THE USE OF COMPLIANCE-GAINING MESSAGES BY HOMILETICIANS IN CONTEMPORARY PROTESTANT SERMONS

By

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CHAPTER I

INTRODUCTION

Background

From the beginning, Christian communities were influenced by the teachings in schools of rhetoric. The voice of the wandering prophet had ceased and the discourse of the preacher was finding its origins in these rhetorical schools (Hatch, 1972). Many of the early Christian preachers were trained in rhetorical methods, and had themselves taught rhetoric. The discourses of these early preachers came to be known by the same name as the discourses of earlier Greek professors. The discourses had been known as homilies (Hatch, 1972).

Homiletics, in the most rudimentary sense, is defined as the art of preaching. Put in a more usable context, homiletics could be referred to as a preacher or theologian attempting to persuade others to accept a course of action in regard to a social or religious belief. The pervasive influence of religion over the years, has served as a catalyst for many social reforms and societal changes. The minister has often been the discourse behind change. It has been posited that religion can be looked upon as the center from

which all other forms of human motivation gradually diverge (Burke, 1970). In the sense that homileticians seek to persuade, an examination of the compliance-gaining strategies employed is germane to the study of communication.

The use of sermons has been an important form of public discourse throughout the history of America. Although many differences exist among religions and ministers of the same religion, the message delivered by the authorized minister is known as a sermon. For the purposes of this study, a sermon constitutes public discourse, involving an authorized spokesperson speaking from the pulpit to a congregation. Sangster (1951) in his text for homileticians stated the preacher cannot be a simple expositor, he must also be persuasive.

The message of the homiletician centers around attempting to gain the compliance of another. The minister is involved in trying to urge individuals to do what is wanted of them and stop individuals from doing what is not wanted.

THE PROBLEM

The topic of compliance-gaining or persuasive strategies used by homileticians is important to individuals, society, and the field of communication. The pervasive historical, as

well as contemporary, impact of homileticians on individuals and society should be important to all. The ability of the homiletician to use a form of oral discourse to move individuals to make personal decisions, as well as moving masses toward a societal change, makes the strategies worthy of investigation. This study is of interest to communication scholars for a number of reasons.

First, homiletics has played an important role in the development and existence of the field of rhetoric and communication study (Clark,1977). Secondly, this research attempts to fill an existing gap in the literature concerning the recognized use of compliance-gaining strategies. Typically, most research by communication scholars on sermons involves traditional methods of rhetorical criticism. Procedures such as dramatistic criticism or narrative criticism, address questions such as "What does the text suggest about the rhetor? or How is a particular reality constructed for the audience or the rhetor?" This research identified strategies and patterns utilized by preachers by applying a taxonomy of compliance-gaining strategies. Additionally, this study helped bridge gaps in the field of communication study by bringing the study of compliance-gaining strategies into the public communication arena.

Most previous research on compliance-gaining strategies has been limited to dyadic or interpersonal situations. Typically, compliance-gaining strategies are limited to changes in the behavior of an individual. This thesis posits that the communicative relationship between minister and congregation can be viewed as a compliance-gaining event, even though the minister may be asking for attitudinal as well as behavioral changes. Additionally, any attitudinal or behavioral change, the minister asks the congregation to make, is addressed to the individuals that constitute the congregation. The individuals are asked to make decisions of a personal nature. They often perceive the message of the minister to be meant exclusively for them, independent of the rest of the congregation. The interpersonal nature with which individuals perceive the message of the minister makes the topoi of compliance-gaining strategies germane to this study.

The communicative relationship between minister and congregation is identifiable as an exchange-theory approach. Marwell and Schmitt (1967) saw compliance as an exchange for something else supplied by the compliance seeker. In seeking compliance of congregations, the minister offers heavenly rewards. Those resisting the message of the minister are promised eternal misery.

The third major reason this study is important to communication scholars is that it provides the possibility for additional future research in this area. It deals with an area of communication study that needs to be addressed to make communication theory and practice more meaningful. This study provides communication scholars an opportunity to identify those persuasive strategies used most by ministers.

Purpose of the Study

This study identifies compliance-gaining characteristics in selected contemporary Christian Protestant sermons. Examination of sermons, as case studies, will hopefully generate hypotheses about compliance-gaining strategies that can be tested by communication scholars in the future. This research is an exploratory study designed to generate hypotheses about compliance-gaining strategies used by homileticians. The use of an existent taxonomy of compliance-gaining strategies will fill gaps in existing literature. By examining multiple sermons of different ministers of different denominations, this study will identify patterns that could be the basis for future research in communication. Types of messages as well as frequency of use will be observed.

Objectives of the Study

This study applied the compliance-gaining strategies taxonomy of Wiseman and Schenck-Hamlin (1981) and Schenck-Hamlin, Wiseman, and Georgacarakos (1982) to sermons of contemporary homileticians. Using the topoi developed by Wiseman and Schenck-Hamlin (1981) and Schenck-Hamlin, Wiseman, and Georgacarakos (1982), the primary objective of this study was to identify strategies commonly utilized by ministers to gain compliance from individuals within congregations. The Wiseman and Schneck-Hamlin (1981) and Schenck-Hamlin et al. (1982) taxonomy is a inductively-derived classification of compliance-gaining strategies consisting of 14 categories. The classification scheme was generated by presenting respondents with situations and asking them to indicate what they would say or do to gain compliance, social influence, and conformity. The 14 strategies consisted of ingratiation, promise, debt, esteem, allurement, aversive stimulation, threat, guilt, warning, altruism, direct request, explanation, hinting, and deceit.

In addition to identifying compliance-gaining strategies common in all sermons, this study also sought to identify patterns that existed concerning the use of the strategies.

What patterns were used most and least often? Were some patterns specific to a certain denomination? Also of interest in this study was the location of strategies or patterns within the sermon. Did one religion use the majority of strategies at a different structural part of the sermon than the others?

Significance of the Study

Modern homileticians agree that ministers should know and abide by speech pedagogy. The technical aspects of rhetoric and oratory, including the use of voice, gestures and facial expression, and the structure of a sermon, are important elements of a minister's training (Baird, 1968). The role of the homiletician is to attempt to gain compliance from others. The minister is involved in an effort to urge individuals to do what is wanted of them. To better understand the communicative process between minister and congregation requires a better understanding of compliance-gaining messages.

The lack of research on compliance-gaining messages at the noninterpersonal, or public level necessitates research in this area. Most research on compliance-gaining has focused on one-on-one communication or what Miller and Steinberg (1975)

referred to as interpersonal levels. Respondents are typically asked to either identify from a list of strategies those techniques they use to gain compliance from another (e.g., Marwell & Schmitt, 1967; Miller, Boster, Roloff, & Seibold, 1977), or respondents are presented with situations and asked to list what they would do to obtain compliance from others with regard to the situations (e.g., Falbo, 1977; Schenck-Hamlin, Wiseman, & Georgacarakos, 1982; Wiseman & Schenck-Hamlin, 1981).

Conceptual Framework

Gaining the compliance of another has been reported as one of the most common uses of communication (Littlejohn, 1995). It involves an attempt to get other people to do what an agent wishes of them, or to stop doing something the agent does not like. To determine what compliance strategies are available and how strategies are used, researchers have developed many different taxonomies for classifying compliance-gaining strategies. Perhaps the most widely used of inductive compliance-gaining taxonomies is the 14-category scheme developed by Wiseman and Schenck-Hamlin (1981). Their research began with the premise that a category scheme should reflect actual strategies in use. Therefore, subjects were

asked to describe ways they attempt to gain compliance from others.

Schenck-Hamlin et al. (1982) developed a set of properties that unified and distinguished compliance-gaining strategies. Schenck-Hamlin et al. (1982) drew upon work by Miller, Boster, Roloff, and Seibold (1977), which characterizes compliance-gaining behavior as an attempt of an actor to elicit a particular preconceived response from a target. The concept of compliance-gaining theory suggests the power the actor holds in communicative terms. The target's behavior is altered from what it would have been, with out involvement from the actor. Hence, message selection becomes an important part in attempts to seek the compliance of another. The actor chooses a message in regard to elicit the desired response from the target (Schenck-Hamlin et al., 1982). In regard to compliance-gaining, the minister is the actor and the congregation is the target. To identify universal strategies that exist in all sermons, this thesis examines multiple sermons of different ministers of different denominations.

According to Wiseman and Schenck-Hamlin (1981), compliance-gaining strategies contain four significant properties. The first property is the degree to which the

persuader reveals the compliance-gaining goals. Wiseman and Schenck (1981) noted that while some strategies are straight forward and direct, others may be indirect and misleading. The second property is whether the persuader is manipulating some reward or punishment. The second property is based on sanctions such as rewards or punishments. The third property of compliance-gaining developed by Wiseman and Schenck-Hamlin (1981) and Schenck-Hamlin et al. (1982) involves rewards or punishments the persuader controls. The fourth property is whether the rationale for the persuader's desired compliance is given. A simple request might imply a reason, but does not state it, whereas as an explanation also provides a rationale.

The fourteen strategies reported by Schenk-Hamlin et al. (1982) were classified in four groups (see table I). The four groups of compliance-gaining strategies as determined by Wiseman & Schenck-Hamlin (1981) and Schenck-Hamlin et al. (1982) included (1) sanction, (2) need, (3) explanation, and (4) circumvention. Strategies based on sanction included ingratiation, promise, debt, esteem, allurement, aversive stimulation, threat, guilt, and warning. Strategies based on need were those strategies designed to elicit empathy or sympathy. This second group constituted strategies of altruism. The third group of strategies were based on

TABLE I

Definitions of Strategies Developed by Schenck-Hamlin et al.

STRATEGIES BASED ON SANCTION

Ingratiation: Actor's proffered goods, sentiments, or services precede request for compliance. Includes gift giving, supportive listening, love, and affection.

Promise: Goods, services, or sentiments are promised the target in exchange for compliance.

Debt: Actor recalls obligations owed as a way of inducing target to comply.

Esteem: Compliance by target will result in automatic increase of self-worth. Increases are offered in areas of Actor's power, such as success, status, moral/ethical standing, attention and affection of others, competence, and ability to aspire.

Allurement: Target's reward arises from persons other than actor or target. A situation in which others become pleased or satisfied.

Aversive Stimulation: Actor continuously punishes target, making cessation contingent upon compliance.

Threat: Actor's proposed action will have negative consequences for the target if they don't comply.

Guilt: Target's failure to comply will result in automatic decease of self-worth.

Warning: The target's punishment comes from persons other than the actor or target. Noncompliance could result in others being hurt or embarrassed.

STRATEGIES BASED ON NEED

Altrisum: Actor requests the target to engage in behavior designed to benefit the actor rather than target.

STRATEGIES BASED ON EXPLANATION

Direct Request: Actor simply asks the target to comply. No motivation for compliance is provided by actor, but must be provided by target.

Explanation: Reasons are advance for doing something. May be base on creditability of actor or empirical evidence.

Hinting: Actor represents the situational context in a manner to lead the target to conclude a desired response.

STRATEGIES BASED ON CIRCUMVENTION

Deceit: Target's compliance is gained by intentionally misrepresenting characteristics or consequences of a desired response.

explanation. This group included direct request, explanation, and hinting. The final group consisted of strategies based on circumvention. This group included deceit.

Definition of Terms

Following are operational definitions of terms used throughout the study:

1. Homiletics - the art of preaching or teaching preaching.
2. Homiletician - an individual who engages in the discourse of preaching.
3. Minister - For purposes of this study the individual or agent who addresses a congregation.
4. Sermon - the oral discourse given in a public communication setting by the minister. For purposes of this study, the sermons are the texts from which the compliance-gaining strategies are coded.
5. Congregation - collective group of individuals constituting an audience for the minister.
6. Compliance-gaining - oral discourse used to get individuals to do what an agent wants them to do or stop doing what the agent does not want them to do.
7. Compliance-gaining strategies - principles or tactics used to obtain the desired behavior of another.

Scope and Limitations

This exploratory study was limited by a lack past relevant of research upon which to draw. The nature of the study limits the generalizability of the strategies observed in the chosen sermons across a more general population. Since a limited number of sermons from only a few denominations were examined it is equally difficult to assert the representativeness of each sermon in regard to the particular denomination. Sermons were chosen on the basis of availability and may not representative of each denomination.

The process of coding transcribed texts may also serve as a limitation to this study. Multiple strategies were used simultaneously by the orator, and the coder encountered difficulties in attempting to identify all strategies involved in the compliance-gaining situation. Additionally, the use of transcripts omitted the nonverbal behaviors which also serve to reinforce particular messages and strategies.

Past studies utilizing compliance-gaining strategies have indicated that the encoding and decoding of compliance-gaining strategies is subject to a number of influences (Liska, Ng, & Cronkhite, 1990). Liska et al. (1990) indicate that situational characteristics and constraints, interpersonal

goals, and personality and demographic characteristics limit the ability of the researcher. This research was complicated by differences in characteristics of ministers and differing demographic characteristics of congregations.

Logical Assumptions

Compliance-gaining strategies involve getting someone to do what another wants them to do through the medium of communication. Littlejohn (1995) states that gaining the compliance of another is one of the most common uses of communication. A logical assumption of this study was that the minister, or homiletician, through oral discourse, was attempting to get others to take a course of action that the minister desired them to take.

Compliance-gaining most typically involves interpersonal situations in which a behavioral change is sought in an individual (Marwell & Schmitt, 1967). An assumption of this study was that the climate of the minister-congregation relationship lent itself to the use of compliance-gaining strategies. The personal aspect of religion, and the minister bringing a divine message to the individual, creates the perception of individual dialogue between minister and the individual in the congregation. This feeling that the

minister's sermon is directed at the individual creates elements conducive to attitudinal as well as behavioral changes.

Miller and Steinberg (1975) referred to seeking compliance from an audience based on cultural, societal, or stereotypical expectations as noninterpersonal communication. An assumption of this study is that ministers often address congregations in a noninterpersonal fashion.

This thesis posits that while some critics may attest to the dyadic nature of compliance-gaining strategies, it is possible to examine the use of compliance-gaining strategies from the public perspective. Both the perspective of noninterpersonal communication, and the individualistic concept of the relationship between minister and congregation support the use of compliance-gaining behavior in this situation.

Summary

Chapter one has included background information depicting the nature and the importance homiletics has played in the evolution of society and rhetoric. The problem, purpose, objectives, and significance of the study have formed the groundwork and established the intent of this study. The

compliance-gaining taxonomy of Wiseman and Schenck-Hamlin (1981) and Schenck-Hamlin et la. (1982) that was used in this study was outlined. Definitions pertinent to the study have been listed. Additionally, the scope and limitations as well as logical assumptions of the study have been addressed.

CHAPTER II

REVIEW OF THE LITERATURE

History of Homiletics

Homiletics as rhetoric, finds its origin in the works of Saint Augustine. In A.D. 426, he completed his treatise on preaching theory titled *De doctrina christiana* (Murphy, 1974). St. Augustine recommended Christians, especially preachers, study rhetoric to better express thought. Augustine grew up in the traditions of Cicero and Quintilian. He devoted his pre-Christian career to teaching rhetoric (Smith, 1980). Augustine believed that all men learn whatever it is that God wishes them to learn in the universe through signs, both natural and conventional. Augustine saw man's use of signs--especially when arranged in sophisticated patterns taught by a rhetor--as key to the homiletician (Grant, 1970).

Pope Gregory the Great (540-604 A.D.) focused on the question on subject matter (Latourett, 1953). He studied grammar, rhetoric, and dialectic before he became a monk. His most famous writing, *Pastoral Care*, was essentially a treatise on ecclesiastical administration. He pointed out the message would be best received if the bishop was liked and respected

by the congregation or audience.

Guibert, a Benedictine monk, produced a work called *A Book About the Way a Sermon Ought to be Given*. He noted the value of personal experiences and he stressed the importance of preaching on vices. Personal experiences added to the ethos of the speaker. Guibert wrote men learn more from hearing vices preached against, as opposed to the virtues of men exalted (Murphy, 1974). The Cistercian monk Alain de Lille contributed a substantial work, *On the Preacher's Art* (1199). Alain viewed preaching as combat with sin. He also stressed the eradication of vice as more effective than exhortation to virtue.

Alexander of Ashby, the author of *On the Mode of Preaching* (1205 A.D.), was concerned more with the mode of preaching, rather than the material. He felt the mode of preaching consisted of the parts and delivery of the sermon. Alexander stressed there should be four parts to a sermon: prologue, division, proof, and conclusion (Gilson, 1955). Alexander argued the prologue renders the hearers docile, attentive, and well-disposed to the message. In 1208 A.D., Thomas of Salisbury, in his work, *Summa de arte Predicand*, compared preaching with the five "parts of rhetoric": invention, arrangement, memory, style, and delivery. Thomas

saw rhetoric as the art of speaking for the sake of persuading. He felt the whole intention of the preacher ought to be the persuasion of men to good conduct and dissuade them from bad conduct. Thus, Thomas of Salisbury saw the ends of the rhetor and the preacher as the same (Murphy, 1974).

Since the Middle ages and Renaissance periods, many great preachers have appeared on the scene with a variety of impacts and contributions. These rhetors have used elements of persuasion to bring about social and religious change in both society and individuals.

Martin Luther was the leader of the Reformation, a religious movement that led to the birth of Protestantism. Luther's translation of the Bible into German is considered a literary masterpiece. The translation did more than any other single force to create the modern German language (Steinmetz, 1980). John Bunyun was imprisoned for preaching and while in jail wrote a religious allegory, *Pilgrim's Progress*, in which people and places represent vices and virtues. During the 1700's many schools used the book as a text.

Studies in Homiletics

Accounts of early Protestant preaching in America contain frequent references to a particular kind of religious speaking

called exhortation. Exhortations, which were speeches of admonition to faith or duty, first appeared as an important force in American religion in 1740, during the period of the Great Awakening (Tarver, 1966). Exhortation, which played an important role in the apostolic ministry, had as its objective, leading the hearers to a proper state of mind or to right conduct. Some regarded the function of the exhorter as merely giving encouragement outside the walls of the church. The distinction between preaching and exhorting was occasionally blurred so that an exhortation was basically the same thing as a sermon (Clark, 1977).

The early 1900's saw the rise of a remarkable evangelist named Billy Sunday. Sunday had great appeal as a preacher, while possessing the persuasive powers to move people to action (Davis, 1966). Sunday was credited with 98,264 decisions being made during an evangelistic campaign in New York.

Martin Luther King Jr. brought about profound social change through his rhetoric as a homiletician. King's *I've been to the Mountaintop* and *I have a Dream* orations make rhetorical use of existing narrative as an inventional and argumentive strategy (Rosteck, 1992). King's use of the Exodus story from the Old Testament both oriented his audience

to King's perspective and argued for immediate political action (Rosteck, 1992). Compliance-gaining strategies are identified throughout both sermons. In numerous places, King called upon his congregations to change their behavior in some perspective. The is a call for individual change as well as changes in the congregation that is intended to modify the behavior of society.

Most current literature on sermons and other forms of homiletics have been examined from a narrative dramatistic criticism perspective (Appel, 1987; Rosteck, 1992; Stewart & Roach, 1993). Other rhetorical criticism, with regard to sermons, has been conducted in the area of feminist criticism. Bineham (1993) examined how theological discourse relies upon theological traditions to enforce a hegemony of acceptable thought and action upon members. White and Dobris (1993) attempted to identify rhetorical dynamics inherent in radical feminist confrontation with patriarchal religion.

Few studies could be found that focused specifically on the message and the impact on the receiver. Howden (1989) examined responses to sermons and found older people respond to sermons more positively than do younger people. Additionally, sermons were found to have greater influence on women than men. Newman and Wright (1980) attempted to

determine the degree of sermon effectiveness and to identify social variables that might explain why hearers respond to sermons differently. They found the age and sex of the hearers were not significantly related to sermon effectiveness, while education did prove to be a significant factor. Sermons had less impact on well-educated people.

Clark (1977) identified generic aspects of contemporary American Christian sermons. A modification of Toulmin's model was used to analyze the movement of argument from data to claim. Types of claims, warrants, and judgments, as well as time references and the relative uniqueness and explicitness of the warrants employed, were examined. Clark (1977) found those speakers to be most effective in terms of message reception when arguments were employed in a manner utilizing warrant of claims. Those speakers who used timely data to warrant claims made to audiences and congregations were deemed more effective.

A through study of existing literature pertaining to homiletics, sermons, and congregations failed to yield any research relating to the use, effect, or identification of compliance-gaining strategies by homileticians. The lack of research concerning persuasive strategies and characteristics is indicative of a void in this area of communication.

The Role of Compliance-Gaining on Interpersonal Influence

To the extent that communication functions as the primary source for exerting control over others, the ability to get another to do what is desired is an important societal skill. Compliance occurs when the behavior of one or more individuals corresponds with the desires of another (Miller & Steinberg, 1975). The importance of gaining the compliance of another and exerting interpersonal influence over others has been evidenced by the myriad of research articles addressing the subject. Boster (1995) indicates that over the last 15 years, the study of compliance-gaining message behavior has held the attention of communication scholars as much as, if not more than, any other single topic in the discipline.

Miller and Steinberg (1975) suggest two approaches to observing compliance: noninterpersonal and interpersonal. Noninterpersonal messages are those messages geared to confirm cultural and sociological predictions. Although the messages are not constructed with a particular individual in mind, they are constructed to be target specific. The messages are developed and delivered in a way to appeal to a specific or particular heterogeneous group or stereotypical individual. Miller and Steinberg referred to making requests of others

based on psychological data, as opposed to cultural or sociological predictions, as interpersonal compliance. With interpersonal compliance, the communicator attempts to identify differences that may influence the response of a particular individual or individuals to conform to the desired message.

The majority of all compliance-gaining research has concentrated on two questions: What compliance-gaining strategies were available, and when are compliance-gaining strategies used? To answer these questions, classification schemes were needed and taxonomies on compliance-gaining strategies were developed. Wiseman and Schenck-Hamlin (1981) noted two distinguishable approaches regarding the development of taxonomies of compliance-gaining strategies. One approach in known as a deductively derived classification of strategies. With deductive approaches, a list of possible compliance-gaining techniques is deduced from the theoretical literature on persuasion. The list is presented to respondents and they are asked to respond to which techniques they would use in given situations (e.g., Fitzpatrick & Winke, 1979; Marwell & Schmitt, 1967; Miller, Boster, Roloff, & Seibold, 1977).

The second approach is an inductive one that presents

respondents with situations and asks them to enumerate what they would say or do to gain compliance. Patterns of message types are identified from those listed by the subjects (e.g. Clark, 1979; Falbo, 1977; Schenck-Hamlin, Wiseman, & Georgacarakos, 1982; Wiseman & Schenck-Hamlin, 1981).

History and Development of Compliance-Gaining Taxonomies

The phrase "compliance-gaining", as employed by Marwell and Schmitt (1967), differs from earlier use. Earlier researchers used the terms conformity, social power, and opinion change to describe social influence. Compliance referred to a particular type of social influence in which the source of the power of the influencing agent was his or her ability to control the target's ability to reach his or her goals. Festinger (1953) used the phrase "public conformity without private acceptance." French (1953) saw two subprocesses within the process of gaining compliance. The two sub-processes of gaining compliance as identified by French (1953) were reward power and coercive power. Kelman (1961) referred to the influencing agent's ability to reach his or her goals as compliance. Marwell and Schmitt (1967) used the term in a broader sense. The study by Marwell and Schmitt (1967) was generated from a group of broader theories

of social influences and conformity. Theirs is considered one of the first, and perhaps one of the most influential, deductively-derived classification schemes of compliance gaining strategies. In their study, they identified 16 techniques that people could use in interpersonal situations to gain another's compliance. Marwell and Schmitt's (1967) initial study involved providing respondents with a structured questionnaire. The questionnaire contained a series of compliance-gaining scenarios, each of which was accompanied by a list of 16 messages. The respondent's task was to rate on a six-point scale how likely he or she would be to employ each of these messages, how effective each message would be in gaining the compliance of the target, the extent to which the respondent preferred to use each message, and an estimate of how well the respondent could execute that message. Although every respondent made some of these ratings, not every respondent made all four of them.

Development of Deductive Taxonomies

The taxonomy developed by sociologists Marwell and Schmitt (1967) was the basis for a plethora of studies by communication scholars. One of the first communication studies to use Marwell and Schmitt's taxonomy and much of

their methodology was research by Miller, Boster, Roloff, & Seibold, (1977). Miller et al. (1977) measured the likelihood of persuaders using the 16 strategy types developed by Marwell and Schmitt (1967) in four situations differing in intimacy and duration of consequences. Miller et al. determined that individuals did not select the same strategies in all situations. They found that the likelihood of using each strategy type was dependent upon characteristics of the compliance-gaining situation. The study suggested that reward-oriented strategies were more likely to be used in interpersonal situations while punishment was less likely to be used in the same situations. They also determined that noninterpersonal situations differ from interpersonal situations in evoking a greater reliance on logical argument rather than on persuader-controlled reward or punishment.

Lustig and King (1980) used a subset of the Miller et al. (1977) taxonomy to confirm the dependency of strategy choice on the duration of the sequence. Lustig and King found the four strategies of threat, promise, moral appeal, and debt to be particularly sensitive to the situation.

After research that posited the existence of situational influences on strategy usage, researchers attempted to develop taxonomies of compliance-gaining strategies that targeted

specific concerns. One particular early study dealt with interpersonal conflict (Fitzpatrick & Winke, 1979). Rather than focus on the persuasive element of power within interpersonal relationships, Fitzpatrick and Winke attempted to examine the effort to gain a controlling influence in a significant interpersonal relationship. They identified five interpersonal conflict tactics: manipulation, non-negotiation, emotional appeal, personal rejection, and empathetic understanding. Two hundred sixty-nine subjects were asked to estimate how often they had used 44 conflict tactics in the past few months with their closest friends of both the opposite and same sex. The study determined that in same-sex relationships men were more likely than women to use non-negotiation tactics. It was found that women were more likely than men to use personal rejection, empathetic understanding, and emotional appeal tactics. Married couples tended to use emotional appeal and personal rejection strategies than less involved, mixed, or same sex pairs. Additionally, emotional appeals, personal rejection, non-negotiation, and manipulation strategies were more prevalent in opposite-sex than in same-sex relationships.

Other deductive studies dealt with identifying critical dimensions of compliance-gaining situations (e.g., Cody &

McLaughlin, 1980; Cody, McLaughlin & Jordan 1980; Cody, McLaughlin & Schneider, 1981; Cody, Woelfel & Jordan, 1983). Cody et al. (1980) developed a taxonomy of relevant compliance-gaining message strategies. Subjects were asked to construct and sort strategies they reported using in three compliance-gaining situations. The taxonomy included direct-rational, manipulation, and exchange-threat strategies.

Using factor analysis, Cody et al. (1983) identified seven areas that might serve to influence the situation perception: personal benefits, intimacy, rights, resistance, dominance, situation apprehension, and relational consequences.

Development of Inductive Taxonomies

Critical of inductive approaches to the development of compliance-gaining taxonomy, Falbo (1977) sought an inductive taxonomic approach to compliance-gaining. Falbo's study attempted to discover the nature of the criteria subjects used in distinguishing power strategies. Falbo introduced a two-dimensional model of general power strategies. The study involved the use of undergraduate students writing essays on "how I get my way." Falbo then used expert judges to sort the essays on the basis of similarity. Falbo reported that the

multidimensional scaling results indicated interpersonal tactics could be differentiated on the basis of two dimensions: direct vs. indirect and rational vs. irrational.

The inductive approach to researching compliance-gaining also discovered strategies not included in the Marwell and Schmitt (1967) sixteen-category taxonomy (Falbo, 1977). Strategies such as deceit, simple expertise, persistence, thought manipulation, flattery, reason, and simple statement emerged. Falbo then had a group of eight experts rate the similarity of the 16 power strategies. Clark (1979) conducted a study comparing data collected by having subjects construct their own messages with data obtained from having subjects choose from a preformulated set of strategies. Clark differentiated messages into categories that focused on three possible communicative objectives: instrumental, interpersonal, and identity. Clark reported that communicators performed differently when asked to generate a message than when selecting a preformulated strategy. The study revealed that when subjects could examine each of the strategies of the taxonomy, they tended to choose those strategies they found more socially desirable.

Objection to deductive approaches to taxonomy development because of epistemological and methodological limitations led

to a taxonomy that unified and distinguished compliance-gaining strategies (Wiseman & Schenck-Hamlin, 1981; Schenck-Hamlin, Wiseman, & Georgacarakos, 1982). Research by Schenck-Hamlin et al.(1982) asked individuals to examine 10 persuasive situations and rate the situations in terms of believability, importance, reasonableness, and normativeness. The subjects then selected the three situations with which they could easily empathize and construct a persuasive message. The subjects were then asked to write an essay on "How I get others to do what I want them to do." From the essays, Schenck-Hamlin et al. developed a fourteen-category inductive taxonomy.

Wiseman and Schenck-Hamlin (1981) asked subjects to rate each of 14 strategies in two situations. In one situation, subjects were asked to attempt to persuade a roommate not to allow a friend to move in. In the second situation, the subject was asked to attempt to persuade a roommate to turn off a stereo.

Related Compliance-gaining Studies and Applications

A number of taxonomies, both of deductive and inductive origin, have been developed to classify compliance-gaining messages. In addition to taxonomies previously discussed,

others have been found to hold significance in certain situations. Cognitive psycholcgists interested in interpersonal influence have often used a persuade-package taxonomy developed by Schank and Abelson (1977). Kipnis, Schmitt, and Swaffin-Smith (1980) and Riccillo and Trenholm (1983) developed taxonomies to observe interactions in the organizational domain.

In addition to the development and use of taxonomies, compliance-gaining has been studied in a number of situations. Baxter (1984) researched compliance-gaining in relationship to politeness. He asked subjects to respond to 32 items while imagining themselves in three different hypothetical scenarios. Baxter reported politeness strategies occur in an abundance and variety of ways. He also determined that goals are accomplished through the use of a number of functions.

The effects of Machiavellianism were tested on compliance-gaining strategies (O'Hair and Cody, 1987). Testing the effects of deceit, flattery, immorality, and cynicism, O'Hair and Cody (1987) reported cynical individuals tend to use more distributive tactics on peers and co-workers. When pursuing personal goals with superiors, cynical actors were more inclined to use indirect tactics.

Ng, Liska, and Cronkite (1988) developed a social

acceptability scale for compliance-gaining strategies. One hundred strategies were rated by subjects on a 10 point scale that ranged from anti-social to pro-social. Females tended to rate strategies as more anti-social than males.

A study conducted by Segrin (1993) evaluated the effects of nonverbal behaviors, such as gaze and touch, on compliance-gaining effectiveness. An analysis of 49 studies with a total of 9977 subjects was conducted to determine the relationship. Segrin found gaze, touch, proxemics, and apparel had increased compliance-gaining effectiveness. Segrin reported the effects of nonverbal behaviors appeared to be as strong, and in some cases stronger, than the effects associated with various verbal compliance-gaining strategies.

The effects of making a request with varying levels of cost to the individual making the request was studied by Clark (1993). Participants were asked to read a request involving either high cost or low cost by indication of need. Individuals making the request were either highly deserving of aid or less deserving. Clark found direct requests did not elicit any greater compliance than did indirect ones. Additionally, it was discovered requests did receive greater compliance when it was perceived the reason was deserving and the cost was low.

Research by Boster, Levine, and Kazoles (1993) attempted to assess the impact of two variables, verbal aggressiveness and argumentativeness, on two dimensions of compliance-gaining behavior: strategic diversity, and persistence. The study involved 46 subjects engaging in a series of negotiations in which their compliance-gaining behavior was measured. Boster et al. found verbal aggressiveness and argumentativeness interacted to affect persistence.

The domain of compliance-gaining has generated a great deal of research. Extensive effort has been expended to generate taxonomies of strategies and tactics. Scholars have evaluated various situations that elicit certain strategies. A great deal of literature has focused on methodological procedures for studying choices potential persuaders make when getting others to do what they want. However, voids still exist in the compliance-gaining literature. No literature could be found that attempted to adapt a taxonomy of strategies to a communication situation as outlined in this study.

CHAPTER III

METHODOLOGY

Research Methodology

In this study a taxonomy of compliance-gaining strategies was applied to contemporary Christian sermons in an effort to detect existing strategies. The taxonomy developed by Wiseman and Schenck-Hamlin, (1981) and Schenck-Hamlin, Wiseman,and Georgacarakos (1982) was chosen to serve as a scheme with which to code compliance-gaining strategies detected in the sermons. The strategies identified in the sermons were coded in accordance with the 14 Schenck-Hamlin strategies: debt, ingratiation, promise, esteem, allurement, aversive stimulation, threat, guilt, warning, altruism, direct request, explanation, hinting, and deceit (see table I). Each sermon was recorded and then transcribed to text. The text was then analyzed for individual compliance-gaining messages. The compliance-gaining messages of each sermon were then coded by the researcher. Each sermon was evaluated on the basis of frequency and type of compliance-gaining strategy, as well as location of the strategy in the structural organization of the sermon.

To identify characteristics of compliance-gaining messages existing in contemporary sermons, five sermons were chosen for analysis. The sermons were chosen on the basis of their availability.

Selection of Sermons

Five churches and four denominations were represented in the study. Sermons from an Assembly of God, Methodist, Lutheran, and two Baptist churches were utilized. All sermons were recorded in typical Sunday morning services. None of the sermons constituted special speakers or revival services. Although some denominational services utilized prayer or song as a prelude or epilogue to the sermon, only the actual sermon was coded.

The sermons were chosen based on convenience. All churches from which the sermons were obtained were easily accessable to the researcher. All ministers were aware that sermons were being recorded. In three of the cases, sermons were being video-taped for television broadcast.

The sermons varied in length from 33 to 11 minutes. Southern Baptist Sermon #1 was the longest and the Methodist sermon was the shortest. The Assemblies of God, Southern Baptist #2, and Lutheran were 26, 23, and 20 minutes

respectively. When transcribed, the five sermons varied in lines of text from 321 to 731.

Coding and Classification of Messages

The five recorded sermons were each transcribed to text. The lines of text were numbered for reference and identification of strategies. Each sermon was then analyzed to identify each time the congregation was asked to do something. The line of occurrence and what was asked of the congregation were listed. Each text was analyzed on multiple occasions in multiple sittings. This procedure was utilized in an attempt to seek a form of coder reliability in the coding process. After a list containing the request to the congregation and the line of occurrence, had been prepared for each sermon, the requests were coded according to the Wiseman and Schenck-Hamlin (1981) and Schenck-Hamlin et al. taxonomy. Such phrases as "accept that which God has offered you, follow his ways and accept his rewards" were coded as promise. An example of a message that was coded as explanation was "it is important that we accept and value people as they are. We are best stimulated by being valued." An example of a message based on sanction that was coded as threat was "saying no to God is saying the same as saying yes to an eternity of burning

Hell. An example of a message coded as guilt was one in which the minister stated "you owe God, don't say no, look at all he has done for you. Each sermon was then divided into quadrants based on lines of text. The data was then analyzed in regard to the type of message, frequency of use, and physical location with the structure of the sermon.

CHAPTER IV

RESULTS

Identification of Strategies

The study revealed patterns and differences in the strategies of the five homileticans. While study this was as an exploratory study, the data appeared to yield important results. The five sermons yielded a total of 105 occasions when compliance-gaining strategies were used (see table II). The Assemblies of God minister used the least number of strategies, 14. In one of the Baptist sermons, 27 strategies were identified. The Lutheran sermon yielded 24 compliance-gaining messages, while the Methodist minister made 21 requests of the congregation. The remaining Southern Baptist sermon yielded 19 strategies. Southern Baptist Sermon #1, which was the longest text, yielded the greatest number of strategies. However, it appeared that the number of strategies used was not based on length of sermon, because the second longest, the Assemblies of God sermon, yielded the fewest strategies. As depicted in Table III, neither length of sermons in time nor lines of text were correlated with number of strategies used.

TABLE II

A SUMMARY OF STRATEGIES FOUND IN EACH SERMON

	Baptist Sermon 1	Baptist Sermon 2	Methodist Sermon	Lutheran Sermon	A.of God Sermon	Total
Sanction						
Ingratiation	0	0	0	1	0	1
Promise	12	6	5	7	2	32
Debt	1	0	0	2	3	6
Esteem	0	0	0	0	1	1
Allurement	0	0	0	6	0	6
Aversive Stimulation	0	0	0	0	0	0
Threat	2	4	0	1	7	14
Guilt	0	0	0	0	1	1
Warning	0	1	0	0	0	1
Need						
Altruism	0	0	0	0	0	0
Explanation						
Dir. Request	8	2	7	3	0	20
Explanation	4	6	9	4	0	23
Hinting	0	0	0	0	0	0
Circumvention						
Deceit	0	0	0	0	0	0
Totals	27	19	21	24	14	105

TABLE III

LENGTH OF SERMON IN REGARD TO NUMBER OF STRATEGIES

	Time by Minutes	Lines of Text	Number of Strategies
Southern Baptist 1	33	709	27
Southern Baptist 2	23	455	19
Methodist	11	321	21
Lutheran	20	412	24
Assembly of God	26	463	14

Types of Strategies Used

The only strategy used by all the ministers was promise. Of the 105 strategies coded, 32 were identified as based on the sanction of promise. The sanction of threat was used 14 times by four of the homileticans. The Methodist Minister was the only homiletican not to utilize the strategy of threat. Seven of fourteen, or fifty percent, of the strategies used by the Assemblies of God Minister were associated with threat. Strategies based on explanation were used by four of the ministers. Messages of direct request and explanation accounted for 43 of the identified strategies. Only the Assemblies of God Minister made no use of strategies based on explanation. Tables IV , V, VI, VII, and VII reveal strategies used by each sermon. The line the strategy occurred, the strategy, and the strategy are reported.

Tables IV and V indicate both Southern Baptist Ministers used strategies based on sanction the majority of the time. The use of sanction was identified in 66 percent of the sermons of the first Southern Baptist sermon, and 68 percent of the second. The Assemblies of God sermon was based 100 hundred percent on sanction. As viewed in Table VI, no strategies were coded as based on need, explanation, not

circumvention. The Lutheran Minister's use of sanction made up 70 percent of the strategies identified. Although the Lutheran sermon began and ended with messages based on sanction, the rest of the sermon was almost entirely comprised of strategies based on explanation (see Table VII). Only the Methodist Minister made less use of strategies based on sanction. Of the 21 strategies identified in the Methodist sermon, only 5, or 23 percent, were based on sanction. As reported in Table VIII, the Methodist Minister made greater use of strategies based on explanation. Sixteen of the 21 strategies identified in the Methodist sermon were based on a form of explanation. The use of strategies based on circumvention or need were not identified in any of the sermons.

Temporal Use of Strategies

The use of messages in regard to temporal use was also analyzed (see Table IX). The time the strategies occurred, differed among the sermons. The Lutheran sermon revealed a greater use of strategies in the first half of the sermon. Of the 24 strategies identified, 19 were discovered in the first half of the sermon. Analysis of the Assembly of God sermon revealed different results. Thirteen of the 14 strategies

found were used in the last half of the sermon. The Assembly of God Minister utilized nine of the 14 strategies in the final one-fourth of the sermon. The use of strategies by the two Southern Baptist ministers and the Methodist minister were nearly evenly divided between the first and second halves of the sermons.

A Chi-Square was utilized to analyze the statistical significance of the distribution of strategies in relationship to sermons. Only those strategies that were coded five or more times were computed. Those strategies included promise, debt, allurement, threat, direct request, and explanation. Overall significance of strategies by sermons was indicated, Chi-Square= 74.98, df=20, $p < .001$. The Assembly of God sermon's use of threat , as well as the Lutheran sermon's use of allurement demonstrated significance, $p < .001$. The Methodist sermon's use of both direct request and explanation reached significance, $p < .05$.

TABLE IV

Strategies Used in Southern Baptist Sermon #1

Line	Asked of Congregation	Strategy
	First Quadrant	
89	To seek positive qualities in life	explanation
93	To make changes in life	explanation
102	Place priorities on intimacy w/God	direct request
130	Seek the mind of God	direct request
157	Make highest motivator in life God	explanation
165	Develop everlasting thirst for God	promise
	Second Quadrant	
196	Walk obediently before God	promise
203	Purpose to trust God	promise
238	Have faith in God	direct request
322	Be obedient to God	promise
344	Ask God to help with decisions	explanation
	Third Quadrant	
432	Live life of obedience to God	direct request
446	Trust completely in God	direct request
448	Commit to obedience to God	threat
473	To develop a humble spirit	direct request
	Fourth Quadrant	
532	Be obedient to God	debt
534	Serve God faithfully	threat
553	Develop an intimacy with God	promise
554	Trust fully in God	direct request
555	To walk humbly before God	direct request
581	To develop a servant's spirit	promise
649	Be obedient	promise
698	Develop an intimate relation w/God	promise
699	Trust God no matter what	promise
700	Maintain obedience to God	promise
701	Possess a spirit of humility	promise
704	Be God's servant	promise

TABLE V

Strategies Used in Southern Baptist Sermon #2

Line	Asked of Congregation	Strategy
	First Quadrant	
38	To assess one's relationship with God	direct request
40	Maintain unity	direct request
43	Let life focus on Jesus Christ	promise
67	Learn and rejoice in the Lord	promise
72	Not to move away from God	threat
93	Beware of those who do evil	threat
103	Heed the warnings of God	threat
	Second Quadrant	
187	Heed warnings of other Christians	explanation
219	Live as God would desire of you	explanation
	Third Quadrant	
241	Keep life focused on Jesus Christ	explanation
265	Keep eyes on Jesus	warning
283	Accept ways of Christ	promise
294	Enter the service of God	explanation
316	Worship by the spirit of God	explanation
	Fourth Quadrant	
348	Accept need for assembling together	explanation
374	Place hope in Jesus Christ	promise
379	Commit to service for Christ	promise
386	Consecrate hearts to God	promise
391	Heed the warnings of God	promise

TABLE VI

Strategies used in Assemblies of God Sermon

Line	Asked of Congregation	Strategy
	No strategies in First Quadrant	
	Second Quadrant	
155	Condemn Abortion	threat
	Third Quadrant	
188	Listen to Bible for Salvation	threat
203	Eliminate sin from life	threat
211	Follow ways of Christ	debt
248	Look to Jesus	debt
	Fourth Quadrant	
295	Admit need for Jesus	debt
332	Accept the grace of God	threat
334	Ask God for Grace	threat
343	Talk to God	esteem
345	Ask God to be saved	guilt
354	Become part of family of God	promise
356	Don't say no to God	threat
359	Get everything right with God	threat
362	Come to God	promise

TABLE VII

Strategies used in Lutheran Sermon

Line	Asked of Congregation	Strategy
	First Quadrant	
3	Choose ways of the Lord	promise
4	Don't deny teaching of Christ	threat
6	Walk in the ways of the Lord	promise
30	Follow the teachings of Christ	promise
38	Accept God's grace	explanation
47	To accept God's goodness	debt
49	To become a part of the kingdom of God	debt
	Second Quadrant	
65	Accept God based on need	explanation
67	Realize gifts of acceptance	promise
69	Put God in charge of one's life	ingratiation
71	Seek God to know God	direct request
73	Seek forgiveness and love for others	direct request
86	Serve as example for children	direct request
105	Share faith with children	allurement
108	Put Jesus first in all action	allurement
110	Bring children to bible class	allurement
113	Read bible at home	allurement
114	Study bible together as family	allurement
115	Talk to children about Christ	allurement
	Third Quadrant	
133	Don't argue with others	explanation
144	Let Christ guide sense of values	explanation
	Fourth Quadrant	
198	Seek the ways of Christ	promise
210	Labor in the work of the Lord	promise

TABLE VII

Strategies Used in Methodist Sermon

Line	Asked of Congregation	Strategy
	First Quadrant	
2	Accept and value people as they are	explanation
6	Try to understand behavior or others	explanation
13	Live with patience, and goodwill	direct request
40	Be concerned and care about others	explanation
53	Develop a sense of belonging to church	promise
56	Support programs and work of church	direct request
59	Give money and time to the church	direct request
	Second Quadrant	
78	Understand desire of others to belong	explanation
85	Realize other's desire for acceptance	explanation
94	Realize other's capabilities	explanation
100	Realize value in other people	direct request
	Third Quadrant	
119	Make others feel important	direct request
120	Motivate others to do their best	direct request
142	Look to the young for lesson of life	explanation
152	Don't beat self up	explanation
160	Don't give in to moments of failure	explanation
	Fourth Quadrant	
174	Develop accepting, cooperative climate	promise
184	Attempt to understand others	direct request
214	Look on the optimistic side	promise
215	Understand how others perceive life	promise
228	Understand others	promise

TABLE IX

Strategies by Quadrant for Each Sermon

	Q1	Q2	Q3	Q4	Total
Southern Baptist 1	6	5	4	12	27
Southern Baptist 2	7	2	5	5	19
Methodist	7	4	5	5	21
Lutheran	7	12	2	3	24
Assembly of God	0	1	4	9	14

CHAPTER V

DISCUSSION

Summary

This study attempted to identify compliance-gaining strategies utilized by homileticians as congregations were addressed. An attempt to gain the compliance of another centers around the ability of the actor to get the target to do what is wanted or refrain to from doing that which is not desired. This study focused on the minister as the actor and the congregation as the target. This thesis posited that strategies used by those attempting to gain the compliance of another could be identified and coded in accordance with a well-known inductively-derived compliance-gaining typology of strategies. (Wiseman and Schenck-Hamlin, 1981 and Schenck-Hamlin, et al, 1982). Although limitations to generalizability exist, the case studies presented provided an opportunity for exploration in the area. This research suggested empirical data that could serve as a foundation for additional studies in the area of compliance-gaining messages used by homileticans, as well as the use of such messages in other public communication arenas. The nature of the

discourse between minister and congregation provided the opportunity to analyze case study situations which have served to generate additional hypotheses. What if any is the relationship between level of rhetorical training and use of particular strategies used by ministers? Do certain denominations make more frequent use of certain types of strategies? The denominations represented in this study are closely related in terms of fundamentalism. Would there be a significance difference use of strategies when comparing extremes.

Discussions of Findings

The findings of this study served to answer questions concerning the use of strategies employed by ministers. The use of sanction was the most-used strategy. This finding served to support the belief that homileticians often seek compliance from congregations based on promise of heavenly rewards or threat in situations of non-compliance. Of interest to note was the use of sanction at the conclusion of the sermon in some of the cases, whereas early quadrants revealed strategies based on explanation. All five sermons concluded with a strategy based on sanction. The conclusion of all sermons with strategies based on sanction raises

questions. A number of possible explanations could be offered. Possibly, when time is perceived as short, a message based on sanction is considered the best type of strategy. The explanation is offered that sanction is considered to be the most basic of all strategies. Where as other strategies could represent a fear of being misunderstood, the minister feels messages based on sanction are understood by all. It could be the belief that individuals are more easily motivated by those messages based on sanction.

The location of strategies throughout the text revealed that all homileticans do not structure the use of strategies in the same manner. The Assemblies of God sermon contained all but one strategy in the second half of the sermon, whereas the Lutheran sermon revealed 19 of the 24 strategies in the first half of the sermon. This would indicate a difference in organization and use of strategies for possible effectiveness.

The research revealed differences in the types of strategies depended upon by the homileticans. The Assemblies of God minister used messages based solely on sanction. In contrast, the Methodist minister utilized messages based primarily on explanation. The two Southern Baptist ministers relied on strategies based on sanction 66 and 68 percent of the time. These findings raise questions as to the nature of

use of the strategies within denominations. The similar use of strategy type by two sermons of the same denomination would lead to suspicions of relations beyond denominational likeness. Similar training could account for likenesses with denominations. Additionally, audience analysis by ministers could bring about similar strategy use by all ministers.

This study raises a number of questions for future research. A more concentrated focus on a specific religion could serve to address some of the questions raised in this exploratory study. Equally important would be to establish clear differences among different denominations. Are use of strategies based on denominational affiliation, or on rhetorical training of the minister? What is the level of effectiveness of each type of message in each denomination? Are strategies used by the minister related to the socio-economic or education levels of the congregation?

Conclusions

This study provides an opportunity for future research in the area of identification and use of compliance-gaining messages by homileticans. Additionally, the attempt of this research to study compliance-gaining messages outside a purely dyadic interpersonal situation makes it atypical in

compliance-gaining research. A number of questions related to the nature of strategy selection, use of strategies within and among denominations, have arisen as a result of this study. An attempt to find additional answers minister's selection and use of compliance-gaining strategies, both individually as well as collectively, should serve to generate hypotheses in future studies. The use of discourse to gain the compliance of another is recognized as an important social function. The ability to recognize the strategies used to seek the compliance of another should be of importance to all members of society.

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