

MULTI-VARIATE ANALYSIS OF GOSPEL RADIO  
LISTENERSHIP TENDENCIES AMONG CHURCH  
RELATED PEOPLE IN TULSA

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1965

Submitted to the Faculty of the  
Graduate College of the  
Oklahoma State University  
in partial fulfillment of  
the requirements for  
the Degree of  
MASTER OF SCIENCE  
December, 1976

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## PREFACE

This study sought to examine and describe the people who compose an existing and a potential listening audience for a full-time gospel radio station. This audience was analyzed from the perspectives of demographic profile, fundamentalist belief, listenership frequencies, and program preferences.

The author wishes to express deep appreciation to his major advisor, Dr. Walter J. Ward, for the encouragement, guidance, and assistance he provided throughout this study. Dr. Ward's broad background in research methodology and design and his dedication and zeal to impart this to the student have combined to make this study a most worthwhile and rewarding learning experience. Appreciation is also given to the other members of the committee -- Dr. William R. Steng and Mr. Lemuel D. Groom -- for their encouragement, insight, and assistance in the preparation of the final manuscript.

The author wishes also to express his thanks to Dr. Paul I. McClendon whose encouragement and prayers played an instrumental role in the completion of this project.

Special thanks are due the staff of Robert B. Spears & Company. Gratitude is extended to Mr. Robert Spears for his interest and encouragement in this study. The opportunity to use the production facilities of the company has been an invaluable contribution. Appreciation is expressed to Mrs. Jean Spears for her advice and assistance in the preparation of letters to the churches. For her typing

excellence, advice on form, and willingness to work long hours, thanks are very much in order for Mrs. Glenda Swope. Her attention to detail in the production phase of this study was a most valuable contribution. Thanks are also extended to Mrs. Ruth Kernan for a most excellent and professional job of contacting and gaining the support of the churches.

Additionally, appreciation is extended to the churches and their parishioners within the Tulsa area who were the participants in this study.

Very special thanks is expressed to the author's wife and children for their encouragement, understanding, and many sacrifices which contributed to making the completion of this project a reality.

Finally, but far from last, thanks be to God who has served as the ultimate source of the author's inspiration and direction throughout this study.

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## CHAPTER I

### INTRODUCTION

I remembered how I used to make fun of the bad-grammared radio preacher who came on at 5:15 every morning over a 150-watt station in the Carolina piedmont. His shouting voice reached out barely five miles to a handful of chicken farmers as he signed on with a nasal twang: "HELLO WORLD."<sup>1</sup>

During the past decade, the United States has experienced a literal surge of religious fundamentalism. After many years of turmoil, combined with declines in attendance, many of America's "mainline" churches feel they are on the brink of revival. The reason seems to be attributable to a general religious stirring which has seen its impact exhibited not only by the birth of the "Jesus freak" generation, but also with dramatic rises in attendance and membership in the more traditional churches as well. Many church leaders believe this resurgence can be attributed to a widespread disillusionment with material progress and big institutions - a preoccupation of Americans since the end of World War II. This disillusionment, they say, has led many to an almost desperate level of soul-searching.<sup>2</sup>

In the context of growing frustration over pollution, overcrowded cities and the sudden shortage of energy, Claire Tendall, general secretary of the National Council of Churches, views the religious mood this way:

For years, Americans have cherished the hope that it is only a matter of time before man learns to solve all the world's problems. Now science and technology seem to have failed, and people are looking for something more basic to put their faith in.<sup>3</sup>

By way of membership, this return to religion has proved most beneficial for the evangelical or fundamentalist churches such as Assemblies of God and Seventh-Day Adventists, for example, as well as the Southern Baptists, who happen to be the largest and most evangelical of the Baptist groups. Mainline churches (United Presbyterian, United Church of Christ, American Lutheran, Protestant Episcopal and United Methodist), however, have lost ground in membership. The evangelicals and fundamentalists have noted in recent years that mainline churches have neglected the spiritual needs of their congregations in an effort to stay current with the intellectual trends: "pop" culture and politics. There are many within the mainline churches who tend to agree with this charge. Episcopal Bishop Robert Clafin Rusack of Los Angeles said:

We forgot to feed people's souls. Many parishes became involved with the peace movement or with the war resisters up in Canada. Now the church has to begin to minister to the people in the pews who have no one to turn to - the people who are desperate and whose souls need to be saved.<sup>4</sup>

This comeback for religion, centered around a return to fundamentalism, has not been restricted to denominational barriers. The rise and fall of church memberships within the various denominations serves only to illustrate that something is taking place in Christendom today. And that which is taking place seems to be cutting across heretofore sacred denominational lines. Manifest within this religious movement is a return to the fundamental Bible teachings. Catholic Bible studies

are now commonplace; home prayer groups with members from several different Christian denominations are abounding.<sup>5</sup>

### Fundamentalism

What is this fundamentalism then that we are discussing? Webster defines it as the "orthodox religious beliefs based on a literal interpretation of the Bible and regarded as fundamental to the Christian faith."<sup>6</sup> The basic tenets of fundamentalism received great notoriety between 1909 and 1912 with the publishing of 12 pamphlets called "The Fundamentals" which outlined five points basic to evangelical or fundamentalist religion. These "Five Points of Fundamentalism" were: (1) the infallibility and supernatural origin of the Bible, (2) the virgin birth of Jesus, (3) Christ's vicarious atonement, (4) His miraculous resurrection, and (5) His second coming.<sup>7</sup>

### Recent Increases in Gospel Media

The rise of, or return to, fundamentalism has certainly had its impact felt within the mass media.<sup>8</sup> Gospel publishing houses are a growing concern. Of 45 book stores listed in the Tulsa yellow pages, for example, 16 are Christian book stores. Christian television has reached a level of professionalism so that it is no longer limited to Sunday morning programming. Oral Roberts features a quarterly nationwide prime time special. His shows are taped in his own television studio and control center. These are reputed to be so sophisticated that his weekly series and quarterly specials rival the major networks in production quality and camera work.<sup>9</sup> Groups of Christian owned and operated stations featuring programming directed primarily at the

Christian audience are no longer a rarity.<sup>10</sup> Rex Humbard, the evangelist from Akron, Ohio, claims the largest TV network in the world. His show is broadcast over 415 stations in the U.S., Canada, Japan, Africa, Europe, the Philippines, and Australia with an estimated weekly audience of 15 million. Dr. Robert Schuller's "The Hour of Power" attracts 10,000 to 20,000 letters a week. The National Religious Broadcasters, Inc. estimates that almost \$100 million a year is spent for the purchase of television time by the nation's television evangelists and ministers.<sup>11</sup> Groups such as The National Cablecasters are specializing in producing quality Christian programming designed to keep up with the demands of the religious channels on cable television systems.

All this advancement in the Christian media seems to support Lee Loevinger's discussion of the reflective-projective theory of broadcasting and mass communications:

This theory postulates that mass communications are best understood as mirrors of society that reflect an ambiguous image in which each observer projects or sees his own vision of himself and society.

It is apparent that the mass media reflect various images of society but not of the individual. However, broadcasting is not a simple, plane mirror, but rather a telescopic mirror reflecting an image of what is distant and concentrating and focusing on points in a vast universe. Broadcasting is an electronic mirror that reflects a vague and ambiguous image of what is behind it, as well as of what is in front of it. While the mirror can pick out points and aspects of society, it cannot create a culture or project an image that does not reflect something already existing in some form in society. Further, the mirror can project an accurate or a distorted image and it can reflect an image that is very vague and ambiguous or one that is more clearly defined.<sup>12</sup>

#### The Lag in Gospel Radio

There is one area within the realm of Christian media that seems

not to cast an accurate picture of what is taking place in society as far as this religious comeback is concerned. This area is full-time gospel radio. Radio stations, whose FCC licenses reflect their format as gospel, generally have had a reputation of reaping such low listener ratings that most commercial advertisers are not interested in expending any of their advertising budget on full-time gospel radio stations.<sup>13</sup> The Bible Belt, fundamentalist community of Tulsa is no exception. Recent Arbitron Radio Audience Estimates reflect the two full-time gospel stations in Tulsa, combined, received only a 1.4 per cent share of the over-all audience tuned in to Tulsa radio during this particular rating period.<sup>14</sup>

Certainly many reasons could be attributed for the lag in religious radio. One may question who listens to radio anymore anyway? However, radio business as a whole is booming. In 1973, billing for local time sales was \$1,213,400,000.00 -- 15.1 per cent higher than for 1972. In 1973, the American consumer spent a total of \$963 million for the purchase of new radios. The Radio Advertising Bureau estimates that of the 70.4 million homes in the U.S. in 1975, that 98.6 per cent were radio equipped. Their research also indicates that the number of operational radio sets in the U.S. in January of 1975 totalled 401.6 million.<sup>15</sup>

So the problem seems to be within the realm of religious radio rather than radio in general. The question then may be advanced: Who listens to religious radio broadcasts anymore? A nationwide study by Dr. Ronald L. Johnstone, director of research for the Lutheran Council, in conjunction with the National Opinion Research Center, asked this very question. Putting together a composite portrait of the frequent,

or at least occasional, listener to religious broadcasts, the following was found in the above study:

...an older person of either sex, likely to live in a southern state and in a small town or rural area, of relatively little education, of Protestant religious commitment, a Baptist Protestant in particular, who attends his church for religious services nearly every Sunday, and regards religion as an important feature in his life.<sup>16</sup>

Religious radio then, according to this study, seems to appeal to a very limited audience, in direct contrast to what is taking place in the religious print and religious television areas. C. Everett Lamberson, a veteran in religious broadcasting, has concluded that it is not doctrine that is rejected, but the way the doctrine is usually presented.

For a while we were tempted to shrug our shoulders and say, "It's a sign of the times. Men just can't endure sound doctrine anymore. We'll just broadcast the Gospel and let God take care of the results." But we couldn't get off that easily. The more we studied our field and talked to local station managers, the more agonizingly clear the picture became. Could we really blame stations for not really wanting religious programs when surveys showed that the minute a church broadcast came on, the audience dropped almost to zero? Could it be the unpopularity of the Gospel itself? This could have something to do with it, but prayerful study convinced us that this was not entirely the answer. The audience doesn't even stay around long enough to get the message. At least, not the one we want to communicate. It is not sound doctrine which is being rejected; it's the way the doctrine is usually presented.<sup>17</sup>

Why do so many close their eyes to the obvious? People listen to radio only because they want to. If they don't enjoy what they hear, they turn you off.<sup>18</sup>

#### Gospel Programming and Audiences

The problem then for many independent religious radio stations seems to be, at least in part, in program presentation. Many radio stations of this type will sell programming time to religious

broadcasters who are willing to pay to have their show carried on a particular station or any number of stations for that matter. Carrying a schedule of programs of this type is an easy way to get the station's bills paid while enabling the station staff to be kept at a minimum. If pre-recorded tapes are played all day, there obviously is a minimal requirement for announcers. Without commercial advertising there is no need for sales persons. Also, time ordinarily spent with billing would be at a minimum since there would be no billing except for programs which already pay to be aired. Too often, shows are accepted which not only are of substandard production quality, but are offensive to many listeners. So while expenses are being met, such a station theoretically could be operating without a single listener. This, of course, is not the case. However, it is obvious that such a station all too often broadcasts to a limited audience, as found in the study by Johnstone, and such audiences comprise a very limited percentage of the total potential listeners as reflected in the national ratings.

If the programming is good, it will get an audience. (If it has no audience, it's a waste of time and money anyway.) With a provable audience, time can be sold to advertisers. Why should this in any way weaken our Gospel? The right kind of advertising could even be a valuable public service. It could help to build the public's confidence, and psychologically bring us and our message closer to the everyday life of our listeners. (Is it possible that often we subsidize stations to allow us to maintain unpopular programming, or to permit broadcasting for only a very small segment of the potential audience?)<sup>19</sup>

This problem, however, is not universal to what is being programmed for gospel broadcasts both in television and radio. A recent article in RCA Broadcast News tells of an organization that produces highly successful religious shows for radio and television.

From the beginning, Mr. Robertson insisted on calling his single under-powered station a 'network' -- Christian Broadcasting Network. That vision has been fulfilled. Today, just 12 years later, the network includes four CBN-owned TV stations, (plus a fifth under negotiation) and six FM radio outlets. Supplementing these are nine commercial station affiliates which broadcast more than 20 hours per week each of CBN produced programming. In addition, more than 200 cable television systems around the country pick up the CBN programs, and about 20 systems telecast these programs on a syndicated basis. Flagship station WYAH-TV is the oldest religious-oriented station in operation in the U.S., and Christian Broadcasting Network is one of the largest producers of religious TV program material in the world.<sup>20</sup>

This article was published in February 1974. Up-to-date information concerning the spread in popularity of this organization's programs was obtained by a phone call to CBN Network Relations Director Scott Hessek in Virginia Beach, Virginia. Christian Broadcasting Network now includes 45 television affiliates in addition to its owned and operated stations. CBN programming now is carried on more than 200 radio stations (not necessarily with religious formats) and is carried into more than 2,000 cable communities across the United States. The show most in demand, according to Hessek, is a daily 90-minute show called "The 700 Club", hosted by CBN president, Pat Robertson.<sup>21</sup>

The program features popular entertainers, prayers, and guest interviews. A battery of volunteer counsellors in the studio and at other locations answer the phones telethon style. The program encourages involvement and has a spontaneity that is heightened by the jangling of the telephones and the continuing flow to reports about what is happening with the viewers and listeners. A central telephone number is flashed on the screen to enable viewers in various cities to call 'The 700 Club' for free counselling with their problems.<sup>22</sup>

With the advent of television, the majority of formats for radio have been centered around one type of music or another. A recent article in Broadcasting indicates that gospel music formats soon may be a growing concern across the nation.



Gospel music is currently receiving no major market format attention, and KSON-FM will find itself in the position of having to convince listeners and sponsors simultaneously.

Not that Dan McKinnon, owner of KSON-FM and its AM counterpart, KSON, hasn't been in a similar position before. Twelve years ago KSON was among the first major market stations to experiment with a country format and was, in Mr. McKinnon's words, 'the first country-and-western station to crack the big national accounts.' Looking back, he says: 'I think gospel is where country was 10 years ago' -- and has similar potentials.

Part of the trailblazing the station has had to do has involved research. No one, so far, has a clear statistical picture of who would listen to a gospel station in San Diego or in any other city. Mr. McKinnon's initial efforts in this area have involved surveying audiences at gospel concerts in and around San Diego. That research, from a radio demographic point of view, has been highly positive. Income averages among those audiences were in the \$14,000 range; their occupations were mostly professional or technical; over one-third held college degrees; and only 7-8 per cent did not have high school diplomas. Perhaps most promising for Mr. McKinnon was evidence that those concertgoers listened to a variety of radio formats at home.

Mr. McKinnon believes his gospel listeners will be the most loyal audience, bar none, on radio, contrasting with the rock audience that the station's previous format was unable to hold.

If all-gospel works for KSON-FM, stations looking for a change of format across the country may join that list.<sup>23</sup>

With successful, reputable people such as Dan McKinnon, Pat Robertson, and others demonstrating that gospel radio can be a viable product, the problem seems to be found within the type of programming being carried by some 292 stations<sup>24</sup> whose FCC licenses reflect their format as religious. (The National Religious Broadcasters label as religious, any station that carries 18 or more hours weekly of religious programming. Seen within that criteria, there are more than 600 religious stations within the U.S. today.<sup>25</sup>). What then are the factors involved that religious broadcasters might be sensitive to in

order that their broadcasts would reflect a greater penetration into the potential listening audience within their particular market? This question forms the basis of this study. The research went beyond mere statements about the existing audience of full-time gospel stations. It looked at a target audience which was far from substantially penetrated. Church-related people within Tulsa Metropolitan area comprised that target audience.

### Scope of Study

This study, then, attempted to provide additional insight into gospel radio listening preference, as seen by the target group members. The study centered on predispositions as related to demographic background, religious denomination, radio listening frequency, and degree of fundamentalist belief. The author - through his methods of analysis - sought to provide an informational base for more effective decisions on airing programs to meet the needs of a relatively unpenetrated potential target audience.

This research study has endeavored to:

1. Define clusters of religious program types which combined would indicate a willingness on the part of the target audience sampled to increase their listenership to gospel radio.
2. Identify the demographic factors associated with varying degrees of fundamentalist belief and radio listenership frequency.
3. Identify clusters of gospel radio program format associated with fundamentalist belief and existing listenership tendencies.
4. Determine if fundamentalist belief and existing radio listening habits are in any way correlated to a willingness to listen more

frequently to gospel broadcasts, if the broadcasts reflected a positive change.

5. Examine the relationship between religious fundamentalist belief, listenership to radio in general, listenership to gospel radio, and the willingness to listen to more gospel radio.

Therefore, through ex post facto research, this study was designed to examine those variables which might affect listening to gospel radio stations among church-related people. No single study will provide all the answers. The central purpose of this study was to illustrate how the proper utilization of research can be the means by which information concerning an audience and their program preferences systematically can be gathered and analyzed. This information, systematically gathered and analyzed, will soon be seen as essential for a gospel program director or station manager to focus his perception of his target audience and, by so doing, be able to reduce the error in his programming decisions.

## FOOTNOTES

<sup>1</sup>Pat Robertson, Shout It From the Housetops (Plainfield, New Jersey, 1972), p. ix.

<sup>2</sup>"A Comeback for 'Mainline' Religion?" U.S. News and World Report, Vol. LXXVI (February 25, 1974), p. 53.

<sup>3</sup>Claire Randall, quoted in "A Comeback for 'Mainline' Religion?", p. 53.

<sup>4</sup>Robert Clafin Rusack, quoted in "A Comeback for 'Mainline' Religion?", p. 53.

<sup>5</sup>Francis MacNutt, o.p., Healing (Notre Dame, Indiana, 1974), p. 9.

<sup>6</sup>The World Publishing Company, Webster's New World Dictionary of the American Language (New York and Cleveland, 1960), p. 586.

<sup>7</sup>Ernest J. Wraga and Barnet Baskerville, Contemporary Forum, American Speeches on Twentieth Century Issues (New York, 1962), p. 88.

<sup>8</sup>Niel Hickey, "That Old-Time Religion Goes Big Time", TV Guide (February 15, 1975), pp. 2-6.

<sup>9</sup>David Housh, "Everything's Up-to-Date at ORU", The Tulsa Sunday World (Tulsa, Oklahoma, June 15, 1975), p. 3 of "Your TV World".

<sup>10</sup>RCA Corporation, "Faith Television Makes Its Mark", RCA Broadcast News (Camden, New Jersey, February 1974), pp. 6-15.

<sup>11</sup>Hickey, p. 4.

<sup>12</sup>Lee Loevinger, "The Ambiguous Mirror", ETC: A Review of General Semantics, Vol. XXVI No. 3 (San Francisco, September 1969), p. 67.

<sup>13</sup>Broadcasting Publications, Inc., "McKinnon Stands Back of Gospel in San Diego" Broadcasting (Washington, D.C., February 10, 1975), p. 86.

<sup>14</sup>American Research Bureau, Audience Estimates in the Arbitron Market of Tulsa (Dallas, Texas, October/November 1974), p. 10.

<sup>15</sup>Broadcasting Publications, Inc., Broadcasting Yearbook 1975 (Washington, D.C., 1975), p. C-290.

<sup>16</sup>Ronald L. Johnstone, "Who Listens to Religious Radio Broadcasts Anymore?", Journal of Broadcasting (Los Angeles, Winter 1971-1972), pp. 91-103.

<sup>17</sup>C. Everett Lamberson, "What About the Ninety and Nine?", International Christian Broadcasters Bulletin (Colorado Springs, Colorado, June 1971), pp. 3, 8, 9.

<sup>18</sup>Ibid., p. 9.

<sup>19</sup>Ibid., p. 8.

<sup>20</sup>RCA Corporation, p. 6.

<sup>21</sup>Scott Hesseck, CBN Network Relations Director, re phone conversation June 23, 1975.

<sup>22</sup>RCA Corporation, p. 14.

<sup>23</sup>Broadcasting Publications, Inc., "McKinnon Stands Back of Gospel in San Diego", p. 86.

<sup>24</sup>Broadcasting Publications, Inc., Broadcasting Yearbook 1975, p. D-77.

<sup>25</sup>Ben Armstrong, Virgil Megill and LaVay Sheldon (eds.) 1975 Directory of Religious Stations and Programs in the United States (Morristown, New Jersey, November 1974), pp. 59-64.

## CHAPTER II

### SURVEY OF THE LITERATURE

#### Introduction

Having watched and produced hundreds of religious radio and TV shows, I don't think that religion can be broadcast. The lumpy nature of linear religious chunks thrown into most station formats causes media indigestion. The depth of the message is eroded by the inconsistent forms we use for the media presentation. The only place for the rigid religious programming of the past is the Sunday morning ghetto.<sup>1</sup>

The problem religious radio and TV veteran Dennis Benson is referring to deals with form. There seems to be inherent in much religious broadcasting an almost sacred dedication to form. A lucid example of this is the missionary group in Africa that imports a Hammond organ and teaches their constituents to sing "God Bless America" in Swahili. Although this example does not deal directly with gospel broadcasting, it does seem indicative of a problem many have within religious circles. Traditional pipe organ music and theological language obviously will appeal to those religious-minded people who happen to like pipe organ music and with whom theological jargon is familiar. But is it appealing to all within the religious community? In a recent article in Religious Broadcasting, Paul McClendon discusses this obsession with form.

One of the more serious barriers to a viable research perspective is obsession with form. In communications research groups in ten nations during recent international communications consultation, the first order of questions posed to me were "how" questions. Yet "how" questions are usually form questions. It is axiomatic that form follows

function. Function must be first. A building is not erected unless purposeful functions the building is to serve are first determined. Only then may a suitable form be created to serve these functions.<sup>2</sup>

The question then needs to be posed as to what purpose is served in the broadcast of gospel radio. Some will answer evangelism. Others feel they are instructing Christians. Still others say both.<sup>3</sup> However, we need to go a bit further to really determine the function of gospel broadcasting and ask the question, "What is gospel radio trying to communicate?" and then its corollary, "How is this being achieved?" These two questions then will serve as the basis for the survey of the literature of this study.

#### The Purpose of Religious Communication

Whether there is an awareness of it, ultimately the quest usually sought in the communication of the gospel is the revelation of truth. It is almost ludicrous to attempt such a revelation with as imperfect a vehicle as language and as unpredictable a source and receiver of the language as humans. But despite the inadequacies and imperfection in the communication process, there still is much to be realized even when dealing with Truth and the Divine.

We already have seen in Johnstone's study that the bulk of regular listeners of religious radio in fact comprised only a fraction of the total gospel-oriented community within the United States.<sup>4</sup> In his book, Message and Mission, Eugene Nida points to some similar problems which historically reoccur within religious circles.

At various times the church has tended to deny the communicational implications of the incarnational truth as found in Jesus Christ. More than once the Bible has been kept from the people and preserved only in the language of the

elite few. At the same time, such churches have not been incarnationally involved in the life of the people, but have retreated into a monastic escape from existence; but to escape from spiritual involvement in life is to expose oneself to spiritual death.

Like the Sadducees, proud of their worldly sophistication and "ecclesiastical traditions," some men of our times have preached the church rather than the gospel.

Jesus, however, also communicated by life, in utter identification with men and women. He, like them, knew weariness, hunger, sorrow, grief, keen disappointment, and rejection, even by those who were closest to him. He participated fully in their lives, whether in the joys of a wedding feast or in the foreboding atmosphere of a simple meal, eaten in the shadow of his coming death.<sup>5</sup>

Gavin Reid, the Publications Secretary of the Church Pastoral-Aid Society in England feels the greatest threat to the gospel is the breakdown of communication. In his book The Gagging of God, he says:

...the vast majority of Christians appear to have given little thought to the sociological changes of our times. There is some radical and realistic thinking going on in the heady atmospheres of American campuses and ecumenical conferences, but practically none of it is trickling through to the man in the pew, or, for that matter, the man in the pulpit.<sup>6</sup>

Reverend Reid points out that when Christians talk about their communication problems, words are usually at the top of the list.

Although the problem is much more complex than replacing a few words, it is necessary to realize that:

...because the churches have been forced by sociological pressures into becoming in-groups with the consequent development of in-talk, Christians need to assess their use of words.<sup>7</sup>

The result of this is that Christians usually think of communicating their message on their own terms, and if possible, on their own premises. For them the church is their bolt-hole and womb. Those Christians who encourage a breaking-out are viewed with suspicion and are seen to be posing a threat to the community. The very same pressures and fears that keep the "godless" out of the church are also keeping the "godly" within.<sup>8</sup>



The communication of the religious message also is hindered by what Reverend Reid calls pre-utterance factors. Because of past encounters in one form or another, most nonreligious-oriented folks feel they already know the Christian message. They have an image or stereotype within their minds that may be correct for a minority of religious groups, but is generalized to the group as a whole. This is further complicated by that particular minority that pokes its head around the corner every so often to reinforce the already existing image.<sup>9</sup> Gospel groups or broadcasters, that stress in-talk and try to preserve the traditional forms, may be guilty of an incestuous religiosity. In his article, "Unparalleled Opportunity", Paul McClendon suggests Christians with responsibilities within the media have a sacred trust, one which may call for many to sacrifice their traditional "sacred cows" if progress is to be made in the Christian media.<sup>10</sup>

What seems to be taking place then is that many gospel broadcasters are not concerning themselves with who their potential audience actually is, or what their listening needs actually happen to be, or the methods that should be used to adequately and correctly answer these questions. Who then is our "man of today?" Harvey Cox suggests that, because of the inception of the mass media, theologians need to re-evaluate and to take a new look at who our "man of today" actually is.

Hermeneutics - the problem of interpreting past truth for the present day - is regarded by Gerhard Ebeling and others as the key theological issue of our time. The problem has two foci: the essential message to be transmitted and the situation of the "man of today" for whom the message is intended. Theologians disagree about both points, but perhaps the more violent argument rages around that elusive character the "man of today." What is his nature? Is he already somehow "beyond religion" (as seen by Bonhoeffer),

is he still "religious in his subconscious" (as seen by Eliade) or does he ask religious questions in nonreligious garb (in accordance with Tillich's view)? Or is he, as Barth would contend, in no way essentially different from his ancestors?

In probing this crucial issue theologians tend to overlook one modern development which could render the whole discussion obsolete. They forget the appearance in our time of what Marshall McLuhan calls "postliterate man." If McLuhan is right, we could be entering an epoch in which man's perception of God, self, and world will be more markedly altered than even the most radical modern theologian can appreciate.

The change in our mode of experiencing reality would be comparable to that which occurred when the development of the art of writing made it possible for man to record his history. Such a modification in the fundamental fabric of human existence would raise theological questions more far-reaching than any we have touched so far. But first we must ask: Is the communications revolution really that radical?

It is not now possible to schematize the seminal thinking of this interdisciplinary group, but its general contention is clear: that when the technology of communications media changes there is a concomitant change in the culture's way of perceiving reality.<sup>11</sup>

Cox continues and points out that it should not be inferred that McLuhan's "postliterate" man cannot read. It is simply that his basic orientation to reality is no longer based on print but instead on the electronic media.<sup>12</sup> It therefore is logical the methods employed in radio 20 or 30 years ago have lost their relevance in this day and age.

Knowing your audience and finding a common ground on which to communicate your message does not necessarily mean there needs to be any major change in the message itself, if any at all. As already suggested by Lamberson, if an audience does not like what is being broadcast they usually either retune the dial or turn the set off.<sup>13</sup>

Alan Nichols asks the question:

To what purposes will the Christian put the media, assuming for the moment that he is to get any time or air space

to propagate his views at all? Will he engage in a slight updating of the old-fashioned street corner gospel message, or has man-come-of-age at last graduated to a new message altogether?<sup>14</sup>

Nichols says that Sydney's Anglican Commission on Mass Media view the communications problems of the Church and Christianity as a marketing problem. He suggests that the gospel media has three basic objectives. First, it should be used to inform people. Second, there should be included the purpose of evangelism, and last, the gospel media should be used to influence community thinking. In essence, the gospel media must be relevant and up-to-date with respect to what is taking place in its audience's community and world today.<sup>15</sup> If gospel media are viewed as a means to push one's views on another, the viewer or listener simply turns the dial. Nichols goes on to say:

Communications psychologists now propound a theory that every person has a built-in trait called cognitive balance. By this term they mean that everyone has an innate desire to retain the status quo and resist new information. We're a bundle of prejudices, they say, and we want to stay that way.

We therefore continually operate selective perception - a subtle ability to receive only the messages we want or expect, and reject all others. This is why there is so often a boomerang effect when a frontal attack is launched on people's prejudices.<sup>16</sup>

Wilbur Schramm has suggested that what people choose to listen to on the radio depends upon the ratio of reward offered to the energy required.<sup>17</sup> Although Berlo believes it difficult, if not impossible, to assign quantitative values to Schramm's fraction of selection, it is obvious that the effectiveness of the communication can be increased by either increasing the reward or reducing the energy.<sup>18</sup> The energy, as such, may be reduced in religious broadcasts by meeting the audience where they are. This of necessity would entail knowing who the

potential religious audience could be, at what times they would be listening, and what their program preferences would be.<sup>19</sup>

### The Need For Research

An unpublished study done for the Western Religious Broadcasters by the Special Studies Department of the American Research Bureau in 1968, however, points to a need for greater understanding by religious broadcasters of the basic precepts of mass communications research. The study went only so far as to survey the attitudes of known listeners to religious-oriented radio stations. Respondents were sampled on the basis of whether they responded positively on earlier diaries with regard to being regular gospel broadcast listeners.<sup>20</sup> Although it is obviously helpful to learn more about the characteristics of known listeners and their attitudes toward the shows they listen to, it also seems almost a little redundant to go to the expense to learn what in essence you already know. This gets back then to what McClendon was referring to concerning form and function.

The overwhelming focus is all too often on form methods. Little regard is paid to function. Function is often submerged in comfortable generalities like: "We are evangelizing," or "spreading the gospel," or "working for Christ." More definitive function delineations are required within these broader purposes for us to be fully productive stewards of our God-entrusted resources.

Research is first a perspective; only secondly is it a process or a project. A perspective conducive to research can be cultivated. Functions can be definitely designated before forms are sought. Methodologies can be developed to follow and to fulfill purposes rather than to determine them.<sup>21</sup>

Viewed within the vocabulary of the marketer, it is becoming more and more necessary with the advent and growth of the mass media, mass

transportation, mass communications, and so on, to make optimal use of all the information available in order to reduce the risk involved in decision-making. The marketer will assess his marketing opportunities by identifying his company goals and analyzing his profit opportunities to determine the markets within which his company may try to achieve its objectives. The orientation is shifting from the technological and financial to the conceptual. Identification of needs to be satisfied now precedes the creation of a new product. Identification of new markets and market segmentation to more adequately and individually serve the consumer involves maximum use of the decision sciences and information systems. Not only does this illustrate the function preceding the form, but it suggests that the job of marketing a product (that product may be a particular broadcast, or a service as well as a tangible item purchasable in a store) is not an isolated event but a part of a process. Marketing objectives then should take into account the internal company situation and be analyzed and expressed in terms of their relationship to the external environment.<sup>22</sup>

James Engel also views this communication problem from a marketing viewpoint. He points to the lack of market segmentation as part of the problem.

Unfortunately, the vast majority of communication efforts are based on the unverified assumption of sufficient audience awareness to permit large scale reaping through the mass media. In other words, it is probable that much communication is improperly targeted and hence falls on unresponsive ears.<sup>23</sup>

The inability to see the context within which religious broadcasts operate has been a problem for some years. In 1955 a very thorough study entitled The Television-Radio Audience and Religion was published by Parker, Barry and Smythe. Their introduction makes the point that:

...the emphasis has been almost exclusively on the production of programs, and the producers have been too busy to ask about the results. Their attitude, for the most part, has been and is that of promotion rather than evaluation. To "get on the air" has sometimes been regarded as more important than to get something worthwhile on the air. It has been widely assumed that anything designated as "religious" or sponsored by a religious agency must by definition be worthwhile, at least in the eyes of loyal churchmen, even if the general public were suspected of taking a different view.<sup>24</sup>

This study included an analysis of program content; tables showing the percentage of television-set-owning households viewing one or more programs of specified types by religious affiliation and social class; the methods used to test statistical data; the percentage of households in the audience for specific religious programs by religion and social class; and background data of respondents from in-depth interviews, covering various socio- and psychological variables.<sup>25</sup>

Donald Smith, in his article "Are We Talking to Anybody?", believes the first thing to be done in the measurement of a media audience is discovering who the potential audience is. You then look further and see groups with shared characteristics within your audience and these are subaudiences. The determination of the number and nature of the subaudiences in the target group is essential. As much as possible should be learned concerning each of the subaudiences. Then the message should be designed with the target group in mind. Presentation of the messages then should be evaluated by systematic feedback, employing correct sampling procedures of the intended audience.<sup>26</sup>

This is not to oversimplify the task of defining the proper subaudiences. Moomey and Skolnik, in their article "Typologies of Radio Station Target Audiences", mention the difficulties involved in defining program format typologies. These program format typologies they

refer to are based on certain labels being assigned to certain groups or types of persons. And people as individuals and groups of individuals respond differently to different things at different times.<sup>27</sup> Proper research methods, however, will reduce the percentage of error involved in the assignment of groups to observe and evaluate with respect to program planning and production, as they relate to potential audiences, their characteristics and the feedback involved when responding to the program aired.

In Johnstone's study, "Who Listens to Religious Radio Broadcasts Anymore", the audience sampled was viewed with regard to such dimensions as denominational affiliation, age, sex, educational level, geographic region, degree of religious commitment and interest, frequency of attendance at religious services, and urban/rural residence. The composite portrait of the typical regular listener, as determined by this study, already has been given in the previous chapter. Further information regarding subaudiences not yet mentioned revealed there was a positive relationship between the frequency of church attendance and the frequency of listening to religious programs. There also was a positive relationship between respondents' judgments concerning the importance of religion in their lives and the frequency with which they listen to religious radio broadcasts. As far as geographic regions were concerned, the study revealed the midwest and south are heavier religious radio broadcast listeners than other regions of the country.<sup>28</sup>

#### Purpose of Radio

But then the question, "What purpose does radio as a whole serve

for the listener?", must be asked. Joseph Klapper in The Effects of Mass Communication states:

Radio was found by the experiments cited above to produce greater retention of simple material than does print, especially among the less educated and less intelligent. Radio is believed by some writers to allow greater 'structuring' or creative participation than does the concrete imagery of TV. It is perhaps the most easily used of all the media, but it is also the most casually attended and seems now to serve more typically as a source of background entertainment than as a target of concentrated attention.<sup>29</sup>

CBS Board Chairman William S. Paley looks at the medium of radio as having:

...moved out of the living room into the kitchen, the bedroom, the workshop, the car, and the back lawn - everywhere. It has become an all-day companion that goes every place, any place. It is a portable news ticker, a traveling music hall, a roving conversationalist, an itinerant spectator of sports.<sup>30</sup>

In his book, Mass Media in America, Don Pember suggests a similar outlook with respect to the purpose radio serves today.

Music remains as the staff of life for the AM radio station, and there is nothing to suggest that this will change in our lifetime. If we begin with the premise that the medium of radio tends to be background rather than foreground, music is an inexpensive, noncontroversial, and usually profitable programming concept. In the years to come we will probably see program formats play an even more significant role.<sup>31</sup>

Don McKinnon has certainly based his new concept of gospel radio as a viable, marketable product which will attract national advertising on format which will be predominately gospel music.<sup>32</sup>

#### Programming

Programming then, without a doubt, is a crucial factor for any type of broadcast, whether spiritual or secular in nature. In



Religious Radio by Parker, Inman and Snyder, some facts are revealed by Nielsen studies regarding listener preference.

For example, they show that on devotional religious programs the audience turns over from three to five times within a half hour period, a discouraging indication of the holding power of our current religious offerings.<sup>33</sup>

The authors go on to state that within every community served by religious broadcasting there is a need for intelligent programming of the time available on the air into a balanced, over-all religious radio schedule that will in fact serve the community. They suggest three major types of programs, the presentation of which would achieve this goal. The categories are shows that provide an emotional identification, shows that provide a religious interpretation and a communication of a faith, and shows that allow the experience of worship.

They then name specific types of programs appropriate to each of these three areas. Shows providing emotional identification would include biography, dramas, interviews, and religious news broadcasts. Those types that would provide religious communication and the communication of faith would include discussion, documentary programs, interviews, and news programs. Those shows then allowing the experience of worship within the broadcast would be radio worship services, programs of religious music, counseling programs, and poetry and quiet reading, according to the authors.<sup>34</sup>

A book written by John Bachman, entitled The Church in the World of Radio-Television, suggests there is a need for planned diversity in religious programming.

Some program forms, of course, have greater flexibility than others, but any format may reach a sizable audience, no format will attract everyone. Variety is desirable, not just for the sake of variety, but for the sake of

listener-viewers who are in various conditions of mind and stages of religious readiness.

Some persons, including both churchgoers and nonchurchgoers, are sufficiently concerned with questions of life's meaning that they will give attention to programs which deal directly with vital issues; in fact, they are likely to be impatient with indirection. Others will tune out any program which appears to demand much from them in terms of response. The same person may be in different frames of mind at different times.

There is a place in religious broadcasting for different purposes - the preparation of awakening which broadcasters call climate - creation, worship, instruction, and evangelism, among others; for different types of programs - talk, discussion, music, drama, news, interview, documentary, variety, and some yet to be developed; and for different audiences - children, teenagers, young parents, the retired, searching intellectuals, frustrated factory workers, and all other segments of society. Achieving such purposeful, creative diversity and utilizing its values require action by individuals, local congregations, denominations, and councils of churches.<sup>35</sup>

The title of this book points to a question that should at least be raised at this point. What relationship should gospel radio have with respect to the church, a denomination, or a local assembly? This book was based on a theme of what the church could do which is not necessarily wrong. But in this approach there certainly can be limiting factors as far as audience is concerned. If great care is not taken, the programming could become acceptable to the local church or assembly without having any appeal for the target audience. Any good gospel station or program should ask itself if it is church-related, an extension of the church, or a church unto itself. The interrelationships between the types of programs and the profiles of potential audiences will certainly vary depending on whether a particular station views itself as church-related, an extension of the church, or a church unto itself.

Dennis Benson, in Electric Evangelism, comments the need to be relevant, to meet the audience where they are, and to know who the audience is in formulating and scheduling a program.

If we are using the same structures for worship, study, outreach, and fellowship in our community that were used 15 years ago, something is wrong. During the same span of time most major corporations have changed several times in their marketing, managing, and accounting procedures. The world has changed in life-mode numerous times during this period. The fermenting nature of our message keeps expanding those who bear it. The change of the world nicely meets the expansive nature of the message. Yet, most faith communities are not using new wineskins.<sup>36</sup>

(The analogy to wineskins referred to by Benson is based on the teachings of Jesus which stated that new wine put in old wineskins would cause the old skins to burst, an excellent admonition to keep up-to-date in all one may undertake, whether the utilization of current programming forms and methods of audience analysis as referred to here, or anything else, for that matter.<sup>37</sup>)

Benson continues by mentioning that much of that which is labelled religious broadcasts is not listened to because of the form chosen for the program.

Much radio programming by the church is for a very specialized audience. The broadcast of preaching and church music will be popular with those who already like it. There is nothing wrong with such specialized formats. However, it does not reach those who are without this kind of orientation. It also seems futile to aim at a few shut-ins in a local community by using a medium with the capability of such a vast audience. The audio cassette or some other specialized medium would seem much more to the point for such nurture.

Every station tries to focus on the audience it would like to have. Some stations are using extensive sampling techniques to determine the needs, goals, interests, and resources of their audience. They want to touch the lives of their listeners. The stations want to win the loyalty of their audience. Some stations employ research techniques which measure audiences by life style.

Who is the person receiving our message? Any generalization is dangerous. People simply aren't old, middle-aged, young adult, and youth. However, stations have to look at and for audiences. We need some hooking places from which we can get a grip on the mass media.<sup>38</sup>

This need for a hooking place from which to get a grip on the mass media is the primary basis of this study.

#### Need for this Study

The literature studied, whether written in 1948 or during the past year, seemed to be very consistent in a call for improvement in the realm of what gospel radio stations were doing with respect to their selection of programming. Of the studies involving audience research, the focus was either on determining who the existing audience already was - and relating to their characteristics and particular existing program preferences - or from the standpoint of analyzing on a national basis what the existing gospel stations were already doing and who they were already serving.

One recent study illustrates the need for a greater perspective in relation to research in this area. This particular study was national in scope and had as its purpose presenting a profile of the religious-oriented station. On the basis of a 25 per cent return of questionnaires, conclusions showed that religious radio stations provide opportunity for Bible teaching, evangelistic outreach, counseling, and various service activities.<sup>39</sup>

Rather than sampling an already-known audience, which we have seen to be a very limited one, the need to research a potential target audience, and learn something of their characteristics and program preferences, seems to be obvious. As already stated in the preceding

chapter, this is the basis of this study. The religious or church community of the city of Tulsa was sampled to answer, on at least a limited scale, some of the questions posed by the literature and perhaps provide the basis for further research of this type on a larger scale.

## FOOTNOTES

<sup>1</sup>Dennis Benson, Electric Evangelism (Nashville, New York, 1973), pp. 14-15.

<sup>2</sup>Paul I. McClendon, "The Research Perspective", Religious Broadcasting (Madison, New Jersey, June/July 1974), p. 14.

<sup>3</sup>James N. Birkitt, "A Survey Study of Religious Stations", Religious Broadcasting (Madison, New Jersey, June/July 1974), p. 15.

<sup>4</sup>Ronald Johnstone, "Who Listens to Religious Radio Broadcasts Anymore?", Journal of Broadcasting (Los Angeles, Winter 1971-1972), pp. 91-103.

<sup>5</sup>Eugene A. Nida, Message and Mission (South Pasadena, California, 1960), pp. 226-227.

<sup>6</sup>Gavin Reid, The Gaggling of God (London, Sydney, 1971), p. 88.

<sup>7</sup>Ibid., p. 80.

<sup>8</sup>Ibid., p. 89.

<sup>9</sup>Johnstone, p. 98.

<sup>10</sup>Paul I. McClendon, "Unparalleled Opportunity", ICB Bulletin (Colorado Springs, Fall 1973), p. 12.

<sup>11</sup>Harvey Cox, On Not Leaving It to the Snake (Toronto, 1969), pp. 20-21.

<sup>12</sup>Ibid., p. 22.

<sup>13</sup>Everett Lamberson, "What About the Ninety and Nine?", ICB Bulletin (Colorado Springs, June 1971), pp. 3, 8, 9.

<sup>14</sup>Alan Nichols, The Communicators (Sydney, 1971), p. 31.

<sup>15</sup>Ibid., p. 38.

<sup>16</sup>Ibid., pp. 38, 39.

<sup>17</sup>Wilbur Schramm, The Process and Effects of Mass Communication (Urbana, 1971), p. 32.

- <sup>18</sup>David K. Berlo, The Process of Communication (New York, 1960), p. 98.
- <sup>19</sup>Edgar Crane, Albert Talbott and Rosarita Hume, "Time Use Profiles and Program Strategy", Journal of Broadcasting (Philadelphia, Fall 1961), pp. 335-343.
- <sup>20</sup>Special Studies Division, American Research Bureau, "A Study of the Characteristics and Attitudes of Listeners to Selected Religiously-Oriented Radio Stations of Nine Markets" (Beltsville, Md., February 1968), pp. 1-49.
- <sup>21</sup>McClendon, "The Research Perspective", p. 14.
- <sup>22</sup>Eugene J. Kelley, Marketing Planning and Competitive Strategy (Englewood Cliff, New Jersey, 1972), pp. 33-39.
- <sup>23</sup>James F. Engel, "Communication Strategy", ICB Bulletin (Colorado Springs, Third Quarter 1973), p. 10.
- <sup>24</sup>Everett C. Parker, David W. Barry and Dallas W. Smythe, The Television-Radio Audience and Religion (New York, 1955), p. xiv.
- <sup>25</sup>Ibid., p. 415.
- <sup>26</sup>Donald Smith, "Are We Talking to Anybody?" (Unpublished, March 1971), pp. 1-6.
- <sup>27</sup>Robert Moomey and Roger Skolnik, "Typologies of Radio Station Target Audiences", Journal of Broadcasting (Los Angeles, Fall 1970), pp. 465-472.
- <sup>28</sup>Johnstone, p. 101.
- <sup>29</sup>Joseph Klapper, The Effects of Mass Communication (Glencoe, Illinois, 1964), p. 111.
- <sup>30</sup>William S. Paley, "New Realities in Radio", quoted in Barry Siedell, Gospel Radio (Lincoln, Nebraska, 1971), p. 147.
- <sup>31</sup>Don R. Pember, Mass Media in America (Chicago, Palo Alto, 1974), p. 148.
- <sup>32</sup>Broadcasting Publications, Inc., "McKinnon Stands Back of Gospel in San Diego", Broadcasting (Washington, D.C., February 10, 1975), p. 86.
- <sup>33</sup>Everett C. Parker, Elinor Inman and Ross Snyder, Religious Radio (New York, 1948), p. 22.
- <sup>34</sup>Ibid., pp. 26-34.

<sup>35</sup> John W. Bachman, The Church in the World of Radio-Television (New York, 1960), pp. 146-148.

<sup>36</sup> Benson, p. 14.

<sup>37</sup> Matthew 9:17; Mark 2:22; Luke 5:37, 38.

<sup>38</sup> Benson, pp. 34-36.

<sup>39</sup> Birkitt, p. 15.



## CHAPTER III

### DESIGN, METHODOLOGY, AND ANALYSIS

#### Statement of Purpose

This study had as its purpose the examination and description of people normally comprising a religious radio audience, along with those people within the religious community who might potentially comprise a religious radio listening audience, and the factors which either appealed to or did not appeal to their listenership tastes. This examination then was viewed from the standpoint of religious fundamentalist attitudes, individual demographics, frequency of radio listenership, and religious program type preferences. Church-related people within the market of Tulsa were sampled in an attempt to ascertain at least the correct direction toward solutions needed in order to increase the listenership of radio stations that reflect a religious format.

#### Statement of Problem

In formulating the programming for a full-time gospel station format -- considering the wide diversity of differences in doctrines and individual factors within any one market or religious community -- it becomes essential to have as much insight as is possible related to the target audience. The question is posed on the necessity of choosing one particular audience or subaudience from the total religious community and designing the programming in accordance with their tastes

and beliefs, or are there universal qualities inherent in certain religious programs that can appeal to a wider diversity of interests? More specific questions to be addressed are: Can certain combinations of religious type shows increase listenership beyond the existing audience? Are there significant differences in fundamentalist belief and demographic background that affect listenership? Would demographic backgrounds of the target audience relate to differences in listening frequency and program preference?

### Variables Studied

The respondents were measured on the basis of the following three variables:

1. Religious Program Format Preference
  - a. Country Gospel Music (Country)
  - b. Easy Listening/Middle-of-the-Road Gospel Music (MOR)
  - c. Gospel Rock Music (Rock)
  - d. Church Hymn/Traditional Gospel Music (Hymns)
  - e. Soul Gospel Music (Soul)
  - f. Religious News Shows (News)
  - g. Religious Interview Shows (Interview)
  - h. Bible Teaching Shows (Bible)
  - i. Evangelistic Preaching Shows (Evang)
  - j. Worship Service Shows (Worship)
  - k. Practical Living Religious Shows (Living)
  - l. Religious Discussion Shows (Discuss)
  - m. Religious Variety Shows (Variety)
  - n. Religious Drama Shows (Drama)
  - o. Religious Documentary Shows (Document)
2. Frequency of Radio Listenership
  - a. General Radio
  - b. Religious Radio
  - c. Willingness to Listen to Gospel Radio if Programs Reflected Above Chosen Preferences
3. Personal Religious Beliefs
  - a. The Infallibility and Supernatural Origin of the Bible
  - b. The Virgin Birth of Jesus

- c. Christ's Vicarious Atonement
- d. His Miraculous Resurrection
- e. His Second Coming

### Research Questions

Major research questions were as follows:

1. Are there significant differences in demographic background among the respondents which would tend to reflect differences in listening frequency and fundamentalist belief?
2. Are there any significant relationships between fundamentalist beliefs, existing listenership habits, and the willingness to listen more frequently to gospel broadcasts?
3. Are there certain groups of gospel program formats that are related to fundamentalist belief and the listenership to gospel and non-gospel radio?
4. Are there certain combinations of religious type shows that would elicit a willingness on the part of the target audience to listen more frequently to religious radio?

Probability estimates serve as tools for decision-making. By isolating variables, and testing the complexities underlying their relationships and interactions, the degree of error normally associated with decision-making can be reduced. It is believed that the choice of variables to be employed in this study and the selection of the particular target audience whose doctrines adhere to precepts of fundamentalism perhaps will provide insights into the complex inter-relationship involved between a particular religious-oriented audience and radio programming of the same basic orientation and factors or combination of factors thereof that may affect the listenership.

## Operational Definitions of Variables

### Program Preference

The religious listening preference measure listed 15 types of religious radio programs. These show typologies, drawn from the literature and from what is now being programmed in the market studied, are a representative array of the type of gospel radio broadcasts available in the United States today. They include country gospel music, easy listening or middle-of-the-road gospel music, gospel rock music, church hymn or traditional gospel music, soul gospel music, religious news shows, religious interview shows, Bible teaching shows, evangelistic programs, worship-service shows, practical-living religious shows, religious discussion shows, religious variety shows, religious drama shows, and religious documentary shows.

Subjects were asked to register their degree of preference for each program type on a nine point scale. A rating of "nine" indicated highest level of preference, or a more positive attitude for the programs while "one" reflected the lowest preference for the particular program type.

### Frequency of Listenership

Frequency of listenership also was scored on a 1-to-9 scale. The higher scores indicated a high level of listening frequency, while the lower scores indicated a low degree of listening frequency. Radio listenership frequency was viewed in each of three types of listening categories: frequency of listenership to radio in general, frequency of listenership to gospel radio, and a projected frequency to listen to gospel radio programs that would reflect the respondent's preferences

as represented in the gospel radio program preference section. Respondents were asked to respond on all three levels.

#### Personal Religious Beliefs

A scale was used to reflect each of the five criteria inherent within a strict interpretation of religious fundamentalism.<sup>1</sup> The nine scales were taken from Martin and Westie's Religious Fundamentalism Scale.<sup>2</sup> Respondents were asked to respond to a nine point scale as they expressed either strong agreement, agreement, undecided, disagreement, or strong disagreement to each statement. Agreement scores were compiled for each individual to show his or her degree of religious fundamentalist belief. A high score indicated a high degree of religious fundamentalist belief. Scores were then divided three ways to indicate high, medium, and low degrees of fundamentalist belief.

#### Audience Composition

Within any particular religious community the preference for certain types of religious radio programs will vary just as the individuals comprising the total community will vary. Individual differences within the total community certainly will have a bearing upon the choice of program preferences. The elements that reflected these individual differences in this study were sex, age, education, income, occupation, and denomination.

Age. The divisions of age were selected by combining age groupings found within the population characteristics of the 1970 census figures.<sup>3</sup> Primarily adult reactions were sought for this study. For this reason, ages below 16 were not included. Age classifications are as follows:

1. 16 through 24
2. 25 through 44
3. 45 through 59
4. 60 and Over

Education. Education was divided into the following classifications:

1. Grammar School
2. High School
3. College
4. Graduate School

Income. Income was viewed within the following ranges:

1. Low: \$6,999 and Below
2. Middle: \$7,000 - \$13,999
3. Upper-Middle: \$14,000 - \$23,999
4. High: \$24,000 and Above

Occupation: Occupations were broken down to reflect that which Krech, Crutchfield and Ballachey suggest in Individual in Society.<sup>4</sup>

1. High: Professionals, managers, officials, and proprietors
2. Middle: Clerical, sales, and skilled labor
3. Low: Semi-skilled and unskilled labor
4. Other: Unemployed

Denomination. Questionnaires were mailed in packets to churches selected in the sample. Denominational categories were:

1. Baptist
2. Church of Christ
3. Methodist
4. Pentecostal

5. Lutheran
6. Episcopalian
7. Catholic
8. Presbyterian

#### Data-Gathering

The target audience chosen for this study was the fundamentalist church community of Tulsa. A city with some 619 churches, which hosts the headquarters of several international evangelistic associations, yet demonstrates a low level of gospel radio listenership, provided fertile ground to make a study of this type.

#### Sampling

Information was secured from a sample of the Tulsa church community selected on a stratified, systematic random sample basis to reduce bias.

The sample comprised 25 churches randomly selected from the fundamentalist community. Each was asked to administer 15 questionnaires within their church to a group that met at a time other than during regular Sunday morning worship. The respondents, then, were those that had a degree of commitment, religiously speaking, that went at least somewhat beyond the socially acceptable attendance in the Sunday morning service. Questionnaires then could be administered to an adult Sunday School class, a Wednesday evening prayer group, a Friday evening fellowship, etc.

Churches were selected from the Directory of Churches and Religious Organizations in the Tulsa Area.<sup>5</sup> Major denominations were

listed alphabetically. Churches within each denomination, in turn, were listed alphabetically under the heading of their denomination. For 619 churches, the skip interval was every twenty-fourth church to obtain a sample of 25 churches. Dice were rolled to determine the first church selected. Because of the alphabetical listing of both denomination and churches within them, this method reflected a sample of churches within each denomination proportionate to the actual total number for each particular denomination in Tulsa.

There were no statistics available reflecting the total number of individuals within the Tulsa Church community. Even if each church were called, the only verifiable figures would be membership, which all too often does not give an accurate picture of normal attendance. A church may have 100 active members on the rolls, for example, while their attendance might vary from 400 to 500 each week. Guidance on the sample size was based on what Paul Erdos stated in Professional Mail Surveys:

A crucial issue in every mail survey design is the sample size. The sample should be large enough to permit estimates sufficiently precise to serve the research needs, while it should be small enough to fit the available budget.<sup>6</sup>

Because of the stratification aspect within each denomination, the author felt that a sample size of 375 would be representative of the universe sampled without being too unwieldy and beyond the resources available for this study.

The churches selected were first contacted by phone. A church administrator was asked to cooperate with the study. If cooperation was promised, the packet of questionnaires with directions for administering them was mailed to them with a stamped return envelope. If a



particular church did not have the time, or for any other reason did not wish to cooperate with the study, a coin was flipped to choose either the church above or below that particular one in the listing. For those churches that agreed to cooperate and did not return the packet, a followup phone call was made after ten days to encourage them to complete the questionnaires, or to thank them for their cooperation if they already had. A total of 318 usable questionnaires resulted.

### Analysis

The research questions upon which this study was based emphasized the relationship between fundamentalist belief, demographic factors, frequency of radio listenership and preference for particular types of religious radio programs. In other words, it was believed that a certain degree of fundamentalist belief and certain consistencies with regard to demographic background would relate to the frequency of listenership to, and preference for, certain types of gospel radio programs.

Frequency analysis of varying degrees of complexity was employed to enable a multi-variate description of respondent demographics. After making this demographic profile, the principal measures of fundamentalist belief and listenership frequencies were divided into high, medium, and low categories to determine if there were relationships in the levels of any of these factors to any of the demographic variables. Complex chi square and contingency coefficients were used to test the significance and strengths of these relationships.

Correlation coefficients were computed to determine any relationships between the program preferences, listenership frequencies, and

degree of fundamentalist belief. Finally, multiple regression analyses were run to determine which groupings of gospel program types best fit together, as determined by the dependent variables of fundamentalist belief and listenership frequency.

### Frequency Analysis

The form of analysis most basic and common, as well as having the potential for being the most misleading, is the frequency analysis. Frequency analysis employs percentages and averages to make generalizations from a given group of data. The danger inherent in the use of percentages is that simplistic approaches to averages or mean scores can result in over-generalizations which may not aid in the reduction of an error in the decision-making process, but may instead increase the likelihood of error.

Because of the study's sampling technique, it can be assumed that the percentages of this sample generally can be applied to the total target audience of the fundamentalist church community of Tulsa. Therefore, an in-depth frequency analysis was made not only to make a demographic profile of the target audience, but also to illustrate just how much could be learned from the systematic ordering of data gathered.

Frequency analysis also was employed to determine if there were any relationships between the principal measures and the demographic variables. The scores of the principal measures (fundamentalist belief, frequency of listenership to radio in general, frequency of listenership to gospel radio, and the willingness to listen to more gospel radio) were divided into high, medium, and low categories. Tables then were made to view each level of each of the above

variables with each breakdown for each of the six demographic factors (age, sex, education, occupation, income, and denomination).

#### Chi Square and Coefficient of Contingency

Complex chi square and contingency coefficients were computed with the levels of the principal measures (fundamentalist belief, frequency of listenership to radio in general, frequency of listenership to gospel radio, and the willingness to listen to more gospel radio) and the demographic variables (age, sex, education, occupation, income, and denomination). The frequency analysis was used to determine if there were relationships among these variables. The chi square tests went a step further and demonstrated if the relationship was significant. The contingency coefficients went still a step further and determined the strength of the significant relationships.

#### Product-Moment Correlation Coefficients

Pearson product-moment correlation coefficients determined if there were any relationships between all possible combinations of pairs of the principal measures used in this study. Combinations tested included:

1. Fundamentalist Belief and Frequency of Listenership to Radio in General
2. Fundamentalist Belief and Frequency of Listenership to Gospel Radio
3. Fundamentalist Belief and the Willingness to Listen to More Gospel Radio
4. Frequency of Listenership to Radio in General and Frequency of Listenership to Gospel Radio

5. Frequency of Listenership to Radio in General and the Willingness to Listen to More Gospel Radio
6. Frequency of Listenership to Gospel Radio and the Willingness to Listen to More Gospel Radio

### Multiple Regression Analysis

Multiple regression analyses were computed using the preferences for each of the 15 program types as independent variables. The dependent variable used for one analysis was fundamentalist belief. For another it was frequency of listenership to radio in general. Frequency of listenership to gospel radio served as the basis of another analysis. Willingness to listen to more gospel radio was the dependent variable for the remaining analysis.

Multiple regression is a method of analyzing the collective and separate contributions of two or more independent variables to the variation of a dependent variable...The student should be aware early in his study of the almost virtual identity of regression analysis gives more information about the data; it is also applicable to more kinds of data.

Researchers commonly partition a continuous variable into high and low, or high, medium, and low groups in order to use analysis of variance. Although it is valuable to conceptualize design problems in this manner, it is unwise and inappropriate to analyze them so. Such devices, for one thing, can throw away information. When one dichotomizes a variable that can take on a range of values, one loses considerable variance. This can mean lowered correlations with other variables and even nonsignificant results when in fact the tested relations may be significant. Such problems virtually disappear with multiple regression analysis.<sup>7</sup>

#### FOOTNOTES

<sup>1</sup>Ernest Wraga and Barnett Baskerville, Contemporary Forum, American Speeches on Twentieth Century Issues (New York, 1962), p. 88.

<sup>2</sup>J. Martin and F. Westie, "The Tolerant Personality", American Sociological Review, 1959 Vol. 24, pp. 521-528.

<sup>3</sup>U.S. Department of Commerce, 1970 Census Population (Washington, D.C. 1970).

<sup>4</sup>David Krech, Richard S. Crutchfield, and Egerton L. Ballachey, Individual In Society (New York, 1962), p. 314.

<sup>5</sup>Tulsa Metropolitan Ministry, Directory of Churches and Religious Organizations in the Tulsa Area (Tulsa, 1974), pp. 1-41.

<sup>6</sup>Paul L. Erdos, Professional Mail Surveys (New York, 1970), p. 33.

<sup>7</sup>Fred N. Kerlinger and Elazer J. Pedhazur, Multiple Regression in Behavioral Research (New York, 1973), pp. 3-8.

## CHAPTER IV

### FINDINGS

This study was conducted within the Tulsa, Oklahoma church community. There were no data available reflecting current membership or attendance. The church community was selected on the basis of being a potential target audience for a gospel radio station. At the time of the survey, Tulsa was served by 15 radio stations. Two of these stations were full-time gospel stations.

#### Survey Procedure

A stratified, systematic random sample was used to select 25 churches. Each of the participating churches agreed to administer 15 questionnaires to members of their congregations, giving a total sample of 375 potential respondents. The churches were selected from the 619 listed in the Directory of Churches and Religious Organizations in the Tulsa Area prepared by the Tulsa Metropolitan Ministry.<sup>1</sup> This was considered to be the most complete listing of churches by denomination available for the area.

Information sought included (1) gospel radio program preferences, (2) frequencies of radio listenership, (3) fundamentalists beliefs, and (4) demographic composition of the sample.

## Results

The calls to the church administrators were made by a professional interviewer known for her expertise in telephone interviewing. The participating church administrators were instructed by phone on the general parameters necessary to administer the questionnaires. Then packets of questionnaires were sent to the person contacted with a typed letter reviewing the interviewing techniques (see Appendix A and B).

Of the 375 possible questionnaires, 343 were returned. There were 25 classified as non-usable. Usable questionnaires totalled 318.

From these 318 respondents, several very general conclusions can be drawn by looking at the mean scores or average scores of all the continuous variables that were scored on the 1-to-9 scale. A continuous variable is a variable that is capable of taking on an ordered set of values within a certain range. This means that the values of a continuous variable reflect at least a rank order and that the measures in actual use are contained in a range.<sup>2</sup>

The continuous variables in this study then were all the variables that required the respondent to score them. These included all the gospel radio program preferences, fundamentalist belief, and the three types of listenership frequencies. The average fundamentalist belief score of 8.5 (on a 1-to-9 scale) indicated the sample in fact represented a good cross section of the fundamentalist church community of Tulsa.

TABLE I  
MEAN RESPONSES ON PRINCIPAL MEASURES

Principal Measure	Mean Score
Fundamentalist Belief	8.5
Frequency of Listenership to Radio in General	6.3
Frequency of Listenership to Gospel Radio	4.8
Willingness to Listen to More Gospel Radio	6.4
Program Preferences Over-all	6.1

The frequency of listenership to radio in general received an average score of 6.3 indicating that a substantial amount of radio listening took place among the respondents sampled. The listenership to gospel radio however was much less than radio in general, with a mean score of 4.8. This is interesting in light of the fact that the willingness to listen to more gospel radio, if the programming was improved to fit more to the respondent's tastes, received a score of 6.4. Even more interesting is the over-all score given to the different types of gospel radio programs. The over-all average score given to gospel program types netted a 6.1 which is quite a bit more than the score received by the actual listenership to gospel radio and an indicator substantiating the score representing the respondents willingness to listen to more gospel radio.



Discussion of the mean response to continuous variable measures continue with a look at the 15 different types of gospel radio programs that were scored for preference. At first glance, it would seem that, with a sample representative of the target audience, the quickest means to increase the listenership to gospel radio in this area would be to program those type shows that received the highest scores. This, however, is an area where caution should be taken. Later, the author will show that the programs receiving the highest average scores are in fact not necessarily the programs that should predominate in the program schedule.

The greatest index for analysis is variance. Variance is simply the average of the squared deviations from the mean of a set of measures.<sup>3</sup> What this says simply is that, when looking at continuous variables, there is much more to be learned about these variables from the way they interact and affect one another as a whole than can be seen from viewing each one independently.

Over-all, however, it seems with a score of 7.1 that traditional church hymn music was the type of gospel radio program most preferred by listeners in this area as shown in Table II.

TABLE II  
 MEAN PREFERENCES FOR 15 TYPES  
 OF GOSPEL RADIO PROGRAMS

Type of Gospel Radio Program	Mean Score	Rank Position
Country	5.6	13.0
MOR	6.0	11.5
Rock	4.4	15.0
Hymns	7.1	1.0
Soul	5.0	14.0
Bible	6.5	3.5
Evangelism	6.0	11.5
Worship	6.2	7.5
News	6.2	7.5
Interview	6.1	9.0
Discussion	6.3	5.5
Practical Living	6.6	2.0
Variety	6.5	3.5
Drama	6.0	11.5
Documentary	6.3	5.5

The least preferred programs seemed to be gospel rock, with a 4.4 mean score, and soul gospel music programs with an average score of 5.0. Country gospel music programs, according to the strict average score they received, were the third least preferred type of gospel

radio program in the Tulsa area. The second most preferred was practical living shows with a score of 6.6. Tied for what the average scores indicate as the third most preferred programs religious variety shows and Bible teaching shows with each having received a score of 6.5.

### Demographic Profile

What kind of group was it that made up the sample of respondents for this study? The study sought to examine the demographic factors of denominations, sex, age, education, income, and occupation.

The Baptist denominations comprised 33.3 per cent of all study respondents. Those respondents within Pentecostal denominations comprised the next largest grouping, with 21.3 per cent of the total. Those in the Church of Christ made up 15.7 per cent of the respondents and the Methodists accounted for 14.1 per cent. Combined, the Lutheran, Episcopalian, Catholic, and Presbyterian categories represented 15.6 per cent of all sample respondents.

TABLE III  
DENOMINATIONAL BREAKDOWN OF SAMPLE

Denomination	Number	Per Cent
Baptist	106	33.3
Church of Christ	50	15.7
Methodist	45	14.1
Pentecostal	68	21.3

TABLE III (Continued)

Lutheran	13	4.2
Episcopalian	12	3.8
Catholic	12	3.8
Presbyterian	<u>12</u>	<u>3.8</u>
Total	318	100.0

Females represented 58.2 per cent of the respondents. The largest age group in the sample was the 25-to-44 year olds who incorporated 54.7 per cent. Almost half of the sample had completed some college. The income of over one-third of the respondents were in the \$7,000 to \$13,999 category and another third was in the \$14,000 to \$23,999 category. Slightly more than half of those sampled listed themselves in the occupations labelled professional. More than a third indicated their occupation as skilled labor. Tables IV through VIII list the detailed breakdowns of these variables.

TABLE IV  
SEX BREAKDOWN OF SAMPLE

Sex	Number	Per Cent
Male	133	41.8
Female	<u>185</u>	<u>58.2</u>
Total	318	100.0

TABLE V  
AGE BREAKDOWN OF SAMPLE

Age	Number	Per Cent
16-24	68	21.4
25-44	174	54.7
45-59	60	18.9
60 & Above	<u>16</u>	<u>5.0</u>
Total	318	100.0

TABLE VI  
EDUCATIONAL BREAKDOWN OF SAMPLE

Education	Number	Per Cent
Grammar School	7	2.2
High School	116	36.5
College	155	48.7
Graduate School	<u>40</u>	<u>12.6</u>
Total	318	100.0

TABLE VII  
INCOME BREAKDOWN OF SAMPLE

Income	Number	Per Cent
\$6,999 & Below	38	11.9
\$7,000 - \$13,999	116	36.5
\$14,000 - \$23,999	113	35.5
\$24,000 & Above	<u>51</u>	<u>16.1</u>
Total	318	100.0

TABLE VIII  
OCCUPATIONAL BREAKDOWN OF SAMPLE

Occupation	Number	Per Cent
Professional	159	50.3
Skilled Labor	112	35.2
Semi and Unskilled Labor	25	7.9
Unemployed	<u>21</u>	<u>6.6</u>
Total	318	100.0

More information was retrieved from this same body of demographic data, through the use of crossbreak analysis. The easiest way to analyze data to supply relations is by cross-partitioning frequencies.

A cross-partition is the juxtaposition of the subsets of the variables being examined. When the cross-partition concept is applied to the analysis of frequencies to study relations among variables, the cross-partitions are called "crossbreaks." This kind of analysis is also known as contingency analysis.<sup>4</sup>

Tables IX through XXIII provide the basis of such an analysis and enabled the author to examine each of the demographic variables in juxtaposition to each other.

In viewing the denominations by sex (Table IX) it can be seen that there were slightly more women than men in each of the denominations of the sample. An exception to this was with the Lutheran portion of the sample which had all women in their group. The total number of Lutherans in our sample was only 13 which would not be a statistically large enough group from which to draw any substantial conclusions because of the lack of males in their group. It is obvious that in the administering of the questionnaires, that a group of females was chosen to respond.

TABLE IX  
COMPOSITION OF SAMPLE BY  
DENOMINATION AND SEX

Denomination	Sex					
	Men		Women		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	50	15.7	56	17.6	106	33.3
Church of Christ	24	7.6	26	8.1	50	15.7
Methodist	21	6.6	24	7.5	45	14.1
Pentecostal	28	8.8	40	12.6	68	21.4
Lutheran	0	0.0	13	4.1	13	4.1
Episcopal	2	.6	10	3.2	12	3.8
Catholic	2	.6	10	3.2	12	3.8
Presbyterian	6	1.9	6	1.9	12	3.8
Total	133	41.8	185	58.2	318	100.0

As far as age within each denomination was concerned, Table X shows 18.6 per cent of the total sample were Baptists between the ages of 25 and 44. In the same age grouping, 13.5 per cent of the total were Pentecostals. It also can be seen that 14.4 per cent of the entire sample were Baptists and Pentecostals between ages 16 and 24. With only five per cent of the sample 60 years of age or more, the Church of Christ category had 2.2 per cent of the total in this age



grouping. There were none in this age group from the Pentecostal, Lutheran or Catholic samples.

TABLE X  
COMPOSITION OF SAMPLE BY DENOMINATION AND AGE

Denomi- nation	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	31	9.7	59	18.6	13	4.1	3	.9	106	33.3
Church of Christ	7	2.2	27	8.5	9	2.8	7	2.2	50	15.7
Methodist	8	2.5	23	7.2	13	4.1	1	.3	45	14.1
Pente- costal	15	4.7	43	13.5	10	3.2	0	0.0	68	21.4
Lutheran	0	0.0	10	3.2	3	.9	0	0.0	13	4.1
Episcopal	1	.3	0	0.0	7	2.2	4	1.3	12	3.8
Catholic	1	.3	10	3.2	1	.3	0	0.0	12	3.8
Presby- terian	5	1.6	2	.6	4	1.3	1	.3	12	3.8
Total	68	21.3	174	54.8	60	18.9	16	15.0	318	100.0

Only 2.2 per cent (seven respondents) of the total had any less than a high school education. There were 40 respondents who had gone

to graduate school. This amounted to 12.6 per cent of the sample. The largest number of these were in the Church of Christ category (3.5 per cent), the Baptist classification (2.8 per cent) and Methodist denominations (2.5 per cent). Also 1.6 per cent of the total who had attended graduate school were Pentecostals and 1.3 per cent were Presbyterians. The largest number of college attendees came from the Baptist (16.7 per cent), Methodist (11 per cent), and Pentecostals (8.7 per cent). Further details of these variables are in Table XI.

TABLE XI  
COMPOSITION OF SAMPLE BY DENOMINATION  
AND EDUCATION

Denomi- nation	Education									
	Grammar School		High School		College		Graduate School		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	3	.9	41	12.9	53	16.7	9	2.8	106	33.3
Church of Christ	2	.6	23	7.2	14	4.4	11	3.5	50	15.7
Methodist	0	0.0	2	.6	35	11.0	8	2.5	45	14.1
Pente- costal	2	.7	33	10.4	28	8.7	5	1.6	68	21.4
Lutheran	0	0.0	6	1.9	6	1.9	1	.3	13	4.1
Episcopal	0	0.0	2	.7	9	2.8	1	.3	12	3.8
Catholic	0	0.0	6	1.9	5	1.6	1	.3	12	3.8

TABLE XI (Continued)

Presby- terian	<u>0</u>	<u>0.0</u>	<u>3</u>	<u>.9</u>	<u>5</u>	<u>1.6</u>	<u>4</u>	<u>1.3</u>	<u>12</u>	<u>3.8</u>
Total	7	2.2	116	36.5	155	48.7	40	12.6	318	100.0

In Table XII, those with incomes of \$24,000 or more amounted to 16.1 per cent. The largest proportion of this was within the Baptist (4.1 per cent), Methodist (4.1 per cent), and Pentecostals (3.5 per cent). Interestingly enough, two of these same groups also shared the lower income group, with 4.7 per cent of the total being Baptists and 2.5 per cent being Pentecostals. Seventy-two per cent of the sample had annual earnings between \$7,000 and \$23,999.

TABLE XII  
COMPOSITION OF SAMPLE BY DENOMINATION  
AND INCOME

Denomi- nation	Income									
	\$ 6,999 & Below		\$ 7,000 - \$13,999		\$14,000 - \$23,999		\$24,000 & Above		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	15	4.7	46	14.5	32	10.0	13	4.1	106	33.3
Church of Christ	5	1.6	24	7.6	18	5.6	3	.9	50	15.7

TABLE XII (Continued)

Methodist	2	.6	10	3.2	20	6.2	13	4.1	45	14.1
Pentecostal	8	2.5	24	7.5	25	7.9	11	3.5	68	21.4
Lutheran	1	.3	4	1.3	5	1.6	3	.9	13	4.1
Episcopal	4	1.3	3	.9	4	1.3	1	.3	12	3.8
Catholic	2	.6	2	.6	4	1.3	4	1.3	12	3.8
Presbyterian	<u>1</u>	<u>.3</u>	<u>3</u>	<u>.9</u>	<u>5</u>	<u>1.6</u>	<u>3</u>	<u>1.0</u>	<u>12</u>	<u>3.8</u>
Total	38	11.9	116	36.5	113	35.5	51	16.1	318	100.0

Table XIII indicates a high proportion of the respondents in professional occupations (50.3 per cent). Those in skilled labor occupations accounted for 35.2 per cent of the total sample. The Baptists accounted for 17.3 per cent of those in professional occupations and 11 per cent of those in the skilled labor category. Pentecostals made up 8.5 per cent of all the professionals, 9.1 per cent of the skilled labor, and 2.9 per cent of the semi or unskilled labor. Methodists had 8.5 per cent of the professionals and 3.1 per cent of those in skilled labor. Those from the Church of Christ grouping accounted for 7.8 per cent of the professionals, 5.0 per cent of the skilled labor, and 2.5 per cent of the semi and unskilled labor class. Another 2.5 per cent of the skilled labor grouping came from the Lutheran denomination.

TABLE XIII  
COMPOSITION OF SAMPLE BY DENOMINATION  
AND OCCUPATION

Denomi- nation	Occupation									
	Profes- sional		Skilled		Semi & Unskilled		Unem- ployed		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	55	17.3	35	11.0	6	1.9	10	3.1	106	33.3
Church of Christ	25	7.8	16	5.0	8	2.5	1	.4	50	15.7
Methodist	32	10.1	10	3.1	1	.3	2	.6	45	14.1
Pente- costal	27	8.5	29	9.1	9	2.9	3	.9	68	21.4
Lutheran	4	1.3	8	2.5	0	0.0	1	.3	13	4.1
Episcopal	7	2.2	4	1.3	0	0.0	1	.3	12	3.8
Catholic	4	1.2	5	1.6	0	0.0	3	1.0	12	3.8
Presby- terian	<u>6</u>	<u>1.9</u>	<u>5</u>	<u>1.6</u>	<u>1</u>	<u>.3</u>	<u>0</u>	<u>0.0</u>	<u>12</u>	<u>3.8</u>
Total	160	50.3	112	35.2	25	7.9	21	6.6	318	100.0

When viewing the age and sex crossbreak in Table XIV, nothing deviated dramatically from the over-all totals. Each age category had slightly more women than men. This was in keeping with the over-all breakdown of men and women.

TABLE XIV  
COMPOSITION OF SAMPLE BY AGE AND SEX

Sex	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Male	29	9.1	68	21.4	29	9.1	7	2.2	133	41.8
Female	39	12.3	106	33.3	31	9.8	9	2.8	185	58.2
Total	68	21.4	174	54.7	60	18.9	16	5.0	318	100.0

Table XV deals with age by education. It should be noted that 24.7 per cent of the entire sample had attended college and were in the 25-to-44 age group, while another 14.5 per cent of the total were college attendees and in the 16-to-24 year old grouping. The majority of the high school attendees were in the 25-to-44 age category. This same age group accounted for graduate students amounting to 7.6 per cent of the total sample. Only seven of all the respondents said they had not gone past grammar school. Four of these (1.3 per cent) were in the 16-to-24 year old category.

TABLE XV  
COMPOSITION OF SAMPLE BY AGE  
AND EDUCATION

Educa- tion	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Grammar School	4	1.3	0	0.0	2	.6	1	.3	7	2.2
High School	16	5.0	71	22.4	22	6.9	7	2.2	116	36.5
College	46	14.5	79	24.7	24	7.6	6	1.9	155	48.7
Graduate School	2	.6	24	7.6	12	3.8	2	.6	40	12.6
Total	68	21.4	174	54.7	60	18.9	16	5.0	318	100.0

Table XVI juxtaposes age with income. The largest percentage of the total in the lowest earning category (4.7 per cent) were also in the youngest age category. The 25-to-44 year old group accounted for the largest share of the high earning group with 7.6 per cent of the total. The 45-to-59 year old group also accounted for a good portion of those in the higher earning class (5.0 per cent of the total).

TABLE XVI  
COMPOSITION OF SAMPLE BY AGE  
AND INCOME

Income	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
\$ 6,000 & Below	15	4.7	11	3.5	6	1.9	6	1.8	38	11.9
\$ 7,000- \$13,999	25	7.9	64	20.1	21	6.6	6	1.9	116	36.5
\$14,000- \$23,999	20	6.3	75	23.5	17	5.4	1	.3	113	35.5
\$24,000 & Above	8	2.5	24	7.6	16	5.0	3	1.0	51	16.1
Total	68	21.4	174	54.7	60	18.9	16	5.0	318	100.0

There was 28.9 per cent of all the respondents who were in professional occupations and from 25-to-44 years old. Those of the same age group in skilled labor accounted for 17.3 per cent of all the respondents. Table XVII gives more detail for this age and occupational grouping.



TABLE XVII  
COMPOSITION OF SAMPLE BY AGE  
AND OCCUPATION

Occupation	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Professional	31	9.7	92	28.9	32	10.1	5	1.6	160	50.3
Skilled	28	8.8	55	17.3	21	6.6	8	2.5	112	35.2
Semi & Unskilled	6	1.9	11	3.5	6	1.9	2	.6	25	7.9
Unemployed	3	1.0	16	5.0	1	.3	1	.3	21	6.6
Total	68	21.4	174	54.7	60	18.9	16	5.0	318	100.0

Table XVIII shows that more men went to graduate school than women in our sample (7.5 per cent to 5.1 per cent of the total). However, for each of the other educational categories, the women slightly outnumber men.



TABLE XIX (Continued)

Male	9	2.8	52	16.4	50	15.7	22	6.9	133	41.8
Female	<u>29</u>	<u>9.1</u>	<u>64</u>	<u>20.1</u>	<u>63</u>	<u>19.8</u>	<u>29</u>	<u>9.2</u>	<u>185</u>	<u>58.2</u>
Total	38	11.9	116	36.5	113	35.5	51	16.1	318	100.0

Table XX indicates that almost as many women as men were in the professional category. However, almost twice as many women as men were found in the skilled labor category.

TABLE XX  
COMPOSITION OF SAMPLE BY SEX  
AND OCCUPATION

Sex	Occupation									
	Profes- sional		Skilled		Semi & Unskilled		Unem- ployed		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Male	81	25.5	41	12.9	10	3.1	1	.3	133	41.8
Female	<u>79</u>	<u>24.8</u>	<u>71</u>	<u>22.3</u>	<u>15</u>	<u>4.8</u>	<u>20</u>	<u>6.3</u>	<u>185</u>	<u>58.2</u>
Total	160	50.3	112	35.2	25	7.9	21	6.6	318	100.0

The variables education and income are viewed on Table XXI. This table indicates the over-all tendency of those with higher education to have higher incomes. This was not always the case, however. Of the total sample, 3.1 per cent had attended high school and were making more than \$24,000 annually. On the other extreme, 3.2 per cent of the total who had gone to graduate school earned between \$7,000 and \$13,999 a year.

TABLE XXI  
COMPOSITION OF SAMPLE BY EDUCATION  
AND INCOME

Educa- tion	Income									
	\$ 6,999 & Below		\$ 7,000 - \$13,999		\$14,000 - \$23,999		\$24,000 & Above		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Grammar School	5	1.6	2	.6	0	0.0	0	0.0	7	2.2
High School	18	5.7	56	17.6	32	10.1	10	3.1	116	36.5
College	14	4.4	48	15.1	61	19.1	32	10.1	155	48.7
Graduate School	<u>1</u>	<u>.2</u>	<u>10</u>	<u>3.2</u>	<u>20</u>	<u>6.3</u>	<u>9</u>	<u>2.9</u>	<u>40</u>	<u>12.6</u>
Total	38	11.9	116	36.5	113	35.5	51	16.1	318	100.0

Education and occupation are on Table XXII. Those in the professional fields with college accounted for 28.6 per cent of the total, while those with graduate school in professional fields accounted for 12 per cent of the total. Those with college in the skilled labor field comprised 15.4 per cent of the total.

TABLE XXII  
COMPOSITION OF SAMPLE BY EDUCATION  
AND OCCUPATION

Education	Occupation									
	Professional		Skilled		Semi & Unskilled		Unemployed		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Grammar School	0	0.0	4	1.3	3	.9	0	0.0	7	2.2
High School	31	9.7	57	17.9	17	5.4	11	3.5	116	36.5
College	91	28.6	49	15.4	5	1.6	10	3.1	155	48.7
Graduate School	<u>38</u>	<u>12.0</u>	<u>2</u>	<u>.6</u>	<u>0</u>	<u>0.0</u>	<u>0</u>	<u>0.0</u>	<u>40</u>	<u>12.6</u>
Total	160	50.3	112	35.2	25	7.9	21	6.6	318	100.0

Table XXIII is concerned with income and occupation. Those in the highest income bracket were also primarily in the professional category. There also were a few (1.6 per cent of the total) who were in the high

income group and in the skilled labor category. Professionals with incomes of \$14,000 to \$23,999 accounted for 20.8 per cent of the entire sample. Skilled workers with earnings between \$7,000 and \$13,999 comprised 16.4 per cent of all the respondents.

TABLE XXIII  
COMPOSITION OF SAMPLE BY INCOME  
AND OCCUPATION

Income	Occupation									
	Profes- sional		Skilled		Semi & Unskilled		Unem- ployed		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
\$ 6,999 & Below	6	1.9	19	5.9	9	2.9	4	1.2	38	11.9
\$ 7,000- \$13,999	44	13.8	52	16.4	13	4.1	7	2.2	116	36.5
\$14,000- \$23,999	66	20.8	36	11.3	3	.9	8	2.5	113	35.5
\$24,000 & Above	44	13.8	5	1.6	0	0.0	2	.7	51	16.1
Total	160	50.3	112	35.2	25	7.9	21	6.6	318	100.0

In summary, it is obvious that demographic profile for the potential target audience for this study represented a much broader listenership than the portrait of the frequent and occasional listener as

outlined in the Johnstone study. Highlighting the Johnstone study, it is recalled that, in answering the question of who listens to religious broadcasts anymore, the conclusion indicated typical listeners to be primarily older persons of relatively little education who were predominately Baptist.<sup>5</sup>

The target audience sampled in this study also had a substantial proportion of Baptists, but also a significant number of Pentecostal, Church of Christ, and Methodists. A smaller proportion of Lutheran, Episcopalian, Catholic, and Presbyterian respondents also were noted.

A much higher over-all level of education was realized in the study sample. Also, age of the average respondent for this study was much younger than that indicated in the Johnstone study. The Johnstone study merely indicated who had typically listened to gospel radio. The results of this study indicates that the profile in the Johnstone study did not represent necessarily the typical Christian churchgoer.

Since this profile of the Tulsa church-related community has indicated the above, there lies a potential for a much greater listenership to gospel radio by learning to program for the potential listenership, rather than the few that are already listening. Turning now to an analysis of these demographic factors as they relate to fundamentalist belief and listenership frequencies, more insight may be gleaned into the target audience in Tulsa.

#### Fundamentalist Belief and Demographics

It already has been seen that the over-all average belief score for the respondents on the fundamentalist belief scale was 8.5. On a scale from 1-to-9 the over-all average scores of respondents ranged from 5.0 to 9.0. High, medium, and low categories were established by

splitting this range into thirds. With this standard to categorize high, medium, and low fundamentalist beliefs, the results indicate that the vast majority of the respondents held quite closely to the basic precepts of fundamentalism outlined in Chapter II. Eighty-nine per cent of all the respondents exhibited a high fundamentalist belief. There were 6.6 per cent who indicated a moderate belief and 4.4 per cent were in a category indicating a low level of agreement to the basic precepts of fundamentalism.

In this section, and the next three sections dealing with demographics and listenership frequencies, the crossbreak tables again will be used to determine the nature of the relations between the variables and to organize the data in a convenient form to conduct a statistical analysis known as a chi square.<sup>6</sup> Whenever there are frequency data to be put in the form of a contingency table (crossbreak), the question of whether the variables in the table are related and if so, how highly are they related, must be asked. For the data we are now viewing the complex chi square and the contingency coefficient (C) will be the non-parametric probability indices brought to bear on these questions. The chi square test will show whether there is a relationship between the variables. The contingency coefficient will give an indication of the degree of the relationship.<sup>7</sup>

New terminology will be introduced at this point. In the next sections, levels of statistical significance will be given. For example, two variables may be found significantly related at the .05 or .01 level. This simply means that the numerical relationships of two variables drawn from a sample have happened because of the way those two variables relate to one another. If a statistical test is conducted



and found significant at the .05 level, it means that the probability is only five per cent or less, that the relationship could be expected to occur by chance. Put another way, the .05 level of significance is also known as the .95 confidence level. Expressed this way, it means the investigator can be 95 per cent certain that the results happened because of the way the variables related to one another.

When dealing with samples, inferences eventually must be made concerning the entire population from which the sample was drawn. By employing probability theory, a firmer base is made on which to make inferences concerning a complex body of information.<sup>8</sup>

Regarding fundamentalist belief and denomination, the question must be asked whether the differences in the levels of the belief scores, as shown on Table XXIV, are greater than would be expected by chance? The observed chi square was significant at the .01 level of probability, which means that the difference in the belief scores among the various denominations was great enough to have occurred by chance less than one per cent of the time. Therefore denomination did make a difference in one's degree of agreement with the precepts of fundamentalism. The coefficient of contingency was .7548, which gave a rough estimate of the correlation between belief and denomination. This was a high marked relationship indicating that denomination was highly related to a respondents fundamentalist belief.

TABLE XXIV  
FUNDAMENTALIST BELIEF AND DENOMINATION

Denomi- nation	Fundamentalist Belief							
	High		Medium		Low		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	104	32.7	1	.3	1	.3	106	33.3
Church of Christ	43	13.5	6	1.9	1	.3	50	15.7
Methodist	36	11.3	7	2.2	2	.6	45	14.1
Pentecostal	66	20.8	1	.3	1	.3	68	21.4
Lutheran	12	3.8	0	0.0	1	.3	13	4.1
Episcopal	8	2.6	2	.6	2	.6	12	3.8
Catholic	9	2.8	1	.4	2	.6	12	3.8
Presbyterian	<u>5</u>	<u>1.5</u>	<u>3</u>	<u>.9</u>	<u>4</u>	<u>1.4</u>	<u>12</u>	<u>3.8</u>
Total	283	89.0	21	6.6	14	4.4	318	100.0

Chi Square:  $p < .01$ ;  $df = 14$   
C = .7548

Each of the denominations except Presbyterian group showed a high preponderance of high belief scores. The Presbyterian group showed a larger proportion of their total in the medium and low score grouping. However, because of the low number of respondents in their category, no solid conclusions can really be made on the basis of these figures.

The relationship between belief and sex was negligible. The

observed chi square could occur by chance more than 10 times in 100. Therefore, the sex of the respondent did not account for a difference in the personal belief of the respondents.

The observed chi square between belief and age was seen to occur by chance less than five times in 100 as seen in Table XXV. A contingency coefficient of .5393 was realized indicating a moderate degree of strength in the relationship. Although 89 per cent of the respondents had high belief scores, it should be noted that 6.1 per cent of all the respondents were 25-to-44 year olds in the moderate-to-low belief categories. Only 11 per cent of the sample had moderate and low belief scores.

TABLE XXV  
FUNDAMENTALIST BELIEF AND AGE

Belief	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
High	67	21.1	155	48.7	50	15.7	11	3.5	283	89.0
Medium	0	0.0	15	4.8	3	0.9	3	0.9	21	6.6
Low	1	0.3	4	1.3	7	2.2	2	0.6	14	4.4
Total	68	21.4	174	54.8	60	18.8	16	5.0	318	100.0

Chi Square:  $p < .05$ ;  $df = 6$   
C = .5393

Belief was high for all levels of education. The observed chi square was significant at the .01 level indicating that the difference in the belief scores among the different levels of education was great enough to have occurred by chance less than one per cent of the time. The coefficient of contingency was .5635 which demonstrates a moderate strength in the relationship between belief and education. Table XXVI illustrates the details.

TABLE XXVI  
FUNDAMENTALIST BELIEF AND EDUCATION

Belief	Education									
	Grammar School		High School		College		Graduate School		Total	
	No.	Per-Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
High	6	1.9	105	33.0	139	43.7	33	10.4	283	89.0
Medium	1	0.3	7	2.2	10	3.1	3	0.9	21	6.6
Low	0	0.0	4	1.3	6	1.9	4	1.3	14	4.4
Total	7	2.2	116	36.5	155	48.7	40	12.6	318	100.0

Chi Square:  $p < .01$ ;  $df = 6$   
C = .5635

There was no relationship between belief and either income or occupation.

Radio Listenership in General and Demographics

There were negligible relationships found between the frequency of listenership to radio in general and all of the demographic factors except age. The chi square between radio listenership and age was significant at the .05 level. This means that the differences between frequency of listenership to radio and age could occur by chance only five times in 100. The contingency coefficient was .3308 indicating a small but definite relationship between these variables. More than half the respondents indicated a high degree of listenership to radio in general. Of the total number of respondents, 29.6 per cent were in the 25-to-44 age group and said they listened to radio frequently. That same age category also accounted for 19.8 per cent of the sample that listened to radio with a moderate frequency. Table XXVII includes the details of radio listenership and age.

TABLE XXVII  
FREQUENCY OF RADIO LISTENERSHIP AND AGE

Listenership	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
High	44	13.8	94	29.6	30	9.4	5	1.6	173	54.4
Medium	20	6.3	63	19.8	22	6.9	9	2.8	114	35.8

TABLE XXVII (Continued)

Low	<u>4</u>	<u>1.3</u>	<u>17</u>	<u>5.3</u>	<u>8</u>	<u>2.5</u>	<u>2</u>	<u>0.7</u>	<u>31</u>	<u>9.8</u>
Total	68	21.4	174	54.7	60	18.8	16	5.1	318	100.0

Chi Square:  $p < .01$ ;  $df = 6$   
 $C = .3308$

The relationship between radio listenership and denomination was negligible. The observed chi square could occur by chance more than five times in 100, although 54.6 per cent of all the respondents in all the denominations indicated a high degree of radio listenership. Only 9.7 per cent of the total noted a low frequency of listenership to radio, with Baptists comprising 3.8 per cent of the total and Pentecostals 2.5 per cent. This was disproportionate to the larger number of respondents each of these two groups had in the sample however.

The differences in the variables of sex and radio listenership were not great enough to be predictable. It is noted, however, that 7.9 per cent of the total sample with low listenership scores were women compared to only 1.9 per cent men.

Education did not have a significant relationship to radio listenership, although it could be noted that the high school grouping represented 32.6 per cent of all those who indicated high or moderate listenership and the college category comprised 44.3 per cent of the total for these same listenership levels.

Listenership to radio in general and income were not related to any predictable degree. Of all the respondents, 72 per cent were in

the \$7,000 to \$23,999 income. The respondents from this income group made up 65.6 per cent of all the listeners indicating high and moderate degrees of listenership.

Occupation was not related significantly to general radio listenership. The professionals and skilled labor categories from this represented 76.8 per cent of all the listeners indicating high and moderate degrees of listenership.

#### Gospel Radio Listenership and Demographics

Denomination, age, and income were all related to the frequency of listenership to gospel radio. Gospel radio listenership and denomination were significant at the .01 level. The coefficient of contingency showed a moderate but substantial relationship of .5469. Only 25.4 per cent of the entire sample indicated a high degree of listenership to gospel radio. A total of 36.2 per cent expressed a low degree of listenership and 37.4 per cent said they were moderate listeners to gospel radio.

TABLE XXVIII  
GOSPEL RADIO LISTENERSHIP AND DENOMINATION

Denomi- nation	Fundamentalist Belief							
	High		Medium		Low		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	39	12.2	37	11.6	30	9.5	106	33.3

TABLE XXVIII (Continued)

Church of Christ	12	3.8	24	7.5	14	4.4	50	15.7
Methodist	5	1.6	17	5.3	23	7.2	45	14.1
Pentecostal	26	8.2	26	8.3	16	5.0	68	21.5
Lutheran	2	0.6	3	0.9	8	2.5	13	4.0
Episcopal	0	0.0	7	2.2	5	1.6	12	3.8
Catholic	0	0.0	1	0.3	11	3.5	12	3.8
Presbyterian	<u>0</u>	<u>0.0</u>	<u>4</u>	<u>1.3</u>	<u>8</u>	<u>2.5</u>	<u>12</u>	<u>3.8</u>
Total	84	25.4	119	37.4	115	36.2	318	100.0

Chi Square:  $p < .01$ ;  $df = 14$   
 $C = .5469$

Within the denominations, none of the Episcopalians, Catholics, and Presbyterians indicated a high level of gospel radio listenership. Of these groups, almost all the Catholic respondents indicated a low level of listenership and twice as many Presbyterians indicated a low level of listenership, as did Presbyterians who indicated a moderate level of listenership.

On the other hand, almost twice as many Episcopalians indicated a moderate degree of listenership compared to a low level. Only .6 per cent of the total sample indicating high gospel listenership habits were Lutheran. However, almost twice that number were Lutherans with moderate listenership habits and over twice the moderate level represented the number of Lutherans who listen infrequently to gospel radio.

Methodist listening frequency to gospel radio comprised only 1.6



per cent of the total sample. Moderate gospel radio listening habits among the Methodists comprised 5.3 per cent of the sample and 7.2 per cent of all the respondents were Methodists with low degrees of listenership to gospel radio.

Church of Christ respondents had almost an equal proportion with high degrees of listenership as they had low levels. Both the Baptist and Pentecostal groups comprised the largest share of the high and moderate levels of listenership. They also had significant portions of the total number of infrequent listeners to gospel radio.

The observed chi square for gospel radio listenership and age was significant at the .05 level with a small but definite relationship indicated by the contingency coefficient of .3338. High levels of listenership were noted among the 25-to-44 year old grouping with 17.3 per cent of the total sample.

All the age groups had strong numbers of their respective totals with moderate listening habits. The youngest age group had five times as many low frequency listeners as they had high frequency listeners. The 25-to-44 year old group had an almost equal number in each of the listenership frequency levels.

The 45-to-59 year olds had almost the same number, indicating high levels of gospel radio listening frequency as they had low levels. The 60-and-over age group also had almost as many frequent listeners as they had infrequent listeners. Table XXIX illustrates the details.

TABLE XXIX  
GOSPEL RADIO LISTENERSHIP AND AGE

Listen- ership	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
High	7	2.2	55	17.3	19	6.0	3	.9	84	26.4
Medium	26	8.2	61	19.2	23	7.2	9	2.8	119	37.9
Low	35	11.0	58	18.2	18	5.7	4	1.3	115	36.2
Total	68	21.4	174	54.7	60	18.9	16	5.0	318	100.0

Chi Square:  $p < .05$ ;  $df = 6$   
C = .3338

The relation between income and gospel radio listenership frequency was not significant. With the significance of the observed chi square above the .05 level, it can be seen that the difference in the listenership scores among the age categories was not enough to have occurred by chance less than five times in 100.

Gospel radio listenership and sex was not significant. It was noted that women incorporated both the heaviest proportion of moderate and infrequent listeners with 22.3 per cent and 21.4 per cent respectively. Men in the moderate and infrequent listening categories were 15.1 per cent and 14.8 per cent of the total sample respectively.

The differences between education and gospel listenership were not great enough to be predictable of the respondents, it was seen that

the listeners in the infrequent category with college backgrounds comprised the largest portion of this breakdown of our sample with 21.1 per cent. College people in the moderate category represented 18.3 per cent, while those in the frequent listening group made up 9.4 per cent of the whole. Respondents with educational backgrounds as far as high school represented 12.3 per cent of the entire sample within the frequent listener category. They also comprised 13.8 per cent of the moderate listeners. Most of those in the grammar school category were in the high listenership category. Those who had gone on to graduate school comprised 3.1 per cent, five per cent, and 4.4 per cent of the total number of respondents in the frequent, moderate, and infrequent listening categories respectively.

The factor of occupation was not significantly related to gospel radio listening frequency. Almost the same proportion of professionals as skilled labor indicated frequent gospel radio listening habits (11.9 per cent and 11.6 per cent). Professionals who were moderate listeners comprised 18.3 per cent of the total sample while skilled labor in that same category amounted to 11.3 per cent of the whole. Professionals who were infrequent listeners represented 20.1 per cent of the total compared to 12.3 per cent for the skilled labor class. Semi, unskilled, and unemployed had about the same number of frequent listeners as they had infrequent listeners with larger numbers being moderate listeners.

#### Willingness to Listen to More

#### Gospel Radio and Demographics

Denomination, age, and income all were related to a willingness to listen to more gospel radio if the programming was more suited to the

listener's individual tastes. Variation between the different denominations and their willingness to listen to more gospel radio was great enough to have occurred by chance less than one per cent of the time. The contingency coefficient of .6069 indicated a moderate, substantial relationship. Over-all there was a high degree of willingness to listen to more gospel radio if the programming was improved. A total of 57.7 per cent of the sample indicated a high level of willingness to listen to more and 32.8 per cent indicated a moderate willingness, as shown in Table XXX.

TABLE XXX  
WILLINGNESS TO INCREASE GOSPEL LISTENERSHIP  
AND DENOMINATION

Denomi- nation	Fundamentalist Belief							
	High		Medium		Low		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Baptist	71	22.3	30	9.4	5	1.6	106	33.3
Church of Christ	33	10.4	13	4.1	4	1.2	50	15.7
Methodist	15	4.7	27	8.5	3	0.9	45	14.1
Pentecostal	52	16.3	14	4.4	2	0.6	68	21.3
Lutheran	7	2.2	5	1.6	1	0.4	13	4.2
Episcopal	2	0.6	7	2.3	3	0.9	12	3.8
Catholic	0	0.0	3	0.9	9	2.9	12	3.8

TABLE XXX (Continued)

Presbyterian	<u>4</u>	<u>1.2</u>	<u>5</u>	<u>1.6</u>	<u>3</u>	<u>1.0</u>	<u>12</u>	<u>3.8</u>
Total	184	57.7	104	32.8	30	9.5	318	100.0

Chi Square:  $p < .05$ ;  $df = 14$   
 $C = .6068$

Only 9.5 per cent of the total expressed a low level or unwillingness to listen to more gospel radio than they already did. High levels of willingness were noted among the Baptist, Pentecostal, Church of Christ, and Methodist groupings, with 22.3 per cent, 16.3 per cent, and 4.7 per cent respectively.

All the denominations had respondents who expressed moderate willingness to listen to more gospel radio. The only group who indicated a basically low level of willingness to listen to more gospel radio were the Catholics.

The observed chi square for age and the willingness to listen to more gospel radio was significant at the .01 level. The contingency coefficient of .3620 demonstrated a small but definite relationship between these variables. With the largest number of respondents being in the 25-to-44 age bracket, it followed they also had the highest number of respondents showing a high willingness to listen to more gospel radio (32.8 per cent). This same age group also noted 16.6 per cent of the total who were moderately willing to change their listening habits, as shown in Table XXXI.

TABLE XXXI  
WILLINGNESS TO INCREASE GOSPEL  
LISTENERSHIP AND AGE

Listen- ership	Age									
	16 - 24		25 - 44		45 - 59		60 & Over		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
High	43	13.5	104	32.8	31	9.7	6	1.9	184	57.9
Medium	19	6.0	53	16.6	27	8.5	5	1.6	104	32.7
Low	6	1.9	17	5.3	2	0.6	5	1.6	30	9.4
Total	68	21.4	174	54.7	60	19.8	16	5.1	318	100.0

Chi Square:  $p < .01$ ;  $df = 6$   
C = .3620

The 16-to-24 age group also indicate a good proportion of their number were highly willing to listen to more gospel radio. The majority of the 45-to-59 year olds were just about split between those who said they were highly willing to change and those who were moderately willing. The 60-and-over age group was just about evenly split between all three levels of willingness to listen to more gospel radio.

Table XXXII shows that income was related to a willingness of the respondents to increase their gospel radio listenership. The observed chi square was likely to happen by chance less than one per cent of the

time. The contingency coefficient of .3396 demonstrates a small but definite relationship between these variables.

TABLE XXXII  
WILLINGNESS TO INCREASE GOSPEL  
LISTENERSHIP AND INCOME

Listen- ership	Income									
	\$ 6,999 & Below		\$ 7,000 - \$13,999		\$14,000 - \$23,999		\$24,000 & Above		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
High	22	6.9	80	25.2	62	19.5	20	6.3	184	37.9
Medium	10	3.1	28	8.8	45	14.2	21	6.6	104	32.7
Low	6	1.9	8	2.5	6	1.9	10	3.1	30	9.4
Total	38	11.9	116	36.5	113	35.6	51	16.0	318	100.0

Chi Square:  $p < .01$ ;  $df = 6$   
C = .3396

The income group showing the largest number of respondents who were highly willing to change was those in the \$7,000 to \$13,999 category. Those in the \$14,000 to \$23,999 category also showed a large proportion of the total sample with a high willingness to listen to more gospel radio. This same income bracket showed a sizable number who were moderately willing to listen to more gospel radio.

Those in the \$24,000-and-above income group showed about an equal amount that said they were highly willing to listen to more as were moderately willing to listen to more. This income bracket had a total of 16.1 per cent of the sample.

The observed chi square for sex and the willingness to increase the listenership of gospel radio was not significant. The sample did indicate, however, that proportionately men showed a little more willingness to listen to more gospel radio than did women.

Education and the willingness to listen to more gospel radio were not significantly related. Contrary to the figures indicating actual listenership to gospel radio, respondents with college backgrounds expressed more of a high willingness to listen more frequently than did any of the other educational categories. With 26.4 per cent of the sample with college backgrounds indicating a high willingness to listen more, and 17.3 per cent a moderate willingness to listen more, this group had only five per cent of the total who demonstrated a low or unwillingness to listen to more gospel radio.

About half of all those who had gone to graduate school indicated a high willingness to listen more to gospel radio.

Almost one-quarter of the sample indicating a high willingness to tune in more gospel radio were those with high school backgrounds.

Those with grammar school as their highest level of formal education were almost equally split between those that were highly willing and those that were moderately willing to listen more frequently to gospel radio.

There was no significant relationship between occupation and the willingness to listen more frequently to gospel radio. The sample did



indicate, however, that 27.7 per cent of the total were professionals who were highly willing to listen more. Only 17.9 per cent of the total were professionals moderately willing to increase their listenership. Those in skilled labor jobs who were highly willing to tune in more gospel programs made up 22.6 per cent of the total and 9.5 per cent of the total were those in the skilled labor category expressing a moderate willingness to listen to gospel more.

#### Fundamentalist Belief and Listenership Frequencies

This section explores the relationships between all possible combinations of listenership frequencies and fundamentalist belief. In order to do this, the Pearson product-moment correlation coefficient was employed.

Though we can often get a rough idea of the direction and degree of a relation by inspection of lists of ordered pairs, such a method is imprecise. Social scientists commonly calculate indices of relation, usually called coefficients of correlation, between sets of ordered pairs in order to obtain more precise estimates of the direction and degree of relations. Product-moment and related coefficients of correlation, then, are based on the concomitant variation of the members of sets of ordered pairs. If they covary, vary together—high values with high values, medium values with medium values, and low values with low values, or high values with low values, and so on—it is said that there is a positive or negative relation as the case may be. If they do not covary, it is said there is "no" relation. The most useful such indices range from +1.00 through 0 to -1.00, +1.00 indicating a perfect positive relation, -1.00 a perfect negative relation, and 0 no discernible relation, or zero relation. Coefficients of correlation are rarely 1.00 or 0 or -1.00. They ordinarily take on intermediate values.<sup>9</sup>

A positive but almost negligible relationship existed between fundamentalist belief and the frequency of listenership to radio in general. Even though the relation is significant at the .05 level, the correlation coefficient ( $r$ ) of .1285 is considered low and borderline.

Such a correlation would not be a sound basis on which to make any inferences concerning these variables.<sup>10</sup>

Fundamentalism belief was related significantly at the .01 level with listenership to gospel radio. With an  $r$  of .2815, there was a small but definite relationship.

With a correlation coefficient or  $r$  of .3437, a definite positive relationship between willingness to listen to more gospel radio and fundamentalism belief can be seen. This relationship in the sample of 318 respondents would occur through random fluctuations less than one per cent of the time.

A significant but almost negligible relationship existed between listenership to radio in general and gospel radio listenership. Although these variables were significant at the .01 level, the strength of the relation indicated by the Pearson  $r$  was low at .1756.

The relationship between radio listenership and the willingness to listen to more gospel radio was not significant. The correlation of .0715 was almost negligible.

There existed a moderate, substantial relationship between listenership to gospel radio and willingness to listen to more gospel radio. Significant at the .01 level, the Pearson  $r$  demonstrated a good relation between these variables at .5895.

In summary, the strongest relationship was seen to exist between gospel radio listenership and the willingness to listen to more gospel radio. Both the gospel listenership and the willingness to listen to more gospel radio were related to fundamentalism belief. The variable of general radio listenership was correlated with the variable of gospel radio listenership, although it was weak. Finally the

listenership to radio in general was also correlated to fundamentalist belief, although this also was a weak relationship.

Program Preference, Fundamentalist Belief,  
and Listenership Frequencies

With the 15 gospel program types as independent variables, this next section will take a look first at how they relate to fundamentalist belief, then to radio listenership in general, to gospel radio listenership, and finally to the willingness to listen to more gospel radio. By utilizing a form of statistical analysis known as a multiple regression, it will be seen which of the gospel program typologies are significantly related to each of the principal measures (fundamentalist belief and listenership frequencies).

Multiple regression analysis, properly conceived and used, can accomplish what analysis of variance does--and more. Indeed, the multiple regression analysis is the more general and powerful method, a method that can be used with a wide range and variety of research problems.

Multiple regression analysis is a method for studying the effects and the magnitudes of the effects of more than one independent variable on one dependent variable using principles of correlation and regression.<sup>11</sup>

It will be recalled from the last chapter that multiple regression analyzes the collective and separate contributions of two or more variables to the variance of a dependent variable.<sup>12</sup> It determines which independent variables are significant, and because of the joint interactions with each other, "fit the model" for predictive purposes.<sup>13</sup>

For the purposes of this study, the regression analysis is used to identify or see which of the independent variables are significantly related as clusters of groups with each of the dependent variables (fundamentalist belief and listenership frequencies). Specifically,

then, we will see which program types cluster together for each of the dependent variables. By so doing, it will be seen which gospel programs actually are related and make a difference for each dependent variable. Armed with this information, nonsignificant programs which could be a cause of low listenership frequencies could be eliminated from schedules, and programs found highly significant could be added to increase listenership.

The major index of analysis for the multiple regression is called the multiple correlation coefficient or  $R$ . It is an index of the magnitude of the relation between on the one hand, a least squares composite of the independent variables, and, on the other hand, the dependent variable.

The theory of multiple regression seems to be especially elegant when we consider the multiple correlation coefficient. It is one of the links that bind together the various aspects of multiple regression and analysis of variance.  $R^2$ , analogous to  $r^2$  indicates that portion of the variance of the dependent variable due to the independent variables in concert.  $R$ , unlike  $r$ , varies only from 0 to 1.00; it does not have negative values. In sum  $R^2$  is an estimate of the proportion of the variance of the dependent variable accounted for by the independent variables.  $R$ , the multiple correlation coefficient, is the product-moment correlation between the dependent variable and another variable produced by a least-squares combination of the independent variables.  $R^2$  is seen to be that part of the sum of squares of the dependent variables associated with the regression of the dependent variable on the independent variables. As with all proportions, multiplying it by 100 converts it to a percentage.<sup>14</sup>

As with all other forms of statistical analysis, the question has to be asked whether  $R^2$  or the multiple correlation coefficient is significant or has it occurred by chance expectation.  $F$  tests were therefore used to test for statistical significance.<sup>15</sup>

The relationship between the program preferences and fundamentalist belief first will be discussed. The gospel programs deemed

significant with fundamentalist belief as the dependent variable are listed in Table XXXIII.

TABLE XXXIII  
AMOUNT OF FUNDAMENTALIST BELIEF VARIATION  
EXPLAINED BY VARIOUS GOSPEL  
PROGRAM COMBINATIONS

Amount of Explained Variance ( $R^2$ )	Types of Programs
.0523	Evang
.0698	Country-Evang
.0856	Country-Rock-Evang
.0996	Country-Rock-Evang-Intervw
.1371	Country-Rock-Evang-Intervw-Discuss
.1484	Country-Rock-Hymns-Evang-Intervw-Discuss
.1537	Country-Rock-Hymns-Evang-Worship-Intervw-Discuss
.1484	Country-Rock-Hymns-Evang-Intervw-Discuss

The variables in the above model have all been deemed significant at the .05 significance level.

With fundamentalist belief as the dependent variable, evangelism is seen in the above model as the "best" one-variable model found by the maximum R-square improvement procedure (multiple regression). Country music and evangelism comprised the best two-variable model, country gospel music, gospel rock, and evangelism comprised the best

three-variable model and so on. In determining the strength of each of these variables, it can be seen from the multiple correlation coefficients (R) that models or group of variables, when using fundamentalist belief as the criterion have a definite but small relation to the dependent variable of belief. R for the single variable model was .2287 and .3920 for the seven-variable cluster.

The significant program preferences that evolve, with general radio listenership being the dependent variable, are included in Table XXXIV.

TABLE XXXIV  
AMOUNT OF GENERAL RADIO LISTENERSHIP VARIATION  
EXPLAINED BY VARIOUS GOSPEL  
PROGRAM COMBINATIONS

Amount of Explained Variance ( $R^2$ )	Types of Programs
.0454	Rock
.0551	Rock-Document
.0729	Rock-Intervw-Document
.0917	Rock-Intervw-Living-Document
.0965	Rock-Intervw-Living-Variety-Document
.0917	Rock-Intervw-Living-Document

The variables in the above model were not deemed significant at the .05 significance level.

The optimum grouping or cluster of variables seen by the R-square procedure, using radio listenership frequency as the dependent variable would be a five-variable grouping which would include rock, interview shows, practical living shows, variety shows, and documentaries. However, the above cluster of programs were able to occur by chance more than five times in 100.

The relationship between programs preferred and gospel radio listening frequency are shown in Table XXXV.

TABLE XXXV  
AMOUNT OF GOSPEL RADIO LISTENERSHIP VARIATION  
EXPLAINED BY VARIOUS GOSPEL  
PROGRAM COMBINATIONS

Amount of Explained Variance ( $R^2$ )	Types of Programs
.1923	Evang
.2655	Country-Evang
.2903	Country-Evang-Variety
.3001	Country-Soul-Evang-Variety
.3086	Country-Soul-Evang-Discuss-Variety
.3188	Country-Soul-Evang-Intervw-Discuss-Variety
.3268	Country-Soul-Bible-Evang-Intervw-Discuss-Variety
.3321	Country-MOR-Soul-Bible-Evang-Intervw-Discuss-Variety
.3268	Country-Soul-Bible-Evang-Intervw-Discuss-Variety

The variables in the above model have all been deemed significant at the .05 significance level.

The multiple correlation coefficients for all the significant clusters of variables related to gospel radio listenership frequency are moderate, substantial relationships. They ranged from .4386 for the single variable model to .5763 for the eight-variable model. Evangelism was the type program considered the "best" one-variable model found by the maximum R-square improvement procedure. Country and Evangelism was the best two-variable model. The progression can be seen until the "best" eight-variable model includes all the variables related to gospel listenership that are deemed significant. Such a model would include country gospel, easy listening or middle-of-the-road gospel, soul gospel, Bible teaching shows, evangelism shows, religious interview shows, religious discussion shows, and religious variety shows.

The last analysis to be looked at will be the regression analysis for the dependent variable of willingness to listen to more gospel radio and the independent variables of program preference. This can be seen in Table XXXVI.

TABLE XXXVI

AMOUNT OF WILLINGNESS TO LISTEN TO MORE GOSPEL  
RADIO VARIATION EXPLAINED BY VARIOUS  
GOSPEL PROGRAM COMBINATIONS

Amount of Explained Variance ( $R^2$ )	Types of Programs
.1777	Evang
.2451	Evang-Variety



TABLE XXXVI (Continued)

.2887	MOR-Evang-Variety
.3061	MOR-Bible-Evang-Variety
.3189	MOR-Bible-Evang-Worship-Variety
.3237	MOR-Hymns-Bible-Evang-Worship-Variety
.3189	MOR-Bible-Evang-Worship-Variety

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The variables in the above model have all been deemed significant at the .01 significance level.

With a high level of significance at the .01 level, we see that these relationships were likely to happen by chance less than one per cent of the time. The correlations ranged from .4215 for the single variable model to .5689 for the six-variable model. This shows a substantial, moderate strength for each of the clusters of variables.

Evangelism was the "best" one-variable model while evangelism and religious variety shows comprised the "best" two-variable model. Middle-of-the-road gospel music was added to these two to form the "best" three-variable model. The four-variable model included middle-of-the-road gospel music, Bible teaching programs, evangelism shows, and variety shows. Worship service programs were added to make the five-variable model. The best six-variable model for the dependent variable of willingness to listen to more gospel radio included middle-of-the-road gospel music, hymns or old favorites in the gospel music line, Bible teaching programs, evangelism shows, worship service programs, and religious variety shows.

### Summary of Significant Findings

Complex chi square tests between fundamentalist belief and demographic factors showed there to be significant relationships between belief and denomination, belief and age, and belief and education. Over-all fundamentalist belief was very high within each of the levels of these demographic categories.

The only demographic factor found to be related significantly to general radio listenership was age. Over half of all the respondents of all ages indicated a high degree of listenership to all types of radio programs.

There were two different demographic factors that showed a significant relationship with the frequency of listenership to gospel radio. They were denomination and age. Only 25.4 per cent of the entire sample indicated a high listenership to gospel radio, although 37.4 per cent indicated a moderate degree of gospel radio listenership. The denominations representing those with high levels of listenership were the Baptists, Pentecostals, and Church of Christ respondents. Moderate listening tendencies were noted among all the denominations with the exception of the Catholics. Each of the denominations also had sizable portions of low frequency and non-listeners to gospel radio. As far as the age groups were concerned, all age groups share in the moderate listening category. The 25-to-44 year old group had the largest share of high level listeners. The 45-to-59 year old group had almost the same number of high degree listeners as they had low frequency listeners.

Chi squares were also computed for demographics and the willingness to listen to more gospel radio if the programs offered were more

closely aligned to the tastes of the individual listener. The same demographic factors that were significant for the frequency of listenership to gospel radio were also significant for the willingness to listen to more gospel radio. A total of 57.7 per cent of the entire sample indicate a high level of willingness to listen to more gospel radio, and 32.8 per cent indicated a moderate willingness to listen to more gospel radio than they now did. The only group who as a whole indicated a basically low level of willingness to listen to more gospel were the Catholics. As far as age was concerned, the age group with the largest number of respondents (25-to-44 year olds) also represented the largest share of the total sample who were willing to listen to more gospel than they now did. The youngest group also showed a good portion of their number were highly willing to tune in more gospel radio. The majority of the 45-to-59 year olds were just about evenly split between those that were highly willing and those that were moderately willing. Those in the 60-and-over age bracket were just about evenly split between the high, medium, and low categories of willingness to listen to more gospel radio. With regard to income categories, those within the \$7,000 to \$13,999 showed the greatest percentage of all the respondents who were highly willing to listen to more. Those in the \$14,000 to \$23,999 also had a sizable portion of the total number of respondents highly willing to change. The \$24,000-and-over group had over 16 per cent of the total and were almost equally split between those that were highly willing and those that were moderately willing to listen to more gospel programs.

Correlations between fundamentalist belief and the different listenership frequencies demonstrated the existence and strength of

relationships between various combinations of these variables. A significant but low, borderline relationship was noted between belief and general radio listenership. The relationship between belief and gospel radio listenership was a definite one although small. A definite relationship existed between belief and the willingness to listen to more gospel radio. A significant but almost negligible relationship existed between general radio listenership and gospel radio listenership. The strongest relationship existed between gospel radio listenership and the willingness to listen to more gospel radio. This relation was a moderate, substantial one.

Multiple regression analyses were computed using 15 gospel program preferences as independent variables, and fundamentalist belief and the listenership variables as dependent variables. Using fundamentalist belief as the dependent variable the eight program types seen to be significantly correlated were country gospel, gospel rock, hymns, evangelism programs, worship service shows, interview shows, and religious discussion programs. The relations were definite but small, however.

The program types that were related to general radio listenership were gospel rock, interviews, practical living shows, religious variety shows, and religious documentaries. These relationships were not significant, however.

The programs correlated with existing gospel radio listenership were significant and showed moderate, substantial relationships. They were country gospel, middle-of-the-road or easy listening gospel, soul, Bible teaching programs, evangelism shows, interview programs, religious discussions, and variety shows.

Demonstrating the highest level of significance and relationships that were seen as substantial, the program preferences correlated to the willingness to listen to more gospel radio were middle-of-the-road gospel music, hymns, Bible teaching shows, evangelism programs, worship services, and religious variety shows.

## FOOTNOTES

<sup>1</sup>Tulsa Metropolitan Ministry, Directory of Churches and Religious Organizations in the Tulsa Area (Tulsa, 1974), pp. 1-4.

<sup>2</sup>Fred N. Kerlinger, Foundations of Behavioral Research (New York, 1973), p. 39.

<sup>3</sup>Fred N. Kerlinger and Elazer J. Pedhazur, Multiple Regression in Behavioral Research (New York, 1973), p. 14.

<sup>4</sup>Kerlinger, p. 157.

<sup>5</sup>Ronald L. Johnstone, "Who Listens to Religious Radio Broadcasts Anymore?", Journal of Broadcasting (Los Angeles, Winter 1971-1972), pp. 91-103.

<sup>6</sup>Kerlinger, p. 160.

<sup>7</sup>James L. Bruning and B. L. Kintz, Computational Handbook of Statistics (Glenview, Illinois, 1968), p. 209.

<sup>8</sup>Kerlinger, pp. 184-186.

<sup>9</sup>Ibid., pp. 68-69.

<sup>10</sup>Ibid., pp. 201.

<sup>11</sup>Ibid., pp. 602-603.

<sup>12</sup>Kerlinger and Pedhazur, pp. 3-8.

<sup>13</sup>Kerlinger, p. 609.

<sup>14</sup>Ibid., pp. 616-618.

<sup>15</sup>Ibid., p. 619.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary and Conclusions

This study has endeavored to examine and describe, by way of demographic background, fundamentalist belief, and radio listening habits and tendencies, those persons within the religious community of Tulsa who might represent a potential listening audience for a full-time gospel radio station. The identification of certain groups of gospel program typologies was sought as they related to the target audience's fundamentalist beliefs, existing gospel and non-gospel radio listening habits, and the willingness to increase their listenership to gospel radio. Essentially this study attempted to establish whether gospel radio can appeal to wider diversity of interests than that represented by the existing listenership.

Probability estimates, which included frequency analyses, complex chi square tests, product-moment correlations, and multiple regression analyses, were computed from the data gathered in the survey. The statistically significant findings from these tests served as the basis for conclusions drawn relative to the answers to these research questions.

The results of this study indicated that gospel radio has the potential to serve a much wider listenership than that currently existing within the church-related community of Tulsa. A composite

portrait of a typical Tulsa church-oriented person would be represented by persons of both sexes, primarily between the ages of 25 and 59. Education levels most represented would show a preponderance of high school and college backgrounds. The majority of annual incomes fall between the \$7,000 and \$23,999 brackets. Occupations primarily would be in the professional and skilled labor fields. Baptist, Pentecostal, Church of Christ, and Methodist would be the denominations comprising the majority of the Tulsa church community. Within these groups, the level of agreement among individuals to the basic precepts of fundamentalism would be very high.

The results indicated a high level of listenership to radio in general by Tulsa's church-oriented community. However, the listenership to gospel radio by this group was markedly less. On the other hand, there was a definite willingness to listen to more gospel radio by this same group.

The demographic factors found to be statistically significant within this sample of respondents were denomination and age. These factors were found highly related to the frequency of listenership to gospel radio within this community. The demographic factors of denomination, age, and income were significantly related to the willingness to listen to more gospel radio. The highest levels of gospel radio listening was by the Baptists, Pentecostals, and Church of Christ groups. It should be remembered, however, that only 25.4 per cent of all the respondents indicated a high degree of listenership to gospel radio. A total of 37.4 per cent viewed themselves as moderate gospel radio listeners and the remainder said they listened infrequently. With the existing listenership to gospel radio substantially correlated with



the willingness to listen to more gospel radio, it can be seen that, with 57.7 per cent of this same group indicating a high degree of willingness to listen more frequently to gospel radio, a decided potential for a greater listenership simply among the church-related people of Tulsa does exist. The denominations expressing a high level of willingness to listen to more gospel radio included the Baptists, Pentecostals, Church of Christ, and Methodists. All the denominations sampled indicated a moderate degree of willingness to listen more. Only the Catholic group demonstrated a predominately low willingness to listen more.

The predominate age of the existing gospel listenership was within the 25-to-44 year old bracket. This same age group indicated a high willingness to listen more. The 45-to-59 year olds also represented a sizable number willing to listen more often. All age levels showed moderate degrees of willingness to tune in more gospel radio if the programs were more to their liking.

Those in the middle and the middle-high income groups comprised the majority of the existing listenership to gospel radio. The middle income group comprised the largest from the total that said they were highly willing to listen more if the programs were improved. The middle-high income group had a substantial share of the total sample whose willingness to listen more, fell between the high and moderate tendencies.

It has been shown that gospel radio listenership was substantially correlated to the willingness to listen to more gospel radio. This means that programming reflecting an intelligent appraisal of the audience could result in a greater listenership. Demographically,

the factors important in determining the existing listenership would also be important in increasing the listenership. This does not mean simply that those already listening said that they are willing to listen more. It means that the type of people, demographically speaking, that are already gospel fans could be the type of audience comprising a greater listenership as well.

Denominationally, the listeners came from Baptist, Pentecostal, and Church of Christ churches. A change of programming could result in an increase, not only from these churches, but from Methodists as well. The survey indicated there also would be a scattering of listeners from all the other denominations, excepting the Catholics. Regarding age, the 25-to-44 year olds comprised the bulk of existing listeners. This age group could be increased greatly, and the 45-to-59 year old church community also could become a viable part of the listenership. The middle income bracket comprised the majority of the listeners already tuned in to gospel radio. This group could be increased substantially, as well as those in the middle-high income bracket.

Having discussed who the audience is and, by way of a demographic profile, who they could be, the question of programs to be chosen to fit the tastes of the willing potential audience still remains.

Group preferences were viewed using four different regression analyses, each based upon a different dependent variable. Each of these tests yielded a different group of program types. If the program format were chosen strictly on the basis of their relationship to the community's fundamentalist beliefs, there would be an array of country music, gospel rock, hymns, evangelism shows, worship, interview and religious discussion shows. The strength of the relation between this

grouping of gospel program types and fundamentalist belief was small, but almost bordered on being substantial.

With a high fundamentalist belief factor for this community, this group of programs could become a station's basic programming format and be expected to increase its listenership. It should be recalled, however, that correlation tests indicated other variables with more strength in their relationships.

Using the dependent variable of listenership to radio in general, the group of gospel programs most preferred were gospel rock, interviews, practical living shows, variety shows, and documentaries. The existing relationship was not significant. It also will be remembered that the relationship between non-gospel radio listening habits and the willingness to listen to more gospel radio was not significant.

The shows preferred by existing gospel listeners included country, middle-of-the-road, soul music, Bible teaching, evangelism, interview shows, discussion shows, and variety. A substantial relationship existed between gospel listenership and this group of programs. However, to gain more insight into the programs which would increase the listenership in this market, the factor of the willingness to increase one's listenership must be viewed as it relates to a grouping of correlated program types. Strength of the relation between willingness to listen to more gospel radio (which comprised almost nine-tenths of the sample in moderate to high levels), showed a very substantial relationship to a group of six program types. These programs included middle-of-the-road gospel, hymns or traditional sacred music, Bible teaching programs, evangelistically-oriented shows, worship type programs, and religious variety shows. The way these six variables

relate to one another gives them a corporate strength greater than that which might exist for any of them individually.

By keeping in mind the target listenership within this community and employing quality production and intelligent use of time profiles, one could use the above combination of gospel programs and expect to increase substantially the listenership from the existing levels.

#### Recommendations

This study attempted to serve as an insightful and instructive analysis of where gospel radio is today and where it potentially could be. It by no means attempts to bear the impression of having covered all the factors involved relative to programming for a potential gospel radio audience. Rather it serves as a step forward to illustrate that information, systematically gathered and analyzed, can reduce the error in decision-making. This study has looked at the potential audience and related program preferences of only one market. Hopefully, it might serve as a catalyst for other such studies in other markets.

It is recalled that part of the trailblazing necessary for the new gospel music radio station in San Diego involved research.

Initial efforts in this area involved surveying audiences at gospel concerts in and around San Diego. That research from a radio demographic point of view, has been highly positive. Income averages among those audiences were in the \$14,000 range; their occupations were mostly professional or technical; over one-third held college degrees; and only seven to eight per cent did not have high school diplomas.<sup>1</sup>

It is interesting to note that this demographic profile of San Diego gospel concert-goers closely matches the demographic profile of those in the Tulsa church community willing to listen to more gospel radio. The basis for a more far-reaching study might ask who, by way of a

national demographic profile, makes up a target audience for gospel radio.

Another study might test the indices for determining a potential gospel audience. Is a potential gospel listener limited to those who are a part of a church-related community or those who attend gospel concerts, as one might infer from this and the San Diego study? Is gospel radio a viable commodity for the unchurched and, if so, what type of programs would have the most appeal?

Still another study might probe more deeply into the denominational groups who rank high in agreement with the precepts of fundamentalism, yet as the results of this study indicated, were not highly inclined to be regular listeners to a gospel radio station. The Catholic respondents within this study for instance showed an overall low level of willingness to listen to more gospel radio than they already did even if the programming were improved to reflect their particular listening tastes.

Each denomination within this study had a proportionate representation to the number of churches they had in this community. For that reason, the number of Catholics in the sample was low. This also was true for the Lutherans, Presbyterians, and Episcopalians. In all fairness to these groups, it should be noted before broad generalizations are made concerning their potential willingness to listen to gospel radio, that further studies be conducted using larger samples from each of these groups.

A study that would bear significantly upon the future potential listenership to gospel radio would be in the area of time use profiles. Who listens to what and when? More specifically for gospel radio,

the question needs to be posed of who is willing to listen to what and when. It is recalled that one expert in the field of mass media suggests that music remains the staff of life for a radio station.<sup>2</sup> Dan McKinnon who has convinced national advertisers that his gospel music station will attract enough listeners to make their investment worthwhile also seems to agree.<sup>3</sup> One-third of the program choices in this study of Tulsa were music programs. Don Pember points out why it is that he feels music is basic to radio.

If we begin with the premise that the medium of radio tends to be background rather than foreground, music is an inexpensive, noncontroversial, and usually profitable programming concept.<sup>4</sup>

When considering time profiles then, what part of the total programming schedule should be given to the gospel music program typologies a particular gospel audience might indicate it prefers. Should half-hour evangelism programs be limited to certain time slots or even certain days for that matter? Is there an optimal length to a Bible teaching program after which listeners begin redialing their radios? Which types of music are best suited for which time of day? Are there times in the day when a listeners' attention is more available?

If the broadcaster could harmonize his program demands upon attention with the "supply" of attention available, he might be able to increase his audience markedly.<sup>5</sup>

This study of the Tulsa market has suggested who a potential gospel radio listener might be and what group of programs they might prefer. But Tulsa is only one market. With the surge of religious fundamentalism in this country<sup>6</sup>, gospel stations need to know who they can be serving and how they can be served most effectively. Regardless of individual station budget limitations, research within individual markets can and should be employed on whatever level of complexity

and sophistication is possible. Gospel stations now utilizing research are finding that it more than pays for its costs.<sup>7</sup>

If the programming is good, it will get an audience. If it has no audience, it's a waste of time and money anyway. With a provable audience, time can be sold to advertisers. Why should this in any way weaken our Gospel? The right kind of advertising could even be a valuable public service. It could help to build the public's confidence, and psychologically bring us and our message closer to the everyday life of our listeners. It is possible that often we subsidize stations to allow us to maintain unpopular programming, or to permit broadcasting for only a very small segment of the potential audience?<sup>8</sup>

Decisions that are expected to be effective must find their basis in solid fact. For a gospel programmer to make decisions on any other basis is to not serve adequately the audience that could be served.

## FOOTNOTES

<sup>1</sup>Broadcasting Publications, Inc., "McKinnon Stands Back of Gospel in San Diego," Broadcasting (Washington, D.C., February 10, 1975), p. 86.

<sup>2</sup>Don R. Pember, Mass Media in America (Chicago, Palo Alto, 1974), p. 148.

<sup>3</sup>Broadcasting Publications, Inc., p. 86.

<sup>4</sup>Pember, p. 148.

<sup>5</sup>Edgar Crane, Albert Talbott, and Rosarita Hume, "Time Use Profiles and Program Strategy", Journal of Broadcasting (Philadelphia, Fall 1961), pp. 335-343.

<sup>6</sup>"A Comeback for 'Mainline' Religion?", U.S. News and World Report (Washington, D.C., February 25, 1974), p. 53.

<sup>7</sup>Paul R. Hollinger, "Making Research Pay Off", Religious Broadcasting (Morristown, New Jersey, January 1976), p. 35.

<sup>8</sup>C. Everett Lamberson, "What About the Ninety and Nine?", International Christian Broadcaster Bulletin (Colorado Springs, Colorado, June 1971), p. 8.



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## APPENDIXES

APPENDIX A

LETTER TO CHURCHES

CHRISTIAN COMMUNICATION CONSULTANTS  
7842 South Evanston  
Tulsa, Oklahoma 74136  
Phone: 749-7671

August 22, 1975

Mr. Bill D. Buford  
Tacoma Church of Christ  
1529 West 37 Street  
Tulsa, Oklahoma 74107

Dear Mr. Buford:

Thank you for your cooperation and willingness to participate in our radio listening survey. To recap the phone conversation with you, our purpose is to gain the opinions of religiously oriented individuals in the Tulsa area regarding their preferences, likes or dislikes with respect to different types of gospel radio programming. Your church was selected on a random basis from a listing of all the churches in the Tulsa area.

The questionnaire is designed to take between 10 and 15 minutes to complete. Although directions are included in the individual questionnaire, it would be helpful if you or your designated representative briefly reviewed it prior to administering it. If there are any questions at all, please feel free to call us.

Fifteen adult respondents from your congregation is all we need for your part in the survey. It has been found in surveys of this type that it would be easiest for you to administer the questionnaire to one group at one time (for instance, it may be a prayer group or an adult Bible class or some other similar group meeting for a single purpose). It will not be necessary for any respondent to include his or her name on the questionnaire. The results as received from your church will be kept confidential; as far as any information being related to your church in particular. Results of this study will be compiled as a whole rather than by individual churches.

If you are interested in receiving a summary of the results of this study, simply jot a short note requesting it and include it with your return of the questionnaires. We will be glad to send you a complimentary report when it is ready.

Your cooperation in administering and returning these 15 questionnaires in the enclosed stamped envelope within one week of receipt is very crucial to us with the arrangements we have made for tabulation and analysis.

Again, we wish to express our deep thanks for your cooperation, since your part is so essential in assuring the success of this project.

Yours very truly,

Morris E. Ruddick  
Director

APPENDIX B

QUESTIONNAIRE



CHRISTIAN COMMUNICATION CONSULTANTS

TULSA, OKLAHOMA

PURPOSE

The purpose of this survey is to acquire information regarding the preferences different church related people may have toward particular types of gospel radio programs.

INSTRUCTIONS

Please do not put your name on the questionnaire. The survey is designed to be anonymous so that each respondent will feel free to express whatever opinion they may have with frankness.

Section I: Mark each numbered item with an X once along the scale to express how much or how little you think you would like each type of religious radio program listed.

Preference of Various Types of Gospel Radio Programs

example: Country and Western Music

strongly <sup>X</sup> like — neutral — dislike — strongly  
like — like — neutral — dislike — dislike

By placing an X as has been done above between like and strongly like the respondent has demonstrated a relatively strong preference or liking for country and western music.

1. Country Gospel Music

strongly — like — neutral — dislike — strongly  
like — like — neutral — dislike — dislike

2. East Listening/Middle of the Road Gospel Music

SL — L — N — DL — SDL

3. Gospel Rock Music

SL — L — N — DL — SDL

4. Church Hymn/Traditional Gospel Music

SL — L — N — DL — SDL

5. Soul/Black Gospel Music

SL — L — N — DL — SDL

6. Bible Teaching Programs

SL — L — N — DL — SDL

7. Evangelistic Preaching Programs

SL — L — N — DL — SDL

8. Worship Service Programs

SL — L — N — DL — SDL

9. Religious News Programs

SL — L — N — DL — SDL

10. Religious Interview Programs

SL — L — N — DL — SDL

11. Religious Discussion Programs

SL — L — N — DL — SDL

12. Practical Living Religious Programs

SL — L — N — DL — SDL

13. Religious Variety Programs (talk, music, etc.)

SL — L — N — DL — SDL

14. Religious Drama Programs

SL — L — N — DL — SDL

15. Religious Documentary Programs

SL — L — N — DL — SDL

Section II: Mark each numbered item with an X once along the scale in the same way you did with Section I. The only difference is in this section we are measuring frequency or how often you listen to the radio for the first two items and how often you would be willing to listen under certain conditions in the third item.

Frequency of Radio Listenership

1. Radio in General

very — often — occasion- — seldom — never  
frequently — ally

2. Gospel Radio

VF — OF — OC — S — N

3. Willingness to Listen to Gospel Radio if Programs Reflected the Choices Made in Program Preferences

VF — OF — OC — S — N



VITA 2

Morris Elmo Ruddick, Jr.

Candidate for the Degree of  
Master of Science

Thesis: MULTI-VARIATE ANALYSIS OF GOSPEL RADIO LISTENERSHIP TENDENCIES  
AMONG CHURCH RELATED PEOPLE IN TULSA

Major Field: Mass Communication

Biographical:

Personal Data: Born in Suffern, New York, December 10, 1943, the son of Mr. and Mrs. Morris E. Ruddick.

Education: Graduated from Mahwah High School, Mahwah, New Jersey in June, 1961; received Bachelor of Science degree in Public Address and Group Communications from Northwestern University, Evanston, Illinois in June 1965; received diploma for Korean Course from the Defense Language Institute, Monterey, California, May 1971; completed one year of special studies at Oral Roberts University, Tulsa, Oklahoma in May 1974; completed the requirements for the Master of Science degree at Oklahoma State University in December 1976.

Professional Experience: Officer, United States Marine Corps, 1965-1973; Owner, Ruddick Motor Home Rentals, 1974; Account Executive KKMA-FM and Program Director, KOLS, Pryor, Oklahoma, 1975; Marketing Research Analyst/Project Director, Robert B. Spears & Company, 1975 to present.

Professional Organizations: International Christian Broadcasters, American Marketing Association, Marketing Research Association, Association for Education in Journalism.