.

With best wishes.

Yours sincerely,

P. K. POPPLETON (Dr.)
Senior Lecturer in Education

Mrs. M. J. MacDonald,
1517 Alderman Drive,
Greensboro,
North Carolina 27408,
U.S.A.

APPENDIX F

Lifelong Geographic Mobility
(Age 5 to Present Age)

| Number of geographic moves | Men | Women | Total | % |
|----------------------------------|----------|----------|----------|------------|
| 2 | 3 | 1 | 4 | 2.0 |
| 3 | 6 | 15 | 21 | 10.5 |
| 4 | 9 | 13 | 22 | 11.0 |
| 5 | 7 | 19 | 26 | 13.0 |
| 6 | 7 | 14 | 21 | 10.5 |
| 7 | 11 | 12 | 23 | 11.5 |
| 8 | 8 | 10 | 18 | 9.0 |
| 9 | 11 | 8 | 19 | 9.5 |
| 10 | 6 | 7 | 13 | 6.5 |
| 11 | 2 | 5 | 7 | 3.5 |
| 12 | 4 | 4 | 8 | 4.0 |
| 13 | 2 | 3 | 5 | 2.5 |
| 14 | 0 | 1 | 1 | 0.5 |
| 16 | 0 | 1 | 1 | 0.5 |
| 18 | 0 | 1 | 1 | 0.5 |
| 19 | 0 | 2 | 2 | 1.0 |
| 20 | 1 | 1 | 2 | 1.0 |
| 21 | 2 | 2 | 4 | 2.0 |
| 22 | 0 | 1 | 1 | 0.5 |
| 27 | <u>1</u> | <u>0</u> | <u>1</u> | <u>0.5</u> |
| | 80 | 120 | 200 | 100.0 |
| Average: | 7.775 | 7.46 | 7.59 | |

APPENDIX G

Distribution of Responses to Poppleton-Pilkington
Religious Attitude Scale

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|---|-------------------|-------|-----------|----------|----------------------|
| 1. To lead a good life it is necessary to have some religious belief. | 61 | 85 | 20 | 29 | 5 |
| 2. Jesus Christ was an important and interesting historical figure, but in no way divine. | 4 | 15 | 16 | 61 | 104 |
| 3. I genuinely do not know whether or not God exists. | 4 | 21 | 15 | 60 | 100 |
| 4. People without religious beliefs can lead just as moral and useful lives as people with religious beliefs. | 20 | 90 | 21 | 50 | 19 |
| 5. Religious faith is merely another name for belief which is contrary to reason. | 4 | 7 | 15 | 99 | 75 |
| 6. The existence of disease, famine and strife in the world makes one doubt some religious doctrines. | 4 | 32 | 17 | 100 | 47 |
| 7. The miracles recorded in the Bible really happened. | 29 | 81 | 64 | 18 | 8 |
| 8. It makes no difference to me whether religious beliefs are true or false. | 4 | 20 | 18 | 112 | 46 |
| 9. Christ atoned for our sins by His sacrifice on the cross. | 67 | 83 | 25 | 15 | 10 |

APPENDIX G (continued)

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|---|-------------------|-------|-----------|----------|----------------------|
| 10. The truth of the Bible diminishes with the advance of science. | 5 | 11 | 25 | 82 | 77 |
| 11. Without belief in God life is meaningless. | 54 | 66 | 24 | 44 | 12 |
| 12. The more scientific discoveries are made the more the glory of God is revealed. | 63 | 80 | 30 | 21 | 6 |
| 13. Religious education is essential to preserve the morals of our society. | 54 | 97 | 24 | 20 | 5 |
| 14. The proof that Christ was the Son of God lies in the record of the Gospels. | 47 | 86 | 38 | 21 | 8 |
| 15. The best explanation of miracles is as an exaggeration of ordinary events into myths and legends. | 6 | 30 | 34 | 105 | 25 |
| 16. International peace depends on the worldwide adoption of religion. | 10 | 58 | 45 | 77 | 10 |
| 17. If you lead a good and decent life it is not necessary to go to church. | 10 | 53 | 29 | 83 | 15 |
| 18. Parents have a duty to teach elementary Christian truths to their children. | 93 | 80 | 12 | 10 | 5 |
| 19. There is no survival of any kind after death. | 5 | 10 | 42 | 71 | 72 |

APPENDIX G (continued)

| | Strongly Agree | Agree | Uncertain | Disagree | Strongly Disagree |
|---|-------------------|-------|-----------|----------|----------------------|
| 20. The psychiatrist rather than the theologian can best explain the phenomena of religious experience. | 2 | 5 | 33 | 101 | 59 |
| 21. On the whole, religious beliefs make for better and happier living. | 81 | 93 | 11 | 10 | 5 |