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RELIGIOUS EFFECTS REGARDING THE BELIEFS

ABOUT THE CAUSES OF HOMELESSNESS

A THESIS

RELIGIOUS EFFECTS REGARDING THE BELIEFS

ABOUT THE CAUSES OF HOMELESSNESS

A THESIS

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By

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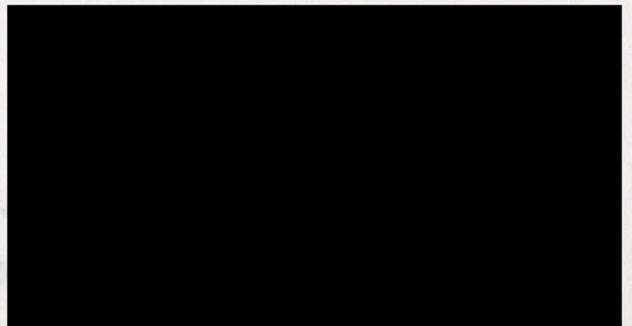
RELIGIOUS EFFECTS REGARDING THE BELIEFS

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A THESIS

APPROVED FOR THE DEPARTMENT OF SOCIOLOGY

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I would like to thank the members of my thesis committee, Bob Bursik, Carolyn Morgan, and Will Scott, for their guidance and encouragement during the process of completing this project.

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INTRODUCTION

Homelessness has become a well-recognized yet controversial social issue. Part of the reason for this controversy stems from the difficulty in adequately defining homelessness, as well as the difficulty in actually counting the homeless. Although the original image of the homeless population depicted skid row alcoholic males as hoboes and tramps (Hombs, 1990; Landes, et al., 1991; Hopper, 1991; Rossi, 1989), this has now been expanded to include a more diverse group of people such as the deinstitutionalized mentally ill, whole families, and the contemporary "bag lady."

A more salient aspect of this controversy reflects a pronounced split in public opinion about the causes of homelessness. External causes of homelessness are those over which the individual has little control. From this perspective, homelessness is the result of structural influences such as poverty (Murray, 1984), the high cost of living, an unstable economy, or the lack of low income housing (Interagency Council on the Homeless, 1991; Kraljic, 1992; Barak, 1991; Foster et al., 1991). Internal, or personally induced, causes are those such as laziness

(Kerbo, 1991), lack of self discipline, or promiscuity. Research indicates that individuals typically attribute homelessness to either personal or structural causes, but not both (Lee et al., 1990). In general, homelessness attributed to circumstances beyond individual control is viewed with more sympathy than that which is attributed to individual deficiencies. Particular groups and associations benefit from public policies that complement the agendas, beliefs, and focus of purpose of those groups. In particular, as constituents of the New Right, political and religious conservatives have successfully influenced public opinion and have, in short, instigated a campaign that can only be termed as a backlash to the War on Poverty and the socially liberal programs of the 1960's. How the ideologies of a group affect the perceptions of its members concerning the causes of homelessness will be addressed by this research. Specifically, this paper examines the degree to which members of conservative political and religious organizations are more likely than members of liberal groups to attribute homelessness to

internal factors.

HISTORY OF HOMELESSNESS

Traditionally, the general public has been unsympathetic to the plight of the homeless. In Colonial America, for example, the prescribed method for dealing with those without settlement rights ("non-members" of the township) was to encourage or mandate their exit from town (Wallace, 1965; Rossi, 1989). This method was chosen because poverty was seen to result from sinful behavior on the part of the poverty-stricken. As such, a system of relief from poverty seemed blasphemous. However, local arrangements for dealing with paupers varied and in some areas the poverty-stricken were auctioned off into indentured servitude or incarcerated (Piven & Cloward, 1971). Eventually, these methods for dealing with the homeless gave way to the almshouse system. The Almshouse system, established in the mid 1700s, was the first codified response to poverty and homelessness and endured until the 1930s (Wallace, 1965). This system was privately funded until the time of the New Deal, at which point the government assumed

responsibility for these programs. This indicates that public opinion, in general, shifted from a feeling of private responsibility to one of public concern. While there were those who agreed that more fortunate citizens should adopt a benevolent attitude toward those less fortunate, there were those who believed that the poverty stricken, i.e., the homeless, were responsible for their own plight, and therefore not a cause for public concern (Carruth, 1987; Piven & Cloward, 1971).

Historically, the composition and size of the homeless population has been in a state of continual flux. Throughout the Progressive Era, beginning in 1857 (Wallace, 1965), homeless sailors, displaced Civil War veterans, newly arrived European immigrants, and the economic disaster that plagued this period created the inner urban area where the transient population congregated. These areas subsequently became known as "Skid Row" and the infamous Bowery section of New York City became the symbolic epitome of the cultural image of the homeless. The homeless population at this time was mainly comprised of single, white, unemployed males and continued to grow until it peaked in the early decades of the twentieth century (Rossi, 1989). The Depression

contributed to the stability of the size and composition of the Skid Row population. However, once the Depression began to lose its grip, the Skid Row population declined, a trend which continued until after World War II; the estimated population of the Bowery in 1935 was 19,000 (Wallace, 1965) dropping to 14,000 by 1949 and declining to 8,000 by 1964 (Caplow and Bahr, 1974).

During the 1960s, Urban Renewal, the deinstitutionalization of the marginally mentally disturbed, and the feminization of poverty contributed to the current trends in the rise in homeless rates. During the decade of 1970 - 1980 urban renewal reduced the number of single room occupancy hotel units in New York City alone from 127,00 to 14,000. Nashville's SRO units were reduced from 1680 to 15. Both cities experienced approximately a 90% reduction in units, which was typical of urban renewal across the nation (Interagency Council on the Homeless, 1991). Deinstitutionalization of the mentally ill resulted in a drop from 552,000 hospitalized mentally ill in 1955 to 108,800 in 1986, an 80% decrease (Interagency Council on the Homeless, 1991). Family instability increased during the 1960s, giving rise to more women

raising children alone. By 1980, the U.S. Census reported that approximately 5% of the families in which there was an employed male householder lived in poverty, whereas 25% of all families headed by an employed female were poor (Brezina et al., 1989). For women, steady employment does not translate into the ability to cover basic living expenses. 90% of the women on welfare have worked but have turned to assistance because they cannot support themselves on their earnings. Statistically, only 27% of separated fathers actually pay child support and only 6% of those never married to the mother actually assume any financial support (Brezina et al., 1989).

As a result, the plight of the homeless became a salient public issue that was eventually defined as a social problem. It is clear that the profile of the homeless has changed drastically from the caricature of the single male homeless vagrant to a diverse group of men, women, and children. In addition, there has been an increase in the number of people who personally encounter the homeless, rather than simply through media presentations (N.Y. Times/CBS, 1992).

This increased visibility appears to have reduced the public's

support for efforts to aid the homeless (Interagency Council on the Homeless, 1991). For instance, the results of a recent public opinion poll indicate the percentage of people who are willing to have their taxes increased to provide more homeless shelters fell from 71% in 1989 to 58% in 1990 (Fill, 1990). Likewise, there has been a decline in the number of people who believe homelessness is caused by circumstances beyond the individual's control (Fill, 1990). Feagan (1972), for example, in a national survey of 1,017 adults concerning attitudes toward the poor, found that the majority (58%) believed the poor "lacked thrift," lacked motivation (55%), "lacked ability" (52%), and "had loose morals and engaged in drunkenness" (48%). Therefore, there has been a strong shift toward more individualistic explanations for the conditions of poverty in overall public opinion.

As a result, public opinion regarding the causes of homelessness is divided. There are those who place the responsibility for poverty and homelessness on the structure of American society while others emphasize personal shortcomings.

Such opinions are not randomly distributed. The New York

Times/CBS News Poll of January 8, 1992 reported that a majority of adults do not feel upset seeing homeless people. Since this attitude was especially prevalent among adults under the age of 45, it is possible that younger adults are more conditioned to the existence of the homeless and consequently get less upset over the homeless condition. This is particularly interesting since traditionally it is the middle-aged, white, male who has been more likely than all others to blame the homeless for their condition (Lee et al., 1990).

RELIGIOUS ORIENTATION AND ATTITUDES TOWARD THE HOMELESS

Religious organizations have long been involved in helping the poor. For instance, prior to the almshouse system, hospitals originally were supported by religious-based organizations and were established to shelter the poor who had no other place to go (Kurtz and Chalfant, 1984).

On the other hand, some religions stress personal responsibility for one's condition in life, citing the Protestant Work Ethic as justification.

Traditionally, it has been the church that provided relief for the poor in the form of charitable contributions and mission work. Yet there appears to be distinct differences in the religious motivations

underlying these efforts, ranging from the provision of basic needs to the desire to "save souls." In the latter case, aid to the homeless is conditional, i.e. the recipient must attend church services, become "saved," and offer public testimonials (Wallace, 1965). This is especially the case for religious fundamentalists.

The fundamentalist movement was formalized in the early twentieth century with the help of two wealthy Los Angeles laymen, Lyman and Milton Stewart. In 1910, they became very active in the attack on liberal theology (Gentz, 1986). The original movement was a reaction to the growing belief that biblical material could not be viewed accurately without consideration of the cultural interaction of the writer (Dowley, 1990).

In the 1960s and 70s, the second wave of active fundamentalist political coalition began. However, it was 1979 before the "new" fundamentalist movement became politically organized (Marty and Appleby, 1992). This "born-again" fundamentalism is not precisely definable. For example, subtle technical religious differences exist among fundamentalists, evangelicals, and pentecostals, yet all three find

political commonality in fundamentalist religious controversies such as the ban on prayer in public schools, the Equal Rights Amendment, abortion, and gay rights.

Christian Fundamentalists, while not denominationally specific, share specific common religious guidelines aimed at the pursuit of purity in their lives as prescribed directly through biblical principles (Marty and Appleby, 1992). These conservative Christians believe personal responsibility plays a vital role in this pursuit. The basis of the fundamentalist ideology revolves around five fundamentals considered essential conditions for the earning of God's grace: the inerrancy of the scriptures, the Virgin Birth of Jesus Christ, Atonement, Original Sin, and the Second Coming of Christ. Fundamentalists believe God alone gives the appropriate direction to human life through an inerrant Bible. Any opposing forces are the work of the Devil.

Fundamentalism takes the position that the human authors of the Bible wrote under the exact direction of God. They therefore believe in an authoritarian leadership (Lupfer, et al., 1988) and a simple agenda of punishment for those who deviate from the accepted norms. Moral

superiority is the reward for the spiritually and morally enlightened (Averell, 1989). The "born-again" experience is particularly important to fundamentalism. Fundamentalists place great confidence in Biblical literalness and from this springs a value system of absolutes - good versus evil, right versus wrong, or moral versus immoral. This is known as "oppositional dualism" which means that certain fundamental categories of existence imply their opposites (Douglas, 1970).

These views can be gleaned from such fundamentalist authors as J. Oswald Sanders (1975), who warns of the conflicts between good and evil, and God and the Devil, which he interprets as a consistent theme of the Bible. Sanders writes that the Bible uniformly views moral evil as the product of personality and exists only in the individual wills of each person. Fundamentalists may be especially attentive to the formation of individual character and less sensitive to situational information and less likely to modify their judgements of others as behavior changes (Lupfer and Wald, 1985). Fundamentalists tend to believe that they control their own outcomes (Furnham, 1982) through the right choices that please God. As might be expected, fundamentalists are more likely

to see material poverty as an indicator of moral pauperism (Hopper, 1991). While all churches have the capacity to communicate

Most people attribute the cause of certain behaviors or statuses to either internal or external causes. Therefore, the fundamentalist doctrine of individual responsibility for one's condition in life should make the attribution of internal, personal causes much more likely, although research regarding the attributional style of religious fundamentalists reaches mixed conclusions (Lupfer and Wald, 1985; Sorrentino and Hardy, 1974; Lupfer, Hopkinson, and Kelley, 1988). This paper will address the proposal that non-fundamentalist religiosity will be positively correlated with the belief that structural flaws have resulted in the high levels of the new homeless.

RELIGIONS AND POLITICAL CONSERVATISM

Christian fundamentalists are encouraged to be politically conservative, yet active. This is indicated by the highly visible politicking of Jerry Falwell in the late 1970s and his call for political activism in a piece authored by him entitled Listen America (1980). The organization of the Moral Majority as well as the coalition of other

conservative political groups was the result of this call (Marty and Appleby, 1992). While all churches have the capacity to communicate political stands and encourage specific political ideals, Christian fundamentalists appear more likely than others to be involved in status issues (Wald, 1992). Thus, there is a strong link between fundamentalism and political conservatism.

Political conservatives have traditionally discouraged individuality in its opposition to diversity as illustrated in their active campaigns against gay-rights and the Equal Rights Amendment (Wald, 1992). The 1992 Bush/Quayle Presidential campaign relied heavily on the conservative "profamily" program, suggesting the responsibility of government to encourage traditional family values. The choice of Pat Buchanan as a keynote speaker at the Republican convention verified the courting of the fundamentalist vote in an effort to secure support for the status quo.

The symbolic aspects of political conservatism readily align themselves with Christian fundamentalism. The influence of the Protestant Work Ethic, a product of the Protestant Reformation, again

comes into play (Schaefer and Lamm, 1992). Hard work and the ability to accumulate savings and investments are significant evidence of worthiness.

Just as these symbols validate worthiness, the inability to secure steady employment and material stability is associated with character flaws by conservative standards. Therefore, the assumption follows that Political Conservatism, like fundamentalism, will be highly correlated with an attribution of personal blame to the homeless for their condition.

HYPOTHESES

The arguments above lead to the following hypotheses:

1. The effect of fundamentalism on the attribution of homelessness to internal causes is positive and significant.
2. The effect of political conservatism on the attribution of homelessness to internal causes is positive and significant.
3. The effect of religiosity on the attribution of homelessness to external, structural causes is positive and significant.
4. The effect of religiosity on the dispositional attribution of homelessness will be greater for persons having high levels of fundamentalist beliefs than it will be for person having medium or low levels of fundamentalist beliefs.

METHOD

Sample

Data were collected as part of the 14th annual Oklahoma City Survey conducted by the Department of Sociology, University of Oklahoma in spring of 1992. A simple random sample of 396 adults (18 and older) was drawn from the R.L. Polk Directory for the city. Initial contact was made with a letter indicating that a member of the research team would soon try to schedule an appointment for an interview. Attempts to schedule appointments were made in person by trained interviewers. Members of the target sample who refused to participate or who could not be located were replaced by simple random selection until a total of 396 face-to-face interviews were conducted. The sample population was then compared to the 1990 Census figures for the community for percent male (46.8% in the sample compared to 47% in the population) and percent white (83.1% in the sample compared to 84% in the population). Differences were found to be statistically non-significant. A listwise deletion of missing data resulted in an N of 378 in the

analysis which follows. Eighteen missing cases were the result of lack of information for the measure of family income.

Blaming the Homeless

Respondents' attitudes toward the causes of homelessness were measured using four items answered on a four-point Likert scale and are presented in Table 1. Responses were measured on a four category scale: "strongly agree" to "strongly disagree." The items are recoded so that high scores indicate a high level of dispositional attribution. Principal components analysis of the four items produces eigenvalues of 2.473, .574, .487, .466, reflecting a simple one factor solution. All factor loadings are above .767, and are reported with item means and standard deviations in Table 1. The variable Blaming the Homeless is created from the linear composite of z-scores. The value of alpha, as a reliability estimator, is .793.

Fundamentalism/Biblical Literalness

Five indicators of Biblical literalness are used to measure fundamentalism. The four response categories, ranging from "strongly agree" to "strongly disagree" are recoded so that a high score reflects a

strong belief in biblical literalness. The scale items, their means and factor loadings are reported in Table 2. Principal components analysis conducted on the five items indicates that only one significant factor underlies the matrix of correlations: eigenvalues are 3.415, .610, .453, .304, .219. All items have loadings of .752 or higher on the factor. Cronbach's alpha for the scale created from the linear composite of z-scores is .871.

Religiosity

The measure of personal religiosity is intended to capture what Wimberley (1989) calls "religious salience" or the extent to which people consider themselves religious and use religion as a basis for their day-to-day decisions. The scale for the measurement of religiosity is based on the four items reported in Table 3; each item was rated on a four-point scale ranging from "strongly agree" to "strongly disagree". Items are scored so that a high score reflects high personal religiosity. Principal components analysis indicates the presence of a single factor. Eigenvalues for the four-factor solution are 2.602, .621, .433, .345. Factor loadings for all items are .709 or greater. The scale's reliability,

as estimated by Cronbach's alpha, is .815 for the linear composite of z-scores, and is not increased with the elimination of any items.

Political Conservatism

Political Conservatism is measured by three indicators reported in Table 4 as measured on a four-item Likert scale ranging from "strongly agree" to "strongly disagree." Items are recoded so that high scores reflect high political conservatism. Principal components analysis indicates the presence of a single factor: Eigenvalues are 2.084, .552, and .363. Factor loadings for all items are .785 or greater. The scale's reliability, as estimated by Cronbach's alpha, is .780 for the linear composite of z-scores, and is not increased with the elimination of any items.

Control Variables

Gender, race, education, income and age

Control variables were included for gender, race, education, income and age. Male is a dummy variable coded 1 for males and coded 0 for females. 53.2% of the respondents were female and 46.8% male.

White is a dummy variable coded 1 for whites. 83.9% of the respondents

were white and 16.1% were nonwhites. The number of nonwhites in the sample (most of whom are black) is too small to make any distinctions with the category. Income is an interval variable measured in 1,000's of dollars with a mean of 37.230 and s.d. of 37.023. Age is also an interval variable with a mean of 46.086 and s.d. of 17.240.

ANALYSIS

Bivariate Correlations

The bivariate relationships are reported in the correlation matrix in Table 5. A listwise deletion of missing cases results in an N of 378. The conventional .05 level is used for judgments concerning significance. Since the direction of relationships is predicted, one-tailed tests are appropriate.

While both fundamentalism and religiosity are strongly correlated with each other ($r=.600$), only fundamentalism is significantly and positively correlated with blaming the homeless ($r=.220$; $p<.001$) as predicted in Hypothesis 1. This indicates that on the average, when levels of fundamentalism are high, levels of dispositional attribution are high. Contrary to Hypothesis 3, however, the bivariate correlation

between religiosity and blaming the homeless ($r=-.031$; $p=.271$) is clearly insignificant. As predicted in Hypothesis 2, there is a positive and significant correlation between political conservatism ($r=.287$; $p=.000$) and blaming the homeless. In other words, when levels of political conservatism are high, levels of blaming the homeless are high. The bivariate correlations between the five control variables and blaming the homeless indicate a positive and significant relationship between males ($r=.127$; $p=.007$) and blaming the homeless, whites ($r=.096$; $p=.031$) and blaming the homeless and age ($r=.131$; $p=.005$) and blaming the homeless. Both education ($r=-.198$; $p=.000$) and income ($r=-.096$; $p=.031$) are inversely and significantly correlated with blaming the homeless.

Multivariate Analysis

Table 6 shows the results of the regression of blaming the homeless on the independent variables. As shown in Equation 1, fundamentalism has a positive and significant effect on blaming the homeless ($\text{Beta}=.192$, $p=.003$) even when controlling for the effects of all other variables. That is, people with higher levels of fundamentalist

belief are more likely to blame the homeless. Therefore, Hypothesis 1 is clearly supported. The R-squared for this equation is .159, indicating that about 16 percent of the variation in the dependent variable is accounted for by the independent variables.

Political conservatism and religiosity also significantly affect the likelihood of blaming the homeless. Equation 1 shows that the effect of political conservatism is positive and significant (Beta=.200; $p < .001$), thereby confirming Hypothesis 2. Finally confirming Hypothesis 3, Equation 1 shows that the effect of blaming the homeless on religiosity is inverse and significant (Beta=-.149; $p = .008$). This indicates that as levels of religious belief increase, attributional disposition tends to decrease.

Hypothesis 4, however, states that the effect of religiosity on the attribution of homelessness will not be the same for all levels of fundamentalist belief. This hypothesis proposes an interaction effect of religiosity and fundamentalism on the attribution of homelessness. The combination of high fundamentalist belief and high religiosity is expected to have an additional positive effect on attributional

disposition.

CONCLUSION

The interaction hypothesis was operationalized by creating a new variable which is the product of religiosity and fundamentalism, and introducing that variable into the equation (see Equation II). The regression coefficient (.192) associated with this interaction term (.192) is significant ($p < .001$) and positive. However, the R-squared statistic for Equation II is only .163, indicating that the inclusion of this interaction does not lend to a significant increase in explained variance. Thus, the significance of the interaction term reflects its multicollinearity with the effects of its components; note that the effect of religiosity falls to non-significance with the inclusion of the product term. As a result, since Equation I appears to represent the most parsimonious solution, we must reject Hypothesis 4. Additional justification for this decision is provided in Table 7. Fundamentalism was trichotomized and Equation I was re-estimated within each category (Table 7, Equation 1). Religiosity has a non-significant effect under each condition.

CONCLUSION

The results of this research leads to several conclusions. Clearly, high levels of fundamentalism and political conservatism increase the likelihood that individuals attribute homelessness to dispositional factors. In contrast, high levels of religiosity increase the likelihood that individuals attribute homelessness to external factors. The inclusion of an interaction effect, however, does not provide any ability to account for variation in this dependent variable.

We recognize the limitations of our research. Ours is a local and relatively small sample and generalizations to the national level might entail some risk. However, the influence of religion in shaping politics and individuals' views regarding political issues has not received adequate research in the social and behavioral sciences. Thus, we hope we have convinced researchers to consider fundamentalist religious beliefs in social service research, particularly involving pressing social issues such as homelessness.

The general tendency for researchers to exclude religion in their research has been described as a "secularization" paradigm (Hadden,

1987; McGuire, 1992). This paradigm assumes that religion is irrelevant in public policy debates based on the assumption that religion would play no role in the public works of modern society. We suggest that the possible differences in attributional styles between fundamentalists and others produces wide range implications regarding public policy and social service issues as illustrated in this research on homelessness. Dogmatic perceptions tend to hamper creative and innovative problem solving.

Merely legislating religion out of politics provides only superficial protection and cannot control all forms of religious influence. Organized political involvement by churches remains substantially outside the realm of government. Fortunately, strong public sentiment does exist for the "separation of church and state" and policies do exist such as tax-free status of churches conditional on refraining from endorsing candidates or devoting more than a certain percentage of resources to lobbying or political action which serves to limit the influence of religion (Wald, 1992). We strongly encourage more studies of religious influences on specific social issues. Homelessness,

like most social issues is a complex issue and deserves holistic evaluation. Conditioned dispositional attribution tends to bias the ability to consider more effective and cost efficient social programs.

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* Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Cronbach's alpha for the linear composite of z-scores for the four item scale is .793.

Table 1:
Means, Standard Deviations and Factor Loadings for Items in Attitudes Regarding the Causes of Homelessness Scale (N=378)*

Item	Mean	Standard Deviation	Factor Loading**
(1) Laziness is the main cause of homelessness.	2.084	.979	.806
(2) The welfare system makes it too easy for homeless people to not solve their own problems.	2.728	.973	.767
(3) Everyone can make an adequate living if they are willing to work hard.	2.593	.974	.764
(4) I believe many homeless people choose their life style because they do not want the responsibility of a regular job.	2.495	.913	.807

* Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Cronbach's alpha for the linear composite of z-scores for the four item scale is .793.

Table 1a:

Correlations Among Items for Attitudes Regarding the Causes of Homelessness (N=378)*

Correlations**	(1)	(2)	(3)	(4)	Factor Loading**
(1) Laziness is the main cause of homelessness.	1.000				
(2) The welfare system makes it too easy for homeless people to not solve their own problems.	.3056	1.000			.802
(3) Everyone can make an adequate living if they are willing to work hard.	.502	.439	1.000		.687
(4) I believe many homeless people choose their life style because they do not want the responsibility of a regular job.	.531	.507	.486	1.000	.842

*Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Eigenvalues for the 4-factor principal components solution were 2.473, .574, .487, and .466.

*Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Cronbach's alpha for the linear composite of z-scores for the five item scale is .871.

Table 2:
Means, Standard Deviations and Factor Loadings For Items In
Fundamentalism Measure Scale (N=378)*

Item	Mean	Standard Deviation	Factor Loading**
I believe in a literal interpretation of the Bible.	3.056	1.060	.802
I believe that the miracles described in the Bible really happened; they are not just stories.	3.458	.829	.887
I believe that Jesus truly rose from the dead.	3.656	.756	.842
I believe that those who do not accept God will go to hell after their death.	3.330	1.174	.752
I believe the Devil really exists.	3.338	.986	.840

*Codes are as follows: 4=strongly agree, 3=agree somewhat,
2=disagree somewhat, 1 strongly disagree.

** Cronbach's alpha for the linear composite of z-scores for the five
item scale is .871.

Table 2a:
Correlation Among Items for Fundamentalism Measure (N=378)

Correlations**	(1)	(2)	(3)	(4)	(5)
(1) I believe in a literal interpretation of the Bible.	1.000				
(2) I believe that the miracles described in the Bible really happened; they are not just stories.	.643	1.000			
(3) I believe that Jesus truly rose from the dead.	.560	.769	1.000		
(4) I believe that those who do not accept God will go to hell after their death.	.580	.529	.463	1.000	
(5) I believe the Devil really exists.	.544	.689	.656	.585	1.000

*Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Eigenvalues for the 4-factor principal components solution were 3.415, .610, .453, .304, and .219.

Table 3:
Means, Standard Deviations and Factor Loading for Items in
Religiosity Measure Scale (N=378)*

Item	Mean	Standard Deviation	Factor Loading**
Religion is a very important part of my life.	3.531	.824	.857
I would describe myself as religious.	3.358	.887	.841
Religion should influence how I live my life.	3.617	.744	.811
When I have decisions to make in my everydaylife, I usually try to find out what God wants me to do.	3.380	.908	.709

*Codes are as follows; 4=strongly agree, 3=agree somewhat,
2=disagree somewhat, 1=strongly disagree.

** Cronbach's alpha for the linear composite of z-scores for the four
item scale is .815.

Table 3a:

Correlations Among Items for Religiosity Measure (N=378)*

Correlations**	(1)	(2)	(3)	(4)	
Item	Mean	Standard Deviation	Standard Deviation	Factor Loading**	
(1) Religion is a very important part of my life.	1.000				
(2) I would describe myself as religious.	.647	1.000			
(3) Religion should influence how I live my life.	.611	.568	1.000		
(4) When I have decisions to make in my every day life, I usually try to find out what God wants me to do.	.469	.468	.419	1.000	

* Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Eigenvalues for the 4-factor principal components solution were 2.602, .621, .433 and .345.

Table 4:
Means, Standard Deviations and Factor Loadings for Items in Political Conservatism Scale (378)*

Item	Mean	Standard Deviation	Factor Loading**
For political candidates to have my support, it is important that they favor banning all x-rated materials.	2.414	1.092	.842
For political candidates to have my support, it is important that they be opposed to abortion.	2.220	1.172	.871
For political candidates to have my support, it is important that they be opposed to granting rights to homosexuals.	2.317	1.111	.785

*Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree.

** Cronbach's alpha for the linear composite of z-scores for the three item scale is .780.

Table 4a:
Correlation Among Items for Political Conservatism Measure (N=378)

Correlations**	(2)	(3)	(4)	(1)	(6)	(2)	(8)	(3)
(1) For political candidates to have my support, it is important that they favor banning all x-rated materials.				1.000				
(2) For political candidates to have my support, it is important that they be opposed to abortion	.091	-.333	1.000	.629		1.000		
(3) For political candidates to have my support, it is important that they be opposed to granting rights to homosexuals.	.096	-.081	1.000	.465	1.000	.528	1.000	

*Codes are as follows: 4=strongly agree, 3=agree somewhat, 2=disagree somewhat, 1=strongly disagree

**Eigenvalues for the 3-factor principal components solution were 2.084, .552, and .363.

(8) Family Income	-.125	-.058	-.146	.422	-.074	.200	.095	1.000
(9) Blaming the Homeless	.226	.031	.267	-.198	.131	.127	.096	-.006

Table 5: Direct effects of all variables on Blaming the Homeless
 (N) Bivariate Correlation Coefficients Among All Variables (N=378)

Variables	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
(1) Funda. Fundamentalism	1.000								
(2) Religiosity (.000)	.600	1.000							
(3) Political Conserv. (.000)	.484	.280	1.000						
(4) Education (.000)	-.330	-.091	-.333	1.000					
(5) Age (.088)	.070	.174	.096	-.081	1.000				
(6) Male (.057)	.179	-.108	-.058	.166	-.020	1.000			
(7) White (.047)	-.086	-.025	-.007	.059	.140	.037	1.000		
(8) Family Income (.007)	-.126	-.068	-.146	.422	-.074	.200	.095	1.000	
(9) Blaming the Homeless (.000)	.220	.031	.287	-.198	.131	.127	.096	-.086	1.000
R-squared		.159			.163				
P		<.001			<.001				

Table 6: Direct effects of all variables on Blaming the Homeless (N=378) one-tailed tests.

Independent Variable	Equation I			Equation II		
	b	Beta	p	b	Beta	p
Fundamentalism	.146	.192	.003	.162	.213	.001
Religiosity	-.146	-.149	.008	-.089	-.091	.117
Pol. Conserv.	.252	.200	<.001	.240	.190	<.001
Funda.* Religiosity	-----			.001	.192	<.001
Age	.019	.104	.018	1.013	.161	.001
Male	.995	.158	.001	.828	.097	.024
Family Income	-.003	-.039	.235	.018	.096	.027
Education	-.102	-.189	.061	-.098	-.085	.069
White	.841	.099	.022	-.003	-.038	.240
Intercept	-.521			-.605		
R-squared	.159			.163		
P	<.001			<.001		

Table 7: Regression of Separate Models for Low, Middle and High Religiosity and Low, Middle and High Fundamentalism on Blaming the Homeless. One Tailed Significance Tests. (N+378)

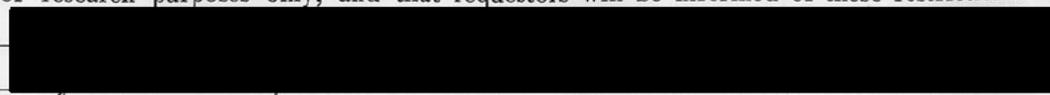
Independent Variable	Fundamentalism								
	Low (N=122)			Middle (N=119)			High (N=137)		
	b	Beta	p	b	Beta	p	b	Beta	p
Religiosity	-.028	-.027	.380	-.036	-.035	.358	.025	.021	.409
Political Conservatism	.129	.166	.038	.143	.164	.035	.043	.039	.329
White	.303	.133	.075	.108	.051	.286	.277	.133	.065
Age	.003	.152	.284	.004	.084	.192	.008	.172	.031
Family Income	-.002	-.109	.151	1.203-04	.005	.477	.001	.021	.306
Education	-.044	-.079	.040	-.153	-.277	.003	.040	.117	.104
Male	.187	.122	.090	.372	.239	.005	.171	.103	.123
Intercept	1.811			2.465			.667		
R squared	.117			.114			.087		
p	.044			.004			.100		

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