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Short Title Page

A METHOD OF TESTING AUDIENCE REACTIONS

AUDIENCE REACTIONS TO RELIGIOUS T.V.

Lind; STM; 1968

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Ronald N. Lind

May 1967

Approved by _____

60383

Reader

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TO RELIGIOUS TELEVISION PROGRAMS

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May 1967

Approved by

60363

Richard C. Mueffel

Adviser
Frank H. Schulte

Reader

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The broadcaster's challenge is to know his audience, to know what their needs are--not their needs as he sees them, but their needs as they see them.*

*Roy Danish, "Some Guidelines for Religious Broadcasting" (N.Y.: Television Information Office, 1966), p. 9.

CHAPTER I

INTRODUCTION

The Problem

How does one measure the "success" of a religious television program? An answer to this question is the main concern of this paper.

It is an important question mainly because television is so expensive. The issue of Christian Stewardship is always there. It is always possible that the Church is wasting its money in whatever it does. It may well be, for example, that money designated in a denominational budget for television would actually be more fruitfully used by diverting it to the overseas missionary effort, or to developing the work of the Inner City, or to any other of the myriad concerns of the modern Church. Denominational executives in this age are hard pressed to know precisely what to do.

The problem, of course, is that the answer to the question we have posed is so difficult to determine. There simply is no easy way to find out just how certain television

programs influence their viewers, and if this cannot be accomplished, the question of "success" in achieving goals and aims remains largely unanswered. There is then a critical need for research in the area of audience response to religious television programs, and to date, not a great deal has been done, as John Bachman points out:

Comparatively little is known about audience response to specific programs. Production budgets seldom include provisions of research, and it is not unusual for a series to be broadcast year after year without really reliable information about its audience and its influence having been secured.¹

This thesis is therefore written in the hope that it will add at least a little to the still small body of research in this area of audience response to religious television programs.

For how are you to justify the hours and dollars and energies which each year go into the thousands of programs you present if you do not have adequate yardsticks to judge whether you are achieving, or merely doing? I believe the time has come for a concerted and unstinting effort to go into the market place and find out whether you are hitting the target as often and as hard as you must if you are to be

¹John W. Bachman, The Church in the World of Radio-Television (New York: Association Press, 1960), p. 162.

satisfied with your work. The tools of research are available to you, but only you can guide them and only you can make the final evaluation.²

The Alternatives

Just what means are available to the religious telecaster in his attempt to measure his "success"? There are at least three alternative procedures to which he may resort:

1. Program Ratings. Whether satisfied with the situation or not, commercial television people have generally turned to one or another of the ratings systems as their primary means of measuring the "success" of their programs. The Nielsen Rating is, of course, most prominent. This procedure is generally unsatisfactory to the religious telecaster on at least three counts:
 - a. The ratings systems generally available are usually prohibitively expensive. At best, the religious telecaster can only afford them on a spot basis.

²Roy Danish, "Some Guidelines for Religious Broadcasting" (N.Y.: Television Information Office, 1966), p. 9.

b. It is debatable that such ratings are either accurate or meaningful in the case of religious television since, in general, audiences for religious programs are so small in comparison to those for commercial productions.

According to Parker Wheatley, Director of Public Affairs for KMOX-TV, St. Louis,

Most religious programs are on at a time when few people are watching. . . . The audience is statistically so small as to be practically non-existent, or so small that the standard error could wipe it out, or double it.³

Since commercial ratings systems are usually content merely with estimating audience size, they provide no means of judging the effect of a particular program or series of programs with its viewers; and this, of course, is the paramount concern of the religious telecaster. He has a serious message to convey to his audience, and he wants to know if that message is actually being communicated.

2. Mail Response. A second means of evaluating the "success" of a television effort involves the careful analysis of the letters received from viewers

³This statement is a quotation from an interview with Parker Wheatley at the studios of KMOX-TV, July 13, 1965.

in response to individual telecasts. Television people deem such "feedback," as they call it, to be extremely important and therefore pay close attention to their mail. This procedure is almost universally employed by religious telecasters. Most religious programs, by one means or another, actually solicit such mail response. But this method, too leaves something to be desired. It is generally recognized that the mail response to a program actually only measures the reactions of the particular segment of the viewing audience inclined to write such letters, and that segment is believed to be relatively small.⁴ Thus, the mail response method of gauging program "success" is unquestionably valuable as far as it goes, but it has distinct limitations.

3. Audience Testing. Still a third method of measuring program "success" involves "audience" testing. One example of this which is now being employed by producers of commercial television programs, is

⁴A point made by Miss Pamela Illot in a speech at the Missouri Athletic Club, St. Louis, Missouri, June 4, 1966.

described in the August 20, 1966, issue of TV

Guide as follows:

ASI (Audience Studies, Incorporated) is a subsidiary of Screen Gems, one of the West Coast's leading TV factories. Its nerve center is a 400-seat theater on Sunset Boulevard, called Preview House. Here, each week, common-folk viewers are pulled in off the sidewalks of Los Angeles. People in supermarkets or on street corners are apt to be handed gold-embossed invitations to a "free evening of entertainment." In exchange, ASI asks the audiences to twist electronic dials during the show--registering likes and dislikes--and to fill out a seemingly endless supply of questionnaires.⁵

The people so gathered together are shown pilot films of proposed television programs. Their reactions to these pilot films are diligently studied and are carefully related to their individual sociological characteristics by means of modern data-processing procedures. The results are actually used by Audience Studies, Incorporated--founded, incidentally, in the 1950's--to predict the success or failure of a proposed television series. The article points out that Audience Studies, Incorporated has not been completely successful with its predictions, and several outstanding failures are cited; but despite this its opinions apparently carry a great deal of weight with

⁵TV Guide (August 26, 1966), pp. 5-7.

the producers of commercial television series, as the article so colorfully states:

The company (Audience Studies, Incorporated) is very big in the brain-picking industry. . . . and its findings are known to influence programing decisions, send scriptwriters back to their typewriters, and cause network ulcers to bleed.⁶

We gain the impression that this type of audience testing is crass and commercial in mood and spirit, and we would tend to conclude that it is beneath the dignity and the integrity of the religious telecaster. It is also, obviously, a very expensive procedure. In addition, it apparently reflects little or no concern on the part of Audience Studies, Incorporated for the ultimate effect of the proposed programs upon the viewer. Their aim is to predict the popularity of a proposed series and to suggest changes in the format, casting, or photography which may enhance that popularity. Whether or not a program being so pretested is "good" or "bad" for the viewing audience is unimportant. The entire procedure is essentially amoral.

But the idea of testing television programs by exhibiting sample episodes to live groups of people should not thereby be too quickly dismissed by the religious

⁶Ibid., p. 5.

telecaster simply because it is so open to abuse. On the contrary, the method does seem to have some value, as this study hopes to show. In fact, the method of testing audience reaction that is reported upon in this thesis is remarkably similar to that employed by Audience Studies, Incorporated. We hasten to state that our effort was completed several months before the article in TV Guide came to our attention. We have referred to it at this point, however, to show that a similar method of testing audience response has, in fact, been in regular use by the television industry for several years.

It is the purpose of this study then to demonstrate a method of program evaluation by testing with live audiences; to show that it can be valuable to the religious telecaster, and that it deserves his serious consideration.

You will want to find out whom you are reaching and to learn what attitudes your listeners have toward religion, toward your Church, toward your broadcasts. How can you cause favorable changes in those attitudes? Are you involving your viewers or leaving them passive? Whom should you be reaching? What is the Socio-economic profile of your viewers? Are your broadcasts to young people based on sound psychological precepts? Is it in your best interest to reach older people or the deeply committed or the disinterested or disbelieving? What reasonable expectations can you have for any kind of broadcasting, bearing in mind the limitations of the mass

media? What kinds of personality best suit the purposes of the many kinds of program you may present? What can be the roles of laymen in a religious broadcast? And there are many other questions to be answered.⁷

Plan of Procedure

The following describes the procedure employed to obtain the data analyzed in this paper:

1. We first obtained the cooperation of the officials of Lutheran Television Productions, Incorporated, --an affiliate of the Lutheran Church--Missouri Synod--producers of the sustaining program series entitled, "This is the Life." Dr. Eugene R. Bertermann, Executive Secretary of Lutheran Television Productions, and Dr. Herman Gockel, Program Director, have been particularly helpful in making this study possible.
2. Lutheran Television Productions then provided for our use ten episodes of the 1965-1966 (Fourteenth) Series of "This is the Life." These episodes were chosen at random from among those

⁷Danish, pp. 10-11.

produced that year. All were filmed in black and white. The ten films shown, listed by episode numbers as we shall refer to them in this study, were as follows:

TABLE 1
LIST OF FILMS AND EPISODE NUMBERS

<u>Our Episode Number</u>	<u>Title</u>	<u>Family Films Episode Number</u>
1	"Ashamed of Mother"	546
2	"Cry for Help"	527
3	"Crossroads to Eternity"	541
4	"The Way Out"	532
5	"Speak Gently to Regina"	530
6	"Star of Hope"	537
7	"Pleasant Journey"	535
8	"The Big Account"	534
9	"The Beginning of Wisdom"	536
10	"Crisis in Hearts"	538

3. We exhibited these films at Mizpah Lutheran Church in North St. Louis, a congregation affiliated with the Lutheran Church in America. These films were first shown in groups of two each night on five consecutive evenings, October 25 to 29, 1965. Twenty-one people saw all ten episodes during this

week. A second series of "Television Evaluation Sessions," as we called them, was then scheduled during January and February, 1966, to which all persons who missed seeing some of the episodes during the first cycle were reinvited. This time the films were exhibited at the rate of two per evening, but only on one evening a week over a five week period. Occasionally, special showings were arranged for those who couldn't possibly adjust their schedules to ours in any other way. By this means, forty-one more persons then completed their viewing of the entire series of ten episodes. A total of sixty-two people therefore comprise the "Test Group" for this study. Actually, more than 100 different persons saw one or more episodes of "This is the Life" during these Television Evaluation Sessions.

Most of the participants in the Test Group were specifically invited to the evaluation sessions, their names having been chosen at random from the membership list of Mizpah Lutheran Church. Those who were members of other congregations than Mizpah

were invited to participate through their respective pastors. In the effort to secure completely "ecumenical" participation, a meeting of area pastors and priests was held at Mizpah Church on October 11, 1965. The program of evaluation sessions was explained to them and their cooperation was solicited. In addition, suitable newspaper publicity articles appeared in the St. Louis Post-Dispatch, the St. Louis Globe-Democrat, the St. Louis Lutheran, and several local community newspapers, inviting the participation of anyone who might be interested. However, despite these efforts, the Test Group we finally gathered together consisted primarily of persons who were members of Mizpah Church (Lutheran Church in America) and two neighboring Missouri Synod Congregations: Ebenezer, the Rev. Arnold Heumann, Pastor, and St. Jacobi, the Rev. Karl Ziegler, Pastor. We wish at this time to express our appreciation to these pastors and the members of these churches for their cooperation.

4. We then obtained sociological data on all participants by means of the questionnaire sampled in Appendix A.
5. We then exhibited the films. The procedure each evening was as follows: The first episode for the evening was shown. This was followed by a period of ten to fifteen minutes during which time the people filled out two questionnaires. The first of these, a general questionnaire designed for use with every episode in the series, is sampled in Appendix B. The second questionnaire, which investigated details of the plot, and characters, of the particular episode just previously exhibited, was therefore different for each episode, and was developed specifically for use with that episode only. The contents of these ten questionnaires are analyzed in Chapter IV of this paper, according to episode.

After the questionnaires were filled out, we spent one-half to three-fourths of an hour discussing the film we had just seen. Each of these discussions was recorded on tape and transcripts made.

Relevant portions of transcripts are included in Chapter IV of this paper, classified by episode. We actually obtained two such transcripts per episode because the films were exhibited in two cycles before two separate groups of people.⁸

When the discussions came to an end, we adjourned briefly for a "Coffee Break" before going on to view the second episode for the evening. After the second episode was shown, the entire process was repeated.

The Evaluation Sessions began at 7:15 P.M. each evening, and were generally concluded by 9:30 P.M.

6. At the last session of each cycle, we distributed copies of a third type of questionnaire. This was

⁸In addition to the tape recordings so obtained, we also have prepared transcripts of three special discussions, of Episodes 1, 4, and 7 referred to also in infra, Chapter IV. These were the result of special showings of these films to the Senior Citizen's Groups at Pilgrim Lutheran Church (Mo. Synod) and Mizpah Church. We felt that these films would be of particular interest to older people, and we recorded their remarks following these showings. We did not, however, have them fill out any questionnaires.

developed primarily by Dr. Herman Gockel, and was intended to obtain from the people a "cumulative" reaction to the entire series after they had seen all ten episodes. This questionnaire is discussed in detail in Chapter VI of this paper.

7. In addition to asking the people to fill in the blanks in these questionnaires, we also solicited their written reactions, freely expressed in their own words. They had the opportunity so to express themselves on every questionnaire they filled out. These statements of opinion have been compiled and edited and the most important are to be found discussed according to episode in Chapter IV.
8. All answers received on the questionnaires were then tabulated in a form suitable for data-processing. We finally obtained 620 IBM cards, one each per person per episode. Each card related the individual's sociological data to his answers on the questionnaires. These IBM cards were prepared at the Computer Center of McDonnell Aircraft Corporation, St. Louis, through the courtesy of Mr. Ted Bellan, Director, to whom we also express our sincere thanks.

9. Finally, the data on these cards were analyzed by means of the IBM Counter-Sorter at the Research Department of Concordia Seminary, St. Louis. The Director, Dr. R. L. Johnstone, has been particularly helpful in offering advice concerning the data analysis.
10. The results of all this work have become this thesis. The Concordia Seminary adviser for this project has been Dr. Leonhard C. Wuerffel, Professor of Practical Theology; The Reader is Dr. David Schuller, Professor of Practical Theology. We extend our thanks, too, to these men for their kind assistance, and also to Mrs. Edna McMullen, a member of Mizpah Church, who has done the typing.

"This is the Life" Described and Characterized

Since Episodes of "This is the Life" are the basis for all that we have done in this study, it is appropriate to present the following information about this television film series at this time.⁹

⁹The facts stated here have been derived from several promotional brochures published by the sponsors of "This is the Life."

"This is the Life" is now telecast weekly over more than 375 stations in the United States and Canada. Foreign language versions are also broadcast in several other countries, using the lip-synchronization process. In the United States, "This is the Life" can be viewed in ninety-five percent of all existing television market areas. Now in its fifteenth year, it has been continuously on the air longer than any other sustaining religious television program.

Operating on a budget of about \$800,000 per year, "This is the Life" has received countless awards for excellence in its field. Twenty-four new thirty-minute episodes of "This is the Life" are produced annually for the sponsors, Lutheran Television Productions, by Family Films, Incorporated, Hollywood, California. All persons directly involved in production, including actors and writers, are professionals. Beginning with the Fifteenth (1966-1967) Series, all episodes are produced in color. The program employs the format of "independent dramatic episodes." Older episodes are distributed as reruns under the series titles of "The Fisher Family" and "Patterns for Living." Since the inception of this program, more than two million letters have been received from viewers and replied to by the sponsors of the program.

The most comprehensive "Statement of Purpose" of the sponsors of "This is the Life" includes the following:

1. The primary purpose of all broadcasting by the Lutheran Church--Missouri Synod, its congregations and its agencies, must be to preach the whole Word of God.
 - A. To those who have not yet become followers of Jesus Christ, with the hope and prayer that they may be converted to Christianity;
 - B. To those who are already Christians, but who are weak in the faith, so that they may be strengthened;
 - C. To those Christians who, because of illness, infirmity, or other valid reasons, cannot come to the House of God for worship, so that they may enjoy the blessings of hearing the truth of God's Word;
 - D. To those Christians who can and should employ these Christian broadcasts to help them in their personal witness for Christ by asking others to tune in or by inviting them into their own homes to listen to the broadcast.¹⁰

The sponsors of "This is the Life" insist that all episodes express both a "vertical" rationale of life (God-to-man and man-to-God relationships) as well as a "horizontal"

¹⁰From a "Statement of Purposes and Policies of Broadcasting by and in the Lutheran Church--Missouri Synod," adopted by the synodical Board of Directors, June, 1957. Quoted by Eugene R. Bertermann in "Television in the Service of Christ's Gospel," (St. Louis: Lutheran Television Productions, June, 1966), p. 18.

(man-to-man relationships). They therefore make a distinction between the "Gospel of Jesus Christ" and the "results of the Gospel." They follow the consistent policy of not only expressing the message of each episode dramatically, but also, verbally, by putting that message into words and voicing it through the mouth of one of the characters or through a commentator. Wherever the story-line makes it seem natural for a lay character so to verbalize the Gospel, this is done. More frequently, however, the sponsors of "This is the Life" have found it necessary to introduce into the script the character of a pastor or chaplain in order to make the verbalization of the Gospel seem natural. In fact, the role of "Pastor Martin" has become such a fixture that about half the episodes produced each year feature this character. Dr. Herman Gockel explains the reasons for these policies as follows:

No camera has yet been devised that will pick up and convey the Christian Gospel to those who do not already know it. The camera may pick up and convey Christian actions (love, generosity, kindness, involvement in the human situation), but what the camera picks up in such cases is not the Gospel; it is not even distinctively Christian. Many Jews, Unitarians, Mohammedans, and unbelievers are more loving, more generous, more kind, and more involved in the human

situation than many Christians. . . . the message of God's saving grace in Christ, if it is to be delivered to those who do not already know it, must be picked up and conveyed NOT by the camera, but by the microphone and through the sound track.¹¹

¹¹Herman W. Gockel, "Some Basic Factors Governing the Church's Use of the Mass Media," (St. Louis: Lutheran Television Productions, June, 1966), pp. 7-8.

B. Sex Distribution: Males, 21. Females, 41.

C. Age Distribution:

18-25 years	9 persons
26-33 years	5 persons*
34-40 years	13 persons*
41-50 years	22 persons
51 and up	13 persons
Total	62

D. Marital Status:

Single	12 persons
Married	43 persons
Divorced	1 person*
Widowed	6 persons*
Total	62

CHAPTER II

TABLE 2

SOCIOLOGICAL PROFILE OF THE TEST GROUP

The following information is presented as a Sociological Profile of the "Test Group":

A. Total number of persons in the test group: 62.

B. Sex Distribution: Males, 21. Females, 41.

C. Age Distribution:

14-25 years	9 persons
26-40 years	5 persons*
41-50 years	13 persons*
51-65 years	22 persons
66 and up	<u>13</u> persons
Total	62

D. Marital Status:

Single	12 persons
Married	43 persons
Divorced	1 person*
Widowed	<u>6</u> persons*
Total	62

E. Number of Children:

No children	24 persons
1-2 children	27 persons
3 or more	<u>11</u> persons
Total	62

F. Residence of Children:

All at home	12 persons
Some at home	11 persons
All left home	15 persons
No reply	<u>24</u> persons
Total	62

G. Church Affiliation:

Lutheran--Missouri Synod	12 persons
Lutheran--Lutheran Church in America	45 persons
Presbyterian	1 person
United Church of Christ	2 persons
Episcopalian	1 person
No church affiliation	<u>1</u> person
Total	62

H. Importance of Church Affiliation to the Individual:

Extremely important	41 persons
Quite important	20 persons
No reply	<u>1</u> person
Total	62

I. Regularity of Worship:

At least weekly or almost weekly	53 persons
Less than weekly	<u>9</u> persons
Total	62

J. Practice of Private, Personal Prayer:

Daily or almost daily	49 persons
Occasionally	12 persons
No reply	<u>1</u> person
Total	62

K. Frequency of Reception of Communion:

Once a month or more frequently	35 persons
Bi-monthly	15 persons
Four times a year or less	<u>12</u> persons
Total	62

L. Practice of Family Devotions:

Daily or almost daily	22 persons
Just occasionally	18 persons
Never	17 persons
No reply	<u>5</u> persons
Total	62

M. Level of Education:

Grade school or less	21 persons
High school or part of high school	33 persons
College or above	<u>8</u> persons
Total	62

N. Where Reared as a Child:

Rural or semi-rural situation	16 persons
Urban or suburban situation	<u>46</u> persons
Total	62

O. How Long Residing at Present Address:

Less than ten years	16 persons
More than ten years	<u>46</u> persons
Total	62

P. Occupation:

Housewife	24 persons
Clerical work	12 persons
All others	<u>26 persons</u>
Total	62

Q. Family Income:

\$0 - \$4,000 per year	12 persons
\$4,001 - \$10,000	27 persons
\$10,001 - \$15,000	7 persons
No reply	<u>16 persons</u>
Total	62

R. Time Spent Watching Television:

0 - 5 hours per week	23 persons
6 - 10 hours per week	19 persons
11 hours and up	16 persons
No reply	<u>4 persons</u>
Total	62

S. Program Type Preference:

<u>Type</u>	<u>First Choice</u>	<u>Second Choice</u>	<u>Least Liked</u>
Western	4 persons	3 persons	9 persons
Comedy	16 persons	5 persons	5 persons

S. Program Type Preference: (Continued)

<u>Type</u>	<u>First Choice</u>	<u>Second Choice</u>	<u>Least Liked</u>
Drama	8 persons	14 persons	5 persons
Detective	0 persons	6 persons	7 persons
Popular music and variety	3 persons	7 persons	5 persons
Symphony and classical	7 persons	2 persons	7 persons
Religious	5 persons	5 persons	0 persons
News	8 persons	12 persons	3 persons
Sports	4 persons	4 persons	9 persons
Panel, quiz, audience par- ticipation	7 persons	4 persons	7 persons
No reply	<u>0</u> persons	<u>0</u> persons	<u>5</u> persons
Total	62	62	62

T. Frequency of Viewing Religious Television Programs:

Watch regularly	1 person
Watch sometimes	22 persons
Watch very seldom	25 persons
Never watch religious television	8 persons
No reply	<u>6</u> persons
Total	62

U. Number of Persons Who Have Seen Episodes of "This Is The Life" or "The Fisher Family" Prior to These Television Evaluation Sessions:

Watch regularly	1 person
Watch occasionally	28 persons
Never have seen these	10 persons
Not sure	22 persons
No reply	<u>1</u> person
Total	62

*Indicates cells that have been combined in developing the data in this study.

In the reports to follow we have found it convenient to refer to the Code Number of individuals as they have participated in discussions or offered written criticisms and remarks. If the reader then desires to check a particular Code Number with the sociological characteristics of the person expressing an opinion he may refer to a special table in Appendix C of this thesis where salient details of specific importance to our purpose are listed for each participant in the Test Group.

The sociological distinctions between members of the Test Group, as noted in the above table, are the basis for several studies undertaken in Chapter V of this paper.

CHAPTER III

A STUDY OF THE EPISODES VIEWED TOGETHER AS A BLOCK OF TEN

We now principally investigate the replies of the Test Group to the General Questionnaire, the form that was the same for all episodes and which is sampled in Appendix B.

The first thing we learned, sadly, was that the questionnaire needs improving. It would have been far wiser to have pretested the questionnaires used. Due to press of time, this was not done. The need for a better questionnaire was immediately obvious after the first evaluation session, but the questionnaires having already been prepared, the decision was made simply to continue with what we had. In a sense, therefore, this entire study represents a "pretesting" procedure. On the basis of what was learned during the sessions, we have prepared a series of improved, revised questionnaires for possible future use. These are sampled in Appendix D.

Questions VII through XII on the second page of the General Questionnaire were the ones that gave the trouble.

In Question VII, the alternatives offered were obviously too radical. In VII, A, for example, the viewer was asked

to choose between stating that the episode "was inspiring" or that it left him "cold." The large number of "no replies" leads us to think that an answer somewhere between two alternatives was the real reply of most people to this question. However, we cannot assume that, since such an intermediate answer was not made available to the viewer. This same pattern prevailed for all the sub-questions under Question VII, an unusually large number of people in each case offering no reply whatsoever. We therefore did not feel these data to be sufficiently valuable to warrant further investigation.

In Questions VIII through XII, we asked the viewer to state his opinion of the "appeal" of these films to persons in various sociological groups. We did this in the hope that we could gain some indication of such audience appeal without actually showing the films to people characterized by these groupings. We really were asking the Test Group to express what they thought were the opinions of other people; and this, we felt, after the evaluation sessions were over, was, frankly, ridiculous. The large number of "no replies" in almost every case possibly indicates that the people sensed

this, refusing thereby to offer their opinion on behalf of someone else.

It is clear that the only way to estimate audience appeal among poor people, for example (Question VIII), is to conduct evaluation sessions among such people.

Concerning Question IX, in addition to feeling again that we were asking people to voice other peoples' opinions, we decided that the question really is redundant. Our Test Group was fairly homogeneous, but there were measureable distinctions of sex, age, and marital status within it, and we decided that we can by other more direct means arrive at better answers to the question posed here, as will be developed shortly.

On similar grounds, we have also eliminated Questions X, XI, and XII from further consideration beyond reporting the raw data. Since we have done nothing besides assemble the raw data, we do not now consider the results of replies to these questions. The reader will find tables of replies to Questions VII through XII in Appendix G.

Questions I through VI and Question XIII afford the opportunity for much more fruitful study, which we now begin. We first consider the answers to Questions I through V and

Question XIII. In each of these we solicited replies concerning some aspect of each episode according to a sliding scale of five responses weighted as follows:

Excellent, four points

Good, three points

Average, two points

Poor, one point

Very poor, zero points

From the data we then calculated what we shall call the "Response" of the Test Group to the various Categories of Interest of each film under consideration. (See Appendix E for a sample calculation of one such "Response").

The Categories of Interest of each episode so rated were:

Acting

Dialogue

Plot

Sets

Vehicle for Broadcasting the Gospel

Overall Rating

Only the last two bear special explanation.

What we mean by asking what the people thought of each episode as a "Vehicle for Broadcasting the Gospel" is simply their opinion as to how well or poorly the religious message of the film got across to them. An episode could conceivably be of top caliber dramatically and still be a poor "Vehicle for the Gospel," an artistic success, so to speak, but a religious failure. Since the sponsors of "This is the Life" are primarily concerned with communicating the Gospel and only secondarily concerned with producing good drama, this question seemed necessary and important.

The "Overall Rating" (Question XIII) was placed at the end of the questionnaire for a specific reason. At the beginning, we asked the people to evaluate the episode in its various aspects, and conceivably we could arrive at an "Overall Response" (we regret the use of the term, "ratings," in the questionnaire) by averaging the results of these sub-responses. We chose to do it this other way, however, to see if, during the process of filling out the rest of page two in the questionnaire, the minds of the people might have changed a little as a result of the thought required to do this. In a sense, then, we have obtained the "initial reaction" from the first five questions and the "delayed"

reaction from the last one, Question XIII. We explain this so that the reader may understand that the "Overall Responses" in the tables to follow are not the average of the responses to Questions I through V, but are calculated separately. In general, we shall see that these "Overall Responses" tend to be slightly lower than the "Average Responses" would have been had we calculated them.

TABLE 3

THE ABSOLUTE RESPONSE TO THESE FILMS, VIEWED
AS A BLOCK OF TEN*

<u>Episode Number</u>	<u>Acting</u>	<u>Dialogue</u>	<u>Plot</u>	<u>Sets</u>	<u>Vehicle</u>	<u>Overall</u>
1	3.24	3.09	3.33	3.10	3.09	3.24
2	3.10	3.00	2.93	2.75	3.15	2.93
3	3.20	3.11	3.23	2.78	3.29	3.07
4	3.24	3.26	3.03	2.82	3.24	3.14
5	3.03	2.98	3.03	3.03	3.12	2.94
6	3.14	2.97	3.16	2.95	3.10	3.05
7	3.07	3.07	3.16	2.96	3.16	2.99
8	2.83	2.81	2.75	2.70	2.79	2.72
9	2.93	2.90	2.88	2.81	2.91	2.88
10	2.93	3.11	3.04	3.00	2.86	2.91
Average	3.08	3.03	3.05	2.87	3.07	2.97

*By "Absolute Response," we mean without regard to any sociological distinctions. We have simply taken all the replies to each question for every episode and used them to calculate these responses.

We note first that all these responses hover around 3.0, or "Good," the second best alternative offered the Test Group on the questionnaire.

Secondly, we note that the response of the Test Group on "Sets" is quite low in comparison to responses on the other aspects of these films. The Test Group was more consistently critical of the sets than of any other single aspect of concern. Apparently the people felt that the settings and the scenery, the props, makeup, and possibly even the "stock shots" used, were below standard in comparison to what they were accustomed to seeing on television.

The criticism of the sets possibly deserves tempering. At least three mitigating factors occur to us:

1. By observing these films in series over a short period of time, certain things were noticeable that might probably be overlooked by the occasional or weekly viewer. It was obvious, for example, that "This is the Life" apparently has only one hospital room in which to place characters who are hospitalized in the stories. The same elevator is always there. Minor changes are made in the furnishings of the room and the pictures on the wall, but the

room remains the same, nevertheless. This would not be so apparent to the average viewer in the actual television audience as it was to the Test Group. However, this factor may not have been as operative as we would like to believe since the responses to the very first films we exhibited (they were exhibited essentially in the order of the episode numbers, with few exceptions) also reveal this same pattern of low responses on "Sets." The cumulative effect of seeing several episodes in rapid succession could not have been present in the earlier showings.

2. A second factor, which perhaps was more operative, is that apparently there was a tendency toward a high response on "Sets" in the episodes where the story-line required rather elegant surroundings. An outstanding example of this: Episode 5. Here, both the white and the negro families were depicted as living in upper middle class homes, equal or superior to the homes of the Test Group. The response on "Sets" was correspondingly high. A similar situation seems to exist in Episode 10.

In Episodes 2, 3, and 4, much "poorer" surroundings were evident. In Episodes 2 and 4, the story-line dealt with people in a lower income bracket than those of the Test Group. The responses on these sets were correspondingly low. In Episode 3, the main action occurred in jail cells, again not a particularly desirable place in which to be. The response here was also low.

In other words, perhaps the people were not evaluating the sets according to how well they provided the background for the story; perhaps instead they were simply reacting to them in terms of how they would have felt had they been living under the circumstances depicted on screen.

3. Episode 8 illustrates still a third factor which may have been operative. The story was about an artist who lived in a very attractive home. Here, the response to the sets is the lowest of all, 2.70. What we notice here, however, is that for Episode 8, the responses in all cases were low, in fact, the lowest of all. What has apparently happened is that the Test Group allowed its opinions of the

other aspects of the film to influence its judgment on sets. The people didn't like the film for many other reasons and so they were also critical of the sets.

Perhaps then it is better not to compare the response to sets for one episode with the corresponding response for another. Perhaps the 2.70 for Episode 8 is really the equivalent of the 3.10 of Episode 1. Perhaps we should restrict ourselves to comparisons between responses only for the different aspects of the same episode.

But even when we so restrict ourselves, the result is the same. Episode by episode, the response on sets is consistently lower than the responses for the other aspects of the same episode. Episodes 5 and 10 are the only cases where the response on sets was higher than the "Overall" response. We have already cited a possible reason for this.

In addition, we have tested our data statistically, comparing the average response on "Sets" (2.87) with that on "Overall" (2.97), using the method of

Chi-Squares. Our calculation is to be found in Appendix F. Result: The differential in the responses (0.10) between "Sets" and "Overall" is statistically significant at the 0.01 level.¹

We therefore conclude that the criticism of the sets by the Test Group is real. It cannot be explained away. It deserves genuine consideration by the producers of "This is the Life."

At this point we consider the replies to Question VI on the General Questionnaire. It was phrased as follows:

"If I had seen this Episode on television, I would have:

1. ___ Watched it through to the end.
2. ___ Switched channels somewhere during the program.
3. ___ Turned it off almost immediately."

Weighting these replies on a 2-1-0 basis, we arrive at the following "Switch On-Off Responses" (the significance of the "Ranking" column will be explained shortly):

¹In this paper, we have chosen--for better or worse--to accept the 0.05 level as the minimum standard for statistical significance. In many cases, however, we have been able to establish significance at the higher 0.01 level. In all cases, we state at which level statistical significance has been established, using the method of Chi-Squares.

TABLE 4

SWITCH ON-OFF RESPONSES

<u>Episode Number</u>	<u>Response</u>	<u>Ranking</u>
1	1.83	6.5
2	1.91	2.0
3	1.88	3.0
4	1.95	1.0
5	1.81	8.0
6	1.87	4.0
7	1.78	9.0
8	1.73	10.0
9	1.86	5.0
10	1.83	6.5
Average	1.84	--

On this basis, the higher the response, the less likely it would be for the viewer to switch channels during the program. We would deem these responses to be of particular value in judging the quality of the opening scenes in an episode, since the probability of switching channels seems strongest then. We wish that we could provide data indicating at exactly what point during each episode those who were so inclined would have switched channels, but this was not possible in view of the way the question was asked.

Differences in the "Switch On-Off" Response are apparent from episode to episode. However, we checked the response

to Episode 4 (1.95) with that of Episode 8 (1.73) by the method of Chi-Squares. The results indicated that the differential response here is statistically insignificant. This means that we should not place too much emphasis on the "Switch On-Off" factor in comparing these episodes with each other.

But we note that the average response here, 1.84, is quite high. From the raw data, we calculate that for Episode 8 above, which had the worst response, only 21 percent of the Test Group would have switched channels either in the beginning or somewhere else along in the film. This percentage drops to only 5 percent in the case of Episode 4, which had the best "Switch On-Off Response." We would conclude from this that once having turned on an episode of "This is the Life," most members of the Test Group would probably have continued to watch the film through to the end.

Next, we consider the replies to Question 9 on the "Final Questionnaire," which was distributed to the participants in the Test Group only after they had seen all ten episodes. In some cases, this question was answered several weeks after the conclusion of the evaluation sessions. The question was this:

"Please indicate below which three of the ten films you have seen you felt to be the best:"

We then listed the titles of the episodes in the order of their episode number. Since each participant had three "votes," so to speak, and since some replied with less than three choices, the total number of replies did not equal 186 (3 x 62). We then "ranked" the films in the order of the number of votes each received. We termed the result a "Recall Ranking" since it indicates how well or poorly a film is remembered or recalled after the viewer has seen all ten films. The purpose of this procedure will be explained shortly. The results were as follows:

TABLE 5
RECALL RANKING OF THE FILMS

<u>Episode Number</u>	<u>Replies</u>	<u>Recall Ranking</u>
1	34	1.0
2	9	6.0
3	16	4.0
4	8	8.0
5	26	2.0
6	16	4.0
7	16	4.0
8	8	8.0
9	8	8.0
10	7	10.0
Total	148	

There is no simple way to determine the statistical significance of these data. Happily, however, there is wide variation in this "voting" in that the top two films here are clearly ahead of the others, and also in that the bottom five hover together.

We now use the data in Tables 3, 4, and 5 to compare these films with each other. To do this we have assigned the films a "rank" in each category as if they were players in a golf tournament, with a low ranking corresponding to a high position in the standings. The rankings range therefore from one to ten according to the position of the film in each category of interest. Thus, for example, for the category of "Plot," Episode 1 receives a 1.0 "Ranking" because it has the highest response of all ten films (3.33) in this category. The next highest response (3.23) is that of Episode 3, which therefore receives a 2.0 ranking for second place. There is a tie for third place, so to speak, with Episodes 6 and 7 having the same response (3.16) in this category. We therefore give both these films a 3.5 Ranking, the average of 3.0 and 4.0. Following this procedure for the data in Tables 3, 4, and 5, we therefore arrive at the following Table of Rankings:

TABLE 6
RANKINGS OF THE EPISODES

<u>Category</u>	<u>Episode Number</u>									
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
Acting	1.5	5.0	3.0	1.5	7.0	4.0	6.0	10.0	8.5	8.5
Dialogue	4.0	6.0	2.5	1.0	7.0	8.0	5.0	10.0	9.0	2.5
Plot	1.0	8.0	2.0	6.5	6.5	3.5	3.5	10.0	9.0	5.0
Sets	1.0	9.0	8.0	6.0	2.0	5.0	4.0	10.0	7.0	3.0
Vehicle	7.0	4.0	1.0	2.0	5.0	6.0	3.0	10.0	8.0	9.0
Overall	1.0	7.0	3.0	2.0	6.0	4.0	5.0	10.0	9.0	8.0
Switch										
On-Off	6.5	2.0	3.0	1.0	8.0	4.0	9.0	10.0	5.0	6.5
Recall	1.0	6.0	4.0	8.0	2.0	4.0	4.0	8.0	8.0	10.0
Total	23.0	47.0	26.5	28.0	43.5	38.5	39.5	78.0	63.5	52.5
Average										
Ranking	1	7	2	3	6	4	5	10	9	8

If we eliminate the Switch On-Off Responses from the totals (since, as we have noted previously, these figures are not statistically significant) we arrive at the following adjusted comparative rankings:

TABLE 7

ADJUSTED AVERAGE RANKINGS, OMITTING SWITCH
ON-OFF RESPONSES FROM CONSIDERATION

<u>Episode Number</u>	<u>Point Total Adjusted</u>	<u>Average Ranking</u>
1	16.5	1
2	45.0	7
3	23.5	2
4	25.0	3
5	35.5	6
6	34.5	5
7	30.5	4
8	68.0	10
9	58.5	9
10	46.0	8

If we further eliminate the Recall Responses from the totals (since we have not, as noted, established the statistical significance of these figures), we arrive at the following adjusted comparative rankings.

TABLE 8

ADJUSTED AVERAGE RANKINGS, OMITTING BOTH
SWITCH ON-OFF AND RECALL RANKINGS
FROM CONSIDERATION

<u>Episode Number</u>	<u>Point Total Adjusted</u>	<u>Average Ranking</u>
1	15.5	1
2	39.0	8
3	19.5	3
4	18.0	2
5	33.5	6
6	30.5	5
7	26.5	4
8	59.5	10
9	50.0	9
10	36.0	7

We note that as we figure the above rankings in each of these ways, the relative position of each film either remains the same, or moves only one ranking either up or down. We have therefore chosen to assign "Verbal Rankings" to blur the distinctions to this extent, and to arrive at statements of relative position which are not couched in purely mathematical terms, but also which do not add unwanted subjective connotations. We therefore assign "Verbal Rankings" as follows:

<u>Mathematical Ranking</u>	<u>Verbal Ranking</u>
1 or 2	Very High (VH)
3 or 4	High (H)
5 or 6	Average (A)
7 or 8	Low (L)
9 or 10	Very Low (VL)

It is understood that these "Verbal Rankings" are relative and apply only to the ranking of these ten films in relation to each other. We are making no statement as to the rankings of films in relation to other episodes of "This is the Life" which have not been viewed by the Test Group. We thus arrive at the following Table:

TABLE 9

VERBAL RANKINGS OF THE FILMS ACCORDING TO
CATEGORY OF INTEREST

<u>Episode Number</u> (In Order According to Average Ranking as per Table 8)	<u>Average</u>	<u>Acting</u>	<u>Dialogue</u>	<u>Plot</u>	<u>Sets</u>	<u>Vehicle</u>	<u>Overall</u>	<u>Switch On-Off</u>	<u>Recall</u>
1	VH	VH	H	VH	VH	L	VH	A/L	VH
4	VH	VH	VH	A/L	A	VH	VH	VH	L
3	H	H	VH/H	VH	L	VH	H	H	H
7	H	A	A	H	H	H	A	VL	H
6	A	H	L	H	A	A	H	H	H
5	A	L	L	A/L	VH	A	A	L	VH
10	L	L/VL	VH/H	A	H	VL	L	A/L	VL
2	L	A	A	L	VL	H	L	VH	A
9	VL	L/VL	VL	VL	L	L	VL	A	L
8	VL	VL	VL	VL	VL	VL	VL	VL	L

The significance of the above data will be discussed in detail in the next chapter.

CHAPTER IV

DETAILED STUDY OF INDIVIDUAL EPISODES

A. Episode 1, "Ashamed of Mother." (Ranks First out of the Ten Films Exhibited)

1. Acting:
 - a. Verbal Ranking: Very High.
 - b. Replies to Question 1, Questionnaire "B."

TABLE 10

OPINIONS OF THE ACTING, EPISODE 1

Question: The best acting in this Episode was done by the person who portrayed the character of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Betty Valentine, the career girl	27
Martha Paige, her friend	16
Mrs. Valenski, Betty's mother	14
Pastor Martin	2
Keith Garrison, the boss	1
Richard Walton, the client	0
Mrs. Walton, his wife	0
Bob Forsythe, Martha's fiance	0
No reply	<u>2</u>
	62

- c. Oral Comments on the Acting: One man termed all the acting "terrific." Comments concerning individual characters included:

Re Betty Valentine: One man (40) said, "The story was good, but I didn't like Betty Valentine's acting." He said she seemed "affected." (Episode 1, Cycle 2)

Re Mrs. Valenski: This character was considered to be a stereotype of the immigrant mother, but a part well played nevertheless. One woman, herself, an immigrant, commented:

(60): I think that our lady was like a real momma should be. She reminds me of a real momma. . . . I like her. . . . I know people like this. (Episode 1, Cycle 1)

Re Pastor Martin: The role of Pastor Martin received considerable approval, but one woman stated:

(34): He's the movie version of a pastor. . . . He was obviously acting. . . . and I don't think he was very forceful.

This elicited a comment in defense of the role by another woman who said,

(20): I think he was very good. . . . because I have gone to pastors already, and, honest to goodness, you tell them hardly anything, and they give you a sermon right now!
(Episode 1, Cycle 1)

Re Other Characters: No comments made.

d. Written Comments on the Acting by the Test

Group: None.

2. Dialogue

a. Verbal Ranking: High.

b. Oral or Written Comments on the Dialogue: None.

3. Plot:

a. Verbal Ranking: Very High.

b. Synopsis of the Story:

Betty Valentine, a chic, sophisticated junior executive in an advertising firm, shares an apartment with equally attractive, but more wholesome, Martha Paige. Both are in their upper twenties.

As our story unfolds, it becomes increasingly evident that Betty is ashamed of her mother, Marta Valenski, who lives in a modest little home on the other end of town. For this she is gently rebuked by her roommate.

Our story reaches a crisis when, due to unforeseen circumstances, Betty is forced to introduce her mother to Mr. and Mrs. Richard Walton, prospective clients of her advertising company. Trapped, she introduces her

mother as "Mrs. Valenski--a friend of the family."

How Betty lives to rue that tragic moment and how she is finally brought into Pastor Martin's study for counsel and guidance is poignantly told during the emotion-packed dramatic climax of the story.¹

- c. Oral Comments on the Plot: The story-line was criticized in the Cycle 1 discussion because Pastor Martin did not more actively seek to find Mrs. Valenski when she was missing. One woman remarked:

(13): I have been in the same situation where you are just frantic about some problem. . . . and if someone would come and give me a little pat on the shoulder and say, "Now, let's pray about it", well, that's all right, but I have to know something a little more concrete.

Another woman concurred:

(88): I feel like Pastor Martin was planning this little sermon in his mind the whole time she was pouring her heart out, and I think he should have gone to the telephone. . . . or something. . . . I think he should have given her a little more help than he did. (Episode 1, Cycle 1)

¹This is the Life--Synopsis of the Fourteenth Series, 1965-1966, p. 13.

This aspect of the story did not seem to disturb persons in the Cycle 2 discussion at all.

One woman said:

(75): I think her sitting and talking to the pastor was better for her than being at home calling and worrying. She was better off being with the pastor praying. . . . (Episode 1, Cycle 2)

During the Cycle 2 discussion a negative comment concerning Betty Valentine's acting set off the following exchange:

1st Man (40): She seemed affected.

2nd Man (53): She was an affected person.

(40): This was a good story, but. . . . the crying episode at the end--that didn't touch me at all.

Woman (74): But she was the type who tried to control her emotions. . . . the executive type. . . . I don't think she wanted to be the type that would cry.

(40): She wasn't a sentimentalist.

(53): I think all the acting was terrific. I didn't see any weak points. I was just touched. . . . I enjoyed every minute of the film. . . . There were no dull moments.

Woman (10): Her crying scene got through to me!

Another Woman (20): I could have hit her on the head when she didn't introduce her mother!

(40): That was the highlight of the story --the turning point. (Episode 1, Cycle 2)

One man objected to the ease with which the problem of the film was resolved, commenting as follows:

(32): It seemed like it took fifteen or twenty minutes to develop the problem, and it took Pastor Martin only two or three minutes to resolve it. (Episode 1, Cycle 1)

- d. Written Comments on the Plot: None.
- e. Replies to Question 2 on Questionnaire "B."

(Answers in this and similar tables to follow are expressed in percentage of the total number of replies).

TABLE 11

REPLIES CONCERNING THE PLOT OF EPISODE 1

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this Episode.

<u>Number of Replies</u>	<u>True</u>	<u>False</u>	<u>I Don't Know</u>	<u>Statement</u>
57	(40%)	54%	6%	1. One of the main points of the story is that Betty Valentine's real name is Betty Valenski.
57	25	(67)	8	2. Mrs. Valenski is a German Jew and an expert in old country cooking.
59	29	(71)	0	3. Betty hurt her mother by telling Mrs. Walton that her mother is her cook.
59	(97)	3	0	4. Betty and Martha share the same apartment.
56	9	(84)	7	5. Betty consults with Pastor Martin because she is a member of his church, although long inactive.
59	(53)	39	8	6. The trouble with Betty is that she has an inferiority complex.
56	(70)	7	23	7. Betty doesn't realize it but her "old country upbringing" is an asset to her business career.
58	48	(43)	9	8. It seems hard to believe that a mother and daughter could have so little in common as this story portrays.
58	(69)	26	5	9. Pastor Martin is unbelievably good. He always seems to know all the right answers.
59	(100)	0	0	10. Instead of being ashamed of her mother, Betty ought to be proud of her.

We must leave it to this episode's author and the sponsors of "This is the Life" to decide which of the replies to the above questions are "correct." One way to do this would be to give this same test to the author and to the appropriate board or committee representing the sponsors, then comparing the results with those derived from a field test such as this. It would be best, of course, if the sponsors and the author actually formulated the statements in question. In either case, a means would be obtained by which the author and sponsors would be stating what they intended to convey through the film so that this might be compared with the actual Test Group replies. We would thus arrive at what we shall term a "Communication Quotient" for a given film. In the above case, assuming that the circled answers are "correct" from the standpoint of author and sponsors, the Communication Quotient for Episode 1 is 70 per cent (Number of "correct" answers/Total number of answers x 100).

By this procedure, we have calculated "Communications Quotients" for each of the other episodes to follow.

4. Sets:

- a. Verbal Ranking: Very High.
- b. Oral or Written Comments: None.
5. Vehicle for the Gospel:
- a. Verbal Ranking: Low.
- b. Replies to Question 3, Questionnaire "B."

TABLE 12

REPLIES CONCERNING THE "MESSAGE" OF EPISODE 1

Question: I learned from this episode (Choose the one correct answer closest to your opinion):

<u>Number</u> <u>of</u> <u>Replies</u>	<u>% of</u> <u>Total</u>	<u>Statement</u>
9	10	1. How much trouble a few harsh words can cause.
3	3	2. That old folks are very sensitive; they must be handled with care.
1	1	3. What to do when I have done something wrong.
26	29	4. That it's necessary to be forgiven, not only by people, but also by God.
7	8	5. That our parents have many virtues we children do not appreciate.
15	17	6. That no career is worth sacrificing a family for.
5	6	7. How difficult it is for parents to understand their children and vice versa.
22	25	8. "Thou Shalt Honor Thy Father and Thy Mother."
<u>1</u>	<u>1</u>	9. Other: "How easy it is to become a snob."
89*	100%	Totals

* = Several persons gave more than one reply.

Using logic similar to that above by which we derived the Communications Quotient for this Episode, we now coin still another useful term, the "Vehicle Quotient." The purpose of this is to measure the degree to which the intended religious message of the author and sponsors is actually conveyed to the Test Group. Again, either representatives of the sponsors could answer the questions posed, or they could participate in their formulation. In either event, certain replies would be identified as "correct" or desirable. Comparing the desirable replies with those actually obtained from the Test Group, the Vehicle Quotient is obtained. In the above case, assuming that the circled replies (4 and 8) are desirable from the standpoint of the author and sponsors, the Vehicle Quotient for Episode 1 is 54 percent (29 percent + 25 percent).

By this procedure, we have calculated similar vehicle quotients for each of the other episodes to follow.

c. Oral Comments on the Episode as a Vehicle for the Gospel.

In the Cycle 2 discussion the teenagers seemed to grasp the significance of the gulf dividing the mother and the daughter, but they tended

to define the message they received in terms other than embarrassment with a parent because of ethnic origin. One teenager said,

(83): A lot of kids are ashamed to bring kids home because of their house.

Another remarked:

(70): A lot of times kids don't want to bring people home because they're afraid of what their parents might say. Parents mean well, but sometimes they embarrass their children in front of their own friends. . . . It can give them a sort of complex. . . . (Episode 1, Cycle 2)

Golden Agers at their meeting clearly identified with Mrs. Valenski, exhibiting a great deal of empathy toward her, but one woman said:

I blame the mother a whole lot for making a slave of herself for her children. I know how I was raised. My father passed away when I was five. . . . and my mother was strict. (Episode 1, Golden Age, October 26, 1965)

The Golden Agers agreed that going to college possibly gave Betty Valentine her poor attitude toward her mother. They did not say it was wrong to send girls to college, but they did say it "does break the tie."

When the Golden Agers were asked what the main lesson of the film was, these replies were made:

Always respect your parents.
Honor your father and your mother.
Never be ashamed of your parents.
Too many children get too much. (Episode 1, Golden Age)

At the Cycle 2 discussion one man criticized the story for making its message too obvious. The resulting discussion was as follows:

Moderator (49): You think the Pastor's speech at the end was redundant?

1st Man (40): No. Not for the average or mediocre church-goer. It wouldn't offend them, perhaps, but for an atheist it probably might. . . . He'd have gotten the point of the story by that time. . . .

(49): And the Pastor wouldn't have had to put it into words. Do you think that detracted from the story?

(40): Uh-huh. (Episode 1, Cycle 2)

6. Overall:

- a. Verbal Ranking: Very High.
- b. Oral Comments: This episode provoked the strongest comment of approval of the entire series, as follows:

(52): I've seen quite a few "This is the Life" episodes, and I'm quite sure this is the best one I've seen. . . . This packed more punch. . . . It got through to me. (Episode 1, Cycle 2)

- c. Written Comments: In addition to a fine written comment from 52 similar to the oral comment above, 10 wrote: "This is by far the best program, taking all into consideration," and 13 called it "a bit too preachy."

7. Switch On-Off:

- a. Verbal Ranking: Average to Low.
 b. Oral Comments: None.
 c. Written Comments:

(77): I would have switched channels somewhere during the program because of Betty Valentine's behaviour.

8. Recall:

- a. Verbal Ranking: Very High.
 b. Oral or Written Comments: None.

9. Conclusions:

"Ashamed of Mother" was clearly a dramatic "hit," distinctly affecting people emotionally and provoking many enthusiastic and favorable comments during the Test Group discussions.

It apparently got off to a slow start (relatively low Switch On-Off Response) but eventually ended up with high rankings in all dramatic categories. There was some criticism of Betty Valentine's acting. The role of Pastor Martin was criticized in one discussion for being too passive at a time when the group felt more direct action was called for on his part. The film also received some criticism for being "preachy" and also for resolving its problem too easily.

The Communications Quotient was 70 percent.

The Vehicle Quotient was 54 percent.

The film obviously appealed to women, especially to older women, who readily identified with the abused mother. But it also held appeal to teenagers, who quickly discerned the moral of the story not in terms of shame over an immigrant parent, but in terms of being ashamed of the appearance of their homes or of the

treatment afforded their teenaged friends by their parents. Thus, teenagers identified with the character of Betty Valentine.

The main serious flaw: the low ranking of this film as a vehicle for the Gospel. We are at a bit of a loss to explain this. Perhaps, despite criticism that the film sermonized, this low ranking really occurred because it did not feature a sequence as clearly identifiable as sermonizing as some of the others. Because of this one low ranking, we must suggest that the film deserves testing among persons far less religiously-orientated than this Test Group. This should be done before dismissing the film as an "artistic success" but a "religious failure."

B. Episode 2, "Cry for Help"
(Ranks Eighth out of the Ten Films Exhibited)

1. Acting:
 - a. Verbal Ranking: Average.
 - b. Replies to Question 1, Questionnaire "B."

TABLE 13

OPINIONS OF THE ACTING, EPISODE 2

Question: The best acting in this episode was done by the person who portrayed the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Al Vincent, the father	33
Mrs. Rita Vincent, the mother	10
Jerry Vincent, their son	11
Chaplain Staverman	8
Dr. Barnes	0
Steve Pike, dock foreman	0
No reply	<u>2</u>
Total (Two multiple replies)	64

c. Oral Comments on the Acting:

Re Al Vincent: The Cycle One discussion emphasized not so much the acting, but the quality of the character developed in the story. One woman said of him,

(13): I think he was essentially a very shy man. He bursts in the door, and pokes the bouquet at her with no poise. . . . and plops his shoes on the davenport.

Another woman agreed:

(88): I think barging in is how this particular personality would have done it. I thought it was a pretty good scene.

Still another woman said that Al Vincent's "picture is a dime a dozen," meaning that many men are like him. (Episode 2, Cycle 1)

Re Chaplain Staverman: The role of the chaplain was both criticized and applauded. One woman said,

(30): No chaplain I have ever known has ever gone out into the street. . . . (Episode 2, Cycle 1)

At the Cycle 2 discussion the following brief exchange took place concerning the chaplain:

Man (40): He sounded more like a union meeting leader at first. . . . a mediator. . . .

Woman (74): Well, that's a very good term for a chaplain. You have to appeal to all types of people, and I thought he fit the part very well.

(40): I wouldn't recognize him as a chaplain. . . . I didn't think he was a chaplain. . . . (Episode 2, Cycle 2)

One man said that he felt that the chaplain "acted a little stiff." Another agreed, but

blamed the directing, not the acting for this.

Then a woman said,

(34): My husband wondered how come the
pastors always walk around. Why
don't they just sit behind the desk?

This person felt that improving the photography,
perhaps moving from shot to shot, would have been
better, than creating unnatural action. (Episode
2, Cycle 1)

Two statements of strong approval of the chap-
lain's role and character were made:

Woman (88): He was my idea of a pastor. . . .
This chaplain is what I would like a
pastor to be, a man of action, and I
felt that he spoke at the right time
and the right moment about coming back
to church, and to God. (Episode 2,
Cycle 1)

Man (76): I think that if these problems
that a lot of people have can be
aired in front of a chaplain, a lot
of problems can be solved. . . .
Neither one of the couple would have
made the first step. . . . but there
remained considerable love. . . .
The chaplain actually brought them
back together by his counselling. . . .
(Episode 2, Cycle 2)

Re Other Characters: No Comments.

2. Dialogue:

- a. Verbal Ranking: Average.
- b. Oral Comments on the Dialogue: When the moderator said that in his opinion the arguments between Mr. and Mrs. Vincent were dull, colorless, and too toned down to be real, this exchange occurred:

Woman (51): But this was a religious film. You had to be a little stricter.

Moderator (49): Is it necessary for a religious film to do that?

(51): Yes.

(49): Why?

Second Woman (20): Well, if you're going to have a religious film, you don't want a lot of cursing or that kind of stuff going on. . . .

(51): But you wouldn't need it if you could make it realistic.

(49): I think that they could have had a really good argument without cursing at each other. . . . There is a tendency, it seems to me, to tone these films down a little so they don't get too emotional. . . . Maybe that is a weakness. Do you agree?

Man (53): Oh, definitely, because just being sponsored by the Lutheran Church--Mo. Synod, they have to tone it down.

(49): Why?

(53): If you took that same plot and gave it to Tennessee Williams, he'd make something out of it! . . . I mean, with some punch to it! . . . They have to pull their punches on these programs.

(49): Do you think that makes a poorer picture?

(53): To me it does, definitely.

At this point, 53's wife immediately disagreed with him, claiming that the viewer of these films could catch the point and fill in the sordid details from personal experience. This exchange followed:

Moderator (49): But what about the person who doesn't care about church or religion? Would he watch this picture?

Woman (10): I think he would.

(49): Would it hit him between the eyes?

(10): Well, I don't know about that. (Episode 2, Cycle 2)

c. Written Comments on the Dialogue: None.

3. Plot:

a. Verbal Ranking: Low.

b. Synopsis of the Story:

Eleven-year-old Jerry Vincent is critically ill in the hospital. He wants desperately

to see his father, who walked out on Jerry and his mother, Rita, more than a year ago.

Our story revolves around the attempts of the hospital chaplain to locate the father, Al Vincent, a stevedore, and to bring about a reconciliation between husband and wife.

Ultimately a reconciliation is effected, but Al finds it impossible to live with his conscience. In a climactic scene between Al and the chaplain we hear a crystal-clear exposition of the message of forgiveness through faith in Christ.²

c. Oral Comments on the Plot:

At the Cycle 1 discussion, there was confusion over the length of time that had elapsed between the Vincents' divorce and the events of this episode. Some persons felt that it was only a few months while others thought it was a year or more.

This episode was also criticized because everything worked out too easily at the end.

²Ibid., p. 2.

The flower sequence (where Al Vincent gives his wife the flowers he had picked in someone else's garden) generally provoked humorous remarks from participants in both group discussions. One woman said:

(60): I think the woman is supposed to be the more forgiving type in the family, so I wouldn't care where the flowers came from if he brings me flowers! (Episode 2, Cycle 1)

During the Cycle 2 discussion, one man (40) suddenly blurted out "Look, Maw, I got some hot flowers!" affecting a strong country dialect. Shortly thereafter, the Moderator asked, "Oh, don't you think a woman would fuss at her husband?" and a woman (79) replied, "Oh, I wouldn't fuss at him if he brought me flowers!" (Episode 2, Cycle 2)

- d. Written Comments on the Plot: None.
- e. Replies to Question 2 on Questionnaire "B":

TABLE 14

REPLIES CONCERNING THE PLOT OF EPISODE 2

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this Episode.

<u>Number of Replies</u>				<u>Statement</u>
	<u>True</u>	<u>False</u>	<u>I Don't Know</u>	
58	85%	5%	10%	1. Jerry Vincent's illness is more emotional or psychological than physical.
56	25	57	18	2. Jerry clearly understands why his father hasn't been around to visit him, but he doesn't like to admit the truth.
56	23	68	9	3. When Al Vincent hears of his son's illness from the chaplain, he is delighted to have the opportunity to see his son. It's the break he's been waiting for.
56	70	28	2	4. Disagreements over money were the main contributing factor in the breakup of the Vincent marriage.
55	22	36	42	5. Jerry is in a Christian hospital; that's why they have a chaplain.
54	26	37	37	6. Dr. Barnes is an unusually compassionate and concerned physician. He spends a lot of time with Jerry.
58	53	16	31	7. Fifteen dollars a week for child support is a ridiculously low figure.
59	85	13	2	8. Al Vincent is torn up because he hasn't learned how to forgive himself for what he has done to his wife and son.
51	75	13	12	9. Jerry's statement about "blonde" food provides a welcome note of humor in this story.
55	51	33	16	10. The ending of this episode is a little too good to be true.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the "Communication Quotient" of this film is 61 percent.

4. Sets:

- a. Verbal Ranking: Very Low.
- b. Oral Comments: At the Cycle 2 discussion, a member of the group asked where Al Vincent lived. She noted that his clothes were poor; he never seemed to dress up, even to visit the hospital. This prompted the following exchange:

Moderator (49): Who do you suppose ruined that marriage?

Man (53): They both ruined it--with their own selfishness.

Woman (74): They both showed the effects of dissipation.

(49): Dissipation?

(74): Well, I mean. . . . just disinterested in everything.

(49): They had just sort of degenerated as people?

(74): Yes.

Second Woman (20): I was just going to say, he being constantly drunk, that's enough to give anybody. . . .

(49): Why does a man get drunk?

Third Woman (75): I guess a nagging wife. . . .

- (49): What was she nagging him about?
- (75): I think--one thing--she wanted to live a little higher than what his money could really afford.
- (49): Then the fact that she was dressed better than he would fit this character portrayal. . . . (Episode 2, Cycle 2)

c. Written Comments: None.

5. Vehicle for the Gospel:

a. Verbal Ranking: High.

b. Replies to Question 3, Questionnaire "B."

TABLE 15

REPLIES CONCERNING THE MESSAGE OF EPISODE 2

Question: I learned from this Episode:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
12	(13%)	1. How important a father is to his son.
6	6	2. When a husband and wife become estranged, it is very hard to put their marriage back together again; they forget how to be decent to each other.
35	36	3. The persons who suffer the most because of divorces are the children involved.
2	2	4. Money is the root of all evil.
11	(12)	5. Families that go to church together stay together.
14	(15)	6. Guilt can only be completely removed from a man's life by God Himself.
6	(6)	7. A sin against a fellow human being is a sin against God.
7	7	8. Parents play a strong role in helping their children recover from serious illnesses.
3	3	9. Other.
96*	100%	Totals

* = Several multiple replies.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the "Vehicle Quotient" of this film is 46 percent (13 + 12 + 15 + 6 percent).

- c. Oral Comments on this Episode as a Vehicle for the Gospel: At the Cycle 1 discussion, in response to the statement, "The fact that a chaplain was there proves this was a Christian hospital," one woman replied:

(30): It proves that Christianity was there. Wherever I have worked (she named various hospitals), the chaplain's office was, for that moment, a church--symbolic of church. (Episode 2, Cycle 1)

In response to the statement that "fifteen dollars a week is a ridiculously low figure for child support," an 18 year old boy, slightly retarded, replied:

(15): I think that the money didn't have a thing to do with it. The father could have come and saw (sic) the child without giving them the money, and the boy would have liked that better than the money. (Episode 2, Cycle 1)

- d. Written Comments: None.

6. Overall:

- a. Verbal Ranking: Low.
- b. Oral or Written Comments: None.

7. Switch On-Off Response:

- a. Verbal Ranking: Very High.
- b. Oral Comments: The opinion was expressed that this film would probably appeal to people with similar marital problems, but one man (40) then remarked, "An atheist would probably have turned it off." (Episode 2, Cycle 2)
- c. Written Comments: None.

8. Recall:

- a. Verbal Ranking: Average.
- b. Oral or Written Comments: None.

9. Conclusions:

The Test Group generally accepted the characters in "Cry for Help" as human and believable, with the possible exception of the chaplain, who was at least accounted as different from the stereotype. His role as a mediator, however, was clearly understood.

The directing was criticized with reference to the scene in the chaplain's office where, it was felt, some of the action seemed contrived.

This film provoked considerable discussion along the lines that religious films, because they are church-sponsored, must necessarily be "toned down." This was considered to be an unavoidable weakness.

Also criticized was the ease with which the Vincents' problem was apparently resolved.

The flower episode consistently provoked humorous remarks, but this was because it was deemed true to life and in line with Al Vincent's character. Members of the group easily identified with this situation.

The Communications Quotient was 61 percent.

The Verbal Ranking of this film as a vehicle for the Gospel was High. This was in contrast

to most of the other rankings. The Vehicle Quotient was 46 percent.

The Switch On-Off Response was Very High. Apparently the film started out on a high dramatic note that was distinctly felt by the people.

So we conclude: Despite many imperfections, this film possibly succeeded in its religious purpose. It deserves testing among persons less religiously orientated than the Test Group.

C. Episode 3, "Crossroads to Eternity"
(Ranks Third out of the Ten Films Exhibited)

1. Acting:
 - a. Verbal Ranking: High.
 - b. Replies to Question 1, Questionnaire "B."

TABLE 16

OPINIONS OF THE ACTING IN EPISODE 3

Question: The best acting in this episode was done
by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Mrs. Bailey	2
Joe Bailey, her son in prison	10
Warden James Irvin	1
Charles Gaines, another condemned prisoner	29
Avery Hoyt, Mr. Gaines' attorney	0
Molly Doyle, bereaved wife	2
Pastor Martin	23
No reply	<u>4</u>
Total (Several multiple replies)	71

c. Oral Comments on the Acting:

Re Mrs. Bailey: One person stated:

Man: I thought she overacted throughout. .
. . like she's going for an Oscar.
(Episode 3, Cycle 1)

Re Joe Bailey: The Cycle 1 Group felt that
Joe Bailey acted "very convincingly" and their
attitude toward this character was almost
sympathetic.

Re Pastor Martin: The group approval of this character in both Cycle 1 and Cycle 2 discussions was very wide. One man said:

(36): I thought the Pastor was magnificent. . . . He portrayed the biblical teaching of the Gospel better in this picture than in any other. (Episode 3, Cycle 2)

Re the Other Characters: No comments.

d. Written Comments on the Acting:

Re Joe Bailey:

(49): The only believable character in this Episode.

Re Pastor Martin:

(30): Pastor Martin played a convincing role.

(36): The presentation of God's Law and forgiveness to the penitent is remarkably portrayed by Pastor Martin in this picture.

Re the Other Characters: No comments.

2. Dialogue:

a. Verbal Ranking: Very High to High.

b. Oral Comments on the Dialogue: None.

c. Written comments:

(49): I thought this too melodramatic, lacking in action; too much talk and philosophizing.

3. Plot:

- a. Verbal Ranking: Very High.
- b. Synopsis of the Story

Pastor Martin is called upon to visit two prisoners in death row: Joe Bailey, a hardened and impenitent criminal, and Chuck Gaines, a murderer who is deeply contrite and eager for divine forgiveness.

Our story is an intriguing dramatization of the classic Lutheran distinction between both the content and the function of the Law and the Gospel.

To the hardened and impenitent criminal Pastor Martin speaks sternly of a God of judgment. To the contrite murderer Pastor Martin speaks eloquently and reassuringly of a God of love and mercy through Jesus Christ the Saviour.

In a fitting epilogue the pastor speaks directly to the television audience, explaining the difference between the two men and telling why, as a Christian pastor, he had to speak to each man as he did.³

- c. Oral Comments on the Plot: At the Cycle 2 discussion, a teenager (83) remarked that she didn't like the film. It was dull. The Moderator identified the reason by further questioning: the teenager couldn't identify with any of the characters in the film. This seemed to

³Ibid., pp. 10-11.

be a fairly widespread attitude among the women. One woman said:

(13): The only person. . . . I could identify with is the mother of the son. . . . Just his attitude would break my heart. (Episode 3, Cycle 2)

But a younger woman (56) disagreed, saying that she enjoyed the film and found it interesting.

Her point:

All of us know somebody--a black sheep--in the family or among our acquaintances who could, by a wrong turn, end up in jail. It could even be one of us. In this sense, this woman could identify with the criminals in this episode.

Some people seemed to appreciate the Law-Gospel antithesis expressed in this film, and especially the emphasis on the Law. A young woman (56) felt that in other episodes the Pastor "soft-pedalled" his message, but here he didn't. She also liked the film and felt it was true to life because the Pastor failed with Joe Bailey. "It was more realistic; he lost somebody." (Episode 3, Cycle 2)

At the Cycle 1 discussion the role of Joe Bailey was deemed realistic also, and sympathy for this character was expressed. One man said:

(76): You have to give this man credit for honestly speaking his opinion and sticking to his guns. He did not cringe in the face of the eternal. (Episode 3, Cycle 1)

But the group noted that Bailey's "courage" could also have been sheer "bull-headedness."

Mr. Gaines' courage was also praised:

(58): He had done wrong in killing this other man, and he was ready to admit it and rectify the wrong. . . . All in all, I think that takes quite a bit of courage. (Episode 3, Cycle 1)

The Cycle 1 group generally approved the pastor's "Law" approach to Joe Bailey as the following exchange expressed it:

Woman (34): I think the boy didn't know anything about love. If you don't know anything about love, the love approach would be meaningless.

Man: He wasn't the type to be receptive to anything like that. . . . The Pastor gave him both sides and said that the way he was talking now, God is judging him. If he would just turn to God and love Him, he would

get the same love back. (Episode 3, Cycle 1)

In the Cycle 2 discussion, one man (66) thought the pastor should have tried the "Love" approach to Joe Bailey since obviously, the "Law" approach didn't work.

The end of the story was criticized by one woman:

(72): It was one of those things where you didn't realize it was ended. . . .
It kind of left you hanging in space.
(Episode 3, Cycle 2)

Further probing by the moderator revealed that she really had hoped that the end would show Joe Bailey being executed and Charles Gaines freed, an attitude labelled "incurable romantic" by (49) the "result of seeing too many cowboy films." (Episode 3, Cycle 2)

- d. Written Comments on the Plot: (34) seemed to feel that the story-line was too stereotyped with reference to Joe Bailey. He seemed to be too much like the typical "smart teenager."

She then said:

One wishes for a different approach to the smart teenager. The two men represent youth and a mature man who had a lifetime's experience.

- e. Replies to Question 2 on Questionnaire "B."

TABLE 17

REPLIES CONCERNING THE PLOT OF EPISODE 3

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this Episode.

Number of Replies				Statement
	True	False	I Don't Know	
62	5%	(89%)	6%	1. Mrs. Bailey's son, Joe, is the man who welcomes the concern of Pastor Martin in his case.
57	74	(11)	15	2. Mr. Gaines' lawyer obviously feels that justice has miscarried in his case; he appeals the death penalty.
60	65	(32)	3	3. Mr. Gaines killed the man who murdered his daughter.
57	(39)	48	13	4. Mrs. Doyle is very bitter about her husband's death.
58	(90)	3	7	5. A part of Mr. Bailey's philosophy of life is summed up in his own words: "What might seem wrong to some might seem right to others."
59	(61)	17	22	6. Joe Bailey rather enjoys the attention he has gained as a result of the murder he committed.
57	21	40	(39)	7. Obviously, the pastor's approach to Joe Bailey didn't work; maybe he should have talked to him about a God of love as he did to Gaines.
60	(65)	32	3	8. Mr. Gaines has only one thing on his mind: What will happen to the widow of the man he murdered?
58	45	(48)	7	9. The most tragic figure in this whole story is Mrs. Bailey, Joe's mother.
56	(78)	7	15	10. When Bailey asks, "Why am I being liquidated?" Pastor Martin answers him forcefully and well.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the "Communication Quotient" of this film is 55 percent. It is the writer's opinion, however, that many of the questions are much too ambiguous.

4. Sets:

- a. Verbal Ranking: Low.
- b. Oral or Written Comments: None.

5. Vehicle for the Gospel:

- a. Verbal Ranking: Very High.
- b. Replies to Question 3, Questionnaire "B."

(See next page)

TABLE 18

REPLIES CONCERNING THE MESSAGE OF EPISODE 3

Question: The message this episode seems to be trying to get across is:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
10	12%	1. There is a Heaven and there is a Hell, and someday each of us will face eternity.
9	10	2. A sin against a fellow human being is a sin against God.
15	18	3. The real basis for this story is the story of the two criminals on the crosses on each side of Jesus.
3	4	4. A man brings judgment upon his own head; we earn our damnation.
12	14	5. God's grace is infinite toward those who love Him; His judgment is also infinite against those who hate Him.
12	14	6. No one is beyond the influence of God's grace if he simply welcomes God into his life.
0	0	7. There is no sense in praying for an evil man.
20	23	8. "By Grace ye are saved. . . . through faith. . . . and that not of yourselves. . . . it is the gift of God, lest any man should boast."
3	4	9. We gain confidence in God's forgiveness as we receive forgiveness from people against whom we have sinned.
1	1	10. Other: "These people didn't have God in their lives, and so they had trouble like that. Families that pray together, stay together."
85	100%	Total

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the "Vehicle Quotient" of this film is: 91 percent. However, we note that almost all of the statements made could be accounted desirable from the standpoint of author and sponsors. They have not been well prepared, offering very little real choice to the Test Group viewers.

- c. Oral Comments on this Episode as a Vehicle for the Gospel: One woman (97) said that she liked this film because it bore on the theme of capital punishment, an important modern issue. The Group agreed, however, that it was not aimed at this problem. (Episode 3, Cycle 2)

There was disagreement over whether it was aimed at criminals in prison. One man said that the Joe Bailey types in prisons would identify with this character and might therefore actually watch the picture. But another man said, "A convict isn't going to be won over by a film like this." This consensus resulted:

The film was not aimed specifically at criminals as a target audience. It was rather aimed at the general viewing audience in the sense of "There but for the grace of God go I." (Episode 3, Cycle 2)

One group felt that this episode used the prison theme as a "gimmick" to get across a general message of faith, repentance, and forgiveness via the different reactions of different people living close to death. The most tragic figure in the story was identified by the Cycle 1 Group as Joe Bailey, not his mother. As one woman expressed it:

(34): His mother? She can put herself right with God. . . . If Joe doesn't put himself right, he's cut off forever. (Episode 3, Cycle 1)

d. Written Comments:

(56): Joe Bailey brought out a good thing when he said, "What might seem wrong to some might not seem so to other people." This to me is very true, for we are judged only by the society in which we live.

6. Overall:

- a. Verbal Ranking: High.
- b. Oral Comments: None.
- c. Written Comments: Written comments were mixed. (20) called this "a very impressive picture." (56) wrote: This movie was very good. It had much to say and said it well." But (64) labelled it "too much of a tear-jerker." (83) said, "I didn't enjoy this movie. It didn't appeal to me." (13) was also critical, but a lot more specific. She said: "A summary at the end leaves me cold."

7. Switch On-Off Response:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

8. Recall:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

9. Conclusions:

The verbal rankings on "Crossroads to Eternity" were all High or Very High with the single exception of the ranking on "Sets," which was Low. See the discussion on page 36 concerning this.

The character of Mrs. Bailey was criticized for "overacting." Joe Bailey was felt to be the most convincing character. There was wide approval of the role of Pastor Martin in this film.

The film apparently lacked appeal to women, since there was no major female character with which to identify.

There was particular approval of the "Law approach" to Joe Bailey. Apparently there was a certain toughness to this the Test Group sensed was lacking in some other episodes. That the pastor failed in his attempt to reach Joe Bailey was felt to be realistic.

The Communications Quotient was 55 percent.

The Vehicle Quotient was 91 percent. The Verbal Ranking as a vehicle for the Gospel was Very High, actually the highest of all ten films exhibited. It was understood that this film was not really aimed at criminals as a

target audience. Rather, it used the prison setting as a device to proclaim the message of Law and Gospel to the general audience.

Wide diversity of expressed opinions during discussions, however, give us pause. Apparently, members of the Test Group either liked this film very much or they didn't like it at all. There was little middle ground for neutral opinion. Discussions again evoked strong statements from those who didn't like it to the effect that too overt sermonizing tends to offend the unchurched. This episode especially, therefore, because of the "limbo" scene at the end (which was really a sermonette), deserves testing among viewers far less religiously-oriented than our Test Group.

D. Episode 4, "The Way Out"
(Ranks Second out of the Ten Films Exhibited)

1. Acting:

- a. Verbal Ranking: Very High.
- b. Replies to Question 1, Questionnaire "B."

TABLE 19

OPINIONS OF THE ACTING, EPISODE 4

Question: The best acting in this episode was done by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Detective Sergeant Bob Lowell	0
Detective Fred Kenyon	0
Wendy Carson, the little girl	15
Julie Carson, mother of Wendy	43
Mrs. Pierce	0
Dr. Kenneth Hurley	1
Pastor Martin	4
Bill Carson	0
Mrs. Bates	1
No Reply	<u>2</u>
Total (Several multiple replies)	66

c. Oral Comments on the Acting: None (See "Vehicle").

d. Written Comments:

Re Wendy Carson:

(13): Wendy was stupendous.

Re Pastor Martin:

(66): The film was quite good until Pastor Martin started his long talk with Mrs. Carson at the end. He was again too sanctimonious.

Re Other Characters: No comments.

2. Dialogue:

- a. Verbal Ranking: Very High.
- b. Oral or Written Comments: None (See "Vehicle").

3. Plot:

- a. Verbal Ranking: Average to Low.
- b. Synopsis of the Story:

Sergeant Bob Lowell and Detective Fred Kenyon are at first surprised, then galvanized to action, when pretty 10 year-old Wendy Carson carries her 6 month-old brother in- to the police station--with the innocent announcement, "I can't wake up my mother."

There follows the tragic story of Wendy's 30 year-old mother, Julie, who in a moment of hopelessness had taken an overdose of barbiturates as the "only way out." Piece by piece we are told, by means of retrospect photography, just how the distracted and depressed young mother had been brought to her moment of abject desperation.

Pastor Martin visits the young mother faithfully as she convalesces in the hospital. As she progressively unburdens her soul to the sympathetic clergyman, he points her to a much better "way out"--the divine Redeemer who had suffered and died and risen again for sinners such as she.⁴

- c. Oral Comments: None.

⁴Ibid., p. 5.

d. Written Comments:

- (32): The introduction of Pastor Martin into the plot was very loose.
- (30): The episode would have been potent if Wendy had been led to God. She needed strengthening too, and was mature enough to understand.
- (49): The role of the little girl is unbelievable. Also unbelievable is the easy relationship between doctor, pastor, and policeman.
- (68): It's hard to believe that a mother would attempt suicide with her children present.
- (97): The mother had taken sedatives and pain killers. . . . the point was raised in the hospital that she was sick or very thin. Is this accounted for by poor spirit and listlessness only?

Apparently this woman thought that Mrs. Carson's physical condition was brought on by a genuine physical ailment that seemed neglected in the story line.

e. Replies to Question 2 on Questionnaire "B."

TABLE 20

REPLIES CONCERNING THE PLOT OF EPISODE 4

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this episode.

<u>Number of Replies</u>	<u>True</u>	<u>False</u>	<u>I Don't Know</u>	<u>Statement</u>
58	(78%)	2%	20%	1. Dr. Hurley is a Christian.
60	75	(8)	17	2. It's perfectly natural for a doctor to speak to a pastor about a patient, as Dr. Hurley did.
55	7	(87)	6	3. The question as to why Mrs. Carson attempted suicide is unanswered.
56	27	(16)	56	4. Bill Pierce is a truck salesman
62	(100)	0	0	5. The police handle this case kindly and efficiently.
56	(50)	18	32	6. Mrs. Bates says: "I don't like the idea of you going to live in that awful Dover St. Area." She should have helped Julie Carson more than she did.
60	(88)	5	7	7. Bill Carson is obviously immature. He doesn't seem to know how a family should function.
59	34	(64)	2	8. It's hard to imagine that a girl Wendy's age could do what she did with her little brother.
59	(90)	5	5	9. Julie wouldn't go back home with her children because her parents had objected to her marriage in the first place.
58	17	(81)	2	10. Bill's response to the announcement that Julie is pregnant is perfectly understandable.

Assuming that the underlined replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 67 percent. Again, the statements upon which these replies are based are ill-prepared, and need improving.

4. Sets:

- a. Verbal Ranking: Average.
- b. Oral or Written Comments: None.

5. Vehicle for the Gospel:

- a. Verbal Ranking: Very High.
- b. Replies to Question 3, Questionnaire "B."

(See next page)

TABLE 21

REPLIES CONCERNING THE MESSAGE OF EPISODE 4

Question: The message this episode seems to be trying to get across is:

<u>Number</u> <u>of</u> <u>Replies</u>	<u>% of</u> <u>Total</u>	<u>Statement</u>
14	17%	①. God's love is big enough to include everyone in the world.
10	12	2. When a family is in trouble, either the wife or the husband should seek help from a pastor as soon as possible.
3	4	3. It is a terrible sin to commit suicide. Suicide is an unforgivable sin.
4	5	4. People who attempt suicide usually think only of themselves.
25	30	⑤. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."
23	28	⑥. When we trust in God completely, He can give us the peace that passes all understanding.
3	4	7. Jesus Christ cannot lie.
<u>0</u>	<u>0</u>	8. Other.
82	100%	Total

Assuming that the circled replies are "correct" or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 75 percent.

- c. Oral comments on this Episode as a Vehicle for the Gospel: If the vigor of discussions these films provoke in a Test Group were the sole criterion, then this episode would clearly be the best of the ten. The discussions in both cycles were animated and focused entirely upon the subject dealt with in this episode, namely, suicide.

The Cycle 1 session began with the moderator's question: "Why did this girl try to commit suicide?" The result was what we term the "classic discussion" of this series. We quote it below almost in its entirety, omitting only the last few statements of the evening:

Moderator (49): Why did this girl try to commit suicide?

(53): She got that letter that her husband was killed.

Moderator: Why did that make any difference?

(53): Her hopes were smashed.

Moderator: But might not she have thought "I'm glad to be rid of that so-and-so"? I mean, he's been nothing but a drunk all this time.

Voices: No. . . . No!

Woman: I said she took him back once. She'd probably take him back again.

Moderator: She was continuously hoping. . . . but then why did she commit suicide? She thinks of her children, doesn't she?

(31): She was only thinking of herself! . . . She had nothing else to live for.

Moderator: Do you think this could really happen. . . . that a woman with two children--even if she has been afflicted with this kind of a life situation--wouldn't you think that now that she's heard of the death of her husband that she would have more reason to live?

(35): Yes, but I think that she thought she might do something like this before she heard of his death, because she had coached this little girl that if something should happen she didn't understand, she should go to the police station.

Moderator: Obviously, this isn't the first time. . . .

(88): Well, I could see where she should be so despondent that she was actually mentally unbalanced. She thinks of nothing. . . . Well, she's a blank, probably.

Moderator: Do you think that all people who try to commit suicide are mentally unbalanced?

(88): I think so. . . .

Moderator: At the time. . . .

(14): I think it's the coward's way out. Anybody who'll try to commit suicide is a coward.

Woman: I think it's courageous!

Another Woman: I disagree. I agree with the first lady. I think she was so despondent she just couldn't think straight.

Moderator: If a person is mentally unbalanced at a time like this, is it right for God to judge him?

Woman: God has a right to judge anything.

Man: We don't know.

(40): The only thing we can go by is the way the courts act. The courts say that when you're mentally unbalanced, you aren't responsible for what you do.

(41): Well, God will judge that person because He knows all our thoughts, what we think and what we feel, and if at that time we were mentally unbalanced, God would know this, and judge us accordingly.

Moderator: But if everyone who commits suicide is at least temporarily mentally unbalanced. . . .

(41): I don't think that, though, that every person is mentally unbalanced who. . . .

Moderator: Then you agree with 14 that many people who attempt suicide are really nothing but cowards.

(41): Not exactly cowards, but I don't think they are mentally unbalanced because I think that almost every person sometime in his life gives thought to suicide--especially when things go wrong--but this to me would have to be an awfully weak person--with children--who could be so concerned about this man. It would seem that uppermost in her mind would be her children after he walked away from them.

Moderator: It would seem logical to me that now that she knows her husband is dead, she's got to get out and "cut the mustard."

Woman: I don't think so. . . . A person feeling as she did. . . . She said she kept hoping all the time her husband would come back. . . . that was uppermost in her mind. And when she got word that he was dead (she snaps her fingers) she felt completely defeated. Now he would never come back and she would never have a chance to correct what maybe was partly her fault. It goes back to guilt. Again, she felt part of her husband's leaving was her fault, and she wanted him to come back so she would have another chance. Now he would never come back and she was utterly defeated.

(88): She said she was ill. They didn't say what was wrong with her. She had pain-killer.

(41): But she didn't make sense to begin with because if she were so madly in love with this man she would have done what he asked her to do in the beginning. . . . not to have this child. . . . If her love for him was so great, and so little for her children. . . .

Moderator: Can you imagine any woman doing that just out of regard for her husband?

(30): I think some of them are crazy enough to do it (laughter). One of my neighbors once told me that if her husband asked her to leave her three children, she would leave and follow him anyway. . . . I've never had that kind of love for my husband (laughter), but the thought came to me that if it is a normal thing for someone who dies, the other mate wishes to join him--it happens often to older people --so that they could be together in Heaven, could the same thing apply to one who is mentally ill, so that if the husband was killed and went to Hell, by committing suicide she could join him in Hell! (laughter)

Moderator: Well!

(30): If you haven't associated with people who have a mental illness as much as I have, you haven't the slightest conception of how deeply they can go or to what measures they might try to solve their problems in their own mentally ill way.

Moderator: You're saying. . . . this statement of yours which sounds so illogical

to us and stupid, makes sense to people who are in a situation like this?

(15): I say that if the father had a different job and would have stayed home half the time, this would not have happened in the first place.

Moderator: Someone mentioned that perhaps this woman felt guilty. . . . because of something she had done to make her man run away. . . . What was it that you think was expressed in the picture along these lines?

Man: Having the second baby. . . . She had left him at one time and wasn't well received at home.

Moderator: That's why she didn't go back home this time. Is that a possible situation, that parents would do that to their children? (Animated but garbled replies; finally:)

Woman: Read Martha Carr's column!

Moderator: Outside of the fact that she had the child and her husband blamed her for this, so to speak, was there anything in her life--expressed in the film--that would make him want to go away?

(34): Well, she lacked understanding, considering his position, that he was a salesman, and had to see people at off hours, and she didn't welcome him when he came home. She didn't save his supper for him.

Moderator: If your husband came home half drunk and told you he was out selling trucks, would you believe him?

(34): Were we to understand that he was in that condition?

Moderator: The script calls for the actor to portray that he was just a little under the weather.

Man: His disposition showed it, I think.

(34): Maybe he knew what sort of reception he'd get when he got home, so he got fortified!

(77): I think she nagged him to be home. When she observed the fact that he was under the weather and she grabbed the dishes and ran away, and she was nagging him to the point of. . . .

Moderator: What should a good wife do when her husband comes home half drunk? Should she just sit there and say, "Now, there, there. . . ."

(77): It is hard to avoid nagging, but it would make a better marriage.

(88): Most drinkers do not provide for their families or do not associate with their families and that was this girl's objection. He never saw his daughter. . . .

(31): They had no family life.

Moderator: Don't you think she was justified in nagging him a little bit?

(88): I think so. I'd nag! (Laughter)

(51): He must have had some reason for coming home like that all the time. I mean, something started it. . . .

Moderator: Don't you think something inside the man was wrong, too?

(88): There must have been to feel like he did about a baby!

(41): He wouldn't go on that way about having a child; he acted like this was all her doing--having a child.

Voice: I think the trouble is there was no Christianity in the family, and even when she learned he was killed, if she had taken it to God in prayer, she would have felt like taking care of herself.

Moderator: You've brought up a point there. What was there that was strange about this family? Where were their friends? There was nobody there except one friend--the landlady.

(Animated, but garbled discussion)

Don't you think that that lady could have helped more if she were a good Christian. . . . to say. . . . "I'm not going to let you go down there. . . ."

(10): Well, she evidently couldn't. She may have been in charge, but didn't have the authority to say, "You can stay here". . . .

Moderator: Could she have welcomed her to her own house?

(10): Probably she couldn't.

(41): We don't know.

(45): It wasn't her home, and she probably didn't have room. Don't you think that if this woman had had a few more concerned Christian friends, this situation would have been averted?

Man: I think so.

Woman: It could have helped a whole lot.

Moderator: I think that was a glaring point in the story here when you realize how much help could have come!

(88): I felt let down when she said, "I hate to see you go to that awful neighborhood!" I don't know what I expected of her.

Moderator: Have any of you ever had experience with a suicidal person? Is this how suicidal people react to their life situations?

(45): I don't think sleeping pills is a very good way to suicide. You don't always succeed.

(41): My husband--a policeman--says that in his opinion most people who sincerely desire suicide do it successfully. The ones who survive an attempted suicide don't really want to die anyway.

Moderator: Then why go to all the trouble?

(41): They're trying to. . . . punish
. . . . someone else.

Moderator: Was that this woman's idea?

(41): No.

Moderator: What was her reason? If she used pills and didn't want to die. . . .

(41): She still told the child, "Only wait ten minutes; then try to wake me."

Moderator: Why did she want only to attempt suicide?

(90): At that time when she lay down, I don't think she had any intention there, because she said to the daughter to wake her up in ten minutes. When she was laying there, she became a little despondent, and she looked at those sleeping pills over there and that's when the thought really came to her mind that she should end it all. Then, when she had already taken the pills, and in the interim, that had given her the thought of fatality, that it was coming. I think she then weakened and told her daughter.

Moderator: You mean she changed her mind from the time she took the pills to the time when she was really knocked out, and for this reason told her daughter. . . .

Woman: I just thought that maybe she might feel funny toward her parents for having treated her so badly. It could have been that she wanted to hurt them.

Another Woman: She seemed a little bit immature to be taking so many problems. She was just weak, didn't know how to handle so many problems at one time.

Moderator: What about the answer to 2, Question 7? Would you agree to that, too: "Bill Carson is obviously immature; he doesn't seem to know how a family should function."

(Voices of assent)

(32): No! I think it's a mental problem. It's not just a matter of immaturity. It ties in with Question 10. I said his problem was understandable, if you have a mental problem. But it's not the normal reaction.

Moderator: You're saying he's sicker than just what we might call an ordinary case of immaturity.

(10): I don't say he's immature, but he must have been feeling insecure. He had to work day and night to sell trucks and evidently he wasn't very successful. He may have been insecure, and you know a drink or two helps. . . . (Episode 4, Cycle 1)

The Cycle 2 discussion was also excellent and again focused upon the message of the film.

It began with a "debate" between two women over the question of whether or not Mrs. Carson's suicide attempt was in tune with her character as it was portrayed in this film. One woman thought that the suicide attempt was out of character for her; she had been portrayed as security conscious and therefore would surely have provided more adequately for

her children following her death. The second woman felt that the suicide attempt was quite in character, or at least realistic, explaining it as the irrational act of a "frantic" woman. A young woman then said:

(56): Anyone who's going to commit suicide is to some degree mentally unfit--unbalanced--at the time. At that time, as she stated, she was thinking of herself, not her children. And when you are mentally unbalanced like that, you put yourself first.

It was noted that persons with suicidal tendencies are often "loners" like Mrs. Carson. A teenager expressed it:

(83): I think they want to be "in" with people, and a lot of times people just don't accept them.

A lady then described the case of a person who was not a "loner" but committed suicide--clearly planned--because she had acquired a crippling, debilitating illness.

Whether or not Mrs. Carson really intended suicide was then discussed. The same teenage girl said:

(83): I don't think she wanted to die or she wouldn't have told what she did to her child. People with suicidal tendencies think they want to kill themselves, but they know they really don't want to. They want to try it, and they want someone to talk to, and they want someone to stop it.

This prompted a discussion of suicide as an attention-getting device, and Mrs. Carson's motives were further probed. Most

of the group felt that news of her husband's death should not have precipitated her action, but rather it should have prompted her to work harder on behalf of her children.

It was recognized that she was lonely and had no friends. The opinion was expressed that her neighbor should have done more for her, perhaps if not by offering direct aid (inviting her into her house), at least by taking her to a pastor, counsellor, social worker, or a psychiatrist.

Mixed replies were received when the moderator asked if a "real Christian believer could commit suicide." The question of whether a suicide victim goes to Hell or not was then discussed. A teenager asked the moderator, "Can they be forgiven?", prompting this reply:

(49): In most cases the person is so mentally distraught, unbalanced, and perhaps mentally ill, that it strikes me as impossible that God would judge that person for just one single final act--that somehow God in His love, in His mercy, has a picture of the person's entire life, and recognized the situation which has resulted in this final, ultimate weakness. At the same time, there must be some sane people too, who commit suicide. . . . How then could God judge them otherwise? It defies your logic. There's nothing in the Bible that actually gives us the answer to that particular question. . . . The only unforgivable sin is the sin against the Holy Ghost. . . . The only thing I would say to all of us here is, "Don't try it! Don't test the Good Lord out!"

At this point a man (36) quoted Luther's Catechism to the effect that in the Lord's Prayer we actually pray that, as Luther explains it, "God would guard and keep us from despair and other great shame and vice." He concluded by saying, "I believe that despair in all its stages is a sin." The Moderator then replied, in conclusion:

(49): Despair becomes a sin because it is actually giving up on God. . . . It is not trusting God. . . . As to suicide. . . . in some cases it is a sort of grey area, and in others it is quite clear. I don't think it is up to the pastor to do the judging. It's up to the Lord.

The ability of this episode to provoke discussion was also demonstrated at a special showing of the film to the Mizpah Golden Age Club on January 25, 1966.

The Golden Agers' discussion focused on whether or not the neighbor did all she could to help Mrs. Carson. The results were pretty much the same as in the Cycle 2 discussion above. The highlight of this discussion was a spirited statement by a woman as follows:

If a person has truly accepted God as her Saviour and understands the full reason of God here on earth, there's never a time--it doesn't make any difference how black it is--there's never a time that you don't know to turn to God. You know there's the place you can look when you're downright down. I say that because my husband died, and I had a son I thought was

strictly it. And he contracted TB and had to be operated on the next day, and he couldn't know that his father was dead. I didn't know where to turn. . . . but, God came to me and said, "You believe in God, believe also in me. In my Father's house are many mansions. . . ."

d. Written Comments: None.

6. Overall:

a. Verbal Ranking: Very High.

b. Oral Comments: None (See "Vehicle," above)

c. Written Comments:

(13): This is the best episode I've seen to date. It reaches into the heart and is not overacted.

(56): I thought this film was interesting and realistic. Teenagers who seem all too willing to get married right away should see this film. . . . Marriage is rough, and kids should realize this, and this film brought it out.

(83): I thought this was a very good and true to life picture.

7. Switch On-Off:

a. Verbal Ranking: Very High.

b. Oral or Written Comments: None.

8. Recall:

a. Verbal Ranking: Low.

b. Oral or Written Comments: None.

9. Conclusions:

Despite weaknesses in Plot, Sets, and Recall rankings, "The Way Out" ranks Very High.

Certain elements of the plot seemed difficult for the Test Group to accept as realistic. It seemed particularly difficult for the Group to believe that, faced with her set of circumstances, Mrs. Carson would actually have attempted suicide. It was felt, rather, that with her husband gone, Mrs. Carson would have found all the more reason to live, if for no other purpose than to support her children.

The nature and content of the discussions indicate that this film had a strong emotional impact upon the viewers, particularly younger women who could identify with the character of Mrs. Carson.

This film clearly provoked the finest discussions of this series.

That its impact was primarily emotional, and not intellectual, could explain the Low Recall ranking of this episode. Its appeal and value seem more immediate than long-term.

The Communication Quotient was 67 percent.

The Vehicle Quotient was 75 percent. Significantly, those who frequently criticized these films for too overt sermonizing were silent here.

Whether the ability of this film to evoke discussion was due to its quality or merely to the nature of the subject matter, we feel able on the basis of this study to recommend it for use among groups of younger women in congregational discussion groups.

E. Episode 5, "Speak Gently to Regina"
(Ranks Sixth out of the Ten Films Exhibited)

1. Acting:
 - a. Verbal Ranking: Low.
 - b. Replies to Question 1, Questionnaire "B."

TABLE 22

OPINIONS OF THE ACTING, EPISODE 5

Question: The best acting in this episode was done
by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Paul Phillips	7
Mrs. Kaye Phillips, his wife	1
Joan Phillips, their teenage daughter	7
Bonnie Phillips, their little daughter	29
Charles Johnson, Negro neighbor	13
Mrs. Marilyn Johnson, his wife	0
Vicki Johnson, their teenage daughter	2
Regina Johnson, their little daughter	10
Jack Lewis, a neighbor	1
No reply	<u>1</u>
Total (Several multiple replies)	71

c. Oral Comments on the Acting: Regina's acting was praised in the Cycle 1 discussion. Otherwise, no comments.

d. Written Comments: None.

2. Dialogue:

a. Verbal Ranking: Low.

b. Oral Comments: None.

c. Written Comments:

(49): I felt this story to be stilted, unrealistic. The script is weak.

(13): One good thing--no sermon at the end.

3. Plot:

a. Verbal Ranking: Average to Low.

b. Synopsis of the Story:

Paul and Kaye Phillips and their two daughters, (Joan, 15, and Bonnie, 7) live in a comfortable suburban neighborhood. They are dedicated Christians. As our story opens, Jack Lewis, who lives a few doors down the street, is haranguing the Phillips family with the necessity of selling their home.

The reason? Charles and Marilyn Johnson and their two daughters (Vicki, 14, and Regina, 6), who have just moved next door to the Phillipses, happen to be Negroes.

Our story dramatizes the struggle of both the Phillips and the Johnson family to adjust to their new situation. The title of our story stems from a scene of tender poignancy --when Mr. Johnson must tell his eager six-year-old Regina why she cannot go to her playmate's (Bonnie's) Sunday School.⁵

⁵Ibid., pp. 3-4.

c. Oral Comments on the Plot: None. (See "Vehicle")

d. Written Comments on the Plot:

(54): I don't think teenagers of a different race would become such close friends in that short of a time. The younger children would probably be friends, but not teenagers.

(88): The last quarter of the film became rather obvious, but the beginning was good.

One man stated that the Johnsons seemed rather "naive," or at least "unprepared" for the difficulties they should have known they would encounter.

(61): In this picture you saw the "elite" of Negro families. How many are there like the Johnsons?

(68): It's easy to say what you would do if you were in a situation of this sort. I doubt if people would act or feel this way if it would occur.

e. Replies to Question 2, Questionnaire "B."

TABLE 23

REPLIES CONCERNING THE PLOT OF EPISODE 5

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this Episode.

Number of Replies				Statement
	True	False	I Don't Know	
59	90%	7%	3%	1. The Johnsons feel hurt because of the multiplying "For Sale" signs in the neighborhood.
56	49	45	6	2. Both Mr. Lewis and Mrs. Phillips are worried about property values now that a Negro family has moved into the neighborhood.
58	24	65	11	3. Regina easily understands the explanation her father gives her as to why she can't go with Vicki to Sunday School.
58	79	7	14	4. When Mr. Johnson calls to say that Regina can't go to Sunday School, Mr. Phillips is relieved.
56	62	18	20	5. The Phillipses can't bring the Johnsons to church with them because it would only cause trouble.
54	72	18	10	6. Mr. Phillips turns out to be a very courageous man.
57	86	7	7	7. Mr. Lewis' attitude is quite typical of people living under these circumstances.
57	75	21	4	8. The young people in this story are in favor of integration; the parents are not.
55	53	31	16	9. The secret hiding place is a bit too obviously located to make possible all the trouble it caused; the story becomes implausible here.
56	80	15	5	10. It's perfectly natural for neighbors to get together now and then for a cup of coffee.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 69 percent.

4. Sets:

- a. Verbal Ranking: Very High.
- b. Oral or Written Comments: None.

5. Vehicle for the Gospel:

- a. Verbal Ranking: Average.
- b. Replies to Question 3, Questionnaire "B."

TABLE 24

OPINIONS OF THE MESSAGE OF EPISODE 5

Question: The message this episode seems to be trying to get across is:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
20	26%	① "A little child shall lead them."
9	12	② "Love thy neighbor."
8	10	3. Negroes who move into white neighborhoods have their problems too.
8	10	4. The race problem is very deep and will take a long time to solve.
0	0	5. The solution to the race problem should begin down at church.
7	9	6. To do nothing about the race problem is really to take a stand against Negroes.
2	3	7. "Let the little children come to Me."
22	29	⑧ Jesus loves all people, regardless of their skin color.
1	1	9. Other: Determine your stand, and act accordingly.
<u>77</u>	<u>100%</u>	Total

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 67 percent.

- c. Oral Comments on this Episode as a Vehicle for the Gospel: Once again we have a film which provoked discussion almost entirely related to the theme, the problem, or the message of the episode. For this reason, we again present here summary accounts of the Test Group discussions almost completely as they occurred, without offering further comment. The Cycle 1 discussion began as follows:

The moderator (49) stated that "this movie gave you something we've never quite seen before on the subject of race relations." In the attempt to guess what 49 had in mind, the group listed unique qualities of this film as follows:

(41): Most such films show some violence.
 . . . This one didn't.

Voice: The Negro family actually moved in; many times neighbors become so violent. . . . the Negroes don't actually move in.

Another Voice: The Johnsons weren't getting any phone calls.

Another Voice: It was the silence that disturbed them.

(31): They had coffee together.

Moderator (49): Did you gain the impression that salvation was by coffee alone?

Voice: Having coffee together is something you seldom see.

(66): We didn't have a pastor in this film.

The group identified the little girl and the teenage girl as the pastor-figures in the film. Then,

Voice: This episode dealt with a little higher class of people.

Woman: I think the difference is that in this film the colored man recognized that the white people also had a problem in accepting him. . . . You get both sides of the question.

This prompted the moderator to say:

(49): This is one of the first pictures I have seen where it was shown that the colored man had a problem. Most of the time we think that when a Negro moves into a neighborhood, it's the white neighbors who worry about folks moving out. This Negro man wasn't happy when he saw the signs going up. He wasn't a "blockbuster."

(34) felt that the message of the film was "To do nothing about the race problem is really to take a stand against Negroes," quoting from the Episode 5 questionnaire.

The idea that little children can solve the race problem, stated by another person, was challenged by the moderator.

When the moderator asked, "Do you feel that this film can be helpful in alleviating the problem of race?" this reply was elicited:

(13): I don't know. . . . this one sort of left me a little cold. . . . It's a little on a high plane. . . . On that question I wrote that it would appeal to persons of the upper middle income bracket.

Then a woman stated: "I don't think a film like this would have any effect upon the property owner who was against integrated neighborhoods."

The following exchange then resulted:

(49): Was the purpose of this film to deliver a message to white people in a nice property situation?

(34) I believe it was their intent to reach the suburban type dweller. . . . It

wouldn't change his viewpoint. Nothing will. . . . Things will only change when their children will not be as set against integration as their parents.

The discussion digressed to an account of a case of a Negro visiting a service at Mizpah Church.

The motivation for the Negro family to move into a white neighborhood was then discussed. One suggestion: although the "old neighborhood" had its advantages, Mr. Johnson wanted to better himself and his family, and so moved out. This was recognized as a motive understood by whites. At this point, the opinion was offered:

(45): In this film, the colored man was worried about the houses that were going to be sold, and naturally, if they were sold, they'd go to colored and all the property values would be going down.

A woman challenged this idea, saying that property values in her neighborhood did not fluctuate like that. In the beginning they fell, but later rose higher than they were at

first. Another explanation for Mr. Johnson's concern over sprouting neighborhood "For Sale" signs was stated:

(20): The Negro felt guilty because he had moved in and now all these people were moving. He felt he was the cause of it.

Another person (36) said, "He thought they weren't being accepted." (Episode 5, Cycle 1)

The Cycle 2 discussion was moderated by a woman (30) in the Test Group. Regina's fear of the dark was first probed:

Woman (97): I thought that was supposed to have had some connection with the fact that Regina asked, "Is it true that Jesus was white?" And then, this shook her a little more and she didn't feel quite secure. She had felt

Moderator (30): That if He were white and white people disliked them, Jesus just might possibly dislike them, and in that case there would probably be more dislike in the dark than in the light?

It was generally conceded that race prejudice is not inborn but is learned. The prejudice against Negroes was related to the prejudice against immigrants. A story was told about how

a little child did not even notice that his Negro playmate was colored. The moderator emphasized the difficulties Negroes have in learning to read because their textbooks are really white-orientated. After these digressions, the group returned to the story-line of the film.

Moderator (30): What about the idea of the sale of the home to the Negro family? This is a problem that faces us.

Woman (97): I thought it was quite interesting--the thought they gave of the Negro family in that situation. It takes a bit for a Negro family to decide to move into an all-white neighborhood, because they're naturally going to have problems with some people and be completely ignored by others.

The woman went on to describe how in her neighborhood (Florissant, Missouri--a white suburb), several Negro families had moved in. She stated that they were "tolerated" by white neighbors, but not really "welcomed," concluding,

(97): It's just as bad as here in this story, that by not doing anything, the people are actually getting on the opposite side against the Negroes.

The moderator then spoke of personal experiences with all types of Negroes, describing the degeneration of family life and morals among those of the lower classes ("The custom: if it's a girl, she takes her mother's name; if it's a boy, he takes his father's"). She pointed out, however, that there are many fine, understanding Negroes especially among the "professional" classes such as doctors and lawyers. She noted that these people often have difficulty serving the members of their own race:

(30): I once said to a Negro attorney: "Why do Negroes go to white attorneys or white doctors?" He replied, "They don't trust us . . . they feel we are not professionally qualified."

A teenager who attended a local "integrated" high school then spoke at length. She had had a woman Negro teacher whom everybody liked, but the teacher was transferred to an all-Negro high school because of irregularities in her state teacher's certificate. The girl continued:

(83): I liked that teacher, but colored people in general--some are nice--

but most of them are dirty. . . .
in mind and in mouth. . . . and, I
don't know, I just can't. . . . they're
like a bunch of animals. . . . There's
only one or two colored kids out of
ten or so that I can bear. . . . cul-
turally. . . . They always seem to
disagree with you; they want more
rights; they want things better than
you. . . . We have a white teacher,
and all the colored kids stick to-
gether. . . . they smart off to her.
They steal things and when she asks
them about it they just smart off. . . .
These colored kids really think
they're it. . . . that they're some-
thing better than us. . . . they want
to be better than us, not just equal
to us. . . . they want to get some-
thing for nothing.

The moderator then stated that "We have our place
because we have educated and improved our cul-
ture. . . . but without doing anything, they
want it." At this point, a woman who works as
a saleslady for a local department store spoke
up. She told of the attitudes of some fellow
Negro employes. She stated that some of the
better educated Negroes "don't act like that,"
but many Negroes think "they are it." She
described a meeting of employes:

(20): The buyers said all sales people
would have to help with the stock

work, and this one colored gal gets up and says, "Well, I'm not going to do it. Just try. I'll report you to C.O.R.E."

The moderator repeated her stand that these attitudes are not typical of "professional" Negroes. She then digressed to tell how the Negro migration from the South to cities in the North was posing serious problems for educational institutions in these cities.

The discussion concluded on the note that this film was not about a "typical Negro family."

- d. **Written Comments:** Many of the written comments dealt with the subject of this episode, the race problem. The film obviously provoked such comments which tended to reflect varying degrees of race prejudice among the viewers. The response of one young woman was almost violent:

(56): My, don't we talk wonderfully! It's a wonder that the world isn't full of love the way our fine Christian brothers talk. But wait! Let it affect their lives personally, and our wonderful thoughts and actions change almost drastically. . . . It becomes a different situation altogether. . . . The race problem has been here for a

long time and the way things are going, it will be here for a while longer. To me the solution lies in the young Negro children. The color isn't what people are against. . . . We accept Chinese, Indians, and Africans. The main problem is the Negroes' way of life. If we could take all the kids from birth to five years of age, we might be able to mold them to a better way of life. People can no longer complain about unequal rights, because now Negroes can do things white people can't! They are in all the schools and a lot of colleges; they are everywhere in all types of jobs, so they can better themselves. But what do we see? The same old thing. It never changes. The older people don't care. They can sit back and live off the government or collect A.D.C. The young ones live in this environment, and before long, they are the same. They may learn a lot at school, but what good does it do? None. Home environment is still the same. . . . I compare the racial situation with that of an alcoholic. The alcoholic has two basic problems: psychological and material (the booze). Unless this man has his mental problems solved, he will not change. He could be taken off the bottle, but unless the root of the problem is solved, he will eventually go back. . . . So it is with the colored. . . . Unless you get at the psychological problem, the pattern of living will not change. Why can't these glorious hypocrites stay home and not go on these so-called "marches." Half of them don't know what they are there for and the other half are idiots that

seek publicity. They are such pious frauds and there are so many of them they make me sick. The Communists are going to have a ball with them, if they don't wake up and see how the situation is used over there. . . . Demonstrations aren't going to do a blankety-blank thing but cause trouble. . . . The colored aren't as ignorant as we think. After all, look who is doing all the work and who collects the A.D.C.? Maybe I'll go and paint myself black!

Other written comments:

- (34): One becomes very conscious of all-white congregations after having worshipped with both Negroes and Whites together.
- (94): If we Christians would practice the Golden Rule the race problem would be solved more quickly. Now is the time, not the distant future. Cooperation of Whites and Negroes is necessary.

6. Overall:

- a. Verbal Ranking: Average.
- b. Oral Comments: None (See "Vehicle," above).
- c. Written Comments:
- (42): Excellent film. It certainly brought the colored question close to home and helped me to see both sides.
- (65): This was a good film and it showed us that the Negro has as many problems as the Whites have when he moves into a white neighborhood.

(83): I didn't like this picture because I have been in school with Negroes since 6th grade and I have a rather in-different opinion of them. . . . I go to Northwest High School and it is supposed to have a better class of Negroes in it but most of them are like animals. They smell; they are gaudy; they stick together like savages and act as ignorant as possible to white people. They feel they are better than us and they want more than we have and to be better than us.

(70): I thought that this was not a good picture because if I were in Mr. Phillips' place, I would move out immediately because I am against integration in practically all cases.

(97): This film was extremely good in that it brought out the feelings of the Negroes moving into a white neighborhood.

7. Switch On-Off Response:

- a. Verbal Ranking: Low.
- b. Oral or Written Comments: None.

8. Recall:

- a. Verbal Ranking: Very High.
- b. Oral or Written Comments: None.

9. Conclusions:

The wide range of rankings for "Speak Gently to Regina," from Low in three categories to Very

High on Sets and Recall, is perhaps characteristic of films dealing with such controversial subjects as the race issue.

Test Group discussions were animated. The tendency to respond emotionally to this film could explain both the Low Switch-On-Off Ranking (many persons simply wanting to avoid the subject) and the Very High Recall Ranking (this was the only film of the series to feature Negro actors).

The film provoked rather strong and prejudiced statements, both oral and written, especially from younger people. Other, older persons, however, also expressed a good deal of anti-Negro sentiment after viewing the film.

The Communication Quotient was 69 percent.

The episode was criticized as unrealistic. Such terms as "stilted," "naive," "too much on a high plane," were applied to it. It was felt that

the Johnson family represented not "typical" but rather "elite" negroes.

The Vehicle Quotient was 64 percent.

The absence of sermonizing was commended, although it was recognized that Bonnie and Joan Phillips were the "pastor-figures" in the story.

The film was also commended for giving insight into the problems of Negroes who move into white neighborhoods.

We conclude:

- a. This film deserves testing among Negroes.
- b. If the purpose of this film was to convert prejudiced white people to more favorable attitudes toward integration, it probably failed.
- c. If the purpose was to help some white people see how some Negroes feel and think, it probably succeeded in part.
- d. If the purpose was to provoke discussion, it undoubtedly succeeded. This could

possibly be said of almost any film on race. Nevertheless, we recommend this episode as a discussion starter in almost any type of congregational group.

F. Episode 6, "Star of Hope"
(Ranks Fifth out of the Ten Films Exhibited)

1. Acting:

- a. Verbal Ranking: High.
- b. Replies to Question 1, Questionnaire "B."

TABLE 25

OPINIONS OF THE ACTING, EPISODE 6

Question: The best acting in this episode was done by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Jackie McKinley, the athletic college girl	18
Mrs. McKinley, her mother	1
Debby Bly, the little girl	34
Nurse Adams	8
Chaplain Ed Phillips	4
Dr. Nesbitt	0
Jim Bates, TV announcer	0
No reply	<u>1</u>
Total	66
(Several multiple replies)	

c. Oral Comments on the Acting:

Re Chaplain Ed Phillips:

(97): I thought the man who played the minister in this program was very good. (Episode 6, Cycle 2)

Re Other Characters: No comments.

d. Written Comments:

(40): Jackie's portrayal perhaps was a bit unprofessional.

Re Other Characters: No comments.

2. Dialogue:

a. Verbal Ranking: Low.

b. Oral Comments on the Dialogue: None.

c. Written Comments:

(88): The story was written for ten year-olds. Almost every word could be anticipated.

(97): I think the Chaplain's talks could have been a little deeper.

3. Plot:

a. Verbal Ranking: High.

b. Synopsis of the Story:

Jackie McKinley, pretty 21 year-old college coed, is competing for the water-skiing championship at a Florida resort. In the midst of an exciting race, we see her crash into a tree. She is taken from the water unconscious.

When she finally regains consciousness at a nearby hospital, she learns that she is paralyzed from the hips down. Our entire story is the story of her adjustment to this tragic fact. The doctor, the hospital chaplain, Nurse Adams --all have words of encouragement and strength. But it is finally a fellow patient, ten year-old Debby Bly, who channel's Jackie's thinking in the right direction.

It is because of Debby that Jackie finally wheels her chair into the Chaplain's office and indicates her willingness to listen. And it is the Chaplain who speaks to Jackie about the love of God in Christ, based on Romans 8:31-39.⁶

- c. Oral Comments on the Plot: The moderator (30) of the Cycle 2 discussion asked when the people became aware of the fact that Debby's illness was rheumatic fever, but received no answer. She then digressed to relate how she had observed childhood diseases through her teaching and concluded by saying that the writer's choice of

⁶Ibid., p. 8.

rheumatic fever as Debby's illness "fit in beautifully" in this episode.

One woman (20) remarked: I thought it was great that Jackie went in to see little Debby."

The Moderator then asked, "What about the skis? Jackie was giving up one of her most precious possessions." This prompted the following comment:

Woman (20): I don't think she was really giving them up. . . . She thought that this little girl could have them and carry her name and go on. She didn't know that she couldn't ski it was her thought that Debby would go out and make a big name and maybe she (Jackie) could get a little bit of the credit for it. (Episode 6, Cycle 2)

d. Written Comments on the Plot:

(53): The story was good, but it was poorly done.

e. Replies to Question 2, Questionnaire "B."

TABLE 26

REPLIES CONCERNING THE PLOT OF EPISODE 6

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this Episode.

<u>Number of Replies</u>	<u>True</u>	<u>False</u>	<u>I Don't Know</u>	<u>Statement</u>
58	15%	83%	2%	1. Jackie is brought to a State Hospital for treatment.
61	57	39	4	2. The little girl has rheumatic fever.
57	88	12	0	3. Jackie doesn't give up until she knows there is no hope of walking again.
60	10	48	42	4. The McKinley family are Lutherans.
58	31	3	66	5. Mr. McKinley is apparently deceased.
57	54	25	21	6. Offering Debby her first pair of water skis really symbolizes the fact that Jackie is now giving her love to God.
55	36	58	6	7. The nurse is really the heroine in this story.
56	86	5	9	8. Jackie's sin was that she was all wrapped up in self-pity.
59	32	53	15	9. We gain the impression at the end that Jackie just might walk again after all.
60	93	7	0	10. The turning point comes when Jackie realizes that she is no more handicapped than little Debby, although Debby's handicap is different.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 66 percent.

4. Sets:

- a. Verbal Ranking: Average.
- b. Oral Comments Concerning the Sets: It was noted quickly in both Cycle 1 and 2 discussions that the hospital in this movie (exterior shot) was really the Lutheran Hospital of St. Louis.
- c. Written Comments: (34) seemed impressed by the fact that this film featured a "well-dressed chaplain."

5. Vehicle for the Gospel:

- a. Verbal Ranking: Average.
- b. Replies to Question 3, Questionnaire "B."

(See next page)

TABLE 27

REPLIES CONCERNING THE MESSAGE OF EPISODE 6

Question: The message this episode seems to be trying to get across is:

<u>Number</u> <u>of</u> <u>Replies</u>	<u>% of</u> <u>Total</u>	<u>Statement</u>
14	16%	1. The thing to do is concentrate on what you can do instead of complaining about what you can't do.
8	10	(2.) If God be for us, who can be against us?
18	21	(3.) People who bear their own burdens "gracefully" can help lead others to Christ.
1	1	4. Chronically ill people are often very selfish; it's their chief sin.
1	1	5. God never promised to coddle us.
9	10	(6.) There are two kinds of Christians: Those who use their faith as a cushion against life, and those who use their faith to conquer the obstacles in their path.
4	5	7. When a person really reads his Bible, his faith becomes much stronger.
8	10	(8.) "I can do all things through Christ who strengthens me."
11	13	(9.) Christ is really our Star of Hope.
11	13	(10.) Instead of demanding God's love for ourselves, we should offer our love to Him.
<u>0</u>	<u>0</u>	11. Other.
85	100%	Total

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 67 percent.

- c. Oral Comments on this Episode as a Vehicle for the Gospel: The Cycle 1 discussion focused chiefly on the issue raised by the film.

The moderator (49), first asked how the young athletic girl sinned.

A woman replied: "By not accepting the Holy Ghost in her heart."

Another woman said:

(41): She was so wrapped up in herself. . . . She was only concerned with her own life. . . . She didn't consider how this would affect her mother.

The issue was clouded when the statement was made that "her reaction at first was normal--to anybody." If it were normal, then, the moderator asked, how could it be specifically sinful? Certainly, the girl was self-centered, but, the moderator continued:

(49): What I am saying is, suppose this happened to you. What else would you think about and have on your mind under those circumstances? Why should this self-concern be counted as a sin?

One participant noted that the girl was "self-centered before the accident"; she had indicated that she wanted the State Skiing Championship "more than anything else in the world."

The moderator replied:

(49): But for a young girl is it so sinful to want something like that? Isn't it an accomplishment?

A woman then asked: "Is it a sin to feel sorry for yourself when you realize that you are in a situation like this?" The statement was then made (35) that "her lack of faith in Jesus was a sin." A man then spoke up, a former athlete himself:

(31): Getting back to athletes Are they wrong? You know they have to have a desire to succeed and become great they need competitive spirit.

The group was really agreeing that they didn't blame the girl for her reaction to her accident. They would probably react the same way under similar circumstances. But feeding her

self-pity wouldn't help. That would ultimately be a sin.

The heroines of the story were then identified as the little girl and the nurse:

(74): The nurse really jolted her and brought her back to her senses.

A teacher of retarded children then added:

(30): I've worked with children who have been paralyzed from the neck down, and they had to be talked out of their self-pity. I've seen them get to the point where I had to say they shouldn't wallow in self-pity.

The moderator then said:

(49): This movie was quite true to life when the nurse said, "You're nothing but a pillow Christian!" I have found that sick people are extremely selfish and inclined to self-pity. From time to time you must become almost harsh with them. Their world becomes the size of their room, and that's a very small world. (Episode 6, Cycle 1)

In the Cycle 2 discussion, one woman criticized the film for arriving too quickly and easily at the solution to the problem. She said,

(97): I think they could have gone into things so much more than they really

did. They just sort of lightly skimmed the surface. I don't think it's that easy for someone so quickly to get hold of himself. Self-pity is a natural reaction to tragedy, and it seemed it took so little from the chaplain to convince Jackie.

Another woman (75), then pointed out that it was not the chaplain, but Debby who convinced Jackie.

The moderator (30) said she thought it was the nurse, who "sort of spanked and spanked hard."

A teenager (83) agreed that both the nurse and Debby played the most important roles in convincing Jackie to keep going.

The group then debated whether Jackie would walk again. The doctor said she wouldn't, but several cases were cited in which doctors were proven wrong; including the case of a youth who visited the Catholic shrine at Lourdes. The moderator--who told the story--was asked if the man had said much about his experiences there.

She replied:

(30): He said he never intended to be totally, miraculously healed, but he got such a spiritual uplift, that no matter what his body was, he could face life.

Other examples were then cited of chronically ill persons who had pursued successful lives despite their handicaps, including the Apostle Paul. It was pointed out that faith in God, not man, can do wonders. The group closed the discussion on the thought that perhaps part of Jackie's purpose in life would prove to be helping her own mother to return to faith in God.

- d. **Written Comments:** A great deal of identification on the part of the Test Group took place during the viewing of this episode since almost everyone has had a serious accident befall himself or a member of the family. Such remarks as these were fairly common:

(13): This story appealed to me because I've learned to walk twice and have had to hear that I was incurable, but today I do almost anything.

(28): I have been hurt three times, but faith that I could walk and praying that I could, helps. It works.

(70): I thought this was a pretty good film and that it can happen to any of us.

(64): It is difficult to say how one would react to a like situation. I probably would be more despondent than Jackie. I doubt though, that the few times she was given Scripture readings would really change her outlook.

One young woman emphasized the problem of self-pity in her written comment:

(56): In the discussion the main feeling was that the sin is self-pity To me the sin was that the girl had pushed God aside and no longer had faith in Christ. . . . the unforgivable sin. So God had to make her realize that He comes first, and this accident was an eye-opener. . . . Once she turned to God and started believing, she lost her self-pity.

6. Overall:

- a. Verbal Ranking: High.
- b. Oral Comments: None (See "Vehicle").
- c. Written Comments:

(42): A very good lesson in patience and accepting God's will.

(83): I enjoyed this film very much. It was very good.

7. Switch On-Off:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

8. Recall:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

9. Conclusions:

The rankings of "Star of Hope" are consistent, all hovering around Average.

The film was criticized for being superficial, only "skimming the surface" of the problem posed. One viewer said "the story was written for ten-year-olds."

There was general approval of the role of the chaplain, mild disapproval of Jackie McKinley's acting ("a bit unprofessional"), and recognition of Debby Bly and Nurse Adams as heroines of the story.

The Communication Quotient was 66 percent.

The Vehicle Quotient was 67 percent. The group identified Jackie McKinley's "sin" as

self-pity, but generally sympathized with her, feeling that they would react the same way under similar circumstances.

As the discussions indicate, perhaps the chief virtue of this film lay in its ability to awaken in the viewer the sense of identification with one or another of the characters. Perhaps this is the basic appeal of almost any film dealing with medical subjects. Accidents can happen to anyone.

G. Episode 7, "Pleasant Journey"
(Ranks Fourth out of the Ten Films Exhibited)

1. Acting:

- a. Verbal Ranking: Average.
- b. Replies to Question 1, Questionnaire "B."

(See next page)

TABLE 28

OPINIONS OF THE ACTING, EPISODE 7

Question: The best acting in this episode was done by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Mrs. Ada Lawton, retired schoolteacher	35
Cyrus Lawton, her son, a businessman	17
Eleanor Lawton, Cyrus' wife	0
Jessie Webster, friend of Ada's	2
Pastor Martin	7
Dr. Sterne	1
Betty Forbes, Cyrus' secretary	0
No reply	<u>3</u>
Total	65

c. Oral Comments on the Acting:

Re Pastor Martin:

(88): Last night I liked Pastor Martin, but tonight. . . . Aaaah!

Re Other Characters: Cyrus' acting was commented upon approvingly, but no comments on the others.

d. Written Comments: None.

2. Dialogue:

a. Verbal Ranking: Average.

b. Oral Comments on the Dialogue: The criticism of the role of Pastor Martin apparently stemmed from the fact that in this episode he was "Too preachy. . . . too churchy." His speech at the end was deemed too long by those who criticized him negatively.

c. Written Comments:

(13): Much too preachy. Actions would do much; if well portrayed there is no need to explain. When we picked up my dead father, I would not have listened to such talk.

(34): A dull presentation, I cannot say why.

(49): I thought this was a good film with a message forcefully presented. It was "preachy," yes, but not objectionably so.

3. Plot:

a. Verbal Ranking: High.

b. Synopsis of the Story:

Cyrus Lawton, successful businessman, and his wife, Eleanor, surprise his mother, Ada, with the happy announcement that on her 70th birthday, which is two months away, they are going to take her on a trip to Europe.

There follow weeks of happy and eager anticipation. Shortly before the scheduled trip, however, the elderly woman comes down

with a cold, which leads to pneumonia. Cyrus assures her that they will still be able to make the trip--that "everything will turn out all right."

But it soon becomes evident that Cyrus is wrong. A few days later, he, his wife, and Pastor Martin stand at his mother's hospital bedside as she slips into a coma. Later that evening on a hospital balcony Cyrus, emotionally distraught rebels against "a God who would cheat my mother like this!"

Quietly and sympathetically, Pastor Martin speaks to him of the much more wonderful journey upon which his mother, a sincere believer, is about to embark. In language both simple and eloquent the experienced pastor speaks about the eternal bliss and glory which await those who have put their trust in Christ as Saviour and Lord.

As the two men speak, Eleanor emerges from a hospital corridor. Her look speaks more than words can say. Ada Lawton had left on a journey--for which her entire life had been a preparation.⁷

- c. Oral Comments on the Plot: At the Cycle 2 discussion, this exchange occurred:

Woman: I thought it was a weak movie. . . . From the beginning I caught it that she was going to die. Then I lost interest.

Moderator (49): The plot was too transparent. . . ?

Woman: Yes.

⁷Ibid., p. 7.

Moderator: When did you really understand that she was going to die?

Woman: . . . as soon as she coughed. (Episode 7, Cycle 2)

During the Cycle 1 discussion, the character of Cyrus was criticized briefly. He was old enough to know about life and death. His mother's death at her age, should not have come to him as such a surprise. He should have been more "philosophical" about it. (Episode 7, Cycle 1)

At the Pilgrim Senior Citizens' meeting one woman expressed the desire to see a continuation of the film in which Cyrus would actually and definitely return to faith in Christ. She felt that the picture left that hanging a little in the air.

Later in the meeting a woman said:

I think the person who wrote the script was being a little hard on the seventy-year-old lady. . . . Seventy isn't very old. People think the minute you turn fifty you're old. . . . The mother was undersold. (Episode 7, Pilgrim Church)

- d. Written Comments: None (See "Switch On-Off" and "Vehicle").
- e. Replies to Question 2, Questionnaire "B."

TABLE 29

REPLIES CONCERNING THE PLOT OF EPISODE 7

Question: Please answer "True," "False," or "I Don't Know" according to your opinion or recollection of this Episode.

Number of Replies				Statement
	True	False	I Don't Know	
60	(80%)	18%	2%	1. Mrs. Lawton is suspicious when Pastor Martin suggests that she leave her summer open. She thinks he no longer wants her to teach in Vacation Bible School.
59	17	(70)	13	2. The title of this episode really refers to the trip to Europe as the "Pleasant Journey."
59	(29)	37	34	3. The fact that Cyrus did not see his mother very often was mostly her fault. She insisted on staying away in order to continue her teaching.
56	(50)	36	14	4. Mr. Lawton is so kind to his mother because he feels guilty over the fact that he has so often neglected her.
60	(95)	3	2	5. Mr. Lawton thinks that God is unjust in calling his mother to death before she can make her trip.
60	(94)	3	3	6. The story-line is perfectly plausible. Old folks often have looked forward for years to making some trip that is important to them.
60	(86)	7	7	7. Pastor Martin seems to be unusually understanding in this film. He really knows what to say at the time of death.
59	12	(76)	12	8. It's hard to believe that any son could be so kind to his mother as Mr. Lawton is.
55	(69)	16	15	9. Entirely too many people think of death as a very evil thing, just as Cyrus did.
59	(88)	4	8	10. The Christian view of death is well portrayed in this episode.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 74 percent.

4. Sets:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

5. Vehicle for the Gospel:

- a. Verbal Ranking: High.
- b. Replies to Question 3, Questionnaire "B."

TABLE 30

REPLIES CONCERNING THE MESSAGE OF EPISODE 7

Question: The message this episode seems to be trying to get across is:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
12	17%	①. "For me to live is Christ and to die is gain."
5	7	②. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."
21	31	③. Death is really a "pleasant journey" for those who love God.
2	3	4. Enjoy life while you can; you never know what's going to happen tomorrow.
6	9	5. If you're going to do something nice for someone, do it today. Tomorrow may be too late.
1	1	6. How fast time flies! How brief life is!
4	6	7. We should live each day of life as if it were a great adventure, welcoming everything that comes our way.
18	26	⑧. A believer in Jesus Christ need not fear death.
<u>69</u>	<u>100%</u>	Total.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 81 percent.

- c. Oral Comments on this Film as a Vehicle for the Gospel: At the Cycle 2 discussion, several remarks were made which indicated that that the people were identifying rather strongly with the characters in the story. Following a teenager's criticism (70) that the film "didn't do anything" for him, a second teenager replied:

(83): I don't see why it shouldn't do anything for them (the other teenager), because you never know when you're going to die, and just last Sunday I went to a funeral for little seven-year-old girl. You should always be conscious of death, I think.

A woman (77) later told how just during the past week a dear relative had been killed in a traffic accident. She had been overcome by the recurring question, "Why?" She said that this film had helped her understand. (Episode 7, Cycle 2)

But the level of identification was most apparent among the senior citizens. Loud applause greeted the moderator's question, "How did you like the movie?" It was termed "educational" and "true to life." Then a woman said,

It should give us all a lesson since we're all getting older that we know we have to die someday. It proved that although this man went to church, and all his life he was a Christian, he began to forget that the day of death was going to come. At his age he should have known better. He should have grown spiritually. We don't stay like children. We grow. And as we get older we get more faith all the time. . . . That's the trouble with many Christians today. . . . They go to church and don't think they're missing the preaching. If they would listen every Sunday to every sermon, they would be growing by the time they got to be old.

A woman then asked the moderator if he knew of cases where parents of strong Christian faith were unable to transmit their faith to their children. The moderator replied that it seems to happen often. A member of the group then blamed "the company they're keeping." Another woman blamed college as the place where many young people lose their faith. One man said it was the Church's fault. Most congregations, he

said, have very little vital activity for young people after confirmation. Another woman blamed the Devil, saying that the parents in such cases were being tried like Job. They should persevere, and in the end, they will win if their faith is strong enough. She concluded:

Even if everything turns against you. . . . even if you see death staring you in the face--I tried it, I had it--you say, "even if I die, Father, I know this is working together for my good." That's faith.

It was quite a sermon. The moderator jestingly invited this woman to preach at his church the following Sunday. This was greeted by laughter and applause. He then outlined his opinion: in cases like this, there is always the possibility that persons who look so wonderfully faithful are really Pharisees inside, lacking humility and love:

We have sometimes seen families that religious. . . . but when you dig down deep inside, you find there is something missing a certain warmth, maybe, in the family life or maybe too much of a Law approach and not enough of the Gospel.

Sometimes, in our passion to be religious, as Christ expressed it, we tithe the mint and anise and cummin and neglect the weightier matters of the Law. Sometimes a good hug at the right time, if it conveys the right message, is worth as much as attending a church service.

The woman who asked the question in the first place said that this was very much like the particular case she had in mind. (Episode 7, Pilgrim Church)

When, at the Cycle 2 discussion, the moderator (49) professed surprise that Cyrus, a mature man, could have taken his mother's death so hard ("He should have had more understanding of these things"), the following exchange took place.

Man (53): It wasn't convincing to me at all. It just wasn't believable.

Woman (72): I think there was perhaps a little selfishness on his part, that he was going to miss the enjoyment of seeing his mother have this trip. . . . he felt that he was being deprived.

Moderator (49): That he was the one who was being cheated?

(72): She was the one who was perfectly happy.

Second Woman (75): I think that he felt guilty because he hadn't given his mother the time that she should have had. He neglected his mother, and just all of a sudden realized that she was getting old . . . then he planned this trip.

(49): To make up for his neglect.

(75): And then he blamed God for it. And it wasn't God's fault at all. It was more his own fault.

Further discussion indicated that the group felt that although Cyrus felt he had neglected his mother, he really was a good son, had a satisfactory relationship with her, and had done as much for her as she had permitted.

The aged mother's motives for so much activity in her life were probed. Was the motive selfish, that is, was she so active just because she knew that otherwise she would be very lonely? The group agreed that her motivation was not selfish, but that the services she rendered sprang from a genuine Christian desire to help others, as one woman expressed it:

(75): She didn't want to stay alone by herself. She wanted to be out helping someone else, which a Christian should be! (Episode 7, Cycle 2)

d. Written Comments:

(64): Death is always a terrific shock to members of a family. I think, therefore, for a time, a person does not think normally, even sometimes feels that God has forsaken him; but time heals our wounds, then we can see more clearly. Until one has suffered the loss of a loved one, it is difficult really to sympathize.

(97): The character of Mrs. Lawton certainly reminds me of our sweet Miss Handelman (an active 90-year-old Sunday School teacher at Mizpah Church). I can see her welcoming the Lord with open arms too.

6. Overall:

a. Verbal Ranking: Average.

b. Oral Comments: One woman characterized this film as "sentimental," but appealingly so.

(Episode 7, Cycle 1)

c. Written Comments: None.

7. Switch On-Off:

a. Verbal Ranking: Very Low.

b. Oral Comments on the Switch On-Off Response:

Several comments were made at the Cycle 1

discussion which tended to confirm the "Very Low" Switch On-Off Response recorded for this film. One woman said:

Woman: I think it was a little cloudy at the beginning of the movie. It didn't seem to have any message to offer for a while.

Later, another woman said she would have turned this episode off because it was "too preachy." One man (the only participant in the Test Group who had no church affiliation) agreed with her, as follows:

(76): I'm afraid I'm in the same boat. It couldn't sell the preaching method. It was one of the poorest subjects too.

Moderator: You think that the subject of death should be avoided in programs like these?

(76): Not necessarily, but if you want to sell religion to the public, I don't think I would use that subject.

Another woman said she thought the film was "terrible." She, too, would have turned it off, because:

(88): I feel this man that was losing his mother had a perfectly natural reaction, for the moment, and there

wasn't any need for the preaching. He already knew these things. He was a Christian.

Her point: perhaps the man lapsed from faith temporarily, but after the grief had passed, he would have recovered like anyone else. At this point an older woman said, "I think she's absolutely wrong! She is so young, she doesn't understand." The person (45) stated that she felt this film would appeal to older people, who must necessarily think about death more than the young.

8. Recall:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

9. Conclusions:

The verbal rankings for "Pleasant Journey" are consistently either High or Average in all categories except Switch On-Off Response. Here, the "Very Low" Ranking was reinforced and confirmed by several adverse comments during the discussion. The film was said to be "dull," it started out too slowly and took too long to get

to the point, it was too "preachy," it dealt with a distasteful subject (death), and the premise that Cyrus took his mother's death so hard was difficult to accept. Cyrus was felt to have been mature enough to have known better. He should have understood that at her age his mother was subject to death at any time. When it happened, he should have been more "philosophical" about it. His response was recognized as normal, but temporary. Given time, he would have recovered from the bereavement without the long sermon from the Pastor. The Group agreed, however, that the intensity of his reaction was partly due to his sense of guilt at having neglected his mother for so long, due to the press of business. They also recognized that the mother was also partly at fault for this. She, too, had occupied herself in many ways that often prevented her from being together with her son.

In addition, the plot was felt by some persons to be too transparent to maintain the viewers'

interest. One participant remarked that she knew how the story would end as soon as the mother coughed.

There was much in this film with which viewers (of all ages, but particularly older people) could identify.

A minor criticism from a senior citizen deserves mention. By modern standards, the mother was too young to die. The story would have been more plausible if she were older than seventy.

The Communication Quotient was 74 percent.

The Vehicle Quotient was 81 percent. The verbal ranking of this film as a vehicle for the Gospel was "High." This, coupled again with strenuous criticisms of the film as too "preachy" prompts us once more to remark that "Pleasant Journey" is another film that particularly deserves testing among persons far less religiously-orientated than the Test Group.

H. Episode 8, "The Big Account"
 (Ranks Tenth out of the Ten Films Exhibited)

1. Acting:
 - a. Verbal Ranking: Very Low.
 - b. Replies to Question 1, Questionnaire "B."

TABLE 31

OPINIONS OF THE ACTING, EPISODE 8

Question: The best acting in this Episode was done
 by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Henry Chambers, the artist	40
Millie Chambers, his wife	2
Ben Farrell, executive vice-president	1
John Chambers, Henry's son	4
Kenny Wilcox, John's friend	0
Pastor Martin	7
No reply	<u>8</u>
Total	62

- c. Oral Comments on the Acting: None.
 - d. Written Comments: None.
2. Dialogue:
 - a. Verbal Ranking: Very Low.
 - b. Oral Comments on the Dialogue: The term "Va-Va-Voom" was criticized for being no longer

typical of teenage talk, although no substitute was offered. (Episode 8, Cycle 2)

c. Written Comments: None.

3. Plot:

a. Verbal Ranking: Very Low.

b. Synopsis of the Story:

Henry Chambers, a dedicated Christian, has made a good living for his family, working as a commercial artist for an advertising agency. One day at work he is suddenly confronted by a moral dilemma. His agency has won a lucrative advertising contract, promoting a package of foreign films.

Most of the films are of the sex variety, and Henry is given the assignment of coming up with artwork to fit their suggestive titles. Both he and his wife, Millie, discuss the matter and finally succumb to the rationalization that if Henry doesn't do the artwork someone else will.

With a sense of inner revulsion, Henry draws a series of provocative pictures which ultimately appear in the local newspaper. He is filled with self-loathing when late one night he learns that his teen-age son, John, had taken his date to see a sex-saturated picture at an art theater, having been attracted mainly by the ad in the newspaper.

There follows a long session in Pastor Martin's study in which Henry Chambers, admitting that he had prostituted his God-given talents, is pointed to the only One in whom there is not only divine pardon but also divine power--power to do what is God-pleasing.⁸

c. Oral Comments on the Plot: Some of the most biting criticisms of the series were made of this episode. These included:

⁸Ibid., p. 7.

1. It was difficult to believe that the artist would have quit his job over the pornography issue. One man said:

(32): I'm afraid it doesn't work out that way. Otherwise, you'd be quitting your job about every third day.

2. The teenagers in the story didn't seem typical.

(63): They didn't act at all like the bunch I go with. . . .

3. The problem of pornography is so universal today, the picture seemed outdated. Young people are subject to much worse influences than "adults only" films. And as one woman stated:

How is this man going to shield his son from all other drawings and movies? He can't close his son up into a little room.

4. It was felt that the son was old enough so that this should not have been a problem to him at all:

(13): If the kid was 19. . . . it'd be O.K. for him to go and see the movie. He's old enough. (Episode 8, Cycle 1)

d. Written Comments:

(13): This pastor's part was more real-- not so preachy. He left Henry to think it out. Too much preaching can offend the non-churched. They need to be shown, not told, what a good Christian is. The end is much too abrupt, leaves things hanging.

(49): I know people in the art business. They just aren't the type of person Henry was. They're "kookier."

e. Replies to Question 2, Questionnaire "B."

TABLE 32

REPLIES CONCERNING THE PLOT OF EPISODE 8

Question: Please answer "True," "False," or "I Don't Know" according to your opinion or recollection of this episode.

<u>Number of Replies</u>					<u>Statement</u>
	<u>True</u>	<u>False</u>	<u>I Don't Know</u>		
54	80%	18%	2	1.	Henry describes his sin as "dragging young people through the cesspools of sexual impurity."
58	81	14	5	2.	Mrs. Chambers is more worried about her family's financial security than her husband.
55	80	13	7	3.	When Henry consults Pastor Martin, the pastor helps him see the full import of his actions, and then leaves him to make his own decision.
57	83	12	5	4.	John Chambers thinks that seeing the foreign movie is all right because his father did the art work for the advertisements.
59	10	20	70	5.	Henry is 43 years old.
54	63	33	4	6.	At least at first, Henry is more concerned about his "position in the community" than anything else.
58	90	5	5	7.	Few people have the courage Henry ultimately revealed.
52	23	67	10	8.	Something is wrong with the teenagers in this episode. They don't sound real or typical.
50	48	38	14	9.	The trouble with this episode is that it tends to make sex itself seem dirty; it's perfectly natural for young people to be concerned about it.
54	28	46	26	10.	This picture is a slam against foreign art films.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 70 percent.

4. Sets:

- a. Verbal Ranking: Very Low.
- b. Oral Comments on the Sets: None.
- c. Written Comments:

(97): The eyebrow makeup was overdone on Henry. It kept distracting me.

5. Vehicle for the Gospel:

- a. Verbal Ranking: Very Low.
- b. Replies to Question 3, Questionnaire "B."

TABLE 33

REPLIES CONCERNING THE MESSAGE OF EPISODE 8

Question: The message this episode seems to be trying to get across is:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
2	3%	1. People are getting worse, not better.
25	38	(2.) It takes real courage to be a Christian.
1	2	3. Our sins usually come home to roost.
19	30	(4.) No man can serve two masters.
9	14	5. All things work together for good for those who love God. . . .
5	8	6. Sex is sacred.
3	5	(7.) Forgiveness comes through repentance.
0	0	8. Other.
64	100%	Total

Assuming that the underlined replies are correct or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 73 percent.

- c. Oral Comments on this film as a Vehicle for the Gospel: The Cycle 2 discussion focused more on the message and intent of the film than anything else.

The group first decided that the film was aimed more at parents than young people. Parents present seemed rather resigned to the fact that in this age it is not really possible to keep the young from seeing movies like that referred to in this episode. One man, however, said:

(85): I think that the picture was meant to impress everyone who looked at it. And from what I hear, one way or another, it got through to both parents and youth. I think that the picture has served its purpose. I think that it was very good.

The group then began talking about the many influences at work in the world on young people. Sexy movies are among these, but they

constitute only one such unwholesome influence. The problem with such movies is that they set the minds of the young to thinking and they develop the desire to experience the things they see. If young people are sufficiently mature, such movies are not necessarily an evil influence. One woman (97) deplored the all pervasive trend to sex in this age, and then concluded, "We have more than ever to try to give our children a wholesome viewpoint." She said this was the message she received from this film.

In response to the Moderator's question "Was this an effective movie? Did it do anything to you?" another woman replied:

(75): I think it sets a person thinking. Anyone who has any teenage children would like it. That father was really involved, and when he heard his son talking on the telephone, that was what really woke him up.

The question was then asked if the Lutheran Church ever publishes an approved list of films as does the Catholic Church. One woman (97)

noted that the public school where her children attend did offer such guidance to parents.

When asked if she thought this was a valuable practice, she replied "Good grief, yes! You can't tell what a picture is supposed to be about nowadays." Another woman (67) then stated that in the St. Louis area there is a non-denominational group called the Better Films Council which offers information about films currently being exhibited. She said she always called this organization before her family attended a movie. The discussion concluded with a statement by another woman: "It's really seldom that you can find a film suitable for the whole family."

The Cycle 1 discussion has been covered primarily under "Plot," but this remark was made, in addition:

Woman: I've been listening to your discussion. That's not what I get from this movie at all. All this about sex. I think the issue was: should you do something against your own personal principles?

d. **Written Comments:**

(56): How old fashioned can you get? There isn't anything wrong with sex, and this movie makes it sound as if it is dirty. The father was too protective toward his son.

(64): I don't think Mr. Chambers is totally to blame. . . . There is so much about sex in magazines, plays, movies, people's conversation. Maybe the church should have a class to instruct parents the correct way to give their children sex education.

6. **Overall:**

a. Verbal Ranking: Very Low.

b. Oral Comments: None.

c. Written Comments:

(83): I thought the movie stank.

7. **Switch On-Off:**

a. Verbal Ranking: Very Low.

b. Oral Comments:

(32): I think they put out a real shallow movie. I think there are too many other things they could have brought out to make this a good, solid point. Personally, I'd have turned the thing off. It was too trivial a situation.

8. **Recall:**

a. Verbal Ranking: Low to Very Low.

b. Oral or Written Comments: None.

9. Conclusions:

"The Big Account" ranked lowest of all films in this series in all but one category of interest. It was clearly--to use the television vernacular--the "bomb" of the series. One person called the film "shallow." Another went so far as to say it "stank." Grounds for this strenuous criticism apparently included:

- a. The film seemed dated. Henry Chambers' attitude toward sex, by modern standards, seemed almost prudish, and his attempt to shield his son from the risqué' movie rather ridiculous. The Test Group agreed that the problem of pornography today is all-pervasive, encountered by young people at the level of risqué' movies long before they are nineteen. It generally felt that John Chambers should have been sufficiently mature that the problem would not have existed for him.

- b. Younger participants in the Test Group agreed and clearly stated that the teenagers in the film were not typical and quite unlike young people they knew. The term "Va-Va-Voom" is no longer used to describe the physical attributes of a pretty girl.
- c. At least one person also stated that Henry Chambers was not a typical artist, either.
- d. It was further difficult for the Test Group to accept the premise that a man would quit his job over an issue like this. The situation being what it is in the field of commercial art today, the group felt that an artist would really have to quit the profession to maintain Henry's standards and attitudes.

The Communication Quotient was 70 percent.

The Vehicle Quotient was 73 percent.

The film had distinct value as a discussion-starter, but perhaps this could be said of almost any film dealing with the problem of sex.

I. Episode 9, "The Beginning of Wisdom"
(Ranks Ninth out of the Ten Films Exhibited)

1. Acting:

- a. Verbal Ranking: Low to Very Low.
- b. Replies to Question 1, Questionnaire "B."

TABLE 34

OPINIONS OF THE ACTING, EPISODE 9

Question: The best acting in this episode was done by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Glenn Barrows, the doubting college student	35
Doug James, his fraternity brother	0
Judy Matheson, his fiancée	6
Pastor Howard	15
Professor Kemmer	2
Mr. Barrows	1
No reply	<u>3</u>
Total	62

- c. Oral Comments on the Acting: None.

d. Written Comments:

Re Pastor Howard:

(13): The pastor was tops. No sermonizing, but a good healthy talk when needed.

2. Dialogue:

a. Verbal Ranking: Very Low.

b. Oral Comments on the Dialogue:

(13): In this episode I think the pastor is just wonderful. He talks in everyday language, answers the boy straightforwardly. He isn't overly pious. He doesn't sermonize. To me, he's the hero of the whole story.

Others also echoed approval of the pastor's role.

Voice: He didn't do all the talking. He heard the boy out before he voiced his opinion, but at the right time he came in with the proper remarks.

Woman (41): I like the pastor too because he isn't pushing the young man. . . . or giving him an ultimatum. This is something that might repel young adults today.

Woman (34): What the pastor said evidently hit the spot because the boy said it sounded just like his father.
(Episode 9, Cycle 1)

c. Written Comments: None.

3. Plot:

a. Verbal Ranking: Very Low.

b. Synopsis of the Story:

Glenn Barrows, a sensitive, intelligent young man, is a junior at State University. Both his roommate Doug and his girl friend Judy are deeply concerned about his moroseness ever since his father's death more than six months ago. It is evident that Glenn is living through a serious inner crisis.

Conflicting influences are brought to bear upon him by Campus Pastor Howard on the one hand and philosophy Professor Kemmer on the other. Glenn has great admiration for Professor Kemmer, who has identified himself loosely as an "existential atheist," but he also feels a loyalty to Pastor Howard for whose faithful ministry he is deeply grateful.

Our story comes to no clear-cut resolution. We do hear Glenn confess finally that he has found nothing in Professor Kemmer's philosophy to fill the "terrible void" which was left by the death of his father; and we do hear him finally confess to Pastor Howard that he is willing to listen "now more than ever."⁹

c. Oral Comments on the Plot: When at the Cycle 1 discussion, the Moderator asked "Did you like the picture?," the following exchange took place:

⁹Ibid., p. 6.

First Woman (88): The subject was very good and very true. But this is not how college boys react. Most of them are rather violent about their disbelief. Suddenly, their home training, parents' training, church training, is all square. We're a bunch of idiots that don't really know anything anymore. . . . we never did know anything. I'm speaking about the ones who go away to school. There seems to be a difference between the ones who go away and the ones who stay home.

Second Woman (41): The difference in this story is that this boy has no one to turn to. If he could only talk things out with the father as they used to do. . . . This boy has no one close enough to him. This is partly why he was in such a state of confusion.

(88): I'm talking about the script, not the situation. I think the situation was very good. I just thought they presented it in a rather stilted goody-goody mediocre way--except for the pastor. His dialogue was good but I thought the program was terrible.

(41): You know our boy. As he comes in the door, he'll shout, "God is dead!". . . He just says those things to be startling. I think they just go through a certain period with their studies, and I don't think they completely lose their faith.

Moderator (49): The Grace of God begins to come in when they have someone to talk to. If that someone is a parent, all the better. But often the communication between parents and children is cut off. This is a real problem. . . .

Third Woman (31): What would have happened in the film if the boy had had no Christian training in his youth?

Moderator: He'd have really been a crazy mixed-up kid.

(31): It showed me that he went back to the minister, and it looked like he would be straightened out.

(49): I think the real hero of this film is the father. This boy was living under his continued influence.

(88): I think it's easier for them to make idols out of dead people than it is Mother and Dad who are sitting right there trying to guide them and they refuse to be guided. As long as his Dad was dead, he could build up the idol. It's really easy to love someone who never crosses you! (Episode 9, Cycle 1)

At the Cycle 2 discussion one man said that the young man in the film represented "thousands and thousands of young people." A young girl then commented:

(54): It seemed hard to believe that the father would wait until his last day to try to convince his son to believe in Jesus Christ.

She had gained that impression from the film.

She went on to say that it seemed like the pastor had tried to talk the young man into faith in Christ because his father had so believed. She did not think this a valid basis for faith.

The philosophy professor was recognized as a type often met on college and high school faculties. One man said:

(53): Some of them admit atheism without even being asked. They seem to be proud of it. They actually give a little sneer of ridicule to people of the Christian faith. (Episode 9, Cycle 2)

d. Written Comments on the Plot:

(1): I can't understand how a son could be like this one was. He thought so much of his father and still he had no faith.

e. Replies to Question 2, Questionnaire "B."

TABLE 35

REPLIES CONCERNING THE PLOT OF EPISODE 9

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this episode.

<u>Number of Replies</u>				<u>Statement</u>
	<u>True</u>	<u>False</u>	<u>I Don't Know</u>	
58	71%	22%	7%	1. By obtaining the doctor's opinion, Pastor Howard sweeps away Glenn's concern about causing his father's death.
56	87	4	9	2. Professor Kemmer is an atheistic existentialist.
52	87	10	3	3. The professor stated his faith to be: "We must work out our own destiny without any help or comfort from any higher being."
57	25	47	28	4. Glenn becomes a true Christian believer at the end of the story.
56	75	9	16	5. Glenn objects to the kind of faith that uses God "as a cure-all for everything."
53	57	26	17	6. The hero of this story is Glenn's father.
57	83	10	7	7. Judy wonders if she is the girl for Glenn because she feels so intellectually inferior to him.
57	77	9	14	8. God's Holy Spirit, working through people, is what helps us. The professor lacked the Spirit, and therefore couldn't help Glenn.
53	49	36	15	9. Glenn's trouble is that his little Sunday School God simply isn't big enough to meet the challenge of the college campus.
59	7	86	7	10. This whole story is a fake. There aren't any people with problems like Glenn's.
558				Total

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 66 percent.

4. Sets:

- a. Verbal Ranking: Low.
- b. Oral or Written Comments: None.

5. Vehicle for the Gospel:

- a. Verbal Ranking: Low.
- b. Replies to Question 3, Questionnaire "B."

TABLE 36

REPLIES CONCERNING THE MESSAGE OF EPISODE 9

Question: The message this episode seems to be trying to get across is:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
1	1%	1. Some people enjoy being miserable; it's their way of life.
0	0	2. College professors are mostly atheists.
26	37	(3) Only God can fill the spiritual void in us.
20	29	(4) The admission of ignorance is the beginning of wisdom.
9	13	5. If you won't let God help, who will?
14	20	(6) What a blessing it is to have an earthly father who can reveal to us the Heavenly Father.
<u>0</u>	<u>0</u>	7. Other.
70	100%	Total.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 86 percent.

c. Oral Comments on this Film as a Vehicle for the Gospel: At the Cycle 1 discussion, one man (36) expressed concern over the fact that in college so many different theories of existence are taught. It causes confusion. The moderator replied that this was the essence of education. Young people must know not only the truth, but also the alternatives to the truth. Otherwise, how could they actually "choose Christ for themselves?" Without such freedom, they wouldn't really be choosing him on their own. They might simply be living off their parents' faith.

A woman (34) noted that the purpose of the new lesson materials in the Lutheran Church in America was to help young people avoid the shock that can come to them in college when their faith is so distinctly challenged.

The moderator expressed concern over the pastor's rather sarcastic attitude toward the philosophy professors. The discussion then focused on the boy's girl friend. She apparently felt inferior to him, inadequate. One woman, however, declared that she was merely using this stance as a technique to draw her boy friend out.

This statement was then made:

(96): I think a lesson we've all missed was to us parents. . . . the problems of our teenagers, what they're facing. What this young man brought to light all our young people are facing today. . . . Who is God? What is God? Who made me? What am I?

The moderator agreed that this was important, stating that the young man's reaction in the picture was quite typical of college students today. He was then asked if this were not happening to young people at an earlier age than some years ago. He agreed that it was, indicating that children in confirmation classes

often ask the kinds of questions he did not ask until he was in college. (Episode 9, Cycle 1)

At the Cycle 2 discussion, the group agreed (the young people in particular) that the film did not "send" them. Then an older woman remarked:

(64): I think when you go to college, you must have a speaking acquaintance at least with all these different philosophies and religions. That's part of your education. If your faith is not strong enough to override this knowledge, it wasn't very strong in the first place.

She continued:

I think that even older people have times when they feel confused and a little upset over things, and our faith wavers. I don't think we should condemn youth when they have these times.

A young girl (83) stated that when you study a subject in school, the longer you stick with it, the more you tend to believe what is taught. It sometimes causes you to wonder about your faith. The moderator replied that it was important for young people so to doubt their faith.

Honest doubt can lead to the kind of intellectual probing that helps develop a stronger faith.

Still another girl then made this statement:

(54): In history, my teacher talked about reincarnation. . . . and when we were talking on it, I have to admit my faith did slip down a little, and it took awhile for it to come back. It seems so easy to believe things that they say.

The moderator thanked her for telling this to the group, and stated that even pastors have to struggle to arrive at their own "understanding of things." (Episode 9, Cycle 2)

d. Written Comments:

(54): By the way the pastor talked, it seemed like he was telling Glenn to believe in Christ because his father had such a strong faith.

(64): I do think many young folks are going through periods of confusion, but older folks have these periods of confusion, too.

6. Overall:

a. Verbal Ranking: Very Low.

b. Oral Comments: None.

c. **Written Comments:**

(34): A rather dull presentation on a vital question.

(53): A very good episode and true to life. I went through doubts, denials, and frustrations in my student days.

7. **Switch On-Off:**

a. Verbal Ranking: Average.

b. Oral or Written Comments: None.

8. **Recall:**

a. Verbal Ranking: Low.

b. Oral or Written Comments: None.

9. **Conclusions:**

The Verbal Rankings of "The Beginning of Wisdom" are consistent, hovering around Very Low to Low.

It is possible that the subject matter of the film evoked more than usual interest among more highly educated persons in the Test Group, and also among young people interested in college.

But the general opinion of the film was best expressed by the comment, "A rather dull presentation on a vital question." The situation and the characters of the story were recognized as realistic, but, among other things, it was felt that Glenn Barrows' reaction against the faith of his father was not violent enough to be typical of the modern college youth.

It was recognized that many of the questions Glenn was asking are now being asked in high school, but it was also noted that even much older people have similar problems of faith. Considerable identification was in evidence among members of the Test Group, either as they thought back to the days of their youth, or as they observed Glenn Barrows' symptoms in their own children in college.

The Communication Quotient was 66 percent.

The Vehicle Quotient was 86 percent.

The role of the pastor in this film received strong approval. It was felt that he did not overtly sermonize, but rather quite capably led Glenn Barrows to arrive at his own conclusions.

The value of this film as a discussion-starter seemed high. It was the only film which elicited a genuine "confession" of a lapse of faith from one of the members of the Test Group.

It would seem valuable to suggest that the producers of "This is the Life" consider this film for redoing, using the old script as the basis for a new, improved version.

J. Episode 10, "Crisis in Hearts"
(Ranks Seventh out of the Ten Films Exhibited)

1. Acting:
 - a. Verbal Ranking: Low to Very Low.
 - b. Replies to Question 1, Questionnaire "B."

TABLE 37

OPINIONS OF THE ACTING, EPISODE 10

Question: The best acting in this episode was done by the person who played the role of:

<u>Name of Character</u>	<u>Number of "Votes"</u>
Jane Bailey, a college student	45
Laura Bailey, the younger sister	3
Frank Bailey, Jane's father	0
Eleanor Bailey, Jane's mother	0
Greg Stanford, Jane's boy friend	5
Pastor Martin	4
No Answer	<u>5</u>
	62

c. Oral Comments on the Acting:

Re Jane Bailey: One woman (34) criticized

Jane for not acting as "lively" as she could have and added:

I think her acting was a little overdone and very goody-goody. (Episode 10, Cycle 1)

A man (53) said he thought this was a "fairly good episode" but criticized Jane's "amateurish acting." It looked like "she was always posing in front of a mirror." When he expressed these sentiments, others in the Group disagreed. (Episode 10, Cycle 2)

Re Other Characters: No Comments.

d. Written Comments:

Re Jane Bailey:

(53): Fairly good episode, but Jane's amateurish acting pulled it down to mediocre.

Re Other Characters: No Comments.

2. Dialogue:

a. Verbal Ranking: Very High to High.

b. Oral Comments on the Dialogue: One man (76) criticized the dialogue. He said "it couldn't sell the idea." The moderator replied, "Do you think people who are courting each other don't talk like that?" The man paused briefly, then replied, "Well, I didn't!" He "brought down the house." (Episode 10, Cycle 1)

3. Plot:

a. Verbal Ranking: Average.

b. Synopsis of the Story:

This is the story of the Bailey family: Frank and Eleanor in their mid-forties and their two daughters, Jane, 20, and Laura, 16. Early in our story it becomes evident that Frank and Eleanor are no longer in

love, a fact which is not lost on their two daughters.

Daughter Jane is very much in love with Greg Stanford, who has proposed marriage. But, aware of the growing friction between her parents, Jane hesitates to accept his proposal. Her whole world comes tumbling down when one evening she learns that her parents have decided upon a divorce.

Jane, a member of Pastor Martin's congregation, confides her problem to her pastor. Neither of her parents has had any use for the church. Neither has Greg, her boy friend. Would her marriage be doomed to the same fate as that of her parents? Patiently, sagely, the understanding pastor sorts out her various problems--and they discuss them one by one. The pastor promises to speak to her parents.

He does so, and fails. But as our story ends, Greg seems to understand why the girl he loves is still reluctant to say yes. And we have the hope that this young couple will not repeat the error of their elders.¹⁰

- c. Oral Comments on the Plot: (58) criticized the story-line because the parents were so

¹⁰Ibid., pp. 8-9.

completely concerned about their own problems that they totally overlooked the problem of their elder daughter.

The moderator noted that Pastor Martin failed in at least one case (the parents) and possibly two (the parents and Jane's fiance).

This seemed true to life. He then asked the group if they felt that the parents had done very much to try to repair their own marriage. The group agreed they hadn't and there was some feeling that more effort on their part to help their marriage should have been expressed in the story-line. (Episode 10, Cycle 1)

At the Cycle 2 discussion the group noted that the outcome of the story with respect to the parents was left up in the air. They presumed that the parents would get their divorce. The moderator (49), stated that

he thought the film was realistic at this point "since, commonly, when marital troubles have gone that far. . . . it's almost impossible to repair the marriage."

Toward the end of the discussion a woman (97) asked if young people would normally have consulted the pastor first, or would they have been more apt to attend church first, and then consult the pastor. The group agreed that it would have been more natural to have shown the young people attending church together before counselling with the pastor. It seems that it takes a good deal of courage to consult a pastor!

d. Written Comments on the Plot:

(64): I've known many happy marriages where one partner was religious and the other was not. . . . Also a few divorces where both folks were church members, so I cannot fully agree with Pastor Martin. . . . a lot depends on each individual case.

e. Replies to Question 2, Questionnaire "B."

TABLE 38

REPLIES CONCERNING THE PLOT OF EPISODE 10

Question: Please answer "True," "False," or "I Don't Know," according to your opinion or recollection of this episode.

Number of Replies				Statement
	True	False	I Don't Know	
57	38%	55%	7%	1. Both daughters do the best they can to get their parents back together again, but they fail.
55	34	47	19	2. The reason the Baileys are in trouble is that they were too young when they got married.
57	84	5	11	3. The Baileys have actually done almost nothing to try to repair their marriage.
50	52	12	36	4. Pastor Martin states five areas of difficulty in a marriage between a Christian and a Non-Christian.
55	69	22	9	5. Laura's attitude toward marriage is summed up in the words, "Well, if it doesn't work out. . . ."
56	63	17	20	6. The Baileys really haven't passed the "point of no return" in their marriage. They only think they have.
56	18	79	3	7. Greg's offer of marriage when he hears of the impending divorce of Jane's parents is really quite a practical solution to her problem.
57	11	84	5	8. Jane is really a religious fanatic. She has a good man on the line here and she should snap him up.
54	32	22	46	9. Mrs. Bailey nags her husband.
56	89	9	2	10. Jane postpones marriage with Greg because she thinks what happened to her parents might happen to her.

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Communication Quotient of this film is 61 percent.

4. Sets:

- a. Verbal Ranking: High.
- b. Oral or Written Comments: None.

5. Vehicle for the Gospel:

- a. Verbal Ranking: Very Low.
- b. Replies to Question 3, Questionnaire "B."

(See next page)

11. About marriage that's passion. Could you be truly happy--living your entire life in the most intimate relationship with a person--when you know he doesn't share the very faith which makes your life worth living?
12. If two people haven't gone to church for years, there is very little a pastor can do to help them when they get into marital difficulties.
13. Just living according to the Golden Rule isn't enough to make a marriage go.
14. Neither marriage nor inferior to Christian marriage.
15. Religion can be a genuine factor of friction in a marriage.
16. Christ provides the soundest point of view a marriage needs to make it rich and full.
17. Love's apt of like saving money. You can't tell 'til afterward if you're going to get indigestion.
18. Other.

TABLE 39

REPLIES CONCERNING THE MESSAGE OF EPISODE 10

Question: The message this episode seems to be trying to get across is:

<u>Number of Replies</u>	<u>% of Total</u>	<u>Statement</u>
1	1%	1. Divorce is like an operation; when you need surgery, there's no use putting it off.
13	17	2. Divorce is not the answer to an unhappy marriage.
10	13	③. Some young people today are more sensible about marriage than their parents.
10	13	④. Could you be truly happy--living your entire life in the most intimate relationship with a person--when you know he doesn't share the very faith which makes your life worth living?
5	6	5. If two people haven't gone to church for years, there is very little a pastor can do to help them when they get into marital difficulties.
5	6	⑥. Just living according to the Golden Rule isn't enough to make a marriage go.
2	3	7. Heathen marriages are inferior to Christian marriages.
11	15	8. Religion can be a genuine factor of friction in a marriage.
17	23	⑨. Christ provides the common point of view a marriage needs to make it rich and full.
1	1	10. Love's sort of like eating dinner. You can't tell 'til afterward if you're going to get indigestion.
<u>1</u>	<u>1</u>	⑪. Other.
77	100%	

Assuming that the circled replies are correct or desirable from the standpoint of the author and sponsors, the Vehicle Quotient of this film is 56 percent.

- c. Oral Comments on this Film as a Vehicle for the Gospel: At the Cycle 1 discussion, one man (32) commented that he liked the film, saying "it was pretty well written," but as a vehicle for the Gospel, he "didn't see much in it." He found the girl's witnessing to Christ to her boyfriend to be a side issue "not tied in with the story."

Another man stated that he felt the film would appeal to the average television listener precisely because the Gospel message was stated so vaguely saying,

(40): You may gain an audience with this one. . . . A person, having seen this film, might be inclined to watch others where the Gospel was presented a little bit more clearly and forcefully.

A pastor in the Test Group that evening remarked that he thought Jane's witnessing was a strong point in the film because "you don't see so much of this today."

The group agreed with the film that living by the Golden Rule is not an adequate basis for a good marriage. The moderator said that the young man's idea of getting married to get out of the parents' house and away from their problem was not much of a basis for marriage either. But a man replied:

(28): It does happen! One of our very best friends' sons got married sooner than he anticipated just because his fiancée's parents were getting a divorce. They moved up their wedding date. For them it was not a mistake, but for Jane it would have been a mistake. (Episode 10, Cycle 1)

At the Cycle 2 discussion the moderator asked if the film had "a message for young people considering marriage." The young people in the group seemed completely unimpressed by this film. Older people apparently felt that they should have received a message because a message was there. One woman said:

(75): I believe if they (the young people) really would have listened, they could have gotten a message because this couple (the parents) were married

young. . . . and, as the woman said, if they hadn't married so young. . . . She went to a church before she got married. If he would have joined the church, maybe the two of them could have worked it out. This way they both just quit the church completely. The pastor told the young girl, if she would marry this fellow that didn't have anything to do with the church, their marriage would be just like the parents. (Episode 10, Cycle 2)

d. Written Comments: None.

6. Overall:

a. Verbal Ranking: Low.

b. Oral Comments: None.

c. Written Comments:

(3): I didn't like this film because it kept jumping from one thing to another, and I couldn't understand it.

7. Switch On-Off:

a. Verbal Ranking: Average to Low.

b. Oral or Written Comments: None.

8. Recall:

a. Verbal Ranking: Very Low.

b. Oral or Written Comments: None.

9. Conclusions:

Verbal Rankings of "Crisis in Hearts" hover consistently around Low except for the ranking on Sets (High). See p. 36 for a possible explanation of this.

Jane Bailey's acting was criticized by some participants as "amateurish."

The courtship dialogue between Jane and Greg was felt to be unreal, atypical.

The role of Pastor Martin received approval, but partly because he failed to reunite Mr. and Mrs. Bailey. The tense situation between the Baileys was held to be true-to-life, but members of the Test Group felt that their total absorption with their own problems was not. They should have expressed more parental concern for the problems of their daughter, as she contemplated marriage.

The Communication Quotient was 61 percent.

The Vehicle Quotient was 56 percent. It was rather generally agreed that the story-line was good, but that it did not well convey the Gospel, which seemed to be a side issue. One person stated, "you may gain an audience with this one," meaning that it could well attract new viewers to the series, but that they would have to observe other episodes to receive a Gospel message. Not all members of the Test Group concurred with the basic premise that agreement between marriage partners on the subject of religion would always result in a happier marriage.

Quite clearly, the younger people in the Test Group--to whom the film might well have been aimed--did not respond favorably to this film. The two threads of the plot (the parent's story and the young couple's story) confused at least one youth. Note that the Vehicle Response (2.18) of persons

in the 14-25 age group (Table 43) was the lowest recorded response of any in the entire series in any category of interest.

Limitations of This Study

The "Sociological Profile of the Test Group" (Table 1, Chapter II) suggests many possibilities for fruitful study according to sociological distinctions between the members of the Test Group. However, we have not been fit to pursue many of these for various reasons, as follows:

1. Variation according to Number of Children in the Family (Item E): We suspect that the opinions of people with children at home against those who had none would offer interesting results. We have not undertaken this study simply because of lack of time.
2. Variation according to Residence of Children (Item F): discarded in favor of the category, "Variation according to Age," since it seems reasonable that the children of older people have left home, those of younger people are still at home.

CHAPTER V

A STUDY OF THE EPISODES VIEWED TOGETHER AS A BLOCK OF TEN ACCORDING TO SOCIOLOGICAL DISTINCTIONS WITHIN THE TEST GROUP

Limitations of This Study

The "Sociological Profile of the Test Group" (Table 2, Chapter II) suggests many possibilities for fruitful study according to sociological distinctions between the members of the Test Group. However, we have not seen fit to pursue many of these for various reasons, as follows:

1. Variation according to Number of Children in the Family (Item E): We suspect that the opinions of people with children as over against those who had none would offer interesting results. We have not undertaken this study simply because of lack of time.
2. Variation according to Residence of Children (Item F): discarded in favor of the category, "Variation according to Age," since it seems reasonable that the children of older people have left home, those of younger people are still at home.

3. Variation according to Importance of Church Affiliation to the Individual; Regularity of Worship; Practice of Private Personal Prayer; Frequency of Reception of Communion; Practice of Family Devotions (Items H-L): All these are "religious" categories. Conceivably, we could have developed a "Religiosity Quotient"--to coin another term--to compare the attitudes of "Very Religious" persons with those of lesser degrees of "religiosity." We did not do this because we felt that our group, unfortunately, was too religiously homogeneous to warrant the effort. This was despite our random procedures in inviting persons to participate in the program. Basically, what was needed was participation of non-churched persons. But aside from offering financial inducements--impossible in this study since it was undertaken without benefit of any financial assistance whatsoever--what other means are available to effect such participation? We have no answer to offer. We can only state that this study is weak at this point. Consequently, we

have been denied the opportunity to investigate an area of major importance to the sponsors of "This is the Life." This is regrettable.

4. Variation according to Where Reared as a Child
(Item N): A preliminary study indicated that persons of urban upbringing tended to show higher responses to these films than persons of rural origin. Due to the press of time, we were unable to pursue this matter further. The indication is that a fruitful study is available here.
5. Variation according to How Long Residing at Present Address (Item O): This study was discarded because of apparent homogeneity of the Test Group on this point. In general, our group consisted primarily of persons long settled in their neighborhood. There were no distinguishable "transients."
6. Variation according to Occupation (Item P): Only two principal occupations were represented, namely, "Housewife" and "Clerical." Other categories seemed more important, and so we simply did not investigate this area due to press of time.

7. Variation according to Income (Item Q): While distinct variations in income were reported by participants, it was obvious to the writer--who knew most of the people personally--that all were living at about the same economic level. Those who reported lower incomes were usually retired persons who owned their own homes, had lesser needs, and were living under fewer financial pressures than the younger people who generally reported higher incomes. Thus, this area of study was discarded because of the essential homogeneity of the Test Group.
8. Variation according to Time Spent Watching Television (Item R): This was not investigated, ironically, because of the press of time. It could be fruitful.
9. Variation according to Program Type Preference (Item S): This was discarded because the answers were so widely dispersed, the cells to investigate were too small. This data could be useful if developed in connection with future studies involving larger Test Groups.
10. Variation according to Frequency of Viewing Religious Television Programs (Item T): Obviously, the

Group was homogeneous here also. Few persons apparently watched religious television with regularity.

11. Variation according to Number of Persons Who Have Seen Episodes of "This is the Life" Before (Item U): The question was asked merely to learn how many of the people had seen "This is the Life" before. It was not intended to be the basis of a study.
12. Variation according to Race: Although the Sociological Profile omits reference to this factor, the fact was that all participants were white. That no Negroes took part is also a serious weakness in the composition of the Test Group.

The only remaining categories, namely Variation According to Sex, Age, Marital Status, Church Affiliation, and Level of Education form the basis of the studies to follow, which we now undertake.

Variation in Responses According to Sex

The first, most obvious sociological distinction was that of sex. The Test Group included 21 males and 41 females. The responses were as follows:

TABLE 40

VARIATION IN RESPONSES ACCORDING TO SEX

<u>Aspect</u>	<u>Male OR Female</u>	<u>Episode Number</u>										<u>Average</u>
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	
Acting	Male	3.00	3.09	3.19	3.15	3.10	3.10	2.95	2.80	3.00	3.05	3.04
	Female	3.35	3.10	3.20	3.29	<u>3.00</u>	3.15	3.12	2.82	<u>2.90</u>	<u>2.92</u>	3.09
Dialogue	Male	3.05	2.90	3.24	3.24	3.05	2.95	2.95	2.90	3.05	3.15	3.04
	Female	3.11	3.05	<u>3.05</u>	3.28	<u>2.88</u>	2.97	3.12	<u>2.77</u>	<u>2.85</u>	<u>3.10</u>	<u>3.02</u>
Plot	Male	3.25	2.86	3.24	2.81	3.00	3.28	3.00	2.60	3.05	2.90	3.00
	Female	3.34	2.97	<u>3.22</u>	3.15	<u>3.00</u>	<u>3.10</u>	3.24	2.82	<u>2.82</u>	3.11	3.07
Sets	Male	2.84	2.62	2.81	2.76	3.10	2.85	3.05	2.75	2.80	2.90	2.86
	Female	3.12	2.82	<u>2.75</u>	2.85	<u>3.01</u>	3.00	<u>2.85</u>	<u>2.68</u>	2.81	3.05	2.91
Vehicle	Male	2.80	3.00	3.20	3.20	3.00	3.28	2.91	2.60	2.90	2.70	2.96
	Female	3.25	3.24	3.32	3.25	3.18	<u>3.00</u>	3.30	2.89	2.92	2.95	3.06
Overall	Male	3.15	2.95	3.06	2.84	2.88	3.05	2.76	2.61	2.68	2.85	2.89
	Female	3.29	<u>2.92</u>	<u>3.00</u>	3.28	3.00	<u>3.05</u>	3.10	2.77	2.82	2.95	3.01

The pattern: Males tend to rate these films slightly lower than females in all categories except "Dialogue."

These differences, however, are slight. Note the responses underlined in the Table above. These are exceptions to the pattern, that is, where the male response is higher than the female. Twenty-one such exceptions occur out of 132 calculations (15.9 percent), a rather high degree of deviation from the pattern.

The highest number of such exceptions to the pattern occurs for Episodes 3 and 5 (four each) and for Episodes 6 and 9 (three each). Program content possibly accounts for these, since the story-line in each of these Episodes would seem to be of particular interest to men. In Episode 3, men are all the main characters and the principal action takes place in a prison. In Episode 6, the sports theme occurs. In Episode 5 the subject is the race issue and all the male characters play strong roles. In Episode 9 the story involves a young man's faith problem in college as it derives from his prior relationship with his now deceased father.

Furthermore, in testing the statistical significance of these data, by the method of Chi-Squares, we find that

the differences in responses in the "average" column in all cases are not significant at the 0.05 level.

Because of this, and because of the large number of deviations from the pattern, we conclude: these episodes are about equal in appeal to both males and females. Perhaps further testing will indicate that male responses truly are lower than the female, but our data is insufficient to support this contention.

Perhaps we could explain the small difference between male and female opinion in terms of family life. Almost all persons in the Test Group came from stable families or had themselves founded stable families. It would be interesting to observe, for example, the pattern of variation by sex in a test group of divorced persons, or those whose parents were divorced.

A further reason for the close similarity of male-female opinion could be the fact that many persons in this Test Group were married to each other. Future testing should aim at gathering test groups that avoid the man-wife combination among participants.

Variation in Responses According to Marital Status

This was the next most obvious sociological distinction to be observed in our Test Group. Responses were as follows:

TABLE 41

VARIATION IN RESPONSES ACCORDING TO MARITAL STATUS

<u>Number of Persons</u>	<u>Marital Status</u>	<u>Responses</u>					
		<u>Act- ing</u>	<u>Dia- logue</u>	<u>Plot</u>	<u>Sets</u>	<u>Vehi- cle</u>	<u>Over- all</u>
12	Single	3.20	3.11	3.14	2.97	3.15	2.99
43	Married	3.04	2.98	3.02	2.86	3.03	2.95
7	Widowed/ Divorced	3.12	3.18	3.07	2.92	3.20	3.08
<u>62</u>							

The differences in responses seemed rather small, so we did not investigate this factor on an episode-by-episode basis. Testing by the method of Chi-Squares indicated that the difference in opinion on "Overall" between married persons and widowed or divorced persons was statistically significant at the .05 level, while the difference between single persons and married persons was not.

We note that married persons offered lower responses in all categories than single, or widowed and divorced persons. In three cases, single persons respond higher than the widowed/divorced, and in three cases they did not.

We did not pursue this aspect of our study any further, feeling that what we were really getting was a picture of the variation in responses according to age, single people generally being young, actively married people of "middle age," and the widowed of an older age. This, as it later developed, was pretty much the case. We therefore now consider the variation in responses according to age.

Variation in Responses According to Age

TABLE 42

AGE CHARACTERISTICS OF TEST GROUP

<u>Age Grouping</u>	<u>Number of Persons</u>
14-25 years	9
26-50 years	18
51-65 years	22
66 years and up	<u>13</u>
Total	62

TABLE 43

VARIATION IN RESPONSES ACCORDING TO AGE

Aspect	Age Group	Episode Number										Average
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	
Acting	14-25 yrs.	3.37	3.22	3.22	3.44	3.10	3.33	3.00	3.11	2.77	3.33	3.18
	26-50 yrs.	2.95	2.84	3.11	3.06	2.71	3.16	2.95	2.61	2.72	2.72	2.88
	51-65 yrs.	3.28	3.14	3.18	3.36	3.18	<u>2.95</u>	3.05	2.76	3.00	3.10	3.10
	66 and up	3.50	3.33	3.31	<u>3.15</u>	<u>3.15</u>	<u>3.23</u>	3.30	3.00	3.23	<u>3.08</u>	3.24
Dialogue	14-25 yrs.	3.12	3.10	3.22	3.44	3.00	3.00	3.11	2.88	2.89	3.33	3.11
	26-50 yrs.	2.61	2.78	2.89	2.94	2.65	2.89	2.89	2.65	2.61	2.72	2.76
	51-65 yrs.	3.32	3.05	3.27	3.41	3.14	3.00	2.95	2.76	3.00	3.29	3.12
	66 and up	<u>3.08</u>	3.20	<u>3.08</u>	<u>3.31</u>	<u>2.92</u>	<u>3.00</u>	3.46	3.08	3.15	3.31	3.35
Plot	14-25 yrs.	3.37	3.33	3.33	3.10	3.10	3.22	3.22	2.88	2.89	3.18	3.17
	26-50 yrs.	3.06	2.61	2.95	2.71	2.67	2.89	3.06	2.50	2.55	2.76	2.76
	51-65 yrs.	3.55	3.14	3.45	3.22	3.05	3.18	3.14	2.72	3.00	3.05	3.16
	66 and up	<u>3.17</u>	<u>2.75</u>	<u>3.15</u>	<u>3.08</u>	3.33	3.46	3.30	3.09	3.17	3.15	3.17
Sets	14-25 yrs.	<u>2.75</u>	3.33	3.22	3.10	3.00	2.87	2.78	2.77	2.89	3.18	2.99
	26-50 yrs.	<u>3.05</u>	2.56	2.44	2.38	2.95	<u>2.95</u>	2.61	2.53	2.55	2.78	2.69
	51-65 yrs.	3.14	2.65	2.68	2.91	3.05	<u>2.77</u>	2.91	2.66	2.85	3.05	2.88
	66 and up	3.33	2.75	3.10	3.08	3.23	3.30	3.46	3.00	3.08	<u>3.00</u>	3.14
Vehicle	14-25 yrs.	3.25	3.38	3.33	3.22	3.22	3.11	2.89	3.00	2.89	<u>2.18</u>	3.07
	26-50 yrs.	2.71	2.89	3.06	2.88	2.78	2.78	3.00	2.25	2.65	2.72	2.77
	51-65 yrs.	3.05	3.23	3.31	3.36	3.38	3.14	3.18	2.95	3.05	2.95	3.16
	66 and up	3.60	3.27	3.50	3.50	<u>3.08</u>	3.46	3.59	3.10	3.10	3.23	3.35
Overall	14-25 yrs.	3.25	3.00	3.13	3.38	2.75	3.12	3.00	2.63	2.50	2.84	2.97
	26-50 yrs.	2.76	2.61	2.67	2.82	2.72	2.83	2.84	2.53	<u>2.55</u>	2.72	2.71
	51-65 yrs.	3.45	3.09	3.05	3.27	3.10	3.00	2.91	2.66	2.90	3.00	3.05
	66 and up	3.50	3.10	3.12	<u>3.18</u>	3.33	3.41	3.33	3.22	3.08	3.09	3.25

The Pattern: Persons 14-25 show high responses; persons 26-50 offer the lowest responses; from there the response level rises in the 51-65 group, reaching its peak in the group 66 years and up. There are no deviations from this pattern in the averages of these groupings (last column on the Table), and only twenty deviations (the figures underlined) out of the 264 calculations required to prepare the table (7.6 percent). The range of variation of responses is clearly wide, averaging 0.49 point difference between the lows reported by the 26-50 age group and the highs in the 66 and up group. Spot checks on the Average Responses via the method of Chi-squares indicate that the results are statistically significant at the 0.05 level.

We therefore conclude that these data are firm, and that the pattern of responses is actually that noted above. This conclusion deserves the attention of the producers of "This is the Life." The main point is that the group aged 26-50 is clearly the one most highly critical of these films. These people also spoke up frequently during the discussion sessions, and the most severe criticisms of these films came from them. We would imagine that the sponsors of

"This is the Life" think of this age group as the real target audience for these programs, since persons 26-50 are the active people most concerned with conquering personal and family problems of the type very frequently dealt with in episodes of "This is the Life." Is it possible that "This is the Life" is missing its prime target in terms of appeal according to audience age? The thought must give us pause. Further study here is indicated.

We would have thought that the 14-26 age group would have offered lower responses and we are gratified to note the response in this group. However, we recall the general lack of enthusiasm for these films on the part of the young people during the discussion periods. This prompts concern. Perhaps, indeed, the figures represent their genuine reactions. But perhaps also, they were more inclined than the others to give answers more agreeable to their elders. Or possibly they are merely less discriminating than the older people, having been born into the world of television without the knowledge of what things were like before television. If there be any weakness in our data, it is in the responses of the young people to these films. Further testing is indicated.

That "This is the Life" appeals so strongly to older persons is also gratifying, and perhaps even more so because these probably represent a larger segment of the actual audience than the young people.

Variation in Responses According to Level of Education

Now, we proceed to study the responses of persons according to the level of education. Parker Wheatley of KMOX-TV claims that the level of education is the dominant factor in determining audience response to television programs. He says,

There is one basic, all powerful, determinant or variable, if you were to try to pick one, and that is education--the amount of education or the lack of it. This emerges as a crucial variable.¹

In our Test Group, we were able to divide the participants into three general levels of education, as follows:

¹This statement is a quotation from an interview with Parker Wheatley at the studios of KMOX-TV, July 13, 1965.

TABLE 44

EDUCATIONAL CHARACTERISTICS OF TEST GROUP

<u>Group</u>	<u>Number of Persons</u>
<u>Grade School Group</u> , that is, those who attended school no farther than the eighth grade.	21
<u>High School Group</u> , that is, those who attended school beyond eighth grade but no farther than the twelfth grade.	33
<u>College Group</u> , that is, those who had attended school beyond high school, whether or not they actually graduated from college. This group included several college graduates and two who had done post-graduate work.	<u>8</u>
Total	62

TABLE 45

VARIATION IN RESPONSES ACCORDING TO LEVEL OF EDUCATION

<u>Category of Interest</u>	<u>Educational Group</u>	<u>Episode Number</u>										<u>Average</u>
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	
Acting	Grade School	3.42	3.21	3.43	3.19	3.25	3.19	3.34	2.95	3.10	3.15	3.23
	High School	3.21	3.06	3.12	<u>3.33</u>	2.97	<u>3.21</u>	3.00	2.78	2.85	3.06	3.06
	College	2.87	3.00	2.87	<u>3.00</u>	2.75	<u>2.62</u>	2.62	2.62	<u>2.86</u>	2.28	2.76
Dialogue	Grade School	3.11	3.22	3.29	3.35	3.10	3.24	3.29	3.05	3.00	3.35	3.21
	High School	<u>3.16</u>	2.91	3.10	3.28	2.88	2.91	3.00	2.69	2.88	3.13	2.99
	College	2.75	2.87	2.75	3.00	2.75	2.50	2.75	<u>2.75</u>	2.72	2.43	2.74
Plot	Grade School	3.33	2.89	3.38	3.05	3.45	3.43	3.34	3.05	3.00	3.26	3.23
	High School	<u>3.33</u>	<u>2.97</u>	3.21	<u>3.12</u>	2.91	3.00	3.15	2.64	2.79	3.00	3.01
	College	3.12	2.87	2.87	2.62	2.25	<u>3.12</u>	2.75	2.37	<u>3.00</u>	2.57	2.76
Sets	Grade School	3.16	2.72	3.06	2.90	3.35	3.25	3.19	2.89	2.95	2.95	3.05
	High School	3.09	<u>2.82</u>	2.72	2.85	2.94	2.82	2.85	2.61	2.76	<u>3.13</u>	2.86
	College	3.00	2.50	2.37	2.50	2.75	2.75	2.50	<u>2.62</u>	2.72	2.57	2.63
Vehicle	Grade School	3.50	3.29	3.42	3.30	3.26	3.33	3.47	3.11	3.00	3.25	3.32
	High School	3.00	3.09	<u>3.42</u>	3.28	3.09	3.00	3.00	2.70	2.91	2.71	3.02
	College	2.62	<u>3.12</u>	<u>2.37</u>	2.87	2.87	2.87	2.62	2.37	2.72	2.43	2.69
Overall	Grade School	3.50	3.00	3.12	3.05	3.27	3.16	3.25	2.87	2.83	3.16	3.12
	High School	3.19	2.88	2.97	<u>3.30</u>	2.85	3.13	2.91	2.76	2.76	2.80	2.97
	College	2.87	<u>3.00</u>	2.57	2.57	2.57	2.42	2.62	2.25	2.72	2.28	2.59

Pattern: the higher the level of education, the lower the responses. This pattern is clear and without exception in the averages (last column in the Table). The deviations from this pattern (underlined in the above Table) number only seventeen out of 198 calculations, or 8.6 percent. The average range of variations in responses from the lows among the College Group to the highs in the Grade School Group is 0.49 point, a rather wide range. Spot checks on results in the "Average" Column by the method of Chi-Squares indicate that these figures are all significant at the 0.01 level. Again, we conclude that these data are firm and deserve attention from the sponsors of "This is the Life."

The ramifications of this pattern are clear. Since the level of education in the United States (and in almost all foreign countries) is on the rise, it means that if "This is the Life" retains its present character and quality, it can expect, as the years pass, to have a waning influence and audience.

Of course, there is nothing wrong with having a program that appeals primarily to persons of lower educational achievement. They are people, too, with souls as much in need of redemption as the highly educated. But if "This is

the Life" is intended to reach "intellectuals," something needs to be done. The matter deserves serious consideration by the sponsors of "This is the Life."

Variation in Responses by Lutheran Denomination

TABLE 46

VARIATION IN RESPONSES BY LUTHERAN DENOMINATION
(LUTHERAN CHURCH--MO. SYNOD VS. LUTHERAN--LCA)

<u>Denomination</u>	<u>Average Response</u>					<u>Overall</u>
	<u>Acting</u>	<u>Dialogue</u>	<u>Plot</u>	<u>Sets</u>	<u>Vehicle</u>	
Lutheran-- LCA	3.06	2.99	3.04	2.83	3.03	2.91
Lutheran-- Mo. Synod	3.12	3.12	3.14	2.84	3.06	3.24

We did not think it would be particularly valuable to report the results of this study on an episode-by episode basis and therefore we show above only the average responses. What might have been expected proved to be the case: Persons affiliated with the Missouri Synod tended to rate these films

somewhat higher than those affiliated with the Lutheran Church in America. This is true in all categories except for the aspect of "Sets." Testing the "Overall" Responses by the method of Chi-Squares, we find them to be statistically significant at the 0.01 level.

We would expect members of the Lutheran Church in America also to exhibit some degree of "pride of ownership" in "This is the Life," since it is Lutheran-sponsored. We wonder what persons of other denominations might think of these programs. Would the responses be lower because the "pride of ownership" factor is absent? Or, would they be higher out of some sort of respect for a denomination which is probably doing a good deal more in the field of television than their own? We would be particularly interested in obtaining the responses from persons of Roman Catholic background.

But speculation is all that is open to us here. We had sizeable representations of Lutheran Church in America and Missouri Synod Lutherans in our Test Group but only a scattered few persons from other denominations. No other denomination was significantly represented in our Test Group despite rather strenuous efforts to recruit volunteers

from area non-Lutheran churches. We conclude that if such information from non-Lutherans is desired, evaluations sessions would have to be conducted in churches of those denominations. The people apparently will simply not respond to a plea to attend a meeting in a church unaffiliated with their own denomination. We only succeeded in having a sizeable group of Missouri Synod Lutherans at Mizpah Church because the two local Missouri Synod pastors made concerted efforts to enlist them.

Follow:

Number of
Sessions

List of Sessions

1. No sessions.
2. A totally "Lutheran" session. (Mizpah Church)
3. "Evangelical" session - (Mizpah Church)
4. Sessions representing the area for a "practical" evaluation of the program, but including references to the Gospel. (Mizpah Church)
5. "The Gospel of the Kingdom of God" and "The call of the Gospel, the church is not what we do for us."

CHAPTER VI

RESULTS OF THE CUMULATIVE QUESTIONNAIRE

Summary of Replies to Question 1 on the Cumulative Questionnaire

Question: Assuming that the sponsor of the program, "This is the Life" has a CENTRAL MESSAGE which he is trying to deliver, what, in your opinion, is that CENTRAL MESSAGE?

Fifty-seven persons replied to this question, as follows:

Number of
Replies

Type of Answer Received

- | | |
|---|---|
| 4 | No answer. |
| 3 | A totally "horizontal" answer. Example: "Duty to others." |
| 5 | "Having faith"--where the object of faith is not specifically identified as Christ. |
| 6 | Answers expressing the need for a "vertical" relationship of man to God, but omitting reference to sin. Example: "Christ should be the center of our thinking and doing." |
| 2 | "To spread the Word of God" and "To tell the Gospel, Who Jesus is and what He did for us." |

(Summary of Replies to Question 1, continued)

Number of
RepliesType of Answer Received

9 Variations on the theme, "Faith in Christ." Best example: "Believe in Christ. We are saved by Jesus Christ alone, through grace, the free gift of God."

8 Answers involving specific reference to Christ as the forgiver of sins. Example:

That Jesus Christ, the Son of God, is our Saviour. He was crucified, died, and was resurrected for our salvation; that our sins are forgiven and salvation is ours, if we believe in Him.

4 Variations on the theme that the Christian way of life is superior to others. Example:

The opportunity to decide, to prepare our hearts and lives to accept God's wonderful gift to us, Christ our Saviour. The Christian life is the happiest, most peaceful, and satisfying.

9 Variations on the theme that God can help us with all of life's problems if we only turn to Him. Example:

That we can find consolation in the time of sorrow, strength in times of trouble, renewed faith and forgiveness if we take our afflictions to Christ believing we will receive help.

(Summary of Replies to Question 1, continued)

Number of
Replies

Type of Answer Received

*7 Miscellaneous statements unclassifiable into any
of the above categories:

To believe in God; attend church regularly;
love thy neighbor.

There is a church and a God.

That God is being forgotten as a source of
help and understanding.

That anything is possible with Jesus.

Sin and Grace.

God is our Father and Saviour, and as good
children, we must abide by His laws, not
just for the glory of God, good, or right,
but for our own development and salvation.

To get more people to go to church.

57 Total

The writer judges that according to the statements of purpose of the sponsors of "This is the Life," the answers starred (*) somehow fall short of the mark either as being insufficient, incomplete, or "incorrect" replies. We leave this up to this sponsor to judge. Note the strong tendency to couch replies in generally "orthodox" terms. We wonder

what the answers would be among a test group less religiously orientated.

Summary of Replies to Question 2 on the
Cumulative Questionnaire

Question: Who is Jesus Christ, according to the convictions of the sponsors?

Almost all replies were in traditional terminology. We have classified them according to these terms. Fifty-seven people replied to the questionnaire, and several people replied with more than one answer as follows:

<u>Number of Replies</u>	<u>Type of Answer Received</u>
7	No Answer
30	Answers involving the use of term, "Saviour."
11	Answers using the term, "Son of God."
5	Answers referring to Jesus simply as "God."
5	Answers calling Jesus "True Man" or "Son of Man."
3	Answers involving the use of the term, "Redeemer."
5	Answers using the terms "Lord" or "Master," implying that Jesus is a type of absolute ruler who must be obeyed.
2	Answers using the term "Almighty."

(Summary of Replies to Question 2, continued)

Number of
RepliesType of Answer Received

6	Answers referring to Christ as the person "who died for us" or who "died for our sins."
2	Answers referring to Jesus as the Second Person of the Holy Trinity.
7	Miscellaneous answers: <ul style="list-style-type: none"> Christianity? (I'm not sure about this question) A belief (two answers here) <ul style="list-style-type: none"> One to whom you can turn for help and understanding at any time. Son of God, who came to reveal God's love and concern for us (through Pastor Martin's counselling). The Son of God, all loving, kind, just, and obedient unto death. The Son of God, who became man, incarnate by the Holy Ghost, through the Virgin Mary.
83	Total

Summary of Replies to Question 3 on the
Cumulative Questionnaire

Question: The sponsor often refers to Christ as the "Saviour." What, in your opinion, does the sponsor mean by this word, "Saviour"?

Number
of
Replies

Type of Answer Received

- *5 No Answer.
- *7 Answers which involve the use of the term "save," but make no references to what we are being saved from or for. Example: "One who saves."
- *2 Answers which really define "Saviour" as a leader to follow. Example:

A supreme being whose teachings and wisdom present a pattern for all to follow.
- *6 Answers which use the term "Redeemer" but which offer little or no explanation as to what is meant by that term.
- *8 Answers which, in a pattern of circular thinking, define the "Saviour" simply as Jesus Christ, sometimes noting that this is another name for Christ or is the meaning of the word, "Jesus."
- 9 Answers which clearly think of Jesus as the "Saviour," noting that He has accomplished His work through His death (on the Cross).
- 24 Answers which specifically identify "sin" as that from which we are saved. In eleven of

(Summary of Replies to Question 3, continued)

Number of
RepliesType of Answer Received

these cases, some form of the phrase "forgiveness of sins" is used.

6 Answers which identify either the devil or evil or damnation as that from which we are saved.

2 Answers which state that we are forgiven of the punishment due to sin.

4 Answers which state that we are being saved for eternal life.

5 Miscellaneous answers which have some quality about them that is somewhat out of the ordinary:

If we believe in our Saviour, He can really help us.

He is the person that we pray to and ask Him to answer our prayers.

Our help in every need.

Our light and redeemer.

One who . . . understands our problems.

79

Total

Summary of Replies to Question 4 on the
Cumulative Questionnaire

Question: The phrase, "forgiveness of sins," is referred to in several episodes. Based on what you have seen and heard in these episodes, how does a person receive the forgiveness of sins, according to the sponsor:

<u>Number of Replies</u>	<u>Type of Answer Received</u>
6	No Answer.
9	By confessing, acknowledging, or admitting sin.
5	By "believing," where the object of belief is not stated.
7	By being sorry for what you have done.
9	Answers which specifically use the terms "repentance" or "humility."
20	By turning to God and asking forgiveness.
27	Through faith in God (Christ, Lord).
2	By forgiving others.
7	By a resolve to lead a better, more Christian life, or by making up for wrongs done.
1	Through Communion.
1	Through church attendance.

(Summary of Replies to Question 4, continued)

<u>Number of Replies</u>	<u>Type of Answer Received</u>
1	Through living according to the Ten Commandments.
2	Through the death of Christ.
<u>3</u>	Through the Grace of God (unearned, unmerited).
100	Total

Obviously, multiple answers were the rule, since only fifty seven persons actually replied. Most people cited more than one step in the process of forgiveness. The most "complete" answer, from this standpoint, was:

- Steps:
1. Recognize his sins.
 2. Feel sorry he committed them.
 3. Ask God's forgiveness.
 4. Believe that God has forgiven him.
 5. Endeavor to lead a better life.

None of these answers seems specifically derived from understandings gained through seeing these films. They sound very much like convictions already arrived at prior to viewing the films or reinforced by seeing them.

Almost all answers use "orthodox" or traditional Christian terminology. Only one answer was really "different" in the sense of using other than familiar terminology:

By first admitting to himself that he has sinned and then correcting, if possible, his injustice to others, after putting his heart and soul back into the hands of the Lord.

Obviously also, many of the answers indicate an understanding of "works righteousness" rather than that of "justification by faith" so prominent in Lutheran teaching. Yet, the number of such answers seems not to be abnormally high, since in the best Lutheran congregations, large numbers of the people will persist in the "works righteousness" belief no matter how often or how long the other has been emphasized.

Summary of Replies to Question 5 on the
Cumulative Questionnaire

Question: Several episodes used the phrase, "believe in Christ." What, in your opinion, did the sponsor mean by that phrase?

<u>Number of Replies</u>	<u>Type of Answer Received</u>
14	No Answer.
3	"Having faith," where the object of faith is unspecified.
8	"Having faith in Christ" (God) (Lord).
4	Accept Christ as God, God's Son, or a Person of the Holy Trinity. Example:

(Summary of Replies to Question 5, continued)

Belief not only in a "Supreme Being," but that God is truly the Father; Jesus Christ His Son; and the Holy Ghost, the intangible means of Grace by which they bless and inspire.

4 Trust in Christ. Example:

To place one's entire trust in Him and His work for us.

5 Belief that Christ died for me (us). Example:

To accept Jesus Christ's love and be assured that His suffering and death have earned salvation for us.

4 To live a Christian life, follow Christ's teachings.

5 To believe that through Christ we receive eternal life (heaven).

6 Answers involving prayer to Christ, that is, believing in Him means you pray to Him.

9 Miscellaneous Replies:

Believe that there is a Christ, that He died for us, and will come for us.

Be receptive to His blessing.

Here is someone who understands.

To love Christ.

That you acknowledge a Supreme Being.

(Summary of Replies to Question 5, continued)

<u>Number of Replies</u>	<u>Type of Answer Received</u>
	That people should go to church and love God.
	Reading the Bible.
	The Second Article, Apostles' Creed.
	Awareness of Christ as our Advocate with our Father.
62	Total

Summary of Replies to Question 6 on the
Cumulative Questionnaire

Question: The Christian faith makes much use of the word, "salvation." Based on the episodes which you have seen, how would you define the word "salvation?"

<u>Number of Replies</u>	<u>Type of Answer Received</u>
9	No Answer.
23	To be saved from sin (evil, hell, devil) and/or (eternal) death. Examples: Salvation is the taking away of our sins and eternal death by Jesus dying on the Cross for all sins. "Salvation" means deliverance from the power and penalty of sin.

(Summary of Replies to Question 6, continued)

Number of
RepliesType of Answer Received

Sin causes unhappiness. We can be saved from this state by accepting Christ as our Saviour and live according to His teachings.

3 Forgiveness of sins.

8 State of believing (having faith) in Christ.

Examples:

That the problems presented by these episodes could be avoided or partially solved by a sincere belief of all in Christ.

Believe in Jesus Christ and Thou shalt be saved.

5 The state of being able to look forward to heaven (eternal life). Example:

Being able to be with Christ in the hereafter and also seeing the light and living the life of a Christian.

10 Miscellaneous replies:

If your faith is strong enough, you will know you are saved.

Saved by Grace.

Your own salvation is to live by the Word of God.

Based on these episodes: to lift one up; provide a better way.

Our only hope. (2 times)

(Summary of Replies to Question 6, continued)

Number of
RepliesType of Answer Received

Golden Rule.

The feeling of having been forgiven and
accepted in repentance.

Guides and leads us to our Saviour.

We are all put in this world for a small
time; a happy earthly existence is not our
true objective; rather we are to accept
our Lord and His ways in preparation for
our life with Him in heaven. Salvation
is the goal we are reaching for.

58

Total.

Summary of Replies to Question 7 on the
Cumulative QuestionnaireQuestion: Against whom (primarily) is every sin com-
mitted, according to the sponsor:Number of
RepliesType of Answer Received

6 No Answer.

35 God (Lord).

9 Jesus Christ (so named specifically).

6 Oneself.

3 Our fellow man.

(Summary of Replies to Question 7, continued)

Number of
RepliesType of Answer Received

3 The other person indirectly involved who was hurt by the sin.

5 Miscellaneous replies:

An individual's own belief in Christ, or lack of belief (2 times).

We all commit sins.

Almost every commandment was shown to be broken in this series of episodes.

Every sin committed "wounds" the Lord, but it also hurts the sinner himself, and those he has affected by his sin.

66 Total (Several multiple answers).

The idea that all sins are against God, always stressed in these episodes, clearly got across to the large majority of the Test Group.

Summary of Replies to Question 8 on the
Cumulative Questionnaire

Question: In your opinion (based on the ten episodes which you saw) would the average viewer get more of a religious message from a program like this than he would from a program which simply features straight preaching?

Or would he get less of a religious message than from a straight preaching program? Check your answer below and discuss it as you may desire.

<u>Reply</u>	<u>Number of Replies</u>	<u>Percent of Replies</u>
More	39	69%
Less	15	26
No Answer	<u>3</u>	<u>5</u>
Total Replies	57	100%

Sample Comments of those who replied "More":

If the story is good and interesting, the people will keep watching, but if it was straight preaching they might not watch it.

I think that the viewer might remember the message more, with the story and acting.

The average viewer would find it more interesting.

A non-believer would be more likely to turn off a straight preaching program.

So much, of course, depends on the viewer, and on the preacher. Of those who are home on Sunday morning, perhaps most would turn off straight preaching.

Because these are based on down-to-earth everyday situations.

The sermons in these episodes are applied to life "visually," reaching the audience through two senses instead of one.

(Summary of Replies to Question 8, continued)

Sample Comments of those who replied "Less" or "No

Answer":

I think a viewer or person would get more out of a sermon by attending church regularly.

Hard to say--so much depends upon how the pastor gives his message.

It all depends in what mood I am in. . . . I like a radio program, where I just listen. I get much more out of it.

Not particularly liking "soap operas," I don't feel qualified to answer.

The human aspects of the plot, the actors, and one's own preconceived opinions would detract from the sacredness of the message.

CHAPTER VII

SUMMARY OF CONCLUSIONS, INCLUDING RECOMMENDATIONS FOR FUTURE STUDY

Restatement of the Problem

It is conceivable that many religious television programs are a waste of time and money. In view of high production costs, it seems important to help sponsors of religious programs better gauge the "success" of their efforts so that their expenditures may be more precisely justified.

But most religious telecasters have no means of measuring their effectiveness other than by surveying the mail response to particular programs. Consequently, there is distinct need for research in the field of audience reactions to religious television programs. Few telecasters have devoted significant amounts of either time or money to such research.

Purpose of This Study

This study has been undertaken as a small effort to help fill this research gap. In this paper we have developed

a detailed method for investigating audience reactions to religious television films by means of testing with live audiences. The method outlined in the body of this report is similar to procedures already employed by some commercial television interests.

Procedure

To accomplish our purpose, we exhibited before a Test Group ten episodes of the Fourteenth Series (1965-1966) of "This is the Life," a religious television series produced by Family Films, Incorporated, for Lutheran Television Productions, Incorporated, an affiliate of the Lutheran Church--Mo. Synod. The Test Group consisted of sixty two persons who viewed all ten films under prescribed conditions. Most participants were members either of the Lutheran Church in America (chosen at random from the membership of Mizpah Lutheran Church, North St. Louis) or the Lutheran Church--Mo. Synod (volunteers). Data was obtained from the members of the Test Group by means of questionnaires and tape recordings at two series of Evaluation Sessions in late 1965 and early 1966. Data

processing was done with the assistance of an IBM Sorter-Counter.

Feasibility of Future Studies

The very existence of this thesis is a testimony to the feasibility of the testing method proposed. Admittedly, it has involved long hours and hard work. Much of our effort, however, was devoted to devising the method of data analysis, the precise form of which only gradually evolved with time. This work need not be repeated in future studies, except to refine the established procedures.

Part of the difficulty was due to the fact that all calculations were made without benefit of a computer. In the writer's opinion, all calculations necessary to this testing method can readily be programmed into a computer, thus saving more time and energy.

The method requires cooperation from a local congregation, which provides space for evaluation sessions and helps secure test group participants. But this is still another argument for the feasibility of the method here devised. The church, a unique institution, is admirably

adapted to making studies like these--at minimum cost--precisely because it already exists at the grass roots level in congregations all over the country and among "all sorts and conditions of men." By carefully selecting just a few widely scattered congregations as centers for future studies, the religious telecaster could enlist test groups reflecting a much wider range of sociological distinctions than was possible in the relatively homogeneous group assembled for this study.

It is conceivable that such local efforts, working through established congregations, could enlist large numbers of unchurched people (such participation is sorely needed and was regrettably lacking in this study), but this is unlikely. We see no way to effect participation of unchurched persons other than by paying or otherwise rewarding them, an expensive procedure.

But even if such participation were lacking many conclusions derived from the study of the reactions of churched persons might also be well understood to apply to the unchurched, since both groups are often subject to the same sociological influences.

In any event, it is the first recommendation of this writer that future similar testing of episodes of "This is the Life" be undertaken, centered first in Lutheran congregations but later also in non-Lutheran congregations (to encourage non-Lutheran participation). The Revised Questionnaires (See Appendix D) developed during this study could be useful in such future studies.

Data Reliability

The testing method outlined here has demonstrated that in many cases, even with small cells and samples, important calculations are statistically significant at the 0.05 level, and some even at the 0.01 level, using the method of Chi-Squares. Example: The Variation of Responses According to Age.

Other calculations proved statistically insignificant, but prompting hope that with larger samples obtained through future testing, statistically significant data could result. Example: The Switch On-Off Responses.

Two concepts developed during this study are neither reliable nor valuable as they stand: The Communication Quotient and the Vehicle Quotient. Both employ the

principle of comparing replies of Test Group participants to statements about a film with the replies of representatives of the sponsors to the same statements. In effect, the sponsor is saying, "This is what I'm trying to say," while the Test Group member is saying, "This is what I heard." In the case of the Communication Quotient, the object is to determine the degree to which the facts of the story-line are conveyed to the viewer. In the case of the Vehicle Quotient the aim is to measure the degree to which the desired religious message is conveyed to the viewer. The quotients calculated in this paper are invalid because the writer only assumed that certain answers to questions posed were correct or desirable from the standpoint of the sponsor. He did not actually consult the sponsor to obtain his actual opinion. The writer feels that if either the sponsor actually composed the questions or, through representatives, indicated which answers corresponded to his desires, these quotients would have value. They are calculated in this paper only to indicate a possible future use.

Results of This Study

1. Responses in all categories of interest for all ten films tested, hovered generally around 3.0, or "good," the second-best response on the scale.
2. Responses on Sets were distinctly lower than those in other categories. The difference was statistically significant. This means that the Test Group felt that the Sets (scenery, props, and costumes) were somehow inferior, and deserving improvement.
3. The Switch On-Off Responses indicated that the average viewer, once he had tuned his television set in to an episode of "This is the Life" would probably not have switched channels. Even in the worst case, only 21 percent of the Test Group members indicated that they would have switched channels somewhere during the program.
4. We have demonstrated that it is possible to distinguish between films by means of a study like this.
 - a. Through a rather complicated ranking system, we have determined that, in

general, the two "best" films of this series were:

"Ashamed of Mother"

"The Way Out"

And the two "worst" were:

"The Big Account"

"The Beginning of Wisdom"

with the others lying in between in terms of quality and effectiveness.

- b. "The Way Out" and "Speak Gently to Regina" had particular value as discussion-starters. We would recommend their use in congregational discussion groups. Most of these films would be of distinct value in congregational educational programs.
- c. "The Big Account" received so many criticisms we believe the sponsor should consider the possibility that it not be re-run.
- d. "The Beginning of Wisdom" is cited as an example of a film which deals with a

vital issue, but needs improving. We recommend it for consideration for re-making, perhaps using the old script as the basis for a new revised version.

5. Though the Test Group was sociologically quite homogeneous, certain distinctions were measureable with these results:

- a. Episodes of "This is the Life" appeal about equally to males and females. Subject matter helps determine the appeal. Our figures show that these films appeal just a bit more to females than to males, but the difference is not statistically significant. Perhaps further study would verify this conclusion.
- b. These films show a variation of appeal by age as follows: Persons 14-25 show high responses; Persons 26-50 offer the lowest responses. From there the response level rises in the 51-65 age group, reaching its peak in the group 66 years and up.

These results are statistically significant at the 0.05 level.

We imagine that persons 26-50 constitute the prime target audience for "This is the Life," since most of the problems dealt with in these episodes were of the type encountered by persons in this age group. Is it possible that "This is the Life" is missing its prime target in terms of appeal according to audience age? Further study is distinctly indicated here.

- c. The higher the level of education, the lower the responses. These results are statistically significant at the 0.01 level. This means, since the level of education is on the rise, that if "This is the Life" retains its present character and quality, it can expect, as the years pass, to have a waning influence and audience.

- d. Responses of persons affiliated with the Missouri Synod were slightly higher than those of persons affiliated with the Lutheran Church in America. The results are statistically significant at the 0.01 level. We recommend further testing of these films among persons of other denominations, particularly Roman Catholics.
6. Recurring Criticisms. Certain criticisms of these films were repeated over and over again in the Test Group discussions. We feel it valuable to mention some of them here:
- a. Participants often felt that the problems posed in these episodes were resolved too easily.
 - b. There was frequent criticism that characters, dialogue, story-lines were unrealistic and not true-to-life.
 - c. A distinct minority often complained that these episodes were too sermonic, contending that too-overt sermonizing offends the unchurched.

In Question 8 on the Cumulative Questionnaire, 69 percent of those who replied stated that they favored a dramatic format in preference to a program which features straight preaching.

The writer observed that the highest responses for an episode as a vehicle for the Gospel were coupled with the most strenuous criticisms and complaints about "preachiness." Apparently, when the verbalization of the Gospel was strongest, especially when expressed through a pastor, most persons in this essentially "religious" Test Group felt that an episode was a good vehicle for the Gospel. But then the vocal minority would insist all the more loudly that since sermonizing offends the unchurched, the episode must be a poor vehicle for the Gospel. Who is right? Does overt sermonizing really offend the unchurched?

The question is important. It deserves careful consideration. We therefore recommend that episodes of "This is the Life" be tested before audiences far less religiously orientated than our Test Group. In this series, "Crossroads to Eternity" and "Pleasant Journey" were cited as overtly sermonic. "Ashamed of Mother" and "The Beginning of Wisdom" were not so criticized. It would be interesting to compare the responses of these four films in a highly "irreligious" group.

- d. A criticism which only really occurred once, but then provoked extensive discussion, involved the fact that episodes of "This is the Life" are "toned down," that is, neither so violent nor so forcefully dramatic as secular programs often are. It was felt that this was inevitable because of church-sponsorship, but it was also deplored by the group.

7. Occasional Insights. One value of sessions like these is that Test Group viewers sometimes make interesting observations that could easily escape the writers and producers. In "Star of Hope" a person noted that the Chaplain was "well-dressed." In "The Way Out" someone noticed the flowers in the hospital room and wondered where they came from if the woman had no friends. In "Pleasant Journey" a Senior Citizen noted that, at 70, Mrs. Lawton was, by modern standards, too young to die. In "Cry for Help" one person noted that the action in the pastor's office seemed contrived, suggesting improved photography to substitute for the invented standing and sitting by the Chaplain. In "Pleasant Journey" a woman stated that she knew the end of the story as soon as old Mrs. Lawton coughed.
8. The Cumulative Questionnaire indicated that Test Group members generally responded with quite "orthodox" replies to the quite orthodox questions posed. The Questionnaire needs improving. It was

difficult to determine whether people replied on the basis of what they saw in a film or what they had learned previously at church, home, or elsewhere.

9. Some data remained unused and unstudied. This data (listing replies to several questions to the General Questionnaire) was felt to be not worth analyzing, but may be found in Appendix G.
10. A distinct value of evaluation sessions like these was in terms of public relations. Without question, the sessions caused about 100 people to be acutely aware of the existence of "This is the Life." Many of them had not seen a single episode prior to these sessions. Several people reported to the writer after these sessions that they had begun to watch "This is the Life" at least occasionally.

APPENDIX A
(Sample)

"THIS IS THE LIFE" TELEVISION EVALUATION PROJECT - SOCIOLOGICAL DATA ON VIEWERS

- I. & II. Code Number of Viewer: _____ III. Sex: 1. ___ Male
2. ___ Female
- IV. Your Age: (Check One) a. ___ 14-19 b. ___ 20-25 c. ___
26-30 1. ___ 31-35 2. ___ 36-40 3. ___ 41-45 4. ___ 46-50
5. ___ 51-55 6. ___ 56-60 7. ___ 61-65 8. ___ 65-70
9. ___ Over 70
- V. Marital Status: 1. ___ Single 2. ___ Married 3. ___ Divorced
4. ___ Divorced and remarried 5. ___ Widow or widower
- VI. If you have children: A. (Number of Children): 1. ___
One 2. ___ Two 3. ___ Three 4. ___ Four or more B. (Check
One): 1. ___ All our children are at home 2. ___ Some of
our children are still at home 3. ___ All our children
have left home
- VII. Your Church Affiliation: I am a member of the Church
checked below: a. ___ Baptist b. ___ Methodist c. ___
Pentecostal 1. ___ Lutheran--Mo. Synod 2. ___ Lutheran,
LCA 3. ___ Other Lutheran 4. ___ Roman Catholic 5. ___
Presbyterian 6. ___ United Church of Christ 7. ___
Episcopalian 8. ___ Other: 9. ___ I have no church

affiliation.

- VIII. All in all, how important to you is the fact that you belong to a Church? 1. ___ Extremely important 2. ___ Quite important 3. ___ Not too important 4. ___ Unimportant, it makes no difference at all.
- IX. How often do you attend services of public worship?
 1. ___ More than once a week 2. ___ Weekly or almost weekly 3. ___ About twice a month 4. ___ About once a month 5. ___ Once every other month 6. ___ About once or twice a year 7. ___ Never
- X. How often do you receive Holy Communion? 1. ___ More than once a week 2. ___ About weekly 3. ___ About twice a month 4. ___ About once a month 5. ___ About once every other month 6. ___ About four times a year 7. ___ About once or twice a year 8. ___ Never
- XI. How often do you practice private, personal prayer?
 1. ___ Several times a day 2. ___ Daily or almost daily 3. ___ One or two times a week 4. ___ Just occasionally 5. ___ Never or almost never
- XII. How often do you practice some sort of family devotions in your home? 1. ___ About daily 2. ___ Once or twice a

week 3. ___ Weekly or almost weekly 4. ___ Just occasionally 5. ___ Never or almost never

XIII. Your Education: What was the last grade you attended in school? 1. ___ 6th grade or below 2. ___ 7th or 8th grade 3. ___ 9th or 10th grade 4. ___ 11th grade 5. ___ 12th grade 6. ___ 1st or 2nd year, college 7. ___ 3rd year college 8. ___ 4th year college 9. ___ Study beyond undergraduate college.

XIV. Where were you primarily reared as a child? 1. ___ On the farm 2. ___ In a small country town 3. ___ In a large town or village 4. ___ In the suburb of a city 5. ___ In a large city

XV. How long have you lived at your present address? 1. ___ Less than a year 2. ___ One to five years 3. ___ 6 to 10 years 4. ___ Longer than 10 years

XVI. Your Occupation: (Check the listing below that comes closest to describing your occupation) a. ___ Housewife
 b. ___ Clerical, office work c. ___ Unskilled labor
 1. ___ Sales work 2. ___ Tradesman (baker, carpenter, etc.)
 3. ___ Semi-skilled factory worker 4. ___ Private household worker (maid, cleaning lady, etc.) 5. ___ Professional worker (doctor, lawyer, etc.) 6. ___ Proprietor, manager, or executive in a business

7. ___ Service worker (not domestic; radio, auto, washing machine repairman, etc.) 8. ___ I am retired 9. ___

Other position, not classified above: _____

XVII. What is your approximate family income? 1. ___ Below \$1,000 per year 2. ___ \$1,000 to \$4,000 per year 3. ___ \$4,001 to \$7,000 per year 4. ___ \$7,001 to \$10,000 per year 5. ___ \$10,001 to \$15,000 per year 6. ___ Above \$15,000 per year

XVIII. How much time do you spend watching TV? 1. ___ One to five hours per week 2. ___ 6 to 10 hours per week 3. ___ 11 to 15 hours per week 4. ___ 16 to 30 hours per week 5. ___ More than 30 hours per week 6. ___ I watch TV rarely or not at all.

XIX. What is your favorite type of TV program? (Check one in each column)

Type	A. I like this one the <u>best</u>	B. I Like this the <u>second best</u>	C. I like this the <u>least</u>
0. Western	0. ___	0. ___	0. ___
1. Comedy	1. ___	1. ___	1. ___
2. Drama	2. ___	2. ___	2. ___
3. Detective	3. ___	3. ___	3. ___

(Question XIX, continued)

<u>Type</u>	A. I like this one the <u>best</u>	B. I like this <u>second</u> best	C. I like this the <u>least</u>
4. Popular Music and Variety	4. _____	4. _____	4. _____
5. Symphony, Concert Music, Ballet, etc.	5. _____	5. _____	5. _____
6. Religious	6. _____	6. _____	6. _____
7. News and Current Events	7. _____	7. _____	7. _____
8. Sports	8. _____	8. _____	8. _____
9. Panel Shows, Quiz Programs, etc.	9. _____	9. _____	9. _____

XX. How often do you watch religious programs on television?

1. ___ Yes, regularly 2. ___ Yes, sometimes 3. ___ Very seldom
4. ___ No, never or almost never

XXI. Have you ever seen "This is the Life" or "The Fisher Family" on television? 1. ___ Yes, I watch it regularly
2. ___ Yes, I watch occasionally 3. ___ No, I've never
seen them 4. ___ I'm not sure whether I have seen these
programs or not.

APPENDIX B
General Questionnaire (Sample)

QUESTIONNAIRE "A" FOR EPISODE____. TITLE: "_____"

CODE NUMBER OF VIEWER:____. DATE:_____

I. In general, the acting in this episode was:

1. ___Excellent, up to the highest professional standard of anything I have seen on TV.
2. ___Good, very capable, more than adequate.
3. ___Average, ordinary, mediocre, but good enough.
4. ___Poor, below average, sub-professional.
5. ___Very poor, unworthy of this program.

II. In general, the dialogue in this episode was:

1. ___Excellent, crisp, alive, true to life.
2. ___Good, quite realistic.
3. ___Average, occasionally stilted, somewhat cliché' ridden.
4. ___Poor, people just don't talk like that.
5. ___Very poor, contrived, "made-up," unbelievable.

III. In general, the plot of this episode was:

1. ___Excellent, forceful, dramatic, a story to remember.
2. ___Good, interesting, quite realistic.

III. (Continued)

3. ___Average, possible, unbelievable but a bit obvious or trite.
4. ___Poor, things just don't happen like this in real life.
5. ___Very poor, insipid, unbelievable, corny, or overly melodramatic.

IV. In general, the sets (scenery) were:

1. ___Excellent, outstanding, well-designed, highly professional, in fine taste.
2. ___Good, attractive, more than adequate.
3. ___Average, run of the mill, ordinary.
4. ___Poor, they detracted from the quality of the episode.
5. ___Very poor, unworthy of this program.

V. As a vehicle for broadcasting the Gospel, this episode was:

1. ___Excellent, highly effective, convincing, memorable.
2. ___Good, quite effective, more than adequate.
3. ___Average, mediocre.

V. (Continued)

4. ___ Poor, a little too "preachy."

5. ___ Very poor, viewers would be repelled from the Gospel by it.

VI. If I had seen this episode on TV, I would have:

1. ___ Watched it through to the end.

2. ___ Switched channels somewhere during the program.

3. ___ Turned it off almost immediately.

(On the following, please check no more than one in each grouping; you may deliberately choose to check no answer in a particular grouping, if you desire)

VII. Personally, I found that this episode:

A. 1. ___ Was inspiring 2. ___ Left me cold

B. 1. ___ Taught me a great deal 2. ___ Left me confused.

C. 1. ___ Awakened my interest in faith

2. ___ Dampened my interest in faith

D. 1. ___ Was interesting 2. ___ Was rather dull

E. 1. ___ Provoked my thinking 2. ___ Put me to sleep, mentally.

F. 1. ___ Was comforting 2. ___ Was disturbing

VII. (Continued)

G. 1. ___ Reinforced my faith 2. ___ Weakened my faith

H. 1. ___ Helped me to see things in a new light

2. ___ Didn't help me much at all

VIII. I would think this episode would appeal primarily
to persons of

1. ___ The rich, upper class 2. ___ The upper middle

class 3. ___ The middle class 4. ___ The lower

middle class 5. ___ The poor, lower class

6. ___ All classes of people

IX. I would think that this episode would appeal pri-
marily to

A. 1. ___ Men 2. ___ Women B. 1. ___ Boys 2. ___ Girls

C. 1. ___ Young Children 2. ___ Teenagers 3. ___ Young

Adults 4. ___ The middle aged 5. ___ Senior

Citizens 6. ___ All ages

D. 1. ___ Unmarried persons 2. ___ Happily married per-

sons 3. ___ Unhappily married or divorced

persons 4. ___ Widows or widowers 5. ___ Al-

most all persons, regardless of marital

status

X. I would think that this episode would appeal primarily to

1. ___ Persons who work mostly with their hands
2. ___ Persons who work mostly with their minds
3. ___ Almost all persons, regardless of occupation

XI. I would think that this episode would appeal primarily to

1. ___ People on the farm
2. ___ People in small towns
3. ___ People in suburbs or nice neighborhoods in large cities
4. ___ People in slums
5. ___ Almost all people, regardless of where they live

XII. I would think that this episode would appeal primarily to

1. ___ Unchurched persons, indifferent to church
2. ___ Occasional churchgoers
3. ___ Very active church members
4. ___ Atheists, agnostics, others hostile to church
5. ___ Shut-ins, others who can't get to church
6. ___ Almost all viewers, "religious" or not

XIII. I would give this film an overall rating of

1. ___ Excellent
2. ___ Good
3. ___ Average
4. ___ Poor
5. ___ Very Poor

APPENDIX C

SOCIOLOGICAL PROFILE OF INDIVIDUALS IN THE TEST GROUP
(Salient Details Only)

<u>Code No.</u>	<u>Sex</u>	<u>Age Group</u>	<u>Origin</u>	<u>Educa- tion</u>	<u>Church Affilia- tion</u>	<u>Marital Status</u>	<u>Occupation</u>
1	F	36-40	U	H.S.	LCA	Ma.	H
2	F	65-70	U	G.S.	LCA	Ma.	H
3	M	14-19	U	H.S.	LCA	S	Student
5	F	70+	U	G.S.	L-Mo.	W	H
6	M	61-65	SU	G.S.	L-Mo.	Ma.	Other
7	F	65-70	R	G.S.	LCA	D	Private Housekeeper
8	F	65-70	U	G.S.	LCA	Ma.	H
9	F	61-65	SR	H.S.	L-Mo.	Ma.	H
10	F	56-60	U	H.S.	LCA	Ma.	H
11	F	20-25	U	H.S.	L-Mo.	S	C
12	F	26-30	U	H.S.	L-Mo.	S	C
13	F	61-65	U	H.S.	LCA	Ma.	H
14	M	51-55	U	G.S.	LCA	Ma.	Tradesman
15	M	14-19	U	G.S.	LCA	S	Student
16	F	61-65	SR	H.S.	LCA	W	H
17	M	46-50	U	H.S.	LCA	Ma.	Service Work

<u>Code</u> <u>No.</u>	<u>Sex</u>	<u>Age</u> <u>Group</u>	<u>Origin</u>	<u>Educa-</u> <u>tion</u>	<u>Church</u> <u>Affilia-</u> <u>tion</u>	<u>Marital</u> <u>Status</u>	<u>Occupation</u>
18	M	65-70	U	G.S.	LCA	Ma.	Service Work
20	F	61-65	U	G.S.	LCA	Ma.	C
21	F	70+	U	G.S.	LCA	S	Other
22	F	56-60	U	H.S.	L-Mo.	Ma.	H
23	M	70+	U	Coll.	LCA	Ma.	Retired
24	F	41-45	U	H.S.	LCA	Ma.	H
25	F	20-25	U	H.S.	L-Mo.	S.	C
26	F	46-50	U	H.S.	LCA	Ma.	H
27	M	61-65	U	H.S.	L-Mo.	Ma.	C
28	M	56-60	U	G.S.	LCA	Ma.	Tradesman
30	F	56-60	R	Coll.	LCA	Ma.	Professional
31	M	46-50	R	H.S.	LCA	Ma.	C
32	M	31-35	U	H.S.	LCA	Ma.	Business
33	F	61-65	U	G.S.	LCA	Ma.	H
34	F	46-50	U	Coll.	LCA	Ma.	H
35	F	46-50	SR	H.S.	LCA	Ma.	C
36	M	65-70	U	H.S.	L-Mo.	Ma.	C
40	M	41-45	R	Coll.	LCA	Ma.	Professional
41	F	41-45	U	H.S.	LCA	Ma.	H
42	F	56-60	U	H.S.	L-Mo.	Ma.	H

<u>Code No.</u>	<u>Sex</u>	<u>Age Group</u>	<u>Origin</u>	<u>Educa- tion</u>	<u>Church Affilia- tion</u>	<u>Marital Status</u>	<u>Occupation</u>
44	F	14-19	SR	H.S.	Presby- terian	S	Student
45	F	56-60	R	G.S.	LCA	W	Factory
46	F	61-65	U	H.S.	LCA	Ma.	H
49	M	36-40	SU	Coll.	LCA	Ma.	Pastor
51	F	46-50	SR	H.S.	LCA	W	H
53	M	56-60	U	Coll.	LCA	Ma.	C
54	F	14-19	U	H.S.	LCA	S	Student
56	F	20-25	SU	H.S.	LCA	S	C
58	M	65-70	U	G.S.	LCA	Ma.	Retired
60	F	61-65	SU	G.S.	LCA	Ma.	H
61	M	70+	U	G.S.	LCA	Ma.	Retired
64	F	65-70	U	H.S.	Discip- les of Christ	Ma.	H
65	M	61-65	U	G.S.	L-Mo.	Ma.	Other
66	M	46-50	SR	Coll.	LCA	Ma.	Professional
67	F	51-55	U	Coll.	L-Mo.	Ma.	H
68	F	41-45	SR	H.S.	LCA	Ma.	Unskilled Labor
70	M	14-19	U	H.S.	United Church of Christ	S	Student
75	F	56-60	R	G.S.	LCA	Ma.	H

<u>Code</u> <u>No.</u>	<u>Sex</u>	<u>Age</u> <u>Group</u>	<u>Origin</u>	<u>Educa-</u> <u>tion</u>	<u>Church</u> <u>Affilia-</u> <u>tion</u>	<u>Marital</u> <u>Status</u>	<u>Occupation</u>
76	M	61-65	U	H.S.	None	Ma.	Service Work
77	F	46-50	R	G.S.	LCA	Ma.	C
78	F	61-65	SR	H.S.	Episco- pal	W	C
79	F	70+	U	G.S.	LCA	W	H
83	F	14-19	U	H.S.	LCA	S	Student
88	F	41-45	SU	H.S.	LCA	Ma.	H
94	F	70+	U	H.S.	United Church of Christ	S	Retired
97	F	26-30	SU	H.S.	LCA	Ma.	H

Key: M=Male, F=Female
 U=Urban, SU=Suburban, R=Rural, SR=Semi-Rural
 G.S.=Grade School, H.S.=High School, Coll.=College
 LCA=Member of Lutheran Church in America, L-Mo.=
 Member of Lutheran Church--Mo. Synod
 Ma.=Married, S=Single, W=Widowed, H=Housewife,
 C=Clerical Work.

APPENDIX D

A SERIES OF IMPROVED QUESTIONNAIRES FOR POSSIBLE
FUTURE USE WITH A "THIS IS THE LIFE"
TELEVISION EVALUATION PROJECT

Sociological Data on Viewers (Revised)

- (1) (2) (3) Code Number of Viewer: _____ Date: _____
- (4) Sex: 1. ___ Male 2. ___ Female
- (5) Age: (Check One) a. ___ 14-19 b. ___ 20-25 c. ___ 26-30
1. ___ 31-35 2. ___ 36-40 3. ___ 41-45 4. ___ 46-50
5. ___ 51-55 6. ___ 56-60 7. ___ 61-65 8. ___ 66-70
9. ___ Over 70
- (6) Marital Status 1. ___ Single 2. ___ Married 3. ___ Di-
vorced 4. ___ Divorced and remarried 5. ___ Widow or
Widower

If you have children:

- (7) Number of Children: 1. ___ One 2. ___ Two 3. ___ Three
4. ___ Four or More
- (8) Residence of Children: 1. ___ All our children are at
home 2. ___ Some of our children are still at home
3. ___ All our children have left home.
- (9) Race: 1. ___ White, Caucasian 2. ___ Negro 3. ___ Ori-
ental 4. ___ Semitic 5. ___ Other (Please specify:
_____)

- (10) Church Affiliation: a. ___ Baptist b. ___ Methodist
 c. ___ Pentecostal 1. ___ Lutheran--Mo. Synod 2. ___
 Lutheran, LCA 3. ___ Lutheran, other 4. ___ Roman
 Catholic 5. ___ Presbyterian 6. ___ United Church of
 Christ 7. ___ Episcopalian 8. ___ Other (please speci-
 fy: _____) 9. ___ I have no church affilia-
 tion.
- (11) All in all, how important to you is the fact that
 you belong to a church? 1. ___ Extremely important
 2. ___ Quite important 3. ___ Not too important 4. ___
 Unimportant; it makes no difference at all.
- (12) How often do you attend services of Public Worship?
 1. ___ More than once a week 2. ___ Weekly, or almost
 weekly 3. ___ About twice a month 4. ___ About once a
 month 5. ___ About once every other month 6. ___
 Once or twice a year 7. ___ Never.
- (13) How often do you receive Holy Communion? 1. ___ More
 than once a week 2. ___ About weekly 3. ___ Every
 other week 4. ___ About once a month 5. ___ Every
 other month 6. ___ About four times a year 7. ___
 Once or twice a year 8. ___ Never.

- (14) How often do you practice private, personal prayer?
 1. ___ Several times a day 2. ___ About daily 3. ___
 One or two times a week 4. ___ Just occasionally
 5. ___ Never or almost never.
- (15) How often do you have some sort of family devotions in your home? 1. ___ About daily 2. ___ Once or twice a week 3. ___ Just occasionally 4. ___ Never or almost never.
- (16) Your Education: What was the last grade you attended in school? 1. ___ 8th grade or below (Grade School) 2. ___ 9th-12th grades (High School) 3. ___ I attended a Trade School or a Business School after High School 4. ___ 1st or 2nd year in college 5. ___ 3rd or 4th year in college 6. ___ Study beyond undergraduate college. (List earned degrees: ___)
- (17) Where were you primarily reared as a child: 1. ___ On the farm 2. ___ In a small country town 3. ___ In a large town or village 4. ___ In the suburb of a city 5. ___ In a large city.
- (18) How long have you lived at your present address?
 1. ___ Less than a year 2. ___ One to five years
 3. ___ Six to ten years 4. ___ Longer than ten years.

- (19) Your Occupation: (Check the listing below that comes closest to describing your occupation)
- a. ___ Housewife b. ___ Office work c. ___ Unskilled labor
1. ___ Sales Work 2. ___ Tradesman (Baker, Carpenter, Electrician, etc.) 3. ___ Semi-skilled factory work 4. ___ Domestic service (maid, chauffeur, etc.) 5. ___ Professional (Doctor, Lawyer, etc.) 6. ___ Proprietor, Manager, or Executive in business 7. ___ Student 8. ___ I am retired 9. ___ Other (Please specify: _____).
- (20) Your Family Income: 1. ___ Below \$1,000 per year 2. ___ \$1,000 to \$4,000 per year 3. ___ \$4,001 to \$7,000 per year 4. ___ \$7,001 to \$10,000 per year 5. ___ \$10,001 to \$15,000 per year 6. ___ Above \$15,000 per year.
- (21) Your Primary Source of Family Income: 1. ___ Earnings from work 2. ___ Investments 3. ___ Social Security, Pension, or both 4. ___ Unemployment or other such government compensation 5. ___ Other (Please specify: _____).
- (22) How much time do you spend watching TV? 1. ___ One to five hours a week 2. ___ Six to ten hours a week

3. ___ Eleven to fifteen hours a week 4. ___ Sixteen to thirty hours a week 5. ___ More than thirty hours a week 6. ___ I watch TV rarely or not at all.

(23) (24) (25) (26) What are your favorite TV programs?

(Check four of the types listed below, ranking them 1, 2, 3, 4, in the order of your preference)

a. ___ Western b. ___ Comedy c. ___ Drama, including movies
 1. ___ Detective 2. ___ Science fiction
 3. ___ Popular music, variety 4. ___ Country music, variety
 5. ___ Symphony, Concert music, ballet, etc.
 6. ___ Religious 7. ___ News, documentaries, current events
 8. ___ Sports 9. ___ Panel shows, quiz shows, etc.

(27) How often do you watch religious programs on Television? 1. ___ Regularly 2. ___ Sometimes 3. ___ Very seldom 4. ___ I never watch them.

(28) Would you watch religious TV programs more regularly if they were scheduled at more convenient times?
 1. ___ Yes 2. ___ No 3. ___ Maybe.

(29) Have you ever seen "This is the Life," "The Fisher Family" or "Patterns for Living" on TV? 1. ___ Yes,

I watch regularly 2. ___ Yes, I watch occasionally
3. ___ I've never seen them 4. ___ I'm not sure
whether I've seen any of these programs or not.

(30) I would classify myself: 1. ___ As a believer in
God, but not a Christian 2. ___ As a true believer
in Jesus Christ 3. ___ As a true believer in Christ,
but I don't have much use for the Church 4. ___ As
an agnostic; maybe there is a God and maybe there
isn't 5. ___ As an atheist; I don't believe there
is a God in the generally accepted sense.

(31) Your health: 1. ___ I am normally healthy for my
age 2. ___ I have a serious health problem 3. ___
I am chronically ill and am severely restricted in
my daily activities.

APPENDIX D

General Questionnaire on all Episodes (Revised)

(32) (33) Episode Number: _____ Title: _____

(1) (2) (3) Code Number of Viewer: _____ Date: _____

(34) In General, the acting in this Episode was: 1. _____
Excellent; up to the highest professional standards
I have seen on TV 2. _____ Good, very capable 3. _____
Average, ordinary, mediocre 4. _____ Poor, below average,
amateurish, sub-professional.

(35) In general, the dialogue (conversation between the
actors) in this Episode was: 1. _____ Excellent, crisp,
alive, true to life 2. _____ Good, quite realistic
3. _____ Average, occasionally stilted 4. _____ Poor, unbe-
lievable, people just don't talk like that.

(36) In general, the plot of this Episode was: 1. _____ Ex-
cellent, forceful, dramatic, a story to remember
2. _____ Good, interesting, quite realistic 3. _____ Average,
possible, but a bit obvious or trite 4. _____ Poor, unbe-
lievable, things like this just don't happen in real
life.

- (37) In general, the photography in this Episode was:
 1. ___ Excellent, outstanding, imaginative 2. ___
 Good, more than adequate 3. ___ Average, run of the
 mill 4. ___ Poor, it detracted from the quality of the
 program.
- (38) In general, the sets (scenery) in this Episode were:
 1. ___ Excellent; just right for this story 2. ___ Good;
 more than adequate 3. ___ Average; run of the mill
 4. ___ Poor; they called attention to themselves and
 detracted from the quality of this Episode.
- (39) As a vehicle for broadcasting the Gospel, for getting
 across to me the religious message intended by the
 sponsor, this Episode was: 1. ___ Excellent, convinc-
 ing, memorable 2. ___ Good, quite effective, more than
 adequate 3. ___ Average, mediocre 4. ___ Poor, I was
 repelled by it.
- (40) The message of this Episode could best be communicated
 to the TV viewer by: 1. ___ A dramatic program like
 this one 2. ___ A sermon by a good preacher 3. ___ A
 panel discussion 4. ___ A documentary, news-type pro-
 gram 5. ___ Other, (Please specify: _____)

- (41) If I had seen this Episode on TV I would have: 1. ___
 Watched it through to the end 2. ___ Switched channels
 somewhere during the program (Please specify where in
 the story you were first inclined to do this: _____
 _____)
3. ___ Turned it off almost immediately because the be-
 ginning of the Episode was not appealing to me.

- (42) (43) (44) (45) I would use the following terms to describe
 my reaction to this film: (Please check no more than
 four of the words listed below).

___ Juvenile ___ Inspiring ___ Dull ___ Overly in-
 tellectual ___ Depressing ___ Interesting ___
 Educational ___ Trite and Obvious ___ Comforting
 ___ Confusing ___ Thought provoking ___ Disturbing
 ___ "Preachy" ___ True to Life ___ Convincing ___ Like
 a soft sell ___ Stilted, contrived ___ Unbelievable
 ___ Pleasant ___ Appealing ___ Stupid ___ Disagreeable
 ___ Repulsive ___ Clever ___ Encouraging ___ Effective
 ___ Overly complicated ___ Discouraging ___ Ineffective
 ___ Superficial ___ Irrelevant ___ Humorless ___ Imag-
 inative ___ Idealistic ___ Too much "sweetness and
 light" ___ Morbid ___ Simplistic ___ Too "churchy."

(46) I would give this Episode an overall rating of:

1. Excellent 2. Good 3. Average 4.

Poor.

APPENDIX D

Detail Questionnaire on Episode 1 (Revised) (32,33)

"Ashamed of Mother"

(1) (2) (3) Code Number of Viewer: _____ Date: _____

I rate the performance of the characters in this Episode
as follows:

	<u>Excellent</u>	<u>Good</u>	<u>Average</u>	<u>Poor</u>
(47) Betty Valentine, career girl	1. _____	2. _____	3. _____	4. _____
(48) Martha Paige, her friend	1. _____	2. _____	3. _____	4. _____
(49) Keith Garrison, the boss	1. _____	2. _____	3. _____	4. _____
(50) Richard Walston, the client	1. _____	2. _____	3. _____	4. _____
(51) Mrs. Walton, his wife	1. _____	2. _____	3. _____	4. _____
(52) Mrs. Valenski, Betty's mother	1. _____	2. _____	3. _____	4. _____
(53) Bob Forsythe, Martha's fiance	1. _____	2. _____	3. _____	4. _____
(54)				

Please answer "True," "False," or "I Don't Know," according-
ing to your opinion or recollection of this Episode:

- | | <u>True</u> | <u>False</u> | <u>I Don't Know</u> |
|---|-------------|--------------|---------------------|
| (55) Betty Valentine's real name is Betty Valenski. | 1. ___ | 2. ___ | 3. ___ |
| (56) Mrs. Valenski is a German Jew and an expert in Old Country cooking. | 1. ___ | 2. ___ | 3. ___ |
| (57) Betty hurt her mother by telling Mrs. Walton her mother was her cook. | 1. ___ | 2. ___ | 3. ___ |
| (58) Martha and Betty share the same apartment. | 1. ___ | 2. ___ | 3. ___ |
| (59) Betty consults with Pastor Martin because she is a member of his church, though long inactive. | 1. ___ | 2. ___ | 3. ___ |
| (60) The trouble with Betty is that she has an inferiority complex. | 1. ___ | 2. ___ | 3. ___ |
| (61) Betty doesn't realize it but her "Old Country" upbringing is really a business asset. | 1. ___ | 2. ___ | 3. ___ |
| (62) It seems hard to believe that a mother and daughter could have so little in common as this story portrays. | 1. ___ | 2. ___ | 3. ___ |
| (63) Pastor Martin is unbelievably good. He always seems to know exactly the right answer | 1. ___ | 2. ___ | 3. ___ |
| (64) The high point of the film comes when Betty hides her mother's real identity. | 1. ___ | 2. ___ | 3. ___ |

The Message of this Episode (Choose no more than five of the following statements and rate them in order of their importance, 1, 2, 3, and so on). (65) (66) (67) (68) (69)

This episode aims to help the viewer to see:

0. ___ How much trouble a few harsh words can cause.
1. ___ That old people are very sensitive; they must be handled with care.
2. ___ What I must do when I have done something wrong.
3. ___ That it's necessary to be forgiven not only by people, but also by God.
4. ___ That parents may have virtues their children do not fully appreciate.
5. ___ That no career is worth sacrificing harmony in the family for.
6. ___ How difficult it is for parents to understand their children, and vice versa.
7. ___ "Thou shalt honor thy father and thy mother."
8. ___ Jesus Christ died on the Cross to save people like Betty Valentine from their sins.
9. ___ Other: _____

Remarks: Please write out in the space below absolutely anything that may occur to you to say about this episode.

APPENDIX D

Final Questionnaire (Revised)

(To be filled out after seeing all ten episodes. Please answer the following questions in your own words. If you need more space on any of these questions, please continue on a separate sheet of paper).

- (70) Assuming that the sponsor of these programs has a CENTRAL MESSAGE he is trying to communicate, what, in your opinion, is that CENTRAL MESSAGE?
- (71) Who is Jesus Christ, according to the convictions of the Sponsor?
- (72) The Sponsor often refers to Christ as the "Saviour." What, in your opinion, does he mean by this word?
- (73) The phrase "forgiveness of sins," occurs in several episodes. Based on what you have seen and heard in these episodes, how does a person obtain the forgiveness of sins, according to the Sponsor?
- (74) What does the Sponsor mean by the phrase, "believe in Christ?"
- (75) The Christian faith makes much use of the term, "salvation." Based on the episodes you have seen, how would you define the word, "salvation?"
- (76) According to the Sponsor, against whom (primarily) is every sin committed?

(77) (78) (79) Please indicate below which three of the ten films you have seen you felt to be the best. Please rank them 1, 2, 3:

1. _____ "Ashamed of Mother"
2. _____ "Cry for Help"
3. _____ "Crossroad to Eternity"
4. _____ "The Way out"
5. _____ "Speak Gently to Regina"
6. _____ "Star of Hope"
7. _____ "Pleasant Journey"
8. _____ "The Big Account"
9. _____ "The Beginning of Wisdom"
10. _____ "Crisis in Hearts"

(80) In the space below, please write out any further comments you may wish to express concerning these films, the conduct of these Evaluation Sessions, the Christian faith, or absolutely anything you may desire to express. Then, please return this form to:

Name _____

Address _____

_____ Zip Code

Telephone _____

APPENDIX E

SAMPLE CALCULATION OF "RESPONSES"

In this study, we frequently report what we call "Responses." This is a technical term in this paper. The word "rating" would probably suffice, but we have chosen not to use it because of its other connotations in the television field. It is our purpose here to offer a sample calculation of one of these "Responses" so that the reader may gain some sense of their significance. For example, then:

Twenty-one persons in the Test Group, according to the Sociological Profile, attended school no farther than eighth grade. We labelled this the "Grade School" group.

We isolated these twenty-one cards for Episode 1 and ran them through the IBM machine. We found that for the category of "Plot" for Episode 1, the members of the Test Group "voted" as follows:

8 persons replied "Excellent"

9 " " "Good"

0 " " "Average"

1 " " "Poor"

0 persons replied "Very Poor"
3 " did not reply to this question
 21 " reporting.

We then weighted these replies on a 4-3-2-1-0 basis ranging from 4 for "Excellent" to 0 for "Very Poor." This calculation was as follows:

<u>Reply</u>	<u>Number of Persons</u>	<u>Multiplier</u>	<u>Total</u>
Excellent	8	4	32
Good	9	3	27
Average	0	2	0
Poor	1	1	1
Very Poor	<u>0</u>	<u>0</u>	<u>0</u>
	18		60

Discarding the three "No Replies," we finally determined the "Response" as follows:

$$\text{Response} = \frac{60}{18} = 3.33.$$

This Response of 3.33 then means that the Grade School Group felt that the plot of Episode 1 was somewhere between "Excellent" and "Good," and closer to the latter than the former. Actually, as we have seen, a Response of 3.33 is rather high. Most of the Responses which we report hover around the 3.00 mark, or "Good."

APPENDIX F

SAMPLE CALCULATION OF DATA SIGNIFICANCE

We shall attempt to determine here whether the response of 2.87 on "Sets" (films viewed together as a block of ten) compared to that of 2.97 on "Overall" is statistically significant, using the method of Chi-Squares. If it is, it means that the response differential of 0.10 is no accident or mere product of chance, but has resulted from a clear difference of Test Group opinion between the two categories.

We note that the raw data (combining the "Very Poor" and "Poor" responses) results in a two column, four row cell. Thus we derive our formulae as follows:

	<u>Sets</u>		<u>Overall</u>		
<u>Response</u>	<u>Raw Data</u>	<u>Weighted</u>	<u>Raw Data</u>	<u>Weighted</u>	<u>Totals</u>
Excellent	a	A	a'	A'	(a+b')
Good	b	B	b'	B'	(b+b')
Average	c	C	c'	C'	(c+c')
Poor/Very Poor	<u>d</u>	<u>D</u>	<u>d'</u>	<u>D'</u>	<u>(d+d')</u>
	E	E	E'	E'	(E+E')

$$\text{Now, } A = \frac{(E)(a+a')}{(E+E')} \text{ and } B = \frac{(E')(b+b')}{(E+E')} \text{ and so on.}$$

And, $A' = \frac{(E')(a+a')}{(E+E')}$ and $B' = \frac{(E')(b+b')}{(E+E')}$ and so on.

Now, $A + B + C + D = E$

And, $A' + B' + C' + D' = E'$

Then, $\frac{a^2}{A} + \frac{b^2}{B} + \frac{c^2}{C} + \frac{d^2}{D} + \frac{(a')^2}{A'} + \frac{(b')^2}{B'} + \frac{(c')^2}{C'} +$

$$\frac{(d')^2}{D'} = X$$

$$X - (E + E') = Y$$

If $Y >$ the value of $(\chi)^2$ on the Table of Distribution of Chi-Square at the 0.05 level, the data is statistically significant. In this case, there are three degrees of freedom, where $dF = (\text{Rows} - 1)(\text{Columns} - 1)$. If $Y <$ the appropriate value of $(\chi)^2$, then the data is not statistically significant.

So we proceed:

Sets

<u>Response</u>	<u>Raw Data</u> (a to d)	<u>Weighted</u> (A to D)	<u>Raw Data</u> (a' to d')	<u>Weighted</u> (A' to D')	<u>Totals</u>
Excellent	120	134.77	145	130.23	265
Good	294	296.99	290	287.01	584
Average	175	148.50	117	143.50	292
Poor/Very Poor	<u>5</u>	<u>13.74</u>	<u>22</u>	<u>13.26</u>	<u>27</u>
Totals	594 (E)	594.00	574 (E')	574.00	1168 (E+E')

$$\frac{(E)}{(E + E')} = \frac{594}{1168} = .5085 \quad \frac{E'}{(E + E')} = \frac{574}{1168} = .4915$$

$$(.5085) (a + a') = (.5085) (265) = A = 134.77$$

$$(.5085) (b + b') = (.5085) (584) = B = 296.99$$

$$(.5085) (c + c') = (.5085) (292) = C = 148.50$$

$$(.5085) (d + d') = (.5085) (27) = \frac{D = 13.74}{E = 594.00}$$

$$(.4915) (a + a') = A' = 130.23$$

$$(.4915) (b + b') = B' = 287.01$$

$$(.4915) (c + c') = C' = 143.50$$

$$(.4915) (d + d') = \frac{D' = 13.26}{E' = 574.00}$$

So:

$$\frac{(120)^2}{134.77} + \frac{(294)^2}{296.99} + \frac{(175)^2}{148.50} + \frac{(5)^2}{13.74} + \frac{(145)^2}{130.23} +$$

$$\frac{(290)^2}{287.01} + \frac{(117)^2}{143.50} + \frac{(22)^2}{13.26} = X$$

$$106.85 + 291.01 + 206.23 + 1.82 + 161.44 + 293.02$$

$$+ 95.39 + 36.57 = X$$

$$X = 1192.33$$

$$Y = X - (E + E') = 1192.33 - 1168.00 = 24.33$$

$$\therefore Y > (\chi^2)_{.01} \text{ at } 0.01 \text{ level, since } \chi^2_{.01} = 11.345$$

(derived from table; see note below)

We conclude that this result is statistically significant at the 0.01 level.

Note: Tables of Chi-Squares are available in most advanced statistics text. We have used the table on page 112 of Fisher, Ronald A., Statistical Methods for Research Workers, Tenth Edition Revised, Edinburgh: Oliver and Boyd, Ltd., 1946.

Category	Response	Count
A. No. continuing	left or sold	30
	no reply	120
	Total	150
B. Bought up a great deal	left or sold	20
	no reply	120
	Total	140
C. Increased or returned to work	left or sold	10
	no reply	120
	Total	130
D. Not increasing	left or sold	40
	no reply	120
	Total	160
E. Increased or working	left or sold	10
	no reply	120
	Total	130

APPENDIX G

REPLIES TO QUESTIONS VII THROUGH XII ON THE GENERAL
QUESTIONNAIRE, VIEWING THE EPISODE TOGETHER
AS A BLOCK OF TEN (Raw Data Only)

TABLE 47

REPLIES TO QUESTION VII, QUESTIONNAIRE "A"
(Lumping together replies from all ten episodes)

Question: Personally I found that this episode:

<u>Type of Reply</u>	<u>Number of Replies</u>
A. Was inspiring	294
Left me cold	30
No reply	<u>296</u>
Total	620
B. Taught me a great deal	144
Left me confused	23
No reply	<u>453</u>
Total	620
C. Awakened my interest in faith	133
Dampened my interest in faith	12
No reply	<u>475</u>
Total	620
D. Was interesting	367
Was dull	41
No reply	<u>212</u>
Total	620
E. Provoked my thinking	151
Put me to sleep, mentally	12
No reply	<u>457</u>
Total	620

TABLE 47 (Continued)

Question: Personally I found that this episode:

<u>Type of Reply</u>	<u>Number of Replies</u>
F. Was comforting	128
Was disturbing	52
No reply	<u>440</u>
Total	620
G. Reinforced my faith	181
Weakened my faith	3
No reply	<u>436</u>
Total	620
H. Helped me to see things in a new light	139
Didn't help me much at all	83
No reply	<u>398</u>
Total	620

TABLE 48

REPLIES TO QUESTION VIII, QUESTIONNAIRE "A"

Question: I would think that this episode would appeal primarily to persons of:

<u>Type of Reply</u>	<u>Number of Replies</u>
The Rich, Upper Class	10
The Upper, Middle Class	55
The Middle Class	63
The Lower Middle Class	37
The Poor, Lower Class	9
All Classes of People	359
No Reply	<u>87</u>
Total	620

TABLE 49

REPLIES TO QUESTION IX, QUESTIONNAIRE "A"

Question: I would think that this episode would appeal primarily to:

<u>Type of Reply</u>	<u>Number of Replies</u>
A. Men	62
Women	114
No reply	<u>444</u>
Total	620
B. Boys	56
Girls	81
No reply	<u>483</u>
Total	620
C. Young Children	7
Teenagers	53
Young Adults	105
The Middle Aged	64
Senior Citizens	30
All Ages	136
No reply	<u>225</u>
Total	620
D. Unmarried Persons	16
Happily Married Persons	22
Unhappily Married or Divorced Persons	49
Widows or Widowers	12
Almost All Persons, Regardless of Marital Status	291
No reply	<u>230</u>
Total	620

TABLE 50

REPLIES TO QUESTION X, QUESTIONNAIRE "A"

Question: I would think that this episode would appeal primarily to:

<u>Type of Reply</u>	<u>Number of Replies</u>
Persons who work mostly with their hands	45
Persons who work mostly with their minds	59
Almost all persons, regardless of occupation	421
No reply	95
Total	620

TABLE 51

REPLIES TO QUESTION XI, QUESTIONNAIRE "A"

Question: I would think that this episode would appeal primarily to:

<u>Type of Reply</u>	<u>Number of Replies</u>
People on the farm	5
People in small towns	18
People in suburban neighborhoods	83
People in slums	13
Almost all people, regardless of where they live	425
No reply	76
Total	620

TABLE 52

REPLIES TO QUESTION XII, QUESTIONNAIRE "A"

Question: I would think that this episode would appeal primarily to:

<u>Type of Reply</u>	<u>Number of Replies</u>
Unchurched persons, <u>indifferent</u> to church	50
Occasional churchgoers	65
Very active church members	89
Atheists, agnostics, others <u>hostile</u> to church	3
Shut-ins, others who can't get to church	18
Almost all viewers, "religious" or not	317
No reply	<u>78</u>
Total	620

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