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A Descriptive Analysis of the Effectiveness of Broadcasting by The Church of Jesus Christ of Latter-Day Saints in the Northern States Mission Area

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A DESCRIPTIVE ANALYSIS OF THE EFFECTIVENESS OF BROADCASTING
BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN THE NORTHERN STATES MISSION AREA

A Thesis
Presented to the
Department of Communication
Brigham Young University

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

by
Robert W. Donigan
August 1964
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To all, the author offers his sincerest appreciation, and a renewed realization that no man is an island unto himself.
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CHAPTER I

INTRODUCTION: THE PROBLEM

A. Statement of the Problem

Research indicates that there has been no official study of the effectiveness achieved by past or present church broadcasting by the Church of Jesus Christ of Latter-day Saints, and none by anyone else, in or out of the Church, with the exception of Wolsey's work, which will be discussed in Chapter II of this study. One of the doctrines of the Church involves continuous progression. Applying this to the field of the Church's broadcasting, there is need to know how effective it is in terms of its objectives, whether it needs to be improved, and, if so, in what manner(s).

This study is undertaken, therefore, in order to investigate the effectiveness of church broadcasting. It is hoped that this study might lead to suggestions regarding changes or additions in programming which might improve

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1Heber Grant Wolsey, "Religious Broadcasting by the L.D.S. (Mormon) Church" (unpublished Master's thesis, Department of Speech, Northwestern University, 1949).

effectiveness. Re-stated, would L.D.S. broadcasting effectiveness be improved by increased utilization of other types of broadcasting than those presently employed.

B. Analysis of the Problem

It is not within the scope of this study to review in any detail the history and present status of broadcasting in the Church. However, a brief summary may be in order to provide the background of the L.D.S. broadcasting available in the area to be surveyed by this study.

The first radio broadcasting by the Church of Jesus Christ of Latter-day Saints was the Annual and Semi-Annual General Conferences of 1924. Television broadcasts of these conferences began in 1949.¹ These broadcasts and telecasts were carried in October, 1963, by 166 TV and 30 radio stations,² and in April, 1964, by 188 TV and 25 radio stations located in 46 states including Hawaii, plus the District of Columbia and Canada.³

"Music and the Spoken Word," a radio program featuring the Salt Lake Mormon Tabernacle Choir and short non-denominational sermons, eletted its thirty-


²"The Church News Section," The Deseret News (Salt Lake City, Utah), October 12, 1963.

³Ibid., March 28, 1964; and lecture by Arch Madsen, President, KSL Radio-Television, Salt Lake City, Utah, delivered at Brigham Young University, Provo, Utah, April 24, 1964.
fourth anniversary on July 21, 1963. It is broadcast
nation-wide and abroad on more than 200 stations of the
radio network of the Columbia Broadcasting System every
Sunday morning.

In addition to those mentioned in preceding para-
graphs, the Church and its missions broadcast other programs
frequently and regularly, both in this country and through-
out the world. Other broadcasts include: four Church of
the Air broadcasts yearly over the C.B.S. radio network;
weekly radio sermons by Sterling W. Sill, one of the General
authorities of the Church, broadcast in Salt Lake City, Utah,
and made available on tape to various of the mission fields;
and other miscellaneous productions.

A past study indicated that the Church has several
objectives in broadcasting. These would include the follow-
ing.

1. Missionary or proselyting: influencing others
not of the Church; to bring the true Gospel
of Jesus Christ also to those who have had


2Arch L. Madsen, "New Horizons in Effective Com-
munication," address delivered to the BYU studentbody,
February 20, 1963 (Provo: BYU Department of Extension

3Val E. Limburg, "An Analysis of Relationships
Between Religious Broadcast Programming Objectives and
Methods of Presentation Used by Selected Major Religious
Program Producers as Compared with the Church of Jesus
Christ of Latter-day Saints" (unpublished Master's thesis
Department of Communication, Brigham Young University, 1964).
little to do with religion, or those indifferent.

2. Influencing those of the Church who are active
to remain strong and active in the faith.

3. Influencing inactive members of the Church to
become active.

4. To bring religious ideals to the audience's
attention.

The first-listed objective has been stated as the primary
one for Church broadcasts, by the president of the Northern
States Mission, where this study was made.

Little scientific effort is being made by any reli-
gious group to measure the effectiveness of its broadcast-
ing in terms of its objectives, as was indicated by a
series of interviews with the religious broadcasting leaders
in the Chicago area conducted by the author in September,
1963. These men represented both the three major faiths
and the five local television stations, as well as the
L.D.S. Northern States Mission President. Those interviewed
were as follows:

1. Harold Fisher, Director of Public Affairs Programming,
   WBBM-TV (CBS).

2. Richard W. Maycock, President, Northern States Mission,
   Church of Jesus Christ of Latter-day Saints.

3. George Paul, Director of Religious Programs, WBBK

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1 Interview with Richard W. Maycock, then president of
4. Allen Burns, Director of Public Affairs Programming, WBEQ (NBC-TV).

5. The Rev. Reuben Gums, Director of Broadcasting, Church Federation of Greater Chicago (Protestant).

6. Al Field, Director of Public Affairs Programming, WGN-TV (independent). ¹

7. Chalmers Marquis, Program Director, WTTW (educational).

8. Don Roper, Division of Radio and Television, The United Presbyterian Church in the United States of America.

9. Henry Mamet, Director of the Broadcasting Commission of the Chicago Board of Rabbis (Jewish).

10. Father John T. Banahan, Director of Broadcasting, the Catholic Archdiocese of Chicago.

The objectives mentioned by these individuals for their broadcasting efforts were the same as mentioned for the L.D.S. Church, with the significant exception that all stated that proselyting was not an objective.

With one important exception, all of the aforementioned men stated that their only means of measuring effectiveness of their religious programming were as follows:

a) Awards from broadcasting, educational, civic and religious organizations. The value placed on these awards varied widely, largely depending upon who had won

¹This is the station which carries the L.D.S. Conference telecasts in the Chicago area.
them and who had not.

b) Local religious organizations and federations, closely connected with "grass roots" members, supplying feedback of reaction.

c) Mail and telephone reaction, which is sometimes solicited through contests, etc.

d) Ratings. Some stations and religious groups do not take these into consideration at all. At best, since they are not known for at least six weeks after a program is inaugurated, they are used in planning subsequent program series, rather than a current one being rated.

e) Criticisms and comments from station and production personnel.

f) Criticisms of religious hierarchies.

g) National organizations of broadcasters and religious broadcasters.

The one significant exception to those non-scientific means of measuring the effectiveness of broadcasting efforts was the United Presbyterian Church, a national organization. According to the Rev. Mr. Roper,¹ until 1958 this church, like all others, had carried on broadcasting activities with no accurate measure of their effectiveness. In 1958, however, church officials decided

¹Interview conducted in Chicago, Illinois, September 11, 1963.
to employ means of scientific measurement and found to
their astonishment that their programming was not accom-
plishing its objectives.

In 1956 their broadcasting division employed two
people and an annual budget of $60,000.00. Since then this
has expanded to 26 people and a yearly allocation of
$700,000.00. Research is included in this budget: e.g.,
a professional research consultant is employed full time.
Also, outside surveys are used to market test programming
before it is released on a national scale. Studies have
been made which included depth interviews. The broad-
casting staff also keeps up to date on basic communication
research. The church is thus also committed to profession-
al research. All new programming projects are researched,
with pre- and post-testing. For example, pre-testing has
resulted in the rejection of expensive pilot films.

The United Presbyterian Church's Division of Radio

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\[1\] E.G.: a. William J. Millard, Jr., Ph.D., Re-
search Director, Division of Radio and Television, United
Presbyterian Church in the U.S.A., "A Study of the Influ-
ence of Sponsorship on Willingness to Watch Network Tele-
vision Programs," March, 1963;

b. ______, "Audience Survey, Frontiers
of Faith," June, 1961;

c. ______, "Research Report on Cuban
April, 1963.
and Television, through its field staff, encourages local church officials to make non-professional tests of programming through such agencies as college sociology departments and calls made by church women's organizations. This has been done in Florida, Arkansas and Nebraska. As a result, much information of significance to this study has been gathered.

This church has bought information from American Research Bureau and Pulse organizations to help its own research projects, in which the audience potential is analyzed to determine placement of programs insofar as both time and stations are concerned.

Before 1958, like the L.D.S. Church and others, the United Presbyterian Church just assumed people were listening and watching. However, the United Presbyterian Church then found, scientifically, that they were not reaching their assumed audience.

Therefore, the present study is an attempt to pioneer scientific audience research concerning L.D.S. programming, taking advantage of the guidelines established by the United Presbyterian Church.

C. The Hypotheses

Statement of the Hypotheses:

Hypothesis 1: The broadcasting currently being presented by the Church is effective, insofar as creating favorable impressions and attitudes toward the Church by
non-members.

Hypothesis 2: People do not tend to look to radio and TV for satisfaction of their religious needs.

Hypothesis 3: Church programming can be made more effective by greater use of drama and documentary program types.

Basic Assumptions Outlined:

It is assumed that a survey of a carefully-chosen representative sample area can test the validity of these hypotheses in a manner which will permit projection of the conclusions to any other area, and to the Church as a whole.

Hypothesis 1--The author's experience as a missionary for the L.D.S. Church has indicated that people who know faithful Mormons, who have been to Salt Lake City and Temple Square, who have heard the Mormon Tabernacle Choir, or who have heard and/or seen broadcasts are more likely to admit and listen to missionaries than are those who have not.

Hypothesis 2--What is indicated here is that religious programs perhaps should be competitively appealing and interesting with other programs and media of entertainment and information. Perhaps fewer programs proved more effective is the answer.

Hypothesis 3--Examples relating to this hypothesis are high quality films which have been made by the Church for showing to members. Such films, but tailored to a non-member audience, could be used on TV stations which, particularly
in small markets, are seeking such material.\(^1\)

D. Definition of Terms

**broadcasting**: Dissemination of radio communications intended to be received by the public, directly, or by the intermediary of relay stations.\(^2\) This legal definition includes television as well as sound transmission.\(^3\)

**church, or l.d.s. church**: The Church of Jesus Christ of Latter-day Saints, a religious group of over two million membership, commonly known as the "Mormon" Church.

**descriptive analysis**: An examination of something to distinguish its component parts or elements, separately or in their relation to the whole.\(^4\)

**effectiveness**: Effectiveness in this study will be measured by the favorable influence church broadcasts have on those exposed to them, in terms of the percentage of listener-viewers who found the broadcasts "interesting" or "very interesting" compared to the total survey respondents

\(^1\) as stated in personal interviews with Northern States Mission President Richard W. Maycock (Sep. 4, 1963) and KSL President Arch L. Madsen (April 24, 1964).

\(^2\) Communications Act of 1934, Sec. 3 (c).


exposed to church broadcasts.

**NORTHERN STATES MISSION:** A proselyting administrative unit of the L.D.S. Church including all of Illinois, that part of Indiana immediately contiguous to Chicago, the eastern three-fourths of Wisconsin, and eastern Iowa.

**TYPES AND METHODS OF PROGRAMMING:** Those mentioned in the survey include the following:

a) **Dramatization:** the use of a story setting and characters.

b) **Address/lecture:** one or more speakers in a "sermon" situation.

c) **Documentary:** a situation showing persons, places and things as they actually are in their natural environment.

d) **Primarily religious music,** presented by church musical groups.

e) **Philosophical "gems of wisdom"** and short, non-Biblical stories illustrating the "good life."

f) **Biblical stories and commentary.**

g) **Biblical scriptures only** (no commentary).

h) **Broadcasting of religious conferences, rallies, gatherings, etc.**

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**E. Importance of the Problem and Scope of the Research**

Important and separate studies might be under-

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1*Taken from page 5 of the questionnaire used by Limburg* (*op. cit.*).
taken to measure the effectiveness of church broadcasting in relationship to each one of the objectives listed under Section B of this chapter. Furthermore, separate studies for each objective could be done either in communities consisting primarily of members of the Church (as was Wolsey's), or sample areas where Church members are to some degree in the minority, or nation-wide, or in individual foreign countries, or world-wide, etc. However, it would be unwieldy in the extreme to try to make all of these studies in one attempt.

Therefore, the author has chosen to isolate and limit the problem both in terms of the objective and the area to be studied. The objective considered will be that named as primary under Section B, restated: How effective has church broadcasting been in "favorably influencing" others not of the Church, and how might it be improved in its effectiveness by employing other types and methods of programming not currently being utilized?

The area to be surveyed will be a sample mission area, that contained in the Northern States Mission of the Church. This mission area contains within it a broad spectrum of economic, educational, rural and urban strata, representative of the general American population. For example, in the states of Iowa, Wisconsin, Illinois and Indiana, parts of which are included, is contained the urban area of Chicago with its lower economic areas, and its wealthy northern suburbs, as well as the rural areas
of those midwestern farm states.

The problem will be subdivided into the following separate parts, steps, or aspects:

1. How effective is the current programming of the Church? (Effectiveness as determined by how many people have been exposed to L.D.S. radio and TV broadcasts within their memory, particularly within the past year.)

2. To what degree do people depend upon radio and TV to satisfy any of their religious needs?

3. What types of religious programming would people be most likely to watch and/or listen to?
CHAPTER II

REVIEW OF RELATED RESEARCH

A. Introduction

Research related to the effectiveness of religious broadcasting is scanty. What little there is, however, is significant and will be briefly reviewed here. Areas covered include pre-television (late 1940's), early television (early 1950's), and more recent periods of television "maturity" (early 1960's).

B. Sources

Wolsey: ¹

Perhaps the earliest research still timely enough to be relevant to this study was conducted by Wolsey. After surveying radio stations in the Utah-Idaho-Mesa, Arizona areas to discover the extent to which the L.D.S. Church had used the medium of radio in putting its religious message before both members and non-members, he came to the following conclusions:

1. A study of the total weekly broadcasts of the Church should be made, both as to amount of time given to Church broadcasting, and content analysis of the pro-

¹Wolsey, op. cit.
grams. If this were done, he says, "a more balanced religious program structure, both as to quality, and distribution of time, should result from this investigation." This implies that a more balanced structure was needed, possible, and advisable.

2. A study should be conducted to determine what types of programs would be most satisfactory (effective) in aiding the Church to realize the purposes it has in broadcasting, along these lines: (1) What audience is expected to be reached? (2) What message is intended? (3) What purpose is intended, to promote good will among non-members or to promote understanding and appreciation of church history and theology among members? This would enable church broadcasters to more intelligently plan future programs, which implies this is possible.

3. Since the programs are primarily aimed at members, a study should be made to see what can be done to make L.D.S. broadcasting interesting to the large segment of non-members in the population. Along with this, a study should be made to determine how well the present programs are meeting the needs of the members, for the present study shows that the schedule is somewhat inadequate as to number of broadcasts, variety of content, 

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1Ibid., p. 43.
and hour of day the programs are produced.  

4. A greater variety in frequency, hours and types of weekday broadcasts should be considered. The implication is spelled out that much can be done in this area, and that "several station program directors stated their willingness to furnish time to the Church if suitable programs were produced." Several possible types were suggested.  

5. A clearing house for L.D.S. religious broadcasts should be established to "do away with duplication of program type and content by two stations covering the same listening area, and would tend to improve the quality of the L.D.S. religious programs produced."  

6. Wolsey states his next conclusion as follows:  

A more complete system of checking how broadcasts are being received by the listeners would be of help in formulating future programs. . . . An impartial survey should be made to discover the true popularity of present programs.  

7. He next concludes:  

An accurate survey of the radio broadcasting activities of the missions should be made. . . . An accurate picture of the present situation would help the Church Department of Radio and Publicity.

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1Ibid., p.45.  
2Ibid.  
3Ibid., p. 46.  
4Ibid.
vice the missions more efficiently in the future.\footnote{\textit{Ibid.}, pp. 45-47}

8. Wolsey also found that "the needs of the young should be taken into consideration to a greater extent in the formulation of religious program schedules."\footnote{\textit{Ibid.}, p. 47.}

9. Finally, Wolsey concludes:

Religious drama is a form of radio presentation which has not been developed to a great extent by the L.D.S. Church. . . . The possibility of making L.D.S. drama interesting to a wider audience also should be considered.\footnote{\textit{Ibid.}}

\textbf{References:}

Nature of the audience.--Parker states that:

"1. Churches and clergy using radio and television should be made to understand the nature of their real audience."

It was found that "the position of a listener in the social structure has as much to do with his reaction to a broadcast religious program as does the content of the program itself," and that religious divisions in America significantly reflect the social divisions. In other words, there exists a plurality of audiences. The religious broadcasters should recognize "the need to do something different on the air from what is done in the church if they wish to reach through the broadcasting medium people who have rejected the church or drifted away from it." It should be noted that this group constitutes the majority of the audience. Yet church broadcasters tend to program sermons and religious music, which limits audiences to those used to the form of communication employed in the church, thereby greatly lessening the effectiveness of religious programming.

The design and content of a program set definite limits upon the audience it will reach. It seems possible to predict precisely what kind of audience will be created

1Parker et al., op. cit., p. 401.
3Ibid., pp. 90-91.
for any given character of program if the population is known. Religious broadcasting policy, therefore, must devote as much attention to the identification of the groups to whom religion intends to speak via these media as it does to the content of its message. . . . It is evident from these audience analyses that religious sponsors are now engaged in a program of broadcasting to specialized groups, but that the specialization is inadvertent and unintentional.1

One fundamental change that should be made at the policy level, therefore, is to broadcast a team of complimentary programs, tailored and aimed at different audiences. Furthermore, the use of the media should be directed by the church's top policy makers.

Time of broadcasts.--Another of Parker's findings is that: "2. The churches and their leadership should be made more aware of the total role of the mass media in the lives of their constituents and should gear their ministry accordingly."2 As a follow-up to this, they should seek their fair share of time, thus countering the secular threat to church influence presented by the normal content of the media.

It was found that major stations devote only about 1% of their time to religious programs. Most of these were on Sunday morning. But no show yet produced has been

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1Ibid., p. 400.

2Ibid., p. 402.
able to develop a substantial audience on Sunday morning. The time a program is available has much to do with the size of its audience. "If religion could garner a fair share of evening time, when a really large audience is available, religious programs could hold their own in audience interest against virtually anything else on the air."  

Establishment of purposes and variety in programming. -- Parker also concluded:

3. In selection of programs for presentation, church groups should consider the many different needs and dimensions of the radio and television audiences. . . . The message of the church on the air can take any number of forms according to the types of audiences sought and the needs the programs are intended to serve. . . . Each program . . . should rest upon a statement of policy which defines clearly what the church is attempting to do in the program and how they intend to go about it. Only then will they have a yardstick against which to measure the program's results.  

For too long has the main goal in religious broadcasting been getting on the air, instead of getting something worthwhile on the air. It has been assumed that anything religious must be therefore worthwhile to the listener-viewer.  

Parker in his survey found objectives of religious broadcasters to be the same as those listed in Chapter I,  

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1Parker, op. cit., p. 48.

2Parker et al., op. cit., p. 404.

3Ibid., pp. xiii-xiv.
Section B, of this study, yet church officials devoted little concern over a strategy for effective use of the media.

Initially, determine the purpose, then devise a format to best carry out that purpose—not the other way around, as is normally done. Place control of programs in the hands of the religious bodies rather than in those of the station. However, high broadcast quality of content and presentation must be maintained.1

So another fundamental change at the policy level should be to formulate specific goals for programs, with a clearly defined role for radio and TV programs in a church's over-all policy.2

The common system of rotating programs among different churchmen and religions was found to build up no cumulative effectiveness for any one. Effectiveness is a function more of broadcasting technique used than of theological position represented. People who watch one religious program do not seek another. Dramatic and variety programs have the greatest appeal on TV; music and religion do better on radio.3

"He who would use television successfully must

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1 Parker, op. cit., pp. 71-74.
2 Parker et al., op. cit., pp. 411-12.
3 Ibid., pp. 185, 198.
undergo the discipline of becoming as much a professional in broadcasting as he is in religion.\textsuperscript{1} Some suggestions made by Parker include the following: Keep religious services off TV, but program religious news and authoritative news commentaries. Broadcast programming aimed at teenagers, including (1) real life dramas dealing with religious issues; (2) visits with important people and different vocations with spiritual overtones; (3) talks between teenagers and adults about their real-life problems; and (4) a missionary education program introducing young people to other peoples, their cultures, religions and way of life.\textsuperscript{2}

Promotion.--Next, Parker suggests that: "4. The churches should go much more vigorously into the business of utilizing the programs that do exist."\textsuperscript{3} As much emphasis should be put on recruiting an audience for these programs as on getting them on the air. Religious broadcasters should not be satisfied with an audience that just happens to tune in. Promotion of current programs, just as they are, would tremendously increase their audiences.

A final fundamental change in policy, then, should be using the mass media for promotion of all elements of

\begin{enumerate}
\item Parker, \textit{op. cit.}, pp. 50.
\item \textit{Ibid.}, p. 63.
\item Parker \textit{et al.}, \textit{op. cit.}, p. 405.
\end{enumerate}
the church program.

Research.--Parker's final conclusion is that:
"5. With their present extensive commitment to the use of radio and television, religious agencies should be conducting a continuous and systematic program of research in this field."¹ Validated audience information is disturbingly lacking in the field of religious broadcasting. Parker suggests pilot research studies of potential program times and audiences, a relatively inexpensive procedure.

A church should broadcast both national and local programs with local follow-up to test effectiveness and do missionary work. The most modern scientific methods should be used to evaluate effectiveness and promote efficient use of the broadcasting dollar. This should go much further than just a statistical determination of audience size. "Some programs remain on the air year after year without anybody knowing with any degree of certainty whether they have any business being there."²

Bachman:³

Another important work on the subject of religious

¹Ibid., p. 407.
²Parker, op. cit., pp. 64-65.
broadcasting was written by Bachman. Unlike Parker, Bachman does not base his study on scientific research, but rather upon his experience in and observation of religious broadcasting. However, it is interesting to note that Dr. Bachman, who is Professor of Practical Theology, Union Theological Seminary, New York, nevertheless arrives at many of the same conclusions as did Parker, as will become obvious in the following extract summary of Bachman's views.

**Criticism of the status quo.**—"Churches as institutions are directly responsible for some of the worst broadcasts now being aired."¹ "The quality of most religious broadcasts has not encouraged program executives to add to their number."² "Between the two media there is a very large number of worship and devotional broadcasts, in many cases presented by dubious representatives of the Christian community and in most cases produced with a disregard for the artistic characteristics of the media."³ "If, instead of rejecting worship forms, there is some creativity in planning them for the broadcast media, surprising numbers of unchurched people may become

listener-viewers."¹ "Too often . . . the church's venture in religious broadcasting is made a specialized hobby and kept isolated from drama, from worship and the arts, and even from audio-visual education."² "The news of God's breaking into history may be unbelievable, offensive, and demanding, but never dull. Only the dilutions and substitutes are dull."³

**Techniques and variety in programming.**--Concerning this topic, Bachman states:

The church in the world of radio-television must recognize its mission to cultural delinquents. . . . The attempt to present the Word in a form which will enable its relevance to be recognized by more people does not necessarily lend to distortion.⁴

The artistic form taken by a program is an integral part of its communicative nature. . . . A program may . . . have both artistic integrity and theological validity: this is the ideal which is enticing to contemplate but agonizing to pursue.⁵

"Formal education can sometimes profit by applying some of the principles of entertainment to the communication process."⁶ "Programs intended to amuse may actually inform, educate, or inspire. . . . Persons are usually

---

¹Ibid., p. 135.
²Ibid., pp. 157-58.
³Ibid., p. 111.
⁴Ibid., p. 119-20.
⁵Ibid., p. 161.
⁶Ibid., p. 80.
most susceptible to influence from sources which are not identified as deliberately educational or inspirational."¹

Correlating very closely with Parker's findings, Bachman says a broadcast intended to accomplish one purpose may with some people accomplish another quite different, suggesting planned diversity in programming:

Any program may contribute in greater or lesser degree to evangelism. To some extent this overlapping is due to lack of clear objectives on the part of the broadcasters, but it will never be eliminated because of the varying backgrounds and conditions of listener-viewers. The search for a single, winning format to attract all church-goers has no sound basis.²

"Seldom, if ever, does a single broadcast bring about a fundamental reorientation in a person's religious convictions, but many different types of programs, whether or not their primary objective is evangelism, may contribute toward the process."³

Various types of programs can be used to create a favorable climate toward the church: news, counselling, drama, variety reviews. Little is known concerning the outcome of these attempts; there is no research as yet providing reliable measurement. The true demanding nature of the gospel should not be diluted or prettily colored by the broadcasts, or the listener is liable to be immunized

¹Ibid., pp. 51-52.
²Ibid., p. 145.
³Ibid., pp. 141-42.
against the real strength it can bring to his problems.¹

"Variety is desirable, not just for the sake of
variety, but for the sake of listener-viewers who are in var-
ious conditions of mind and stages of religious readiness."²
"There is a place in religious broadcasting for different
purposes, for different types of programs, and for differ-
ent audiences--all segments of society."³

Promotion.--Again agreeing with Parker's conclusions,
Bachman states:

If the churches actively used their multiple channels
of publicity to inform . . . about national programs
and encouraged members to pass along the information
to acquaintances, they could soon build audiences
many times their present size. This, in turn, might
encourage stations and networks to grant more desirable
time for the programs.⁴

Research.--As was indicated in a prior citation,
like Parker, Bachman points out the need, in the develop-
ment of a diversity of programs on behalf of the church,
for continuing research:

Comparatively little is known about audience response
to specific programs. Production budgets seldom in-
clude provision for research, and it is not unusual
for a series to be broadcast year after year without
really reliable information about its audience and
its influence having been secured. . . . Certain aspects
of [religious] experience may be unmeasurable and

¹Ibid., pp. 126-127
²Ibid., p. 146.
³Ibid., p. 148.
⁴Ibid., p. 164.
unpredictable; but this does not excuse us from the responsibility of knowing all that we can about the persons with whom we wish to engage in communication.\(^1\)

Steiner: \(^2\)

One of the most recent studies which has bearing on this thesis was the one made by Steiner, which utilized the professional scientific surveying facilities of such organizations as The National Opinion Research Center at the University of Chicago, Elmo Roper and Associates, and the American Research Bureau. The survey dealt with the feelings of a representative sample of Americans toward television broadcasting in general, but some of the findings have significance for a study of religious broadcasting, as follows.

A major conclusion of the study was that all people, regardless of their education, religion, etc., watch about the same things on TV. They see the medium as one of entertainment, and seek entertainment, rather than religion, information, etc., from it. Religious programming, for example, is offered but virtually never watched, and even less often preferred, in its present telecast forms.

\(^{1}\)Ibid., pp. 162-63.

The more highly educated watch TV less than those of lower education, but the proportional types of viewing are about the same in both groups, the more highly educated merely showing a taste for somewhat heavier types of entertainment.

Sunday morning, when the bulk of religious programs are telecast, was shown to be the time when the least number of people are viewing, with the single exception of the midnight to 3 A.M. period. Thus part of the current non-viewing of religious TV programs can be ascribed to the deadly Sunday morning time slots, but Steiner indicates that can't be the entire reason:

When the set was on and attended, the informational entries attracted only 16 per cent of the viewing; and the figure is the same for Sunday as for the rest of the week. So while it is true that Sunday informational broadcasts are beamed to a large number of dead sets, those who do watch during those hours are no more disposed than usual to select the information that is available then.¹

In summary of the implications of Steiner's findings for the religious broadcaster, it can be said that current religious programming by all faiths, when compared with more popular types of programs, is not effective. People want to be enlightened and uplifted. But if the religious broadcaster is to utilize a medium of communication like TV, which is looked toward primarily for entertainment, he is going to have to compete on those terms.

¹Ibid., p. 185.
C. Summary

Briefly to review and summarize the related research, then, the following may be said: Studies by Parker and associates in New Haven, Connecticut, in the early 1950's\textsuperscript{1} and by Steiner and his associates\textsuperscript{2} nationally in the early 1960's have revealed that the present types of religious broadcasting, including those primarily utilized by the Latter-day Saint Church, are seldom listened to or watched by 99\% of the radio and TV audience. The recently completed study by Limburg\textsuperscript{3} at Brigham Young University seems to indicate that few religious broadcasters relate their objectives to the types or methods of programming they employ.

However, the earlier studies mentioned, by Parker, Steiner and Wolsey,\textsuperscript{4} indicate that other types of programming than generally used by religious broadcasters, such as drama and documentary, draw much larger listening and viewing audiences.

\textsuperscript{1}Parker, et al., op. cit.
\textsuperscript{2}Steiner, op. cit.
\textsuperscript{3}Limburg, op. cit.
\textsuperscript{4}Wolsey, op. cit.
CHAPTER III

PROCEDURE OF THE INVESTIGATION

A. Method of Investigation Presented and Explained

What follows is the questionnaire to be used in the survey, with commentary. Questions with asterisks were on a previous questionnaire already being utilized in tracting (door-to-door proselyting) by Northern States missionaries, which the author modified. No questions appearing on the old questionnaire were deleted. Blanks are left for the missionaries to indicate the town, date, number of persons approached, and number willing to be interviewed.

*1. With which church are you most familiar?

*2. Do you know any members of the Mormon Church?

*3. Have you heard of these prominent Mormons: Vernon Law, Ezra Taft Benson, Kenny Hubbs, George Romney? (Gene Fullmer was on the old survey, but it was decided that Kenny Hubbs, popular Chicago Cub second baseman, and well known in the area, was better than Fullmer, who'd recently been defeated in Africa. Hubbs was killed in an airplane accident February 13, 1964, midway through the survey period of October, 1963, through April, 1964. However, his name was left on the survey questionnaire to make the information consistent.)
4. Have you heard the Mormon Tabernacle Choir?  
(Added by the author:) How: Records? Radio? TV? In person?  

5. Have you heard or seen any Mormon radio or TV broadcasts? How long ago? Radio or TV? Choir, Conference, or other? Did you find it very interesting, interesting, or not interesting? (It is presumed that the answers to this question would be relevant to hypothesis 1.)  

6. Do you normally listen to radio or TV religious programs? (It is presumed that the answers to this question would be relevant to hypothesis 2.)  

7. What types of religious programs would you most like to hear on radio or TV? (Categories listed for the missionaries' benefit include those listed under the definition of "Types and Methods of Programming," Chapter I, Section C, of this thesis, plus an open "Other" category. It is presumed that the answers to this question would be relevant to hypothesis 3.)  

8. Have you ever visited Salt Lake City, Utah?  

9. Have you ever visited Nauvoo or Carthage, Illinois?  

10. Do you know anything about what the Mormons believe?  

11. Would you like to know more about the Mormon Church?
B. Justification of the Design

One of the materials used by the missionaries in the Northern States Mission had been a religious survey questionnaire form. This was used merely as a "gimmick" to approach people in tracting door to door, on the thesis that such an approach was more effective than the normal, less subtle tracting technique. The data thus obtained was not being preserved or utilized.

On September 4 and again on September 11, 1963, the author conferred with President Richard W. Maycock of the Northern States Mission. He immediately and enthusiastically pledged his complete cooperation. As a result, the author modified the questionnaire the Northern States missionaries were already using. President Maycock and his successor, President Nadle, have duplicated this modification and distributed them throughout the mission to be used by the missionaries in place of the old questionnaire, with instructions to forward the completed forms to the mission headquarters in Chicago, Illinois, from whence they were forwarded to the author.

The seven month period of the survey included telecasts of two General Conferences of the Church and is presumed sufficient to give some idea of the validity of the hypotheses. Usage of the questionnaire by the missionaries in their work in no way changed or hampered their purpose and efforts, but preserved this useful information.
CHAPTER IV

PRESENTATION OF DATA

One session each of the October, 1963, and April, 1964, General Conferences of the L.D.S. Church were carried by the following television stations with coverage in the area of this survey:¹

Chicago, Illinois: WGN-TV
Champaign, Illinois: WCIA-TV
Cedar Rapids, Iowa: WMT-TV
Green Bay, Wisconsin: WBAY-TV and WFRV-TV
Harrisburg, Illinois: WSIL-TV
Milwaukee, Wisconsin: WISN-TV
Madison, Wisconsin: WISC-TV
Peoria, Illinois: WMBD-TV
Quincy, Illinois: WGEM-TV
Rockford, Illinois: WREX-TV
Rock Island, Illinois: WHBF-TV
St. Louis, Missouri: KMOX-TV

For the purpose of analyzing questionnaires received

in this study, it was determined to divide the Northern States Mission area into thirteen TV zones, according to the coverage of each of the above stations, in order to isolate, if possible, the effects of Conference TV coverage.

Questionnaires were received from the cities listed in the following zones:

Zone not covered by Conference TV: Rhinelander, Stevens Point, and Wisconsin Rapids, Wisconsin.


WCLA-TV zone: Bloomington, Champaign, Mattoon and Normal, Illinois.

WMT-TV zone: Cedar Falls, Washington and Waterloo, Iowa.

WBAY-TV and WFRV-TV zone: Green Bay, Wisconsin.

WSIL-TV zone: Carmi, Eldorado, Flora, Harrisburg, Mount Vernon and Murphysboro, Illinois.

WISN-TV zone: Kenosha, Menomonee Falls, Milwaukee, Muskego, New Berlin and Richfield, Wisconsin.

WISC-TV zone: Watertown, Wisconsin.

WMBD-TV zone: Bartonville, Canton, Farmington, Havana, Lewiston, Pekin, Peoria, Peoria Heights and Washing-
ton, Illinois.

**WGEM-TV zone:** Nauvoo, Illinois; Keokuk, Iowa.

**WREX-TV zone:** Rockford and Sterling, Illinois;
Beloit, Wisconsin.

**WHBF-TV zone:** Galesburg, Moline, Monmouth and Rock Island, Illinois; Burlington and Clinton, Iowa.

**KMOX-TV zone:** Centralia, Illinois.

Thus a total of 72 communities are represented in the data presented below: 49 in Illinois, 5 in Indiana, six in Iowa, and 12 in Wisconsin.

A 50-mile radius from the station of origination was used as the basis for inclusion of these cities in the respective TV zones.\(^1\) In cases of overlap, the nearer station was the determining criterion for zone inclusion. Areas of larger population were proportionately represented in the volume of responses; e.g.: the Chicago area included 24% of the total survey responses. The data as presented in the following pages are divided into the number of responses for the zones covered by conference TV, and that not covered for the purpose of comparison. (There was some evidence of Conference TV viewing in the non-Conference-TV zone, but it must be regarded as rare and exceptional.) However, since the latter sample is so much smaller than the former (397 responses as compared with 5,915), validity of such comparison is

limited. The total of all responses is then listed in the third column of the following data.

Underneath each number is listed its percentage of the total responses in that question category only (unless otherwise stated). It is important in understanding the data to remember that this percentage is not based on the total responses (figure B below) gathered in the survey. The reason for this will be discussed in Chapter VI, under Section B: Comments on Validity and Limitations of Research Procedures.
<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Number of persons approached</td>
<td>13,027</td>
<td>1,082</td>
<td>14,109</td>
</tr>
<tr>
<td>B. Number of persons interviewed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>5,913</td>
<td>397</td>
<td>6,312</td>
</tr>
<tr>
<td>Percentage</td>
<td>45.4</td>
<td>36.7</td>
<td>44.7</td>
</tr>
<tr>
<td>1. With which church are you most familiar?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Catholic</td>
<td>1,492</td>
<td>135</td>
<td>1,627</td>
</tr>
<tr>
<td>b. Protestant</td>
<td>4,610</td>
<td>189</td>
<td>4,799</td>
</tr>
<tr>
<td>c. Jewish</td>
<td>59</td>
<td>3</td>
<td>62</td>
</tr>
<tr>
<td>d. Other (Mostly &quot;none&quot;)</td>
<td>248</td>
<td>7</td>
<td>255</td>
</tr>
<tr>
<td>2. Do you know any members of the Mormon Church?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Yes</td>
<td>1,556</td>
<td>103</td>
<td>1,659</td>
</tr>
<tr>
<td>b. No</td>
<td>4,830</td>
<td>265</td>
<td>5,095</td>
</tr>
</tbody>
</table>

-38-
3. Have you heard of these prominent Mormons?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Vernon Law Number</td>
<td>1,491</td>
<td>157</td>
<td>1,648</td>
</tr>
<tr>
<td>Percentage</td>
<td>14.2</td>
<td>18.2</td>
<td>14.5</td>
</tr>
<tr>
<td>b. Ezra Taft Benson Number</td>
<td>3,837</td>
<td>317</td>
<td>4,154</td>
</tr>
<tr>
<td>Percentage</td>
<td>36.6</td>
<td>36.8</td>
<td>36.6</td>
</tr>
<tr>
<td>c. Kenny Hubbs Number</td>
<td>1,367</td>
<td>58</td>
<td>1,425</td>
</tr>
<tr>
<td>Percentage</td>
<td>13.6</td>
<td>6.7</td>
<td>12.6</td>
</tr>
<tr>
<td>d. George Romney Number</td>
<td>3,783</td>
<td>329</td>
<td>4,112</td>
</tr>
<tr>
<td>Percentage</td>
<td>36.1</td>
<td>36.2</td>
<td>36.3</td>
</tr>
<tr>
<td>Total</td>
<td>10,478</td>
<td>861</td>
<td>11,339</td>
</tr>
</tbody>
</table>

4. a. Have you heard the Mormon Tabernacle Choir?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Yes</td>
<td>Number</td>
<td>4,048</td>
<td>266</td>
</tr>
<tr>
<td>Percentage</td>
<td>66.2</td>
<td>63.8</td>
<td>66.0</td>
</tr>
<tr>
<td>2) Not sure</td>
<td>Number</td>
<td>427</td>
<td>24</td>
</tr>
<tr>
<td>Percentage</td>
<td>7.0</td>
<td>5.8</td>
<td>6.9</td>
</tr>
<tr>
<td>3) No</td>
<td>Number</td>
<td>1,644</td>
<td>127</td>
</tr>
<tr>
<td>Percentage</td>
<td>26.9</td>
<td>30.5</td>
<td>27.1</td>
</tr>
<tr>
<td>Total</td>
<td>6,119</td>
<td>417</td>
<td>6,536</td>
</tr>
</tbody>
</table>
-40-

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>b. How?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Records Number</td>
<td>1,169</td>
<td>98</td>
<td>1,267</td>
</tr>
<tr>
<td>Percentage</td>
<td>22.2</td>
<td>27.6</td>
<td>22.5</td>
</tr>
<tr>
<td>2) Radio Number</td>
<td>1,883</td>
<td>101</td>
<td>1,984</td>
</tr>
<tr>
<td>Percentage</td>
<td>35.7</td>
<td>28.7</td>
<td>35.3</td>
</tr>
<tr>
<td>3) TV Number</td>
<td>1,956</td>
<td>131</td>
<td>2,087</td>
</tr>
<tr>
<td>Percentage</td>
<td>37.1</td>
<td>37.2</td>
<td>37.1</td>
</tr>
<tr>
<td>4) In Person Number</td>
<td>266</td>
<td>22</td>
<td>288</td>
</tr>
<tr>
<td>Percentage</td>
<td>5.0</td>
<td>6.3</td>
<td>5.1</td>
</tr>
<tr>
<td>Total</td>
<td>5,274</td>
<td>352</td>
<td>5,626</td>
</tr>
</tbody>
</table>

5. a. Have you heard or seen any Mormon radio or TV broadcasting?

<table>
<thead>
<tr>
<th></th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Yes Number</td>
<td>1,092</td>
<td>57</td>
<td>1,149</td>
</tr>
<tr>
<td>Percentage</td>
<td>21.4</td>
<td>17.2</td>
<td>21.1</td>
</tr>
<tr>
<td>2) No Number</td>
<td>4,018</td>
<td>275</td>
<td>4,293</td>
</tr>
<tr>
<td>Percentage</td>
<td>78.6</td>
<td>82.8</td>
<td>78.9</td>
</tr>
<tr>
<td>Total</td>
<td>5,110</td>
<td>332</td>
<td>5,442</td>
</tr>
</tbody>
</table>
b. How long ago?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Week</td>
<td>Number: 65</td>
<td>0</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>Percentage: 7.2</td>
<td>0</td>
<td>6.9</td>
</tr>
<tr>
<td>2) Month</td>
<td>Number: 285</td>
<td>8</td>
<td>293</td>
</tr>
<tr>
<td></td>
<td>Percentage: 31.4</td>
<td>22.2</td>
<td>31.0</td>
</tr>
<tr>
<td>3) Year</td>
<td>Number: 341</td>
<td>15</td>
<td>356</td>
</tr>
<tr>
<td></td>
<td>Percentage: 37.5</td>
<td>41.7</td>
<td>37.7</td>
</tr>
<tr>
<td>4) More</td>
<td>Number: 218</td>
<td>13</td>
<td>231</td>
</tr>
<tr>
<td></td>
<td>Percentage: 24.0</td>
<td>36.1</td>
<td>24.4</td>
</tr>
<tr>
<td></td>
<td>Total: 909</td>
<td>36</td>
<td>945</td>
</tr>
</tbody>
</table>

c. Was it:

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Radio?</td>
<td>Number: 249</td>
<td>9</td>
<td>258</td>
</tr>
<tr>
<td></td>
<td>Percentage (of 5.c.1) and 2): 43.4</td>
<td>52.9</td>
<td>43.7</td>
</tr>
<tr>
<td>2) TV?</td>
<td>Number: 324</td>
<td>8</td>
<td>332</td>
</tr>
<tr>
<td></td>
<td>Percentage (of 5.c.1) and 2): 56.5</td>
<td>47.1</td>
<td>56.3</td>
</tr>
<tr>
<td></td>
<td>Total: 573</td>
<td>17</td>
<td>590</td>
</tr>
<tr>
<td>QUESTION</td>
<td>CONFERENCE TV ZONES</td>
<td>CONFERENCE NON-TV ZONE</td>
<td>TOTAL</td>
</tr>
<tr>
<td>----------</td>
<td>---------------------</td>
<td>------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>3) Choir? Number</td>
<td>273</td>
<td>17</td>
<td>290</td>
</tr>
<tr>
<td>Percentage (of 5.c.3), (4) and (5))</td>
<td>70.2</td>
<td>70.8</td>
<td>70.2</td>
</tr>
<tr>
<td>4) Conference? Number</td>
<td>84</td>
<td>5</td>
<td>89</td>
</tr>
<tr>
<td>Percentage (of 5.c.3), (4) and (5)</td>
<td>21.6</td>
<td>20.8</td>
<td>21.5</td>
</tr>
<tr>
<td>5) Other? Number</td>
<td>32</td>
<td>2</td>
<td>34</td>
</tr>
<tr>
<td>Percentage (of 5.c.3), (4) and (5)</td>
<td>8.2</td>
<td>8.3</td>
<td>8.2</td>
</tr>
<tr>
<td>Total</td>
<td>389</td>
<td>24</td>
<td>413</td>
</tr>
</tbody>
</table>

d. Did you find it:
| 1) Very interesting? Number | 449 | 30 | 479 |
| Percentage | 55.1 | 79.0 | 56.2 |
| 2) Interesting? Number | 351 | 8 | 359 |
| Percentage | 43.1 | 21.0 | 42.1 |
| 3) Not interesting? Number | 15 | 0 | 15 |
| Percentage | 1.8 | 0 | 1.8 |
| Total | 815 | 38 | 853 |

6. Do you normally listen to radio or TV religious programs?

a. Yes Number | 3,487 | 176 | 3,663 |
| Percentage | 59.5 | 43.4 | 58.5 |
b. No Number | 2,369 | 230 | 2,599 |
| Percentage | 40.4 | 56.6 | 41.5 |
| Total | 5,856 | 406 | 6,262 |
7. What types of religious programs would you most like to hear on radio or TV?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>TV ZONES</th>
<th>NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Drama</td>
<td>Number: 1,235</td>
<td>89</td>
<td>1,324</td>
</tr>
<tr>
<td></td>
<td>Percentage: 12.7</td>
<td>22.5</td>
<td>13.0</td>
</tr>
<tr>
<td>b. Sermon</td>
<td>Number: 2,017</td>
<td>122</td>
<td>2,139</td>
</tr>
<tr>
<td></td>
<td>Percentage: 20.8</td>
<td>30.9</td>
<td>21.0</td>
</tr>
<tr>
<td>c. Documentary</td>
<td>Number: 716</td>
<td>44</td>
<td>762</td>
</tr>
<tr>
<td></td>
<td>Percentage: 7.4</td>
<td>11.1</td>
<td>7.5</td>
</tr>
<tr>
<td>d. Religious music</td>
<td>Number: 2,955</td>
<td>132</td>
<td>3,087</td>
</tr>
<tr>
<td></td>
<td>Percentage: 30.4</td>
<td>33.4</td>
<td>30.4</td>
</tr>
<tr>
<td>e. Gems of Wisdom</td>
<td>Number: 377</td>
<td>8</td>
<td>385</td>
</tr>
<tr>
<td></td>
<td>Percentage: 3.9</td>
<td>2.0</td>
<td>3.8</td>
</tr>
<tr>
<td>f. Bible Stories</td>
<td>Number: 970</td>
<td>23</td>
<td>993</td>
</tr>
<tr>
<td></td>
<td>Percentage: 10.0</td>
<td>46.9</td>
<td>9.8</td>
</tr>
<tr>
<td>g. Bible scripture reading</td>
<td>Number: 494</td>
<td>15</td>
<td>509</td>
</tr>
<tr>
<td></td>
<td>Percentage: 5.1</td>
<td>30.6</td>
<td>5.0</td>
</tr>
<tr>
<td>h. Religious conferences, rallies, services</td>
<td>Number: 623</td>
<td>2</td>
<td>625</td>
</tr>
<tr>
<td></td>
<td>Percentage: 6.4</td>
<td>4.1</td>
<td>6.1</td>
</tr>
<tr>
<td>i. Other*</td>
<td>Number: 331</td>
<td>9</td>
<td>340</td>
</tr>
<tr>
<td></td>
<td>Percentage: 3.4</td>
<td>18.4</td>
<td>3.3</td>
</tr>
<tr>
<td>Total</td>
<td>Number: 9,720</td>
<td>444</td>
<td>10,164</td>
</tr>
</tbody>
</table>
Those who specified an "other" choice which was recorded responded as follows:

Any or all, everything: .................. 123  
Debate, panel or group discussion: .......... 50  
No choice or preference; indifferent: ......... 18  
Variety: ..................................... 5  
None: ........................................ 5  
Gospel singing; hymnal music: ................ 3  
Bible stories for children: ................... 2  
Religious movie .............................. 2  
Quiz programs .................................. 2  

*Current events in religion, selling approach, kiddie play program, religious philosophies, religious cartoons, historical, interviews, explanations, book reviews: ..................... 1 each  

3. a. Have you ever visited Salt Lake City, Utah?  
   1) Yes  
      Number 1,305  
      Percentage 21.7  
      Total 1,384  
   2) No  
      Number 4,713  
      Percentage 78.3  
      Total 6,023  

5032
b. Have you ever visited Nauvoo or Carthage, Illinois?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Yes</td>
<td>Number 1,200</td>
<td>15</td>
<td>1,215</td>
</tr>
<tr>
<td></td>
<td>Percentage 20.9</td>
<td>3.9</td>
<td>24.2</td>
</tr>
<tr>
<td>2) No</td>
<td>Number 4,545</td>
<td>372</td>
<td>4,917</td>
</tr>
<tr>
<td></td>
<td>Percentage 79.1</td>
<td>96.1</td>
<td>20.2</td>
</tr>
<tr>
<td></td>
<td>Total 5,745</td>
<td>387</td>
<td>6,132</td>
</tr>
</tbody>
</table>

9. Do you know anything about what the Mormons believe?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>Number 1,438</td>
<td>70</td>
<td>1,508</td>
</tr>
<tr>
<td></td>
<td>Percentage 24.8</td>
<td>19.0</td>
<td>24.5</td>
</tr>
<tr>
<td>b. No</td>
<td>Number 4,355</td>
<td>299</td>
<td>4,654</td>
</tr>
<tr>
<td></td>
<td>Percentage 75.2</td>
<td>81.0</td>
<td>75.5</td>
</tr>
<tr>
<td></td>
<td>Total 5,793</td>
<td>369</td>
<td>6,162</td>
</tr>
</tbody>
</table>

10. Would you like to know more about the Mormon Church?

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CONFERENCE TV ZONES</th>
<th>CONFERENCE NON-TV ZONE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>Number 800</td>
<td>2</td>
<td>802</td>
</tr>
<tr>
<td></td>
<td>Percentage 19.2</td>
<td>9.1</td>
<td>19.2</td>
</tr>
<tr>
<td>b. No</td>
<td>Number 3,354</td>
<td>20</td>
<td>3,374</td>
</tr>
<tr>
<td></td>
<td>Percentage 80.7</td>
<td>90.9</td>
<td>80.8</td>
</tr>
<tr>
<td></td>
<td>Total 4,154</td>
<td>22</td>
<td>4,176</td>
</tr>
</tbody>
</table>
CHAPTER V

ANALYSIS OF DATA

A. Inferences to Be Drawn From Data

Because of the large volume of data produced by the computer analysis of the survey results, it was felt that complete presentation of figures broken down by month and zone within the confines of this thesis would be too voluminous, meaningless and confusing. However, the author has made a detailed examination of the data for each zone, and, based upon it, the following commentary relationships and inferences are offered.

Relative to the relationship of persons interviewed to the number approached (44.7%), some questionnaires indicated that the missionaries making the survey were able to interview nearly everyone approached. Many others indicated a much smaller percentage. This suggests that some missionaries were more effective in their approach, and perhaps were more effective overall.

The zones with the lowest percentage of Catholic respondents (Centralia, Ill., 3.3%; and Harrisburg, Ill., 6.5%) were also those indicating greatest willingness to be interviewed (Centralia, 90.7%; Harrisburg, 74.5%). This might lead to an assumption, expressed by many returned missionaries, that Catholics are less willing to respond to missionaries than persons of other faiths. Yet the zone with highest percentage of Catholic
respondents, Green Bay, Wisconsin (56.2%), deviated less than 2% from the average willingness to be interviewed of all zones (46.4% vs. the overall average 44.7%), and that in a positive direction.

This apparent contradiction may be partially accounted for by the fact that the Green Bay zone was also the highest in knowing members of the Church (question #2)--100% of the respondents to that question. This, of course, tends to verify the inference presented in Chapter I, Section C, of this thesis that people who have personal acquaintance with Mormons are more willing to admit and listen to missionaries than those who do not.

Additional factors which might influence Green Bay's willingness-to-respond percentage are that it was the zone with the highest familiarity with the Mormon Tabernacle Choir (question #4), with Church broadcasting (question #5a), personally with Salt Lake City (question #8a) and with professed knowledge of what Mormons believe (question #9)--in each case 100% of the respondents to the respective questions.

It is also interesting to note that the Green Bay zone sample was highest in its percentages of listening to radio and TV religious broadcasts (100% of respondents to question #6), desiring documentary programming (29.7% of respondents to question 7), and lowest in its percentage of desiring religious music (20.8% of respondents to question 7).

It is, therefore, perhaps as a result of the above factors that the Green Bay zone sample had the highest percentage of
desire to know more about the Church (100% of those who responded to question #10). This, of course, is the desired objective of both the survey questionnaire and the Church's broadcasting policy.

The zones mentioned as being least Catholic and with the highest percentage of Protestant respondents (Centralia, 91.1%; Harrisburg, 90.7%) also were high in familiarity with Church broadcasting (Centralia was second high among zones with 35.4% positive response to question #5a), recency of exposure to Church broadcasts (Harrisburg recorded a 37% response to question 5.b.2), highest of all zones, listening to the Tabernacle Choir (Centralia, 93.1% for question 5.c.3), and finding Church broadcasting very interesting (Centralia, 100% of respondents to question 5.d.1).

Centralia was also the lowest zone in percentage of those who indicated a desire for documentary programming (4.2% response in question #7). Contrasting this and other survey results in response to question #7 with the Green Bay zone, these questions may be asked: Is it possible that documentaries and gems of wisdom appeal to Catholic audiences, and not to Protestant? And that sermons, religious music and conferences may appeal to Protestant areas, and not to Catholic? The survey results tend to indicate this:

<table>
<thead>
<tr>
<th></th>
<th>Centralia</th>
<th>Harrisburg</th>
<th>Green Bay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sermon</td>
<td>32.1%</td>
<td>31.6%</td>
<td>19.3%</td>
</tr>
<tr>
<td>Religious music</td>
<td>49.7%</td>
<td>48.3%</td>
<td>20.8%</td>
</tr>
<tr>
<td>Conferences, etc.</td>
<td>37.3%</td>
<td>38.0%</td>
<td>29.3%</td>
</tr>
</tbody>
</table>
The number of Jewish respondents, which varies between 0 and 2% among the various zones, does not seem to be significant.

The survey indicated a direct correlation between willingness to be interviewed and acquaintance with members of the Church (question #2). The Watertown, Wisconsin, zone was the lowest of all in both these categories, registering only 32.3% and 11.2%, respectively. In addition, correlating yet another factor, this zone was the lowest in percentage of acquaintance with Church broadcasting (a 14.6% response to question #5a). These correlations were further, and positively, reinforced by the Nauvoo, Ill.-Keokuk, Ia. zone, which was second highest in both willingness to be interviewed (82.6%) and knowing members of the Church (33.3%). Also, this latter zone was second highest in percentage of acquaintance with the Tabernacle Choir (88.2% positive response to question #4a). Still, the zone (Centralia) which registered the most willingness to be interviewed also was second lowest in acquaintance with the Tabernacle Choir (only 49% positive response to question #4a), which perhaps indicates that no single factor can account for receptivity to missionaries.

Acquaintance with the name of Vernon Law (question #3) seemed to have a generally negative correlation to receptivity. Furthermore, the zone (Nauvoo-Keokuk) which demonstrated greatest familiarity with the name of Ezra Taft Benson (46.9%) also demonstrated the least with that of Law (6.2%). The converse of
this was also true: the zone (Milwaukee) which showed greatest familiarity with Law (20.1%) also showed the least with Benson (28.5%). This perhaps is an indication of the widely differing spheres of life in which these men move. This is further strengthened by the overall percentage who know Benson and George Romney (36.6% and 36.3% respectively) as compared to those who know Law and Kenny Hubbs (14.5% and 12.6% respectively).

Not surprisingly, Hubbs was best known in the Chicago zone (13.6%), since he played for their professional baseball team, and least known in the Green Bay zone (2.7%), which is strong Milwaukee Brave territory. However, recognition of Hubbs' name rose generally after the notoriety of his death in February, 1964. Percentage of recognition of the names of Benson and Romney, Law and Hubbs, was consistent throughout all zones. The deviation among the zones was less than 10% one way or the other. Not surprisingly, the Green Bay zone, closest of all to Michigan, registered the highest (49.3%) recognition of Romney, resident and now governor of the latter state.

Few people seemed to be in doubt about knowing of the Tabernacle Choir. There was less than 7% deviation among zones on the low "not sure" percentages (question #4a). Radio and television seem to have done an effective job of acquainting people with the Choir; even better than have recordings and in-person acquaintance (question #4b). Television seems to have done a less effective job, however, compared to the long-standing Choir radio broadcast. This is illustrated by the Nauvoo-Kaokuk zone, which had the highest percentage of all zones in both radio and TV acquaintance with the Choir, yet the two percentages, 50% and
18.2% respectively, are significantly far apart.

It is not surprising to find that the lowest recency-highest remoteness percentages regarding Church broadcast exposure (questions #5d) occur in the non-conference-TV zone. These figures were given in Chapter IV.

It is significant that the zone (Watertown, Wisconsin) which had the highest percent of negative response to Church broadcasting (question #5d)—16.4%—also was the least familiar with Church broadcasting (14.6% positive response to question #5a), was the least acquainted personally with Church members (11.2% positive response to question #2), and had the greatest desire for dramatic religious programming (22.7% response in question #7). This might indicate a verification of the wisdom of suggestions made by previous researchers in this field that audience desires should be discovered and analyzed prior to the production of religious programming.

This recommendation is further reinforced by the fact that the greatest desire for sermons (39.5% response in question #7) was expressed by the zone (Rockford, Ill.-Beloit, Wis.) most familiar with conference broadcasts (61.1% response in question #5c) and least desirous of documentary-type religious programming (4% response in question #7).

It is perhaps ironic that the zone, Harrisburg, Illinois, which demonstrated the least familiarity and most doubt about the Tabernacle Choir (48.2% "yes", 11.4% "not sure," and 40.5% "no," responses to question #4) expressed the greatest desire for religious music programs (48.3% response in question #7).
The fact that this same zone also registered the highest of all desires for conference-type programming (38% response to question #7) seems to indicate that featuring the Tabernacle Choir on Conference telecasts is a good broadcasting combination, and tends to verify hypothesis #1 of this thesis, that present Church broadcasting is effective.

Response to question #6 in the non-conference-TV zone, which was the lowest of all (43.4%) raises several questions: Do areas remote from TV also rely least on TV and radio for religion because of lack of opportunity? (This relates to hypothesis #2 of this thesis.) This zone also expressed the least desire for conference-type TV programs (4.1% response in question #7). Is this because this zone has been least exposed to this type of broadcast? Related to this, and not surprisingly, the non-conference-TV zone also manifested the least knowledge of Mormon beliefs: 81% negative response to question #9.

Whether or not a larger percentage of people have visited Nauvoo or Carthage, Illinois, seems in general to be a function of how close the particular zone is located relative to those two communities of significance in L.D.S. Church history. The Nauvoo-Keokuk zone, which includes these historic sites, gives the highest significant positive response to question #8b (94.4%), whereas the Wisconsin zones produce the smallest: Non-conference TV zone: 3.9%, Watertown: 3% and Milwaukee: 2.7%.

Finally, in most cases if a person has seen or heard a Church broadcast in the recent past (within a week or a month), the survey results would seem to indicate that it was a TV show, probably a General Conference
B. Limitations of Data and Inferences

Many of the limitations of the data and inferences both made and omitted above are due to the faults and limitations of the research procedures used in this study, which will be considered in broader scope in the concluding chapter. Only specific limitations within the statistics will therefore be considered here.

The inferences regarding the Green Bay, Wisconsin, zone and its relationship to other zones are subject to many limitations because of the very small relative size of the sample taken in that community: 64 respondents, or about 1% of the total survey. Some of the inferences were made on the basis of as few as two respondents, and, therefore, have to be held as highly speculative.

Of a similarly speculative nature are all inferences made upon the basis of information, from any and all zones, given in response to questions 5b, 5c and 5d. For reasons unknown to this author, the missionary-interviewers secured a very small response to these questions in comparison to the total figure of 6,312 respondents, as follows: question 5b: 945 responses; 5.c.1 and 2: 590 responses; 5.c.3, 4 and 5: 413 responses; and 5d: 853 responses. Percentages used in relationship to these questions in Chapter IV and Section A of this chapter are therefore based on these relatively small proportions of the total survey response.

It might be expected that some respondents might withdraw from the interview part-way through, and that, therefore, there would be fewer responses to later questions in the survey. This proves to be the case: there are only 4,176 responses to question #10, compared with the 6,312 persons listed as willing to be inter-
viewed. This mid-way aberration of severe proportions in question 5, however, is a puzzle to the author. It is unfortunate, of course, that it occurs in the question most vitally concerned with verifying or disproving hypothesis #1 of this thesis.

Finally, regarding specific limitations and apparent self-contradictions of the survey results, the Centralia zone, which seems to have so many positive factors operating in its favor regarding receptivity to the missionary message, surprisingly had the lowest positive response to question #10. Only 5.2% of the respondents to this question in that zone desired to know more about the Church. Although this zone had the lowest personal experience with Salt Lake City (89% negative response to question #8a), it was, as mentioned above in Section A of this chapter, highest in percentage of those willing to be interviewed. On the face of it, this would seem to indicate, in combination with other positive factors listed, that such influences as broadcasting can effectively open doors, and that personal experience is not necessary. Yet the response to question #10 would indicate that there were factors operating in the situation which are not revealed by the data here being analyzed.
CHAPTER VI

CONCLUSIONS

A. New Knowledge

Based upon the data and analysis presented in the chapters immediately preceding, it is now appropriate in this concluding chapter to review and summarize the findings of the survey, particularly as they apply to the three hypotheses formulated at the opening of this thesis.

Hypothesis #1.—Survey responses to question #5 revealed that 21.1% of the sample in the Northern States Mission area had some remembered exposure to L.D.S. Church broadcasting. The largest single portion of that number, 37.7%, indicated that exposure was about a year ago; 31%, a month earlier; 24.4%, more than one year prior; and 6.9%, one week before the interview. A majority, 56.3%, indicated that the exposure had been to a TV program, with the other 43.7% having heard a radio program.

By far the majority of respondents to this question, 70.2%, indicated that the exposure had been to the Tabernacle Choir; 21.5% had seen Conference, and 8.2%, some other type of Church broadcast.

A majority, 56.2%, responded that they had found the broadcast "very interesting." Nearly all the remainder, 42.1%, answered that they had found it "interesting." Only 1.8% of those responding to this question expressed a feeling that the program
had been "not interesting."

In addition, it will be noted that, in survey response to question #10, the positive response in the direction of desiring to know more about the Church was 10.1% higher in zones exposed to Conference TV than it was in the non-Conference-TV zone. (The limitation of the small relative size of the sample in the latter zone must be remembered here, however.)

Thus, in combination with the evidence presented in Section A of the preceding chapter, it is the feeling of the author that hypothesis #1 is confirmed, namely, that the broadcasting currently being presented by the Church is effective, insofar as creating favorable impressions and attitudes toward the Church by non-members.

The survey was made entirely among non-members, and the overwhelming, 98.3%, favorable response to the programming would indicate a strong confirmation of the hypothesis. Further interrelationships analyzed in Chapter V, based additionally on information supplied in response to other questions on the survey, also tend to indicate that contact with members of the Church, Salt Lake City, the Tabernacle Choir, as well as Church broadcasts, enlarge the likelihood that non-members will be receptive to missionary efforts.

**Hypothesis #2.**—Survey response to question #6 revealed that 58.5% of the respondents claim normally to listen to radio or TV religious programs, a percentage nearly three times
that which indicated they had been exposed to L.D.S. Church broadcasting.

In his survey Steiner\(^1\) found the following to be true: whereas 5% of respondents said they wanted more religious broadcasting, and 3% said they wanted some past religious series restored, only 1% claimed that any religious programming was among their favorites. Furthermore, although 6% of the programs offered were religious, less than 1% of the audience viewing was of that type of programming.\(^2\) Steiner's survey was made in the New York City metropolitan area in 1960.\(^3\)

On the other hand, Parker in his survey, made in New Haven, Connecticut, in 1952,\(^4\) found that the New York City stations at this time were providing only 1% religious programming, whereas 57.2% of the more rural New Haven audience watched at least one religious program "regularly."\(^5\)

Combining these findings with our own, which were accumulated in an area which combines rural and large urban areas, we may make the following set of inferences. More people responded positively to question \#6, as it was asked by two Church missionaries, than actually do watch religious broadcasts

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\(^1\) Steiner, op. cit.

\(^2\) Ibid., pp. 143, 146, 148, 151, 163, 166.

\(^3\) Ibid., pp. 6, 11.

\(^4\) Parker et al., op. cit.

\(^5\) Ibid., pp. 172, 183.
regularly. However, there is a larger audience for effective religious programming than there is effective religious programming broadcast. The objective, then, is to match the audience(s), the programs, and the time slots of these programs to maximize effectiveness. Chapter V's inferences derived from the data provide some suggestions in this direction.

However, the survey results would seem to disprove hypothesis #2, namely, that people do not tend to look to radio and TV for satisfaction of their religious needs.

Hypothesis #3.--Survey response to question #7 revealed the following stated preferences for types of religious programming, in the order of choice: religious music, 30.4%; sermons, 21%; drama, 13%; Bible stories, 9.8%; documentaries, 7.5%; religious conferences, rallies, services, 6.1%; Bible scripture reading, 5%; gems of wisdom, 3.8%; and others, 3.3%.

Religious music and sermon-type programs are those most often utilized by the L.D.S. Church and all others currently, and the survey showed greatest desire for these conventional types, with drama and documentary types coming in third and fifth places, respectively. This would tend to indicate a further reinforcement of hypothesis #1, that the Church's present programming utilizes the most effective types.

However, some of the data derived on attitudes regarding conference-type programming on the part of those who had not generally been exposed to this kind of broadcast, as indicated in Chapter V, lead us to ask this question: Is little desire shown for other than conventional types of religious programming?
because people are not used to these other types, and have not
been exposed to them in connection with religious broadcasting?

Again, on the face of the survey results, hypothesis 3, namely that Church programming can be made more effective by
greater use of drama and documentary program types, seems to be
proved false. Yet Steiner indicates 39% of audience entertainment
viewing, including movies, is of the dramatic type. 1 Parker
found that as high as 64.7% of TV households watched some type
of dramatic program regularly. 2 (Neither lists a documentary
category separately.) Drama's third place in the present sur-
vey results would seem to indicate that some programming of that
type should be attempted experimentally in the domestic mission
areas, as is being done currently on the Church's international
shortwave station, WRUL.

B. Comments on Validity and Limitations of Research Procedures

Dealing with more minor matters before moving on to gen-
eral criticisms, let us turn first to the wording of two of the
questions. Question 5.c.3 and 4 attempted to differentiate
between Tabernacle Choir broadcasts and General Conference tele-
casts. Since the Choir always appears on the Conference tele-
casts in the survey area, it is quite likely that many respondents
confused or identified the two types of program categories, limit-
ing the validity of data and inferences gained from this question.

1 Steiner, op. cit., p. 166.

2 Parker, et al., op. cit., p. 183.
Also, the response to question 5d, determining the degree of interest respondents found in L.D.S. broadcasts may have been severely influenced in a positive direction by the fact that two L.D.S. missionaries were asking the questions. Nonetheless, the response was so overwhelmingly positive that it is the author's belief that conclusions based upon this data are still valid. In fact, if all "very interesting" responses were demoted to "interesting," and all "interesting" responses combined with the "not interesting," a majority would still be positive.

The severest limitations of the survey procedures arise from two sources, the questionnaire and the administrators of the survey. By grouping responses of any number of people on one survey form, the reactions of any one individual were impossible to trace from one answer to another. Thus only gross directions of response were discernible, and the validity of inferences greatly weakened thereby. In Section E of this chapter more will be said recommending revision of this aspect of the procedure.

The second severe limitation bears reference to the behavior of the missionaries in making and recording the survey. May the author initially make it clear that he takes the responsibility upon himself for these shortcomings, and does not blame the faithful missionaries in any way.

The missionaries' function is to teach the gospel of Jesus Christ, and not to make surveys. They are not trained interviewers, nor did they have the opportunity to confer with
the author prior to using the questionnaires, for the purpose of an exposition of definitions, objectives, procedures, etc. For these reasons, many questionnaires were returned incompletely or incorrectly filled out, or in illegible form, resulting in the discarding of many. Repeat mimeographing of the questionnaire did not preserve the original format, and in some cases dropped question #10, changed the people asked about in question #3, asked for the name of the street tracted instead of the town, etc.

Perhaps most unfortunately, there was evidently no necessity perceived on the part of most of the missionary-interviewers to preserve a "balance" of responses throughout the questionnaire; that is, to make the number of respondents to each question tally out the same as those to the others. It is for that reason that percentages in presenting the data in Chapter IV had to be based upon the total respondents to each question, rather than all percentages referring back to a common base of item B: "Number of persons interviewed," which would have been most desirable. Again, suggestions made in Section E of this chapter will attempt to overcome this limitation in any further surveys that may be made.

C. Relevance to Previous Research

As was indicated in Chapter V, at least two important conclusions stressed by previous researchers in this field have been reinforced by the findings of the current survey.
Wolsey,¹ Parker² and Bachman³ all stress the necessity of researching audiences, and relating them to the production of programs and the objectives of those programs. It is the belief of this author, as stated in the previous chapter, that the survey under discussion has seconded the soundness of this recommendation.

Also, Wolsey,⁴ Parker⁵ and Bachman⁶ all stress the importance to program effectiveness of a variety of types of programming, particularly bringing in such forms as drama to religious broadcasting. Although on an inferential basis, and less strongly than could be desired, it is felt that this present survey has indicated the truth of this suggestion sufficiently to warrant domestic experimentation along these lines.

Further relevance of this study's results to previous research will be referred to below in Section E of this chapter.

D. Recommendations for Application of Findings

Virtually all of what might be included under the heading of this section has been dealt with in previous sections and

¹Wolsey, op. cit., p. 45.
²Parker et al., op. cit., pp. 401, 407; and Parker, op. cit., pp. 64-65.
⁴Wolsey, op. cit., p. 47.
⁵Parker et al., op. cit., pp. 411-12.
chapters of this thesis. However, at this point it might be advisable briefly to summarize these suggestions, as indicated by the survey results and previous research.

1. Continue the present programming of the Church, which has proved effective in winning friends and receptivity for the Church, especially including the Tabernacle Choir radio broadcasts, and General Conference telecasts. In connection with this, continued good example of individual members of the Church, both in the mission fields and in centers of Church membership; opportunities for personal contacts with the Tabernacle Choir, and efforts through Temple Square Mission and Bureau of Information, as well as bureaus of information at such locations as Nauvoo, Illinois—all are effective in increasing receptivity and favorable influence in non-members.

2. In addition, experimentation with further types of programming, such as drama, might prove fruitful in attracting audiences not so interested in present types of programming.

3. A scientific program of audience research might be instituted, which would, in given areas, coordinate audiences, programs and program objectives into the most effective unity.

4. Finally, in summary, it might be well to suggest that the Church headquarters make a permanent attempt to coordinate all broadcasting activities throughout this country and the world, in order to achieve the greatest effectiveness, efficiency and professionalism of presentation in the field of broadcasting, in both its phases of radio and television. It is with
great satisfaction that the author notes that the Church is beginning to do just that, under the leadership of Richard W. Maycock, former president of the Northern States Mission, in which the current survey was made; and under the direction of the First Presidency of the Church. This latter is consistent with the policy recommended by Parker that the use of the media should be directed by the church's top policy makers. Such coordination is making it possible to place production in the hands of those who combine professional broadcasting knowledge and experience with dedication to Church objectives, which cannot but result in continual progress and advancement in program interest and effectiveness.

E. Recommendations for Further Research

The pioneering, inefficient and tentative nature of the procedures and findings of this study cannot help but point in many directions of more effective research. To repeat one of Wolsey's conclusions made in 1949:

A more complete system of checking how broadcasts are being received by the listeners would be of help in formulating future programs. . . . An impartial survey should be made to discover the true popularity of present programs.

Something in the nature of the present survey questionnaire furnishes an excellent check of that kind, and the missionaries an excellent surveying force. It is the feeling of the author that

1Parker, et al., op. cit., p. 412.
2Wolsey, op. cit., p. 46.
such checks should be made often if not constantly in the missions of the Church throughout the world.

However, to profit from the limitations of the current study, the following suggestions are offered:

1. The missionaries should be properly instructed on the use of the survey questionnaire. It has proved to be an effective tracting device, and thus would not detract from their primary purpose of proselyting, but, if properly used, would in addition provide invaluable information.

2. Only one sheet per person or household should be used. This would require the use of many more forms over a given amount of time, but the survey could be taken over a shorter period of time (e.g.: immediately following a Conference telecast), resulting in fewer responses quantitatively, but much deeper qualitatively, which is more important. One sheet per respondent would permit a correlation of answers from one question to another, verifying certainly inferences made concerning the effect of broadcasting on receptivity to the Church, its doctrines and the missionaries. In addition, more meaningful relationships among respondents' religion, preference of program types, and receptivity could be established. Furthermore, the problem of not ending up the questionnaire with the same number of respondents as at the beginning would be solved, and would make interviewer error less likely.

3. Important as such surveys would be in any area reached by Church broadcasting, they would be particularly val-
uable in making pilot studies on a limited basis in relatively small areas of new types of Church programming. In such instances, reaction to such methods as drama and documentary shows following exposure might give an entirely new light on the effectiveness of such types generally.

In summary and conclusion, then, the author offers this preliminary research into the field of church broadcasting effectiveness merely as a jumping-off point for others who may and should follow, in order that they might be more efficient and fruitful, avoiding his mistakes and further bringing the light of the scientific method to bear upon this important, but heretofore largely neglected, area. It is also hoped that what may have been accomplished by this study will be of some value to church leaders, educators and students.
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______ Personal interview with Richard W. Maycock, then president of the Northern States Mission, Church of Jesus Christ of Latter-day Saints, Chicago, Illinois, September 4, 1963.

APPENDIX
RELASTIC SURVEY

A. Number of persons approached. ________________

B. Number of persons interviewed. ________________

1. With which church are you most familiar? ________________

<table>
<thead>
<tr>
<th>Catholic</th>
<th>Protestant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish</td>
<td>Other</td>
</tr>
</tbody>
</table>

2. Do you know any members of the Mormon Church? ________________

3. Have you heard of these prominent Mormons? ________________

<table>
<thead>
<tr>
<th>Vernon Law</th>
<th>Ezra T. Brown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kenny Hubs</td>
<td>George Romney</td>
</tr>
</tbody>
</table>

4. Have you heard the Mormon Tabernacle Choir? ________________

<table>
<thead>
<tr>
<th>Yes</th>
<th>Not sure</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Records</td>
<td>Radio</td>
<td>TV In Person</td>
</tr>
</tbody>
</table>

5. Have you heard or seen any Mormon radio or TV broadcasting? ________________

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>How long ago? Week Month Year More</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Radio</th>
<th>TV</th>
<th>Choir</th>
<th>Conference</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Was it? Radio TV Choir Conference Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Did you find it interesting? Very Interesting Interesting Not Interesting |
|-----------------------------|---------------------|-----------------|

6. Do you normally listen to radio or TV religious programs? ________________

7. What types of religious programs would you most like to hear on radio or TV? ________________

<table>
<thead>
<tr>
<th>Drama</th>
<th>Sermon</th>
<th>Documentary</th>
<th>Religious</th>
<th>Gems of Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Stories</td>
<td>Bible</td>
<td>Religious</td>
<td>other</td>
<td></td>
</tr>
<tr>
<td>Scripture</td>
<td>Conferences, (State)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td>Allies, Services</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8. Have you ever visited Salt Lake City, Utah? ________________

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
</table>

9. Have you ever visited Nauvoo, or Carthage? ________________

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
</table>

10. Do you know anything about what the Mormons believe? ________________

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
</table>

11. Would you like to know more about the Mormon Church? ________________

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
</table>
A DESCRIPTIVE ANALYSIS OF THE EFFECTIVENESS OF BROADCASTING
BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN THE NORTHERN STATES MISSION AREA

An Abstract
of a Thesis
Presented to the
Department of Communication
Brigham Young University

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

by
Robert W. Donigan
August 1964
This Abstract of a Thesis, by Robert W. Donigan, is accepted in its present form by the Department of Communication of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Chairman, Advisory Committee

Member, Advisory Committee

Chairman, Major Department

July 2, 1964

Typed by: Lynda Avery
ABSTRACT

The Problem.---There has been no systematic study of the effectiveness of broadcasting by the Church of Jesus Christ of Latter-day Saints since the advent of TV and the nation-wide telecasting of the Annual and Semi-Annual General Conferences of the Church each April and October. In addition to determining effectiveness, there is a need to discover to what degree people watch or listen to religious programming in general, and what types of religious programs they would most like to have available.

The Procedure.---The Northern States Mission of the Church, including all or part of Illinois, Wisconsin, Iowa and Indiana, was selected as a representative area for the purpose of the survey. Data was obtained by means of a questionnaire utilized in door-to-door proselyting by the L.D.S. missionaries in the mission area. The survey was conducted over a period of seven months, from October, 1963, through April, 1964, thus encompassing the broadcasting of two church General Conferences.

Analysis and Results.---Results indicated that acquaintance with church members, the Mormon Tabernacle Choir, church broadcasting, Salt Lake City, and church beliefs were influential in respondents' desire to know more about the Church, which desire is the object of church broadcasting. There was some
indication that Catholic areas preferred religious programs of the documentary and "gems of wisdom" types, whereas Protestant areas preferred sermons, religious music and conference-type broadcasting. No single factor, however, was found to account for receptivity to church missionaries.

People were well acquainted with the Mormon Tabernacle Choir, through radio more than any other media, showing the effectiveness of the long-standing Choir radio show. Familiarity with church broadcasting increased favorable response to it. Validity of some results was limited by small samples in some areas and diminished response to some questions.

Conclusions.--It was found in this study that the broadcasting currently being presented by the L.D.S. Church is effective, insofar as creating favorable impressions and attitudes toward the Church by non-members. Furthermore, contrary to the findings of some previous research, a majority of people indicated they normally watch or listen to religious TV and radio broadcasting, sufficient to justify an increase in religious broadcasting efforts. However, evidence indicated that, to be effective, the program types must be matched with the audiences to whom they are directed. Finally, the traditional types of religious programming--those now being utilized by the Church in the main--music and sermons, were those favored by the survey respondents. However, there was
some indication that more variety, particularly in the directions of drama, Bible stories and documentary programs, would be welcomed, and that people favorably accept new types of programming as they become familiar with them.

Validity of survey results as a whole was severely limited by grouping responses of a number of people on one questionnaire sheet, and by inconsistent recording of results by missionaries inexperienced in gathering this type of data.

Recommendations for application include a continuation of current church programming, experimentation with new types, and further surveying on a more widespread and efficient basis, particularly in connection with pilot studies of new programming.