An Analysis of the Effect of Seminary Instruction Upon Certain Attitudes of Students Who Enroll for Reasons Other Than Personal Desire

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AN ANALYSIS OF THE EFFECT OF SEMINARY INSTRUCTION UPON
CERTAIN ATTITUDES OF STUDENTS WHO ENROLL FOR
REASONS OTHER THAN PERSONAL DESIRE

A Thesis
Presented to the
Graduate Department of Education
Brigham Young University

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

by
Kent R. Garner
August 1966
For the successful completion of this work the writer is indebted to many. To the professors and instructors whose guidance and instruction have been a continuous source of growth and development, also to many other interested persons who have offered encouragement and assistance, the writer is indebted. Particular appreciation and acknowledgment is expressed to the following:

President William E. Berrett, Vice President of the University and Administrator of Seminaries and Institutes, for granting permission to conduct this study; also Charles R. Hobbs for his help as Seminary District Coordinator and his encouragement as an interested friend.

Dr. James M. Harris, chairman of the Advisory Committee, under whose guidance and direction this work proceeded. For the time spent in reading and in consultation, the writer is indebted.

Dr. Howard H. Barron, admired friend and member of the Advisory Committee, for his pleasant disposition and helpful suggestions, a special thanks is offered.

Appreciation is also expressed to Jay Barkdull, a statistics major, who gave much timely assistance on the statistical analyses in the study.

To the writer's parents, Mr. and Mrs. Ralph A. Garner, whose never ending encouragement and confidence are always a source of inspiration.
Most of all, to Suzann, my lovely and eternal companion, for her help in typing, for her patience and long-suffering throughout this project, and especially for her continual inspiration and loyalty to her husband, her children, and the Gospel of Jesus Christ.
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CHAPTER I

INTRODUCTION AND PRESENTATION

OF THE PROBLEM

Preface to the Study

It is recorded, of Him who was the master, both of teaching and of life well lived, that "... Jesus increased in wisdom and stature, and in favor with God and man." \(^1\) Embodied in this one sentence biography of Christ's youth, is the sum total of what is desirable in human development. Happiness, which in its supreme form is the ultimate objective of man's existence, \(^2\) depends in large measure upon being well adjusted and well balanced. To achieve this balance, every person must develop (increase) intellectually (in wisdom), physically (in stature), spiritually (in favor with God), and socially (in favor with man). Each of these four phases of a person's character is an essential part and cannot be neglected if one intends to get the most out of life.

Society is full of examples of people out of balance; people who have emphasized the development of one or two of these four segments of character but have neglected, or totally ignored the others.

Education, in any ideal sense of the word, must be viewed as a total quality "affecting all the uses of life. We cannot plow only

\(^1\)Luke 2:52.

\(^2\)2 Nephi 2:25.
one acre; we must be concerned about the need of all men for compassion and charity and understanding." ¹

The history of education is a history of change, and modification of philosophy and methods. In the days of Socrates, and the question and answer basis of the Socratic Method, it was felt that the necessary and sufficient qualification for a good teacher was that he knew and understood his subject. The ethic² of this era, which was popularized by Plato, was that the good was KNOWLEDGE; the idea being that if you know the good, you will live it. Subjection to the facts was supposed to accomplish the desired action or behavior in a person's life. This concept has had a rather unfortunate longevity into our present day classroom. It would seem that, in practice, some teachers (parents too) still assume that the dispensing of information is the major, if not the sole objective of their teaching effort. Such teachers appear to concentrate more on teaching the subject than on teaching the student. For them, getting all the way through the lesson, or covering all the material in the outline is the important thing.

This persistent philosophy is not completely without merit, for giving information is an important and integral part of education, but those concerned with morals³ have awakened to the startling fact that

²Ethics is concerned with what and why things are "good" or "bad."
³Morality is concerned with how well we live that which is ethically defined as being "the good."
often the most serious offenders of the law are those who are fully aware of them. Thus, in the classroom, the student who cheats is often very articulate on the subject of honesty, or in the adolescent world, the fornicator can give essay on the evils and seriousness of sexual impurity. Someone has neatly summed up the fallacy in this fashion: "going to church doesn't make a person a Christian, any more than sleeping in the garage makes him a car." Listening, or even knowing, does not necessarily make a person a wise user of daily opportunity to live well and be happy. Education must include concern for the total student, "(1) what they are like, (2) what we believe they should know, (3) how we want them to feel, (4) how they can learn to think, (5) what they must be able to do, and (6) what we hope they will strive for."¹ Religious education has a very definite place in helping to achieve these objectives.

Need for the Study

"The concept of attitude is probably the most distinctive and indispensable concept in American social psychology."²

For one who undertakes the task of promoting the growth of others towards desirable goals, religious or other, the problems of attitude and motivation become an immediate and constant concern. Knowing why people do things (their motives) will reveal considerable insight into their actions; and since the real concern focuses upon

¹Pullias, op. cit., p. 4.

what one actually does, motives and the feelings behind them are extremely pertinent.

In religious education one of the most significant factors to consider is the development and modification of attitudes. The religious teacher as a mere dispenser of information is extremely lacking, for as previously discussed, knowing and doing are often strangers to each other. The application of religious principles into everyday living is the mark of success, and the attitudes and religious tendencies which govern these actions have become the object of a great deal of concern. Attitudes become the indicators of the values one assembles from his personal, social, and religious surroundings.\(^1\)

The literature in the area seems to suggest that significant empirical studies of the psychology of religion are a rarity and that this has certainly not been a popular field of study for psychologists.\(^2\) In a review\(^3\) of all the studies of religion reported in the *Psychological Abstracts* for the years 1927-1953, it was found that only 12 percent were of an empirical nature. The bulk of the material published in the area is neither experimental or empirical, but is for the most part a discussion of the issues. "There is a marked poverty of scientific knowledge in the psychology of religion."\(^4\)


\(^{3}\) Ibid.

\(^{4}\) Ibid.
In the *Fifth Mental Measurements Yearbook*, only five tests were listed under a religious heading. A most interesting study recently completed by Dr. Victor B. Cline\(^1\) of the Clinical Psychology Department at the University of Utah confirms this lack of investigation in the field.

The intention of the seminary and institute program of the Church of Jesus Christ of Latter-day Saints, is to have every L.D.S. boy and girl of high-school or college age enrolled in religious classes throughout their secondary and higher education.

Various means of enlistment are organized and active throughout the wards and stakes of the Church, all of which are attempting to enroll every eligible youth in the seminary or institute program corresponding to their level of schooling.

Several studies\(^2\) have been conducted to determine the success of the seminary program in helping its students live lives in conformance with certain of the ideals established by the Church and the gospel it teaches, but none have attempted to determine the effects of this instruction upon the beliefs and behavior of those students who are forced into these classes by outside pressures quite contrary to their own desires.

Statement of the Problem

Religious education, as provided by the Church of Jesus Christ of Latter-day Saints, is not compulsory. The only leverage the Church

\(^1\)Ibid., pp. 269-278.

\(^2\)J. Gordon Vaughn, "A Follow Up Study of Four Selected Seminaries to Determine the Effect the Seminary Program Has Had in Helping to Prepare their Graduates to Be More Effective Missionaries for the Church of Jesus Christ of Latter-Day Saints" (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1963).
could use in giving the program an element of compulsion, would be the forfeiture of certain church fellowship privileges, and this is obviously contrary to the gospel. Various pressures are applied, however, and in the minds of some youth, seminary does take on the character of a requirement. Increased emphasis by Church leaders and intensified proselyting by seminary personnel have brought pressures to bear upon the youth of the Church to enroll in, and graduate from, seminary.

Perhaps the most effective enlistment program is carried on by the parents. According to one study, this seems to be the case. In it the author ¹ arrived at the following ranking, according to their effectiveness in getting students to register for seminary and then remain in the course: (1) parents, (2) Church leaders, (3) seminary teachers, (4) friends, (5) older brothers and sisters and (6) ward education committees.

In some cases the child does not really want to take seminary, but reluctantly enrolls out of respect for, or in order to avoid conflict with, parents and their wishes. There is always a small percentage who don't want to take seminary but who take it anyway because someone else who counts wants them to.

The major problem under consideration in this study is an attempt to analyze how the program of seminary enlistment (particularly parents' insistence) and instruction tends to affect certain attitudes and

behavior of the youth who may resent the pressure but who complies anyway in order to avoid the problems resulting from resistance.

Hypotheses and Questions

Stated in the null form, the following hypotheses will be tested:

(1) First year students who take seminary just to please others will not (at the start of the school year) express a significantly more negative attitude toward the Church and its teachings than will those who enroll because of personal desire.

(2) The religious attitudes of students who take seminary against their own will, will not change significantly through their first year of seminary instruction.

Two related questions will also be considered:

(1) Is there a significant relationship between the church activity of parents and the religious attitudes expressed by seminary students?

(2) In which areas do students tend to show the greatest attitude improvement during the school year?

Delimitations of the Study

A limitation which is inherent in any attempt to measure and evaluate social phenomena, is the fact that such phenomena are "exceedingly difficult to describe objectively" to say nothing of measuring them quantitatively.¹

In an area so complex as attitude measurements it becomes evident from the start that certain assumptions must be granted if discussion

¹Thurstone, op. cit., p. 1.
is not to become hopelessly bogged in confusion. If one is not willing, for example, to grant (1) that attitudes can be assessed, and (2) that verbal expressions in the form of opinions are manifestations of attitude,1, 2 then any methodical approach to the problem is already in despair.

There is practical unanimity that attitudes are not accessible directly. No one has ever seen an attitude, ... an attitude is an abstraction, the existence of which is inferred either from non-verbal behavior, or from verbal or symbolic behavior. 3

Some would suggest overt actions as better criteria for determining one's genuine attitudes, but actions are as subject to deception for the purpose of making a good impression as are verbal expressions.4 Neither opinions nor overt acts are in any sense infallible guides to the subjective inclinations and preferences of which attitudes are made.

The discrepancy between "truth" and the index used to measure it is a universal problem, and Thurstone 5 cautions that there is no intention to imply that a person will act in complete accordance with the opinion he endorses. Even if the subjects do distort their attitude, there is value in ascertaining the attitude they are trying to make people believe they possess.

All that can be done with an attitude scale, is to measure the attitude actually expressed, realizing fully that true feelings might be consciously withheld.

1Thurstone, op. cit., pp. 5-8. 2Remmers, op. cit., p. 7.


4Thurstone, loc. cit. 5Ibid.
Recognizing these general limitations in any attitude measurement exercise, this study is confined to a consideration of expressed feelings and confessed action on the part of the sample; thus, the possibility of intentional deception will be assumed.

The study makes no attempt to compare the degree of success one teacher might achieve over another, nor to evaluate those various methods of influencing attitudes which are in use. Also, the intensity of any given attitude is not a point of careful analysis, other than the degree to which the Likert method of scoring used allows.

This study was confined to ninth-grade first year seminary students, from four representative junior seminaries. Since these were not a true random sample of all junior seminaries, a degree of caution should be exercised in making generalizations to the total junior seminary population.

It was the intention of the study to evaluate any significant shift in attitude concerning the Church, its teachings and some of the religious activities and practices it advocates. No effort was made to control any outside variables other than seminary which might have helped affect a change in the attitude of the sample. Only students enrolled in ninth-grade seminary during the school year ending in the Spring of 1966 were considered, and the study was limited to those who claimed membership in the L.D.S. Church.

Definition of Terms

The Church.--In this study, this will have reference to the Church of Jesus Christ of Latter-day Saints, sometimes called Mormon, or L.D.S.
Institute.--An organized system of religious instruction on
the college level offered by the L.D.S. Church and available near
college campuses.

Non-pressured.--This will refer to those students who took
seminary because they wanted to.

Pressured.--This will refer to those students who took
seminary against their will.

Seminary.--An organized system of instruction in religion
offered by the L.D.S. Church in connection with the ninth through
twelfth grade levels of the public school.

Procedure of Investigation

Locale and subjects of the study.--This study involved 203
ninth-grade seminary students from eight Book of Mormon classes
representing four junior seminaries in the Salt Lake Valley Seminary
District during the 1965-66 academic school year. Each subject was
a member of the L.D.S. Church, and all participating classes were
selected on the basis of expediency and convenience to their respective
instructors and the testor.

Source of the data.--A modified form of a "Personal Values
Questionnaire"¹ constructed by Victor B. Cline and James M. Richards,
Jr., at the University of Utah was used to assess selected attitudes
of the sample, whereas an information inventory was used to procure
the other desired data. Both tools were administered to the sample

¹The original questionnaire used by Dr. Cline was not published
in his study previously cited. The modified form used is contained
in the appendix of this study. Permission was granted by Dr. Cline
to alter or modify this questionnaire in any desired fashion, and for
that privilege this author is indebted.
at the first of the 1965-66 school year, and again in the very same form at the end of the school year.

**Statistical analysis.**--The data collected by the two administrations of the inventories used, were analyzed by IBM through the services offered by the BYU Computer Research Center. A t-test was applied to the mean scores of both groups (those who didn't want to enroll versus those who did want to) to test for difference in attitude at the beginning of the year. Several t-tests were also applied to the means of the gain scores derived from various combinations in both groups, to check for any significant change in attitude of the subjects over the year's course of instruction. Chi-square was applied to question number 1, and a frequency distribution item analysis was run to determine the percentage of agreement, and change, on each of the fifty inventory questions to explore question number 2.

**Summary**

Because of the intense concern over the apparent decreasing moral character of the Nation's newer generation, efforts are being made to determine the most effective procedures to instill conviction in ethical living. Religion has generally served as the major outlet of this type of teaching, and though still foremost in this attempt, the evidence is all too prevalent that their efforts are not altogether effective. It is felt that the breakdown comes in the transfer of learned concepts into convicted behavior.

To help with this problem, the L.D.S. Church along with others, has made provision for daily religious instruction through the seminary program. This opportunity for religious growth is left to the option
of the student and his parents, but considerable effort is expended in
enrolling every single L.D.S. youth of the appropriate age. By comparing
the attitudes of those who are pressured into taking seminary against
their will with the attitudes of those who voluntarily enroll after
their first year of instruction, this study attempts, in limited measure,
to determine the effect of such instruction upon the two groups and
the difference which might exist between them.
CHAPTER II

REVIEW OF LITERATURE

Background

Attitudes, their relation to behavior and the process by which they change, have become areas of intensified interest and concern among those involved in almost all areas of the social sciences. Politicians, businessmen, educators, psychologists, sociologists, and many others, including the neighbor across the fence, have come to appreciate the significant role of attitudes and the potential power which lies in discovering how to alter these attitudes in the direction desired by the persuader. George W. Allport feels that the concept of attitude is the most "distinctive and indispensable" notion in American social psychology.  

Remmers  gives credit to two sociologists named Thomas and Znaniecki for the genesis of the concept of social attitudes currently used. Many writers feel, however, that it was L. L. Thurstone in the 1920's who gave the real impetus to research involving social attitudes which has carried for almost half a century. Thurstone's

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2 Ibid., p. 3.
3 W. I. Thomas and F. Znaniecki, The Polish Peasant in Europe and America (Boston: R. C. Badger, 1918).
writings, including his work on religious attitudes, have served as the basis of work in this area for several decades. His equal appearing intervals method of rating attitude intensity was a real advance in attitude measurement, and it was this procedure which gave inspiration to Likert resulting in the five-point scale method of scoring which is widely used today.

Definitions and Clarifications of Attitude

As is the case with much of what the social psychologist works with, not everyone defines attitude the same way. For Thurstone and Chave attitude "denotes the sum total of a man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears, threats, and convictions about any specific topic." In other words, they see an attitude as all that a person feels and thinks about any single thing. Another has said, "Attitude may be regarded as a composite of all the subjective factors of attention, heredity, experience, and present purpose. It is a conscious and unconscious set or readiness of the mind to react to stimulus in a given way." Remmers calls an attitude "an affectively toned idea, or group of ideas predisposing the organism to action with reference to specific attitude objects."

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2 R. Likert, "A Technique for the Measurement of Attitudes," Archives of Psychology, XXII, No. 140 (1932), pp. 1-55. (This particular article is missing from the volume in the B.Y.U. collection.)

3 Thurstone, op. cit. pp. 6-7.


5 Remmers, op. cit. pp. 3-5.
Cronbach feels they are "the meanings that one associates with a certain object (or idea) and which influence his acceptance of it."\(^1\)

"Each attitude contains an element of acceptance or rejection. Attitudes refer to the stands the individual upholds and cherishes about objects, issues, persons, groups, or institutions."\(^2\)

In each of the foregoing definitions, attitude imples a relationship to an object or situation; it is headed for and has reference to some object. By these definitions then, one might conclude that it is not possible for any given attitude to exist independently in a person. By definition each attitude must be linked to something. Having an attitude means that the individual is no longer neutral towards the referent; he is for or against in some degree.\(^3\)

Theoretically, attitudes are a component of all behavior both overt and covert.\(^4\)

From the point of view of the individual, attitudes constitute the individual's own evaluation of his conduct and desires in relation to his accepted system of social values.\(^5\) Attitudes are what makes a person psychologically a member of the group in his social world. Conversely, they define for him what he is not.\(^6\) To say that a person has an attitude towards a certain object, means that he already

---


\(^3\)Ibid., p. 5. \(^4\)Remmers, *loc. cit.*

\(^5\)Ibid. \(^6\)Sherif, *loc. cit.*
has his own yardstick for evaluating these things as desirable, good or bad, or as acceptable or objectionable in some degree.\footnote{Sherif, \textit{op. cit.}, pp. 12-13.} Attitudes are composed of evaluations and appraisals not all of which are necessarily conscious but which may come forward in some subsequent reaction.

Attitudes both motivate and are motivated; they serve as both dependent and independent variables. When we take them as independent variables we study their influence on behavior and other attitudes, and when we take them as dependent variables we want to explain, predict, and control them.\footnote{Fred T. Schreier, \textit{Human Motivation, Probability and Meaning} (Illinois: The Free Press, 1957), p. 222.}

Daniel Katz\footnote{Daniel Katz, "The Functional Approach to the Study of Attitudes," \textit{Public Opinion Quarterly}, XXIV, 2 (1960), 170-92.} in an attempt to clarify the study of attitudes, said that they can be grouped into four basic categories\footnote{Katz sums up his values on these categories in a very interesting chart found on page 192 of the article cited.} according to the motivational basis of the function they perform. These four categories are: (1) \textbf{Adjustment}. Included here are the attitudes people develop in an attempt to minimize the penalties in their external environment and maximize the rewards. This is merely a recognition of the fact that people tend to develop favorable attitudes toward things which are satisfying to them and unfavorable attitudes toward things which thwart or punish. (2) \textbf{Ego Defense}. These are the attitudes which are developed to reduce anxiety caused by
internal conflicts and threatening forces from without. (3) Value Expression. This includes those attitudes which are developed to reflect and perpetuate a person's cherished beliefs and fondest self image. This includes all those attitudes which help a person feel he is approaching his ideal self. (4) Knowledge. In each person there is a degree of desire for that knowledge which will give meaning and understanding to his environment. In this category, Katz places all those attitudes which lead one to desire information and advice for the sake of clarification and understanding. We like to know some things just for the sake of knowing.

Katz also outlines what he feels will bring about a change in attitude for each of these four categories, a topic to be discussed in a subsequent section.

Attitude Change

Anyone who is associated in anyway with human behavior should recognize an immediate concern for attitudes, how they form and what forces alter or reinforce them.

Before examining the problem of attitude change, it seems needful to consider what it is that changes and what it is that resists change. "It's one thing to alter a person's momentary guess in a laboratory atmosphere . . ." but it's quite "another thing to try to change the person's commitments to the value of the family, to his religion, to his politics, to the virtue of his way of life." 1

The latter of these commitments are a part of a person's self-picture.

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1 Sherif, op. cit., p. vi.
and, therefore, are very closely tied to all that he cherishes.
Changing an attitude is much more than shifting one little thing in
a person's make-up. It actually means changing him as a person, that
self-image he has arrived at relative to his surroundings.¹

For the most part, an individual's attitude toward any particular
object is determined by the part that object plays in facilitating a
reduction in the tension of a particular motive,² a view which seems
to agree with Katz's grouping³ of attitudes according to their function.

As is the case in most of the physical sciences, a framework of
time is important in studying attitude. Rosenberg⁴ explains the
rationale of his attitude theory this way:

1. When the affective and cognitive understanding components of an attitude are mutually consistent, the
   attitude is stable.

2. When these two components are out of harmony, to a degree
   that exceeds the individual's tolerant limit for such inconsistency,
   the attitude will reorganize or change.

3. In such a state the attitude will reorganize in one of the
   following ways: (a) Complete rejection of the inconsistent communication, or forces which caused the tension. (b) Fragmentation and isolation of
   the different parts of the attitude into separate components. (c)

¹Ibid.


³Katz, loc. cit.

Accommodation of the new information by changing the original attitude (attitude change).

In other words, a change in attitude will take place when an inconsistency is created between the action and cognitive components of an attitude. This will take place (1) when the inconsistency exceeds the individual's present tolerance limit and (2) when the force producing this inconsistency cannot be ignored.¹

Katz, in the article² previously referred to, outlines his views on the conditions needed to bring about a change in attitude. To facilitate better understanding, his views are presented in Table 1.

The literature infers that if attitudes are to be changed, a person must be made uncomfortable enough (or secure enough, whichever the case may be) that he feels a need for change. In this regard, it is not always the "truth" that counts. The truth is often helpless to affect a change when it is competing against convincing misrepresentation.³ Consequently, presenting the facts of the matter is not always as effective as some would hope.

Pupil teacher relationship.--One variable which seems to influence the effectiveness of persuasion, is the relationship of the communicator with the individual. One study indicated that although the change was small, the pupils tend to shift in attitude towards

¹Ibid., p. 323.
²Katz, loc. cit.
TABLE I

DETERMINENTS OF ATTITUDE CHANGE IN RELATION TO THE
TYPE OF FUNCTIONS THEY PERFORM

<table>
<thead>
<tr>
<th>Attitude Categories According to the Function Performed</th>
<th>Conditions Needed to Bring About a Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>1. Deprivation of a need</td>
</tr>
<tr>
<td></td>
<td>2. Creation of new needs and new levels of aspiration</td>
</tr>
<tr>
<td></td>
<td>3. Shifting rewards and punishments</td>
</tr>
<tr>
<td></td>
<td>4. Emphasizing new and better paths for need satisfaction</td>
</tr>
<tr>
<td>Ego Defense</td>
<td>1. Removing threats</td>
</tr>
<tr>
<td></td>
<td>2. Catharsis (elimination of emotional disturbances through a real or vicarious experience)</td>
</tr>
<tr>
<td></td>
<td>3. Development of greater self insight</td>
</tr>
<tr>
<td>Value Expression</td>
<td>1. Experiencing some degree of dissatisfaction with self</td>
</tr>
<tr>
<td></td>
<td>2. Recognizing greater appropriateness in a new attitude of the self</td>
</tr>
<tr>
<td></td>
<td>3. Cut off all support for old values</td>
</tr>
<tr>
<td>Knowledge</td>
<td>1. Creating uncertainty by introducing new information, or changing environment</td>
</tr>
<tr>
<td></td>
<td>2. Providing more meaningful information about problems</td>
</tr>
</tbody>
</table>

the teacher's attitude.¹ To the extent that the teacher and the source of the data stand high in the mind of the listener, the possibility of his extending due consideration is greater. To the extent that an

¹Cronbach, op. cit., p. 334.
individual is highly involved with the communicator, his own stand will serve as a definite factor for the listener's evaluations.¹

Cronbach feels that "attitude learning is based on an emotional relation between teacher and pupil."² If this is true, then one of the most important factors in attitude development is the learner's feelings about the teacher and the warmth of their relationship. Due to the "halo effect," admiration of one quality in a teacher often leads to the admiration of the teacher as a whole, and he becomes an identification figure and, as such, is in a powerful position to exert an influence in the life of that student.

One rather obvious conclusion is that the more a person is personally committed to a stand the less they are susceptible to change. The converse is also true.³ A Columbia University professor conducted some fascinating studies which give support to the hypothesis that "refutational defenses  are superior to prior supportive defenses,  for accepting something  in offering  ... resistance to persuasion."⁴ This writer sees an inference here that it is easier to destroy a person's prior belief in something than it is to build a belief in something previously refuted. The reason offered for this is that his arguments for rejection will already have had considerable exercise in meeting the opposing view, while on the other hand, the main defense

³Sherif, loc. cit.
for that which he accepts has been to avoid any opposition;\(^1\) also
the refutation defense has a greater threat aspect to it which tends
to intensify the resistance to change.\(^2\)

**Force and change.**--Cohen\(^3\) conducted an interesting experiment
which supports the conclusion that attitudes can be altered by getting
the subjects to commit themselves to an expression or action which is
in the direction of the change you wish to affect.\(^4\) Evidence also
seemed to suggest that a mere commitment to a decision to take a stand,
which is in conflict with what one personally feels, is sufficient
to produce attitude change in the direction of the new stand without
even actually engaging in the new conflicting behavior.\(^5\)

If a person chooses to behave in a way he would ordinarily
avoid, he experiences tension; the more unpleasant the induced be-
havior, the greater the resulting attitude change to reduce this
tension.\(^6\) On the other hand, if the subject is forced to behave in a
manner he would avoid if he could, he experiences little or no tension
and thus little or no attitude change.

It has generally been felt that applying force in an attempt
to alter a person's views had a negative result, and for the most
part this probably is true. Several studies have demonstrated, however,

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\(^1\)William J. McGuire and Demetrious Pagageorgas, "The Relative
Efficacy of Various Types of Prior Belief-Defense in Producing Immunity
Against Persuasion," *Journal of Abnormal and Social Psychology*, LXII,
No. 2 (1961), 327.

\(^2\)McGuire, loc. cit.

\(^3\)Arthur R. Cohen, "Attitudinal Consequences of Induced Descrep-
ancies Between Cognitions and Behavior," *Public Opinion Quarterly,*
XXIV, No. 2 (1960), 297-318.

\(^4\)Ibid., p. 312. \(^5\)Ibid. \(^6\)Ibid., p. 305.
that forcing a person to express an opinion different from what he actually believes results in some change in his private opinion.¹

In all the experiments referred to by Cohen, the opinion change was in the direction of the induced opinion. Interesting to note, however, was that the individuals giving conflicting opinions for the sake of reward tended to experience less internal conflict with their true feeling; thus, the greater the reward offered for compliance, the less was the attitude change in the direction of the compliance.² In other words, the more the reward, the weaker the tendency to change one's opinion.

These conclusions seem to support William James' idea, that acting like you possess some quality will actually help you attain it. They also give support for the usefulness of what members of the L.D.S. Church refer to as the monthly fast and testimony meeting in which the members voluntarily commit themselves to the teachings and activities of their church.

Punishment and interests.—Punishment is another approach to attitude change; one that is over used and quite ineffective, but can be more desirable if the one administering it would apply a few simple rules. Thorndike ³ offers some good suggestions on this point, among which was using it in a consistent manner after all else had been tried.

When it comes right down to actual results, the pupils' interests are the most efficient basis of school learning. "They determine the selectivity of the learner's response, his rapidity of acquisition, his satisfaction with content or activity, \( \text{and} \) his fullness of recall. . ."\(^1\) John Dewey hastens to caution, however, that one must also learn to exercise his will to perform uninteresting but necessary tasks. If the assumption is made that one must always get the child's interest, he may soon turn from everything that is not artificially surrounded with pleasant circumstances. The result is a child who does only what he likes.\(^2\) Interest is a very important factor to consider in the study of attitude, but Dewey's point seems worthy of consideration.

Opinions, Attitudes, and Behavior

"As a man thinketh in his heart so is he."\(^3\) If this Bible concept were true one-hundred percent of the time, i.e., if there were a perfect correlation between what a man thinks and feels and what he actually does, findings in experimental psychology could be viewed with greater respect. As it is, true feelings are often covered to make more favorable impressions; thoughts and desires are suppressed due to feelings of inferiority; psychological defenses such as reaction formation come into play, etc., until tapping that which is genuine is a very difficult thing to accomplish.

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\(^3\) Proverbs 23:7.
Measuring a bare, unprotected attitude is itself a very uncertain task, but there has to be certain agreement on some basic point from which to build if the measurement of social phenomena is to be at all organized. For example, Thurstone and others feel that a basic proposition to grant is that verbal opinions are manifestations of attitude. Practically all agree that attitudes are not directly accessible and, therefore, must be inferred either from non-verbal overt behavior or from verbal expression and symbolism. There is also a certain amount of contention between the advocates of verbal expression (opinion) and those who prefer overt action as a means of assessing true attitude, but both have their weaknesses and are subject to considerable error. Sherif summarizes the problem by observing that attitudes are only inferable from individual behavior. They are inferred from characteristic and consistent modes of behavior; and provided that the individual is not on guard to convey a superficial impression, the behavior from which they are inferred includes verbal utterances as well as actions. At any rate, there seems to be a scarcity of investigations directed to the overt action dimension of attitude.

Religious influence on behavior.--This and related problems take on serious dimensions in the area of religion. A big question

1Thurstone, op. cit., p. 1. 2Ibid., pp. 5-8.
3Remmers, op. cit., p. 7. 4Schreier, op. cit., pp. 215-16.
5Thurstone, loc. cit. 6Sherif, op. cit., p. 6.
here is: does a man's religious commitment really influence his everyday actions? Lenski feels that there is little difference between the believer and the non-believer when they go in the market place or the voting booth. To him doctrinal orthodoxy has very little relationship to devotionalism (praying, actually living the precepts of one's religion in everyday life).¹

A recent study² just completed by Victor B. Cline, lends confirmation to Lenski's findings. He found that the "irreligious" in his study were almost as frequently rated as being what he called a "good Samaritan" (having love and compassion for their fellow man and being humble) as were the devout or religious.³ He concluded that the influence of the church is apparently limited to "inducing frequent prayer, high attendance, the giving of money, and concern about personal salvation--but somehow have failed to induce much sense of responsibility towards one's fellow-man."⁴ Since service to others is the real test of one's devotion to God,⁵ these findings, if generalized a little, cast certain reflection upon the effectiveness of present church procedures and challenge the religious teacher's best efforts to help his students internalize the concepts and live better lives.

Attitude Measurement

Attitudes are usually measured in terms of opinions, and an inherent weakness in this approach is the fact that opinions may be

²Ibid.
³Ibid., p. 577.
⁴Ibid.
⁵Mosiah 2:17 also Matthew 25:31-40.
temporary and changeable; they are also subject to rationalization and deception.\footnote{Remmers, loc. cit.} Thurstone was content to measure a person's attitude by his acceptance or rejection of certain opinions, but he didn't imply that a person would necessarily act in complete accord with the opinions he has endorsed.\footnote{Thurstone, op. cit., p. 1.} Clearly, "A man's opinion does not necessarily mean the prediction of what he will not do." In the minds of some, this is a rather large confession on Thurstone's part, for there are those who feel the validity of an attitude scale is the extent to which it truly represents behavior.\footnote{DeFleur, loc. cit.} It appears that there is no consensus as to what is the best way to measure attitudes.

Remmers presents the following classifications of attitude scales\footnote{Remmers, op. cit. pp. 7-13.} based on the method of construction: (1) A Priori Scales. This is the most crude method; it is done by case study followed by balloting. This method can be slightly refined by adding qualifying statements such as "always," "sometimes," "rarely," "never," etc. (2) Psychoanalytic Scales. Basically these consist of arranging a series of opinions, relative to a given attitude object, on a continuum ranging all the way from "most favorable" to "most unfavorable." (Thurstone's scales fall in this category.) (3) Sigma Scales. This type assumes that attitudes are distributed normally and measurement can be made by using standard deviation. (4) Master Scales. A system of opinions where the sentences are incomplete and without subject. These are supplied at the time of the measurement to allow for more validity. (Very similar to Thurstone's scales.)
Behavior Scales. An attempt to distinguish verbal opinion from behavior. These are still paper and pencil tests, but the statements to which the subjects respond are situational and require a "what would you do?" response. (6) Analogus Measurements. This group includes projective techniques, psychodrama, et. al.

Of the many techniques used, Thurstone's equal appearing intervals and Likert's method of summated ratings seem to be among the most frequently used. The Likert method is merely a scoring technique which utilizes a five point scaled response varying from "strongly agree" to "strongly disagree." This procedure provides for a certain degree of validity in determining the intensity as well as the direction of an attitude. There is even considerable evidence to indicate that Thurstone's scales, when scored in the Likert tradition, yield a higher reliability coefficient and with fewer items at that.\(^1\), \(^2\)

In the studies of attitude change, the research design frequently used is the before-and-after approach. Initially the subject responds to some item or series of items by stating his agreement-disagreement or acceptance-rejection. The research variable is then introduced and the procedure for securing the response is repeated. The two sets of responses are then compared for variation. The study presently under consideration is of this type.


A problem in typical attitude change experiments, which may have been receiving too much concern, is that of trying to mask the real purpose of the study. It seems quite necessary to give some explanation to the subjects when they are asked to take the same test, or a slight variation of it, that they took earlier. It is suggested, however, that this deception idea may be carried to the extreme. Some think that thoroughly informed subjects may give responses no different from those who have been deceived about the nature and purpose of the experiment. Not all experts agree with this, but a study by Kerrick and McMillan\(^1\) gives evidence that in the past this may have been considered a more influential factor than it really is.

**Parental Influence**

By the time the American child is six years old, he seems well aware of the exercise of parental authority over him and has already developed some of the techniques of handling this authority other than by strict obedience.\(^2\) Such control, i.e., those acts intending to shape a child's goal-oriented activity, modify his behavior, and promote an internalization of parental standards, has a favorable result in helping a child to be self-sufficient and in control of his impulses.\(^3\)

One thing a parent will have to appreciate, is that an attempt on his part to modify a child's behavior, in a direction not desired

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\(^1\)Jean S. Kerrick and D. H. McMillan, "The Effects of Instruc-

\(^2\)Elizabeth Ruch Dubin and Robert Dubin, "The Authority Incep-

\(^3\)Diana Baumrind, "Parental Control and Parental Love," *Children*, XII, 6 (1965), 23.
by the child, is apt (if not likely) to communicate to the child a
degree of dissatisfaction with his ongoing behavior. Consequently,
a parent ought to be prepared to assist his child over any turmoil
which might come due to the modification.

There is some evidence in support of the idea that high ability
and high achievement are products which tend to be engendered in a
demanding home. The basic intellectual skills of youngsters seem to
be related not just to the opportunity to learn but also to the demands
and expectations of the parents. The same studies indicate, however,
that these same conditions have a tendency to create emotional insecurity
and social maladjustment.

If parents put off their efforts to modify deviant attitudes
or behavior in their children until they have developed considerable
ego involvement in their stand, they will discover that susceptibility
on the part of the children has greatly decreased. Susceptibility
to change is initially greater on the part of less involved persons
including the majority of those who endorse moderate points of view on
an issue. It would seem, then, that the alert parent would try to
affect the desired modification right at the time (or at least early)
when the deviation first becomes evident.

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1 "Power Assertion by Parents," Child Development, XXXI, (1960),
129.

2 W. B. Dockrell, "School Achievement and the Emotional Climate
of the Home," Canadian Education and Research Digest, III, No. 2 (1963),
123.

3 Ibid.
4 Ibid.

6 Ibid.
Parental authority often meets opposition from the child, not all of which is completely undesirable. In her book *Parents Can Be People* Dorthy Baruch points out that at various stages of a child's development some degree of resistance and even defiance, is important to the child.\(^1\) She feels that a certain amount of this defiance is actually wholesome and that a parent ought to view it as part of the child's need rather than a part of their own lack. The fact that a child dares to express opposition shows that the relationship has evidence of good health. The reason for this conclusion lies in the view that if a child can bring his hostilities to his parent, he does not have to release them in a more indirect and sometimes delinquent fashion.\(^2\)

Parental pressure, punishment, extrinsic reward, etc., all seem to find their way into the effort to rear children properly and guide their lives into paths that are esteemed as leading to success and happiness. A hundred and fifty years ago it was generally felt that one interest would do about as well as another in inducing a person to learn. For example, it was felt that interest in avoiding a beating would lead one to learn spelling about as well as an intrinsic desire to read and write.\(^3\)

Today the general view is quite different; intrinsic interest is felt to be superior regardless of the ulterior consequences, and

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2. Ibid.
although the degree of superiority has never been shown, this seems to be a fairly safe point of view.\textsuperscript{1} The person must have some want or desire, some goal to be achieved.\textsuperscript{2} The real challenge to the parent and the teacher then, is to stir up the desire, to make the horse thirsty so to speak, so he will want to drink without being forced.

Summary

In summary of the foregoing review of literature, the following points are offered:

1. The interest now shown in attitudes had its real beginning in the 1920's under the leadership of L. L. Thurstone.

2. Though explanations of what constitutes an attitude vary, each implies a relationship to something that they are headed for, and have reference to, some object.

3. Defining a few basic categories into which attitudes seem to fit is useful for the purpose of experiment and study.

4. Attitudes are more than a minor thing in a person's make-up. They are associated with a person's basic self-image.

5. Attitudes will change or undergo reorganization when the cognitive (factual understanding) part, and the affective (action) part are out of harmony to a point beyond the inconsistency that the person will tolerate.

6. To a certain extent, the conditions needed to cause a person to alter his attitude depends upon the particular type of function the attitude has been performing.

\textsuperscript{1} Ibid. \hspace{1cm} \textsuperscript{2} Chronbach, \textit{op. cit.} p. 45.
7. The more highly respected the teacher is, the greater the chances that he can bring about attitude change for emotional identification plays a very significant role in the process.

8. The more committed a person becomes to his stand, the less chance there is of changing his attitude.

9. There is a tendency in people to defend certain of their beliefs by avoiding direct confrontation with any opposition. As a result, when such a person is faced with a strong attack on these views which cannot be avoided, he tends to be unable to defend them and thus his belief is weakened if not destroyed. On the other hand, the things a person rejects or tends to disagree with are aired rather frequently, and this experience in defense of the position gives considerable stability to the view regardless of the strength of future counter argument. The implication is, that it is easier to destroy a person's belief in something than it is to build his belief in something previously refuted.

10. Getting a person to commit himself to a contrary course, tends to alter his attitude in the direction of the commitment, even if this experience does not go beyond the mental stage. The smaller the reward needed to get the individual to make the commitment, the greater will be the resulting change.

11. Though admittedly inadequate, verbal opinions are good indicators of attitude and, as yet, are the most often used gauge.

12. Verbal attitude may differ greatly from observed behavior, for attitudes change and are subject to distortion.
13. There is considerable evidence to support the view that the religiously devout express no more concern for their fellowmen than do the irreligious.

14. Of the several methods of measuring attitude, the Thurstone and Likert methods appear to be among the most frequently used.

15. The before-and-after arrangement is among the most popular attitude research design.

16. There is evidence indicating that subjects who know the nature of the experiment they are involved in, are just as honest in their participation as are those who are not informed.

17. Parental pressure can influence children's attitudes, for high expectation seems to engender high achievement, but at the same time seems to decrease emotional security and social adjustment.

18. Students' needs and interests are still the most effective means of modifying attitudes.

19. Studies in the immediate areas of religion and attitude change, are rather scarce, and pertaining to the specific point being considered in this study, the writer has found none.
CHAPTER III

RESEARCH DESIGN

Population and Sample

This study involved a group of ninth-grade seminary students from four junior seminaires in the Salt Lake Valley Seminary District during the 1965-66 school year. In all classes involved, the Book of Mormon was the course of study, and the outlines provided by the Department of Seminaries and Institutes served as a guide for the teacher's approach.

There were twelve junior seminaries in the district at the time of this study and although the four seminaries selected were not a true random sample of this total group, this writer knows of nothing which would disqualify them from being considered representative. Assuming the latter is true, the results could be generalized quite safely to all the junior seminaries in the district, and with caution, perhaps to all the junior seminaries in the system. With these cautions, the junior seminaries in the district will be considered the population of the study, with strong implications for all junior seminaries in the system.

After the selection of the four seminaries involved, a random sample of the classes taught by each of the seven teachers included was made. The result was eight classes, one or more from each of the seven teachers, providing for a degree of variety in teacher effectiveness. All of the students in these eight classes became the potential
sample of the study. Inasmuch as not all of these students were in attendance on the days the inventories were administered and since non-members were excluded, some were eliminated from the final sample, the details of which are explained in Table 2.

Due to incorrect procedure in completing the inventories on the part of some S's, resulting in incomplete and confused questionnaires, several other S's were automatically eliminated, both in the Fall administration and in the Spring administration; also, several students who took part in the Fall phase of the study were not available for the Spring portion. As a result of these eliminations of the 203 S's who started in the study, only 166 qualified. Of this final sample, ninety were males and seventy-six were females.

Method of Data Collection

Procedure.--This study, like many others involving attitude change, was designed as a follow-up study. (1) In the Fall at the beginning of the school year, the examiner visited the classes of the subjects involved and personally administered the information inventories. (2) The same procedure was repeated in the Spring as the year drew to a close. Caution was taken to give identical instructions at each administration. The inventories were carefully explained and two or three of the routine information questions were gone through together as a group to insure that everyone understood what was wanted and how to proceed. Several important points were stressed: the anonymous nature of their responses, the importance of recording just what they thought, the serious nature of the study, and the role
<table>
<thead>
<tr>
<th>Seminary</th>
<th>Total S's Involved in the Fall</th>
<th>Total S's Involved in the Spring</th>
<th>Total S's Involved in the Fall but not in the Spring</th>
<th>Total S's Involved in the Spring but not in the Fall</th>
<th>Total S's who were Involved in both Tests</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Com-</td>
<td>Boys</td>
<td>Girls</td>
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<td>A</td>
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<td>B</td>
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<tr>
<td>C</td>
<td>45</td>
<td>26</td>
<td>71</td>
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<td>D</td>
<td>12</td>
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<tr>
<td>Total</td>
<td>103</td>
<td>90</td>
<td>193</td>
<td>98</td>
<td>84</td>
</tr>
</tbody>
</table>
the S's were playing in it. Where questions arose throughout the administration of the instrument, individual assistance was given by the examiner.

It took the S's from fifteen to twenty-five minutes to complete the exercise; and when one S finished, he was to sit silent until all were finished and the papers passed in together. In order to insure the anonymous nature of the investigation, a piece of paper containing the students' names with a number by each one was systematically circulated throughout the class and each S was to find his or her name and record the corresponding number in the space provided on their inventory. This became their code number. After each S had had access to the code sheet, several spot checks were made to make sure it had been done according to the instructions. The reason for the coding was explained to the students, and the promise of a return visit for the follow-up in the Spring was given.

When the Spring visit was finally made, the examiner administered the identical inventories with adequate explanation as to the reasons for the same questions and the purpose of the study. On this point some have felt that the students ought not to know the real intention of the experiment, but this writer prefers the evidence to the contrary feeling that the students deserve an honest explanation and, that having received such, they will perform just as genuinely and honestly as will those who are kept ignorant of the real objective.

It was decided that the students absent on the day of the exercise would be excluded from the study and that any taking part in

\footnote{Kerrich, loc. cit.}
the Spring administration who had missed the one in the Fall would also be discarded. The students themselves were not informed of these eliminations, but their inventories were later discarded.

The instruments.--The instrument used in this study might best be considered in three main sections. The first was a series of twelve questions which sought general information such as student code, years in school, church membership and activity of parents, reasons for taking seminary, etc. This was referred to as Student Inventory No. 1 and comprised the first page and a half of the total instrument. In this section, as in all other sections, for each item included, the S's had one or more responses from which to select their answer. Their choices were indicated by darkening the number in the margin which corresponded to the response best indicating their situation or thinking.

The second section of the inventory was a list of ten Church teachings taken from recent talks of the General Authorities of the Church. An example of what these items included is:

A testimony of the existence of God, and of the fact that He guides our Church, is a very important thing for every member to try to obtain.
(1) Strongly (2) Agree (3) Disagree (4) Strongly
   agree
   disagree

This was item number twenty-one on the instrument. The other questions in this part were in the areas of chastity, temple marriage, tithing, church attendance, word of wisdom, mission service, and private prayer. This section was included to give consideration to current themes of Church teachings to youth.

\[1\] A copy of the complete instrument used can be found in Appendix A.
The first two parts of the instrument just explained comprised all of what was referred to as Inventory No. 1. Prior to this experiment, Inventory No. 1 was administered to one-hundred and fifty other students in order to detect any weaknesses or inadequacies. For example: Item number twelve requires the S's to choose the reason they enrolled in seminary. In the trial administration, ten reasons were selected\(^1\) and an additional line was left for students to list reasons not included. From these results three of the ten were eliminated, leaving the seven which appeared on the final draft. Minor changes in wording, mostly in the written instruction to the S's, were also made as a result of student suggestions.

The third, and perhaps most important part of the instrument, was referred to as Student Inventory No. 2. It was composed of forty religious belief-behavior questions adapted from a more diversified and expanded tool organized by Dr. Victor B. Cline of the Clinical Psychology Department at the University of Utah.\(^2\) Dr. Cline's study was a three phase program including (1) a modified TAT-type test, (2) a depth interview, and (3) the sixty-seven item belief-behavior questionnaire. The validity of his questionnaire was established through the relatively high correlations between these three rather

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1These ten were taken from the list of reasons which were determined as being most prominent in the study previously referred to by Hal Taylor.

2The study done by Dr. Cline has previously been referred to, and its location in the literature has been cited. Dr. Cline's original questionnaire is not included in the published account of his study, however, but a copy of it may be obtained from him without charge upon request.
different procedures in determining overall "religious commitment."
The average intercorrelation was .66 which for the size of the sample
was significant at the .01 level of confidence. Cline refers to this
as a type of cross-method validity.

In a personal interview with Dr. Cline, this writer was assured
that any portion of his questionnaire would yield valid results on
the high-school level as well as among the adult population. He
recommended that a simple means of scoring the instrument would be to
assign each question a rated value corresponding to the desirability
of the response selected. This was a simple task after those questions
not having an L.D.S. orientation were eliminated and all remaining ones
given the proper wording for an exclusively L.D.S. sample. Dr. Cline's
original tool was concerned with all religions; thus, there was the
need for modifying it in this study, permission for which was freely
granted by Dr. Cline.

No additional tests were run to determine the validity of the
instrument as it was used in this study, confidence resting solely
upon the findings just discussed and the nature of the instrument
itself.

All inventories and their parts were combined together into
one instrument consisting of sixty-two questions, five pages in length.
This then was the instrument administered to the sample at the begin-
ing of the school year in the Fall and again in the same identical
form at the end of the school year in the Spring.

Description of the Variables

No attempt was made in this study to control the various in-
fluential variables that come to bear upon the active lives of young
teenagers. Since the study compares two groups from the same population, all influences outside of the seminary, and the means used to get the students there, will be assumed and treated as a constant; i.e., having the same average influence upon both the pressured and the non-pressured groups.

The dependent variable in the study was the attitudes of the S's toward the Church and certain of its teachings and practices as they were affected by the first year of seminary instruction. The instruction was the independent variable.

As was pointed out in the review of literature, teacher-pupil relationship has a great deal to do with attitude change in a classroom situation. It becomes obvious then that the teacher himself is a very important intervening variable. The scope of this study did not include any attempt to control the rapport between teacher and pupil; instead, it was assumed that the personalities of the seven teachers involved would arrange themselves on some sort of a continuum of effectiveness, thus giving an overall average effect on the sample considered as a whole. Such things as the teacher's method of presenting a lesson and his overall classroom procedure can be very

1Cronbach, op. cit., p. 334.  2Sherif, op. cit., p. 16.
3Cronbach, op. cit., p. 310.
influential and are rather involved in studies in and of themselves.

The merit rating\(^1\) of the seven teachers involved represented two "excellent-superior" and five "fine contributing" ratings. These are all above average.

As it turned out, the sample of 166 students was comprised of 90 males and 76 females. There were 13 of the males and 4 of the females who felt they had been pressured into seminary.

**Statistical Analysis Used**

Three t-ratios were computed in considering the first hypothesis. One involved a comparison of the mean scores of the **females** in the pressured group with the mean scores of the females in the voluntary group both at the beginning of the school year. Another made the same comparison only with **males**, and the third compared the combined mean scores of both groups.

In an attempt to establish the second hypothesis, several more t-ratios were determined. The mean scores in these calculations, however, were the mean gain scores of the two sexes considered separately and then combined in both the pressured and non-pressured groups after the year of seminary instruction had been experienced. Between these two groups the various mean gain scores were compared for significant difference (pressed female mean gain score compared with non-pressed female mean gain scores, etc.). Additional t-tests

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1 The Department of Seminaries and Institutes has a 3 point rating scale consisting of (1) Exceptional and Outstanding, (2) Fine-contributing, (3) Failing and should be placed on probation. These ratings are determined by the coordinator's judgment as he visits and observes the classes and consults with the teacher.
were also run on each individual gain score to determine the significance of the change in each specific case.

To determine the significance of the relationship between church activity of parents and the attitude of the children, chi-square was used.

In an attempt to give added meaning to the data collected, an item analysis was made of each of the fifty belief-behavior questions included in the instrument. A frequency distribution percentage was determined for each of the four types of S's involved (pressured males, pressured females, non-pressured males, and non-pressured females), and the before and after responses were compared for each item. The results of some of this material is given consideration in Chapter IV of this treatment, and tables for the complete analysis of each of the fifty items are located in Appendix D.

Summary

This study included 166 students. Of this number, 17 said they were pressured into taking seminary, while the other 149 said it was their own choice. Using a pencil and paper inventory, the attitudes of these two groups were ascertained and then compared for significant difference using a t-ratio. The comparisons were made according to sex as well as combined and were done both before and after the first year of seminary instruction.

Parental church activity was compared to student attitude at the beginning of the school year by means of chi-square.

An item-analysis was also run on each of the fifty belief-behavior items in the instrument, with the results being given in frequency percentages.
CHAPTER IV

DATA ANALYSIS

Pressured Verses Non-Pressured Students at the Beginning of the School Year

One of the purposes of this study was to discover if there was a significant difference in attitude toward the church and certain of its teachings between those who were pressured into taking seminary and those who enrolled because they wanted to.

In order to make this comparison, the mean raw attitude scores, as assessed at the beginning of the school year, were determined for both groups. Using a t-ratio, an analysis of variance was computed to disclose if the mean difference between the two groups was statistically significant.

All material collected on the student attitude inventories was punched on IBM and, in almost all cases, the statistical analyses in this study were done at the B.Y.U. Computer Research Center.

Table III presents a summary of the findings pertaining to the combined comparison at the beginning of the year. The mean raw scores for the pressured group was 79.176, while the mean for the non-pressured group was 77.176. The t-ratio of .406 indicated that the difference between the means of the sample could have occurred purely

\[ t = \frac{\bar{x}_1 - \bar{x}_2}{\sqrt{\frac{s^2_1}{n_1} + \frac{s^2_2}{n_2}}} \]

Notice that in all cases, due to the nature of scoring the attitude inventories, the lower the score, the better, or more favorable is the indicated attitude.

45
by chance, 68 times out of 100. Since the accepted level of confidence for establishing significance is either .05 or .01, the analysis showed that the 1.478 difference between the means was not significant. Therefore, the null hypothesis could not be rejected, and support was given to the idea that attitudes of pressured students were not significantly different from attitudes of non-pressured students at the beginning of their first year of seminary.

**TABLE 3**

**ANALYSIS OF DIFFERENCE BETWEEN STUDENTS WHO WERE PRESSURED INTO SEMINARY AND STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY WITH REGARD TO ATTITUDE TOWARD THE CHURCH AND CERTAIN OF ITS TEACHINGS AT THE BEGINNING OF THE SCHOOL YEAR**

<table>
<thead>
<tr>
<th>Group</th>
<th>No. In Group</th>
<th>Mean Score</th>
<th>S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured</td>
<td>17</td>
<td>79.176</td>
<td>18.180</td>
<td>.406</td>
<td>.68</td>
</tr>
<tr>
<td>Non-pressed</td>
<td>149</td>
<td>77.698</td>
<td>13.715</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sex differentiation**.—In order to provide a more thorough analysis, the comparisons were also made according to sex. This differentiation procedure was followed throughout the major portion of the study, enabling the investigator to observe a certain amount of sex variation. Table 4 presents a summary of the analysis of the male comparisons between the pressured and non-pressured. The mean raw score for the pressured males was 81.000, and for the non-pressured it was 79.429, yielding a difference of 1.571. The t-ratio of .336 reveals that this is not significant at the .05 level of confidence.
ANALYSIS OF DIFFERENCE BETWEEN MALE STUDENTS WHO WERE PRESSURED INTO
SEMINARY AND MALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY
WITH REGARD TO ATTITUDES TOWARD THE CHURCH AND CERTAIN OF
ITS TEACHINGS AT THE BEGINNING OF THE SCHOOL YEAR

<table>
<thead>
<tr>
<th>Group</th>
<th>No. In Group</th>
<th>Mean Score</th>
<th>S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured males</td>
<td>13</td>
<td>81.000</td>
<td>18.092</td>
<td>.336</td>
<td>.74</td>
</tr>
<tr>
<td>Non-pressured males</td>
<td>77</td>
<td>79.429</td>
<td>15.140</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The same lack of significance was discovered for the female comparison which is summarized in Table 5. For the pressured females, the mean raw score was 73.250, and for the non-pressured it was 75.847. This yields a difference of 2.597. The t-ratio of .412 shows no significance at the .05 level.

<table>
<thead>
<tr>
<th>Group</th>
<th>No. in Group</th>
<th>Mean Score</th>
<th>S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured females</td>
<td>4</td>
<td>73.250</td>
<td>19.805</td>
<td>.412</td>
<td>.67</td>
</tr>
<tr>
<td>Non-pressured females</td>
<td>72</td>
<td>75.847</td>
<td>11.833</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The reader will note that the non-pressured mean score was greater than the pressured mean score. This tends to signify (as previously explained in a footnote) that the non-pressured female's
attitude was worse than the pressured. This is just opposite from what was hypothesized. Notice, however, that the pressured group was comprised of only four females. In a sample that small, the mean score could be affected a great deal by any sizable variation in one person's score. That just such a thing seems to have happened is evidenced in the comparably large standard deviation of the pressured female group scores. Since this group was small, the results of all statistical analyses (except where compensated for through degrees of freedom) which considers them separately, must be viewed with caution.

Attitude Change Over the Year Analyzed

The major purpose of this investigation was to compare the change in attitude of the pressured group with the change in attitude of the non-pressured group after completing one year of seminary study. It was decided that the comparisons were to be made as follows: (1) The mean gain scores of the pressured and non-pressured groups, compared at the end of the seminary year, (2) mean gain scores of pressured males and non-pressured males compared as the year concluded, and (3) female mean gain scores--pressed verses non-pressed--compared at the end of the year.

The data cards were programed through Computer Research as before. Table 6 presents a summation of the findings related to the total group gain score comparison without regard to sex. The mean gain for the pressured group was -1.647. (The negative number indicates that the mean raw score at the end of the year was greater than the mean raw score at the beginning of the year.) The mean gain
for the non-pressured group was 2.416. The resulting t-ratio of
-1.706 is not significant at the .05 level. This is not an indication
that neither group changed, but merely establishes that there was no
significant difference between the change of one group as compared to
the change in the other. It will be observed that both groups could
have changed a great deal themselves and yield this result.

TABLE 6

ANALYSIS OF DIFFERENCE BETWEEN TOTAL STUDENTS WHO WERE PRESSURED INTO
SEMINARY AND TOTAL STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY
WITH REGARD TO MEAN GAIN IN SCORE ON THE ATTITUDE
INVENTORIES OVER A ONE YEAR PERIOD

<table>
<thead>
<tr>
<th>Group</th>
<th>No. in Group</th>
<th>Mean Gain Score</th>
<th>S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured</td>
<td>17</td>
<td>-1.647</td>
<td>6.987</td>
<td>-1.706</td>
<td>.10</td>
</tr>
<tr>
<td>Non-pressed</td>
<td>149</td>
<td>2.416</td>
<td>9.523</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Since there was no significant difference between the mean
gain of the two groups, the next logical question was: In which
direction did the changes (if any) take place and was the change in
one group more significant than the change in the other? In order
to examine these questions, two more tests were needed. Secondary
test number one was concerned with determining the significance of the
change in the mean score of the pressured group \( (M_p) \). A null hypoth-
esis and an alternate were formulated as follows: The mean gain in
the pressured group was not significant \( (M_p = 0) \); and the alternate:
The mean gain in the pressured group is significant \( (M_p \neq 0) \). The
t-ratio of this hypothesis was \(-.972\) which was not significant, therefore, the null hypotheses cannot be rejected, and the change in the pressured mean score was not significant even though it appeared less favorable as previously noted.

**Secondary test number two.** This test was to determine the significance of the mean gain score of the non-pressured group \(M_{np}\). The null hypothesis in this case was that the mean gain in the non-pressured group is not significant \((M_{np} = 0)\). The alternate was: The mean gain in the non-pressured group is significantly more favorable \((M_{np} > 0)\). The t-ratio of this hypothesis was 3.097, \(^2\) which yielded a confidence level of .01. This was considered highly significant; therefore, the null hypothesis was rejected and the alternate was accepted.

**Sex differentiation.**—Next to be considered was the gain of the male sample separate from the females. Table 7 gives the results of this analysis. The mean gain scores of the pressured males was \(-1.615\), while the non-pressured males achieved a 2.558. This represented a difference of 4.173. The t-test yielded a \(-1.286\) which reveals no significance at the .05 level. Since this is not significant, the null hypothesis was not rejected indicating that there was no significant difference in the mean gain of the pressured and non-pressured males.

\(^1\) Refer to Appendix B for the formula and tables for the t-ratio calculations of these secondary hypotheses. Table 9.

\(^2\) Appendix B. Table 10.
TABLE 7

ANALYSIS OF DIFFERENCE BETWEEN MALE STUDENTS WHO WERE PRESSURED INTO SEMINARY AND MALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY WITH REGARD TO MEAN GAIN IN SCORE ON THE ATTITUDE INVENTORIES OVER A ONE YEAR PERIOD

<table>
<thead>
<tr>
<th>Group</th>
<th>No. in Group</th>
<th>Mean Gain Score</th>
<th>S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured males</td>
<td>13</td>
<td>-1.615</td>
<td>7.911</td>
<td>-1.286</td>
<td>.20</td>
</tr>
<tr>
<td>Non-pressured males</td>
<td>77</td>
<td>2.558</td>
<td>11.216</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Of interest were two further tests to determine significance in the gain of the two male groups considered separately. This, again, required further secondary hypothesizing.

Secondary test one. This was concerned with the mean gain of the pressured males (M\textsubscript{pm}). The null hypothesis was: The mean gain in the pressured male group is not significant (M\textsubscript{pm} = 0). The alternate was: The mean gain in the pressured male group is significant (M\textsubscript{pm} ≠ 0). The t-ratio of this hypothesis was \(-.736\),\(^1\) which yields no significance at the .05 level. Therefore, the mean gain score of the pressured males was not significant. Secondary test two. Here the t-test was applied to the non-pressured males. The null hypothesis was: The mean gain in the non-pressed male group (M\textsubscript{npm}) is not significant (M\textsubscript{npm} = 0). The alternate was: The non-pressed male gain score is significant (M\textsubscript{npm} ≠ 0). The t-ratio for this test was \(2.002\),\(^2\) which yields the .05 level of confidence. This was significant,

\(^1\) Appendix B, Table 11.

\(^2\) Appendix B, Table 12.
allowing for the rejection of the null hypothesis and the acceptance of the alternate. This indicates that the change in the non-pressured males was significant. Since the gain score for this group was positive, it can further be concluded that the change in attitude was an increase in favorability toward the church and certain of its teachings.

The female scores were next to be examined. Table 8 summarizes these findings. The mean gain for the pressured females was -1.750 and 2.264 for the non-pressured females. This represents a 4.016 difference, and the t-ratio of -1.078 shows that it was not significant at the .05 level. Therefore, the difference in the gain was not significant.

TABLE 8

ANALYSIS OF DIFFERENCE BETWEEN FEMALE STUDENTS WHO WERE PRESSURED INTO SEMINARY AND FEMALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY WITH REGARD TO MEAN GAIN IN SCORE ON THE ATTITUDE INVENTORIES OVER A ONE YEAR PERIOD

<table>
<thead>
<tr>
<th>Group</th>
<th>No. in Group</th>
<th>Mean Gain Score</th>
<th>S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured females</td>
<td>4</td>
<td>-1.750</td>
<td>3.122</td>
<td>-1.078</td>
<td>.30</td>
</tr>
<tr>
<td>Non-pressured females</td>
<td>72</td>
<td>2.264</td>
<td>7.371</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The additional t-test on this female group will now be explained. Secondary test one was to examine the pressured female section. The null hypothesis was that the mean gain of the pressured females \( M_{pf} \) is not significant \( M_{pf} = 0 \). The alternate hypothesis was that the mean gain of the pressured females is significant \( M_{pf} \neq 0 \). The
t-ratio for this test was -1.121. 1 This is not significant at the .05 level; therefore, the null hypothesis was not rejected. Secondary test two on the non-pressured group tested the null hypothesis that the mean gain of the non-pressured females (M_npf) is not significant (M_npf = 0). The alternate was that it is significant (M_npf ≠ 0). The .01 level of confidence established by the t-ratio of 2.606 2 is significant; therefore, the null hypothesis was rejected and the alternate established. In this test as with others which showed significance, the direction of the gain was set by the algebraic sign of the mean gain score. In this case it was positive, representing an increase which was favorable.

From all these analyses, the conclusion may be drawn that, while those who voluntarily enrolled in seminary made significant improvement in attitude, those who felt pressured into it did not.

Parental Church Activity and Student Attitude Compared

The students' assessment of the church activity of their parents was next compared to the student's attitude. By using chi-square (X²), the relationships were tested for significance. In each of the four possible associations considered 3 (pressured females compared to inactive and active mothers; pressured males compared to inactive and active fathers; etc.), no significant associations were found.

Cline, in his recent study, presents evidence that there is a relationship: (1) between the mother's activity and the religiosity

1 Appendix B, Table 13. 2 Appendix B, Table 14.
3 Refer to Appendix C for the data in this analysis.
of the son's, and (2) between the father's activity as it pertains to
the daughter's.\(^1\) The study presently under consideration, however,
was unable to lend support to either of these propositions.

**Item Analysis**

A frequency distribution item analysis was run on each of the
fifty belief-behavior questions in the inventories used in this study.
In this analysis the concern was to determine the following for each
of the fifty items: (1) The percent of the S's who developed a more
favorable attitude over the year, (2) the percent of the S's who
registered no change in attitude, and (3) the percent of the S's, if
any, who developed a less favorable attitude.

Due to the volume and complexity of the material compiled in
this analysis, a summary of the results becomes a very impractical,
if not a hopeless task. As an example of what might be learned, how-
ever, the following items will be considered:

(\textit{Item 14}). \textbf{Most unchastity is the result of necking and petting.}\(^2\)
Both sexes in the pressured group registered an increase in agree-
ment with this proposition. The increase was 23.08 percent for the
males and 25.00 percent for the females. The non-pressured groups
showed less gain than this, but their agreement was greater at the
beginning of the year, indicating that their need for improvement was
less.

(\textit{Item 32}). \textit{Within the past two years I have read the Holy
Scriptures.}\(^3\) On this item the improvement was universal; 23.08 percent

\(^1\)Cline, op. cit., pp. 576-77.

\(^2\)Appendix D. Table 20.

\(^3\)Appendix E. Table 38.
for pressured males, 50.00 percent for pressured females, 23.38 percent for the non-pressured males and 26.93 percent for the non-pressured females. This favorable increase in all groups was to be expected, however, for reading the scriptures is an integral part of seminary study. A similar improvement was also registered relative to reading other books, magazines, or articles with religious themes or "inspirational messages."\(^1\)

Not all areas considered registered an improvement. Some showed an unfavorable decrease. (Item 41). I have a very strong personal conviction and feeling deep within me that God lives and is real.\(^2\) On this item, both the pressured males and pressured females dropped in agreement. Their gain scores were -23.08 percent and -50.00 percent respectively. The non-pressured students registered some increase in agreement, but the amount was very small.

The reasons for this decrease in percentage of agreement among the pressured group might be rather difficult to pin point. First of all, test error would have to be considered as a possible explanation; also the pressured female drop does not seem so critical when it is recalled that the total sample was only four in number. The male sample was much larger, however, and 23.08 per cent of them changed their minds from agreeing to being "uncertain." The reader will notice from the table on this item\(^3\) that in neither case did the S's disagree; they just became uncertain. Perhaps this was due to their age.

\(^1\) Appendix D, Table 39.
\(^2\) Appendix E, Table 47.
\(^3\) Ibid.
Fourteen to fifteen years seems to be about the time when a person's religious views depend less and less on faith in what others have said and more and more on what they are able to discover for themselves.\footnote{Unpublished material distributed in the curriculum of the Seminaries and Institutes of Religion, of the Church of Jesus Christ of Latter-day Saints. (New Testament outline)} If this is a contributing factor--and this writer feels that it is--the decrease in unquestioning faith is not too surprising nor is it necessarily cause for alarm. Since the students who felt that they were pressured into seminary were probably less accepting of authoritarianism than those who did not have to be pressured, the uncertainty due to exposure to some of the facts of the subject seems fairly normal.

Such is the type of examination one might give each of the fifty items. For the complete analysis of this data as it pertains to both pressured and non-pressured males and females in the before and after tests, the reader is invited to refer to the Tables in Appendix D.

Another finding of possible interest was that the pressured boys out numbered the pressured girls 3.25 to 1.00. Considering the total sample used, this suggests that 14.44 percent of the boys felt they were pressured into seminary while only 5.26 percent of the girls had that feeling.

Summary

One of the purposes of this study was to discover if there was any significant difference in attitude toward the church and
certain of its teachings between those who were pressured into taking seminary and those who voluntarily enrolled. The pressured group mean attitude score was 79.176, and the non-pressured group mean was 77.698. The analysis of the 1.478 difference in mean scores at the beginning of the school year indicated that this was not significant. Broken down into the two sexes separately, the analysis showed a 1.571 difference in the male groups and a 2.597 difference in the female groups. Neither of these differences were significant.

The main purpose of the study was to compare the change in attitude of the pressured students to the change in attitude of the non-pressured students after one year of seminary study. The mean gain of the pressured and non-pressured groups were -1.647 and 2.416 respectively. An analysis of the comparisons of these gains showed that they were not significantly different at the .05 level. The mean gain of -1.647 in the pressured group was not statistically significant by itself, whereas the 2.416 mean gain of the non-pressured group was significant at the .01 level.

The sexes were next considered separately. The pressured male gain was -1.615 and the non-pressured male gain was 2.558. The difference between these two was not significant. The -1.615 gain of the pressured males was not a significant change, but the 2.558 of the non-pressured males was significant at the .05 level.

The female pressured group gain was -1.750 and the non-pressured gain was 2.264. The 4.016 difference between them was not significant. Additional examination showed that the pressured group gain was insignificant. The non-pressured females, however, did improve significantly at the .01 level of confidence.
All these statistical analyses indicate that the non-pressured students, both male and female, improve more than their pressured counterparts.

In consideration of the student-parent relationships, no significance was discovered for the relationship between the church activity of parents and the attitudes of the students toward the church.

An item analysis of the inventories, of the total sample (before and after), showed that improvement in some areas was greater than it was in others.

Another finding was that 14.44 percent of the boys who were tested felt that they were pressured into seminary, while only 5.26 percent of the girls expressed this feeling.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study was of the "before and after" design having one major purpose: To analyze the effects of seminary enlistment and instruction upon the attitudes of those students who take seminary against their will. The study tried to determine if there was a significant difference in the change of attitude in the pressured group as compared to the change in the non-pressured group at the close of the first year of seminary instruction.

The Church is taking considerable care to see that all of its youth have the proper encouragement to enroll in seminary. The main concern of this study was those few youth who resent this encouragement but who sign up anyway because of the pressures and other difficulties caused by resisting. Just getting the student into the program may not be enough to bring about the desired results. A brief review of the literature together with a little experience, leads one to conclude that sitting in a classroom is not necessarily accompanied by listening; and even if one does listen, a knowledge of the facts is frequently demonstrated to be an unreliable criterion by which to predict what that student's behavior will be. Getting the student into the seminary, therefore, is not the end but merely a means to the end of getting the seminary into the student.
The literature gives very little information in the immediate area of religion and attitude change. Some of the material considered, however, did reveal information quite pertinent of which the following points are but a part: (1) Attitudes are not independent; they are related to something and are headed for some object. (2) Attitudes undergo reorganization when that which a person knows becomes intolerably inconsistent with that which he does. (3) How to alter different types of attitude depends, in large measure, upon the type of function the attitude has been performing. (4) The teacher-pupil relationship is a very large determining factor in attitude change. (5) Opinions seem to be the best gauge of attitude that we have. (6) Being a good Samaritan seems to have little connection with formal religious participation. (7) Student's needs and interests are still the most effective means of modifying attitudes.

The study included 166 ninth-grade seminary students. Ninety of these were males and seventy-six were females. It was discovered that thirteen of the boys felt they were pressured into seminary, while only four of the girls expressed this feeling.

The following null hypotheses were formulated:

1. First year students who take seminary just to please others will not—at the start of the school year—express a significantly more negative attitude toward the church and its teachings than will those who enroll because of personal desire.

2. The religious attitudes of students who take seminary against their own will will not change significantly through their first year of seminary instruction.
Two related questions were also considered:

1. Is there a significant relationship between the church activity of parents and the religious attitude expressed by seminary students?

2. In which areas do students tend to show the greatest improvement during the school year?

The data used in this study consisted mainly of attitude scores achieved on two administrations of the Attitude Inventories located in Appendix A. The two administrations consisted of one in the Fall as the school year began and one in the Spring as the school year closed.

Total scores were computed for each of the subjects and mean scores were computed for each of the groups into which they were divided (female, male, pressured, non-pressured, before and after, plus other combinations of these). The various mean gain scores arrived at were tested by simple statistical analysis using t-ratio and chi-square to determine significance of difference and relationship.

The results were as follows:

1. Comparison between the mean score of the total pressured group and the mean attitude score of the total non-pressured group at the beginning of the year showed no significant difference.

2. Comparison between the mean attitude scores of the male pressured group and the male non-pressured group as the year started showed no significant difference.

3. Comparison between the female pressured and non-pressured mean attitude scores at the beginning of the year yielded no significant difference.
4. Comparison of the mean gains of the total pressured and the total non-pressured groups after the year of instruction showed no significant difference.
   a. The mean gain of the total pressured group by itself was not statistically significant.
   b. The mean gain of the total non-pressured group was significant at the .01 level.

5. Comparison between the pressured male mean gain in attitude score and the non-pressured male mean gain score showed no significant difference.
   a. The mean gain of the pressured males considered separately was not significant.
   b. The mean gain of the non-pressured males considered separately was significant at the .05 level.

6. Comparison of the female pressured group gain and female non-pressured group gain showed no significant difference.
   a. The female pressure group mean gain was not significant.
   b. The female non-pressured group mean gain showed significance at the .01 level.

7. An analysis of the church activity of parents and the religious attitudes of the students showed no significant relationship.

8. Students seemed more susceptible to improvement on some items than on others, but there were no general trends.

9. Approximately three times more boys than girls felt they had been pressured into seminary.
Conclusions

The results of this study seem to give support to the following conclusions:

**First hypothesis.**—(1) The first hypothesis of this study stated that before any seminary instruction was received, there would be no significant difference between the students who felt pressured into seminary and those who voluntarily enrolled with regard to attitude toward the Church and certain of its teachings and practices. The analysis in this study supports this hypothesis. There was no significant difference between the two groups' attitude at the beginning of the school year. This includes the sexes analyzed separately as well as combined.

**Second hypothesis.**—(2) The second hypothesis of this study stated that students who are pressured into seminary will not experience significant attitude improvement. This hypothesis was supported. There was no evidence to indicate a significant improvement among the pressured groups either male or female. (3) There was no statistically significant difference between the gains of the pressured and non-pressured groups, but further secondary analysis revealed that (4) there was a significant gain among both the male and female non-pressured groups. The gain for the males was established at the .05 level, while the test for the females yielded the .01 level of confidence.

(5) The evidence related to both of these hypotheses, seems to support the conclusion that students who feel they have been pressured into seminary experience very little improvement in attitude
towards the Church and its teachings. (6) On the other hand, those who voluntarily enroll do register a significant improvement in attitude. These last two conclusions are indicative of both male and female students.

**First question.**--The first related question asked if there was any relationship between the church activity of the parents and the attitudes of the students. (7) The evidence from this study indicates that there is not.

**Second question.**--The second question inquired as to the areas in which students seem to manifest greatest improvement. (8) The data from this study reveal the fact that improvement was not uniform in all areas examined but that there were no specific areas worthy of special merit. There were no apparent trends, but rather individual item variations, most of which were not necessarily related. This seems to imply that areas of improvement cannot be grouped into general headings, but that the teaching effect upon each item or concept requires individual attention and analysis.

**Miscellaneous findings and conclusions.**--(9) Since there were approximately three times as many boys as there were girls who admitted feeling that they had been pressured into seminary, one of two things can be concluded:

a. Boys are just more expressive of their non-conforming feelings than are girls. Cline felt that this trait was evidenced among the adult males in his study. He suggests that men do not have to be hypocritical in this respect because if they do not like their religion, they just become inactive or leave it. Women,
on the other hand, feel a greater impact from the sense of guilt which inactivity or disbelief brings. If this really is the case, then it is likely that boys feel freer to voice objection and opposition than do girls.

b. There are more boys who rebel against daily religious instruction than there are girls. If this is true, it might be due to the fact that boys seem inclined to be more rebellious against authority in general. Due to their Priesthood position, boys appear to receive more ecclesiastical pressure to be about their religious duties than do girls. Classroom experience tends to support the observation that this stress has a carry-over into the seminary class. A comment often heard from the boys in this category is "Aw, we get enough of this stuff on Sunday." To them seminary is just another reminder of the church authority image, which seems to be dictating what they can or cannot do.

(10) The fact that this study found no evidence to support the supposition that parental church activity affects the religious attitudes of their children is not too surprising. First of all, the scope of this study did not include a representation of the many students who are inactive in the church because of their upbringing (or lack of it) in an inactive, non-religious home. Secondly, if a parent thinks enough of the value of seminary to insist that one of his resistive offspring enroll, chances are good that this parent enjoys a certain amount of religious activity. Based on this reasoning, one might almost predict greater church activity among the parents of students

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1Cline, op. cit., p. 576.
who felt pressured into seminary than among the parents of those who voluntarily enrolled.

Recommendations

Recommendations from the study.--In the opinion of the writer, the results of this study indicate a need for the following:

(1) Parents, church leaders, seminary teachers, friends, older brothers and sisters, and ward education leaders should continue to give encouragement to all young people to enroll in and graduate from seminary and institute. There is always the possibility that those few who feel pressured into seminary will come to like it after all, and there seems to be a much larger ratio of young people who decide to enroll because of the encouragement who otherwise would not have done so. In any campaign to get things done, the possibility of offending a few seems to be an inevitable hazard. The question is, do the means (enlistment practices) justify the end result? This writer feels that, in this case, they do.

(2) The real secret to successful persuasion is to get others to do the thing desired and then convince them that it was their own idea. Young people must be conditioned early to the idea that attending seminary is an integral part of their education. The student should be talked to in terms of the importance of maintaining gospel scholarship on a par with their secular education.

Considerable resistance would be reduced by giving proper orientation to the seminary program. The social as well as the spiritual and academic phases of the total program should be explained. Caution should be given not to give the impression that there is no
work involved, or that it's just an easy fun class; this is not the case and such a student would be disillusioned.

Frequently, the rebellion of the student is not actually against the seminary but rather in opposition to the incontestable decision that they must be there. Experience has shown that if the resistive student is convinced that he could be taken out of seminary if that is what he really wanted, he often decides to stay. Why? Because he feels that he had some say in the matter, and the decision was now his. It's obvious that there are some decisions which children are not qualified to make, and it is an unwise parent who forces such decisions--or allows them to rest--upon their children. How a parent gets his children to conform to family expectations, however, has a great deal to do with the child's reaction.

(3) Teachers should make themselves aware of those students who feel pressured into seminary, as soon as possible. This could be done easily, if parents would notify the teacher of such situations. This would not only make the teacher informed, but it would make the parent and the teacher a team. Since most parents do not take this initiative, the teacher will have to devise other techniques to identify these few. Early discovery is important so some action can be taken to alter the attitude before lengthy musing on the situation creates permanent resistance to what the seminary has to offer.

After the teacher knows who the pressured students are, different situations can be structured in which these students have to commit themselves to the program and defend it. Role playing is a

\[1\] I Samuel 2:12-34; 3:13.
good exercise where the negative student might be assigned to be the
teacher (or parent) who is trying to convince some negative students
that seminary is a good thing, etc. Brief essays could be written,
also, on the value of religious instruction, etc..

These exercises, participated in by all of the class, tend
to give the student empathy for and insight into the problem of
those in authority. As Cohen points out, they also have a tendency
to alter the student's attitude.\(^1\)

(4) A recommendation growing out of the writer's agreement
with McGuire's studies,\(^2\),\(^3\) would be that teachers provide students
with ample opportunity to get experience at and develop some proficiency
in defending the religious concepts of the church. After adequate
indoctrination, structure situations where watered down opposition or
argument is given and require the students to develop and present a
defense. Debates, role playing, discussion, and essays, could all be
effective here. This experience will help to fortify the student
against future opposition in real life.

**Recommendations for further study.** --For further study, the
writer recommends the following:

1. A larger sample needs to be examined so as to insure a
greater number of students who feel pressured into seminary. Especially
do the pressured females need further analysis.

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\(^1\) Cohen, *op. cit.*, pp. 297-318.


\(^3\) McGuire, and Papageorgis, *op. cit.*, pp. 327-37.
2. A better means of determining which students did not voluntarily enroll but were pressured, would increase the validity of the study.

3. A similar study should be conducted on the high school level to analyze the problem as it might relate to older teenagers.

4. The inventories themselves could be expanded to include more questions like items number 11 and 12 in order to analyze the attitude toward the seminary class itself.

5. The inventories might include a behavior section tailored to the specific objectives of the course of study in order to ascertain the effectiveness of the course in getting the student to apply the lessons.

6. A follow-up study needs to be made to trace those students who feel pressured in order to see what finally becomes of them. Do they stay in seminary? do they graduate? do they drop out the next year? or what?

7. A future study might include the additional feature of the teacher's evaluation of the progress of the pressured students over the course of the year.
BIBLIOGRAPHY

Books


Periodicals


Unpublished Material


APPENDIXES
APPENDIX A

STUDENT INVENTORY NO. 1

Date: ________________
School: ____________________

Teacher Code: __________
Class Period: __________
Student Code: _________
(Circle) male : female

GENERAL DIRECTIONS

DO NOT SIGN YOUR NAME. This questionnaire will not be shown to your instructor nor to anyone else who knows you. It will not in any way influence your grade in this class or your church standing. This is merely part of a study concerning the feelings of young people. Only your code number will be recorded to insure the anonymous nature of your response.

Please do not discuss this questionnaire with anyone else until all concerned have completed their replies. It is important that your replies represent your feelings and not be influenced by what someone else may think.

(I)

Instructions: For each of the following questions, observe the series of numbers in the margin at the left. After reading all of the possible responses, darken the number in the margin which corresponds to the response best indicating your situation.

1. What year in school are you? (1) 9th, (2) 10th, (3) 11th, (4) 12th
2. What year in Seminary are you? (1) 1st, (2) 2nd, (3) 3rd, (4) 4th
3. Are you a member of the L. D. S. Church? (1) yes, (2) no
4. Are you active in the L. D. S. Church? (1) very active, (2) active,
   (3) seldom participate, (4) never participate
5. Is your father a member of the L. D. S. Church? (1) yes, (2) no
6. Is your father active in the L. D. S. Church? (1) very active,
   (2) active, (3) seldom participates, (4) never participates
7. Is your mother a member of the L. D. S. Church? (1) yes, (2) no
8. Is your mother active in the L. D. S. Church? (1) very active,
   (2) active, (3) seldom participates, (4) never participates
9. Concerning other members of your family who have taken seminary:
   (1) none of them have taken it; (2) they really liked it;
   (3) they thought it was OK; (4) they didn't like it
10. Seminary is valuable in helping me to be more dedicated to the
    church, and more determined to live a better life.
    (1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree
11. If you had your choice, would you prefer to take some other
    class in the place of seminary? (1) yes, (2) no
(II)

Instructions: Students enroll in seminary for a variety of reasons. In the following questions your response should indicate your one main basic reason for enrolling in seminary the very first year you took it. If this is your first year, indicate why you enrolled; if this is your second, third, or fourth year, indicate why you enrolled in it your first year. Darken the number in the margin as previously instructed. (Make only one selection.)

1 2 3 4 12. The main reason I enrolled in seminary was:

5 6 7
(1) I wanted to learn more about the church and the gospel.  
(2) I thought it would be nice to graduate from seminary.  
(3) Everyone said that it was interesting.  
(4) I thought it would be an easy class and/or credit.  
(5) I just went along with my friends.  
(6) There wasn't anything else for me to take.  
(7) My parents wanted me to take it, -- I didn't particularly want to.

(III)

Instructions: The following statements represent certain L. D. S. Church teachings. Perhaps you will agree with some and disagree with others. There are no "right" or "wrong" answers. Whatever you think about it is the right answer for you. Darken the number in the margin as previously instructed.

1 2 3 4 13. Chastity is one of the most prized of a person's possessions.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 14. Most unchastity is the result of necking and petting.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 15. Marriage in the temple, and faithfulness to the temple vows is the only way a person can have his/her family in the next life.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 16. Paying a full and honest tithe is a very important part of being a good member of the church.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 17. One cannot be considered a good member of the church without attending his church meetings regularly.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 18. Attendance at priesthood meeting (boys) and sacrament service is very important.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 19. Smoking and drinking are against the will of God.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 20. Serving on a mission is an important goal for every able-bodied boy in the church.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 21. A testimony of the existence of God, and of the fact that He guides our church, is a very important thing for every member to try to obtain.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree

1 2 3 4 22. Every one should take time to pray every day.  
(1) strongly agree, (2) agree, (3) disagree, (4) strongly disagree
STUDENT INVENTORY NO. 2

Instructions: There are no right or wrong answers on this questionnaire. Read each question and answer it frankly as it applies to you. Give your own personal opinion and not what you think others might expect of you. Darken the number in the margin as previously instructed.

(1) Personal Behavior: Public

1 2 3 4 23. Within the last few years I have attended religious services:
   (1) Once or twice a week or better, (2) Several times a month,
   (3) About five or six times a year, (4) Very infrequently or never

1 2 3 4 24. Within the last two years I have held some volunteer position, job, etc., in a church organization:
   (1) All of the time, (2) Most of the time, (3) A little of the time, (4) Not at all

1 2 3 4 25. Within the last two years I have invited someone (not of my faith) to attend religious services with me:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 26. Within the last two years I have tried to interest one or more persons in my religion:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 27. Within the last few years I have discussed religious topics with my friends:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

(II) Personal Behavior: Private

1 2 3 4 28. When I have a problem, I ask God for guidance:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 29. Within the past two years I have prayed:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 30. In my family we have the practice of blessing the food we eat:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 31. In my family we have the practice of having family prayer:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 32. Within the past two years I have read the Holy Scriptures:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 33. Within the past two years I have read books, magazine articles, etc. with religious themes or "inspirational messages":
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 34. I have sincerely tried to live by the teachings and standards of my church within the past two years:
   (1) Regularly, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 35. Within the past two years I have given money (or donations) to my church:
   (1) Frequently, (2) Occasionally, (3) Rarely, (4) Never

1 2 3 4 36. Within the past two years I have contributed the following portion of my income to the church:
   (1) 10% or more, (2) About 3% to 9%, (3) About 1% to 2%, (4) None
(III) Personal Religious "Experience"

1 2 3 37. I have never seen any "miracles," faith healing, or felt the presence of God, or had any other thing happen of this nature:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 38. I have sometimes been very conscious of the presence of God:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 39. I have actually seen a great miracle performed through the power of God:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 40. I or someone close to me have been helped or healed, I believe, of an illness, accident or affliction through the power of God:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 41. I have a very strong personal conviction and feeling deep within me that God lives and is real:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 42. I feel that I have been guided or inspired by the Spirit of God with some of my problems and decisions:
   (1) agree, (2) uncertain, (3) disagree

(IV) Beliefs About God

1 2 3 43. I believe in God:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 44. I believe in a personal God, not in an impersonal or abstract force in the universe:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 45. In this life it is possible for us to really know that God does exist:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 46. I am personally convinced that God lives, that He is our Eternal Father and has a personal interest in our welfare:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 47. I have never doubted that there is a God:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 48. I frankly believe that God has a definite plan or purpose which He is working out in the world:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 49. Those who obey God's commandments will be "rewarded" while those who disobey them will suffer in some way for doing so:
   (1) agree, (2) uncertain, (3) disagree

1 2 3 50. God does marvelous things, which are called miracles by some:
   (1) agree, (2) uncertain, (3) disagree
(V) Beliefs About Good Vs. Evil (Satan)

1. I believe there exists an evil intelligence or spirit in the universe referred to by some as Satan or the Devil:
   (1) agree, (2) uncertain, (3) disagree

2. The idea of the Devil or Satan is not just a creation of the human mind:
   (1) agree, (2) uncertain, (3) disagree

3. I believe that Satan can and does tempt men to do those things which are wrong or evil:
   (1) agree, (2) uncertain, (3) disagree

4. Good actions will be rewarded and evil actions punished either in this life or in the life to come:
   (1) agree, (2) uncertain, (3) disagree

(VI) Beliefs About the Church

5. While one may believe in God he can never "come into God's presence" in the next life unless he is a member of the Church:
   (1) agree, (2) uncertain, (3) disagree

6. I believe there is only one true church:
   (1) agree, (2) uncertain, (3) disagree

7. The teachings of my church are more correct and true than those of any other church:
   (1) agree, (2) uncertain, (3) disagree

(VII) Beliefs About Immortality

8. I believe even though our physical body dies, our spirit will live on:
   (1) agree, (2) uncertain, (3) disagree

9. After death we will ultimately regain our bodies and in a real sense be resurrected:
   (1) agree, (2) uncertain, (3) disagree

10. After death we will continue to exist as an individual in some form:
    (1) agree, (2) uncertain, (3) disagree

(VIII) Beliefs About the Scriptures

11. Generally speaking, I believe that Holy Scriptures are the word of God:
    (1) agree, (2) uncertain, (3) disagree

12. God's revelations to man contained in the Holy Scriptures are not the end of His instructions to His chosen leaders here on earth:
    (1) agree, (2) uncertain, (3) disagree
APPENDIX B

CALCULATIONS OF THE "t" RATIOS OF THE SECONDARY HYPOTHESES RELATED TO STUDENT'S GAIN SCORES

The Formula Used in the Calculations

\[ t = \frac{\bar{X} - M_0}{s/\sqrt{n}} \]

The definitions of the symbols found in this formula are as follows:

- \( \bar{X} \) = the observed mean gain score
- \( M_0 \) = the hypothesized mean gain score
- \( s \) = the standard deviation (S.D.) of the sample
- \( n \) = the number of subjects (S's) in the sample

TABLE 9

ANALYSIS OF THE MEAN GAIN SCORE OF TOTAL STUDENTS WHO WERE PRESSURED INTO SEMINARY

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed Mean Gain Score</th>
<th>Hypothesized Mean Gain Score</th>
<th>Sample S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured</td>
<td>-1.647</td>
<td>0.00</td>
<td>6.987</td>
<td>-0.972</td>
<td>.40</td>
</tr>
</tbody>
</table>
### TABLE 10

**ANALYSIS OF THE MEAN GAIN SCORE OF TOTAL STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY**

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed No. in Group</th>
<th>Observed Mean Gain Score</th>
<th>Hypothesized Mean Gain Score</th>
<th>Sample S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-pressured</td>
<td>149</td>
<td>2.416</td>
<td>0.00</td>
<td>9.523</td>
<td>3.097</td>
<td>.01</td>
</tr>
</tbody>
</table>

### TABLE 11

**ANALYSIS OF THE MEAN GAIN SCORE OF MALE STUDENTS WHO WERE PRESSURED INTO SEMINARY**

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed No. in Group</th>
<th>Observed Mean Gain Score</th>
<th>Hypothesized Mean Gain Score</th>
<th>Sample S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured males</td>
<td>13</td>
<td>-1.615</td>
<td>0.00</td>
<td>7.911</td>
<td>-.736</td>
<td>.50</td>
</tr>
</tbody>
</table>

### TABLE 12

**ANALYSIS OF THE MEAN GAIN SCORE OF MALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY**

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed No. in Group</th>
<th>Observed Mean Gain Score</th>
<th>Hypothesized Mean Gain Score</th>
<th>Sample S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-pressured males</td>
<td>77</td>
<td>2.558</td>
<td>0.00</td>
<td>11.216</td>
<td>2.002</td>
<td>.05</td>
</tr>
</tbody>
</table>
**TABLE 13**

ANALYSIS OF THE MEAN GAIN SCORE OF FEMALE STUDENTS WHO WERE PRESSURED INTO SEMINARY

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed No. In</th>
<th>Observed Mean Gain Score</th>
<th>Hypothesized Mean Gain Score</th>
<th>Sample S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured females</td>
<td>4</td>
<td>-1.750</td>
<td>0.00</td>
<td>3.122</td>
<td>-1.121</td>
<td>.40</td>
</tr>
</tbody>
</table>

**TABLE 14**

ANALYSIS OF THE MEAN GAIN SCORE OF FEMALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed No. In</th>
<th>Observed Mean Gain Score</th>
<th>Hypothesized Mean Gain Score</th>
<th>Sample S.D.</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-pressured females</td>
<td>72</td>
<td>2.264</td>
<td>0.00</td>
<td>7.371</td>
<td>2.606</td>
<td>.01</td>
</tr>
</tbody>
</table>
APPENDIX C

CHI-SQUARE ($\chi^2$) CALCULATIONS FOR PARENTAL CHURCH ACTIVITY AND STUDENT ATTITUDE RELATIONSHIPS

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

The definitions of the symbols found in this formula are:

$O =$ the observed frequency

$E =$ the expected frequency

$\Sigma =$ the sum of

TABLE 15

ANALYSIS OF DIFFERENCE BETWEEN CHURCH ACTIVITY OF FATHERS WITH REGARD TO MALE STUDENTS WHO WERE PRESSURED INTO SEMINARY AND MALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY

<table>
<thead>
<tr>
<th>Group</th>
<th>Active Fathers</th>
<th>Inactive Fathers</th>
<th>$\chi^2$</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Pressured males</td>
<td>9</td>
<td>7.94</td>
<td>4</td>
<td>5.06</td>
</tr>
<tr>
<td>Non-pressured males</td>
<td>46</td>
<td>47.05</td>
<td>31</td>
<td>29.95</td>
</tr>
</tbody>
</table>

83
### TABLE 16

**ANALYSIS OF DIFFERENCE BETWEEN CHURCH ACTIVITY OF MOTHERS WITH REGARD TO MALE STUDENTS WHO WERE PRESSURED INTO SEMINARY AND MALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY**

<table>
<thead>
<tr>
<th>Group</th>
<th>Active Mothers</th>
<th>Inactive Mothers</th>
<th>( \chi^2 )</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Pressured males</td>
<td>8</td>
<td>9.10</td>
<td>5</td>
<td>3.90</td>
</tr>
<tr>
<td>Non-pressured males</td>
<td>55</td>
<td>53.90</td>
<td>22</td>
<td>23.10</td>
</tr>
</tbody>
</table>

### TABLE 17

**ANALYSIS OF DIFFERENCE BETWEEN CHURCH ACTIVITY OF FATHERS WITH REGARD TO FEMALE STUDENTS WHO WERE PRESSURED INTO SEMINARY AND FEMALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY**

<table>
<thead>
<tr>
<th>Group</th>
<th>Active Fathers</th>
<th>Inactive Fathers</th>
<th>( \chi^2 )</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Pressured females</td>
<td>2</td>
<td>2.21</td>
<td>2</td>
<td>1.79</td>
</tr>
<tr>
<td>Non-pressured females</td>
<td>40</td>
<td>39.79</td>
<td>32</td>
<td>32.21</td>
</tr>
</tbody>
</table>
TABLE 18

ANALYSIS OF DIFFERENCE BETWEEN CHURCH ACTIVITY OF MOTHERS WITH REGARD TO FEMALE STUDENTS WHO WERE PRESSURED INTO SEMINARY AND FEMALE STUDENTS WHO WERE NOT PRESSURED INTO SEMINARY

<table>
<thead>
<tr>
<th>Group</th>
<th>Active Mothers</th>
<th>Inactive Mothers</th>
<th>( \chi^2 )</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured females</td>
<td>3</td>
<td>2.74</td>
<td>1</td>
<td>1.26</td>
</tr>
<tr>
<td>Non-pressured females</td>
<td>49</td>
<td>49.26</td>
<td>23</td>
<td>22.74</td>
</tr>
</tbody>
</table>
APPENDIX D

FREQUENCY DISTRIBUTION ITEM ANALYSIS OF

THE FIFTY BELief-BEHAVIOR QUESTIONS

ON THE ATTITUDE INVENTORY

The tables in this appendix deal in percent. The percentage of the sample (in its various divisions) who were discovered to have agreed or disagreed with each of the items, both before and after, have been listed and examined as to amount and direction of change over the one year period.
TABLE 19

13. CHASTITY IS ONE OF THE MOST PRIZED OF A PERSON'S POSSESSIONS

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>84.62</td>
<td>92.31</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>15.38</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69</td>
<td>0.00</td>
<td>-0.40</td>
<td>0.00</td>
</tr>
</tbody>
</table>

TABLE 20

14. MOST UNCHASTITY IS THE RESULT OF NECKING AND PETTING

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>61.54</td>
<td>84.62</td>
<td>75.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>38.46</td>
<td>15.38</td>
<td>25.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>23.08</td>
<td>25.00</td>
<td>11.68</td>
<td>0.01</td>
</tr>
</tbody>
</table>
**TABLE 21**

15. MARRIAGE IN THE TEMPLE, AND FAITHFULNESS TO THE TEMPLE VOWS IS THE ONLY WAY A PERSON CAN HAVE HIS/HER FAMILY IN THE NEXT LIFE

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>92.31</td>
<td>100.00</td>
<td>84.42</td>
<td>91.67</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>7.69</td>
<td>0.00</td>
<td>15.58</td>
<td>8.33</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>0.00</td>
<td>3.90</td>
<td>6.94</td>
</tr>
</tbody>
</table>

**TABLE 22**

16. PAYING A FULL AND HONEST TITHE IS A VERY IMPORTANT PART OF BEING A GOOD MEMBER OF THE CHURCH

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>100.00</td>
<td>100.00</td>
<td>90.91</td>
<td>95.83</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>0.00</td>
<td>7.69</td>
<td>9.09</td>
<td>4.17</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-7.69</td>
<td>0.00</td>
<td>1.29</td>
<td>-1.39</td>
</tr>
</tbody>
</table>
TABLE 23

17. ONE CANNOT BE CONSIDERED A GOOD MEMBER OF THE CHURCH WITHOUT ATTENDING HIS CHURCH MEETINGS REGULARLY

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Percent who strongly agree or agree</td>
<td>66.54</td>
<td>69.23</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>38.46</td>
<td>30.77</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69</td>
<td>0.00</td>
<td>3.89</td>
<td>4.56</td>
</tr>
</tbody>
</table>

TABLE 24

18. ATTENDANCE AT PRIESTHOOD MEETING (BOYS) AND SACRAMENT SERVICE IS VERY IMPORTANT

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Percent who strongly agree or agree</td>
<td>100.00</td>
<td>92.31</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>0.00</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-7.69</td>
<td>0.00</td>
<td>0.00</td>
<td>2.78</td>
</tr>
</tbody>
</table>
### TABLE 25

9. SMOKING AND DRINKING ARE AGAINST THE WILL OF GOD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>100.00</td>
<td>92.31</td>
<td>100.00</td>
<td>100.00</td>
<td>97.40</td>
<td>96.10</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>0.00</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
<td>2.60</td>
<td>3.90</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-7.69</td>
<td>0.00</td>
<td>-1.30</td>
<td>0.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 26

20. SERVING ON A MISSION IS AN IMPORTANT GOAL FOR EVERY ABLE-BODIED BOY IN THE CHURCH

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>92.31</td>
<td>84.62</td>
<td>100.00</td>
<td>100.00</td>
<td>89.61</td>
<td>80.91</td>
<td>97.22</td>
<td>91.67</td>
</tr>
<tr>
<td>Percent who disagree or strongly disagree</td>
<td>7.69</td>
<td>5.38</td>
<td>0.00</td>
<td>0.00</td>
<td>10.39</td>
<td>19.09</td>
<td>2.78</td>
<td>8.33</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-2.31</td>
<td>0.00</td>
<td>-8.70</td>
<td>-5.55</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 27

21. A TESTIMONY OF THE EXISTENCE OF GOD, AND OF THE FACT THAT HE GUIDES OUR CHURCH, IS A VERY IMPORTANT THING FOR EVERY MEMBER TO TRY TO OBTAIN

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>92.31 100.00 100.00 100.00</td>
<td>98.70 98.70 100.00 98.61</td>
<td>7.69 0.00 0.00 0.00 1.30 1.30 0.00 1.39</td>
<td>7.69 0.00 0.00</td>
<td>-1.3%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69 0.00 0.00 0.00 1.30 1.30 0.00 1.39</td>
<td>7.69 0.00 0.00</td>
<td>-1.3%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 28

22. EVERYONE SHOULD TAKE TIME TO PRAY EVERY DAY

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who strongly agree or agree</td>
<td>100.00 92.31 100.00 100.00 100.00 98.70 97.22 100.00</td>
<td>0.00 7.69 0.00 0.00 0.00 1.30 2.78 0.00</td>
<td>-7.69 0.00</td>
<td>-1.30 2.78</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 29

23. WITHIN THE LAST FEW YEARS I HAVE ATTENDED RELIGIOUS SERVICES

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weekly or several times a month</td>
<td>76.92</td>
<td>69.23</td>
<td>100.00</td>
<td>75.00</td>
<td>89.61</td>
<td>87.02</td>
<td>93.05</td>
<td>90.28</td>
</tr>
<tr>
<td>Infrequently or never</td>
<td>23.08</td>
<td>30.77</td>
<td>0.00</td>
<td>25.00</td>
<td>10.39</td>
<td>12.98</td>
<td>6.95</td>
<td>9.72</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>-7.69</td>
<td>-25.00</td>
<td>-2.59</td>
<td>-2.77</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 30

24. WITHIN THE LAST TWO YEARS I HAVE HELD SOME VOLUNTEER POSITION, JOB, ETC., IN A CHURCH ORGANIZATION

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>All or most of the time</td>
<td>53.85</td>
<td>61.53</td>
<td>75.00</td>
<td>50.00</td>
<td>61.04</td>
<td>50.65</td>
<td>37.50</td>
<td>43.05</td>
</tr>
<tr>
<td>A little of the time or not at all</td>
<td>46.15</td>
<td>38.47</td>
<td>25.00</td>
<td>50.00</td>
<td>38.96</td>
<td>49.35</td>
<td>62.50</td>
<td>56.95</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>7.68</td>
<td>-25.00</td>
<td>-10.39</td>
<td>5.55</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 31

25. **WITHIN THE LAST TWO YEARS I HAVE INVITED SOMEONE (NOT OF MY FAITH) TO ATTEND RELIGIOUS SERVICES WITH ME**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequently or occasionally</td>
<td>15.38</td>
<td>15.38</td>
<td>50.00</td>
<td>25.00</td>
<td>32.46</td>
<td>20.87</td>
<td>29.16</td>
<td>36.11</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>84.62</td>
<td>84.62</td>
<td>50.00</td>
<td>75.00</td>
<td>67.54</td>
<td>79.13</td>
<td>70.84</td>
<td>63.89</td>
</tr>
</tbody>
</table>

Percent of gain in activity:

<table>
<thead>
<tr>
<th></th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent of gain in activity</td>
<td>0.00</td>
<td>25.00</td>
<td>-1.59</td>
<td>9.95</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 32

26. **WITHIN THE LAST TWO YEARS I HAVE TRIED TO INTEREST ONE OR MORE PERSONS IN MY RELIGION**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequently or occasionally</td>
<td>53.84</td>
<td>46.15</td>
<td>75.00</td>
<td>50.00</td>
<td>50.65</td>
<td>59.74</td>
<td>52.78</td>
<td>56.95</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>46.16</td>
<td>53.85</td>
<td>25.00</td>
<td>50.00</td>
<td>49.35</td>
<td>40.26</td>
<td>47.22</td>
<td>43.05</td>
</tr>
</tbody>
</table>

Percent of gain in activity:

<table>
<thead>
<tr>
<th></th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent of gain in activity</td>
<td>-7.69</td>
<td>-25.00</td>
<td>9.09</td>
<td>4.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 33

27. WITHIN THE LAST FEW YEARS I HAVE DISCUSSED RELIGIOUS TOPICS WITH MY FRIENDS

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Frequently or occasionally</td>
<td>61.54</td>
<td>76.92</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>72.73</td>
<td>74.03</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>72.23</td>
<td>80.56</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>38.46</td>
<td>23.08</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>27.27</td>
<td>25.97</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>27.77</td>
<td>19.44</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>15.38</td>
<td>0.00</td>
<td>1.30</td>
<td>8.33</td>
</tr>
</tbody>
</table>

TABLE 34

28. WHEN I HAVE A PROBLEM I ASK GOD FOR GUIDANCE

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Frequently or occasionally</td>
<td>69.23</td>
<td>69.23</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>80.52</td>
<td>81.82</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>90.27</td>
<td>90.27</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>30.77</td>
<td>30.77</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>19.48</td>
<td>19.18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>9.73</td>
<td>9.73</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>0.00</td>
<td>0.00</td>
<td>1.30</td>
<td>0.00</td>
</tr>
</tbody>
</table>
29. WITHIN THE PAST TWO YEARS I HAVE PRAYED

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Frequently or occasionally</td>
<td>76.92</td>
<td>58.85</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>23.08</td>
<td>41.15</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>-18.07</td>
<td>0.00</td>
<td>1.29</td>
<td>-0.01</td>
</tr>
</tbody>
</table>

30. IN MY FAMILY WE HAVE THE PRACTICE OF BLESSING THE FOOD WE EAT

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Frequently or occasionally</td>
<td>84.62</td>
<td>76.92</td>
<td>100.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>15.38</td>
<td>23.08</td>
<td>0.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>-7.70</td>
<td>-25.00</td>
<td>3.88</td>
<td>0.00</td>
</tr>
</tbody>
</table>
### Table 37

**31. IN MY FAMILY WE HAVE THE PRACTICE OF HAVING FAMILY PRAYER**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequently or occasionally</td>
<td>66.54 30.65 50.00</td>
<td>50.00</td>
<td>61.04 55.85</td>
<td>48.61 50.00</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>38.46 69.24 50.00</td>
<td>50.00</td>
<td>38.96 44.15</td>
<td>51.39 50.00</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>-30.78 0.00</td>
<td>-5.19</td>
<td>1.39</td>
<td></td>
</tr>
</tbody>
</table>

### Table 38

**32. WITHIN THE PAST TWO YEARS I HAVE READ THE HOLY SCRIPTURES**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequently or occasionally</td>
<td>46.15 69.23 25.00</td>
<td>75.00</td>
<td>54.54 77.92</td>
<td>52.78 79.71</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>53.85 30.77 75.00</td>
<td>25.00</td>
<td>45.46 22.08</td>
<td>47.22 20.29</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>23.08 50.00</td>
<td>23.38</td>
<td>26.93</td>
<td></td>
</tr>
</tbody>
</table>
TABLE 39

33. WITHIN THE PAST TWO YEARS I HAVE READ BOOKS, MAGAZINE ARTICLES, ETC., WITH RELIGIOUS THEMES OR "INSPIRATIONAL MESSAGES"

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Frequently or occasionally</td>
<td>53.</td>
<td>69.23</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>46.16</td>
<td>30.77</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>15.39</td>
<td>50.00</td>
<td>18.18</td>
<td>5.55</td>
</tr>
</tbody>
</table>

TABLE 40

34. I HAVE SINCERELY TRIED TO LIVE BY THE TEACHINGS AND STANDARDS OF MY CHURCH WITHIN THE PAST TWO YEARS

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressured Males</th>
<th>Non-Pressured Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Regularly or occasionally</td>
<td>76.92</td>
<td>76.92</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Rarely or never</td>
<td>23.08</td>
<td>23.08</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>0.00</td>
<td>0.00</td>
<td>-5.20</td>
<td>-2.77</td>
</tr>
</tbody>
</table>
### TABLE 41

35. **WITHIN THE PAST TWO YEARS I HAVE GIVEN MONEY (OR DONATIONS) TO MY CHURCH**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequently or occasionally</td>
<td>61.54 61.54</td>
<td>75.00 75.00</td>
<td>72.72 77.93</td>
<td>70.83 70.83</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rarely or never</td>
<td>38.46 38.46</td>
<td>25.00 25.00</td>
<td>27.28 22.07</td>
<td>29.17 29.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>0.00 0.00</td>
<td>5.21</td>
<td>0.00</td>
<td>0.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 42

36. **WITHIN THE PAST TWO YEARS I HAVE CONTRIBUTED THE FOLLOWING PORTION OF MY INCOME TO THE CHURCH**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>From 3% to 10% or more</td>
<td>69.23 53.84</td>
<td>75.00 75.00</td>
<td>71.43 71.43</td>
<td>79.17 68.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 2% to none</td>
<td>20.77 46.16</td>
<td>25.00 25.00</td>
<td>28.57 28.57</td>
<td>20.83 31.94</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent of gain in activity</td>
<td>-15.39</td>
<td>0.00</td>
<td>0.00</td>
<td>-11.11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 43

37. I HAVE NEVER SEEN ANY "MIRACLES," FAITH HEALING, OR FELT THE PRESENCE OF GOD, OR HAD ANY OTHER THING HAPPEN OF THIS NATURE

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>23.08</td>
<td>38.46</td>
<td>50.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>30.77</td>
<td>23.08</td>
<td>0.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>46.15</td>
<td>38.46</td>
<td>50.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>15.38</td>
<td>-25.00</td>
<td>-9.09</td>
<td>-3.78</td>
</tr>
</tbody>
</table>

TABLE 44

38. I HAVE SOMETIMES BEEN VERY CONSCIOUS OF THE PRESENCE OF GOD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>38.46</td>
<td>38.46</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>46.16</td>
<td>38.46</td>
<td>0.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>15.38</td>
<td>23.08</td>
<td>25.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>0.00</td>
<td>3.80</td>
<td>5.55</td>
</tr>
</tbody>
</table>
### TABLE 45
39. I HAVE ACTUALLY SEEN A GREAT MIRACLE PERFORMED THROUGH THE POWER OF GOD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>After</th>
<th>Pressured Females Before</th>
<th>After</th>
<th>Non-Pressured Males Before</th>
<th>After</th>
<th>Non-Pressured Females Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>38.46</td>
<td>38.46</td>
<td>50.00</td>
<td>75.00</td>
<td>19.48</td>
<td>28.57</td>
<td>29.17</td>
<td>30.56</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>30.77</td>
<td>23.08</td>
<td>25.00</td>
<td>6.00</td>
<td>38.96</td>
<td>36.36</td>
<td>43.06</td>
<td>48.61</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>30.77</td>
<td>38.46</td>
<td>25.00</td>
<td>25.00</td>
<td>41.56</td>
<td>35.06</td>
<td>27.78</td>
<td>29.83</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>25.00</td>
<td>9.09</td>
<td>1.39</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 46
40. I OR SOMEONE CLOSE TO ME HAVE BEEN HELPED OR HEALED, I BELIEVE, OF AN ILLNESS, ACCIDENT OR AFFLICTION THROUGH THE POWER OF GOD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>After</th>
<th>Pressured Females Before</th>
<th>After</th>
<th>Non-Pressured Males Before</th>
<th>After</th>
<th>Non-Pressured Females Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>76.92</td>
<td>53.85</td>
<td>75.00</td>
<td>75.00</td>
<td>67.53</td>
<td>58.44</td>
<td>79.17</td>
<td>87.50</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>23.08</td>
<td>0.00</td>
<td>0.00</td>
<td>19.48</td>
<td>29.87</td>
<td>15.28</td>
<td>11.11</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>15.38</td>
<td>23.08</td>
<td>25.00</td>
<td>25.00</td>
<td>12.99</td>
<td>11.69</td>
<td>5.56</td>
<td>1.39</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-23.07</td>
<td>0.00</td>
<td>-9.09</td>
<td>8.33</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 47

41. I HAVE A VERY STRONG PERSONAL CONVICTION AND FEELING DEEP WITHIN ME THAT GOD LIVES AND IS REAL

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>100.00</td>
<td>76.92</td>
<td>75.00</td>
<td>25.00</td>
<td>81.82</td>
<td>84.42</td>
<td>87.50</td>
<td>93.06</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>0.00</td>
<td>23.08</td>
<td>25.00</td>
<td>75.00</td>
<td>16.88</td>
<td>15.58</td>
<td>12.50</td>
<td>6.94</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>1.30</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-23.08</td>
<td>-50.00</td>
<td>2.60</td>
<td>5.56</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 48

42. I FEEL THAT I HAVE BEEN GUIDED OR INSPIRED BY THE SPIRIT OF GOD WITH SOME OF MY PROBLEMS AND DECISIONS

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>61.54</td>
<td>69.23</td>
<td>75.00</td>
<td>75.00</td>
<td>76.62</td>
<td>72.73</td>
<td>83.33</td>
<td>80.56</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>38.46</td>
<td>30.77</td>
<td>25.00</td>
<td>25.00</td>
<td>22.08</td>
<td>27.27</td>
<td>16.67</td>
<td>18.06</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>1.30</td>
<td>0.00</td>
<td>0.00</td>
<td>1.39</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69</td>
<td>0.00</td>
<td>-3.89</td>
<td>-2.77</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 49

43. I BELIEVE IN GOD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressed Males Before</th>
<th>Non-Pressed Males After</th>
<th>Non-Pressed Females Before</th>
<th>Non-Pressed Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>100.00</td>
<td>92.31</td>
<td>75.00</td>
<td>75.00</td>
<td>96.10</td>
<td>94.81</td>
<td>94.44</td>
<td>97.22</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>0.00</td>
<td>7.69</td>
<td>25.00</td>
<td>25.00</td>
<td>3.90</td>
<td>5.19</td>
<td>5.56</td>
<td>2.78</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreed</td>
<td>-7.69</td>
<td>0.00</td>
<td>-1.29</td>
<td>2.78</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 50

44. I BELIEVE IN A PERSONAL GOD, NOT IN AN IMPERSONAL OR ABSTRACT FORCE IN THE UNIVERSE

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressed Males Before</th>
<th>Non-Pressed Males After</th>
<th>Non-Pressed Females Before</th>
<th>Non-Pressed Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>84.62</td>
<td>92.31</td>
<td>100.00</td>
<td>100.00</td>
<td>80.52</td>
<td>93.51</td>
<td>93.06</td>
<td>90.28</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>0.00</td>
<td>2.69</td>
<td>0.00</td>
<td>0.00</td>
<td>6.49</td>
<td>5.19</td>
<td>6.94</td>
<td>8.33</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>15.38</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>12.99</td>
<td>1.30</td>
<td>0.00</td>
<td>1.39</td>
</tr>
<tr>
<td>Percent of gain in agreed</td>
<td>7.69</td>
<td>0.00</td>
<td>12.99</td>
<td>-2.78</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 51

45. IN THIS LIFE IT IS POSSIBLE FOR US TO REALLY KNOW THAT GOD DOES EXIST

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Pressured Males After</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>61.54</td>
<td>69.23</td>
<td>100.00</td>
<td>75.00</td>
<td>88.31</td>
<td>76.62</td>
<td>81.94</td>
<td>88.89</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>38.46</td>
<td>30.77</td>
<td>0.00</td>
<td>0.00</td>
<td>7.79</td>
<td>12.99</td>
<td>6.94</td>
<td>8.33</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>25.00</td>
<td>3.90</td>
<td>10.39</td>
<td>11.11</td>
<td>2.78</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69</td>
<td>-25.00</td>
<td>-11.69</td>
<td>6.95</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 52

46. I AM PERSONALLY CONVINCED THAT GOD LIVES, THAT HE IS OUR ETERNAL FATHER AND HAS A PERSONAL INTEREST IN OUR WELFARE

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Pressured Males After</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>92.31</td>
<td>76.92</td>
<td>75.00</td>
<td>50.00</td>
<td>90.91</td>
<td>85.71</td>
<td>94.44</td>
<td>90.28</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>15.38</td>
<td>25.00</td>
<td>50.00</td>
<td>7.79</td>
<td>14.29</td>
<td>5.56</td>
<td>9.72</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
<td>1.30</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-15.39</td>
<td>-25.00</td>
<td>-5.20</td>
<td>-4.16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 53

47. I HAVE NEVER DOUBTED THAT THERE IS A GOD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>69.23</td>
<td>38.46</td>
<td>50.00</td>
<td>25.00</td>
<td>64.94</td>
<td>53.25</td>
<td>62.50</td>
<td>52.78</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>23.08</td>
<td>53.85</td>
<td>0.00</td>
<td>25.00</td>
<td>23.38</td>
<td>33.77</td>
<td>31.94</td>
<td>33.33</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>7.69</td>
<td>7.69</td>
<td>50.00</td>
<td>50.00</td>
<td>11.69</td>
<td>12.99</td>
<td>5.56</td>
<td>13.89</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-30.77</td>
<td>-25.00</td>
<td>-11.69</td>
<td>-9.72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 54

48. I FRANKLY BELIEVE THAT GOD HAS A DEFINITE PLAN OR PURPOSE WHICH HE IS WORKING OUT IN THE WORLD

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>84.62</td>
<td>84.62</td>
<td>75.00</td>
<td>75.00</td>
<td>84.42</td>
<td>80.52</td>
<td>94.44</td>
<td>87.50</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>15.38</td>
<td>25.00</td>
<td>25.00</td>
<td>12.99</td>
<td>15.58</td>
<td>5.56</td>
<td>12.50</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>2.60</td>
<td>3.90</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>0.00</td>
<td>-3.90</td>
<td>-6.94</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE 55

49. THOSE WHO OBEY GOD'S COMMANDMENTS WILL BE "REWARDED" WHILE THOSE WHO DISOBEY THEM WILL SUFFER IN SOME WAY FOR DOING SO

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>84.62</td>
<td>76.92</td>
<td>75.00</td>
<td>100.00</td>
<td>84.42</td>
<td>89.61</td>
<td>90.28</td>
<td>94.44</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>15.38</td>
<td>23.08</td>
<td>25.00</td>
<td>0.00</td>
<td>11.69</td>
<td>9.09</td>
<td>9.72</td>
<td>4.17</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>3.90</td>
<td>1.30</td>
<td>0.00</td>
<td>1.39</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-7.70</td>
<td>25.00</td>
<td>4.19</td>
<td>4.16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 56

50. GOD DOES MARVELOUS THINGS, WHICH ARE CALLED MIRACLES BY SOME

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>100.00</td>
<td>84.62</td>
<td>75.00</td>
<td>75.00</td>
<td>85.71</td>
<td>94.81</td>
<td>95.83</td>
<td>95.83</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>0.00</td>
<td>15.38</td>
<td>25.00</td>
<td>25.00</td>
<td>14.29</td>
<td>3.90</td>
<td>2.78</td>
<td>4.17</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>1.30</td>
<td>1.39</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-15.38</td>
<td>0.00</td>
<td>9.10</td>
<td>0.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 57

51. I BELIEVE THERE EXISTS AN EVIL INTELLIGENCE OR SPIRIT IN THE UNIVERSE REFERRED TO BY SOME AS SATAN OR THE DEVIL

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>84.62</td>
<td>84.62</td>
<td>100.00</td>
<td>75.00</td>
<td>89.61</td>
<td>90.91</td>
<td>94.44</td>
<td>97.22</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>15.38</td>
<td>0.00</td>
<td>25.00</td>
<td>7.79</td>
<td>7.79</td>
<td>5.56</td>
<td>2.78</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>2.60</td>
<td>1.30</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>-25.00</td>
<td>1.30</td>
<td>2.78</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 58

52. THE IDEA OF THE DEVIL OR SATAN IS NOT JUST A CREATION OF THE HUMAN MIND

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>76.92</td>
<td>92.31</td>
<td>75.00</td>
<td>75.00</td>
<td>83.12</td>
<td>77.92</td>
<td>83.33</td>
<td>84.72</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>7.69</td>
<td>0.00</td>
<td>25.00</td>
<td>7.79</td>
<td>12.99</td>
<td>11.11</td>
<td>9.72</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>15.38</td>
<td>0.00</td>
<td>25.00</td>
<td>0.00</td>
<td>9.09</td>
<td>9.09</td>
<td>5.56</td>
<td>5.56</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>15.49</td>
<td>0.00</td>
<td>-5.20</td>
<td>1.39</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 59

53. I BELIEVE THAT SATAN CAN AND DOES TEMPT MEN TO DO THOSE THINGS WHICH ARE WRONG OR EVIL

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>92.31</td>
<td>92.31</td>
<td>75.00</td>
<td>87.01 88.51</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>7.69</td>
<td>0.00</td>
<td>10.39 10.39</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>2.60 1.30</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>-25.00</td>
<td>1.30</td>
<td>2.78</td>
</tr>
</tbody>
</table>

TABLE 60

54. GOOD ACTIONS WILL BE REWARDED AND EVIL ACTIONS PUNISHED EITHER IN THIS LIFE OR IN THE LIFE TO COME

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>84.62</td>
<td>92.31</td>
<td>75.00</td>
<td>87.01 96.10</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>15.38</td>
<td>7.69</td>
<td>25.00</td>
<td>10.39 3.90</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>2.60 0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69</td>
<td>0.00</td>
<td>9.09</td>
<td>1.38</td>
</tr>
</tbody>
</table>
TABLE 61

55. WHILE ONE MAY BELIEVE IN GOD HE CAN NEVER "COME INTO GOD'S PRESENCE" IN THE NEXT LIFE UNLESS HE IS A MEMBER OF THE CHURCH

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>30.77 30.77 0.00 25.00</td>
<td>33.77 23.38 29.17 23.61</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>30.77 30.77 75.00 75.00</td>
<td>23.38 31.17 36.11 31.94</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>38.46 38.46 25.00 0.00</td>
<td>42.86 45.45 34.72 44.44</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00 25.00 -10.39 -5.56</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 62

56. I BELIEVE THERE IS ONLY ONE TRUE CHURCH

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Pressured Females Before</th>
<th>Pressured Females After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
<th>Non-Pressured Females Before</th>
<th>Non-Pressured Females After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>84.62 92.31 75.00 75.00</td>
<td>80.52 89.61 86.11 93.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>15.38 7.69 25.00 25.00</td>
<td>14.29 7.79 11.11 6.94</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00 0.00 0.00 0.00</td>
<td>5.19 2.60 2.78 0.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69 0.00 9.09 6.95</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 63

57. THE TEACHINGS OF MY CHURCH ARE MORE CORRECT AND TRUE THAN THOSE OF ANY OTHER CHURCH

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>76.92</td>
<td>69.23</td>
<td>75.00</td>
<td>50.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>15.38</td>
<td>23.08</td>
<td>25.00</td>
<td>50.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>7.69</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>-7.69</td>
<td>-25.00</td>
<td>2.59</td>
<td>-1.39</td>
</tr>
</tbody>
</table>

TABLE 64

58. I BELIEVE EVEN THOUGH OUR PHYSICAL BODY DIES, OUR SPIRIT WILL LIVE ON

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Females Before</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Females Before</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>92.31</td>
<td>92.31</td>
<td>100.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>7.69</td>
<td>7.69</td>
<td>0.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>-25.00</td>
<td>-6.50</td>
<td>-1.39</td>
</tr>
</tbody>
</table>
TABLE 65

59. AFTER DEATH WE WILL ULTIMATELY REGAIN OUR BODIES AND IN A REAL SENSE BE RESURRECTED

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressed Males</th>
<th>Non-Pressed Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Percent who agree</td>
<td>69.23</td>
<td>76.92</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>30.77</td>
<td>15.38</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>7.69</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.69</td>
<td>0.00</td>
<td>6.49</td>
<td>8.33</td>
</tr>
</tbody>
</table>

TABLE 66

60. AFTER DEATH WE WILL CONTINUE TO EXIST AS AN INDIVIDUAL IN SOME FORM

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males</th>
<th>Pressured Females</th>
<th>Non-Pressed Males</th>
<th>Non-Pressed Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Percent who agree</td>
<td>84.62</td>
<td>84.62</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>15.38</td>
<td>15.38</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>1.39</td>
</tr>
</tbody>
</table>
**TABLE 67**

61. **GENERALLY SPEAKING, I BELIEVE THAT HOLY SCRIPTURES ARE THE WORD OF GOD**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>76.92</td>
<td>84.62</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>23.08</td>
<td>15.38</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>7.70</td>
<td>0.00</td>
<td>2.60</td>
<td>5.55</td>
</tr>
</tbody>
</table>

**TABLE 68**

62. **GOD'S REVELATIONS TO MAN CONTAINED IN THE HOLY SCRIPTURES ARE NOT THE END OF HIS INSTRUCTIONS TO HIS CHOSEN LEADERS HERE ON EARTH**

<table>
<thead>
<tr>
<th>Response</th>
<th>Pressured Males Before</th>
<th>Pressured Males After</th>
<th>Non-Pressured Males Before</th>
<th>Non-Pressured Males After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent who agree</td>
<td>76.92</td>
<td>92.31</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>Percent who are uncertain</td>
<td>23.08</td>
<td>7.69</td>
<td>25.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Percent who disagree</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Percent of gain in agreement</td>
<td>15.39</td>
<td>0.00</td>
<td>3.89</td>
<td>8.33</td>
</tr>
</tbody>
</table>
AN ANALYSIS OF THE EFFECT OF SEMINARY INSTRUCTION UPON
CERTAIN ATTITUDES OF STUDENTS WHO ENROLL FOR
REASONS OTHER THAN PERSONAL DESIRE

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

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

by
Kent R. Garner
August 1966
ABSTRACT

Statement of the Problem

The purpose of this study was two fold: (1) to determine if there was a significant difference in attitude toward the church and certain of its teachings and practices between those who were pressured into taking seminary and those who enrolled because they wanted to and (2) to compare the change in attitude of the students who were pressured into seminary with the change in attitude of the students who were not pressured into seminary after completing their first year.

Methods and Procedures

The study involved 166 ninth-grade seminary students from four junior seminaries in the Salt Lake Valley District during the school year 1965-66. Of these 166 students, 90 were boys and 76 were girls. There were 13 of the boys and 4 of the girls who felt they had been pressured into seminary.

Data for the study consisted of raw attitude scores as measured by a tailored inventory which was administered at the beginning of the school year and again at the end of the school year.

Total scores were computed for each of the subjects, and mean scores as well as mean gain scores were computed for each of the various comparison groups (male, females, pressured, non-pressured, before, after, plus combinations of these). Differences were then tested
by the t-ratio and--for one test--chi square to determine the significance of the data.

Results

1. Comparison between the mean attitude score of the total pressured group and the total non-pressured group at the beginning of the school year showed no significant difference. This was true for both of the sexes considered separately also.

2. Comparison of the mean gain scores of the total pressured and non-pressured groups showed no significant difference. The pressured group gain was negative but not significant; whereas the non-pressured group showed a significant gain at the .01 level.

3. Comparison of the pressured male mean gain and non-pressured male mean gain in attitude score showed no significant difference. The pressured male gain was negative but not statistically significant; whereas the non-pressured male gain was significant at the .05 level.

4. Comparison of the female pressured group gain and female non-pressured group gain showed no significant difference. The pressured female gain was negative but not statistically significant; whereas the non-pressured female gain was significant at the .01 level.

5. An analysis of the church activity of parents and the religious attitudes of the students showed no significant relationship.

Conclusions

1. There was no significant difference between the students who felt pressured into seminary and those who voluntarily enrolled
with regard to attitude toward the Church and certain of its teachings and practices at the beginning of the year, indicating that both groups start seminary with about the same degree of religious acceptance.

2. There was no significant improvement in attitude by the students who were pressured into seminary, but there was a significant gain by both sexes of the non-pressured group. The implication is that those who feel pressured are less receptive to the instruction of the course and their attitudes and opinions are virtually unchanged during their first year in seminary.

3. There was no evidence to indicate that parental church activity affected student attitude toward the church.

ABSTRACT APPROVED BY:

James M. Harris
Chairman, Advisory Committee

Howard Y. Baron
Member, Advisory Committee

Chairman, Major Department