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A COMPARATIVE STUDY OF RELIGIOUS ATTITUDES
AND KNOWLEDGE OF 50 AWOL AIRMEN AND
A MATCHED GROUP OF 50 NON-AWOL AIRMEN

BY
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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY
SUPERVISION BY William Basil Stroyen
ENTITLED A Comparative Study of Religious Attitudes and
Knowledge of 50 AWOL Airmen and a Matched Group of 50 NON-AWOL Airmen
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INTRODUCTION

Chanute Air Force Base, Illinois, is a part of the Air Training Command of the United States Air Force. Absence without leave (AWOL) in this Command is an expensive and continuing problem. Its entry into the books is always in red--there are no profits, either for the Air Force as a whole or for the airman as an individual. Losses, on the other hand, are great. The Command is confronted with loss of effectiveness as well as monetary loss entailed in administrative apprehension, trial and confinement expenses caused by AWOL. The loss to the individual airman is great in terms of his own morale and that of members of his organization. There are other losses of lesser importance that are nonetheless sufficient to cause concern.

As Confinement Chaplain at Chanute Air Force Base, this problem of AWOL was ever in the fore in the writer's mind. Why did some airmen from the Student Squadrons go AWOL with its subsequent results--court martial, sentence and confinement to the Base Stockade, while other airmen from these squadrons didn't go AWOL? The study was set up to compare a group of students who were in the stockade for AWOL with a matched group of students who never went AWOL; and were never incarcerated in civilian or military life. It is hoped that this study will assist the Air Training Command in understanding what role morals and religion play in the life of the airman.

After reviewing material in the area of AWOL studies concerning students, it was decided to design a study which would suggest some answers to the question of what role religion and morality play in the life of student airmen. The study concerns itself with seeking information by means of a questionnaire and interviewing.

Nature of the Offence of being
Absent Without Leave

This article is designed to cover every case not elsewhere provided for in which any member of the armed forces is through his own fault not at the place where he is required to be at a prescribed time. Specific intent is not an element of this offence and proof of the unauthorized absence alone is sufficient to establish a prima facie case. Specific intent is, however, a necessary element of the proof of certain matters in aggravation when alleged connection with absence without leave. Thus, if it is alleged that an unauthorized absence was with intent to avoid maneuvers or field exercises, it must be proved that the accused absented himself without authority for the purpose of avoiding maneuvers or field exercises. The first part of this article--relating to the properly appointed place of duty--applies whether the place is appointed as a rendezvous for several or for one only. A place of duty is not appointed within the meaning of this article unless the accused has actual or constructive knowledge of the order purporting to appoint such place of duty. Thus it ap-

plies in the case of a member of the armed forces failing to report for kitchen police or as a messman, and the second part of the article applies to leaving such duty after reporting.

Article 86. Absence Without Leave.

Any member of the armed forces who, without proper authority--

- (1) fails to go to his appointed place of duty at the time prescribed; or
- (2) goes from that place; or
- (3) absents himself or remains absent from his unit, organization, or other place of duty at which he is required to be punished as a court-martial may direct.

To the Commander AWOL is defined as a loss of effectiveness, a period of burden, a period of adjustment.

The 50 AWOLS of this study had been sentenced to periods ranging from hard labor for one month to four months with a Bad Conduct Discharge, (see Appendix 4).

RESEARCH IN THE AREA OF MORALITY,
RELIGION AND THE MILITARY

Few topics for general conversation or professional discussion stimulate more controversy than the question of the role that religion plays in the prevention and control of juvenile delinquency. Discussions of this issue generally parallel debates about politics and sports in the sense that tradition, personal loyalties, beliefs, and opinions hold sway. On one hand, we have workers in organized religion; and on the other hand, we have materialists. It was hoped to find an area, between these two extreme and contradictory points of view, in which judgments could be based on objective findings. This was difficult since there is a serious lack of experimental data concerning the exact role that the church and religion play in preventing or overcoming behavioral disorders. Few writers in the field of juvenile delinquency have treated this topic except in a fragmentary and incidental manner. This was found to be even more true when studies on the attitudes of teenagers toward the church were reviewed.

A number of social scientists have taken a doubtful view when debating the value of religion and church influence as positive factors in the prevention of delinquency and crime. One of the earliest studies by a sociologist concerning religion and morality was done by

Sumner,¹ a former priest of the Episcopal church and later a professor of Political and Social Science at Yale University, who found through research that when people learn religious dogma at all, it was done superficially, negligently and erroneously. In studying world religions, he came to the conclusion that there is always a great gap between dogma and practice and between knowledge and action. Sumner also stated that religion comes out of the mores and is controlled by it. This seems to be borne out in the Passaic study² which showed that more than half the delinquents (54 per cent) were found to be attending church services weekly, to be in regular attendance at the church school, and to have fulfilled the obligations laid down by their denominational group.

In a theoretical article by Sellin³ concerning religion and morality, it was found that as an individual grows up and enlarges his contacts, his moral concepts become modified and new concepts of religion and morality are added which depend on the nature of his experience. Sellin relates that in some individuals moral ideas

¹William G. Sumner. "Religion and the Mores," American Journal of Sociology, LX (May, 1945), pp. 19-33.

²W. C. Kvaraceus. "Delinquent Behavior and Church Attendance," Sociology and Sociological Research XXVLL (April 1944), pp. 284-289.

³Thorstein Sellin. "The Sociological Study of Criminality," Journal of Criminal Law, Criminology and Police Science, XLI (May-April 1950-1951). p. 414.

tend to become consistent and persuasive, while in others they exhibit diversity, even mutual disharmony and conflict.

Taft in his book says that:⁴

"As a result of the confusing of religion and morality, much that has been the influence of the church as a social institution preaching morality has been attributed to religion which the church also taught. Much kindness and even self-sacrifice has developed independently of religion in family and other primary group relationships both within and outside of Christendom. Nevertheless it will be impossible fully to distinguish the moral and the religious influence of the church."

According to these scholars, it would seem that not only is there a gap between dogma and action and between knowledge and action, but also that religion and morality within each person is dynamic. Research into this was continued by many others. Dorothy M. Caulkins⁵ found in studying 160 teenagers and their social situation that many factors affected the attitude they held toward the church. She found that when parents of the teenagers studied held pro-religious attitudes and encouraged a favorable attitude toward the church some teenagers accepted this attitude, others rejected it, while all of them modified it in some manner. The change in their attitude depended on the social situation. She found that although ones' atti-

⁴Donald Taft. Criminology: A Cultural Approach. (Rev. Ed.)
New York: Macmillan Company, 1950, p. 209.

⁵Dorothy M. Caulkins. "Social Situation and Religious Attitude,"
Sociology and Social Research, XIV (Aug-Sept, 1930),
pp. 249-255.

tude is modified by temperament and natural tendencies, the social situation plays an important part in shaping religious attitudes; and that religious attitudes are apparently not fortuitous but at least in part a product of social situations.

Horton⁶ studies teenagers' interest in the church. As a result of this study he concluded that the church should catch up with the times and should restate belief and dogma in terms that are less easily repudiated. Another study by Horton⁷ which was made at Kent University showed that the more scholarly students advocated less dogma and more social gospel.

A study of 414 teenagers by Moreton⁸ found that as a whole the teenage-subjects were moderately favorable to religion; however, the great majority attended church seldom or never. Cessation of church attendance was most frequent between 15 and 19.

Wattenberg⁹ studied the relationship between church attendance

⁶Paul B. Horton. "Students Interest in the Church," Religious Education, XXXV (1940), pp. 215-219.

⁷Paul B. Horton. "The Social Orientation of the Church," Sociology and Sociological Research, XXIV (September-August, 1939-1940), pp. 423-432.

⁸F. E. Moreton. "Attitude to Religion among Adolescents and Adults," British Journal of Educational Psychology, XIV (1944), pp. 69-79.

⁹N. W. Wattenberg. "Church Attendance and Juvenile Misconducts," Sociology and Sociological Research. XXXIV (Jan. 1950), pp. 195-202.

and attitude toward the church in conjunction with juvenile delinquency. He concluded that all the studies he reviewed were inconclusive. A number of other social scientists have studied the religious attitude of teenagers toward the church. These studies have been few and inconclusive and show that much more research must be done.

The relationship of religious training or education in relationship to delinquency has also been studied. Studies reported by Mursell¹⁰ and by Hightower¹¹ found no significant difference in the religious training or amount of Biblical knowledge between delinquents and non-delinquents. Mursell came to his conclusion by checking the background of reform school boys against a comparable non-delinquent group of boys outside the institution. He failed to find any great significance in the amount of religious training each group had received. Hightower also found no evidence of any strong relationship between Biblical knowledge and various phases of misconduct such as lying, cheating and deception. He concludes that knowledge of the Bible is not in itself sufficient to insure proper character

¹⁰George R. Mursell. "A Study of Religious Training as a Psychological Factor in Delinquency," (Doctoral dissertation, Ohio State University, 1930).

¹¹P. R. Hightower. Biblical Information in Relation to Character and Conduct (University of Iowa Press, 1930).

growth.

Further statements on this subject of religious education have been made by Lindeman and Cavan. Lindeman has stated:¹²

"I reject the notion that an increase in the number of persons receiving the type of religious education now prevalent will automatically result in a diminution of crime."

Along this same line of thinking, Dr. Cavan states:¹³

"Studies of criminals, however, show that many escape contact with religious training and that a religious approach usually seems powerless against the personality of a professional criminal."

Studies in the same areas have been done with military personnel. The Personnel Plans Division of the United States Air Force substantiates these findings.¹⁴ In a study of teenage airmen, it was found that the teenage airman's ethical values are found to be in a state of change especially during his first year of adjustment from civilian to military life.

¹²Edward C. Lindeman. Underlying Social Causes of Crime, Yearbook of the National Probation and Parole Association, 1941, p. 111.

¹³Ruth S. Cavan. "Replies to Father Coogans Article, The Myth Mind in an Engineer's World," Federal Probation, XVI (June, 1952), p. 27.

¹⁴AWOL (a TIAF Study), Personnel Plans Division Directorate Manpower Management, Headquarters, Technical Training Air Force Gulfport, Mississippi: February, 1953, p. 50.

Feldman¹⁵ studied AWOL and NON-AWOL trainees. It was found that they differed in their civilian and military life. Maladjustments were indicated in the AWOL'S previous behavior in the home, school, job and in relationship with others. He also relates that there was a significant difference in their attitude toward the church and church attendance; the attitudes of their parents and their parents' church attendance and it was especially significant in those cases where the parents never attended church. AWOL trainees were more hostile to their environment and more egocentric than NON-AWOLS.

In his study of the army as a social structure, Freeman states:¹⁶

"by the very nature of tradition-ridden military hierarchy, difference and subordination of individuality is fostered. Regard for individuality and personality is not a virtue of the military. Deprivation of certain egoistic values is a price the soldier must pay. Add the imposed routine and standardization characteristic of military life and the cult of discipline is complete."

Telford¹⁷ in a recent study of a thousand University of Utah students found that veterans showed a general tendency to be less favorable toward the church than non-veterans. Age and score had no

¹⁵H. Feldman and A. A. Maleski. "Factors Differentiating AWOL from NON-AWOL Trainees," Journal of Abnormal and Social Psychology, XLIII (1948), pp. 70-77.

¹⁶Felton D. Freeman. "The Army as a Social Structure," Social Forces, XXVII (1948-1949), p. 83.

¹⁷C. W. Telford. "A Study of Religious Attitudes," The Journal of Social Psychology, XXXI-XXXII (1950), pp. 217-229.

consistent relationship. The age of maximum antagonism was 21 - 22 years of age; church attendance was not closely related for Protestants; small denomination groups were more pro-church. There is a general period of great aversion and antagonism toward the church in the 22 - 25 year group.

Barnes and Teeters¹⁸ have summed up their review of research in this area as follows:

"Prison populations show an overwhelming majority of those who claim some religious affiliation. A high percentage of church membership in the total population has no apparent influence in reducing criminality in the community."

In the same vein Teeters¹⁹ reiterates even more strongly:

"It must be stated as the judgment of this writer that religion as we know it, is of little value in deterring people from delinquency and crime.

Against these negative opinions there are presented the more optimistic statements of other workers in the field who believe that organized religion represents a strong deterrent and therapeutic force against crime and delinquency. A sample of such opinion is given.

E. J. Cooley,²⁰ a probation official contends:

¹⁸Harry E. Barnes and Negley K. Teeters. New Horizons in Criminology. New York: Prentice-Hall Inc., 1945, p. 222.

¹⁹Ibid., p. 223.

²⁰E. J. Cooley. Probation and Delinquency (New York: Thomas Nelson and Sons; 1927), p. 14.

"The most vital force in the upbuilding of the character of youth is the influence of religion and the church."

J. Edgar Hoover²¹ has stated:

"The criminal is the product of spiritual starvation...If we are to get down to fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child at the cradle."

In Gluecks most recent study,²² only 39 per cent of the delinquents were reported as regular church attendants, whereas over two-thirds of the non-delinquent controls attended church regularly.

Similarly, Healy and Bronner²³ in their controlled study reported more non-delinquents (64 per cent) as regularly attending church or Sunday School than delinquents, of whom 44 per cent were recorded as regular church goers.

²¹J. Edgar Hoover. "Crime and the Sunday School." Sunday School Times, (February 7, 1948).

²²Sheldon Glueck and Eleanor Glueck. Unraveling Juvenile Delinquency (Cambridge: Harvard University Press; 1950)

²³William Healy and Augusta F. Bronner. New Light on Delinquency and Its Treatment (New Haven: Yale University Press: 1936).

A recent study has been carried out at Detroit, Michigan, by William W. Wattenberg²⁴ of Wayne University concerning the characteristics of those youngsters who tend to repeat the pattern of delinquent behavior and those who show only one offense. This study reaffirms the opinion that a boy who goes to church regularly is a better risk than one who does not attend regularly. Wattenberg concludes that:

"religion is most likely to produce shifts in misconduct among young people living in poor neighborhoods or suffering the handicaps of broken homes. In homes broken for various reasons infrequent church attendance was concentrated in the divorce-riddled families rather than in those broken by death."

A recent survey by Eugene Gilbert,²⁵ president of the Youth Research Company, found that:

1. Most young people, both boys and girls, know very little about their religion. Less than thirty per cent could manage a passing mark on a grade school level Bible test.
2. A majority of young Protestants (68 per cent) do not attend church regularly.
3. Less than 28 per cent of the Protestants look upon themselves as a "religious person."

²⁴William W. Wattenberg. "Church Attendance and Juvenile Misconduct," Sociology And Social Research, 34 (January, 1950), pp. 195-202.

²⁵The Champaign-Urbana Courier, December 19, 1957, p. 19.

4. Only three out of ten Protestant boys "thought often" about the Ten Commandments.

Perhaps nowhere was this lack of interest in religion more evident than in the low scores on the Bible test. As to religion and church being a deterrent to misconduct, only 16 per cent of the Protestant boys answered, "Yes" to the question, "Does thinking about religion and the church prevent you from doing things you should not do?" This research was done from various sections of the country and was conducted among the 17 to 22 year old age group.

The points of view here presented diverge so widely that they hardly seem amenable to compromise. Acceptance of one entails rejection of the other. Adequate empirical data on the role of man's behavior may become available in the future. Until then, ultimate agreement of the opposite parties may be possible only if these data are studied with philosophical insight. However, most workers in this area will readily concede that the issues related to religion and to the church cannot now be resolved on the basis of available data.

The study of this area is complicated by the fact that it is being approached from two directions. Most of the studies deal primarily with the individual's psychological traits or personality (personality disorganization, lack of integration, deviant behavior, neurosis, psychosis, organic and functional disorders), or with

organized religion in terms of membership statistics and internal structure.

Very little work has been done in studying this area in the military, especially how religion affects the AWOL and NON-AWOL. The studies that have been done of the military personnel are generally of a psychological rather than of a sociological orientation.

THE PURPOSE OF THE THESIS

The purpose of the study is to test certain hypotheses arising from the assumption that religious training, attitudes and beliefs are significant variables in conforming to social norms.

To uncover the material that was sought a questionnaire was constructed (see Appendix 1 and 2). From this nine page questionnaire it was hoped to uncover significant and relevant information that would shed some light on how these groups compare as to their attitude towards the church.

Furthermore, the questionnaire was prepared to test the knowledge of each group. It was concerned with:

1. The Church reformers and the "sacraments."
2. The New and Old Testament.
3. The teachings of the Church concerning moral issues.

An attempt was also made, by inserting certain questions, to sound out their fundamental "practical" precepts. These questions dealt with their rules of daily living.

The study was made of 100 airmen, 50 AWOLEES and 50 NON-AWOLEES. These groups were administered the same questionnaire which was designed to test certain hypotheses.

In addition, it was hoped that insight into the dynamic relationships of religious attitudes, beliefs and experience might be secured by interviewing at least ten airmen from each group, and consequently an interview schedule was prepared and twenty airmen were interviewed (see Appendix 3).

Following this previous studies in the field of religion, morality and the military were read to select an adequate methodology to test certain hypotheses.

These hypotheses arose from the assumption that religious training, attitudes and beliefs are significant variables in conforming to social norms. These hypotheses are based on the traditional notion that religion is an essential element in conforming to morality.

The purpose of this study is to test the following hypotheses which are deduced from this ancient assumption.

1. AWOLS exhibit less positive attitudes toward religion than NON-AWOLS.

2. AWOLS possess less knowledge of the teachings of organized religious groups than NON-AWOLS.
3. AWOLS possess less knowledge about Protestant reformers and "sacraments" than do NON-AWOLS.
4. AWOLS possess less knowledge of the Bible than NON-AWOLS.
5. The attitude manifested by AWOLS toward the church differs from that of NON-AWOLS.
6. Differences in religious dynamics, as elicited by interviews, exist between AWOLS and NON-AWOLS.
7. The AWOLS reveal a difference in the rules by which they live their daily life than do NON-AWOLS.

The purpose of the study was to find how each group responded to the questionnaire; to compare their opinions, attitudes, and knowledge concerning religious teachings. To more precisely examine the findings non-parametric statistics were to be used to test the significance of observed differences. In addition, the purpose was to find out more about the airmen than was evident by a casual or superficial inquiry; with the hope of adding to the accumulated information now available on religion, morality and the student airmen.

The statement of Sellin was used as a guide in this study.¹

¹Thorsten Sellin. "The Sociological Study of Criminality," Journal of Criminal Law, Criminology and Police Science, XLI (May-April 1950-1951), p. 414

"As the individual grows up and enlarges his contacts, his moral concepts are fortified or modified and new ones added, depending on the nature of his experiences. In some types of societies, these moral ideas tend to be consistent and persuasive, while in others they exhibit diversity and even mutual disharmony and conflict. In dealing with the offender then the sociologist is not concerned with his (constitutional) type or his intelligence, his endocrine glands or his Oedipus Complex but with his socialization process, his character as a member of a social group, his attitude and his social experience in general. There is where he seeks the explanation of criminal conduct."

In addition to this point of view the following statement from the Gluecks was considered as sagacious advice for purposes of this study:²

"Sit down before facts as a little child, be prepared to give up every preconceived notion, follow humbly, wherever and to whatever abysses nature leads, or you shall learn nothing."

² Sheldon and Eleanor Glueck. "Notes on Plans for Unraveling Juvenile Delinquency," Journal of Criminal Law, Criminology and Police Science, XLI (May-April, 1950-1951), p. 762

METHOD OF SELECTING SAMPLE

In selecting the sample the writer went into the base stockade at Chanute Air Force Base, Illinois, explained the purpose of his study to the airmen in confinement, and asked for volunteers. Over seventy-five airmen volunteered; there were no refusals. It was explained that only men who were confined for AWOL would be accepted; that they had to be from a student squadron when confined, their religious preference had to be Protestant, and only white males were selected. It was explained to them that participation in this study would in no way affect their status and no promises of remuneration were offered. The men were asked not to identify themselves by name unless they wanted to do so. They were asked to answer all questions on the questionnaire.

The prisoners who were finally selected, assembled in the visitor's room, were seated and given writing instruments. They were forbidden to talk with the person sitting next to them or to look or copy from the other person's questionnaire. To ensure as much honesty as possible, the sheets on the nine-sided questionnaire were assembled in such an order as to insure continuity of thought; yet, placed in different sequence to reduce the possibility of copying the answers from other participants. Questions of the respondents were answered whenever they raised their hands and desired clarification; fortunately, this occurred only a half a dozen times.

All questions were answered briefly to control the possibility of giving out any help to the respondents other than clarifying the statements on the questionnaire.

The respondents were asked to indicate their religious preference and their degree of stockade custody (maximum, medium, or minimum). They were also asked whether they were active members of a church and to indicate their general attitude toward the church before turning to the main body of the nine-page questionnaire, by marking an "X" somewhere on the line below the question, thus indicating whether they were strongly favorable to the church, neutral, or strongly against the church. It was again pointed out that they need not sign their name, if they preferred to give their opinion anonymously.

It was also emphasized that they should be certain to fill in the blanks relating to their religious preference, state of birth, year of birth, last school grade completed, their squadron, marital status, and the approximate population of the town in which they spent most of their pre-service lives. The questionnaire was administered with no one in the room except the respondents and the writer. There were no interruptions during the testing and no one left the room until the test was completed. The respondents were "free" to leave as soon as they completed the questionnaire. Most of the prisoners completed the test in about an hour.

The next step was to find out how many of the questionnaires were completed so that a control group could be secured.

The control group from the student squadron was matched for the following factors.

1. Protestant background
2. Denomination:
 - A. Methodist
 - B. Presbyterian
 - C. Baptist
 - D. Episcopalian
 - E. Lutheran
3. Race
4. Population of the town in which they spent most of their pre-service life
5. Area of the country where they spent most of their pre-service life
6. Military status, (students in training, less than one year military service)
7. State of birth
8. Age
9. Marital status - single
10. Rank

No person who had previously been confined was used as a control. All the participants were told that only volunteers were accepted for the questionnaire. All the men were eager to participate in the study. After explaining and repeating the same instructions to the student-trainees, a group was selected which met

the requirements; the rest of the airmen were dismissed.

This testing was done during the trainees "free" period. They were assembled in a recreation hall, seated, given writing instruments and again the salient facts were given and anonymity was advocated unless the respondent desired to identify himself by name.

The procedure that was explained to the AWOLS was also explained step by step to the NON-AWOLS, with one exception; they were informed that the writer needed ten volunteers who were willing to be interviewed later on and would these volunteers please identify themselves by name and/or serial number. They were also told that this study was for the purpose of comparing them with a "twin" who was presently in confinement. This information was given at the time the first respondent finished the questionnaire. The trainees were permitted to leave as soon as they completed the questionnaire.

Over seventy-five participated in the filling out of the questionnaire in the recreation hall. No one else was in the recreation hall except the writer and the participants.

The next step was to find out how many of the questionnaires were usable. First the questionnaires of the prisoners were again taken from the file, re-counted and it was found that fifty questionnaires were completed. Then the questionnaires of the trainees were completed, fifty were selected on the basis that they most closely matched for controls with the fifty returns from the prisoners.

In order to get an accurate figure on population a 1957 Rand McNally Map was used. It was found that some of the respondents did not know the population of the town in which they grew up and that some of the figures were insufficiently accurate; consequently, some additional matching was needed; fortunately, there was a dozen or so questionnaires available and the final matched group remained at fifty.

It was decided that matching for denominational preference was inadvisable, since most of the men were about evenly divided between Methodist and Baptist (see table below).

DENOMINATION	AWOLS	NON-AWOLS
Methodist	18	21
Baptist	26	22
Presbyterian	3	3
Episcopalian	2	2
Lutheran	1	2

Once the sample was matched, the next step was to interview twenty of the participants, ten from each group. They were selected on the basis of religious preference, according to the percentage distribution as stated in the above table; thus, the twenty interviewees consisted of ten Baptists and ten Methodists. Each interviewee was matched with a "twin" as related to the enumerated controls. This was done by taking the total number of participants from the student

group, selecting ten of those who volunteered to be interviewed and then going into the stockade after normal duty hours and getting the attention of the prisoners by calling them to attention (the writer holds the rank of Captain); explaining that only those who had participated in the test need remain, the others were dismissed.

It was explained that ten volunteers were needed who would be willing to be interviewed after normal duty hours. It was further explained that each man would be interviewed privately in the Chaplain's office. All the men were eager to participate. Since all of them volunteered, it was possible to select the men and match them with a "twin" from the training squadron; here again, they were selected on the basis of age, domicile (three categories), education, marital status, rank held before being confined; of course, all were white and Protestant by preference and were in the military service less than a year.

An interview schedule for each AWOL and NON-AWOL was arranged. The interviews were held after normal duty hours, privately in the Chaplain's office. The interview was structured, (see appendix 3).

Rapport was important and to facilitate putting the interviewee at ease, coffee was offered and privileged communications were guaranteed. Because the interviews were held after normal duty hours a minimum of interruption resulted; the telephone rang only a few times; however, it was not answered. The interviews were held in

the upper part of the barracks, the entrance door was secured; consequently, noise and disturbance was held at a minimum. The interviewee was free to get up, walk around, or move whenever he desired to do so. The writer was at all times; during the administering of the questionnaire, as well as during the interview dressed in the proper uniform of the day. At times, a cigarette was extended the interviewee or a light for his cigarette. The respondent was invited to "think out aloud" for a while or to relax whenever he felt like it. Some direct quotations from the conversation were taken to capture more completely the respondents' replies. The same questions were asked of each interviewee. Fairly simple phrases were used in order to avoid awkwardness and to avoid misinterpretation. It was sometimes necessary to "probe" more deeply into the meaning of the response given to be certain that both the question and the answer were understood by the interviewee and the interviewer. This "probe" was also required when the interviewer doubted whether the respondent knew or understood the question. When this occurred the question was repeated, yet seldom rephrased. When this occurred it was necessary to refer to a larger or more general questions.

In recording the interview a notation was made as to whether it was believed that the interviewee was telling the truth. Because of the type of interview and interviewee, it is believed, after comparing the answers to the questions given by all interviewees that the

sample was reliable. Care was taken to notice any change in the tone of the interviewee's voice. Whenever this occurred, a notation was made as soon as it was obvious to the interviewer. During and immediately after each interview, the material was recorded on paper. Upon the completion of the interview which lasted about an hour and a half on the average, the interviewee generally asked a few questions about the study or about the plans of the interviewer. In a short while, (ten to fifteen minutes), the interviewee left. It is felt that he enjoyed the time spent since he often asked if he could be of further help. After the interview the interviewee was thanked and invited to return whenever he desired to do so.

TEST USED, ADMINISTRATION

AND SCORING

Most of the information for this thesis was collected from a questionnaire and an interview guide constructed to test the hypotheses on pages 17 and 18. After the questionnaire was constructed it was pre-tested on a group of twenty airmen, which included ten AWOLS and ten NON-AWOLS, to determine its effectiveness as a tool; and the necessary revisions were made.

Following this a method of scoring was devised.

The questionnaire consists of five sections. The first section was the work of Thurstone and Chave.¹ This test is a psychological method - operation of scale measuring attitude toward the church.² The authors have devised a method whereby the attitude of a group on a specific issue may be represented in the form of a frequency distribution. Somewhere in between the two extremes on a base line will be a neutral range representing indifferent attitudes on the issue in question. The ordinates of the frequency distribution represent the relative popularity of each attitude; consequently, the attributes are represented on a linear continuum. The measurement is effected by the endorsement or rejection of statements of

¹L. L. Thurstone and E. J. Chave, The Measurement of Attitude.
Chicago, Illinois: University of Chicago Press, 1928

²Ibid., p. 11

opinions by an individual or group and in this case it concerns their attitude toward the church. The endorsee checks every statement that expresses his sentiments toward the church; interpreting the statements in accordance with his own experience with his church.

The scale is so constructed that two opinions separated by a unit distance on the base line differ as much in the attitude variable involved as any other two opinions on the scale which are also separated by a unit distance. This is the main idea that Thurstone and Chave present in this particular scale construction.

This scale extends the pioneer work of Cattell,³ who was the first to apply psychophysical methods to the measurement of social values.

The authors define what they mean by the terms "attitude" and "opinion."⁴ This is necessary because the natural first impression about the two concepts is that they are not amenable to measurement in a real sense.

The concept "attitude" will be used here to denote the sum total of a man's inclinations and feelings, prejudice or bias, preconceived notions, ideas, fears, threats and convictions about any specific topic.

³Ibid., p. XII

⁴Ibid., pp. 6-7

The concept "opinion" means a verbal expression of attitude. If a man said that we made a mistake in entering the war against Germany, that statement would be called an opinion. The term opinion will be restricted to a verbal expression. But it is an expression of what? It expresses an attitude, supposedly. There should be no difficulty in understanding this use of the two terms. The verbal expression is the opinion. Our interpretation of such an expression is that the man's attitude is pro-German. An opinion symbolizes an attitude.

Thus a man's attitude about the church means all that he feels and thinks about the church. It is admittedly subjective. In the present test, the writer measures the subjects' attitude as expressed by the acceptance or rejection of opinions concerning the church. But it is not thereby implied that the subject will necessarily act in accordance with the opinions he has endorsed. This limitation must be made clear. The measurement of attitudes expressed by the subjects does not necessarily mean the prediction of what he will do. We take for granted that people's attitudes are subject to change.

"We shall assume that an attitude scale is used only in situations in which we may reasonably expect people to tell the truth about their convictions or opinions."⁵

⁵Ibid., p. 9.

The attitudes are considered not as discrete entities but as a series of class intervals along the continuous attitude scale.

CONSTRUCTION OF THE ATTITUDE SCALE

How Thurstone and Chave arrived at constructing their attitude scale is of particular interest. They asked several groups of people and many individuals to write out their opinions about the church. Current literature was searched for suitable brief statements that might serve the purpose of the scale. By editing such material a list of 130 statements were prepared; expressive of attitudes covering as far as possible all gradations from one end of the scale to the other.

The statements were as brief as possible so as not to fatigue the subjects who were asked to read the whole list; the statements had to be such that they could be endorsed or rejected. Each acceptance or rejection of a statement indicated the subjects' attitude toward the church. The numbering is quite arbitrary and serves only for the purposes of identifying the statement.

The whole or most defective statements were eliminated by an objective criteria. The 130 statements were mimeographed on small slips, one statement on a slip. A set of 130 slips were given to a group of judges. The detailed instructions were as follows:

DIRECTIONS FOR SORTING SLIPS⁶

1. The 130 slips contain statements regarding the value of the church. These have been made by various persons, students and others.
2. As a first step in the making of a scale that may be used in a test of opinions relating to the church and religion we want a number of persons to sort these 130 slips into eleven piles.
3. You are given eleven slips with letters on them, A,B,C,D,E,F,G,H, I,J,K. Please arrange these before you in regular order. On slip A put those statements which you believe express the highest appreciation of the value of the church. On slip F put those expressing a neutral position. On slip K put those slips which express the strongest depreciation of the church. On the rest of the slips arrange statements in accordance with the degree of appreciation or depreciation expressed in them.
4. This means that when you are through sorting you will have eleven piles arranged in order of value-estimate from A, the highest, to K, the lowest.
5. Do not try to get the same number in each pile. They are not evenly distributed.
6. The numbers on the slips are code numbers and have nothing to do with the arrangement in piles.

⁶Ibid., p. 31.

7. You will find it easier to sort them if you look over a number of the slips, chosen at random, before you begin to sort.
8. It will probably take you about forty-five minutes to sort them.

The returns were tabulated as shown for each subject and the pile in which he placed each of his 130 statements.⁷ From this a scale value was determined graphically. The final list of 45 statements of attitudes was selected from the original list of 130 statements. "The statements represent a more or less evenly graduated series of scale-values. The class intervals were given a numerical designation. The unit of measurement is defined by the number of equal-appearing intervals into which the original list of 130 statements was sorted. The mean scale-value of all the opinions which a subject indorses we call his score."⁸ Comparative judgments by hundreds of subjects made up the mean scale-value.

In scoring the returns of AWOLS and NON-AWOLS for this paper the scale-values weight system, which resulted from the tabulations of Thurstone and Chave, was used. Then an individual's score was equal to the scale values attached to the items he endorsed. The scores for AWOLS and NON-AWOLS were then added separately and a statistical analysis was made of the findings.

⁷Ibid., p. 36.

⁸Ibid., p. 59.

The second part of the questionnaire, (see Appendix 2), was originally designed by a group of Chaplains of the United States Air Force who were in the Air Training Command. It was modified after consultation with the adviser to eliminate ambiguity.

The second part contained a knowledge test. The purpose of this test was to uncover the airmens knowledge about church reformers, the Bible and the moral teachings of the church. After consultation with the adviser, certain modifications were made in order to have each question more consistent in its "central tendency." This second part consisted of three sub-group; "Bible", "Church" and a "General category". In the first sub-group were eight questions, the second contained twelve questions and the third sub-group ten questions. It was decided to score each question on the following basis. One correct answer received one point credit, two correct answers received three points credit and no correct answers received no credit. These were multiple choice questions, two correct answers to each question. The one-hundred returns, (50 AWOL and 50 NON-AWOL), were scored according to this system and the scores were compared.

The last section of this questionnaire was marked, "Name 10 rules by which you live your daily life and check in the column at the right, where you first learned them." This part is concerned with uncovering the airmens verbalized rules of life and was also composed by the Chaplains. No scoring was devised for this section;

the answers of both groups were compared impressionistically after the questionnaire was completed by the AWOLS and NON-AWOLS. The same procedure was followed with, "Of the ten rules you listed, which two (2) do you consider most important." This section of the questionnaire was the fill-in type of question.

It can be seen that the questionnaire was divided into three parts with various sub-groups under each section. Various question forms were used. Among these were multiple choice and fill-in question forms. The questionnaire was presented to the subjects in mimeographed form.

ANALYSIS

List of controls

All of the AWOLS and NON-AWOLS were stationed at Chanute Air Force Base, Illinois, during the winter of 1957-58. These airmen were all Protestant by religious preference; they were all single at the time this research was being prepared. It will be recalled that the AWOL and NON-AWOL groups were in addition matched for age, education, area of the country in which they grew up (ie., north or south of the Mason-Dixon Line) and for size of the communities from which they came. The two groups contain fifty airmen each, 60 of whom came from northern states; 20 were from rural communities with a population range up to 2500, 32 were from communities with a population range between 2500-300,000, the remaining 8 were from communities with a population range of over 300,000. The northern AWOL and NON-AWOL groups contained 22 airmen who were 20 years, 16 airmen who were 19 years old and 22 airmen who were 18 years old. The airmen from the northern states had all completed at least 10 years of public school; 6 had completed 10 years of school, 18 completed 11 years of school, 30 completed high school and 6 completed 1 year of college work.

All the airmen were assigned to the Technical Training Air Force which is part of the United States Air Force Training Command, they were of the Caucasian Race and were assigned to Chanute Air Force Base as students in a technical school.

The two groups contained 40 airmen who were from southern states; 12 were from rural communities with a population range up to 2500,

18 were from communities with a population range between 2500-300,000, the remaining 10 were from communities with a population range of over 300,000. The southern AWOL and NON-AWOL groups contained; 14 airmen who were 20 years old, 14 who were 19 years old and 12 airmen who were 18 years old. The airmen from the southern states had all completed at least 10 years of public school; 6 completed 10 years of school, 18 completed 11 years of school and 16 completed high school. None of the airmen from the southern states completed a year of college work, see table 1.

Religious Preference and Chapel Attendance

Of the 50 AWOLS; 18 were Methodist, 26 were Baptist, 3 were Presbyterian, 2 were Episcopalian and 1 was Lutheran. Of the 50 NON-AWOLS; 21 were Methodist, 22 were Baptist, 2 were Presbyterian, 2 were Episcopalian and 2 were Lutheran. Of the 50 AWOLS; 3 attended chapel once a month prior to confinement, 3 attended twice a month, 4 attended three times a month, 7 attended four times a month, 3 attended five times a month and 30 attended chapel less than once a month. Of the NON-AWOLS; 9 attended once a month, 3 attended twice a month, 6 attended three times a month, 4 attended four times a month, none attended five times a month and 28 attended chapel less than once a month.

Fourteen of the AWOLS claimed active church membership; 36 did not claim active church membership. Twenty-four NON-AWOLS claimed

TABLE 1

DISTRIBUTION OF MATCHED CHARACTERISTICS

		AWOLS				NON-AWOLS			
		North		South		North		South	
		No.	%	No.	%	No.	%	No.	%
Region	North	30	60			30	60		
	South	20	40			20	40		
Size of Community	Rural	10	20	6	12	10	20	6	12
	Urban	16	32	9	18	16	32	9	18
	Urban	4	8	5	10	4	8	5	10
Year of Birth	1937	11	22	7	14	11	22	7	14
	1938	8	16	7	14	8	16	7	14
	1939	11	22	6	12	11	22	6	12
Last Grade Completed	10	3	6	3	6	3	6	3	6
	11	9	18	9	18	9	18	9	18
	12	15	30	8	16	15	30	8	16
	13	3	6	0	0	3	6	0	0

active church membership; 26 did not claim active church membership.

Twenty-eight AWOLS claimed that they were strongly favorable in their attitude toward the church, 22 said they were neutral and none were strongly against the church. In the NON-AWOL group, 30 said they were strongly favorable, 20 were neutral and none were strongly against the church.

The above data are summarized in Table 2, 3, 4, and 5.

TABLE 2
DENOMINATIONAL PREFERENCES OF THE GROUPS

DENOMINATION	AWOLS		NON-AWOLS	
	NO.	%	NO.	%
Methodist	18	36	21	42
Baptist	26	52	22	44
Presbyterian	3	6	3	6
Episcopalian	2	4	2	4
Lutheran	1	2	2	4
TOTAL	50	100	50	100

TABLE 3
ATTENDANCE AT CHAPEL PER MONTH

FREQUENCY	AWOLS		NON-AWOLS	
	NO.	%	NO.	%
Less than once	30	60	28	56
Once	3	6	9	18
Twice	3	6	3	6
Three	4	8	6	12
Four	7	14	4	8
Five	3	6	0	0
TOTAL	50	100	50	100

TABLE 4
PRE-MILITARY ACTIVE CHURCH MEMBERSHIP

ACTIVE	AWOLS		NON-AWOLS	
	NO.	%	NO.	%
Yes	14	28	24	48
No	36	72	26	52
TOTAL	50	100	50	100

TABLE 5
AIRMENS ATTITUDE TOWARD THE CHURCH
AS INDICATED ON QUESTIONNAIRE SHEET

ATTITUDE	AWOLS		NON-AWOLS	
	NO.	%	NO.	%
Strongly favorable	28	56	30	60
Neutral	22	44	20	40
Strongly against	0	0	0	0
TOTAL	50	100	50	100

FACTORS INFLUENCING THE ATTITUDE OF THE AIRMEN

In view of the fact that there is a wide range of opinion on the part of the airmen at Chanute Air Force Base, Illinois toward the church, it was deemed pertinent to inquire into the factors which might influence the airmen in their attitude. Among the variables which could influence the airmen's attitude were (1) his status - AWOL or NON-AWOL, (2) his age, (3) his education, (4) whether he was from a northern or southern state and, (5) size of the community in which he grew up. In the following pages of the present analysis, an effort will be made to determine which, if any, of these variables appear related to the airmen's attitude and a comparison will be made between the AWOLs' and NON-AWOLs' attitude. The lower the score the more pro church is the individual. The average number of endorsements per statement reflects the number of AWOLs and NON-AWOLs who checked the statements in each scale-value interval. This is part of the Thurstone - Chave scoring procedure. The column "Total number of scores" was computed by dividing the final score of each participant by his number of endorsements thus giving his average. (A final score of 24 which contained 6 endorsement would consequently give a final or total score of 4). The number of 4 scores were then entered in the 4.0 - 4.7 scale interval. This is also part of the Thurstone - Chave scoring procedure.

The number of items checked on Table 6 indicates how many times an item was checked by AWOLS and NON-AWOLS; it is an indication of the frequency for each group. Thus, the 50 NON-AWOLS checked more items than the 50 AWOLS.

Table 6, on page 44 shows the measurement of attitude toward the church as related to status. The range of attitude of the AWOLS was from 1.0 to 10.7 the mean being 5.85 and the median being 5.50. There were 2 AWOL (4 per cent) with a total score between 1 - 1.7, 18 (36 per cent) with a total score between 2.2 - 2.6, 16 (32 per cent) with a total score between 2.2 - 2.6, 16 (32 per cent) with a total score between 3.1 - 3.9, 5 (10 per cent) with a score between 4.0 - 4.7, 3 (6 per cent) with a score between 5.1 - 5.9, one (2 per cent) with a score between 6.1 - 6.9, 3 (6 per cent) with a score between 7.2 - 7.5 and 2 (4 per cent) with a score between 10.4 - 10.7.

The range of attitude toward the church of the NON-AWOLS was from 1.0 - 7.5 the mean being 4.25 and the median being 5.50. There were 4 NON-AWOLS with a total score between 1.0 - 1.7, 19 (38 per cent) with a score between 2.2 - 2.6, 12 (28 per cent) with a score between 3.1 - 3.9, 10 (20 per cent) with a score between 4.0 - 4.7, 4 (8 per cent) with a score between 5.1 - 5.9, and one (2 per cent) with a score between 7.2 - 7.9.

The total number of endorsements per a statement for the AWOL group was 2170.8 while the total number of endorsements per statement for the NON-AWOL group was 2268.0. The AWOLS checked 610 statements while the NON-AWOLS checked 670 statements.

TABLE 6
 THURSTONE-CHAVE ATTITUDE SCALE RESULTS FOR
 AWOL AND NON-AWOL

Scale Value	Statement Number	Total Number of Indorsements		Average Number of Indorsements per interval		Total Number of Scores	
		AWOL	NON AWOL	AWOL	NON AWOL	AWOL	NON AWOL
0.2	31	32	31				
0.4	33	31	37	26.3	29.0		
0.8	23	16	19				
1.0	22	28	38				
1.2	44	21	25				
1.4	38	18	28	24.4	30.8	2	
1.5	11	22	34				
1.7	2	33	29				4
2.2	45	24	28				
2.3	4	33	32	24.7	23.3		
2.6	5	19	16				
2.6	14	23	26			18	19
3.1	12	20	23				
3.3	29	25	33	19.3	23.3		
3.9	16	13	14			16	12
4.0	5	26	17				
4.0	20	16	23	20.7	20.2		
4.5	6	22	18				
4.7	9	19	23			5	10
5.1	43	13	15				
5.4	8	30	27				
5.6	15	10	17	11.1	13.8		
5.7	7	6	7				
5.9	27	5	10				
5.9	36	3	7			3	4

TABLE 6 - Concluded

Scale Value	Statement Number	Total Number of Indorsements		Average Number of Indorsements per interval		Total Number of Scores	
		AWOL	NON AWOL	AWOL	NON AWOL	AWOL	NON AWOL
6.1	18	13	10				
6.7	32	11	10	11.0	9.3		
6.9	24	9	8			1	
7.2	39	7	4				
7.2	42	8	8				
7.4	35	10	9	7.5	6.7		
7.5	19	5	6			34	1
8.2	13		4				
8.3	1	4	4				
8.6	26	2	4	2.7	4.5		
8.8	28	5	6				
9.1	25	5	3				
9.2	41	3	2				
9.5	21	2	4	3.2	2.2		
9.6	37	3	0				
10.4	40	4	1				
10.5	10	2	3				
10.5	30	1	4	3.5	2.5		
10.7	34	7	2			2	
11.0	17	4	1	4.0	1.0		
TOTALS		2170.8	2268.0			50	50

The median test and the Chi-square test¹ were applied to the above findings. The null hypothesis (Ho) was, the status of the airmen does not have a significant relationship to their attitude toward the church. The alternate hypothesis (Hi) was, the status of the airmen does have a significant relationship to their attitude toward the church. It was determined that the median was 5.50 and the chi-square value found to be 3.42 which at one degree of freedom, means a p value of slightly over .05. Therefore, at the 5 per cent level of significance, the null hypothesis is to be accepted. In other words although the AWOLS do appear to exhibit a less favorable attitude toward the church than NON-AWOLS the difference is not significant. The fact that the AWOLS indorsed 610 statements and had a total score of 2170.8, while the NON-AWOLS indorsed 670 statements and had a total score of 2268.0; nevertheless, the difference is not significant as indicated by their average score which was found to be 5.85 for AWOLS and 4.25 for NON-AWOLS upon testing for significant difference.

In addition to the above, each sub-group for age, education and population was tested to see which area indicated a significant difference. The age distribution had 6 sub-groups, 3 for the north and 3 for the south. To these findings was applied the Fisher Test.²

¹Lillian Cohen, Statistical Methods for Social Scientists, An Introduction (New York: Prentice Hall, 1954). pp. 125 - 127.

²Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences (New York: Mc Graw Hill Book Company, 1956), "The Fisher Test".

as follows: The null hypothesis (H_0) was, the age of the airmen is not significantly related to his attitude toward the church when compared with the matched group. The alternate hypothesis (H_1) was, the age of the airmen is significantly related to his attitude toward the church when compared with the matched group. The Fisher test was applied at all the various levels; even at the 5 per cent level, the null hypothesis is to be accepted in every sub-group. In other words, the age of the airmen is not significantly related to his attitude toward the church when compared with the matched group. A similar test was applied to the 6 sub-groups for population; here again no significant difference was found. In applying the same Fisher test to the 8 sub-groups in education no significant difference was found. The null hypotheses are to be accepted in all the cases.

In other words although the AWOL exhibited an over all average of 3.5 and the NON-AWOLS exhibited an over all average of 3.4, there was a difference in attitude toward the church of .1; this difference is obviously not significant. At 3.4 and 3.5 scale value is located between 3.3 and 3.9 on the measurement of attitude toward the church. For details see Tables 7, 8 and 9 which follow. According to the various statements the 3.4 and 3.5 attitude indicates a slightly favorable attitude toward the church; it is typical of the average teenager who does not commit himself to a dogmatic policy; desiring to have the widest possible choice especially in terms of friendship.

(It should be mentioned here that this is a small sample, and perhaps, if a larger sample were drawn in each sub-group, the findings might have been significant. In several of the statistical test the finding fall just short of significance, which may or may not have been due to the size of the sample. Therefore none of these statistical findings are stated dogmatically.)

Appendix 5 contains all the data which was examined and to which the Fisher test was applied. As a result of the Fisher test the following null hypotheses are to be accepted:

1. The status of the airmen does not have a significant relationship to their attitude toward the church.
2. The age of the airmen is not significantly related to his attitude toward the church.
3. The education of the airmen is not significantly related to his attitude toward the church.
4. The size of the community and its location are not significantly related to the airmens attitude toward the church.

Table 7 - RANGE OF ATTITUDES TOWARD THE CHURCH

Thurstone-Chave Score Intervals	AWOLS		NON-AWOLS	
	No.	%	No.	%
0.2 - 0.9	0	0.0	0	0.0
1.0 - 1.9	2	4.0	4	8.0
2.0 - 2.9	18	36.0	19	38.0
3.0 - 3.9	16	32.0	12	24.0
4.0 - 4.9	5	10.0	10	20.0
5.0 - 5.9	3	6.0	4	8.0
6.0 - 6.9	1	2.0	0	0.0
7.0 - 7.9	3	6.0	1	2.0
8.0 - 8.9	0	0.0	0	0.0
9.0 - 9.9	0	0.0	0	0.0
10.0 - 10.9	2	4.0	0	0.0
11.0	0	0.0	0	0.0
Totals	50	100.0	50	100.0

Means 5.85
Median 5.50

4.25
5.50

p < .05

INDIVIDUAL THURSTONE-CHAVE SCORES:
AWOLS and NON-AWOLS

AWOLS				NON-AWOLS			
Respondents Code	Number	Final Score	Average	Respondents Code	Number	Final Score	Average
	1	35.8	2.7		1	44.9	2.9
	2	42.3	3.0		2	15.0	1.6
	3	45.0	3.4		3	48.7	2.7
	4	40.4	3.1		4	28.7	2.0
	5	28.1	3.1		5	27.1	1.9
	6	38.3	2.7		6	37.3	2.6
	7	7.6	3.8		7	39.7	2.6
	8	55.8	2.2		8	32.2	2.3
	9	45.0	2.8		9	60.9	4.6
	10	62.8	3.2		10	16.3	2.7
	11	33.7	2.2		11	32.5	2.5
	12	56.3	2.9		12	67.3	4.2
	13	18.9	1.7		13	5.4	5.4
	14	41.3	2.4		14	57.6	3.2
	15	59.8	6.6		15	59.8	3.5
	16	28.9	2.0		16	39.1	2.6
	17	28.9	2.0		17	32.9	2.7
	18	38.2	2.3		18	22.6	2.0
	19	78.7	7.1		19	39.9	4.4
	20	25.6	2.8		20	54.6	3.0
	21	81.9	3.5		21	12.0	1.7
	22	24.8	3.1		22	40.1	2.5
	23	69.6	5.3		23	36.1	2.4
	24	38.2	3.8		24	28.5	3.5
	25	47.5	3.3		25	37.7	2.6

TABLE 8 CONCLUDED

AWOLS				NON-AWOLS			
Respondents Code Number	Final Score	Average		Respondents Code Number	Final Score	Average	
26	38.6	4.2		26	53.0	3.5	
27	26.4	2.9		27	109.0	4.7	
28	25.7	1.8		28	66.6	3.3	
29	56.1	2.9		29	91.5	4.3	
30	44.8	2.4		30	18.8	2.6	
31	107.1	4.4		31	74.0	3.3	
32	20.3	10.1		32	47.6	4.3	
33	76.9	4.8		33	23.8	3.9	
34	22.2	2.2		34	40.3	4.4	
35	62.9	3.3		35	13.0	1.6	
36	41.8	3.4		36	15.5	2.5	
37	56.4	3.3		37	20.7	2.0	
38	32.9	3.6		38	42.7	3.5	
39	33.0	3.6		39	42.9	3.0	
40	20.3	10.1		40	51.4	4.6	
41	20.9	4.1		41	57.0	4.0	
42	15.1	5.0		42	88.1	4.1	
43	45.2	7.5		43	27.0	2.4	
44	175.2	7.9		44	46.0	3.8	
45	45.9	4.1		45	42.1	2.3	
46	52.4	5.8		46	85.0	5.3	
47	20.3	2.2		47	31.1	7.7	
48	21.9	2.7		48	68.4	3.2	
49	25.4	2.8		49	31.4	5.2	
50	9.7	3.2		50	164.2	5.6	

No. in each group 50
 % in each group 50%
 Average 5.85
 Median 5.50

50
 50%
 4.25
 5.50

TABLE 9
 ATTITUDE TOWARD THE
 CHURCH OF EACH SUB-GROUP AS RELATED TO AGE,
 POPULATION AND EDUCATION REFLECTING TOTAL SCORES

AWOL			NON-AWOL		
Age	Score	Respondent	Age	Score	Respondent
AN 1	415.3	11	AN 1	430.0	11
AN 2	312.5	8	AN 2	369.6	8
AN 3	317.1	11	AN 3	575.4	11
Total	1044.9	30	Total	1375.0	30
AS 1	268.4	6	AS 1	300.9	6
AS 2	367.8	7	AS 2	284.1	7
AS 3	489.7	7	AS 3	308.0	7
Total	1125.9	20	Total	893.0	20
Population			Population		
PN 1	303.4	10	PN 1	519.3	10
PN 2	572.1	16	PN 2	593.8	16
PN 3	169.2	4	PN 3	261.9	4
Total	1044.7	30	Total	1375.0	30
PS 1	314.0	6	PS 1	309.7	6
PS 2	610.5	9	PS 2	351.6	9
PS 3	201.4	5	PS 3	231.7	5
Total	1125.9	20	Total	893.0	20
Education			Education		
EN 1	87.6	3	EN 1	247.2	3
EN 2	296.8	9	EN 2	276.5	9
EN 3	566.5	15	EN 3	730.7	15
EN 4	94.1	3	EN 4	120.6	3
Total	1045.0	30	Total	1127.8	30
ES 1	136.2	3	ES 1	103.3	3
ES 2	542.9	9	ES 2	439.5	9
ES 3	446.8	8	ES 3	350.2	8
ES 4	000.0	0	ES 4	000.0	0
Total	1125.9	20	Total	893.0	20

Code: (A) AWOLS (3) 20 years old (1) 10 years
 (NA) NON-AWOLS (P) Population of community (2) 11 years
 (N) North and (S) south (1) less than 2500 (3) 12 years
 (A) Age (2) 2500-300,000 (4) 13 years
 (1) 18 years old (3) over 300,000
 (2) 19 years old (E) Education completed

KNOWLEDGE TEST

For the purpose of this study the information received from the test on Bible, Church and General religious knowledge has been broken down into two categories, (1) AWOL, (2) NON -AWOL.

Table 10 on pages 54-55, shows the individual test scores for the AWOLS and NON-AWOLS. The range of the total score for AWOLS was between 5 and 59, the total score for NON-AWOLS was between 0 and 77. The combined mean being 31.7 and the combined median being 38.5.

To the above information on the range of total score was applied the median test and the Chi-square test. The null hypothesis (Ho) was, the AWOLS possess less over-all knowledge of religious teachings than NON-AWOLS. The alternate hypothesis (Hi) was, the NON-AWOLS possess less over-all knowledge of religious teachings than AWOLS. By process of the test it was determined that the median was 38.5 and the chi-square was demonstrated to be 1.00 which at one degree of freedom, meant a P of 30. Therefore, at the 5 per cent level, the null hypothesis is to be accepted. In other words although the AWOLS exhibit less over-all religious knowledge by their individual total scores on the Bible, Church and General test, the difference is not significant.

In addition to the above the range of individual scores as related to age of the separate tests were examined, a mean and a median was determined for each of the three tests; for each group

TABLE 10
 INDIVIDUAL SCORES ON THE CHURCH,
 BIBLE AND GENERAL KNOWLEDGE TEST

AWOLS					NON-AWOLS				
Knowledge Test Scores					Knowledge Test Scores				
Number	Church	Bible	General	Total	Number	Church	Bible	General	Total
1	3	12	24	39	1	24	24	24	72
2	5	6	9	20	2	26	30	21	77
3	5	18	21	44	3	17	25	24	66
4	14	20	25	59	4	23	19	16	48
5	13	5	11	29	5	26	20	7	53
6	2	11	22	35	6	24	30	22	76
7	5	8	24	37	7	12	15	14	41
8	8	3	20	31	8	20	6	11	37
9	14	8	23	45	9	12	7	14	33
10	7	11	17	35	10	22	12	7	41
11	18	7	21	46	11	24	32	18	74
12	4	2	20	26	12	22	12	8	42
13	8	12	20	40	13	2	3	1	6
14	4	30	22	56	14	28	6	6	40
15	2	3	13	18	15	26	14	13	53
16	3	36	28	67	16	26	19	12	57
17	6	18	25	49	17	22	11	5	38
18	10	24	23	57	18	24	11	11	46
19	2	22	22	46	19	11	12	12	35
20	13	2	0	15	20	24	8	6	38
21	4	5	22	31	21	22	13	7	42
22	3	15	21	39	22	26	10	14	50
23	13	11	18	42	23	24	23	18	65
24	19	3	0	22	24	18	18	15	51
25	5	7	4	16	25	20	15	14	49
26	13	0	0	13	26	11	9	6	26
27	17	0	22	29	27	25	28	0	53
28	5	4	26	35	28	20	13	10	43
29	5	24	15	44	29	8	14	7	29
30	7	15	26	48	30	21	7	17	45

TABLE 10 - Concluded

AWOLS					NON-AWOLS				
Knowledge Test Scores					Knowledge Test Scores				
Number	Church	Bible	General	Total	Number	Church	Bible	General	Total
31	12	15	13	40	31	24	13	44	81
32	5	26	7	38	32	20	5	9	34
33	5	27	26	48	33	10	10	10	30
34	6	18	8	32	34	7	8	6	21
35	3	0	19	22	35	27	33	22	82
36	2	29	6	37	36	23	10	3	36
37	0	3	20	23	37	26	13	8	57
38	1	9	14	24	38	8	9	6	23
39	2	4	23	29	39	22	6	7	35
40	3	4	9	16	40	13	19	8	30
41	14	6	28	48	41	8	11	7	26
42	0	5	0	5	42	20	9	13	42
43	5	7	18	30	43	22	16	6	44
44	12	19	22	43	44	1	1	2	4
45	18	6	26	50	45	22	6	6	34
46	7	18	22	47	46	7	8	5	20
47	8	30	20	58	47	0	0	0	0
48	18	7	20	45	48	18	6	5	29
49	1	10	18	29	49	0	0	0	0
50	0	15	0	15	50	8	16	8	32

separately and for the combined groups. To the above information on the range of scores concerning Bible, Church and Religious knowledge was applied the median test and the chi-square test. One of the null hypotheses (Ho) was, the AWOLS possess less knowledge of the Bible than NON-AWOLS. The alternate hypothesis (Hi) was, the NON-AWOLS possess less knowledge of the Bible than AWOLS. It was determined that the median was 11.0 and the chi-square was demonstrated to be .64 which at one degree of freedom, meant a P of .80. Therefore, at the 5 per cent level, the null hypothesis is to be accepted. In other words although the AWOLS exhibit less knowledge of the Bible by their individual scores as related to age the difference is not significantly related to status.

The range of individual scores concerning Church knowledge was determined. A mean and a median was determined for each of the groups separately and combined. To the above information on the range of individual scores concerning Church knowledge was applied the median test and the chi-square test. The null hypothesis (Ho) was, the AWOLS possess less knowledge about the Church than do NON-AWOLS. The alternate hypothesis (Hi) was, the NON-AWOLS possess less knowledge about the Church than do AWOLS. By process of the test it was determined that the median was 7 and the chi-square was demonstrated to be 3.31 which at one degree of freedom, meant a P of .10. Therefore at the 5 per cent level, the null hypothesis is to be accepted.

In other words although AWOLS exhibit less knowledge about the Church the difference is not significant.

The range of individual scores concerning general religious knowledge was examined. A mean and a median was determined for each group separately and combined. To the above information on the range of individual scores concerning general religious knowledge of both groups was applied the median test and the chi-square test. The null hypothesis (H_0) was, the AWOLS possess less general religious knowledge than NON-AWOLS. The alternate hypothesis (H_1) was, the NON-AWOLS possess less General religious knowledge than AWOLS. By process of the test it was determined that the median was 20.0 and the chi-square was demonstrated to be .16 which at one degree of freedom, meant a P of .90. Therefore the null hypothesis is to be accepted. In other words although the AWOLS exhibit less general religious knowledge by their individual scores, the difference is not significantly related.

In addition to this the AWOLS and the NON-AWOLS were matched according to three variables. The first variable was age; this category had 6 separate sub-groups.

AGE

The range of scores on the Church test as related to age for the AWOLS is between zero and 19, the NON-AWOL is zero to 24, the mean being 7.35 and the median being 5.50.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less knowledge of the Church than NON-AWOLS as related to age. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less knowledge of the Church than NON-AWOLS as related to age. By process of the Fisher test for significant difference each sub-group was examined. The Fisher test revealed that the null hypothesis was to be accepted. However, the 19 year old AWOLS from the south exhibited more knowledge on the Church test than NON-AWOLS of the same sub-group, the difference was not significant. In other words although the AWOLS generally exhibit less knowledge, the difference is not significant in any of the age sub-groups.

The range of scores according to age on the Bible test for AWOL is between zero and 36, the NON-AWOL range between zero and 32 the mean being 11.5 and the median being 11.0

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less Bible knowledge than NON-AWOLS as related to age. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less Bible knowledge than AWOLS as related to age. By process of the Fisher test each of the six sub-groups were examined, the median were 7.5, 7.5, 6.0, 8.5, 8.0 and 9.5. The Fisher test revealed that NON-AWOLS had a higher score in every case except for the 19 year old sub-group from the north. The Fisher test revealed that the null hypothesis was to be accepted in

every case except for the 19 year old AWOLS from the north; however this finding was not significant. In other words although the AWOLS generally exhibit less knowledge of the Bible, the difference is not significant in any of the sub-groups as related to age.

The range of scores as related to age on the General test for AWOLS is between zero and 28, the NON-AWOLS also range between zero and 28.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less General religious knowledge than NON-AWOLS, as related to age. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less General religious knowledge than AWOLS, as related to age. By process of the Fisher test each of the six age sub-groups were examined, the medians were 22, 20, 13.5, 23.5, 22.5 and 21.5.

The Fisher test revealed that the NON-AWOLS had a higher score in every case except for the 19 year old sub-group from the north, the 20 year old from the north and the 20 year old sub-group from the south. In none of these sub-groups was the difference significant according to the Fisher test. In the 19 year old sub-group from the south the Fisher test revealed that not only did the NON-AWOLS score higher but that there was a significant difference in their scores. Although the AWOLS generally exhibit less knowledge on the General test, the difference was not generally significantly related to age except as stated in the 19 year old sub-group from the south.

POPULATION

The range of scores as related to population on the Church test for AWOLS was between zero and 19 for the NON-AWOLS zero to 24. The means and the medians are the same as for the age sub-groups.

To the above information was applied the median test and the Fisher test. The null hypotheses (H_0) was, the AWOLS exhibit less knowledge of the Church than NON-AWOLS, as related to population. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less knowledge of the Church than AWOLS, as related to population. By process of the Fisher test each of the 6 population sub-groups were examined, the medians were the same as for the age sub-groups.

The Fisher test revealed that the NON-AWOLS had a higher score in every sub-group except in the 2500-300,000 population sub-group from the south; however, in none of the sub-groups was the difference significant. In other words although the AWOLS exhibit less knowledge about the Church. The difference is not significant.

The range of scores as related to population on the Bible test for AWOLS was between zero and 36, the NON-AWOLS range between zero and 32 the means and medians are the same as for the age sub-groups.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less Bible knowledge than NON-AWOLS, as related to population. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less Bible knowledge than AWOLS,

as related to population. By process of the Fisher test each of the six sub-groups, as related to population were examined, the median scores were the same as for the age sub-groups.

The Fisher test revealed that the NON-AWOLS had a higher score in every sub-group except in the 2500-300,000 population sub-group from the south. In the 2500-300,000 and over 300,000 population sub-group from the north the median score showed an equal amount above and below the median for each group.

The Fisher test revealed that although the AWOLS generally exhibited less knowledge of the Bible, the difference was not significant in any of the 6 sub-groups as related to population.

The range of scores as related to the population on the General test for AWOLS was between zero and 28, the NON-AWOLS also range between zero and 28. The median and mean were the same as for the age sub-groups.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less General religious knowledge than NON-AWOLS, as related to population. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less General religious knowledge than AWOLS, as related to population. By process of the Fisher test each of the six sub-groups were examined, the medians were the same as for the age sub-groups.

The Fisher test revealed that the NON-AWOLS had a higher score in

every sub-group except in the over 300,000 population sub-group from the north. In the under 2500 population sub-group from the south the median score showed an equal amount above and below the median for each group.

The Fisher test revealed that although the AWOLS generally exhibited less general knowledge, the difference was not significant in any of the 6 sub-groups as related to population.

EDUCATION

The range of scores as related to education on the Church test for AWOLS is between zero and 19, for the NON-AWOL it is zero to 24. The means and medians are the same as the age and population sub-groups.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less knowledge of the Church than NON-AWOLS, as related to education. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less knowledge of the Church than AWOLS, as related to education. By process of the Fisher test each of the 8 education sub-groups were examined, the median was the same as for the age and population sub-groups.

The Fisher test revealed that the NON-AWOLS had a higher score in every sub-group except for the sub-group from the north who had completed 1 year of college. In the sub-group from the south that

completed 11 years of school the distributions on the median test were similar.

Although the AWOLS generally exhibited less knowledge of the Church, the difference was not significant in any of the 8 sub-groups as related to education.

The range of scores as related to education on the Bible test for AWOLS is between zero and 36, for the NON-AWOL it is zero to 32. The means and medians are the same as for the age and population sub-groups.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less Bible knowledge than NON-AWOLS, as related to education. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less Bible knowledge than AWOLS, as related to education. By process of the Fisher test each of the eight sub-groups were examined, the median scores were the same as for the age and population sub-groups.

The Fisher test revealed that the NON-AWOLS had a higher score in every sub-group except the ~~sub-group from the north with 1 year of~~ college and the sub-group from the south with 10 years of school completed; in the southern sub-group with 12 years of school completed the distributions on the median test were similar.

In other words although the AWOLS generally exhibited less knowledge of the Bible, the difference was not significant in any of the

TABLE 11
 COMPARISON OF
 KNOWLEDGE SCORES AS RELATED TO
 AGE, EDUCATION AND POPULATION RAW-SCORES

AWOLS				NON-AWOLS					
Code	Church	Bible	General	AGE	Code	Church	Bible	General	
AN1	70	113	201		AN1	126	165	235	
AN2	58	113	146		AN2	69	86	105	
AN3	78	113	141		AN3	105	115	138	
AS1	39	70	95		AS1	74	113	144	
AS2	70	113	148		AS2	51	81	146	
AS3	57	98	142		AS3	90	108	128	
TOTAL	372	600	873		TOTAL	515	668	896	
					EDUCATION				
EN1	19	34	36			EN1	22	32	56
EN2	56	82	138			EN2	73	83	107
EN3	88	152	247			EN3	146	205	266
EN4	43	61	57			EN4	49	49	49
ES1	24	49	69	ES1		27	44	46	
ES2	70	115	165	ES2		87	123	181	
ES3	72	107	161	ES3		111	131	191	
ES4				ES4					
TOTAL	372	600	873	TOTAL		515	668	896	

TABLE 11 - CONCLUDED

AWOLS				NON-AWOLS				
Code	Church	Bible	General	POPULATION	Code	Church	Bible	General
PN1	57	89	138		PN1	104	130	169
PN2	135	212	272		PN2	173	213	287
PN3	14	28	68		PN3	23	26	22
PS1	43	72	128		PS1	70	82	127
PS2	92	144	188		PS2	72	127	182
PS3	31	55	79		PS3	73	90	109
TOTAL	372	600	873		TOTAL	515	668	896

(N) North and (S) South

(A) Age

(1) 18 years old

(2) 19 years old

(3) 20 years old

(P) Population of Community

(1) Less than 2500

(2) 2500 - 300,000

(3) Over 300,000

(E) Education completed

(1) 10 years

(2) 11 years

(3) 12 years

(4) 13 years

8 sub-groups as related to education.

The range of scores as related to education on the General test for AWOLS is between zero and 28, the NON-AWOLS is also between zero and 28. The means and medians are the same as for the age and population sub-groups.

To the above information was applied the median test and the Fisher test. The null hypothesis (H_0) was, the AWOLS exhibit less General religious knowledge than NON-AWOLS, as related to education. The alternate hypothesis (H_1) was, the NON-AWOLS exhibit less General religious knowledge than AWOLS, as related to education. By process of the Fisher test each of the 8 sub-groups were examined, the medians were the same as for the age and population sub-groups.

The Fisher test revealed that the NON-AWOLS had a higher score in every sub-group except in the southern sub-group which had completed 10 years of school. In the northern sub-group with 11 years education the median test distributions were similar.

In other words although the AWOLS generally exhibited less General religious knowledge, the difference was not significant in any of the 8 sub-groups as related to education.

Table 11 on page 64 shows that the AWOLS as related to age failed to pass the Church and the Bible test, when 70 per cent is considered passing. The General test was passed by the 19 year old AWOLS from the south with a score of 70.0.

The NON-AWOL as related to age failed to pass the Church and Bible test when 70 per cent is considered passing. The General test was passed by the 18 year old NON-AWOLS from the north, the 18 year old NON-AWOLS from the south; the 19 year old NON-AWOLS from the south had 69.0.

This table also shows that the AWOLS as related to education failed to pass the Church and Bible test. The General test was passed by the sub-group from the south with 10 years of education. The NON-AWOL group failed to pass the Church and Bible test. The General test was passed by the southern group which completed 12 years of education.

In addition this table shows that the AWOLS, as related to population failed to pass the Church and Bible test. The General test was passed by the AWOLS who came from a southern community of less than 2500. Another AWOL group which came from a southern community having a population between 2500-300,00 had 69.6. The NON-AWOL group failed to pass the Church, Bible and General test.

It is interesting to note that the total score for the AWOLS was 1845 and for the NON-AWOLS 2079. The AWOL had a higher score in 2 of the sub-groups while the NON-AWOLS had a higher score in 18 sub-groups out of 20 sub-groups on the Church test. The two sub-groups in which the AWOLS had a higher score was (1) 19 year old-south and (2) 2500-300,000 population - south. The AWOLS had a higher score in 6 sub-groups, (1) 19 year old - north, (2) 19 year old - south, (3) 10 years

of school - north, (4) 1 year college - north, (5) 10 years of school - south and, (6) over 300,000 population - north.

The AWOLS had a higher score in 8 sub-groups while the NON-AWOL had a higher score in 12 sub-groups on the General test. The 8 sub-groups in which the AWOLS had a higher score was, (1) 19 year old - north, (2) 20 year old - north, (3) 11 years of school - north, (4) 1 year of college - north, (5) 10 years of school - south, (6) over 300,000 population - north, (7) under 2500 population - south and, (8) 2500-300,000 population - south.

It would seem to indicate that in all 3 tests the NON-AWOLS exhibited more knowledge than the AWOLS, especially on the Church and Bible test; however the scores were very low. The scores on the General test show that both groups were about equal in their knowledge about what the Christian religious organizations teach, see table 12.

TABLE 12

COMPARISON OF GROUP KNOWLEDGE SCORES AS RELATED TO AGE, EDUCATION AND POPULATION-PERCENTAGES

AWOLS				NON-AWOLS					
Code	Church	Bible	General	AGE	Code	Church	Bible	General	
AN1	26.5	28.5	57.8		AN1	47.0	41.0	71.0	
AN2	26.8	45.5	60.8		AN2	35.0	29.0	43.0	
AN3	27.0	28.9	42.7		AN3	39.0	29.0	41.0	
AS1	27.0	27.3	50.5		AS1	51.0	52.0	80.0	
AS2	41.1	44.0	70.0		AS2	30.3	31.0	69.0	
AS3	33.0	38.0	67.0		AS3	54.0	42.0	60.9	
					EDUCATION				
EN1	25.3	31.0	40.0	EN1	40.2	20.9	60.2		
EN2	20.5	20.5	51.0	EN2	30.3	20.5	30.9		
EN3	20.3	20.7	50.4	EN3	40.0	40.5	50.9		
EN4	50.9	50.6	60.3	EN4	60.7	40.5	50.4		
ES1	30.3	30.4	70.6	ES1	30.7	40.0	50.1		
ES2	30.2	30.5	60.1	ES2	40.0	30.7	60.7		
ES3	30.7	30.0	60.7	ES3	50.3	40.3	70.9		

TABLE 12 - Concluded

AWOLS				NON-AWOLS				
Code	Church	Bible	General	POPULATION	Code	Church	Bible	General
PN1	23.7	24.7	46.3		PN1	43.3	36.3	56.3
PN2	35.1	36.7	56.6		PN2	45.0	36.8	63.7
PN3	29.1	19.0	56.6		PN3	23.9	11.1	18.3
FS1	22.9	33.3	71.1		FS1	48.6	37.9	40.0
FS2	42.5	44.4	69.6		FS2	33.3	39.1	60.7
FS3	25.8	30.5	52.6		FS3	60.8	50.0	61.0

CODE: (N) North and (S) South
 (A) Age
 (1) 18 year old
 (2) 19 year old
 (3) 20 year old

(P) Population of Community
 (1) less than 2500
 (2) 2500 - 300,000
 (3) over 300,000

(E) Education completed
 (1) 10 years
 (2) 11 years
 (3) 12 years
 (4) 13 years

CASE STUDIES

Twenty airmen were selected for interviewing. Of this number, ten were AWOL'S and ten were NON-AWOL'S, these airmen are "twins". The religious preference of ten of the men was Baptist while for the other ten it was Methodist. Five Baptist and five Methodist were in each AWOL and NON-AWOL group. The five Baptist who were interviewed in each group were matched as to age, education, size of the community in which they spent most of their civilian life and whether this community was in a northern or southern state.

Of the six Baptist who were from the North, two were eighteen years of age, had completed eleven years of formal education and came from a community of less than 2500 population. Two other Baptists from the North were nineteen years old, had completed twelve years of formal education and came from a community of 2500 - 300,000 persons. The remaining two Baptist from the North, were 20 years old, had completed 10 years of school and were from a community of over 300,000 population.

Of the 4 Baptist who were from the South, 2 were 18 years old, completed 10 years of schooling and came from a community which had less than a 2500 population. The other 2 were 19 years old, completed 10 years of school and came from a community which had a population between 2500 - 300,000.

The 10 Methodist who were selected were also matched. Six of them came from the North; 4 were 18 years old, completed 11 years of school

and came from a community which had a population of 2500 - 300,000. The other two were 19 years old, completed 10 years of school and came from a community which had a population of less than 2500. Of the Methodist from from the South, 2 were 18 years old, completed 10 years of education and came from a town of less than 2500 population. The other 2 were 19 years of age, completed 11 years of formal education and came from a community which had a population between 2500- 300,000.

Each of these twenty airmen were interviewed individually. The interview guide (see Appendix 5) consisted of 50 questions.

In analyzing the content of the interviews, some of which were coded and other parts directly quoted; it was first decided to analyze the content of the interviews of the AWOL group and then to indicate wherein the two groups differed; thus hoping to shed additional information on the subjects of this group study. Secondly, direct quotations from the interviews are included in this section also.

AWOL GROUP

The interview guide was structured to elicit information on religious training. Specific questions were asked concerning how much religious training they received in Sunday School, Summer Bible School, the Church and at home.

SUNDAY SCHOOL

All 10 AWOLS attended Sunday School, the approximate attendance per month was shown to be 2.0; they attended Sunday School for a period of 6.5 years, they were 6.7 years of age when they started attending Sunday School and stopped attending it when they were 14.6 years of age.

The following responses were received from reviewing the questionnaires in answer to "What did you learn from attending Sunday School?"

Six felt they didn't learn anything that they could remember. Two were antagonistic: "I did not learn much because of the poor teachers or supervisors". "I was not in my opinion attending Sunday School but something like a wild child's party with cake or ice cream," "little or no knowledge of God."
Two said they learned about the Bible stories.

In response to, "How/what did you think about your Sunday School teachers," various answers were given.

Two didn't seem to remember how they felt about their former teachers.
One said, "I do not think they were very good teachers, I liked them well enough, they did their best but were not suited to be teachers."
The other 7 felt they liked their Sunday School teachers because, "They were pretty nice," "Very friendly and easy to get along with." "I thought they were doing

a good thing." "Fine men of God," "Very concerned about the children and how they took the teachings," "Were trying to help me; they were very good to me," "Most of the teachers were fine others seemed like they were teaching for the name only."

The Sunday School stories seemed to capture the imagination of 8 out of the 10 AWOLS.

SUMMER BIBLE SCHOOL

Seven of the ten attended Summer Bible School, the average attended Summer Bible School for a period of 2 weeks for a total of 7 years.

HOME RELIGIOUS TRAINING

Five of the ten said grace before meals. Five of the ten said bed time prayers while only one has continued to say bed time prayers up to the time of the interview. Three said they had family prayers regularly and only two reported their parents as still attending church. Seven reported that they had alcoholic beverages in the house.

CHURCH

All 10 said they have attended church, the average rate of attendance was 2.3 times per month. They started attending church services when they were 7.6 years of age and presently attend church 2.2 times per month, (this may be due to the fact that they are in the stockade). Three felt bad when they missed church services while they were at home in civilian status.

In response to "What did you get out of attending church?" the following statements were given:

"Is the love of God and why Christ died on the cross for sinners, I think I got to know Christ a little better than I ever did."

"About all I got out of going to church was personal satisfaction thinking I was doing the right thing by going."

"I feel the church is a place for prayerful arguments."

"Learn to love God, the morals and about Jesus Christ."

"Learned about people and life after death."

"Learned about the Bible."

"I learned about how to save my soul."

"It teaches me the way I should live, I think I would of got more out of it if I had paid more attention."

"I got the full meaning of the Lord and what he done for mankind."

"I learned the difference between right and wrong, but seldom practice it."

"A true feeling of satisfaction and peace of mind."

Three belonged to a choir, none were acolytes and three belonged to youth clubs.

Two had talked with their pastors privately and three at some time thought of becoming ministers; but only four could name three of their former pastors.

MORAL QUESTIONS

The age at which the average AWOL began to gamble was 10.5 years of age. Three remember running away from home. The age at which they received their last physical punishment was at about 15 years of age, however only 5 ever received physical punishment out of the 10 AWOLS. Nine had been in fights with lads of their own age, the average number

of fights per AWOL was 5-6 fights. They all admitted to stealing. They started to steal at the age of 7. Two never smoked while the remaining 8 started smoking at the age of eleven. They had their first date when they were 12.5 years of age and all of them had a drink by the time they were 14 years old. Eight AWOLS believed in life after death and in a heaven and hell.

PARENTS

Four of the AWOLS said that their parents were active in church sponsored organizations. The average number of siblings that the AWOLS had was four. The average amount of school that the father had was 7-8 years; the mother had 6 years of school. The AWOLS were divided into three categories as far as their responses were concerned on, "How is your parents health?" Five said good, 2 said fair and 3 AWOLS indicated that their parents health was poor.

COMPARISON OF AWOLS WITH NON-AWOLS

It seems to appear that when AWOL and NON-AWOLS are compared there is very little difference in their responses to the interview guide except for a fairly significant difference in the following areas.

The AWOL as compared to the NON-AWOL started attending Sunday School 1.4 years later, two of the parents of the AWOLS attend church at the present time, while 9 parents of NON-AWOLS still attend church. Seven AWOLS indicated that there was alcohol in the house while 4 NON-

AWOL indicated the same answer. Three AWOLS belonged to church sponsored youth clubs. The AWOLS talked privately with their pastor against 7 NON-AWOLS who talked privately with their pastor at some time in their civilian life. Four AWOLS as compared with nine NON-AWOLS could name at least 3 ministers of their church. Nine AWOLS as compared to 6 NON-AWOLS had fights during their youth. The frequency of such fights was twice as often for the 9 AWOLS.

The above paragraph cites specific areas in which the AWOLS and NON-AWOLS appeared to be different. In response to all the other questions there appears to be no significant difference between these two groups.

EXTRACTS FROM
CASE STUDIES

These are verbatim statements made by the 20 interviewees concerning their attitude toward the Sunday School, its teachers, the Church and its preachers. Also when the attitudes of the parents were stated by the interviewee, they were also entered verbatim in the following pages. The purpose of these extracts is to give pulsation and body to the case studies, which were quantitatively summarized in the beginning of this section. The footnotes serve to identify each interviewee.

AWOL - Baptist

"My parents encouraged religion. They were firm believers in the power of prayer. Most of my impressions about religion were gained in Sunday School. From attending church I began to really realize the power and meaning of religion. I began attending Sunday School when I was 4; church when I was 12. I have learned that I cannot live a normal happy everyday life without the teachings of the church. Not enough people go to church of course, that isn't the fault of the church. I don't think the church failed me. I failed the church."¹

NON-AWOL - Baptist

"Belonged to Sunday School for 14 years, from early youth to time of coming to service. My Sunday School teachers were good people and good instructors

¹AWOL, Baptist, 18 years old, completed 11 years of school and grew up in a community of less than 2500 population of a northern state.

as a whole. I learned a great deal of religious theory and how people are affected by religion and of a person's responsibilities to his religion and God.

"My mother belongs to church, is a divorcee. She feels religion is good and necessary.

"I started to attend church at 12. I learned of the personal responsibilities of a Christian. Today these mean peace of mind and the spirit that can be found in Christianity."²

AWOL - Baptist

"I think that Sunday School is good for the younger set because it teaches them what the bible is about. We did not have family prayers because my parents were not very religious. My parents did not discourage religion, they did not tell me what church I could or could not go to. I went to Sunday School for 3 years. Out of attending church I go primarily the same as I did in Sunday School except in a more advanced stage. I belonged to a young peoples' group but I can't remember what the name was. I think that the church can improve by having shorter services. I took my first drink at about 8 years old and it was beer at home and my father gave it to me. I was about 10 when I got drunk first. My father always had some kind of beer or liquor around the house."³

NON-AWOL - Baptist

"I belonged to Sunday School for 13 years starting

²NON-AWOL, Baptist, 18 years old, completed 11 years of school and grew up in a community of less than 2500 population of a northern state.

³AWOL, Baptist, 19 years old, completed 12 years of school and grew up in a community of 2500-300,000 population of a northern state.

at 3 1/2. There I got a religious background and knowledge of the Bible. My attitude to Sunday School as a child--indifferent. My attitude now is about the same, but a little more for it.

"I attended church from 15 years. Here I got a broader knowledge and reasons for happenings. It helped in developing my own concepts. For me church is a help because I will try to apply something learned to what I am doing. But I must say that I can't seem to get close to God at Church, but much closer on my own. I generally enjoyed my contacts with my pastor and in my case my pastor was very good friends with my family and I. I attended church on an average of every other Sunday, progressively getting worse."⁴

AWOL - Baptist

"My parents had no church membership. We had no family prayer. I started Sunday School when I was 8 and went for 2 years. I first stole when I was 8 and later got caught for stealing out of my mother's pocket book. I remember lying when I was ten. I lied about getting some money out of my dad's pocket."⁵

NON-AWOL - Baptist

"I went to Sunday School for 16 years, I think it helped me to prepare myself for church. I believed that it was unimportant and a waste of time, now I realize the importance of it as a basis for religion. I felt that what they taught was very important.

"I attended church from 5. It helped me realize my duty to God and my place as a Christian. I felt

⁴NON-AWOL, Baptist, 19 years old, completed 12 years of school and grew up in a community of 2500-300,000 population of a northern state.

⁵AWOL, Baptist, 20 years old, completed 10 years of school and grew up in a community of over 300,000 population of a northern state.

that it is the most important part of our lives but I feel that some of the real meaning is lost under all of the ceremonies that are supported.

"My parents belonged to church. My parents feel that religion is very important for young and old but especially for younger people. This was also their attitude toward church."⁶

AWOL - Baptist

"I started Sunday School when I was 7 years old and have attended as long as I can remember. I attended church every Sunday up until about 3 years ago. I went every Sunday when I was going. I thought that the clergyman was fair but not friendly. Mother belonged to church but father didn't; mother felt religion was good but father never said one way or the other. Out of Sunday School I never got too much because it seems I could never quite grasp what they were trying to put across. My first spanking was at 4 when my mother spanked me with a belt for getting drunk on whiskey."⁷

NON-AWOL - Baptist

"I attended Sunday School since earliest youth to 18 years of age. I had respect for all the teachers that I had, but some could teach the Bible better. In going to Sunday School I could learn of the lighter or happier events of our Lord. In Sunday School I met people my own age there, being able to discuss the Bible on a level more my own. In church the teachings were deeper and sometimes beyond my grasp. I didn't enjoy

⁶NON-AWOL, Baptist, 20 years old, completed 10 years of school and grew up in a community of over 300,000 population of a northern state.

⁷AWOL, Baptist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population from a southern state.

church as much as I did Sunday School. The knowledge I gained of religion is of the deepest interest and has a strong bearing on my life. It influences every day of my life.

"My parents belonged to church. We had family prayer and Bible readings at home. My parents felt religion was a necessity for a happy life.

"I felt a close tie between us (minister) him being a man of God.

"I first tasted wine when I was 17. I never was drunk."⁸

AWOL - Baptist

"I did go to Sunday School all my life nearly every Sunday. I attended church almost every Sunday with my parents all my life until I entered the service. I thought all the clergy were very fine men of God. All three that I mentioned were excellent expounders of the Bible and its concepts in church. I learned the difference between right and wrong but I never practiced it. I learned all about Jesus Christ and the beauty of being a Christian. But once more, I did not practice what I learned. Instead I set my own standards. Now I am pay for my falling short of what I was taught."⁹

NON-AWOL - Baptist

"I belonged to Sunday School for 16 years from earliest youth to the time I joined the Air Force.

⁸NON-AWOL, Baptist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population from a souther state.

⁹AWOL, Baptist, 19 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a southern state.

I thought the teachers in general were very good. Some were not good teachers. The Sunday School answered many questions I had and helped to teach me to get along with and fellowship with other person. It gave me a chance to hear other peoples views on religion.

"I attended church same as Sunday School. The preachers were all wonderful persons. They were most helpful people I've met. From church I received a better understanding of religion. I also received a mental outlet for my troubles. I think it has helped me very much in keeping out of trouble. I do not drink and I attribute some of this to the church as well as to my parents. I try not to do anything wrong. My parents belong to church and are highly favorable about religion."¹⁰

AWOL - Methodist

"I never missed a Sunday of church in 8 years except for illness. The preacher was a great and very kind man.

"We had family prayer before each meal and at night. We read the Bible at home on Sunday nights. My parents always said to trust in the Lord and everything would work out right.

"I began attending Sunday School at the age of 5. I met fine people and they were very good to me. The teachers taught me to be as good a citizen as I could be. They showed me a way to get along with Lord in my own way. I got most out of church when I started singing in the choir.

"The church is a very good thing for me. I get out of church what so many other people get out of it. Church helps me in my troubles that I have now and the troubles I might have in the years to come.

¹⁰NON-AWOL, Baptist, 19 years old, completed 11 years of school and grew up in a communitiy of 2500-300,000 population of a southern state.

"I had my first illegal drink when I was 10 years old. I found some whiskey and got drunk. My parents had liquor for their heart trouble." ¹¹

NON-AWOL - Methodist

"I attended Sunday School for 10 years. When I was younger, I didn't care much for it but now I understand a little better what its significance is. Most of my teachers were pretty good except for a couple that taught in the wrong way. I started Sunday School at 2 or 3.

"I think that if more people went to church we would have a much better world to live in. I have had more than one minister all of them were pretty good. But the best one I ever had was an old guy. He really made an impression on me in just the way he did things.

"My parents never did join a church but my whole family has always been faithful as I see it. I attended church about 3 times a month on the average." ¹²

AWOL - Methodist

"I went to Sunday School about 10 years. I liked Sunday School, it makes everyone seem like one big family. Most of the teachers were fine. Others seemed like they were teaching for the name only. I also met new friends. When I went and paid attention I had a good feeling when I left.

¹¹AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a northern state.

¹²NON-AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300, population of a northern state.

"Church was fine. I liked to hear preaching but, not too long. I liked the preaching better when he knew what he was talking about and I could understand it. I thought it was necessary to go to church and when I got interested in it, I liked to go. It teaches me the way I should live. Teaches me about the end of time when Christ will come. I think it would have done me a lot more good if I had paid more attention to church when I was a kid. We did not have liquor around the house, the first time I ever got drunk I was about seventeen.

"My mother and father were all times discussing what the preachers preached. They thought it good. We said grace before meals most of the time."¹³

NON-AWOL - Methodist

"I attended Sunday School for 11 years from 5 years of age. I attended every Sunday there. I learned to be truthful, respect others, learned to pray for others and to respect God. Sunday School was alright as I learned a lot about life. Some of the teachers were okay and the others were better.

"My parents belonged to a church. They never gave an opinion of it. The church is a good thing, because people learn a lot that they never knew before, as how to live as a good neighbor."¹⁴

AWOL - Methodist

"I did go to Sunday School: every Sunday that I wasn't sick. I think they were teaching me something

¹³ AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a northern state.

¹⁴ NON-AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a northern state.

that I need then and now. I got out of Sunday School that the Lord made the world and how He gave His only begotten Son for us, so that we could have everlasting life."¹⁵

NON-AWOL - Methodist

"I have attended Sunday School and church for 20 years ever since I was a baby. I have always liked going to Sunday School and attended both every Sunday.

"I got spiritual guidance from the church. I feel that church is a very important part of my life. If I miss going it changes my outlook on the week to come. All the preachers I have come in contact with have tried to set good examples. I think they should try to get the respect and friendship of the teenagers.

"My parents belong to a church and attended every Sunday. They thought we needed religion. My father was an officer in the church. We said grace three times a day."¹⁶

AWOL - Methodist

"I attended Sunday School approximately 6 years, couple of times each month. I did not learn much, mostly because of poor teachers. I do not think they were very good teachers. I liked them well enough. They did their best, but were not suited to be teachers. I did not learn much although I enjoyed going, being with other children. I think I was too young to interest myself in the religious aspect, and the teachers didn't do a very good job in getting me interested.

¹⁵AWOL, Methodist, 19 years old, completed 10 years of school and grew up in a community of less than 2500 population of a northern state.

¹⁶NON-AWOL, Methodist, 19 years old, completed 10 years of school and grew up in a community of less than 2500 population of a northern state.

"About all I got out of church was personal satisfaction, thinking I was doing the right thing by going. I went to church mostly because I knew I was expected to go, not because I wanted to. It didn't bother me to miss. I enjoyed the sermon OK, but they tried to force religion on me too much. Teachings of the church are basically sound, such as some of the 10 commandments, but there is too much I cannot buy, to me some of the stories are worse than the wildest science fiction—but the moral behind the stories are sound. I went to church about two times monthly, approximately.

"My parents were very religious but they never tried to force it on me. They would counsel me and let me make my own decisions.

"I had fights all the time until I was in high school."¹⁷

NON-AWOL - Methodist

"I attended Sunday School for 8 years starting when I was ten. I still like it but haven't attended lately. I feel that most Sunday School teachers were very good and that they had a hard job.

"In church I learned the things that you can do without hurting other people. I like it and hated to have to miss. My parents belong to a church. My mother is favorable to religion and is a strong believer in it. She has the same attitude toward church."¹⁸

¹⁷ AWOL, Methodist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population of a southern state.

¹⁸ NON-AWOL, Methodist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population of a southern state.

AWOL - Methodist

"I did not go to Sunday School often enough, only once a month average for 3 years. I was 3 when I started. My attitude toward Sunday School is not good, I was not in my own opinion attending Sunday School but something like a wild child's party with cake and ice cream. Got nothing but a negative attitude from Sunday School due to inexperienced teachers only having fun with the kids not trying to teach.

"Parents belonged to a church but weren't very active. They're of the opinion that living by the Golden Rule and Ten Commandments suffice far to much. Parents feel it was OK; fine, a must; but were offended by the bigoted attitude expressed by the church, so they went very little."¹⁹

NON-AWOL - Methodist

"I first began attending Sunday School at 8 or 9 and went every Sunday for approximately 9 years. I learned to know what kind of a life I should lead and also learned how the lives of people in Bible times changed through His life. Sunday School was a place to hear stories about people that lived a long time, now it is a place to learn how we can be helped by Him.

"My parents belong to a church. They said that our life is based on religion. I started to attend church at 14 and went twice a month. I learned how if we believe and have faith, we'll have a much better life. I miss my home church and people. I haven't attended here much because to me it did not seem to be the same. When I did attend it was good to see so many there and feel closer to my fellow airmen. My preachers were someone to be looked up to because they were leading the right kind of life.

¹⁹AWOL, Methodist, 19 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a southern state.

He was a person that was a messenger of God; that
what he said was to go by."²⁰

²⁰NON AWOL, Methodist, 19 years old, completed 11 years of school
and grew up in a community of 2500-300,000 population of a southern
state.

AWOL - Baptist

This interviewee seemed to be very favorably inclined toward the need for Sunday School and Church. He did not have anything derogatory to say against them. He admitted to attending both regularly; and yet he was unable to name any of the past ministers or even the present pastor.

Upon closer questioning it was found that he started Sunday School at 4 years of age and attended irregularly for 5 years; thus ending Sunday school attendance at around 9 years of age, and having no contact with the church until he was 12. He attended church for several years. His religious education would seem to have been acquired at a very young age and it seems to be reflected in the answers he gave to questions concerning what he got out of attending Sunday School. He said that he had learned a lot about associating with other children, about fair play, telling lies, being kind to animals etc. His only reference to the Bible was made when he said that most of his early Bible learning he got from Sunday School.¹

¹AWOL, Baptist, 18 years old, completed 11 years of school and grew up in a community of less than 2500 population of northern state.

NON - AWOL - Baptist

This interviewee seemed to be mature about his religion. His answers were thorough and contained positive statements. It was fairly easy to hold this interview as he seemed to sense that more was needed than "I think it's good or bad".

His religious education began at age 4 when he began attending Sunday School. It was fortified by his attendance at church from the age of 12. Hence he attended both from the age of 12 until he was 18. He belonged to a young peoples prayer group and was able to name his present minister and 5 others which had preached at this church.

His religious training seems to have made him more aware of his personal responsibility to God than to the social gospel which his AWOL "twin" exemplified by his answers.²

AWOL - Baptist

This AWOL admitted to attending Sunday School for 3 years from 6 - 9 years of age. He attended church for 5 years from 9 - 13 years of age.

²NON-AWOL, Baptist, 18 years old, completed 11 years of school and grew up in a community of less than 2500 population of a northern state.

His reaction to the Sunday School is best exemplified in his remarks that Sunday School is good for children and his answers to what he got out of Sunday School reflected this attitude further.

His parents seemed to be somewhat indifferent to religion. He reiterated several times during the interview that he had complete freedom of choice in whether he wanted to attend church or Sunday School.

His family professed to be Baptist yet beer and liquor were used in the home, and the Bible was not used.

He was unable to specifically state what he learned from church except for the religious songs. He did feel that the Church and minister were there to be used anytime he desired to do so.

He was unable to name the pastors of his church and the young people's group which he professed to have belonged to.

His answers were very vague. It was difficult to pin him down to anything. The intensity of his participation is to be questioned; especially since the parents seemed so very permissive in their attitude.³

³AWOL, Baptist, 18 years old, completed 10 years of school and grew up in a community of over 300,000 population of a northern state.

NON-AWOL - Baptist

This interviewee admits to being indifferent to Sunday School and the church yet he named 3 youth groups to which he belonged and said that he was an officer in some of them. He said that he sometimes thinks of becoming a minister and that he really became a sound believer at the age of 12 or 13. He was not able to recall any particular incident that made him feel this way.

He attended Sunday School regularly for 13 years from $3\frac{1}{2}$ to $16\frac{1}{2}$ years of age.

He started to attend church at 15 and said that he attended every Sunday but is less regular in his attendance at the present time. He had a decided preference for Sunday School over Church and said that it captured his imagination much more. He said he does not gain much from going to church yet said that he sang in the choir for 2 years and he indicated that it was a satisfaction to him. He enjoyed singing in the choir.

This Non-Awol professed indifference to the church and Sunday School, yet was an active participant in the various activities they sponsored.⁴

⁴NON-AWOL, Baptist, 20 years old, completed 10 years of school and grew up in a community of over 300,000 population of a northern state.

AWOL - Baptist

This AWOL attended church and Sunday School unaccompanied by his parents. He attended Sunday School from ages 8 to 10. He attended church from 10 to 14 years of age. Both of these were attended because he wished to go with a friend. The teachings were not practiced at home. At home there were no bedtime prayers, no grace at the table, no family prayer or Bible readings.

His parents were not antagonistic toward the church, they were indifferent. They felt "Church was a good thing". He felt that the church gave him a good understanding of other people and was unable to state anything that he had learned in Sunday School.

This interviewee was unable to name any of the ministers of his church but felt that they were doing a good thing.

Sunday School and Church attendance seemed to be a social activity for this young man. He seems to have gained no religious knowledge or experience and the only positive thing he was able to cite was learning how to get along with others.⁵

⁵AWOL, Baptist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population from a southern state.

NON-AWOL - Baptist

This airmen attended Sunday School and church from age 4 until his entrance into the Air Force. He was made to attend both institutions and was very impressed with the Sunday School teachers and the preacher. He was able to name 4 ministers which had serviced his home church and said that he regarded them as fathers.⁶

AWOL - Baptist

This interviewee attended Sunday School and Church regularly. He was taken there by his mother. His father was not antagonistic to religion as long as it did not interfere with his way of life. His father did not encourage grace at meals, family prayers, bedtime prayer or Bible readings. He allowed his wife to attend church, but not any church clubs or activities. The attitude in this family was that religion was good for women and children, but superfluous in the life of a grown man.⁷

⁶NON-AWOL, Baptist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population from a southern state.

⁷AWOL, Baptist, 19 years old, completed 12 years of school and grew up in a community of 2500-300,000 population of a northern state.

NON-AWOL - Baptist

Religion was incorporated in the life of this young man. His parents were active participants in church and their child was encouraged to attend church, Sunday School, Bible School, choir and young peoples groups.

He seems to accept the need of religion in his daily life and has tried to incorporate it realistically in his present activities.

He attended church and Sunday School from age 5 until his entrance into the armed forces, and he was able to name not only ministers of his own church but of other churches in the community.⁸

AWOL - Baptist

This AWOL attended both church and Sunday School faithfully since early youth. He was taken there by his parents, they said grace at meals and encouraged him to say his bedtime prayers.

He clearly stated what he had learned from church and Sunday School and many times repeated his lack of internalizing these teachings.

⁸NON-AWOL, Baptist, 19 years old, completed 12 years of school and grew up in a community of 2500-300,000 population of a northern state.

He was very self condemnatory about having gone AWOL and hoped his minister of whom he was proud, did not hear about it.⁹

NON-AWOL - Baptist

This "twin" to the AWOL mentioned that he attended church and Sunday School for the same length of time. His parents also attended church and were active in church clubs.

He feels that Sunday School was a preliminary step to attending church and understanding the service. Emphasis on morality and peace of mind dominated his answers.¹⁰

AWOL - Methodist

This AWOL attended Sunday School from 5 to 9 years of age and church from 9 to 17 years of age. He felt that church attendance was of much greater value to him than Sunday School. He liked Sunday School when he was young but feels that he has outgrown it.

The music in the church was what moved him the most, it always made him feel good.

⁹AWOL, Baptist, 19 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a southern state.

¹⁰NON-AWOL, Baptist, 19 yeats old, completed 11 years of school and grew up in a community of 2500-300,000 population of a southern state.

His home background is rather complicated by the fact that he speaks of his father and may mean either his paternal father who is still living and is unemployed or his foster father.

This interview was interesting in that this young man correlated religion with good citizenship.¹¹

NON-AWOL - Methodist

This student stated that he had gone to Sunday School for 10 years beginning at 2 or 3 years of age. Upon closer questioning it was found that he attended on an average of 2 times a month.

He started to go to church at 5 years of age and yet attended church only 5 times a year.

Like his "twin" he was ~~active~~ in the church choir for 3 years and enjoyed it.

He feels that his family were faithful to the church yet they did not join a church, or have any prayers of any type at home.

This interviewee professed to have spent so much time in Sunday School and yet was able to give very little information as to what he had learned. He was unable to state about what he had learned while attending church.¹²

¹¹AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a northern state.

¹²AWOL, NON-AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a population of a northern state.

AWOL - Methodist

This interviewee attended Sunday School from age 7 - 17 and church from age 11 - 17.

He is a quiet young man who feels that he is no good at explaining things yet he enjoyed Sunday School the most when classes were of the discussion type

He was able to tell very clearly what Sunday School and church taught him; and said that he should have paid more attention to what was being taught, and should have applied these teachings to his everyday living.

He said that his family was poor, his father was a textile worker. The records show that he did go AWOL to try to help his family out financially, when the father was unable to continue working because of a heart attack. ¹³

NON-AWOL - Methodist

This interviewee attended Sunday School from 5 to 16 years of age. He began to attend church when he was 16. He did not belong to any youth groups.

It was very difficult to draw him out about what he did learn

¹³AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a northern state.

in Sunday School or church. His answers could have been taken from the Boy Scout oath.

His parents belonged to a church but were not members of any church clubs. There was no prayer of any sort in the home. Religion or church was never discussed in the home. This interviewee was either unable or unwilling to tell how often his parents attended church.

He was unable to name any ministers of his parish. 14

AWOL - Methodist

This AWOLEE was very sophisticated. He gave me the answers that he thought I wanted. He admitted to having said grace three times a day, family prayer from when he was 5 until he entered the service, bed time prayers were always said and Bible readings from the time he was six until he left home. He also said that he attended Sunday School every Sunday when he wasn't ill.

Upon closer questioning it was found that he attended Sunday School from ages 4 to 6 and church from age 6 to 10. He could not name any Sunday School teachers nor ministers of his church; yet he said he thought often of becoming a minister.

14

NON-AWOL, Methodist, 18 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a northern state.

His answers to what he learned in Sunday School or church were stereotype. It appeared that he was trying to make a good impression rather than being honest. 15

NON-AWOL - Methodist

This person came from a family which is probably called "upright" in the community. He was taken to Sunday School and church by his parents every Sunday. He and the family were active in the church and its related organizations.

He seems to feel that he got more out of church attendance than out of Sunday School. His answers to questions regarding what he received from attending these institutions were mature and individualistic. 16

AWOL - Methodist

This young man was very flippond in his answers. He was bought up mostly by his mother as his father was in construction work and

15

AWOL, Methodist, 19 years old, completed 10 years of school and grew up in a community of less than 2500 population of a northern state.

16

NON-AWOL, Methodist 19 years old, completed 10 years of school and grew up in a community of less than 2500 population of a northern state.

was away from home most of the time.

He judged Sunday School and church harshly for the little he did learn, yet he was very irregular in his attendance.

He claimed attendance at youth groups yet said he did not belong to them.

This AWOL is an intelligent young man who is always fighting the world. 17

NON-AWOL - Methodist

This Non-Awol has a character that is the antithesis to his AWOL twin. He seemed to feel that Sunday School and church were instrumental in his learning to get along with others; how not to hurt others. This theme extended throughout the interview. 18

AWOL - Methodist

This AWOL was honored to be chosen as one of the interviewees for this study. He tried to answer everything in a very judical manner.

17

AWOL, Methodist, 18 years old, completed 10 years of school and grew up in a community of less than 2500 population of a southern state.

18NON-AWOL, Methodist, 18 years old, completed 10 years of school and grew up in a community of 2500-300,000 population of a southern state.

His opinion of Sunday School seems rather strange when attention is brought to the fact that he attended from 3 to 6 years of age, on an average of once a month.

He started church at the age of 10, and went a few times, to age of 13.

His whole attitude can be taken from what he said about his parents, "church is fine, a must, but they attended very little," and so did he. ¹⁹

NON-AWOL - Methodist

This interviewee was unusual in that his attitude towards church and Sunday School was a fluid one. He explained clearly how his attitude changed at different periods of his life. He seemed to be an enigma, hard to understand and difficult to unravel. ²⁰

19

AWOL, Methodist, 19 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a southern state.

²⁰NON-AWOL, Methodist, 19 years old, completed 11 years of school and grew up in a community of 2500-300,000 population of a southern state.

CASE STUDIES

In examining the extracts of the case studies, it appears that many of the airmen in both groups failed to grasp the significance of religious education. Both groups had about the same amount of religious education, church attendance and similar home conditions. It appears that religious education is not in itself a cure all for controlling behavior, in fact, it seems that religious education may have little or no influence on the conduct of youth during their teens; certainly, the number of years that they attended does not reflect, in itself, any particular gradation of morality in the individual. The fact that these interviews consist of a small sample, may in itself be a serious short coming. It is extremely difficult to write impressions about this type of sample. The value of Sunday Schools as a deterrent to deviant behavior during the teens must be questioned because so very few in both groups indicated the real value of a Sunday School education. Perhaps these are isolated cases, when compared to the over-all population; or perhaps this group is really inarticulate. What ever the case may be it is felt that the Sunday Schools they attended may not have been adequately staffed and consequently poorly organized. Most of the respondents failed to show the results that are generally expected from a religious educational system. This is really disturbing to me as a Chaplain; so disturbing that it appears disheartening. However, it must be remembered that because the sample is small these

conclusions are limited to this particular sample.

CONCLUSIONS

The purpose of the study was to test certain hypothesis arising from the assumption that religious training, attitudes and beliefs are significant variables in conforming to social norms. These hypothesis were based on the traditional notion that religion is an essential element in morality and conformity; these hypothesis are deduced from this ancient assumption.

The participants in this study were airmen who were stationed at Chanute Air Force Base, Illinois during the winter of 1957-58. All of the airmen were Protestants, single, of the caucasian race and were enrolled in a technical course of study.

There were 100 airmen who participated in this study, 50 AWOLS matched with a control group of 50 NON-AWOLS. The matched characteristics were:

- (1) Region of birth (North or South)
- (2) Size of community in which they grew up in
- (3) Age
- (4) Education

These airmen were administered a series of instruments intended to elicit:

1. Their attitude toward the church
2. Their knowledge of the Bible
3. Their knowledge about reformers and "Sacramentals"
4. Their knowledge of the teachings of the church.

In addition 10 airmen, "twins", in each group were interviewed. The returns of the two groups were tabulated and the answers were then compared for the purpose of uncovering how the groups differed, and the results were statistically analyzed by non-parametric procedures. Some of the conclusions, while proved statistically significant or insignificant, may or may not have been altered had the sample been larger.

The following tentative conclusions were reached:

1. AWOLS and NON-AWOLS do not differ in their attitude towards the church.
2. AWOLS and NON-AWOLS do not differ in their knowledge about what the church teaches.
3. AWOLS and NON-AWOLS do not differ in their knowledge about Protestant reformers and "sacramentals".
4. AWOLS and NON-AWOLS do not differ in their knowledge about the Bible.
5. AWOLS and NON-AWOLS reveal no difference in the verbalized rules by which they live their daily lives.
6. AWOLS and NON-AWOLS knew very little about the teachings of their religion. Less than 14 percent of the airmen, (AWOL and NON-AWOL), passed the Bible test, less than 15 percent passed the Church test, less than 47 percent passed the general test, (70 was considered as passing by the writer).
7. Less than 40 percent of the airmen considered themselves active church members and less than 30 percent attended chapels more than once a month, these figures were true for both AWOLS and NON-AWOLS.
8. The interviews did not reveal any significant differences between the AWOLS and NON-AWOLS

in respect to their attitude, beliefs and knowledge.

In addition to the above findings, which resulted from the original hypothesis. The following statements by other writers were also found to be supported by this study.

Mursell and Hightowers' findings are supported. There is no significant difference in the religious training or amount of Biblical knowledge between delinquents and non-delinquent. Hightowers' other findings are also supported. Knowledge of the Bible, "is not in itself sufficient to insure proper character growth." Teeters' statement is also supported by this study. Religion as we know it, is of little value in deterring people from delinquency and crime. Gilbert's recent survey is also supported, namely: most young people know very little about their religion. Less than thirty percent could manage a passing mark on a grade school level Bible test. A majority of Protestants do not attend church regularly. Only about three out of ten Protestant boys "thought often" about the Ten Commandments.

Sumner's observations appear to find support here: That people who learn religious dogmas, learn them superficially, negligently and erroneously. Horton's findings that appear to find support here: Youth feels the church should catch up with the times and restate belief and dogmas. Moreton's findings appear to find support here: Teenage subjects were found to be moderately favorable to religion; however, the great majority attended services seldom or never.

As a Chaplain, the writer feels that this study throws further doubt on the immediacy of religious teachings for "moral" behavior and thus has important implications for theologians and others concerned with religious instructions. As a Chaplain, different findings were expected. It seems that the role of religion, religious teachings and religious training in this aspect of military criminality appear less important than would be expected. It may be of course, that AWOL is not truly within the realm of moral or immoral behavior, such as rape or larceny.

9. Write an X somewhere on the line below to indicate where you think you belong.

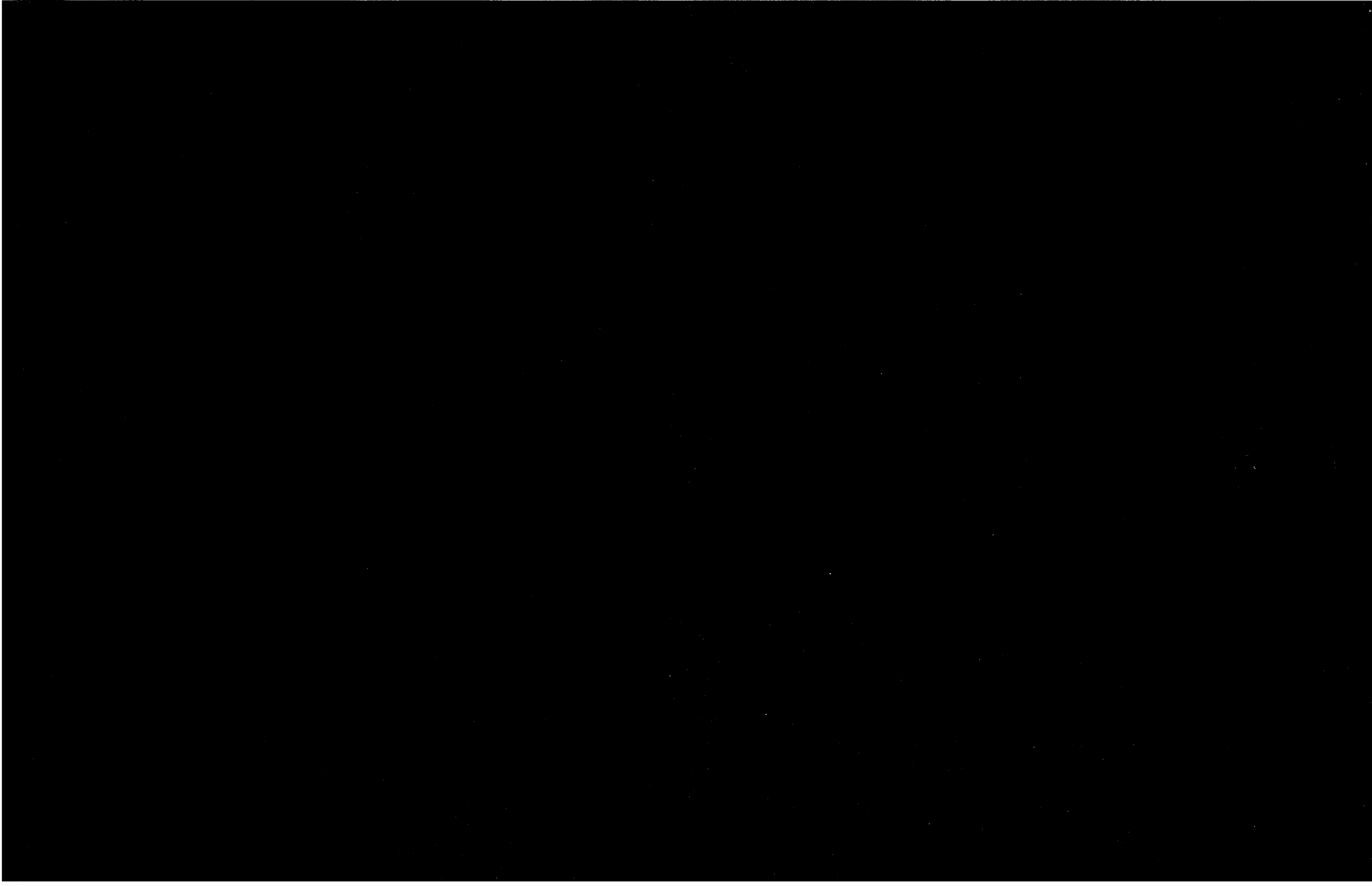
Strongly favorable to the church	Neutral	Strongly against the church
-------------------------------------	---------	--------------------------------

Check (✓) every statement below that expresses your sentiment toward the church. Interpret the statements in accordance with your own experience with churches.

- (40) 1. I think the teaching of the church is altogether too superficial to have much social significance.
- (50) 2. I feel the church services give me inspiration and help me to live up to my best during the following week.
- (110) 3. I think the church keeps business and politics up to a higher standard than they would otherwise tend to maintain.
- (103) 4. I find the services of the church both restful and inspiring.
- (54) 5. When I go to church I enjoy a fine ritual service with good music.
- (28) 6. I believe in what the church teaches but with mental reservations.
- (77) 7. I do not receive any benefit from attending church services but I think it helps some people.
- (13) 8. I believe in religion but I seldom go to church.
- (69) 9. I am careless about religion and church relationships but I would not like to see my attitude become general.
- (96) 10. I regard the church as a static, crystallized institution and as such it is unwholesome and detrimental to society and the individual.

1

The statements of this list are numbered consecutively as shown. The number in parentheses before each statement refers to the original list of 130 statements as set forth by Thurstone-Chave.



- (93) 11. I believe church membership is almost essential to living life at its best.
- (21) 12. I do not understand the dogmas or creeds of the church but I find that the church helps me to be more honest and creditable.
- (7) 13. The paternal and benevolent attitude of the church is quite distasteful to me.
- (19) 14. I feel that church attendance is a fair index of the nation's morality.
- (34) 15. Sometimes I feel that the church and religion are necessary and sometimes I doubt it.
- (144) 16. I believe the church is fundamentally sound but some of its adherents have given it a bad name.
- (65) 17. I think the church is a parasite on society.
- (64) 18. I feel the need for religion but do not find what I want in any one church.
- (38) 19. I think too much money is being spent on the church for the benefit that is being derived.
- (11) 20. I believe in the church and its teachings because I have been accustomed to them since I was a child.
- (87) 21. I think the church is hundreds of years behind the times and cannot make a dent on modern life.
- (89) 22. I believe the church has grown up with the primary purpose of perpetuating the spirit and teachings of Jesus and deserves loyal support.
- (113) 23. I feel the church perpetuates the values which man puts higher in his philosophy of life.
- (51) 24. I feel I can worship God better out of doors than in the church and I get more inspiration there.
- (128) 25. My experience is that the church is hopelessly out of date.

- (33) 26. I feel the church is petty, always quarreling over matters that have no interest or importance.
- (95) 27. I do not believe in any brand of religion or in any particular church but I have never given the subject serious thought.
- (125) 28. I respect any church-member's beliefs but I think it is all "bunk".
- (74) 29. I enjoy my church because there is a spirit of friendliness there.
- (41) 30. I think the country would be better off if the churches were closed, and the ministers set to some useful work.
- (101) 31. I believe the church is the greatest institution in America today.
- (27) 32. I believe in sincerity and goodness without any church ceremonies.
- (75) 33. I believe the church is the greatest influence for good government and right living.
- (72) 34. I think the organized church is an enemy of science and truth.
- (56) 35. I believe the church is losing ground as education advances.
- (24) 36. The churches may be doing good and useful work but they do not interest me.
- (119) 37. I think the church is a hindrance to religion for it still depends upon magic, superstition, and myth.
- (107) 38. The church is needed to develop religion which has always been concerned with man's deepest feelings and greatest values.
- (36) 39. I believe the churches are too much divided by factions and denominations to be a strong force for righteousness.
- (48) 40. The church represents shallowness, hypocrisy, and prejudice.

- (127) 41. I think the church seeks to impose a lot of worn-out dogmas and medieval superstitions.
- (14) 42. I think the church allows denominational differences to appear larger than true religion.
- (90) 43. I like the ceremonies of my church but do not miss them much when I stay away.
- (100) 44. I believe the church is a powerful agency for promoting both individual and social righteousness.
- (73) 45. I like to go to church for I get something worth while to think about and it keeps my mind filled with right thoughts.

A P P E N D I X 2

Religious Denomination_____

State of Birth_____

Date of Birth_____

Last grade completed in school_____

Single__ Married__ Divorced__ Separated__
Widowed__

Squadron_____

NOTE:

Personnel who cooperate in taking
this test should understand they do so
on a strictly voluntary basis.

Should this test raise questions
in your mind, jot down the question and
contact Chaplain Stroyen for further
discussion. Do not discuss questions
with your neighbor.

CH-H NOTE: Check two.

1. John Wesley was
 - a Bible character
 - an Italian priest
 - a Church of England minister
 - founder of the Methodist Church
 - a Catholic Saint

2. John Calvin was:
 - a New York Minister
 - a theologian
 - a religious reformer
 - a Franciscan monk
 - a first Century evangelist

3. John Knox was:
 - a Presbyterian
 - a resident of California
 - the one who started the Protestant Church
 - a minister in Scotland
 - husband of Mary, Queen of the Scots

4. Martin Luther was:
 - the first Pope
 - one of the 12 Apostles
 - an early Protestant Leader
 - a heretic
 - a religious reformer

5. Roger Williams was:
 - a Roman Catholic Cardinal
 - a famous Baptist
 - a champion of religious freedom
 - a signer of the Declaration of Independence
 - a 20th Century religious reformer

6. The Protestant Reformation was:
 - an American movement
 - reaction against Roman Catholics
 - led by Henry VIII
 - change in literature

7. The Holy Communion or Last Supper is

- a meal David ate with his 12 generals
- a memorial which Church members observe for Christ
- the body and the blood of Christ
- the last meal given before execution of Jesus
- the sacrifice of Christ for our sins

8. Baptism:

- washes away our sins
- is an outward sign of inner cleansing
- does no good
- is a mystery whose meaning is lost
- can be given by any Christian

BIB Instructions: Check two.

1. The OLD TESTAMENT:
 - contains the book "Hezekiah"
 - is bigger than the New Testament
 - is written by Paul
 - is fiction
 - is a religious history of the Christians

2. The FOUR GOSPELS are:
 - Paul, John, Peter, Mark
 - Mark, Luke, John, Matthew
 - Peter, Titus, Jesus, Mary
 - Matthew, Mark, Luke, John
 - Thomas, John, Andrew, Matthew

3. The first two books of the Bible
 - Exodus
 - Matthew
 - Leviticus
 - Genesis
 - Moses

4. CAIN killed ABEL because:
 - Abel refused to loan him money
 - he was jealous of Abel
 - Abel threatened to squeal on him
 - he wanted Abel's wife
 - Abel's sacrifice pleased God

5. The Jews journeyed in the Desert
 - 5 years
 - under the leadership of Moses:
 - 40 days and nights
 - about 40 years
 - under the leadership of Abraham

6. The first miracle that Jesus performed was:
 - at a wedding feast
 - the healing of a blind man
 - the curing of a cripple
 - changing water into grape juice or wine
 - raising Lazarus from the dead

10. The Church teaches that:
- _____ an airman should have a good time as long as he can
 - _____ an airman needs a girl
 - _____ an airman has no greater excuse than others when he does wrong
 - _____ an airman should get married as soon as he can
 - _____ an airman must set a good example at all times.

Name 10 rules by which you live your daily life and CHECK in the columns at the right, where you first learned about them.

	HOME	CHURCH	SCHOOL
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

of the 10 rules you listed, which two (2) do you consider most important, and why?

- 1.
- 2.

APPENDIX 3

INTERVIEW GUIDE

The primary purpose of this interview guide was to uncover the respective influences of religion and the church upon the selected interviewee.

1. How much religious training did you receive?
2. Did you belong to a choir?
3. Were you an acolyte?
4. Did you attend Sunday School?
5. How often did you attend Sunday School per month?
6. How long did you go to Sunday School?
7. How old were you when you started to attend Sunday School?
8. At what age did you stop going to Sunday School?
9. Did you attend Summer Bible School?
10. How many sessions of Summer Bible School did you attend?
11. How long were the sessions?
12. Did you attend church?
13. How often did you attend church?
14. At what age did you begin attending church?
15. How often do you attend church now?
16. What did you learn from attending Sunday School?
17. How did you think about your Sunday School Teachers?

18. Did you ever talk with your pastor?
19. Did you ever think of becoming a minister?
20. Did you say grace before meals at home?
21. Did you say bedtime prayers?
22. Do you still say bedtime prayers?
23. Did you regularly read the Bible in your home?
24. Were you active in your parish-church's youth clubs?
25. Were your parents active in parish - church organizations?
26. Did you hold family prayer regularly?
27. What did you get out of attending church?
28. How did you feel when you missed church?
29. Can you name three ministers from your church?
30. Do your parents go to church now?
31. In your opinion, what is the purpose of the church?
32. Did the Sunday School stories capture your imagination?
33. When did you first gamble?
34. Did you ever run away from home?
35. When did you receive your last spanking?
36. What is your father's occupation?
37. Do you have any siblings?
38. What was the last grade you completed in public school?
39. Did you ever have a fight with others your age?
40. If so, how often?

41. At what age did you first steal?
42. When did you have your first smoke?
43. When did you have your first date?
44. When did you have your first drink?
45. How is your parent's health?
46. Did you have alcohol in your home?
47. How much schooling did your father have?
48. How much schooling did your mother have?
49. Do you believe in life after death?
50. Do you believe in a heaven?

A P P E N D I X 4

COURT-MARTIAL SENTENCES FOR 50 AWOLS

OF THIS STUDY

THE OFFENSE

THE PUNISHMENT ADJUDGED

(6) 5 days AWOL	Conf H/L 1 month, \$55.00 Forfeiture
(4) 6 days AWOL	Conf H/L 1 month, \$39.20 Forfeiture
(4) 7 days AWOL	Conf H/L 1 month, \$39.20 Forfeiture
(5) 8 days AWOL	Conf H/L 1 month, \$39.20 Forfeiture
(2) 9 days AWOL	Conf H/L 4 month, \$55.00 Forfeiture
(4) 10 days AWOL	Conf H/L 1 month, \$39.20 Forfeiture
(3) 12 days AWOL	Conf H/L 1 month, \$55.00 Forfeiture
(3) 13 days AWOL	Conf H/L 1 month, \$55.00 Forfeiture
(4) 14 days AWOL	Conf H/L 1 month, \$55.00 Forfeiture
(2) 16 days AWOL	Conf H/L 1 month, \$55.00 Forfeiture
(2) 19 days AWOL	Conf H/L 1 month, \$55.00 Forfeiture
20 days AWOL	Conf H/L 2 month, \$55.00 Forfeiture
(2) 22 days AWOL	Conf H/L 3 months, \$55.00 Forfeiture
27 days AWOL	Conf H/L 3 months, \$55.00 Forfeiture
(3) 31 days AWOL	BCD, Conf H/L 3 months, \$55.00 Forfeiture
35 days AWOL	BCD, Conf H/L 3 months, \$55.00 Forfeiture

38 days AWOL

BCD, Conf H/L 3 months, \$55.00 Forfeiture

42 days AWOL

BCD, Conf H/L 3 months, \$55.00 Forfeiture

50 days AWOL
50 AWOLS

BCD, Conf H/L 4 months, \$55.00 Forfeiture

BCD - Bad Conduct Discharge

Conf- Confinement

Forfeiture is per every month of confinement.

H/L - Hard Labor

APPENDIX 5

DETAILED TABLES ON WHICH WERE BASED

THE FISHER TESTS OF SIGNIFICANCE

CHURCH TEST				BIBLE TEST				
	A	NA		A	NA		A	NA
AN1	4	7	ES2	5	5	AN1	3	7
	7	4		4	4		8	4
	11	11		9	9		11	11
AN2	3	5	ES3	3	5	AN2	5	3
	5	3		5	3		3	5
	8	8		8	8		8	8
AN3	3	7	PN1	3	7	AN3	4	7
	8	4		7	3		7	4
	11	11		10	10		11	11
AS1	2	4	PN2	6	10	AS1	2	4
	4	2		10	6		4	2
	6	6		16	16		6	6
AS2	5	3	PN3	2	2	AS2	4	4
	2	4		2	2		3	3
	7	7		4	4		7	7
AS3	3	4	PS1	2	3	AS3	4	3
	4	3		4	3		3	4
	7	7		6	6		7	7
EN1	1	2	PS2	6	3	EN1	1	2
	2	1		3	6		2	1
	3	3		9	9		3	3
EN2	2	6	PS3	1	4	EN2	4	5
	7	3		4	1		5	4
	9	9		5	5		9	9
EN3	4	9				EN3	6	9
	11	6					9	6
	15	15					15	15

APPENDIX 5

DETAILED TABLES ON WHICH WERE BASED THE SIGNIFICANCE TEST

ATTITUDE TOWARD THE CHURCH						BIBLE		
	A	NA	A	NA	A	NA	A	NA
AN1	2	0	EN1	0	0	PN1	0	0
	9	11		3	3		10	10
	11	11						
AN2	1	0	EN2	2	1	PN2	2	1
	7	8		7	8		14	15
	8	8					16	16
AN3	1	1	EN3	2	0	PN3	2	0
	10	10		13	15		2	4
	11	11		15	15		4	4
AS1	0	0	EN4	0	0	PS1	0	0
	6	6		3	3		6	6
AS2	0	0	ES1	0	0	PS2	1	0
	7	7		3	3		8	9
	7	7					9	9
AS3	2	0	ES2	2	0	PS3	1	0
	5	7		7	9		5	6
	7	7		9	9		6	6
			ES3	0	0			
				7	8			
				8	8			

CHURCH	
A	NA
18	28
32	22
50	50

GENERAL	
A	NA
23	26
27	24
50	50

ATTITUDE	
A	NA
41	45
9	5
50	50

Median 5.5

In each table, the upper row contains those score above the median for the particular instrument; lower row contains those below the median.

- Code: (A) AWOLS (3) 20 years old (1) 10 years
 (NA) NON-AWOLS (P) Population of community (2) 11 years
 (N) North and (S) south (1) less than 2500 (3) 12 years
 (A) Age (2) 2500-300,000 (4) 13 years
 (1) 18 years old (3) over 300,000
 (2) 19 years old (E) Education completed

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