An Analysis of Level of Activity as it Relates to information Source and Two-Step Flow of Communication in a Formal Organization

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AN ANALYSIS OF LEVEL OF ACTIVITY AS IT RELATES TO INFORMATION SOURCE
AND TWO-STEP FLOW OF COMMUNICATION IN A FORMAL ORGANIZATION

L2

A Thesis
Presented to
The Department of Communications

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

by
Carma Lois Wadley
May 1971
ACKNOWLEDGEMENTS

The author wishes to express her thanks to Dr. Edwin O. Haroldsen, chairman of her graduate committee, for all his help and encouragement in this study.

Appreciation is also expressed to Dr. Owen Rich who has been helpful in this study and was also instrumental in the selection by the author of the graduate department at Brigham Young University for graduate work. Appreciation is also expressed to all members of the Communications Department she has worked with during the past year.

Thanks and appreciation also go to the author’s family for their great help and encouragement in attending graduate school and in completing this study.
TABLE OF CONTENTS

ACKNOWLEDGEMENTS ........................................................ ii
LIST OF TABLES ................................................................. v

Chapter

1. INTRODUCTION ............................................................ 1
   Literature Search ......................................................... 3

2. THEORETICAL BACKGROUND ........................................... 11
   The Problem .............................................................. 11
   Definition of Concepts ................................................ 13

3. PROCEDURES OF THE INVESTIGATION .................................. 18
   Research Design ........................................................ 18
   The Questionnaire ....................................................... 19
   Procedures ............................................................... 22

4. PRESENTATION OF DATA .................................................. 26
   Profile of Respondents ................................................ 26
   General Findings ......................................................... 26
   Findings on the New Magazine Program .............................. 31
   Findings on the Teacher Development Program ................... 35
   Findings on the GIANT Genealogy Program ......................... 37
   Findings on the Bishop's Training Program ....................... 39
   Findings on the Priesthood Correlation Program ................ 41
   Findings on Activity Level ............................................ 43
   Findings on Male/Female Differences ............................... 46

iii
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Findings on Married and Single Differences</td>
<td>47</td>
</tr>
<tr>
<td>Findings on Freshmen and Senior Differences</td>
<td>48</td>
</tr>
<tr>
<td>5. SUMMARY AND CONCLUSIONS</td>
<td>49</td>
</tr>
<tr>
<td>The Problem</td>
<td>49</td>
</tr>
<tr>
<td>Importance of the Study</td>
<td>50</td>
</tr>
<tr>
<td>Limitations of the Study</td>
<td>51</td>
</tr>
<tr>
<td>Procedure of the Investigation</td>
<td>51</td>
</tr>
<tr>
<td>Summary of Findings</td>
<td>53</td>
</tr>
<tr>
<td>Conclusions</td>
<td>55</td>
</tr>
<tr>
<td>Supplementary Conclusions</td>
<td>56</td>
</tr>
<tr>
<td>Suggestions for Further Study</td>
<td>57</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>58</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>60</td>
</tr>
<tr>
<td>Table</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>I. Profile of Student Respondents</td>
<td>27</td>
</tr>
<tr>
<td>II. Profile of Townspeople Respondents</td>
<td>28</td>
</tr>
<tr>
<td>III. Comparative Profile of Student and Townspeople Responses in Percentages</td>
<td>29</td>
</tr>
</tbody>
</table>
Chapter 1

INTRODUCTION

In living in a society of other men, man has found communication to be a necessity. And he has developed many different systems and methods of communication. Many of these methods are very sophisticated and are able to carry a message to great numbers of people at one time. Others are simpler and deal with communication on a one-to-one level.

Another important aspect of modern society is the formation of certain formal organizations. Whenever men have come into contact with one another for any extended period of time they have tended to order their relationships and display systematic behavior. Out of this ordering have come formal organizations--systems where men and capital are deliberately related for the accomplishment of some explicit purpose. A formal organization exists for the specific accomplishment and achievement of goals and objectives.

As is true in any form of group behavior, communication is a fundamental process in formal organizations. The adequate coordination of specialized tasks necessary to the achievement of the objectives requires communication. Communication may be of the 'once-and-for-all' type--communication coming from the top structure of the organization stipulating in advance the specific assignments of specific sub-groups in the organization. Or it may be routine transmission of information among members of the organization.

It is the opinion of this writer that another factor is important
in the communication process of a formal organization, and that is the activity level of the members.

Every formal organization has various degrees of activity among its members. Some of the members are extremely active, are responsible for many of the duties of the organization and are vitally concerned with what goes on. These members also have a strong belief in the ideals and goals of the organization. Other members have subscribed to the entrance requirements but are members in name only. They are rarely involved with activities in the organization and hold no positions of responsibility. And there is a complete range of activity level between these two extremes. Active members of the organization would generally seem to be better informed about activities and policies of the organization. And it is the feeling of this writer that the active members of the organization rely more on other members of the organization for their information than they rely on the media.

There is a model of political communication which was developed by Elihu Katz and Paul F. Lazarsfeld, termed the two-step flow of communications theory, which this writer believes applies to the communication process of formal organizations. It is also the opinion of this writer that the two-step flow has a definite relation to the activity level of the members of the organization.

It will be the purpose of this study to look deeper into this problem. The specific formal organization discussed will be the Church of Jesus Christ of Latter-day Saints.
A study of this nature will have significance in extending communication theory in general, and particularly as it deals with formal organizations.

Another, more specific, important aspect of the study is that it will extend communication theory as it relates to religion. The study will be of particular interest to the Church of Jesus Christ of Latter-day Saints as an indication of the patterns of communication within that organization.

Literature Search

Before discussing the actual study, it will be helpful to look at several other studies involving the two-step flow.

First, of course, there is the original study done by Katz and Lazarsfeld that led to the development of the theory. The study began with a look at the 1940 presidential election with the intent of determining what factors influenced people in making up their minds to vote for a specific candidate. During the study, it became clear to the researchers that the radio and printed page had only negligible effects on the actual vote decisions, and that certain people in every stratum of a community served relay roles in the mass communication of election information and influence.¹ To further investigate the problem, the researchers concentrated on the people who had changed

their decision about vote intention during the campaign. When these people were asked what factors had influenced their changed decision, their answer was most frequently, other people. It was also found that those who were the influencers received more of their information from the media. The suggestion resulting from this study was this: "Ideas, often, seem to flow from the radio and print to opinion leaders and from them to the less active sections of the population."²

Katz completed three later studies to further develop his theory:³

1. The Rovere Study. This was begun just as the 1940 study was being completed. Respondents were asked to name the persons to whom they turned for advice and information regarding several different subjects. Those who were named were then sought out and interviewed.

2. The Decatur Study. This study focused more on the concept of personal influence. The procedure was to locate the influencers, using the same type of questions as in the voting study, and then to ask them who they had influenced. The people designated by these influencers were subsequently interviewed, and the relationships between the advisor and advisee were explored.

3. The Drug Study. The purpose of this investigation was to determine the way in which doctors make decisions to adopt new drugs. All members of the medical profession in several cities were interviewed.

²Katz, Personal Influence, p. 32

Findings from these three studies may be generally stated:

1. Influentials and influencees may exchange roles in different spheres of influence.

2. Influentials are more exposed to contact with the outside world.

3. Interpersonal relationships serve as networks of communication, and are sources of pressure to conform to the group's thinking.

4. Opinion leaders and the people they influence are very much alike and typically belong to the same primary group.

5. While opinion leaders may be more interested in the particular sphere in which they are influential, it is unlikely that the level of interest of the persons influenced will be very far behind.

6. Despite their greater exposure to the media, most opinion leaders are primarily affected, not by the communication media, but by still other people.

Several other early studies were done on this same problem:

1. Lazarsfeld, Berelson, Gaudet, *The People's Choice* (New York: Columbia University Press, 1948). This was the report of the original voting study leading to the development of the hypothesis.


Later studies have been of two major types--those studying news flow, especially the diffusion of information from major events, and studies specifically designed to re-test the original two-step flow. It must be noted here that in several recent studies researchers have begun to question the actual reality of a two-step flow in some situations and have presented research findings to substantiate their views.

Lloyd R. Bostain, in a *Journalism Quarterly* article, presents a summary of more recent studies dealing with the two-step flow.4 First we have those concerned with news flow:

1. Deutschmann and Danielson in 1960 found little confirmation for a two-step flow in a study of major news events.5

2. Greenberg, in 1963, suggested that with regard to recurring issues in public affairs, interpersonal channels are used primarily for reinforcing existing opinions, rather than for creation or

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conversion of attitudes.  

3. Hill and Bonjean, in their 1964 study, reached a conclusion opposite that of Deutschmann and Danielson. They concluded that the greater the news value of an event, the more important will be interpersonal communication channels in the diffusion process.  

4. In 1964, Greenberg concluded that where personal channels are most often cited as the first source of information, the events are likely to be those which come to the attention of nearly everyone or practically no one.  

5. Allen and Colfax, in a study on President Johnson's decision not to run for President, found only slight two-step flow of this information—only 5% of those interviewed heard the news by word of mouth.  

6. Adams and Mullen, in a study regarding Pope Paul's announcement of the Catholic Church's position regarding the issue of birth

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control, found that information of personal relevance and personal impact may make a difference in news flow. They found that a large number of Catholics, as opposed to non-Catholics, had heard the news, attempted to verify it, had told others of the news and received the news from others in regard to this announcement. 10

Secondly, there are the studies which have been involved in the direct re-testing of the two-step flow theory.

1. Troldahl and Van Dam reported a study of face-to-face communication about major topics in the news of 1965. They concluded that there may not be a two-step flow from "givers" to "askers," but rather a shared conversation among people much alike. 11

2. Troldahl and Costello identified a two-step flow among teenagers. 12

3. In another study, Troldahl concluded that the two-step theory seemed to be more applicable to attitudinal studies. He hypothesized that the two-step flow works only when a person is exposed to mass media content that is inconsistent with his present pre-


dispositions—in such cases, that person seeks an opinion leader.\textsuperscript{13}

4. Arnt studied the two-step flow in the diffusion of a new product. He concluded that opinion leaders seemed to be more influenced by the impersonal source than were non-leaders, and leaders were more active communicators, both as transmitters and as receivers of word-of-mouth communications.\textsuperscript{14}

From this brief review of previous studies that have been done with the two-step flow, the reader can readily see that while many studies have been done, there have not been any universally agreed-upon findings as to the actuality and importance of the two-step flow in any given situation. In the summary of his article, Bostain indicates that much more research is still needed on the subject.

Another area of study that has implication in the problem area explored in this paper is that dealing with organizational communication and formal organizations.

Formal organizations themselves have only recently come under the scrutiny of social researchers. One writer says: "Despite its growing importance, the formal organization has received, until very recently, inadequate attention in modern thought and study."\textsuperscript{15}

Nor has much been done with communication in this area. One study of importance in regard to the ideas developed here, however, is the communication-organization-interface concept that was developed by Lee Thayer.16

The communication-organization-interface deals with the relationship of support and reinforcement between communication and organization functions. Thayer admits he is exploring uncharted seas. His guiding assumptions are that communication occurs on three levels—intrapersonal, interpersonal and organizational. He also states there are three basic information systems within any organization—operational informational, regulatory informational and maintenance and development systems. The study this paper deals with is specifically related to the operational informational communication system of the Church.

Thayer ends on a plea for more research about communication patterns in organizational structure of society.

Chapter 2

THEORETICAL BACKGROUND

The Problem

The particular formal organization this study deals with is the Church of Jesus Christ of Latter-day Saints. The attempt will be made to trace patterns of communication in this organization.

Like all formal organizations, the Church of Jesus Christ of Latter-day Saints has a hierarchical structure. Communication is passed downward from the top of the organization, in this case being the First Presidency and General Authorities of the Church. Much communication also occurs horizontally among members of the Church.

There are also several types of communication within the organization with regard to content. The specific one dealt with in this study is communication of the internal workings and policies of the organization, or program information. Other types of communication content include doctrinal information and news flow involving the Church.

It is the opinion of this writer that the program information follows the two-step flow of communication process. Information is passed from one level to opinion leaders on another level, and they pass it to their associates. This writer believes that the two-step flow is related to the activity level of the members also.

The hypothesis of this study can be shown as follows:

Theoretical level:

Level of activity in a formal organization determines the source of information about the organization for the members.
Empirical level:

Level of activity in the Church of Jesus Christ of Latter-day Saints determines the source of information about the Church for Church members.

There are two sub-hypotheses that directly result:

1. People with a high level of activity in the organization receive most of their information from other people, and

2. People with a low level of activity in the organization rely on the media for most of their information about the organization.

There is also another aspect to the study. Two separate populations, though both are members of the organization, will be tested for the activity-related two-step flow. The purpose in doing this will be to establish the presence of the two-step flow by tracing it in two distinct, unrelated (except as being part of the same organization) groups. The two groups used will be students and townspeople. Though it is expected that both groups will show an activity-related two-step flow, there are certain factors affecting the student population, such as pressure from school work and limited resources and finances, which may limit their active participation in the organization and thus the amount of information they have about the organization. This leads to a third sub-hypothesis of the study:

3. Students will show less active participation in the organization than townspeople and thus will have less information about the organization.
As mentioned above, specific tracing of these communication patterns will be done through the use of information about specific programs in the organization. The programs used are all relatively new programs in the Church and include the new magazine program, teacher development program, GIANT genealogy program, the bishop's training program and the priesthood correlation program.

Before proceeding with the methods and findings of this study, it becomes necessary to define several concepts that will be involved in the study.

**Definition of Concepts**

The following concepts should be understood in order for the procedures and results of this study to be more meaningful.

1. Two-step flow of communication—information travels from the media or other people to certain opinion leaders and from them to the rest of the population. This theory can be graphically represented as follows:

   ![Diagram of Two-step Flow of Communication](image)

   It was first developed by Elihu Katz and Paul F. Lazarsfeld as a model of political communication, but it will be applied in a religious and organizational frame of reference in this study.

2. Formal organization—a system in which men and capital are deliberately related for the accomplishment of some explicit purpose.
The formal organization is characterized by rules, regulations and a status structure that orders the relations among its members and which officially prescribed and allocated tasks, privileges and responsibilities. There is a specific set of entrance requirements which must be met in order to become a member of the organization.

3. Church of Jesus Christ of Latter-day Saints--commonly known as the Mormon Church. Its world headquarters are in Salt Lake City, Utah. Structure of the Church is divided into regions, stakes and branches, and wards. The division the study involved here deals with wards--local groups of members within a certain geographical area. A ward is usually composed of several hundred members. A bishop and two counselors are responsible for the administration of the ward.

4. Church members--people who have conformed with entrance requirements and are on the records of the Church as members. To be ward members, they must live within the set geographical boundaries of the ward.

5. New programs--these are programs which are imposed upon the structure of the Church, which were not part of the structure previously. They do not involve changes in doctrine, but rather changes in administration, structure, format, etc. They are different from hard news items in that hard news are more non-denominational, fast-breaking, front-page news. The following programs will be dealt with in this study:

   a. New magazines program--this is the program under which Church periodicals--the Era, the Instructor, the Relief Society Magazine
and the Children's Friend—were replaced by three new publications.
The new magazines are the Ensign, designed for adult members of the
Church; The New Era, designed for youth whose ages range from 12 to
21; and the Friend, aimed at children of Primary or pre-Jr. High age.
This program was felt to be a particularly good one to include in the
survey as it had been well publicized by all the media as well as by
Church meetings and Church personnel.

b. The Teacher Development Program—refers to a new program
designed to improve the quality of teaching in the Church. There are
two phases to the program, pre-service and in-service. The pre-service
phase is a series of classes taught during Sunday School to a selected
group of potential and current teachers. Each of the auxiliaries also
has an in-service program for all teachers of that auxiliary which
meet in a special session once a month. The total program places
emphasis on such things as organized lesson plans, one-to-one teaching,
visual aids, supervision, etc.

c. GIANT Genealogy Program—is a program for genealogy which
involves new procedures of submitting names for Temple work, a massive
microfilming program, Sunday School classes for a few selected persons
at a time for instruction; each family is asked to submit 15 family
group records covering a four generation span and to maintain a special
family record of genealogy.

d. The Bishop's Training Course—Stake presidents head training
teams to assist bishops (and other stake and ward leaders who may be
specially invited by the stake president to attend). Topics discussed include correlation and relationship principles, duties of the presiding high priest and father of the ward, effective methods in working with young people, welfare and financial management, counseling and interviewing. Bishops can also discuss any special problems with the stake president and other bishops.

e. The Priesthood Correlation Program—is designed to correlate activities of all auxiliaries under the direction of the priesthood. All lessons for each auxiliary are correlated with other auxiliaries and with the family home evening lessons. Relief Society and girl's programs especially are geared more to the priesthood. This program also sets up lines of authority for Church directives and programs. For instance, the home teachers will be the first contacted when any need arises in a family; and they, if the need is great enough, will confer with the bishop and so on.

6. Activity—will be used to mean the degree of participation in the organization and belief in the rules and objectives of the organization. Extremely active members are those that participate regularly, carry out many of the responsibilities and tasks of the organization and have a strong belief in its ideals. Inactive members of the organization are those who have conformed to entrance requirements but do not participate regularly, hold no positions and do not have a strong belief in the ideals of the organization. And of course, there are various levels of activity between these two extremes.
7. Opinion leaders—are those influential in the organization who receive information on one level and pass it on to another. They may make a deliberate attempt to pass on the information or other persons may come to them seeking information. The natural opinion leader in this study would seem to be the bishop of the ward, though there may also be others.

8. Bishop—The Church of Jesus Christ of Latter-day Saints is administered by lay membership. The chief administrator for each ward is a bishop who is called to that position from among the ward membership by the presiding General Authorities of the Church. The bishop is looked upon by ward members as the father of the ward who is to be concerned with the welfare of every person in the ward.
Chapter 3

PROCEDURE OF THE INVESTIGATION

Research Design

According to Kerlinger, research designs should serve two basic purposes: provide answers to research questions and control variance.17

The research design of this study is fairly simple and can be graphically represented as follows:

A  \[\frac{A}{Y}\]  AB  \[\frac{Z}{H}\]  C

B  \[\frac{B}{Y}\]

A and B are two separate groups—randomly selected populations. They are tested according to specific criteria, Y, the same in both cases. They will be compared, AB, on specific points, Z; applied to the hypothesis, H; and conclusions, C, will be drawn.

More specifically, A can represent a population of students and B a population of townspeople. The two groups are surveyed as to their knowledge about specific church programs and as to their sources of information, Y. The responses from the two groups will be compared (AB) and evidence of a two-step flow, Z, will be sought. Findings will be compiled and applied to the hypothesis and conclusions will be drawn.

The two groups are used to control variance, and also because it

is hypothesized that there may be differences between the two. It is to be expected, then, that there will be variance between the two groups, though both should show the same general trends sought in testing the hypothesis. Extraneous variables will also be controlled through the process of randomization in selection of the populations.

The Questionnaire

It was decided that a self-administered questionnaire would be the best way to collect data for the study. (An example of the complete questionnaire is included in the Appendix. The questionnaire was the same for both groups with the exception of question 2 which asks for year in school and was deleted from the questionnaire given to the townspeople respondents.)

Individual questions included on the questionnaire and a brief explanation of each follows.

1. Male ____ Female ____
2. Year in School ____
3. Married ____ Single ____

These questions were designed to provide demographic information about the respondents.

4. Do you attend Church: regularly ____ once in awhile ____
never ____. This question is one of several which helps to indicate the level of activity of the respondent.

5. Are you a returned missionary? Yes ____ No ____

8. Were you born in the Church ____ or converted ____
These two questions give demographic data which pertains specifically to the Church.

6. List any positions you have held or now hold in the Church. Question 6 is another indicator of activity level and shows which of the respondents carry responsibility in the organization. It also gives an idea of the extent of their responsibility.

7. Are your best friends Church members _____ or non-Members ___. This relates to the two-step flow. If other people are to serve as information sources, it may be important to know how many of the respondents have more friends who are Church members than those who are non-members.

9. Would you say your testimony of the gospel is: Strong ____ Moderate ____ Weak ____ Non-existent _____. The purpose of question 9 is to further identify activity. It was felt that those who had a strong belief in the ideals and principles of the organization would be more frequent participants in the activities of the organization than would those who have mild or no belief in the ideals and principles.

10. Check the following Church programs you have received information about: New magazines ____ Teacher development ____ GIANT genealogy ____ Bishop's training program ____ Priesthood correlation program _____. Question 10 is one of the basic determiners of how informed the respondents are. They indicate the programs they have received information about, and later they will be asked for more specific detail about these programs.
11. List the new magazines of the Church and their respective audiences.

It is expected that the better informed respondents will be able to name all three of the magazines and their audiences, while less informed respondents will be able to name two, one or none.

12. Rank the following as to importance in giving you information about the new magazine program: (Place 1 by the most important, 2 by the next most important, etc.)

_____ newspapers, _____ magazines, _____ other people, _____ talks in Church, _____ radio, _____ television, _____ other, please specify

This question should determine the sources of information about the magazine program and their importance. If information is conveyed by a two-step flow it is expected that most respondents would list other people and talks in Church as important information sources. The respondents were also asked to list the position of any specific persons who served as information sources; this will be a guide to determining opinion leaders.

13. What was your first source of information about this program? This question determines what source of information first reached the respondents and will be compared to the most important source.

14. List any features of the teacher development program that you can.

15. What was your major source of information? (the same list as in question 12 is given).

These two questions find out what the respondent knows about the program and what the major source of information was on each. These two questions are repeated for each of the other programs on the survey--GIANT genealogy, bishop's training and priesthood correlation.
Procedures

1. Selection of the Sample

It was felt that a representative sample of students could be obtained by administering the questionnaire in a variety of classes. This would also be a more practical and faster way of collecting the data than by personal interviews. A total of 130 students filled out the questionnaire. Students of all class levels were included in the survey. A complete random selection of classes was not made since the administering of the questionnaire is a process which involves the cooperation of the teacher, and it was felt that a more cooperative atmosphere could be maintained through using classes whose teachers the researcher was acquainted with. The survey also dealt with a largely homogenous population so it was felt that the sample used would be representative enough for the purposes of the study.

Respondents among townspeople were selected on a random basis from local wards. A ward list was obtained from the bishop, and the address of every 5th family was recorded. These houses were then visited, and a member of the household was asked to fill out a questionnaire. It was stipulated that the respondent must be an adult, preferably the husband or wife. In several cases, however, older non-student, single persons filled out the questionnaire. In all, 50 townspeople responded to the survey.

2. Computing the data

Each possible response on each question was assigned a number.
For instance:

Male __1__ Female __2__

Attend Church regularly __1__ once in awhile __2__ never __3__

Major source of information:

  __1__ newspapers
  __2__ magazines
  __3__ other people
  __4__ Church talks
  __5__ radio
  __6__ television
  __7__ other

The numbers for each response made by a person filling out the questionnaire were then recorded on a master grid. A separate grid was used for students and for townspeople.

Questions 11, 14, 16, 18 and 20 which asked for information about the programs were scored on a graded basis. On question 11, which asked for the names of the magazines, a number 3 was recorded if the respondent listed 3 magazines, a 2 was recorded for 2 magazines, a 1 was recorded if 1 magazine was listed, and 0 if no magazines were listed. Questions 14, 16, 18 and 20 were handled similarly. A number 2 was recorded if the respondent listed enough detailed information to show he had a basic understanding of the program. A number 1 was recorded if the respondent mentioned something about the program but not enough to indicate he had a sound understanding. 0 was recorded if the respondent left the question blank.
Questions 6, 10 and 12 also required special handling. Question 6, which dealt with positions held, was also scored on a graded basis. If the respondent listed many positions and positions of an executive nature a 2 was recorded. If a single position or only a few that were of a non-executive nature were listed, the question was scored with a 1. And if no positions were listed a 0 was recorded. For example, a respondent listing priesthood group leader, bishop's counselor, stake Sunday School superintendency would receive a score of 2. A person who listed home teacher or primary teacher as their only position would receive a 1.

Question 10 was marked on a separate grid. Instead of giving a number to each response the total number of responses was recorded. The question dealt with the number of Church programs the respondent had received information about, and so a multi-answer was possible.

Question 12 asked for a ranking of sources on the magazine program as to their importance so a multi-response was also possible on this question. A record was kept of how many times each of the media was listed in each order of importance. For example, it was noted how many respondents listed people as the most important, how many listed newspapers as most important, etc; how many listed newspapers as second or third and so on for each medium and each level of importance.

Once all the questionnaires had been scored according to the number code, the different responses to each question were totaled.
3. Statistical methods

Responses for each question were totaled separately for the students and the townspeople. These totals were then converted into percentages so they could be compared on a meaningful basis. To simplify matters, percentages for students' responses were rounded to the nearest percentage point. (This was not necessary in the case of the townspeople since in working with 50 respondents each percentage was even. It was felt, then, that more meaningful comparisons could be made if the answers of the student respondents were recorded in even percentage points. In most cases the percentages between the two groups were not close enough that a further percentage point would make any difference. Also, the original number was used for all statistical tests).

The Chi Square test of statistical significance was used to test the significance of differences between the two groups and also between such groups as actives and inactives, males and females, married and single. The .05 level of confidence was the accepted level of significance although figures above this level were recorded. (It was felt that a level of .06, while not statistically significant, would be more interesting than a level of .60 in regard to the information gathered in the study.)
Chapter 4

PRESENTATION OF THE DATA

Profile of the Respondents

A total of 180 persons responded to the questionnaire survey. This number included 130 students and 50 townspeople. Table I (page 27) shows the profile of students in regard to demographic information and other factors shown in questions 1 through 9 of the survey.

Table II (page 28) gives the profile of townspeople in regard to the same information in questions 1 through 9. (It will be remembered that question 2 asking for year in school was deleted from the questionnaire that was given to townspeople and thus does not appear.)

Student responses and townspeople responses were converted to percentages and compared. Table III (page 29) give a comparative profile of the two groups of respondents.

General Findings

It was found that students had received less information about the programs involved in the survey than had townspeople. It was also found that there were some members of both groups who had not received any information about any of the programs. More persons had received information about the new magazines than other programs by a considerable margin. Next were the teacher development program and the priesthood correlation program. Less than half of the students had received information on the GIANT genealogy program, the teacher development program and the bishop's training program. Less than half
Table I

Profile of Student Respondents

Total respondents = 130

1. Male: 97
   Female: 33

2. Freshmen: 75
   Sophomores: 23
   Juniors: 14
   Seniors: 16
   Graduates: 2

3. Married: 18
   Single: 112

4. Attend Church regularly: 106
   Attend once in awhile: 16
   Never attend Church: 8

5. Returned missionary: 24
   Non-returned missionary: 106

6. Hold many and/or executive positions: 40
   Hold few and/or non-executive positions: 59
   Hold no positions: 31

7. Church members as best friends: 98
   Non-members as best friends: 13
   Both as best friends: 18

8. Born in the Church: 108
   Converted: 15
   Non-members: 7

9. Felt their testimony was strong: 53
   Felt their testimony was moderate: 65
   Felt their testimony was weak: 6
   Felt their testimony was non-existent: 6
Table II
Profile of Townspeople Respondents

Total respondents = 50

1. Male: 20
   Female: 30

2. Married: 42
   Single: 8

3. Attend Church regularly: 43
   Attend once in awhile: 7
   Never attend Church: 0

4. Returned missionary: 13
   Non-returned missionary: 38

5. Hold many and/or executive positions: 24
   Hold few and/or non-executive positions: 19
   Hold no positions: 7

6. Church members as best friends: 44
   Non-members as best friends: 0
   Both as best friends: 6

7. Born in the Church: 47
   Converted: 3
   Non-member: 0

8. Felt their testimony was strong: 34
   Felt their testimony was moderate: 16
   Felt their testimony was weak: 0
   Felt their testimony was non-existent: 0
Table III
Comparative Profile of Student and Townspeople Respondents in Percentages

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Male</td>
<td>75%</td>
<td>40%</td>
</tr>
<tr>
<td>Female</td>
<td>25</td>
<td>60</td>
</tr>
<tr>
<td>2. Freshmen</td>
<td>58%</td>
<td>0</td>
</tr>
<tr>
<td>Sophomores</td>
<td>18</td>
<td>0</td>
</tr>
<tr>
<td>Juniors</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Seniors</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>Graduates</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>3. Married</td>
<td>14%</td>
<td>84%</td>
</tr>
<tr>
<td>Single</td>
<td>86</td>
<td>16</td>
</tr>
<tr>
<td>4. Attend Church regularly</td>
<td>82%</td>
<td>86%</td>
</tr>
<tr>
<td>Attend once in awhile</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>Never attend Church</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>5. Returned missionary</td>
<td>18%</td>
<td>26%</td>
</tr>
<tr>
<td>Non-returned missionary</td>
<td>82</td>
<td>74</td>
</tr>
<tr>
<td>6. Many and/or executive positions</td>
<td>31%</td>
<td>48%</td>
</tr>
<tr>
<td>Few, non-executive positions</td>
<td>34</td>
<td>38</td>
</tr>
<tr>
<td>No positions held</td>
<td>24</td>
<td>14</td>
</tr>
<tr>
<td>7. Church members as best friends</td>
<td>75%</td>
<td>88%</td>
</tr>
<tr>
<td>Non-members as best friends</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Both as best friends</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>8. Born in the Church</td>
<td>83%</td>
<td>94%</td>
</tr>
<tr>
<td>Converted</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Non-members</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>9. Felt testimony was strong</td>
<td>40%</td>
<td>68%</td>
</tr>
<tr>
<td>Felt testimony was moderate</td>
<td>50</td>
<td>32</td>
</tr>
<tr>
<td>Felt testimony was weak</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Felt testimony was non-existent</td>
<td>5</td>
<td>0</td>
</tr>
</tbody>
</table>
of the townspeople respondents had received information on the GIANT genealogy program and the bishop's training program.

Responses to question 10 were as follows:

(Check the following programs you have received information about)

<table>
<thead>
<tr>
<th>Students</th>
<th>Total respondents = 130</th>
</tr>
</thead>
<tbody>
<tr>
<td>New magazines:</td>
<td>107</td>
</tr>
<tr>
<td>Teacher development:</td>
<td>62</td>
</tr>
<tr>
<td>GIANT genealogy:</td>
<td>40</td>
</tr>
<tr>
<td>Bishop's training:</td>
<td>25</td>
</tr>
<tr>
<td>Priesthood correlation:</td>
<td>74</td>
</tr>
<tr>
<td>None:</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Townspeople</th>
<th>Total respondents = 50</th>
</tr>
</thead>
<tbody>
<tr>
<td>New magazines:</td>
<td>46</td>
</tr>
<tr>
<td>Teacher development:</td>
<td>33</td>
</tr>
<tr>
<td>GIANT genealogy:</td>
<td>23</td>
</tr>
<tr>
<td>Bishop's training:</td>
<td>16</td>
</tr>
<tr>
<td>Priesthood correlation:</td>
<td>26</td>
</tr>
<tr>
<td>None:</td>
<td>2</td>
</tr>
</tbody>
</table>

A percentage comparison of the two group's responses to this question shows:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>New magazines:</td>
<td>82%</td>
<td>92%</td>
</tr>
<tr>
<td>Teacher development:</td>
<td>48</td>
<td>66</td>
</tr>
<tr>
<td>GIANT genealogy</td>
<td>31</td>
<td>46</td>
</tr>
<tr>
<td>Bishop's training:</td>
<td>19</td>
<td>32</td>
</tr>
<tr>
<td>Priesthood correlation</td>
<td>57</td>
<td>52</td>
</tr>
<tr>
<td>None:</td>
<td>10</td>
<td>4</td>
</tr>
</tbody>
</table>

Significances in the differences between the number of student and townspeople responses were computed by the Chi Square statistical test. Results are as follows:
Significance in the differences in information received on:

- New magazines--townspeople received more, significant only at .06 level
- Teacher development--townspeople received more, significant at .03 level
- GIANT genealogy--townspeople received more, significant at .03 level
- Bishop's training--townspeople received more, significant at .05 level
- Priesthood correlation--students received more, significant only at .15 level
- None--more students had not received any information, significant only at .25 level

It is statistically significant, then, that more townspeople had received information about the teacher development program, GIANT and the bishop's training program than students had. There is no great significance between the numbers who received information about the priesthood correlation program or the number who did not receive information on any of the programs.

Findings Regarding the New Magazine Program

It will be remembered that the new magazine program was the replacement of former Church magazines by three new publications, the *Ensign*, *The New Era* and the *Friend*. It was found that more students could name all of the new magazines than townspeople could. However, it was also found that more students could not name any of the new publications. Responses to question 11 are as follows:
(Name the new magazines of the Church and their respective audiences)

<table>
<thead>
<tr>
<th>Students--total respondents = 130</th>
</tr>
</thead>
<tbody>
<tr>
<td>Named Three: 75</td>
</tr>
<tr>
<td>Named Two: 18</td>
</tr>
<tr>
<td>Named One: 17</td>
</tr>
<tr>
<td>Named None: 20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Townspeople--total respondents = 50</th>
</tr>
</thead>
<tbody>
<tr>
<td>Named Three: 25</td>
</tr>
<tr>
<td>Named Two: 12</td>
</tr>
<tr>
<td>Named One: 6</td>
</tr>
<tr>
<td>Named None: 7</td>
</tr>
</tbody>
</table>

A percentage shows:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Named Three Magazines:</td>
<td>58%</td>
<td>50%</td>
</tr>
<tr>
<td>Named Two Magazines:</td>
<td>14</td>
<td>24</td>
</tr>
<tr>
<td>Named One Magazine:</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Didn't Name Any:</td>
<td>15</td>
<td>14</td>
</tr>
<tr>
<td>100%</td>
<td></td>
<td>100%</td>
</tr>
</tbody>
</table>

A Chi Square test shows that though 8 per cent more students could name all three magazines, this difference is only significant at the .25 level of confidence; and since it was stipulated that the .05 level was the accepted level this finding must be rejected as not being statistically significant.

On the information sources for the magazine program there is distinct evidence of a two-step flow. However, townspeople use print media more than do students. The most important sources of information about the magazine program were listed as follows:
Students--total respondents = 130

Newspapers: 6
Magazines: 4
Other People: 50
Church talks: 46
Radio: 1
Television: 4
Other: 9
No answer: 12

Townspeople--total respondents = 50

Newspapers: 5
Magazines: 14
Other People: 13
Church Talks: 11
Radio: 0
Television: 0
Other: 4
No Answer: 3

A comparison of this response by percentage shows:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspapers:</td>
<td>5%</td>
<td>10%</td>
</tr>
<tr>
<td>Magazines:</td>
<td>3</td>
<td>28</td>
</tr>
<tr>
<td>Other People:</td>
<td>38</td>
<td>26</td>
</tr>
<tr>
<td>Church talks:</td>
<td>35</td>
<td>22</td>
</tr>
<tr>
<td>Radio:</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Television:</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Other:</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>No Answer:</td>
<td>9</td>
<td>6</td>
</tr>
</tbody>
</table>

(A note about the responses to Other--when a respondent listed several media as being equally important this response was listed as other.)

The second most important source of information student respondents listed was other people and church talks; magazines also received a number of responses. Townspeople listed other people and church talks most frequently in second place. It was generally found that those who listed people as first choice listed talks as second
choice and those listing talks as most important listed people as second.

Magazines was the third most important choice for students. Fourth was newspapers, fifth was radio, sixth was television, and seventh was other. Townspeople listed talks in church as the third most important, newspapers fourth, television fifth, radio sixth, and other seventh.

The order of importance as they were ranked by students and townspeople for sources about the magazine program, then, were:

<table>
<thead>
<tr>
<th></th>
<th>Student</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Other people</td>
<td>1. Magazines</td>
</tr>
<tr>
<td>2.</td>
<td>Church talks</td>
<td>2. Other people</td>
</tr>
<tr>
<td>3.</td>
<td>Magazines</td>
<td>3. Church talks</td>
</tr>
<tr>
<td>5.</td>
<td>Radio</td>
<td>5. Television</td>
</tr>
<tr>
<td>7.</td>
<td>Other</td>
<td>7. Other</td>
</tr>
</tbody>
</table>

A Chi Square test shows a significant difference at the .01 level in the use of media by townspeople as opposed to the use of media by students. Although townspeople received most of their information from other people and church talks, they also used newspapers and magazines a great deal for information; students did not.

The persons who were most frequently listed as opinion leaders by students were the bishop (39 listings), friends (15 listings) and the ward magazine representative (13). Others mentioned were parents, family, ward and stake leaders, home teachers, the Prophet and Apostles, family fathers, roommates and teachers.
Townspeople listed the bishop most frequently (15 listings). The magazine representative was also mentioned several times. Others include family, friends, stake and ward leaders, teachers, parents and home teachers.

The first source of information about the new magazines most frequently mentioned by students was other people and church talks (both with 51 listings). Magazines came third. Talks were the first source for townspeople (16 listings), people were second and magazines third.

Findings on the Teacher Development Program

It will be remembered that this program involved new methods of training teachers for the Church. There were two phases to the program, pre-service training and in-service training in each of the auxiliaries.

Townspeople were more informed than students about this program. Responses to the question asking for information about it were as follows:

(List any features about the teacher development program that you can)

Students—total respondents = 130

- Those who showed a basic understanding: 10
- Those who had a little information: 41
- Those who could not list any features: 79

Townspeople—total respondents = 50

- Those who showed a basic understanding: 10
- Those who had a little information: 17
- Those who could not list any features: 23
A comparison by percentage shows:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those with a basic understanding</td>
<td>9%</td>
<td>20%</td>
</tr>
<tr>
<td>Those with little information</td>
<td>32%</td>
<td>34%</td>
</tr>
<tr>
<td>Those with no information</td>
<td>59%</td>
<td>46%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100%</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Again the most frequent responses to the major source of information were people and Church talks. Responses to this question are as follows:

(Check your major source of information about this program)

**Students**—total respondents = 130

- Newspapers: 4
- Magazines: 1
- Other People: 42
- Church talks: 16
- Radio: 1
- Television: 1
- Other: 5
- No Answer: 60

**Townspeople**—total respondents = 50

- Newspapers: 3
- Magazines: 5
- Other People: 16
- Church talks: 13
- Radio: 0
- Television: 1
- Other: 2
- No Answer: 14

A comparison by percentage shows:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspapers:</td>
<td>3%</td>
<td>6%</td>
</tr>
<tr>
<td>Magazines:</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Other People:</td>
<td>32%</td>
<td>32%</td>
</tr>
<tr>
<td>Church talks:</td>
<td>12%</td>
<td>26%</td>
</tr>
<tr>
<td>Radio:</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Television:</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Other:</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>No Answer:</td>
<td>46%</td>
<td>28%</td>
</tr>
</tbody>
</table>
Students listed the bishop most frequently as a person who served as an information source for this program. Friends, ward leaders, teachers, the teacher trainer, roommates, parents, members of the pre-service class and Regional Representatives were also listed.

Persons who served as information sources on the teacher development program for the townspeople respondents included the bishop (named most often), friends, the stake president, the teacher trainer, family, stake and ward leaders, and members of the class.

Findings about the GIANT Genealogy Program

This genealogy program deals with new procedures and methods of genealogy that are being incorporated into the older genealogy program. Such things as new forms for submitting names for Temple work, special classes for instruction, and a goal of 15 family group records for each family are included in the program.

This program was less well-known than the two considered thus far. Townspeople knew a little more about it than did students, though responses were quite similar. Responses to the question asking for information about this program show:

(List any features about the GIANT genealogy program you can)

Students--total respondents = 130

Those who showed a basic understanding: 3
Those who had a little information: 32
Those who could not list any features: 95

Townspeople--total respondents = 50

Those who showed a basic understanding: 3
Those who had a little information: 10
Those who could not list any features: 37
A comparison by percentage shows the differences and similarities between the two groups of respondents:

<table>
<thead>
<tr>
<th>Information Level</th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those with basic understanding</td>
<td>2%</td>
<td>6%</td>
</tr>
<tr>
<td>Those with a little information</td>
<td>24%</td>
<td>20%</td>
</tr>
<tr>
<td>Those with no information</td>
<td>74%</td>
<td>74%</td>
</tr>
</tbody>
</table>

Answers to the question about major information sources showed definite personal influence and little use of the media for information about this program. Responses were as follows:

(Check your major source of information about this program)

**Students—total respondents = 130**

- Newspapers: 3
- Magazines: 3
- Other People: 26
- Church talks: 13
- Radio: 0
- Television: 1
- Other: 5
- No answer: 79

**Townspeople—total respondents = 50**

- Newspapers: 3
- Magazines: 6
- Other People: 5
- Church talks: 11
- Radio: 0
- Television: 0
- Other: 2
- No answer: 27

A percentage comparison on this program shows:

<table>
<thead>
<tr>
<th>Source</th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspapers:</td>
<td>2%</td>
<td>6%</td>
</tr>
<tr>
<td>Magazines:</td>
<td>2%</td>
<td>12%</td>
</tr>
<tr>
<td>Other People:</td>
<td>20%</td>
<td>10%</td>
</tr>
<tr>
<td>Church talks:</td>
<td>10%</td>
<td>22%</td>
</tr>
</tbody>
</table>
Radio: 1% 0%
Television: 1 0
Other: 4 4
No answer: 60 54

It is interesting to note a heavier reliance upon magazines and newspapers by townspeople than by students.

The bishop was listed most frequently by students as a personal source of information. Others were family, friends, teachers, roommates, stake and ward leaders, home teachers and the ward genealogy chairman.

The bishop was also regarded by townspeople as an opinion leader for this program. Friends, teachers and the stake president were frequently listed; others named were family genealogy representatives, ward genealogy leaders, home teachers and the librarian.

Findings about the Bishop's Training Program

This program involves special training sessions on a stake level for ward bishops. These sessions are designed to give them instruction, counsel and guidance in special areas and to help with any individual problems which may arise. This was the least well-known of all the programs involved in this survey. Only 19% of the students said they had received any information about it; this compares to 32% of the townspeople who had received information. A breakdown of how informed both groups were is shown by their responses to the question asking for information about the program:

(List any features of the bishop's training program you can)

Students--total respondents = 130
Those who showed a basic understanding: 3
Those who had a little information: 5
Those who could not list any features: 122
Townspeople--total respondents = 50

Those who showed a basic understanding: 3
Those who had a little information: 10
Those who could not list any features: 37

A percentage comparison between students and townspeople shows:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those with basic understanding</td>
<td>2%</td>
<td>6%</td>
</tr>
<tr>
<td>Those with little information</td>
<td>4%</td>
<td>20%</td>
</tr>
<tr>
<td>Those with no information</td>
<td>94%</td>
<td>74%</td>
</tr>
</tbody>
</table>

For those who were informed about the bishop's training program, the major source of information was other people. Responses to this question were as follows:

(Check your major source of information on this program)

Students--total respondents = 130

Newspapers: 2
Magazines: 0
Other People: 14
Church Talks: 6
Radio: 0
Television: 0
Other: 2
No Answer: 106

Townspeople--total respondents = 50

Newspapers: 3
Magazines: 1
Other People: 12
Church Talks: 10
Radio: 0
Television: 0
Other: 1
No Answer: 25

These figures, too, become interesting when compared by percentage.

This comparison also shows a little more use of the media by townspeople.
Those who listed people as their most important source of information about the bishop's training program, both among students and townspeople, listed the bishop most frequently as a source. Others who acted as information sources for students were friends, family and the stake president. Townspeople also listed priesthood leaders, friends, Regional Representatives, stake president and home teachers.

Findings about the Priesthood Correlation Program

The priesthood correlation program is designed to correlate all lessons and programs of the various auxiliaries of the Church with the priesthood. Auxiliary lessons are also tied to family home evening lessons.

Townspeople knew more about the priesthood correlation program than did students. Responses to the question asking what they knew about the program were:

(List any features of the priesthood correlation program you can)

Students--total respondents = 130

Those who showed a basic understanding: 2
Those who had a little information: 39
Those who could not list any features: 89
Townspeople--total respondents = 50

Those who showed a basic understanding: 5  
Those who had a little information: 14  
Those who could not list any features: 31

The percentage comparison on this question shows the differences between the responses of the two groups:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those with a basic understanding</td>
<td>1% (1)</td>
<td>10% (5)</td>
</tr>
<tr>
<td>Those with little information</td>
<td>30% (30)</td>
<td>28% (28)</td>
</tr>
<tr>
<td>Those with no information</td>
<td>69% (69)</td>
<td>62% (31)</td>
</tr>
</tbody>
</table>

People and church talks are most frequently listed as the major source of information, though there is some reliance upon magazines by townspeople. Answers to this question are as follows:

(Check your major source of information about this program)

Students--total respondents = 130

Newspapers: 1  
Magazines: 2  
Other People: 30  
Church Talks: 20  
Radio: 0  
Television: 0  
Other: 5  
No Answer: 72

Townspeople--total respondents = 50

Newspapers: 1  
Magazines: 5  
Other People: 9  
Church talks: 12  
Radio: 0  
Television: 0  
Other: 3  
No Answer: 22
A comparison by percentage on this program as to information sources is as follows:

<table>
<thead>
<tr>
<th>Source</th>
<th>Students</th>
<th>Townspeople</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newspapers</td>
<td>12%</td>
<td>2%</td>
</tr>
<tr>
<td>Magazines</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Other People</td>
<td>23</td>
<td>18</td>
</tr>
<tr>
<td>Church Talks</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td>Radio</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Television</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>No Answer</td>
<td>55</td>
<td>44</td>
</tr>
</tbody>
</table>

The bishop was again the most frequent source of information listed by students who had named other people as their major source of information. Other responses were teachers, family, friends, stake president, relief society president, home teachers and other ward leaders.

The bishop, friends and parents were named most often by the townspeople respondents. Others were the Presiding Bishopric, priesthood leaders, stake president, wife or husband, and high council members.

Findings about Activity Level

The analysis of the survey also showed interesting results in other areas. Differences in responses from active and inactive respondents are necessary in the testing of the hypotheses.

Respondents were considered extremely active if they had a score of 1, 2, 1 on questions 4, 6 and 9 respectively. This would indicate they attend Church regularly, hold many and/or executive positions in the Church, and have a strong testimony of the Church. These respondents were compared with those who had scores of 2 or 3,
0 and 2, 3 or 4 on questions 4, 6 and 9 respectively. These were considered inactive since they attend Church once in awhile or never, hold no positions, and consider their testimony of the Church to be moderate, weak or non-existent. Between these two groups were other of various levels of activity. (This middle group has been omitted from the following analysis.) The breakdown of extremely active and inactive respondents among the students and townspeople is as follows:

<table>
<thead>
<tr>
<th>Extremely Active</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>31</td>
<td>24%</td>
</tr>
<tr>
<td>Townspeople</td>
<td>23</td>
<td>46%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inactive</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>17</td>
<td>13%</td>
</tr>
<tr>
<td>Townspeople</td>
<td>5</td>
<td>10%</td>
</tr>
</tbody>
</table>

There were more extremely active townspeople than students; this difference was significant at the .01 level according to a Chi Square test. Differences between the numbers of inactive respondents, however, were not significant.

There is a definite correlation between activity and the amount of information the respondents had about Church programs. Even the extremely active were not completely informed about all programs, but the inactive respondents did not have any information about any of the programs.

Percentages of the extremely active townspeople and students who had information on the programs involved in the survey is as follows:
The Chi Square test shows a significance in the difference between in the number of active respondents who have information as opposed to inactive respondents at the .01 level for students and the .04 level for townspeople. 

The extremely active respondents listed people (including Church talks) as major sources of information more frequently than they listed the media. Percentages on this response are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Magazines</th>
<th>Teacher Development</th>
<th>GIANT</th>
<th>Bishop Training</th>
<th>Priesthood Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Media</td>
<td>20%</td>
<td>13%</td>
<td>10%</td>
<td>6%</td>
<td>3%</td>
</tr>
<tr>
<td>People</td>
<td>80%</td>
<td>64%</td>
<td>48%</td>
<td>32%</td>
<td>67%</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>23%</td>
<td>42%</td>
<td>62%</td>
<td>30%</td>
</tr>
<tr>
<td>Townspeople</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Media</td>
<td>39%</td>
<td>17%</td>
<td>17%</td>
<td>17%</td>
<td>26%</td>
</tr>
<tr>
<td>People</td>
<td>65%</td>
<td>69%</td>
<td>43%</td>
<td>40%</td>
<td>43%</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>14%</td>
<td>40%</td>
<td>43%</td>
<td>31%</td>
</tr>
</tbody>
</table>

Students show more reliance on people than do townspeople. However, the difference between townspeople and students who list media as sources is not significant. There is definite reliance on people in both groups; the difference between media and people is significant at the .04 level. 

The inactive respondents did not list any sources of information, as was natural since they did not list any information received.
Findings on Male and Female Differences

Differences in some respects were also shown between male and female respondents though sex did not make any difference in other areas. More male/female differences occurred among townspeople than among students.

Male/female responses among students in regard to the amount of information received are as follows. There were 97 males and 33 females among the student respondents.

Those having information on:

<table>
<thead>
<tr>
<th></th>
<th>Magazines</th>
<th>Teacher Development</th>
<th>GIANT</th>
<th>Bishop Training</th>
<th>Priesthood Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>57%</td>
<td>32%</td>
<td>23%</td>
<td>6%</td>
<td>28%</td>
</tr>
<tr>
<td>Female</td>
<td>61%</td>
<td>61%</td>
<td>39%</td>
<td>6%</td>
<td>42%</td>
</tr>
</tbody>
</table>

Female students had more information on all programs but the bishop's training; significant differences were found only on the teacher development (.02 level) and GIANT (.04 level).

Responses were opposite among the townspeople. Their answers are as follows:

Those having information on:

<table>
<thead>
<tr>
<th></th>
<th>Magazines</th>
<th>Teacher Development</th>
<th>GIANT</th>
<th>Bishop Training</th>
<th>Priesthood Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>70%</td>
<td>65%</td>
<td>50%</td>
<td>30%</td>
<td>50%</td>
</tr>
<tr>
<td>Female</td>
<td>37%</td>
<td>43%</td>
<td>10%</td>
<td>23%</td>
<td>30%</td>
</tr>
</tbody>
</table>

There was a total of 20 males and 30 females who participated in the survey of townspeople. Males were generally more informed about the programs but significant differences occurred only on the magazines.
(.02 level) and GIANT (.001 level); differences were not significant on the other three programs.

Findings on Married and Single Differences

Among the students responding to the survey there were 18 married and 112 single respondents. There were slight differences between those who had information; in all areas except the new magazine program the married students had slightly more information.

Percentage responses are as follows:

Those who had information on:

<table>
<thead>
<tr>
<th></th>
<th>Magazines</th>
<th>Teacher Development</th>
<th>GIANT</th>
<th>Bishop Training</th>
<th>Priesthood Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>55%</td>
<td>44%</td>
<td>33%</td>
<td>17%</td>
<td>39%</td>
</tr>
<tr>
<td>Single</td>
<td>57%</td>
<td>37%</td>
<td>26%</td>
<td>4%</td>
<td>30%</td>
</tr>
</tbody>
</table>

These differences, however, were not significant.

There were 42 married and 8 single townspeople respondents. A higher percentage of single townspeople had information about the teacher development program and GIANT, whereas a higher percentage of married townspeople had information about the magazines, the bishop's training program and the priesthood correlation program. Responses in percentages are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Magazines</th>
<th>Teacher Development</th>
<th>GIANT</th>
<th>Bishop Training</th>
<th>Priesthood Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>54%</td>
<td>50%</td>
<td>23%</td>
<td>28%</td>
<td>38%</td>
</tr>
<tr>
<td>Single</td>
<td>37%</td>
<td>62%</td>
<td>37%</td>
<td>12%</td>
<td>37%</td>
</tr>
</tbody>
</table>

These differences were not statistically significant.
**Findings on Differences between Freshmen and Seniors**

A study was also done to see if education level among the students had any relation to the amount of information they had. A total of 75 freshmen and 16 seniors were involved in the survey. Their responses according to percentage are as follows:

Those having information on:

<table>
<thead>
<tr>
<th></th>
<th>Magazines</th>
<th>Teacher Development</th>
<th>GIAN</th>
<th>Bishop Training</th>
<th>Priesthood Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshmen</td>
<td>59%</td>
<td>39%</td>
<td>27%</td>
<td>3%</td>
<td>23%</td>
</tr>
<tr>
<td>Seniors</td>
<td>69%</td>
<td>69%</td>
<td>44%</td>
<td>19%</td>
<td>69%</td>
</tr>
</tbody>
</table>

Seniors were better informed on every program. However, significant differences occurred only on the bishop's training program (.03 level) and the priesthood correlation program (.01 level).
Chapter 5

SUMMARY AND CONCLUSIONS

The Problem

The main emphasis of this study has been the two-step flow of communication and activity level in a formal organization.

One of the important aspects of today's modern society is the formation by man of formal organizations. As men come into contact with one another they tend to order their relationships for more systematic behavior. Out of this have come formal organizations—systems where men and capital are deliberately related for the accomplishment of some explicit purposes, goals and objectives.

Communication in a formal organization is a necessary part of the institution in furthering its aims and objectives. The communication process in an interesting phenomenon to study in a formal organization. This author believes there is a two-step flow of communications and that this two-step flow is related to activity level among the members of the organization.

The purpose of this study was to trace the two-step flow and the relationship to activity in a particular formal organization—The Church of Jesus Christ of Latter-day Saints.

The hypotheses of this study may be shown as follows:

Theoretical level: Level of activity in a formal organization determines the source of information about that organization for the members.

Empirical level: Level of activity in the Church of Jesus Christ of Latter-day Saints systems.
Latter-day Saints determines the source of information about the Church for Church members.

Two sub-hypotheses directly result:

1. People with a high level of activity in the organization receive most of their information about the organization (the Church) from other people, and

2. People with a low level of activity rely more on the media as a source of information about the organization (the Church).

It was hypothesized further:

3. Students who are members of the organization will show less active participation than will townspeople members, and thus will have less information about the organization.

**Importance of the Study**

The two-step flow of communication was developed in the 1940's as a model of political communication to describe the role of personal influence in election decisions. It involves a process whereby certain influential individuals or opinion leaders obtain information from the media or from other people and pass it on to their associates. Several studies involving the two-step flow have been done since its inception, but none in the context that this study deals with. Most studies have been of two basic types—those studying the news flow, especially the diffusion of information about major news events; and studies specifically designed to re-test the original two-step flow. No attempt has been made to trace the two-step flow in a formal
organization, nor to link it with the activity level of members in that organization.

A study of this type, then, has significance in adding to the general body of knowledge about communications theory. Because of the particular organization it deals with—the Church of Jesus Christ of Latter-day Saints—this study also has significance in the field of religious communication. It should be of interest to the Church itself as an indication of how informed Church members are about certain subjects and how information is dispersed among members of the Church.

**Limitations of the Study**

There are geographical limitations to this study. It was conducted locally, and the sample may not be representative of the entire Church membership.

Perhaps, given larger budget and resources, a more exact system of determining activity could be devised. This study had to rely on direct responses of those surveyed, and there is always the possibility that personal bias may enter into answering some of the questions. This may be particularly true in the question dealing with testimony strength. A more precise set of specifications, other than self-perception, for indicating the strength of testimony would perhaps be desirable.

The formal organization involved in this study has a high degree of emotional attachment among its members. This may make a difference in generalizing to include all formal organizations. There is another factor, too, which may influence flow of information in this particular
organization. Those members who are inactive in the Church may feel uncomfortable or experience cognitive dissonance when they hear about the Church and may consciously avoid receiving information about the Church. If this is the case, and more study is needed in this area, it would limit the expectations of use of media by inactive members for information. Another factor that should be considered here is that inactive members may not have the access to the media that active members do. They would not be likely to subscribe to Church publications and may not consciously seek information from the broadcast media.

The factors discussed above may pose limitations in generalizing this study to the entire Church organization or to other formal organizations.

**Procedures of the Investigation**

Two separate samples were taken, one among students at Brigham Young University and the other among townspeople in local wards. A self-administered questionnaire was used as the method of collecting data. The students were given the questionnaires in classes; the townspeople were randomly selected from a ward list, and the questionnaires were administered in their homes.

The Church programs used to test the sources and amounts of information of Church members were the new magazine program, the teacher development program, GIANT genealogy, the bishop's training program and the priesthood correlation program.

Respondents were asked to name each of the new magazines and list any features about each of the other programs that they could.
They were then asked to indicate their major source of information about each program. A list including newspapers, magazines, other people, Church talks, radio, television and other was given. In cases where other people were selected as the most important choice, respondents were asked to list the position (bishop, friend, family, etc.) of their particular source of information. Certain demographic data and indications of activity level were also asked for on the questionnaire.

Data was compiled and scored according to a number code. Questions calling for amounts of information were scored on a weighted basis. Extremely active respondents were considered to be those who attend Church regularly, hold many and/or executive positions, and have a strong testimony of the Church. Inactive respondents were considered to be those who attend Church infrequently or never, hold no positions and have a moderate, weak or non-existent testimony.

Percentages were figured as a basis of comparison between the student and townspeople groups. The Chi Square was used to determine the significance of the findings, and the .05 level of confidence was the acceptable level of significance.

**Summary of the Findings**

The total number of people surveyed was 180. This number included 130 students and 50 townspeople. There were 117 males and 63 females who answered questionnaires; 54 extremely active respondents and 22 inactive respondents participated in the survey. The following findings can be summarized from the data gathered:
1. There is distinct evidence of a two-step flow of information among both students and townspeople. However, townspeople do use the media, especially newspapers and magazines, more than students do.

2. There is a definite relationship between activity and amount of information had by respondents. Inactive respondents did not have any information about any of the programs.

3. Inactive respondents did not use the media as a source of information.

4. Extremely active respondents most frequently listed other people or Church talks as their source of information. This difference from responses by inactives was significant at the .04 level.

5. Townspeople received more information about the five programs involved in this study than did students. Townspeople had significantly (according to Chi Square tests) more information on the teacher development program, GIANT genealogy program and the bishop's training program. Ten per cent of the students and four per cent of the townspeople had not received information on any of the programs.

6. Townspeople could list more information about the five programs than could students.

7. The bishop was the most frequently listed opinion leader. Other persons who served as sources of information often were family, friends, the particular ward leader in charge of the program, other ward and stake leaders.

8. A greater percentage of townspeople were considered extremely active than students. This difference was significant at
the .01 level. (A small percentage of the inactive students were non-members. However these non-members were included in the results because it was felt that they would be similar to inactive students in that they would not get much information from Church meetings; but since they are attending a Church school they are somewhat familiar with the Church.)

9. Female students are generally, but not significantly, better informed than male students. Male townspeople are generally better informed than female townspeople, but this difference was statistically significant on only two of the programs.

10. Marital status did not make a significant difference in amount of information had by either group.

11. Seniors were generally better informed than freshmen, but the differences were only significant on two of the programs.

Conclusions

It will be remembered that the sub-hypotheses of this study were:

1. People with a high level of activity will receive most of their information about the organization from other people,

2. People with a low level of activity will rely more on the media as a source of information, and

3. Students who are members of the organization will show less active participation than will townspeople members, and thus will have less information about the organization.

The following conclusions and implications can be drawn from the data gathered in this study:
1. The first sub-hypothesis is supported by data compiled in the study. There is definite indication that not only the extremely active members rely on people (including Church talks) for information, but people are the most important source of information for all but the inactive. There is definite evidence, then, of the two-step flow among this particular formal organization. The bishop is the most frequent and important opinion leader for the members of his ward. Family and friends are also important opinion leaders as are some of the other ward leaders, particularly those in charge of the particular program about which information is given.

2. The findings of this study do not support the second sub-hypothesis, and it must be rejected. Members who do not actively participate in the organization do not rely on the media for information. Those who do not actively participate in the organization are generally uninformed about new programs and internal affairs of the organization, though they may be members of it.

3. The third sub-hypothesis is supported by data gathered. People who live in town wards are more informed and participate more actively in the Church than do students.

In view of these findings it is concluded that the empirical hypothesis of this study, level of activity in the Church determines the source of information about the Church for Church members, is substantiated by the findings of this study.

The implications for the Church in these findings are that program news travels through the Church in a two-step flow. People,
either informally or talking in Church, are the most important sources of information, and the bishop is the most important opinion leader. Effective use of these sources should be made in disseminating information.

**Supplementary Conclusions**

1. Townspeople use magazines and newspapers more than students do; and also more than they use the broadcast media. Students make very limited use of any media.

   The implication for the Church here is that to be most effective in their communication, they must use the methods which serve most frequently as information sources for the intended audience.

2. Female students and male townspeople are generally better informed than male students and female townspeople. Seniors are generally better informed than are freshmen; education seems to make some differences in the amount of information had by students. Marital status does not make a great deal of difference in amounts of information received.

**Suggestions for Further Study**

Because of the sample involved here, it may be argued that this study may not be generalized to the total Church structure. More study involving different and larger populations would be valuable.

Another area for significant study would be among Church members who live in branches and wards a great geographical distance from the headquarters of the Church as compared to those who live in wards in member-dominated communities close to the headquarters of the Church.
There is also a need to test these hypotheses in other formal organizations that are not religiously oriented.
BIBLIOGRAPHY

A. BOOKS


B. PERIODICALS


APPENDIX

SAMPLE QUESTIONNAIRE

Please answer the following questions as accurately and objectively as possible. This information will be used for statistical purposes only.

1. Male ____ Female ____
2. Year in school ____________________
3. Married ____ Single ____
4. Do you attend Church: regularly ____ once in awhile ____ never ____
5. Are you a returned missionary? Yes ____ No ____
6. List any positions you have held or now hold in the Church:

7. Are your best friends Church members ____ non-members ____ both ____
8. Were you born in the Church ____ or converted ____
9. Would you say your testimony of the Church is: Strong ____
   Moderate ____ Weak ____ Non-existent ____
10. Check the following new Church programs you have received information about:
    ____ new magazines
    ____ bishop's training program
    ____ teacher development program
    ____ priesthood correlation program
    ____ GIANT genealogy program
11. List the new magazines of the Church and their respective audiences:
12. Rank the following as to importance in giving you information about the new magazine program: (Place 1 by the most important, 2 by the next, etc.)

___ newspapers  
___ magazines  
___ other people (Who ____________)
   list position: Bishop roommate, family, etc.  
___ church talks

13. What was your first source of information about this program?

14. List any features of the teacher development program that you can:

15. What was your major source of information:

___ newspapers  
___ magazines  
___ other people (who: ____________)
   list position  
___ church talks

16. List any features of the GIANT genealogy program that you can:

17. What was your major source of information:

___ newspapers  
___ magazines  
___ other people (who: ____________)
   list position  
___ church talks

18. List any features of the bishop's training program that you can:

19. What was your major source of information:

___ newspapers  
___ magazines  
___ other people (who: ____________)
   list position  
___ church talks
20. List any features of the priesthood correlation program that you can:

21. What was your major source of information:

- newspapers
- magazines
- other people (Who
- church talks

radio
- television
- other, please

THANK YOU FOR YOUR HELP