1965

A Comparison of a Selected Group of LDS Seminary Teachers in Relation to Nine Criteria for Measuring Religious Maturity

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A COMPARISON OF A SELECTED GROUP OF L.D.S. SEMINARY
TEACHERS IN RELATION TO NINE CRITERIA FOR
MEASURING RELIGIOUS MATURITY

A Thesis
Presented to the
Department of Human Development and Family Relationships
Brigham Young University

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

by
Gilbert W. Hull
June 1965
ACKNOWLEDGMENTS

A thesis could not be completed properly without direction from those who have "blazed the trail." Special thanks and appreciation go to Dr. Blaine Porter for his insightful ideas about religious maturity and the encouragement to do a thesis in this area. His sustained direction has helped keep the work vital and interesting. Dr. James Harris gave timely suggestions as they were needed in the progress of the work. Sincere appreciation is expressed to Dr. Joel Moss for his willingness to give suggestions, particularly on structure and continuity. Dr. Boyd Rollins was not only very helpful in statistical suggestions but in convincing the writer of the important role of theory in research. To him the writer gives thanks not only for this study but for a future foundation. For all the open doors and "sure I have a few minutes," the writer expresses warm gratitude.

Those who provided valuable feedback were the fellow graduate assistants and instructors. Special memories will be reserved for Darwin Thomas, Joe Montgomery, and Joe Turner. An opportunity to present the thesis plan to the graduate seminar provided helpful insights.

The title "she endured to the end" should be conferred upon my wife who gave constant encouragement and inspiration when the project seemed insurmountable. When the ideas did not seem to come as rapidly as they were needed, a little reminder from Marilyn about the concept of the thesis brought feelings back into focus. Marilyn's patient and loving roles as a wife, mother, and proofreader are examples of religious maturity beyond measurement. Love and appreciation are also expressed to Danny, Sally Ann, and Melinda, who offered refreshing reprieve from the serious hours of thesis writing.
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CHAPTER I

INTRODUCTION

The concept of religious maturity as a thesis project was developed by the writer after having an opportunity to gain religious insight through two graduate seminars in the Department of Human Development and Family Relationships. The importance of religious maturity to successful human development was explored, and the writer gained insights about his own religious attitudes that have made a permanent impression.

In 1959 Mona Lee McKelvey, inspired by the same type of seminar, set out to develop criteria that could be used in measuring religious maturity. Her work was built on six psychological constructs and validated through depth interviews with men who were judged as being religiously mature. The writer was impressed with the creative contribution of Miss McKelvey and decided to accept her suggestion that a study be made to test her criteria.

The writer, having been a religion teacher for the seminary system of the Church of Jesus Christ of Latter-day Saints, has been aware of the need of religious maturity in working with adolescents. There is perhaps no personal quality more needed by a religion teacher than religious maturity, especially if that teacher is instructing adolescents. The adolescent is at the most crucial point in his religious development. It is a time when his quest for independence causes him to question his earlier religious teachings with reservation as to their significance. In one respect it is a period of doubt, but it can be the period of greatest religious conviction. The type of adult models that youth identify with in relation to religious values and practices has a pronounced influence on the future religious
attitudes of the youth. If a youth can experience through a good religion teacher that religion is a dynamic part of life and that spiritual values are the nucleus of creative living, that teacher can have an unlimited influence on the development of human destiny. A teacher who is seeking religious maturity is much more valuable to the Church than one who knows an infinite number of scriptures and facts but presents an image of religion that is restrictive without cause and ritualistic without spiritual insight for the dignity of God and man.

It was felt by the writer and several of the seminary administrators that it would be useful to explore the testability of the nine religious maturity criteria in relationship to a selected group of seminary teachers. It is hoped that this study will provide some insights into the level of religious maturity possessed by seminary teachers and create greater interest in the qualities of religious maturity as a requisite for teaching seminary.

The qualities of religious maturity are not only valuable for teachers of religion; they are highly related to other qualities of human development that must be gained for successful living. Religious maturity, unlike physical or emotional maturity, may not be described in terms of chronological age. Many adult individuals who consider themselves mature think and act in religious infancy. Religious maturity is considered by this writer to be the most difficult yet rewarding of all human quests. It may be an arduous task to objectively test because religion deals with subjective values, but a quality of life so vital to professed religionists and those who feel they are not religious needs to be explored and evaluated if religious values are to continue as a productive force in human development.
I. STATEMENT OF THE PROBLEM

Spiritual education is considered by the Latter-day Saint Church as one of the basic necessities of human development. In order to provide spiritual development in youth, the L.D.S. Church maintains, among other things, the Unified Church School System. The division of this system that pertains to high school students is the seminary. Those who teach in the seminaries have the obligation of teaching the doctrines of the Church, and also have the opportunity of helping students develop constructive personality qualities. Although the seminary teacher can play a vital role in the growth of religious maturity in his students, it seems reasonable that the quality of religious growth the teacher is able to encourage will depend on his own religious maturity. Therefore, a study which adds to our understanding of religious maturity would be of great value.

It would also be valuable to compare seminary teachers according to certain prescribed variables that contribute to religious maturity to investigate if the differences in the teachers' levels of religious maturity can be attributed to certain activities and personality orientations.

II. OBJECTIVES

1. The most vital objective is to gain insight into the development of religious behavior in order to understand the religious behavior of religious teachers and seminary students.

2. It is hoped that the findings of this study will generate a greater interest in the considerations of religious maturity as a characteristic necessary in the selection of seminary and institute instructors.

3. This is a follow-up study to develop a scale from previously developed criteria to measure religious maturity.
III. CONCEPTUAL FRAMEWORK

Although considerable research and writing have been done in the area of psychological and physical maturity, social scientists have done minimum research in religious maturity. The absence of significant study in the development of religious maturity may raise the question as to whether religious development is important enough to be considered in serious research. The importance of studying religion was stressed by Oates (1957, p. 280). In his discussion of the place of religious experience in psychological phenomenon, Oates paraphrases Allport as saying a psychology which impedes understanding of the religious potentialities of man scarcely deserves to be called logos of the psyche at all. Religious goals, unattainable as they are, nevertheless exert a powerful effort upon present conduct and direct the course of becoming. If the religious dimension of personality is important, why has it not been investigated more broadly by social scientists?

Psychological research has traditionally been concerned with abnormal personality. Most of the theorists were working directly with mentally ill people and found that the symptoms could be empirically studied. The optimal personality has not been as seriously considered in research because of the difficulty of measuring results. Brewster Smith (1961, p. 300) discusses the reasons why study of the optimal personality has not received sufficient investigation. These reasons can also be applied to religious maturity. He indicated that psychologists in their eagerness to make psychology completely objective have avoided study areas that would involve value judgments and moral pronouncements. To neglect research in any area of personality on grounds that the findings may be subjective appears to be too cautious if the desirable qualities of personality are to
be understood and encouraged. Smith proposes that psychologists cannot continue to avoid the value problem without specifying behavior that is desirable and helping people learn ways to develop desirable behavior. The description of an optimal personality requires more than the inference that it is the reverse of abnormal personality. If behavior can be influenced or modified by personal desire, then a model or example is needed for positive moral and psychological growth. An understanding of the characteristics of religious maturity and criteria for measuring those characteristics would be an asset to healthy personality. There need be no apology for the subjective nature of religion. Although values are difficult to measure empirically, they do exist and exert a pronounced influence on behavior. To avoid values that cannot be measured would be to operate in a vacuum. Social scientists may provide the guidance and stimulus to more productive insight into religious values and help people who are victimized by fear of religious involvement to incorporate the productive aspects of mature religion into their personality development.

The task of defining or understanding religious maturity as a facet of optimal personality becomes difficult because of the variety of religious expressions. Kraemer (1956, p. 52) explains this point of view: "One has gradually realized that religion in its bewildering variety of expression is perhaps the most elusive, intriguing and difficult subject for scientific treatment. A host of definitions of religion have been proposed, criticized and rejected or recast. There are many scholars who resignedly take the point of view: we all know what we mean by Religion, but it is impossible to give a satisfactory definition." Since religious expression has been highly individualized, an attempt to establish criteria for encouraging religious maturity may be looked upon by many religious people as a threat
since many find it convenient to function in the self-centered childhood phase of religious development. Porter (1963, p. 207) indicates that the feelings of childish self-centeredness are only surrendered under social pressure. He states, "Ordinarily, environmental pressure does not require a maturity of religious outlook as forcefully as it does other forms of maturity, because an individual's religion is usually regarded by others as his own business. It is easy for us to remain self-centered and wishful-filling." As there are many who would rather not "meddle" with religious values, there are also many who feel a deep need to mature in religious development. These people may benefit from an attempt to study and measure religious maturity.

One of the largest obstacles in studying religious maturity comes when the observer tries to define religious maturity according to a philosophical orientation. Two prominent frames of reference are social-behavioral and institutional-orthodoxy. Regardless of the frame of reference, authors agree in developing their criteria for measuring religious maturity around characteristics that enhance the following: (1) the individual, (2) the society, (3) the will of Diety. The social-behavioral approach defines maturity more in terms of individual creativity and autonomy as it is reflected in social behavior; whereas the institutional-orthodox philosophy encourages obedience to the institution and the will of God. Fromm (1950, pp. 21-64), representing the social-behavioral concept, discusses the two religious philosophies from which religious thinking and behavior are observed: authoritarian and humanistic. An authoritarian religious experience is related to a society that is ruled by a powerful minority. The members are held in rigid subjection and exposed to threats which produce fear and thus make it difficult for them to be independent. He is encouraged to
obey rather than to be creative. Humanistic religious experience develops when the individual feels free to think and act by his own conscience for he feels responsible for his own fate. When people have been striving to better themselves, as a minority group, they have been human-centered. Fromm infers that religious maturity is only developed from the humanistic approach; authoritarian religion has been historically related to secular dictatorship and ritualistic subjection. The social-behavioral philosophy sees religion as a tool or a means to develop a "self-directive" man.

Maturity as defined by the institutional-orthodox concept is accomplished in union with the will of God. The individual is enhanced through his identification and loyalty to the institution as it represents the Divine program. This approach requires faith in church authorities and a unity in interpersonal relationships. The institution provides a means for personal development through service. The degree of maturity attained depends upon the amount of faith expressed through service to God and the people of the Church.

The Latter-day Saint concept of religious maturity was defined by Skidmore (1955, p. 369). He states that it is "basic understanding of the purpose of life, with a living faith in God. For a Latter-day Saint it means understanding the principles of the gospel and practicing them to the best of one's ability."

A more meaningful way to describe religious maturity could be found in a combination of devotion to God and the development of a healthy self-concept. Clark (1958, p. 241) discusses two ways to define religious maturity that coincide with the combination approach: (1) the individual point of view considers religious maturity as the highest level of adult religious development; (2) religious maturity is an ideal concept by which
all religious development may be measured and compared.

Religious maturity is indicated when individual development of the intellect is reflected in basic values and beliefs of an ideal concept. Faith in the ideal, or God, is expressed through concern and desire to serve man-kind according to personal creative ability and understanding. The Church is not the recipient of the mature man's devotion; the Church is a tool to help man live in greater harmony with goals that dignify the worth of the individual and interpret the love of God as a love for mankind.

The development of this study will be based on theoretical reasoning that social influence is the guiding force in the development of religious maturity. It is assumed that people who choose a human socially-oriented field of study have indicated an interest in the understanding and welfare of humanity. This interest and desire to serve, as indicated by the level of enthusiasm in classwork and projects, will enhance their ability in social interaction and stimulate religious maturity.

Those teachers who choose a nonhuman behavioral field of study will be more oriented toward the external world and quantitative values. Although they may be normal in individual social interaction, their interest in human welfare will be on a secondary level. Their religious maturity will be lower because of lesser insight in qualitative values and social training.

A student who is sincerely dedicated to the findings of social science will be motivated to engage his learning into active service. Social science by itself does not cause the person to engage in service; social science attracts those kinds of individuals who care about human destiny to the extent that they equip themselves with the theory and skill necessary to be more effective in human service.

The theoretical structure of this study has not been developed upon
the assumption that religious maturity is exclusive to one experience, but it does assume that the most important influence is the person's concept of human values. Those teachers who indicate interest in human welfare by choosing to dedicate their university years to learning about man's social problems and how to work at their solutions will manifest a higher degree of religious maturity when teaching students or interacting with adults.

Because of the influence of higher education on the development of values, religious maturity will be most pronounced during the early years of teaching experience. The expression of religious maturity will not only be influenced by the intellectual and social growth associated with the university; but during the first years of teaching, young graduates will express greater idealism and enthusiasm toward personal and interpersonal relationships. This is an age of conviction and great interest in making the world a better place. It is assumed that religious maturity is related to intellectual interest and dedication to social improvement. In order for religious maturity to be pronounced in the early years of teaching experience, there must have been a dynamic and creative union of intellectual enthusiasm with a progressive university faculty and program that encouraged personal growth and deeper understanding of human needs. With these kinds of experiences young adults can develop and express a greater level of religious maturity than at any later period of life. Aging and added experience may contribute to some qualities of religious maturity, but the zeal for self improvement and wanting to be involved in a helping relationship can be developed to its greatest expression in professionally trained young adults.
IV. HYPOTHESES

From the theoretical structure the following hypotheses have been derived.

1. The seminary teachers who have sought a degree in human behavioral science will indicate a greater degree of religious maturity than those seminary teachers who obtained a degree in nonhuman behavioral science.

2. Those teachers who have previously served on a two or three-year mission will manifest greater development in religious maturity than those who have not served.

3. Those teachers who have been teaching from one to two years will indicate a higher level of religious maturity than those who have been teaching nine or ten years. (The experience limits in this thesis range from one to ten years.)

4. Seminary teachers between the ages of 25 and 26 will be higher in religious maturity than teachers who are between the ages of 35 and 36. (The age limits in this study are from 25 to 36.)

V. DELIMITATIONS OF THE STUDY

Any investigation of religious phenomena is subjected to values and personal subjectivity. The writer acknowledges that religious maturity is difficult to define and even more difficult to measure empirically. The attempt to measure religious maturity in this study is a creative venture and presupposes that many unconscious variables will be uncontrolled.

The criteria used for measuring religious maturity were developed through a case study approach and were validated by constructual and consensual validation. It was not assumed that the nine criteria were all-
inclusive in the definition of religious maturity. The only factors that were considered were observable.

It should not be assumed that selection of one's field of study is the primary variable for measuring religious maturity. Further studies could investigate other aspects of human behavior that influence religious maturity. The variables considered for observation in this study were chosen because they apply to the subjects. Other subjects with a different orientation may require different variables or factors.

VI. DEFINITION OF TERMS

A definition of the distinctive terms used in this thesis is given for the purpose of clarification.

Religious maturity. A philosophy of life that gives meaning to existence and provides incentive to the individual to become self-fulfilling. The evidence of self-fulfilled life is characterized by an active faith in God and a sense of responsibility for the welfare of others.

Maturity. A condition of human development that affects all areas of the personality and is an on-going process not to be considered as synonymous with adulthood. A mature person functions with a minimum of supervision and has the ability to see issues in proper perspective.

Religion. A highly diversified philosophy of life that is expressed in a variety of customs, beliefs, attitudes, and practices which may be interpreted by the individual as being originated by man or revealed by God. The values and practices associated with religion are usually administered through an institution called the church.
**Latter-day Saint.** A member of the Church of Jesus Christ of Latter-day Saints.

**Seminary.** An educational system of the Latter-day Saint Church which provides daily religious instruction to adolescent students. Its purpose is not to prepare students for a professional ministry but to give balance to the adolescents' education.

**Human behavioral orientation.** A discipline of learning that is primarily engaged in seeking understanding and explaining human personality and social interaction. A behaviorally oriented individual attempts to conceptualize and explain human motivation as a basis for his relationship to other people.
CHAPTER II

REVIEW OF LITERATURE

The orientation of the writer in the review of relevant literature was two-fold: (1) to investigate the research and to examine the philosophy of social scientists in the area of religious maturity as religious maturity relates to the maturation process and social-psychological behavior, and (2) to review available information pertaining to the L.D.S. concept of religious maturity as this maturity relates to orthodoxy and interpersonal behavior, since this study is to be carried out on subjects who are employed to teach religion as it is conceptualized by the Latter-day Saint Church. The emphasis in this study centers on religious maturity; therefore, the focus will center more on the stages of religious maturity than on the general maturation process. A brief foundation concerning general maturation will be useful.

I. GENERAL MATURITY

One of the most often quoted authors concerning the optimal personality is Maslow (1954). In discussing the qualities of maturity, he borrows from Kirt Goldstein the term "self actualization" which he uses to describe the person who fully becomes what he is capable of becoming by developing his talents, capacities, and potentialities. Maslow's research on self actualization avoided the common risk of defining maturity from the author's own personality traits and subjective viewpoint (Stone and Church, 1957). He selected a group of students who he felt were successful in their accomplishments and generalized qualities of maturity from their lives.
Maslow (1954, Chap. 12) offers the following as characteristics of "self actualization": (1) "acceptance" of people and nature as it is rather than as they might prefer it to be, (2) "spontaneity," indicating independent action not hampered by convention, (3) "problem centering," meaning concern for a mission in life or a task to fulfill outside of oneself, (4) "detachment," meaning a desire for privacy and time to think undisturbed, (5) "autonomy," indicating an inner individual strength of security that does not depend on social stimulation for consistency, (6) "freshness of appreciation," meaning the ability to re-experience rich happenings with awe and wonder, (7) "mystic experiences," meaning a desire for an understanding and a feeling of being a part of the cosmos, (8) "Gemeinschaftsgefühl," meaning a deep feeling of identification, sympathy, and affection for people— a feeling of brotherhood in spite of conflicts, (9) "interpersonal relations," indicating a deeper relationship with a few individuals where time is spent in intimate discussion, (10) "democratic character structure," meaning an acceptance of differences in people and a desire to learn from anyone, (11) "discrimination between means and ends," indicating a zest for living in which the effort in arriving is as beneficial as the goal, (12) "philosophical, unhostile sense of humor," indicating a humorous attitude toward the follies that beset us, but not sarcastic humor that injures others, (13) "creativeness," referring to the naive and universal aspect of an innate characteristic which can sense the true and real, and (14) "resistance to enculturation," indicating a certain detachment from the dehumanizing influence of culture.

Another more recent observer of maturity characteristics blends the psychological aspects and the functional characteristics (Jahoda, 1958, p. 168). Jahoda suggests that a mature person would be effective in his
work, operate creatively with energy and enthusiasm, be accurate in self-perception, be dedicated to moral values and social responsibility, be positive in respect to self and other living creatures, be competent in mastering one's own environment, and be integrated within the personality structure.

The many facets of maturity cause it to be extremely complex. Without understanding this concept an observer could possibly center on one characteristic and generalize an erroneous personality concept. The complexity of maturity was observed by Skidmore (1955, p. 368). He suggests that the different kinds of maturity are calendar age, physical, social, mental, religious, and emotional. If all phases of maturity are developing, the individual has confidence in himself and is liked by others. It is meaningful to know that the characteristics of general maturity are interrelated to the characteristics of religious maturity, and that an understanding of the broader aspects of general maturity gives direction to an investigation of religious maturity.

II. STAGES OF RELIGIOUS MATURITY

Religious development is an evolutionary process throughout an individual's entire life. Starbuck (1900, p. 415), an early student of religious development, found it useful to categorize the process in three age levels: childhood, adolescence, and adulthood. Each age level is characterized by distinctive behaviors. Starbuck, in interpreting this behavior, states:

The common trend of religious growth is from childhood faith, through doubts, reaction and estrangement, into a positive hold on religion, through an individual reconstruction of belief and faith. . . . We have, then, three precepts, representing three stages of growth: in childhood, conform; in youth, be thy self; in maturity, lose thy self.

Childhood religion. Porter (1963) indicates that children, even in
early childhood, are interested in simple forms of religion. They ask questions but are not capable of complex reasoning and introspection. A child's concept of deity is strongly influenced by the kind of relationship he has with his parents. Accomplishment is experienced through rote learning and obedience to authority. Latter-childhood is characterized by increased moral values and distinction between right and wrong. The child feels a need to be accepted and gradually becomes less self-centered and more involved in interpersonal relationships.

Clark (1958), in his discussion of childhood religion, indicates that habit and rote learning are frequent. The ideas of adult authority figures are obediently followed and verbalization of religious literature becomes an important ritual. The child's strong egocentric nature is expressed in prayers of personal requests. God is thought of as anthropomorphic, literal and concrete. Most religious experiences are expressions of emotional content more than intellectual.

Most of the authors are primarily concerned with religion as it should be internalized by an adult and, therefore, survey the religion of childhood as being on the opposite end of the continuum. Allport (1952, p. 28) infers that childhood is devoid of religious experience. Religious acts are manifestations of egocentricism; fantasies are invented to answer the mysteries of religion. The child is more influenced by the attitude of his parents and teachers than the subject matter. A child's religious concepts form into realistic patterns through social learning and adult example.

It would not be expected that a child could internalize religious experience like an adult is capable of doing. This does not infer that religion is not important to a child; childhood faith properly directed often provides vitality to adults. However, when an individual reaches adulthood and
continues to practice childhood habits, his level of maturity may be fixated. Clark (1958), in comparing childhood religion with adult religion, distinguishes adult religion as being more critical, creative, and autonomous. It is more self-reliant than dependent on authority figures. "Religious maturity is not satisfied with mere ritualistic repetition of imitative verbalization of any type" (Clark, 1958, p. 243).

Adolescent religion. The changes in religious attitudes are as great from childhood to adolescence as the change in physiology or other areas of human growth. The adolescent years are years of trial and probing for a position in the adult world. The religious development of this age produces both positive and negative reactions to religious values. Landis (1952) suggests that the adolescent transcends the childhood period, where he believed almost everything he was taught, to an age of choice. As the youth approaches adulthood he becomes skeptical of new information. Growing simultaneously with doubt are faith and strong moral emotions. Adolescence is the most favorable period for conversion and also the most probable time for the beginning of atheistic and agnostic tendencies. Porter (1963, Chap. 15) infers that the adolescent who has had a meaningful childhood will have strong feelings of conscience expressed in feelings about honesty and justice. Much of the student questioning is an indication of great religious potentiality if the parents have demonstrated sincere love and affection and do not become alarmed when individuality is displayed. Healthy development requires consistency between professed ideals and actual behavior in the home and classroom.

The change in religious attitudes of the adolescent is seen by Allport (1952, Chap. 2) as a religious awakening and reorientation. The reorientation is characterized by (1) a definite crisis or conversion experience, (2)
slight awakening of emotional stimulus that is tied to experience, and (3) a gradual awakening where no particular event or experience was decisive. Allport feels that most adolescents fit into the last category. Religious sentiment overlaps and integrates with the emotional passion felt for aesthetic values.

The authors cited all agree that the adolescent is most influenced to a positive or doubtful nature by the consistency or lack of consistency displayed by the adults who are significant to him. Landis (1952) indicates that the growth in adolescence is influenced by other environmental factors also. He infers that the rise in industrialization and the decline in religion as a social control may influence the religious maturity of youth. The influence of science causes youth to feel self-sufficient without a need for religion. A decline in religious control presents critical problems in sexual adjustment to religion where religion has acted as a control factor.

The degree to which religious institutions influence religious maturity in adolescence depends primarily on how meaningful the institution's goals are in terms of defining a worthy purpose for life and providing a challenge for useful service. Clark (1958, p. 131) cites a study of Ross which indicated that adolescents are not expressing their religious maturity through formal religion. One thousand and seven hundred students were involved in the study. Of these, seventy-three percent defined their major goals in terms of economic, financial, or material success. Less than twenty-one percent picked less tangible goals associated with idealism and religion. Forty-two percent prayed at least once each day; fifteen percent did not pray at all. Only seventeen percent said that prayer was a meaningful way to communicate with God. Twenty-six percent favored self-analysis.

The kind of vitality expressed by a religious institution is important
if the values of that religion are to influence religious development in adolescence. Landis (1952, p. 58) states, "Religious attitudes reflect the kind of culture in which youth develops: The nature of religious conflict also relates to the emphasis the culture gives to religious decision."

Garrison (1946, p. 112) observed that adolescents need a personal reference or experience in their development of religious maturity. He infers that the first feelings of religious reverence are more often experienced through nature and interpersonal relations than through religious observance. If the religious practices of childhood are to be continued by an adolescent, there must be values associated with those practices that contribute to personal worth and connect the youth with the aesthetic and natural values.

One of the conflicts adolescents experience in adjusting to formal religion is doubt. Just as an adolescent feels some resistance to adults in seeking for emotional independence, so do adolescents express doubts in accepting formal authority in seeking for religious maturity. Garrison (1946, p. 116), in discussing doubting as a characteristic of religious development, implies that the important question in adolescent doubting is whether the doubting is an attempt to find themselves and to be autonomous in religious beliefs, or if the doubting is rationalization for improper conduct. Adolescent doubting can only lead to religious maturity when the questions or doubts about religious authority can be understood and intellectual-spiritual honesty developed. Garrison believes that religious growth is more stable if values are integrated into religious experiences.

The role of the church institution and its personnel, if they are to provide a guide for the life of the adolescent during this period of religious reorientation, is vital. Clark (1958, p. 112), in discussing the role of the church in adolescence, says that this period is the first stage of a creative-
religious purpose. "This makes adolescence an age of opportunity for the church. . . . religion may exert a molding influence second only to the impressions of early home teaching." Clark suggests three ways that the church can aid religious growth: (1) Emotional tension results from confused standards of adult conduct and guilt feelings from yielding to the sex drive. The church can aid by listening with sympathy and helping youth resolve the source of tension by offering sincere fellowship. (2) The social consideration of influencing religious maturity is dependent on how well the church helps the adolescent define an acceptable role in the church appropriate to his age and peers. (3) The most desirable quality that may be developed for religious maturity in adolescence is expressed in acts that show self direction. The church can help by providing opportunity for self expression within the social roles imposed on the adolescent by his age group.

Garrison (1946, p. 122) emphasizes the functional responsibility of the church. He states:

Children need to develop a concept of the purpose of life and faith in worthy and desirable human relations. There is need today because of our depending on each other and increased group activities for a religion that will transform empty words and dogma into a fuller realization of spiritual values through adventurous living and experiences.

Skidmore (1955, p. 369) outlined the qualities of religious maturity that express a Latter-day Saint's viewpoint on adolescent development. He proposes: (1) "A proper balance between dependency and independence," inferring that personal decisions are made after considering advice from parents. (2) "The ability to love and give," meaning that future marriage or social success depends on the ability and desire to love parents. (3) "An understanding of self and others," inferring a sensitive appreciation for the rights and opinions of others and a desire to integrate socially.
(4) "Ability to accept others," indicating that adolescents and parents need to recognize individual differences and limitations in each other.

(5) "Adopting a pattern of balanced living," inferring well-rounded interests in love, work, rest, worship, and play.

The development of religious values from childhood through adolescence is a progressive process. Harms (1944, pp. 112-119), an early researcher in the area of religious attitudes, worked on the assumption that children have deep imaginative conceptions upon which later rational belief may grow. He performed a study in which children were encouraged to express their creative-religious expressions in art. The results of the study caused Harms to classify religious growth and experience into three classes. In the first, "the fairy tale stage," the children were uniform in drawing a picture of God that was symbolized as a fairy tale conception. The expression was characterized by awe for the high and exalted. Children express and experience with God from the beginning of consciousness. The next class is called the "realistic stage." In this stage intellectual maturation is related to religious attitude. At school the child is exposed to religious guidance and takes it more seriously than do many adults. This is the period of willingness to symbolize. The last stage is the "individual stage." Adolescents and post-adolescents are more sensitive, original, and individualistic in their expressions than are most adults. These groups vary from those conforming to conventional dogma to those who transcend the boundaries set by the faith of the child's parents.

Adolescence, as a stage of religious development, takes on many of the characteristics of adult maturity, but several distinctions separate the stages. Clark (1958, p. 244) states these distinctions: "The powers and capacities of the adolescent are practically equal to those of the adult in
the very fundamental fields of intelligence, emotions, social interests, and moral sensitivities; but mature religion as opposed to that of the adolescent tends to be less confused and fluid, more stable and tempered by a sense of responsibility, better organized and more effective when it is genuine."

If religious teachers are to be effective in helping adolescents visualize religion as a desirable part of their life they must realize that adolescent doubts can be healthy. The church will be most meaningful to young adults if it tries to answer problems and engages in activities and ideas that elevate the worth of the individual.

The transformation from adolescent religion to mature religion is considered by Starbuck (1901, p. 280) to be a period of "reconstruction" when religious values become an important part of personality.

**Mature religion.** Adult religion and mature religion should not be thought of as synonymous if the term adult is defined by chronological age. Oates (1957, pp. 266-269) discusses stages of religious development on an adult level. He infers that religious participation, rather than growth by age, is responsible for mature religion. His discussion of the adult stages include: (1) "The religion of desire." Man becomes the measure of all things; his desires are omnipotent. (2) "The religion of verbal interplay." The thrill of communication causes the person to become preoccupied with oratory and the forms of rhetoric. (3) "The religion of definition and exclusion." In this stage, a peer group and hierarchy is developed by which the inner group tacitly understand one another without extensive verbalization. (4) "The religion of rules." This stage implies that all past levels must be combined and protected by a set of rules which become meaningless to a new generation but must be preserved. (5) "The religion
of rebellion." Religion breaks out of the mold of words, exclusions, rules, and institutions to find a more personalized meaning for belief. (6) "The religion of mature love." This is the highest level of spiritual living. It is characterized by acceptance rather than works, inner-perception and insight rather than verbal pronouncements, total out-reach and all-inclusiveness rather than exclusiveness and separation. The authors surveyed in this review of literature identify most nearly to Oates' sixth stage in their discussion of religious maturity.

III. RELIGIOUS MATURITY

The literature pertaining to religious maturity can be best understood when presented in three categories: how it is achieved, the characteristics, and the results or products.

Starbuck (1901, p. 280) indicates that the beginning stage in the achievement of religious maturity begins in post-adolescence. He states:

We may safely lay it down as a law of growth that it is almost a universal tendency for the perplexity, uncertainty and negation of adolescence to be followed by a period of reconstruction, in which religious truth is apperceived and takes shape as an immediate individual possession.

Allport (1952, pp. 52-74) explains that maturity is achieved when the sentiment of a growing intelligence is animated by a desire to keep pace with the intake of relevant experiences. Many people do not seek religious maturity because the simple beliefs of childhood religion do not exert pressure. The problem of religious fixation was stated by Allport (1952, p. 54). "In probably no region of personality do we find so many residues of childhood as in the religious attitudes of adults." The achievement of maturity depends upon the individual's desire to be psychologically consistent with experience.
Another motivation for achievement was discussed by James (1902, pp. 259-325) as a desire to do the will of God. James observed religious lives and described those individuals who characterize religious qualities. His descriptions show how religion should be lived at its best by a true saint. Another dimension of religious maturity suggested by James was the pious and emotional aspect of religion. As Allport stresses the critical nature of the intellect, James stresses the qualities of the "saint," who is motivated by extreme zeal and desire to serve God. As the "saint" surrenders to spiritual dedication he feels happiness in a new sense of freedom. The foundation of "saintliness" is the feeling of being a part of a larger life than the temporal and a sense of unity with divine power. For James, this "saintliness" was a model of how religion should operate within a mature person. He recognized that most people's religion lacks dynamics and self-initiative and is a copy.

The Wisemans (1935, p. 376) discuss the influence of society on the achievement of religious maturity. Social norms, according to the Wisemans, are ideal goals, or standards, that the religious person will strive to reach. Maturity is characterized by one's social effectiveness in applying goals reached and by how nearly an individual reaches the norms. Overstreet (1959, p. 32) agrees with the social stimulus approach to maturity. He states, "Within limits, in brief, the human being can become almost anything that is conceived as desirable by those who set up the stimulus to which he responds." He concludes with the idea that maturity is more readily developed where environmental conditions favor maturity.

Another point of view takes exception with the role of environmental stimulus and norms, and emphasizes the need of individual independence. Magoun (1960, p. 118) infers that religious maturity depends on an individual
search for truth through reason and the integrity to stand by what is dis-
covered regardless of how many traditional beliefs are contradicted by the
findings. Magoun feels that religious maturity is achieved when a person
finds his "true self" and is happy. This maturity is not aided by seeking
for a "magic helper" or by emotional emphasis on sin and shame. Growth,
he infers, is not gained by conformity to prescribed rules and forms of wor-
ship. "Good religion is neither a tranquilizer nor a crutch, nor a compulsion
to obey a set of rules, nor a technique designed to appease and to persuade
the almighty."

According to the different points of view reviewed, the achievement
of maturity is both an individual and social accomplishment. The role of
the church must be vitally oriented toward the growth of the individual if
its stimulus is to have a productive influence on religious development.
The individual must sense in the doctrine and philosophy of the church a
vibrant meaning with which he can feel personal growth through identifying
with the goals of the church. Allport (1954, p. 21), in discussing the dy-
namics of religious growth, implies that the highest quality of religious
intention is that which searches to bring unity to a disordered life. When
religion requires striving for unity and faith in achieving goals, the indi-
vidual is healthy.

The Christian philosophy of life is conducive to mental health because
as a religion of striving, it has adequate comprehensiveness of goals. It
catches up and focuses all human intentions that experience convinces
us are worthy of preservation.

The greatest source of spiritual guidance that the church can provide
for individual religious growth is the message and example of Jesus. Oates
(1957, p. 273) states,

The beginning of maturity is not when men set themselves to the task
of "becoming mature." Rather it is when men begin to believe in an
ultimate love that has already been perfected on their behalf. Such is
the love of Christ, upon which the kingdom stands, already having been perfected through his suffering on the cross. Then the "tasks" of life become "works of love."

The process of achieving religious maturity requires a feeling of individual worth that is enhanced by a deep spiritual faith in a meaningful purpose for life.

The most often asked question this writer has encountered when talking to people about religious maturity is how can you tell if a person is religiously mature. For anyone to discuss the characteristics of religious maturity without some subjective bias would be difficult, but that does not mean that characterizations, although different, would not be helpful in guiding those who wish to experience maturity. The approach taken by the authors to characterize the qualities of religious maturity was similar to the method of Maslow in characterizing the "self-actualized" person. People were selected that appeared to be religiously mature and studied according to traits and values in their personality.

Allport (1952, p. 74) lists the characteristics of religious maturity as (1) being open to facts; (2) being open to all values and disvalues; (3) having a connection with the mainspring of experience; (4) being self-critical, willing to change some concepts, and also willing to accept other concepts; (5) being self-sustaining for its own sake; (6) being consistent in belief and practice regardless of the social circumstance; (7) being able to integrate into the vast world of knowledge and to be open to new comprehension of yet undefined knowledge; and (8) being heuristic, or searching for deeper understanding of the meaning of life. Allport infers that man's daily routine should guide him to what is of real value and worth preserving. The mature religious sentiment according to Allport (1952, p. 74) is

... a disposition built up through experience to respond favorably, and in certain habitual ways to conceptual objects and principles that
the individual regards as of ultimate importance in his own life and as having to do with what he regards as permanent or central in the nature of things.

Oates (1957, pp. 250-273) postulates that the characteristics of religious maturity are determined by goals that men set to reach self-understanding and the meaning of life. The spiritual goals that classify one as religiously mature are (1) a feeling of meaningfulness through which a person feels that he has a purpose for living beyond physical existence; (2) a sense of direction, through freedom to choose, and a feeling of responsibility; (3) coordinated balance of personality traits in harmonious relationship to each other; (4) the acceptance of responsibility as a balance between man's needs for authority and freedom; (5) a desire to share human feelings through community service and belonging; (6) mature love in which others are considered as significant as oneself; and (7) integration which involves the total biosphere of life itself, and is a by-product of the other goals.

The concepts of Overstreet (1959, pp. 46-71) concerning general maturity are functional and relate specifically to the qualities of religious maturity. Maturity involves a responsibility for the chores of life and a creative desire to participate in making life better; the development of our ability to intelligently communicate with our fellowmen; the acceptance of one's own sex without guilt, and maintenance of a healthy relationship with the opposite sex, growing from a self-centered stage to understanding and caring about the welfare of others; and growth from isolated particulars to seeing and thinking in terms of "wholeness" or the relatedness of past experiences to future expectations. Overstreet stresses that facts do not characterize maturity, but a person's attitude toward knowledge and its meaning do. Allport's (1952, p. 35) summarization of maturity emphasizes a functional approach. He says,
The characterization of the mature person is that he affirms life. To affirm life he must be involved, heart and soul, in the process of living. Neither the person who feels himself a failure nor the person who consciously or unconsciously resents what life has done to him can feel his heart and soul engaged in the process of living. That experience is reserved for the person whose full powers are and must make them competent for life.

A religiously mature person believes in his own worth as a creation of God. His concept of morals are consistent under divergent circumstances. Morals are a product of men's best thinking and when an individual considers what is good for the greatest number, then the moral values remain valid in spite of changes in mores. The mature person knows the value of moral standards for happiness and would live them regardless of the rewards or punishments of an after life (Magoun, 1960).

The writer has had an opportunity to participate in a seminar on religious maturity directed by Blaine Porter. The insight and personal perspective expressed by Dr. Porter gave significant meaning to the concepts of religious maturity. His discussion of the characteristics of religious maturity illustrate the unity and balance between sound psychological concepts of maturity and sound religious concepts of maturity. A discussion of his characteristics include: (1) "Knowledge and awareness of 'the abundant life'": implies that the "abundant life" as taught by Jesus can only be achieved by individual study or a personal passion to search for meaningful wisdom and then "internalize" that wisdom so that it becomes an individual guide for living. (2) "Spiritual freedom": implies that religious growth is dependent upon a social environment where freedom of thought is encouraged. If the individual or the society remains rigid in traditional conformity regardless of the merit of new ideas, religious creativity is smothered. (3) "Growth toward wholeness": infers a perspective that is all-inclusive and coherent to the world about, yet ready
to admit that much about life is not yet understood, but may be through
diligent investigation. (4) "Practical (dynamic) application of religious
beliefs": indicates that mature religion is not as interested in the past of
the individual as the possibilities of the future. Positive action follows
good intentions. (5) "The sense of glory in life": implies a reverence for
life and a respect for the glories of the universe. A feeling of humility
brings a sense of unity with creation and the creator. (6) "Acting in faith":
infers an optimism to accomplish life's goals without having all the imme-
diate knowledge available. Faith develops security to face the rapidly
changing world (Porter, 1963, Chap. 16).

The results of religious maturity in the lives of those desiring to
experience it is far-reaching beyond the life of the mature individual. The
influence of his actions has broad ramifications in society. The most vital
result is an increase in love through faith in self and God, and an expres-
sion of positive interpersonal relationships.

The value of religious maturity to the individual according to Boisen
(1955, pp. 41-70) is related to mental health. He sees a definite relation-
ship between mental illness and immature religion. Religious maturity is
the ability to interpret religious concepts positively in making satisfactory
adjustments to problems. The religiously mature person can find inner
calm in crisis. Another related product of religious maturity is humility.
It is humility that makes growth possible (Clark, 1958, p. 253). Magoun
states that one of the most important values of religious maturity is the
understanding that comes to meet setbacks and hardships. A crisis is not
looked upon as a divine punishment but as a product of the right to make
choices. He realizes that the right to choose implies the chance to make
mistakes. Suffering is viewed as the result of a human mistake and not
violation of an eternal law. Problems often act as a great educator in helping people make wise choices.

If religious maturity is to have enduring meaning for individuals, the ideas of Overstreet (1959) should be considered. He discusses maturity as a process rather than an end result. Maturity is not accomplished by a certain age or after a certain degree or attainment of knowledge. The maturing person continues to broaden his perspective as well as his circle of acquaintances beyond the immediate group by finding new reasons to make new friends. Religious maturity inspires personal growth and a desire to build a better world. Overstreet (1959, p. 71) concludes,

A person is properly maturing whether he be five years old or fifty—only if his power over his environment is matched by a growing awareness of what is involved in what he does. If his powers of execution forge ahead while his powers of understanding lag behind—he is dangerous to have around.

One of the issues that needed investigation in the review of literature was concerned with whether or not there was a relationship between the philosophy of social scientists and the teachings of Latter-day Saint leaders concerning religious maturity. Although all L.D.S. leaders have not expressed themselves on the direct subject of religious maturity, those making inferences to the subject correlate closely to the thinking of social scientists.

The president of the L.D.S. Church, David O. McKay (1953, p. 347), implies that a truly religious person will maintain consistency and not be against the truth regardless of the outcome. The man who holds to the truth will also be true to God and his fellowmen. One of the truths he will hold to is the worth of the individual and the sacredness of personality.

There is an unchanging truth in an unchanging world which should be an anchor to the soul of every person in it: the sacredness of personality: The least child was sacred to Jesus. It is not the will of your Father in Heaven that one of these little ones should perish. A proper
conception of this divine principle would change the attitude of the world to the benefit and happiness of all human beings. It would bring into active operation the Golden Rule.

Another attribute of religious maturity is self-control and mastery of our possessions. McKay continues,

There is something in man which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world (McKay, 1953, p. 348).

One of the distinguishing characteristics of immature religion according to Bowen (1944, p. 48) is the separation of religion from the other aspects of life. Religion is placed in a compartment so that it does not interfere with other interests of the individual. One of the detriments of this "departmentalization" is the limiting of religion to a narrowly restricted area of thinking where its influence is insulated. Instead of religion being a guiding force of motivation, it becomes a social obligation and meaningless ritual. Mature religion will become a daily guide, not a momentary source of social status to be discarded when conflict comes with scientific knowledge.

Since the L.D.S. Church has been classified as authoritarian in structure, it has been supposed that intellectual curiosity would be discouraged, yet in no area do the quoted church leaders correlate more closely with social scientists than in the criteria of intellectual creativity as a characteristic of religious maturity. Joseph Smith, the founder of the Church, considered the liberty to think and believe autonomously as being necessary to religious growth. In speaking to a group of church leaders who were assembled at a religious trial of an elder, Joseph Smith said,

Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the high council. I did not like the old man being called up for erring in doctrine. . . . I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove
that a man is not a good man because he errs in doctrine (Burton, 1956, p. 106).

According to McKay (1953, p. 440), the L.D.S. philosophy of education encourages intellectual inquiry.

Members of the church are admonished to acquire learning by study, and also by faith and prayer, and to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In seeking after truth they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite, for they know that "truth is truth where'er 'tis found whether on Christian or on heathen ground."

Intellectual egotism should not be confused with maturity. Richards (1955, pp. 154-160) indicates that those who live and teach that the meaning of life is only found in facts experienced by the physical senses are robbing man of his highest qualities, idealism and imagination; without these qualities man's progress would be hampered. "Idealism makes a home out of a house." Realism often "emanates from self-sufficient, egotistical thinking." Mature intellectual pursuits find searching for new knowledge most stimulating when the findings can help make the world a better place to live.

Reason is an important criteria in the development of religious maturity according to Widstoe (1952, p. 174). He states,

All new information must be composed with other information, so that conclusions may be drawn, and new knowledge brought into view. By the process of reasoning, on the basis of acquired knowledge, man may rise by sure steps to a high degree of understanding. Man must train himself, with all his might, to use his wonderful faculty of reason, so that he may intelligently win new knowledge from all he learns. A fact itself is lifeless; only when it is composed with other facts does it leap into life and show forth its hidden meaning.

Included within reasoning power is creative curiosity. It is the combination of creative reasoning and faith-oriented curiosity that characterizes the religiously mature individual. Roberts (1912, Introduction), in discussing the need for intellectual curiosity and mental effort, said,

Men seem to think that because inspiration and revelation are factors in connection with the things of God, therefore, the pain and stress of
mental effort are not required, that by some means these elements act somewhat as Elijah's ravens and feed us without effort on our part. . . . so men reason, and just now it is much in fashion to laud "the simple faith," which is content to believe without understanding, or even without much effort to understand.--I maintain that "simple faith"--which is so often ignorant and simpering acquiescence, and not faith at all--but simple faith taken at its highest value, which is faith without understanding of the thing believed, is not equal to intelligent faith, the faith that is a gift of God, supplemented by earnest endeavor to find through prayerful thought and research a rational ground for faith--for acceptance of truth; and hence the duty of striving for a rational faith in which the intellect as well as the heart--the feeling--has a place and is a factor. . . . People who question because they want to know, and ask adult questions that call for adult answers, disturb the ease of the priests. The people who question are usually the people who think--and thinkers are troublesome, unless the instructors who lead them are thinkers also.

It can be concluded that the L.D.S. leaders quoted are not advocating "blind faith" in the words of the leaders. The religiously mature member manifests faith in his own autonomy and worth.

The essential thought must ever be that man does not, except in his spiritual infancy, accept a statement merely because the church or someone in authority declares it correct, but because, under mature examination it is found to be true and right and worth while (Widstoe, 1937, p. 24).

Clark (1961), while addressing the seminary teachers of the church, indicated the need for personal testimony rather than relying on the testimony of the leaders. No one in the church, he inferred, is obligated to accept the teachings of the authorities unless they receive a personal conviction from the Holy Ghost that the words are true.

A summary of the L.D.S. conception of religious maturity was given by Porter (1963, p. 205). It includes the following: (1) Maturity must be built on a healthy past where knowledge can be trusted without fear of childhood frustration. (2) The mature person seeks for realistic and meaningful answers to the questions regarding life. He does not expect final answers but enjoys growing in knowledge about existence, his own nature, and his relationship to his fellowmen. (3) He is not content with a second-hand religion, but feels a continual personal responsibility to review his
religious convictions and philosophy.

All of the criteria for measuring religious maturity were not discussed by the authors, but in those areas where information was found there is a significant degree of harmony concerning the relationship of religious maturity to general maturity and the relationship of maturity characteristics thought to be important by the social scientists and characteristics considered important by L.D.S. authorities.
CHAPTER III

RESEARCH DESIGN

This chapter outlines the basic design of this research. Information is given concerning the choice of the sample, the method of coordinating with a former study, the construction of the inventory, procedure of inventory administration, and the statistical treatment.

I. CHOICE OF THE SAMPLE

There are 442 seminary teachers employed full time by the L.D.S. Church. When consideration was given to the selection of a sample, plans were made to include as large a sample as possible to increase the effectiveness of the study. It was suggested that the subjects be contacted by mail and asked to respond to the inventory, but this proved to be impossible because the seminary department files could not provide adequate information. It was decided that the largest seminary districts nearest the Brigham Young University would be contacted. It was hoped that from these districts, 100 teachers could be found who matched the requirements. The sample included teachers from the Utah Valley, Salt Lake Valley, and Cache Valley in Utah and the Snake River Valley in Idaho.

Of the total number of teachers contacted, only those who had completed a university degree were considered. This group was divided according to their major fields of study into three major groups: human behavioral orientation, nonhuman behavioral orientation, and intermediate orientation. These three groups were matched for age and length of teaching experience. The age requirement was limited to a period between 25 and 36 years of age; experience in teaching was also set from one to ten years.
The three categories were classified further by whether or not the teachers have served a full-time mission for the Church.

The inventory was administered to the subjects at district faculty meetings, and the information given by the subjects was kept anonymous. The subjects were not segregated in their fields of study when the test was administered, neither were they informed that the inventory was given to compare individual religious maturity in order to prevent biased responses.

II. THE METHOD OF COORDINATING
WITH A FORMER STUDY

This thesis was initiated as a follow-up study of a thesis completed by Mona Lee Mc Kelvey in the department of Human Development and Family Relationships, Brigham Young University (1959). Miss Mc Kelvey did an exploratory study from which she developed nine criteria for measuring religious maturity. The criteria developments were supported by six psychological constructs related to religious behavior.

The Mc Kelvey study validated the criteria through depth interviews with men who had been judged religiously mature. The study provided insight into understanding religious maturity and provided a challenge for a follow-up study to test the nine criteria developed. The primary purpose of the Mc Kelvey thesis was to investigate and develop possible criteria that would provide a foundation for a future study that would test the criteria according to specific variables.

Before this follow-up study was attempted, it was considered important to investigate whether or not the criteria were still considered relevant. Miss Mc Kelvey was contacted as were as many others as feasibly possible that had been connected with the thesis. Every person
contacted indicated that their further research and thinking about the concept of religious maturity confirmed their trust in the validity of the criteria. The writer feels that although the nine criteria are not an all-inclusive definition of religious maturity, they do provide significant insight and cover personality qualities that need to be measured in the subjects of this study.

McKelvey obtained a level of confidence in the criteria by the high frequency of responses that correlated with the meaning of the psychological constructs and by the consistency of responses by the different subjects questioned. Her method of obtaining data was through an interview schedule. The criteria were developed as a result of the case studies and review of literature rather than the case studies being used to substantiate McKelvey's inferences.

The nine criteria were used by the writer as a conceptual framework from which the measurement instrument was developed. Each scripture item on the inventory is related to the concept or theory of each of the nine developed in the McKelvey study; an attempt was made to select scripture concepts that pertained specifically to the nine criteria.

Since McKelvey's criteria are basic to the understanding and operation of this thesis, it will be valuable to include her list of criteria and an explanation of their meaning.

1. **Critical.** Defined by Webster in precise use, critical implies an effort to see a thing clearly and truly in order to judge it fairly. The religiously mature person has developed his reasoning power and ability to objectify himself, to be reflective and insightful in his own life. While he loves and affirms his religion, he also sees flaws in it. He has dealt rationally with his personal practices and beliefs of religion,
and as new ideas and experiences present themselves he is critical in the process of making them a part of his religious philosophy.

"2. Creative. By definition creative is the ability to bring into being, to invest with new form or character. The religiously mature person does not accept his religion as one accepts tradition. He must discover, learn, and experience religion for himself in his own way. Repetition for repetition's sake is not a part of his practice or belief. He does not verbalize cliches but rather interprets his religious experiences through his own creative manner. His religious life contains elements and possesses characteristics of its own. Religion for the mature person represents not a mechanical and habitual way of life but a freshness of life as he meets each new experience.

"3. Autonomous. Defined, autonomous implies the state of being self-governed. The religiously mature person has identified his religious beliefs and practices as his own. Although he is aware of the influence of his marriage partner, parents, friends, teachers, and church leaders, he knows his beliefs are not a hand-me-down copy of their beliefs. He accepts his religious beliefs and participates in his chosen religious belief or practices because he has arrived at the conclusion that this particular belief or practice is best. It is not sufficient for this person to be told what is right; he must discover it for himself, through his own experience and weighing the experience of others, so that he may govern his own actions. He feels this responsibility to himself because he assumes responsibility for his own actions.

"4. Responsible. Moving away from the standard definition of the word, in terms of religious maturity responsible refers to the feeling of being responsible to others. Just as the religiously mature person feels
a responsibility to himself, he feels a responsibility to share with others that which he has found to be 'good.' He also feels responsible to his religious group to uphold the basic principles of his religion so that his whole group may benefit from the advantages of organization. Service, to him, is welcomed. He has expanded himself past the ego-centered state and has developed a concern for all mankind. He assumes responsibility because of his love for mankind and the desire to serve because of the joy felt in serving. He receives satisfaction in the activity at hand and this serves as motivation for doing rather than the reward to follow the activity.

"5. **Consistent.** Defined as the state of possessing firmness or coherence and having agreement with itself or something else. Being consistent more specifically implies living or acting conformably to one's own belief or professions. The religiously mature person has integrated his beliefs into his actions; his actions exemplify his beliefs; 'the outward and inward are as one.' Not only are his beliefs and actions consistent with each other, they are also consistent within themselves.

"6. **Tolerant.** Being tolerant is defined as the state of permitting the existence of all (or given) religious opinions and modes of worship contrary to, or different from, those of the established church or belief. The religiously mature person 'keeps the door open' to new experiences and is patient with the faith of others. He also realizes that truth is much wider than the measure of any one person's single belief. In maturity this person has no prejudices.

"7. **Perpetually growing.** Defined for this criterion *perpetually growing* simply means continual growth. More specifically, the religiously mature person never reaches the end of his religious growth. His faith
is constantly expanding, both in his search for deeper truths and in his progressive willing identification with the interest of others. This individual is always seeking and changing as new knowledge indicates a need for change or correction.

"8. Humble. By definition humble consists of the absence of pride in oneself or in one's achievements; modest unobtrusiveness, as in a way of living; not proud or assertive. The religiously mature person is not impressed with his own spirituality. In his definition of humility Fromm states, 'To understand realistically and soberly how limited our power is, is an essential part of wisdom and of maturity' (5, p. 53). The quality of humility entitles one to experience what the Overstreets refer to as 'reverent amazement' and Schweitzer calls 'reverence for life.'

"9. Meaningfully active. Defined for this criterion, meaningfully active is explained as a quality of being propelled by a positive spiritual force. The religiously mature person has found an overall meaning to life which serves as motivation for doing 'good.' His religious philosophy gives purpose and meaning to his life."

Construction of the Inventory

Since the criteria for measuring religious maturity were developed by depth interviews, it was decided that the follow-up measurement study should include as many subjects as could economically be reached to insure measurement as accurate as possible. The questionnaire appeared to be more useful than the interview because more subjects could be contacted simultaneously. The questionnaire method also makes it possible to cover a wider area with fewer funds (Selltiz, Jahoda, Deutsch, and Cook, 1963, Chap. 7). The questionnaire method provides greater
uniformity than does the interview method. Although religious maturity may be defined with variation, the standardization of questions provides for a more unified response by the subjects. The above authors indicated that the questionnaire is an effective instrument for extracting feelings and attitudes. Because the study of religious maturity must consider religious feelings and attitudes, the questionnaire was accepted for use in the study.

The writer has observed that religious teachers select certain scriptures because of the concept involved to be a defense of their own religious philosophy. Those teachers who are mainly interested in theology and religious ritual select scriptures of a theoretical or authoritarian nature while those teachers professing more interest in social involvement gravitate toward scriptures dealing with social and humanistic behavior. Scriptures that are related in concept to the meaning of the nine criteria were selected to extract the teachers' attitudes toward religious ideas from which an inference could be made as to their religious maturity. After careful study of the available scales that could be used meaningfully in the thesis, the Likert-type scale was chosen because (1) it deals with responses definitely favorable or unfavorable to the object studies, (2) it provides an opportunity to disguise items to subtly extract information about attitudes, and (3) it offers a wider range of attitude responses (Selitiz, Jahoda, Deutsch, Cook, Chap. 10).

Seventy-seven scriptures were carefully selected from the standard works of the L.D.S. Church. The determining factor of selection was the nine criteria. Scriptures were used that related in concept to one of the nine criteria. Nine scriptures were chosen for the criterion "critical," eleven for "creative," eight for "responsible," eight for "consistent,"
seven for "tolerant," nine for "perpetually growing," six for "humble,"
ten for "meaningfully active," and eight for "autonomous."

Both positive and negative scriptures were selected to make the
instrument more precise in its ability to extract the real religious attitudes
of the teachers. A positive scripture was defined as one that would be
marked as in agreement or would compliment the concept of the criteria
if the selector was religiously mature. A negative scripture would be
defined by one who is religiously mature as having a meaning that dis-
agrees or is opposite to the meaning of the criteria it is related to. The
response scale allowed for five different levels of attitude judgment to
be marked.

Before the inventory was given to judges for validation, three
revisions were made in the response scale and scripture-criteria relation-
ships. Five faculty members at the Brigham Young University who have
demonstrated religious maturity in their lives were selected to be judges
for validation. Each judge was contacted and given a copy of the inven-
tory and instructions to (1) determine if the scripture was relevant and
related to the criteria, (2) determine if items were ambiguous, (3) rate
the scripture as to its concept significance in relation to the purpose of
the study to measure religious maturity, and (4) suggest where a scripture
would better fit if it did not seem related to the criterion it was grouped
with.

Items were accepted on the scripture inventory if four or more
judges agreed that they were relevant and related to the criteria. Six
items, numbers 37, 12, 44, 59, 4, and 70, were considered irrelevant
or ambiguous by two or more of the judges. These items were deleted
from the inventory and the inventory was renumbered according to the
revised key. Upon the suggestion of two judges, four items were transferred into another criterion category because they were more related to that criterion than where they were originally placed. The revision also included changing two scriptures from positive to negative and one from negative to positive. The negatives were numbers 18 and 55; the positive was number 12.

The rating scale was revised to include five possible selections. They are: very important, important, unimportant, detrimental, and very detrimental. A score ranging from zero to four is possible for each response. The highest response to a positive scripture is very important; the score rating is four. To receive a score of four for a negative scripture, the subject must mark "very detrimental"; therefore, a positive score is arrived at. A higher numerical score corresponds with a higher level of religious maturity.

The scripture items were dispersed at random throughout the inventory rather than being placed in categories according to criteria. This was done to prevent the subjects from becoming biased or trying to give answers to enhance themselves. The response scale was rearranged for each item to encourage the subject to read and answer each item and to discourage indiscriminate marking.

An information questionnaire was developed to be given before the test to extract the following personal information: age, length of teaching experience, major field of study, number of credit hours taken in religion courses, and whether or not the subjects had completed a full-time mission for the Church.
III. PROCEDURE OF INVENTORY ADMINISTRATION

The inventory was personally administered by the writer to the subjects at seminary district faculty meetings. The writer obtained permission from the administrators of the L.D.S. Department of Education and also from the district coordinators to include the administration of the inventory on the agenda of the district faculty meetings.

To insure uniformity of meaning, the instructions were explained verbally and opportunity was given for questions of misunderstanding. One of the problems anticipated concerning the inventory was that the subjects would vary in their understanding of the scriptures context interpretation. It was agreed upon by the judges that if, in the instructions, it was explained that the scripture's meaning was to be considered as it relates to the subject's philosophy of religion, that the responses would indicate attitudes revealing levels of religious maturity. The subjects were instructed to rate the concepts taught in the scriptures according to their correlation with religious values that are considered important to the subjects.

The purpose of the study was not given to the sample before they began the test in order to avoid intentional lying or guessing to improve their maturity scores. The groups were told that the test was an inventory of their religious attitudes concerning certain religious ideas and values. Each teacher was instructed to keep his inventory anonymous, to insure a nonthreatened situation where actual attitudes could be expressed without fear of judgment by the department of education.

IV. STATISTICAL TREATMENT

In the beginning stages of this study, a hypothesis was developed
which was related to two groups. They included (1) those teachers who graduated with a degree in a field of study that could be judged as having a human behavioral orientation, and (2) teachers who graduated in a field that could be judged as having a nonhuman behavioral orientation. These two groups were to be statistically compared in relation to nine varieties of religious maturity. The statistical method suggested for testing probability was the T test.

After all the data were collected, a group of 11 judges were selected to judge the teachers' major fields of study according to a human behavioral orientation or a nonhuman behavioral orientation. Majority rule was used to determine the judges' findings. From the 100 subjects, 39 different fields of study were reported. It was found that on 13 fields of study the judges did not clearly agree as to whether the field was human behavioral or nonhuman behavioral. It was felt that those fields of study that could not fall decisively in one of the two groups should be placed in a third group called the intermediate orientation group. If the judges' vote was 6-5 or 7-4 on a particular field, that field was placed in the intermediate group. It was felt that the intermediate group could show distinctive differences from the other two groups.

The addition of the intermediate group made it more advisable to use the analysis of variance method of determining probability and significance.

The scriptural evaluation inventory developed as a scale for measuring religious maturity, is composed of 72 items with a range of 0-4 points possible for each item. A total positive raw score of 128 is possible.

The hypotheses were tested statistically by analysis of variance. The writer was also interested in reporting interesting correlations between the criteria of religious maturity. A Pearson r correlation was computed
to determine correlation significance. Relationships that appeared to
the writer to be significant by observation were reported.

Hypotheses numbers 2, 3, and 4 dealing with mission, teaching
experience, and the teacher's age were tested for significance by the
analysis of variance method of statistics. Each of the nine criteria sub-
groups was included in the analysis of variance test. If no significant
differences were found, the descriptive statistics, including the theoretical
range, actual range, mean, and standard deviation, were investigated and
reported to give possible explanations for the findings. All of the hypoth-
eses were tested at the five percent level of significance.
CHAPTER IV

FINDINGS AND DISCUSSIONS

In this chapter, the writer will present the characteristics of the sample, the judges' determination of teachers' academic fields according to orientation groups, testing of the hypotheses and discussion of descriptive statistics, and the exploratory phase of the study.

I. THE CHARACTERISTICS OF THE SAMPLE

From the four seminary districts selected to be used in this study a total of 124 subjects answered the scripture preference inventory. Nineteen tests were discarded because the teachers were over the age limit previously set in order to control the age factor. Five were discarded because the questions on the inventory were not completed.

Eighty-five of the subjects had completed a bachelor's degree and 15 had completed a master's degree. There were no subjects who had completed a doctorate degree. Teaching experience and age were controlled. Only the subjects who had less than ten years of teaching experience and were between the ages of 25 and 36 were used. Thirty-eight subjects had taught between one and two years; 27 subjects had taught between three and four years; 17 teachers had five or six years' experience; 16 teachers had taught between seven and eight years; and two subjects had between nine and ten years' experience.

The 100 subjects were distributed by age as follows: ages 25-26 = 13; ages 27-28 = 20; ages 29-30 = 25; ages 31-32 = 15; and ages 35-36 = 17.

Of the four districts visited, 14 teachers responded from the Cache
Valley District, 55 teachers responded from the Salt Lake District, 14 teachers responded from the Snake River District, and 41 teachers responded from the Utah Valley District. After discarding those who did not meet the requirements of the study, 100 subjects were left. It was a pleasant experience to find that 100 subjects fit the requirements. The subjects were segregated according to their major fields of study into three orientation groups. The human behavioral group was comprised of 41 subjects, the nonhuman behavioral group had 22 members, and the intermediate orientation group (explained in section II, p. 50) was made up of 37 subjects.

II. THE DETERMINATION OF THE SUBJECTS' ACADEMIC FIELDS ACCORDING TO ORIENTATION GROUPS

Investigation of the collected data revealed that the 100 subjects were represented by 39 different academic fields of study. The main hypothesis was developed to be tested in relation to two groups, the human behavioral orientation group and the nonhuman behavioral orientation group. It was assumed that all of the teachers' major fields of study could be classified in these two orientation groups.

At this stage of the thesis it was necessary to make a determination of the academic subjects as to whether they should be classified as human behavioral or nonhuman behavioral. Upon the suggestion of the committee chairman, the writer asked 11 professors from various departments to act as judges to determine which orientation group the 39 academic fields seemed to correlate with in philosophy and concept. A form was prepared for the judges' use which arranged the 39 fields in alphabetical order as follows:

Accounting
Agricultural Education
A copy of the judges' form is found in Appendix C.

Ten judges were chosen from those academic areas represented by the subjects' major fields of study. One judge was selected from art to act as a neutral judge. Two judges were selected from psychology, two from sociology, and two from human development and family relationships because the subjects from the social science fields were in a majority. In addition to the six judges from psychology, sociology, and human development and family relationships, one judge was selected from each of
the following fields: accounting, art, counseling, history, and physics.

It was decided that the decision of the judges would be determined by majority rule. To insure uniformity among the judges regarding definition of terms, the writer developed an operational definition of the human and nonhuman behavioral orientation groups and gave instructions to the judges to make their judgments using a uniform operational definition. All of the judges cooperated with apparent interest. By majority vote, 18 fields of study were judged in the human behavioral orientation group. Twenty-one major fields of study were judged into the nonhuman behavioral orientation group.

An investigation of the judges' voting revealed that the judges' votes were very close on 13 subject areas. One of the committee members suggested that the difficulty of the judges to agree on the fields of study could indicate that a third group including the 13 fields may be justified and necessary to give a full range explanation of the relationship of the academic subjects to religious maturity. The third group was established and called the intermediate behavioral orientation group. It was assumed that the 13 fields that made up the group were different enough from the fields of study comprised in the original two groups to suspect that the group might be significantly different in relation to the criteria of religious maturity. One of the interesting aspects of thesis development comes from the awareness of new concepts that grow out of constant investigation. The 13 fields of study that are included in the intermediate group were chosen because they received a six to five or a seven to four vote by the judges. This vote was considered too close to place the field in either the human or nonhuman behavioral groups.

The final distribution of the 39 academic fields into the three
academic fields into the three orientation groups is shown in Table I, page 52.

The first hypothesis was developed in relation to the human behavioral and nonhuman behavioral orientation groups. The necessary addition of the intermediate group caused the writer some concern as to what effect the third group might have on the testing of the first hypothesis. It did not appear to alter the hypothesis since it was stated as a testable product of the conceptual framework. It seemed advisable to leave the main hypothesis in its original form and explain the reason for adding the intermediate group as a necessary procedure to insure proper coverage of the subjects and data. A review of the conceptual framework convinced the writer that the addition of the intermediate group would not negatively affect the rationale from which the first hypothesis was developed nor the hypothesis, because the hypothesis is stated positively in favor of the human behavioral orientation group. It does not appear to matter how many groups are contrasted with the human behavioral orientation group since the hypothesis states that those teachers who have chosen a major field of study which can be classified as human behavioral will be on a higher significant level of religious maturity than those teachers who are in other fields. The intermediate group does not change the hypothesis, neither does it appear that the nine criteria of religious maturity are negatively influenced by the third group. The first hypothesis will remain unchanged except that the human behavioral orientation group will be tested in relation to an intermediate orientation group as well as the non-human behavioral orientation group.

III. TESTING OF THE HYPOTHESES

The first hypothesis developed from the conceptual framework stated
<table>
<thead>
<tr>
<th>Human Behavioral Orientation</th>
<th>Nonhuman Behavioral Orientation</th>
<th>Intermediate Behavioral Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Counseling</td>
<td>Accounting</td>
<td>Bible &amp; Modern Scripture</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Education</td>
<td>Agricultural Education</td>
<td>Business</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Educational Psychology</td>
<td>Bacteriology</td>
<td>Church History</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Elementary Education</td>
<td>Biology</td>
<td>Educational Administration</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Graduate Education</td>
<td>Chemistry</td>
<td>English</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>Human Dev. &amp; Fam. Rel.</td>
<td>Engineering</td>
<td>History</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Personnel &amp; Guidance</td>
<td>Geology</td>
<td>Hist. &amp; Phil. of Religion</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Political Science</td>
<td>General Science</td>
<td>Law</td>
</tr>
<tr>
<td>8</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Psychology</td>
<td>Industrial Education</td>
<td>Marketing</td>
</tr>
<tr>
<td>11</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Sociology</td>
<td>Mathematics</td>
<td>Physical Education</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>Social Studies</td>
<td>Music Education</td>
<td>Religious Education</td>
</tr>
<tr>
<td>10</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Physics</td>
<td>Religious History</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Spanish</td>
<td>Speech &amp; Drama</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Science Education</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vocational Agriculture</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>
that those teachers who graduated from a university with a degree in a human behavioral oriented field of study will indicate a higher level of religious maturity than those teachers who graduated in a field that is nonhuman behaviorally oriented. The addition of the intermediate behavior orientation group does not change the hypothesis; the human behavioral orientation group is predicted to be highest.

The statistical method of analysis of variance was used to test the first hypothesis. The findings indicate that there is no significant difference between the three orientation groups in relation to the nine criteria of religious maturity. An F ratio of 3.09 was necessary for significance at the five percent level. The total F ratio for the three orientation groups was 0.041.

It was interesting to observe in Table II, page 54, that the greatest separation of mean scores was found in the "creative" criterion which was the nonhuman behavioral orientation group who ranked 1.070 points over the total mean for the groups. This finding gives contrary information regarding the first hypothesis. The overall findings do not support the first hypothesis.

It would appear that at this stage of the study it might be useful to investigate the descriptive statistics for the three orientation groups to see if the measuring instrument can reveal any information as to the cause of the findings.

The descriptive statistics in Tables III, IV, V, and VI (pages 55, 56, 57, and 58) appear to show relative consistency in range for the three orientation groups. The standard deviations for the three groups, with the possible exception of the "perpetually growing" score on Table IV, are low enough to indicate that there was little range in the ways teachers responded
TABLE II

COMPARISON OF MEAN SCORES OF THREE ORIENTATION GROUPS ON NINE CRITERIA OF RELIGIOUS MATURITY

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Human Behavioral Orientation (N = 41)</th>
<th>Nonhuman Behavioral Orientation (N = 22)</th>
<th>Intermediate Behavioral Orientation (N = 37)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creative</td>
<td>13.732</td>
<td>15.000</td>
<td>13.514</td>
<td>13.930</td>
</tr>
<tr>
<td>Autonomous</td>
<td>25.634</td>
<td>25.227</td>
<td>25.946</td>
<td>25.660</td>
</tr>
<tr>
<td>Consistent</td>
<td>25.659</td>
<td>25.227</td>
<td>25.270</td>
<td>25.420</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>27.244</td>
<td>27.545</td>
<td>26.730</td>
<td>27.120</td>
</tr>
<tr>
<td>Humble</td>
<td>15.732</td>
<td>15.182</td>
<td>16.135</td>
<td>15.760</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>33.317</td>
<td>33.227</td>
<td>32.892</td>
<td>33.140</td>
</tr>
<tr>
<td>Total</td>
<td>193.171</td>
<td>192.455</td>
<td>192.432</td>
<td>192.740</td>
</tr>
</tbody>
</table>
TABLE III
DESCRIPTIVE STATISTICS FOR NINE CRITERIA OF RELIGIOUS MATURITY IN RELATION TO THE HUMAN BEHAVIORAL ORIENTATION GROUP

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Theoretical</th>
<th>Actual Low - High</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical</td>
<td>32</td>
<td>16 - 29</td>
<td>20.317</td>
<td>2.631</td>
</tr>
<tr>
<td>Creative</td>
<td>28</td>
<td>8 - 22</td>
<td>13.732</td>
<td>2.811</td>
</tr>
<tr>
<td>Autonomous</td>
<td>36</td>
<td>19 - 30</td>
<td>25.634</td>
<td>2.557</td>
</tr>
<tr>
<td>Responsible</td>
<td>24</td>
<td>11 - 21</td>
<td>14.634</td>
<td>1.771</td>
</tr>
<tr>
<td>Consistent</td>
<td>32</td>
<td>20 - 31</td>
<td>25.659</td>
<td>2.496</td>
</tr>
<tr>
<td>Tolerant</td>
<td>32</td>
<td>12 - 24</td>
<td>16.902</td>
<td>3.015</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>40</td>
<td>23 - 36</td>
<td>27.244</td>
<td>3.006</td>
</tr>
<tr>
<td>Humble</td>
<td>24</td>
<td>10 - 21</td>
<td>15.732</td>
<td>2.450</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>44</td>
<td>22 - 44</td>
<td>33.317</td>
<td>3.567</td>
</tr>
</tbody>
</table>
TABLE IV
DESCRIPTIVE STATISTICS FOR NINE CRITERIA OF RELIGIOUS MATURENESS IN RELATION TO THE NONHUMAN BEHAVIORAL ORIENTATION GROUP

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Theoretical</th>
<th>Actual Low - High</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical</td>
<td>32</td>
<td>14 - 24</td>
<td>19.909</td>
<td>2.671</td>
</tr>
<tr>
<td>Creative</td>
<td>28</td>
<td>10 - 19</td>
<td>15.000</td>
<td>2.449</td>
</tr>
<tr>
<td>Autonomous</td>
<td>36</td>
<td>19 - 31</td>
<td>25.227</td>
<td>3.380</td>
</tr>
<tr>
<td>Responsible</td>
<td>24</td>
<td>13 - 18</td>
<td>14.727</td>
<td>1.202</td>
</tr>
<tr>
<td>Consistent</td>
<td>32</td>
<td>19 - 32</td>
<td>25.227</td>
<td>3.116</td>
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<tr>
<td>Tolerant</td>
<td>32</td>
<td>11 - 21</td>
<td>16.409</td>
<td>2.576</td>
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<tr>
<td>Perpetually Growing</td>
<td>40</td>
<td>21 - 38</td>
<td>27.545</td>
<td>4.251</td>
</tr>
<tr>
<td>Humble</td>
<td>24</td>
<td>11 - 20</td>
<td>15.182</td>
<td>2.343</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>44</td>
<td>27 - 39</td>
<td>33.227</td>
<td>3.585</td>
</tr>
</tbody>
</table>
TABLE V
DESCRIPTIVE STATISTICS FOR NINE CRITERIA OF RELIGIOUS MATURITY IN RELATION TO THE INTERMEDIATE BEHAVIORAL ORIENTATION GROUP

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Theoretical</th>
<th>Actual Low</th>
<th>Actual High</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical</td>
<td>32</td>
<td>16 - 28</td>
<td></td>
<td>19.676</td>
<td>2.461</td>
</tr>
<tr>
<td>Creative</td>
<td>28</td>
<td>8 - 21</td>
<td></td>
<td>13.514</td>
<td>2.864</td>
</tr>
<tr>
<td>Autonomous</td>
<td>36</td>
<td>20 - 31</td>
<td></td>
<td>25.946</td>
<td>2.718</td>
</tr>
<tr>
<td>Responsible</td>
<td>24</td>
<td>11 - 22</td>
<td></td>
<td>14.973</td>
<td>2.101</td>
</tr>
<tr>
<td>Consistent</td>
<td>32</td>
<td>20 - 31</td>
<td></td>
<td>25.270</td>
<td>2.775</td>
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<tr>
<td>Tolerant</td>
<td>32</td>
<td>12 - 22</td>
<td></td>
<td>17.297</td>
<td>2.066</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>40</td>
<td>22 - 32</td>
<td></td>
<td>26.730</td>
<td>2.663</td>
</tr>
<tr>
<td>Humble</td>
<td>24</td>
<td>12 - 20</td>
<td></td>
<td>16.135</td>
<td>2.440</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>44</td>
<td>26 - 38</td>
<td></td>
<td>32.892</td>
<td>2.757</td>
</tr>
</tbody>
</table>
**TABLE VI**

DESCRIPTION STATISTICS FOR NINE CRITERIA OF RELIGIOUS MATURITY IN RELATION TO THE TOTAL SCORES OF THREE ORIENTATION GROUPS

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Theoretical</th>
<th>Actual Low</th>
<th>Actual High</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical</td>
<td>32</td>
<td>14 - 29</td>
<td></td>
<td>19.990</td>
<td>2.568</td>
</tr>
<tr>
<td>Creative</td>
<td>28</td>
<td>8 - 22</td>
<td></td>
<td>13.930</td>
<td>2.790</td>
</tr>
<tr>
<td>Autonomous</td>
<td>36</td>
<td>19 - 31</td>
<td></td>
<td>25.660</td>
<td>2.797</td>
</tr>
<tr>
<td>Responsible</td>
<td>24</td>
<td>11 - 22</td>
<td></td>
<td>14.780</td>
<td>1.790</td>
</tr>
<tr>
<td>Consistent</td>
<td>32</td>
<td>19 - 32</td>
<td></td>
<td>25.420</td>
<td>2.724</td>
</tr>
<tr>
<td>Tolerant</td>
<td>32</td>
<td>11 - 24</td>
<td></td>
<td>16.940</td>
<td>2.597</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>40</td>
<td>21 - 38</td>
<td></td>
<td>27.120</td>
<td>3.189</td>
</tr>
<tr>
<td>Humble</td>
<td>24</td>
<td>10 - 21</td>
<td></td>
<td>15.760</td>
<td>2.425</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>44</td>
<td>22 - 44</td>
<td></td>
<td>33.140</td>
<td>3.266</td>
</tr>
</tbody>
</table>
to the instrument.

It could be inferred that the lack of range on the scores for the three groups connotes a lack of sensitivity in the measuring instrument. The items may not have discriminated and therefore yielded significant differences between the groups. The inference of instrument insensitivity that could be inferred as a reason for a lack of significant differences among the three behavioral orientation groups may also be assumed for insignificant findings of other tested hypotheses which follow.

Another possible reason for explaining the insignificant findings is the homogeneous characteristic of the sample. The feasibility of this suggested inference will be discussed in the following chapter.

Hypothesis number two predicted that those seminary teachers who had served a two year mission would be higher in religious maturity than those seminary teachers who had not completed a full-time mission. An analysis of variance tests revealed no significant difference between the two groups in relation to the nine criteria of religious maturity. The F ratios on this test were below zero, except for the "tolerant" criterion which was 2.88.

Table VII, page 60, gives a comparison of the mean scores of the mission and nonmission categories. The only criterion that shows any noticeable variation is "tolerant." It is interesting to note that on this criterion the nonmission group has a higher mean score than the mission group, as is also true of the total mean score. Although this difference is not at a statistically significant level, the evidence would indicate an opposite conclusion to that of the hypothesis. The lack of a significant difference between the two groups does not support the second hypothesis.

The third hypothesis stated that seminary teachers with one or two
TABLE VII

COMPARISON OF MEAN SCORES OF MISSION AND NONMISSION GROUPS IN RELATION TO NINE CRITERIA OF RELIGIOUS MATURITY

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Mission</th>
<th>Nonmission</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical</td>
<td>20.045</td>
<td>19.545</td>
<td>19.990</td>
</tr>
<tr>
<td>Creative</td>
<td>13.978</td>
<td>13.545</td>
<td>13.930</td>
</tr>
<tr>
<td>Autonomous</td>
<td>25.685</td>
<td>25.455</td>
<td>25.660</td>
</tr>
<tr>
<td>Consistent</td>
<td>25.360</td>
<td>25.909</td>
<td>25.420</td>
</tr>
<tr>
<td>Tolerant</td>
<td>16.787</td>
<td>18.182</td>
<td>16.940</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>27.090</td>
<td>27.364</td>
<td>27.120</td>
</tr>
<tr>
<td>Humble</td>
<td>15.787</td>
<td>15.545</td>
<td>15.760</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>33.124</td>
<td>33.273</td>
<td>33.140</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>192.640</td>
<td>193.545</td>
<td>192.740</td>
</tr>
</tbody>
</table>
years of teaching experience would rank higher in religious maturity than seminary teachers who have taught between nine and ten years. An analysis of variance was used to determine probability. At the five percent level an F ratio of 2.50 was necessary for significance. Eight of the criteria did not produce a significant difference among the five levels of experience that were tested. The "creative" criterion indicated a significant difference among the experience groups. Table VIII, page 62, shows the analysis of variance findings for the "creative" criterion. The F ratio of 2.696 is significant at the .05 level. The mean scores show the greatest spread between those who have been teaching from seven to eight years and those who have been teaching between nine and ten years. The difference between those teaching from one and two years and those teaching between nine and ten years does not appear to be significant. Further research is needed to determine why those with seven or eight years experience would vary more than a group more spread in experience.

Table IX, page 63, shows that of the two groups which represent the two extremes of teaching experience, the nine to ten years of experience group has the highest mean score when the scores for the two groups are compared on the "creative" and "humble" criteria. The one to two year group is slightly higher on the other seven criteria. However, the scores that differ most show the teachers with nine to ten years' experience with the greater mean score difference. The total mean scores show the nine to ten year group slightly higher. The findings indicate that although there is a slight significant difference between the experience categories on the "creative" criterion the overall scores give no evidence to support the third hypothesis.

Hypothesis number four appeared to be related to hypothesis number
### TABLE VIII
ANALYSIS OF VARIANCE OF FIVE TEACHING EXPERIENCE LEVELS ON CRITERION #2 (CREATIVE) OF RELIGIOUS MATURITY

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>.4</td>
<td>78.5513</td>
<td>19.6378</td>
</tr>
<tr>
<td>Error</td>
<td>95.</td>
<td>691.9587</td>
<td>7.2838</td>
</tr>
<tr>
<td>Total</td>
<td>99.</td>
<td>770.5100</td>
<td></td>
</tr>
</tbody>
</table>

\[ F = 2.696, \quad P < .05 \text{ level} \]
TABLE IX
COMPARISON OF MEAN SCORES OF TEACHERS' EXPERIENCE
IN RELATION TO NINE CRITERIA OF
RELIGIOUS MATURITY

<table>
<thead>
<tr>
<th>Criteria</th>
<th>YEARS</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 - 2</td>
<td>3 - 4</td>
<td>5 - 6</td>
<td>7 - 8</td>
<td>9 - 10</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>(N=38)</td>
<td>(N=27)</td>
<td>(N=17)</td>
<td>(N=16)</td>
<td>(N=2)</td>
<td>(N=100)</td>
</tr>
<tr>
<td>Tolerant</td>
<td>17.053</td>
<td>17.111</td>
<td>16.882</td>
<td>16.438</td>
<td>17.000</td>
<td>16.940</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>27.132</td>
<td>27.481</td>
<td>26.529</td>
<td>27.250</td>
<td>26.000</td>
<td>27.120</td>
</tr>
<tr>
<td>Humble</td>
<td>15.053</td>
<td>16.519</td>
<td>15.471</td>
<td>16.313</td>
<td>17.000</td>
<td>15.760</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>32.579</td>
<td>33.037</td>
<td>32.765</td>
<td>35.125</td>
<td>32.500</td>
<td>33.140</td>
</tr>
<tr>
<td>Total</td>
<td>190.974</td>
<td>194.333</td>
<td>193.294</td>
<td>194.063</td>
<td>189.500</td>
<td>192.740</td>
</tr>
</tbody>
</table>
three. It stated that of the age group selected in this study (12 year spread), those teachers who were between 25 and 26 years of age would rank higher in religious maturity than those of the upper limit who are between the ages of 35 and 36. The hypothesis was tested by analysis of variance using the six age groups in relation to the nine criteria subgroups. The necessary F ratio for significance at the five percent level was 2.35. The highest F ratio found was 1.58 on the "meaningfully active" criterion. There was no significant difference found for the age groups on the religious maturity criteria subgroups.

When comparing the mean scores of the age groups on Table X, page 65, it is found that the 35-36 age group have higher mean scores than the 25-26 age group on all of the criteria subgroups except "creative." The total mean scores also show the older groups with a higher score. The score separation is not statistically significant but the number of cases in which the older group scored higher than the younger group is interesting and compounds the evidence that the fourth hypothesis cannot be supported by this test.

It was assumed that the elements of age and experience caused hypotheses three and four to be related. The overall findings of the teaching experience and age groups show a relationship in favor of the older and more experienced. However, close observation of the mean scores reveals a possible discrepancy. In the testing of teaching experience groups, the criterion "critical" was found to be the only subgroup which was statistically significant at the five percent level. The group that had been teaching between nine and ten years had a mean score of .16 while the group having between one and two years experience had a mean score of 14. In the age groups the mean difference between the two groups is reversed. The
**TABLE X**

**COMPARISON OF MEAN SCORES OF TEACHERS' AGES**

**IN RELATION TO NINE CRITERIA OF RELIGIOUS MATURITY**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Perpetually Growing</td>
<td>26.154</td>
<td>27.050</td>
<td>27.160</td>
<td>27.067</td>
<td>28.000</td>
<td>27.412</td>
<td>27.120</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>32.462</td>
<td>31.900</td>
<td>33.800</td>
<td>32.467</td>
<td>34.200</td>
<td>34.118</td>
<td>33.140</td>
</tr>
<tr>
<td>Total</td>
<td>188.385</td>
<td>190.650</td>
<td>198.080</td>
<td>190.000</td>
<td>194.000</td>
<td>192.353</td>
<td>192.740</td>
</tr>
</tbody>
</table>
"creative" criterion score for the younger group is 14.3 and the score for the older group dropped to 12.8. It is assumed by this writer that other factors besides teaching experience and age have had an influence that needs to be studied in relation to the nine criteria of religious maturity. This discrepancy of scoring of two related groups on the same criteria may also reveal a change of attitude of the subjects toward the concepts expressed in the scripture items.

IV. THE EXPLORATORY PHASE OF THE STUDY

Much of the significance of this study depends upon the criteria for measuring religious maturity. Since the general nature of this study had been to explore the possibility of testing religious maturity according to the adopted criteria, it was desirous to test some of the possible relationships between the criteria to see if certain insights could be found. Correlation coefficients (Pearsonian r's) were run to test the significance of the criteria relationships. Table XI, page 67, shows these correlations. The score required for a significant relationship was found to be .205 at the five percent level. A suggested scale for interpreting correlation was found to be helpful when looking at some of the less significant relationships (Koenker, 1961, p. 52).

The two criteria which shows the highest significant correlation scores are "consistent" and "autonomous." Table XII, page 68, shows the distribution. This appears to be a fair relationship, and the writer assumes that when a person is self governed he would act more consistently with what he believes. The reader is encouraged to review McKelvey's definitions of the criteria and compare the philosophical concepts of autonomy and consistency. A harmonious relationship seems to
TABLE XI
CORRELATION COEFFICIENTS FOR NINE CRITERIA
OF RELIGIOUS MATURITY

<table>
<thead>
<tr>
<th></th>
<th>Critical</th>
<th>Creative</th>
<th>Autonomous</th>
<th>Responsible</th>
<th>Consistent</th>
<th>Tolerant</th>
<th>Perpetually Growing</th>
<th>Humble</th>
<th>Meaningfully Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1.0000</td>
<td>0.33966</td>
<td>-0.10876</td>
<td>0.15773</td>
<td>-0.10048</td>
<td>-0.07430</td>
<td>0.27768</td>
<td>0.13584</td>
<td>0.0712</td>
</tr>
<tr>
<td>2</td>
<td>0.33966</td>
<td>1.00000</td>
<td>-0.07040</td>
<td>0.12837</td>
<td>-0.07718</td>
<td>-0.06890</td>
<td>0.30414</td>
<td>-0.07119</td>
<td>-0.02995</td>
</tr>
<tr>
<td>3</td>
<td>-0.0876</td>
<td>-0.07040</td>
<td>1.00000</td>
<td>0.15238</td>
<td>0.50426</td>
<td>0.24888</td>
<td>0.30250</td>
<td>0.28569</td>
<td>0.49733</td>
</tr>
<tr>
<td>4</td>
<td>0.15773</td>
<td>0.12837</td>
<td>0.15238</td>
<td>1.00000</td>
<td>0.04608</td>
<td>0.11448</td>
<td>0.39050</td>
<td>0.18551</td>
<td>0.17466</td>
</tr>
<tr>
<td>5</td>
<td>-0.10048</td>
<td>-0.07718</td>
<td>0.50426</td>
<td>0.04608</td>
<td>1.00000</td>
<td>0.19926</td>
<td>0.18605</td>
<td>0.26775</td>
<td>0.34307</td>
</tr>
<tr>
<td>6</td>
<td>-0.07430</td>
<td>-0.06890</td>
<td>0.24888</td>
<td>0.11448</td>
<td>0.19926</td>
<td>1.00000</td>
<td>0.06431</td>
<td>0.21261</td>
<td>0.21299</td>
</tr>
<tr>
<td>7</td>
<td>0.27768</td>
<td>0.30414</td>
<td>0.30250</td>
<td>0.39050</td>
<td>0.18605</td>
<td>0.06431</td>
<td>1.00000</td>
<td>0.11349</td>
<td>0.29808</td>
</tr>
<tr>
<td>8</td>
<td>0.13584</td>
<td>-0.07119</td>
<td>0.28569</td>
<td>0.18551</td>
<td>0.26775</td>
<td>0.21261</td>
<td>0.11349</td>
<td>1.00000</td>
<td>0.20196</td>
</tr>
<tr>
<td>9</td>
<td>0.07122</td>
<td>-0.02995</td>
<td>0.49733</td>
<td>0.17466</td>
<td>0.3407</td>
<td>0.21299</td>
<td>0.29808</td>
<td>0.20196</td>
<td>1.00000</td>
</tr>
</tbody>
</table>
TABLE XII
DISTRIBUTION OF SIGNIFICANT CORRELATION RELATIONSHIPS
FOR NINE CRITERIA OF RELIGIOUS MATURITY

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Number of Correlations</th>
<th>Highest Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Autonomous</td>
<td>5</td>
<td>Consistent . . . . . 504</td>
</tr>
<tr>
<td>Perpetually Growing</td>
<td>5</td>
<td>Responsible . . . . 390</td>
</tr>
<tr>
<td>Meaningfully Active</td>
<td>4</td>
<td>Autonomous . . . . 497</td>
</tr>
<tr>
<td>Consistent</td>
<td>3</td>
<td>Meaningfully Active . 343</td>
</tr>
<tr>
<td>Tolerant</td>
<td>3</td>
<td>Autonomous . . . . 248</td>
</tr>
<tr>
<td>Humble</td>
<td>3</td>
<td>Autonomous . . . . 285</td>
</tr>
<tr>
<td>Critical</td>
<td>2</td>
<td>Creative . . . . . 339</td>
</tr>
<tr>
<td>Creative</td>
<td>2</td>
<td>Critical . . . . . 339</td>
</tr>
<tr>
<td>Responsible</td>
<td>1</td>
<td>Perpetually Growing . 390</td>
</tr>
</tbody>
</table>

Total Significant Correlations = 28
Total Nonsignificant Correlations = 46
exist. A "self directive" individual is not threatened by the pressure to please others for social status and has inner coherence because of integrated beliefs and values.

The criteria which correlate with the greatest number of criteria are "autonomous" and "perpetually growing." It is interesting to observe that they relate to opposite criteria except for "meaningfully active" which relates higher to "autonomous" than to "perpetually growing." The writer would have expected the relationship to be higher between "perpetually growing" and "meaningfully active." It is difficult to assume why "perpetually growing" correlates with opposite criteria to that of "autonomous." There appears to be a relationship pattern that may merit further research. The criterion of "autonomy" seems to be the most significant criterion because it significantly correlates to five other criteria and indicates the two highest relationship scores to the criteria, "consistent" (.504) and "meaningfully active" (.497). It would seem logical that if a person was "self directive" he would not only be consistent in his beliefs but would also engage in activities that would give purpose to living. "Meaningfully active" correlates with "consistent" with a score of .343. The other three criteria that correlate significantly with "autonomy" are "tolerant" (.248), "perpetually growing" (.302), and "humble" (.285).

Although the criterion "perpetually growing" does not have as high a relationship with the other variables, it is equally high with "autonomous" in the number of criteria it correlates with. "Perpetually growing" correlates with "critical," "creative," "autonomous," and "responsible." These relationships seem vital to the quality of perpetual growth more than the other criteria which were not significant for the "perpetually growing" criterion, but were for "autonomous." The writer cannot assume that
the criteria that are significant for "perpetually growing" are not also vital for "autonomous" although no significant relationships were statistically indicated.

Next to "autonomous" and "perpetually growing," "meaningfully active" ranks next highest in the number of other criteria that correlate with it significantly. The "autonomous" relationship has been discussed previously. The three other criteria are "consistent" (.343), "tolerant" (.212), and "perpetually growing" (.298). It is difficult to explain if "meaningfully active" shows any pattern of relationship because the scores vary from (.212) to (.497).

The "creative" criterion is high in the number of negative relationships. Although they are not significant, five negative relationships for this criteria are interesting to the writer since the writer would have supposed that the "creative" criterion would correlate positively with most of the criteria and especially "autonomous." In the two criteria where the "creative" criterion did show a relationship ("critical," .339, and "perpetually growing," .304), the significant score was above the average score. These negative relationships for the "creative" criterion require further investigation beyond this test to produce meaningful insight to the writer.

The "responsible" criterion is only significantly related to "perpetually growing." The reader will remember that the definition of "responsible" dealt with a person's desire to be of service to others. It is possible that little correlation is found between "responsible" and the other criteria because the other criteria are attitude-centered and "responsible" is action-centered. One of the real problems in everyday living is to correlate our good intentions with actually serving. Intellectual conviction
and personal growth may be indicated in several of the criteria that correlate significantly, but the criteria that emphasize actual relations with others are not high in correlation with the "intellectualized" criteria. Another evidence of this assumption can be seen in the "tolerant" criteria. It is third from the lowest in the number of other criteria it correlates to. Tolerance, like responsibility, requires the individual to actually become involved with other people. The relationship is slightly significant in both cases. The relationship between "responsible" and "perpetually growing" can be assumed because the perpetually growing person is defined as one who is progressively willing to identify with the needs of others. "Perpetually growing," like "responsible" and "tolerant" is especially involved in being people-centered, whereas the other criteria are basically self improvement centered.

The totals shown in Table XII, page 68, indicate that only about one-half of the criteria show a significant relationship to each other according to the scores of this study. In several relationships, the investigator has given assumptions that have provided insight for possible future research. From this one test, however, the writer has had difficulty in assuming certain relationships and trying to understand why other sets of criteria did not show a significant relationship. Further study, particularly in the relationships of those criteria that appear to enhance self and those that deal with interpersonal relationships, would seem useful.

These exploratory observations of the relationships of the religious maturity criteria have established that a relationship does exist between some of the criteria, but most do not indicate a significant correlation. For those that do show a significant relationship, it is not assumed by the writer that they actually measure religious maturity more than those
which show no significant correlation. In fact, it cannot be assumed that any of the correlations prove that the criteria measure religious maturity. These observations have simply tried to find if correlations exist and if they present certain patterns.
CHAPTER V

SUMMARY AND CONCLUSIONS

This chapter will give a summary of the thesis and conclusions from the findings.

I. PROBLEM

The problem involved a comparison of a selected group of L.D.S. seminary teachers in relation to nine criteria for measuring religious maturity.

One of the vital qualifications for being a seminary teacher is the ability to be a model for adolescents during the years when religious values are being formed. Teachers who are seeking to become religiously mature are important for what they are as a person as well as what they know.

Considering the importance of religious maturity to seminary teaching, a scale was developed to measure the differences in religious maturity.

II. OBJECTIVES

Three main objectives were pursued throughout this study. They are:

1. To gain insight into the development of religious maturity in order to understand the religious behavior of seminary teachers and students.

2. To produce possible suggestions for the appointment qualifications of seminary teachers.
3. To develop a scale for measuring religious maturity.

III. METHOD OF PROCEDURE

A conceptual framework was developed which included two theoretical discussions for the definition of religious maturity: the social-behavioral approach and the institutional-orthodox approach.

From the rationale four hypotheses were developed which related to seminary teachers and teaching. They were stated in positive form and projected to following predictions.

1. Seminary teachers who have graduated in a major field of study that could be classified as human behaviorally oriented would be on a higher level of religious maturity than teachers graduating in nonhuman fields of study.

2. Teachers who had served on full-time missions would be higher in religious maturity than those teachers who had not been on missions.

3. Teachers with 1-2 years of teaching experience would show more religious maturity than those having taught 9-10 years.

4. Younger teachers between 25-26 years of age will indicate a greater level of religious maturity than those between 35 and 36 years of age.

The sample was chosen from four seminary districts in Utah and Idaho. In order to control certain variables the subjects were matched for teaching experience and age. The data were collected under controlled conditions with each district of subjects taking the test as a group. The writer was present to give instructions. One hundred teachers comprised the sample.

The instrument for measuring the hypotheses was a creative venture
which included various scriptures which the subjects were to read and respond to in relation to their attitude concerning the concept expressed in the scripture.

This study is an attempt to tie into a previous study which developed nine criteria for measuring religious maturity. The scriptures selected for the scale were based on the main concepts of the nine criteria. The scripture scale was given to five judges for validation. Seventy-two items were finally acceptable; each of these items had a possible score of four.

Each of the four hypotheses were tested by the analysis of variance method which indicated that there was no significant difference between the groups tested in relation to the nine criteria of religious maturity. The findings did not support the hypotheses.

The nine criteria were explored for correlation relationships, and interesting patterns seemed to be indicated. The overall correlation of the criteria did not appear significant since there were more criteria that were not significantly related than those that were. The findings of the correlations, although showing a relationship in some areas, could not be regarded as a measurement of religious maturity, as the purpose of the exploration was to discover relationships that may exist between the criteria, and not to test whether or not the criteria measure religious maturity.

IV. CONCLUSIONS

The four hypotheses were tested by the analysis of variance method and no significant differences were found among the groups tested in relation to the nine criteria of religious maturity. The findings, therefore, do not support the hypotheses.
Two explanations are offered as possible reasons for the findings:

1. **Insensitive instrument.** An investigation of descriptive statistics showed a low standard deviation score for the three orientation groups. This indicated that the teachers were responding with little variation in score range. The items could have lacked the content to cause the different groups to discriminate properly. Another cogitable evidence for this reason is found in the only criteria subgroup that exhibited a significant difference among the teaching experience groups. Table VIII showed that the greatest difference came between those teaching between seven and eight years and those who had been teaching between nine and ten years. With the evidence available it is difficult to understand why the greatest difference would come between groups who are separated by one year. It would appear that this difference may result from an insensitive measuring scale.

2. **Insufficient experience and age spread.** The relationship of religious maturity to experience and age needs further investigation. In this study, experience was limited from one year to ten years and age was controlled from age 25 to 36. Except for the significant difference of the 7–8 and 9–10 experience groups on the "perpetually growing" criterion, no significant differences were found. A possible reason may be that the sample groups were so near each other in teaching experience and age that their religious development was undifferentiated. Sample groups having a more dispersed age and experience range would be interesting to investigate.

3. **Testing a homogeneous sample.** The teachers in this sample were selected for their positions as seminary teachers by a highly selective process. The qualifications required by the department of seminaries
emphasize personality and character qualities more than a certain area of academic training. One of the seminary administrators invented the term "spizerinktom" to define the quality a seminary teacher must have to be considered for employment. The term incorporates the concept of personal enthusiasm for the youth and teachings of the L.D.S. Church. There appears to be high rapport among a majority of those who teach seminary. The objectives of the seminary program, which include a zealous conviction of the L.D.S. religion, provide the stimulus for homogeneity.

The scale was composed of scriptures which impart some of the basic concepts taught by the L.D.S. Church. Since much of the interpretation of scripture is related to principles that L.D.S. people believe are revealed from heaven, and are therefore correct, there may not be as much difference in scripture interpretation as there is among less homogeneous church groups.

V. RECOMMENDATIONS FOR FURTHER RESEARCH

1. This study was designed to measure religious maturity as it is expressed in religious attitudes. Since application is a major part of religious maturity, it would seem useful for a follow-up study to be run on the same population using a scale that measured application of religious convictions. The same criteria could be used and a comparison made of the findings of the two studies.

2. Further research needs to be done to investigate the longitudinal aspects of religious maturity and the relationship of age to religious maturity.

3. Because of the findings of this study, research needs to be done
using the same criteria but with a sample that is heterogeneous in religious faith.

4. A study could be made to determine the relationship between religious maturity and educational attainment, sex, socio-economic categories, vocational choice, church affiliation, and active church participation.

5. An interesting study could test the relationship of religious maturity and the family patterns. Variables like authoritarian and democratic personality traits could be integrated in the study.

6. This study could be followed up with a study to investigate the relationship between religious maturity and intellectual, social, and emotional maturity.
BIBLIOGRAPHY
BIBLIOGRAPHY


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Starbuck, E. D. *The psychology of religion.* New York: Scribner's Sons, 1901.


APPENDICES
APPENDIX A

SCRIPTURE EVALUATION INVENTORY

General Professional Information

This test is to be anonymous. The following desired information is not for identification, but is very necessary to the study. Please fill it in.

1. How long have you taught in the system?

2. Your major field of study? ____________ Degree ____________

3. Did you complete a 2-3 year full-time mission?

4. Approximately how many credit hours (semester or quarter) have you taken in religion that could be classified as doctrine-theology type classes? (Doctrine-theology as contrasted with practical and teaching method classes.) ____________

5. How many hours have you taken in religion that could be classified as practical and teaching method classes?

6. Your age?

7. Place of birth: City ____________ State ____________
APPENDIX A

SCRIPTURE EVALUATION INVENTORY

Instructions: This is not a test of your knowledge of the scriptures. Please try to indicate how the message of the scripture correlates with your philosophy or attitude concerning the concepts enclosed.

Do not consider the original meaning of the text, but how the meaning coincides with your opinion of religious ideas today.

Indicate your choice by circling the response that best fits your attitude concerning the degree of importance the scripture has in understanding and living the gospel. Thank you.

VI = very important
I = important
V = unimportant
D = detrimental
VD = very detrimental

1. Prove all things: hold fast that which is good. (I Thess. 5:21)
2. As we have therefore opportunity let us do good unto all men. (Gal. 6:10)
3. For it must needs be that there is opposition in all things. (2 Nephi 2:11)
4. He that hath no rule over his spirit is like a city that is broken down and without walls. (Prov. 25:28)
5. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. (I Cor. 13:11)
6. Even Christ pleased not himself. (Rom. 15:3)
7. Why call me, Lord, Lord, And do not the things which I say? (Luke 6:46)
8. Men should be anxiously engaged in a good cause and do many things of their own free will and bring to pass much righteousness. (D & C 58:27)
VI I V D VD 9. If the blind follow the blind, both shall fall into the ditch. (Matt. 15:14)

VD D VI I V 10. Meddle not with them that are given to change. (Prov. 24:21)

D VD VI V I 11. In much wisdom is much grief and he that increaseth knowledge increase in sorrow. (Ecc. 1:18)

VI I V D VD 12. Let him do to me as seemeth good to him. (2 Sam. 15:26)

I VI V D VD 13. What is man that thou art mindful of him? And the son of man that thou hast visited him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor? (Psa. 8:4-5)

V D VD I VI 14. What doth the Lord require of thee, but to love mercy, to do justly, and to walk humbly with thy God. (Mic. 6:8)

D VD I V VI 15. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. (Jas. 1:12)

VD I V VI D 16. For what I would that do I not; but what I hate, that do I. (Rom. 7:15)

I V VI D VD 17. So let all thine enemies perish, O Lord, but let them that love him be as the sun when he goeth forth in his might. (Jud. 5:31)

V D VD I VI 18. Bear ye one another's burdens, and so fulfil the law of Christ. (Gal. 6:2)

D VD I VI V 19. ... in a multitude of counselors there is safety. (Prov. 11:14)

VD I V VI D 20. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (Jas. 2:10)

I V VI D VD 21. Ye blind guides which strain at a gnat and swallow a camel. (Matt. 23:24)

VI VD V I D 22. I have learned in whatever state I am, therewith to be content. (Phil. 4:11)

VD VI D I V 23. The letter of the law killeth, but the spirit giveth life. (II Cor. 3:6)

D V VI VD I 24. Am I my brother's keeper? (Gen. 4:9)
25. Be ye doers of the word and not hearers only. (Jas. 1:22)
26. Be ye therefore perfect, even as your Father which is in Heaven is perfect. (Matt. 5:48)
27. A wise man will hear, and will increase learning. (Prov. 1:5)
28. Better is the end of a thing than the beginning thereof. (Ecc. 7:8)
29. If any man among you seemeth to be wise in this world, let him become as a fool, that he may be wise. (I Cor. 3:18)
30. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. (Gal. 6:7)
31. Be patient toward all men. (I Thess. 5:14)
32. I fear not God, nor regard men. (Luke 18:4)
33. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? (Matt. 5:13)
34. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (I Cor. 13:1)
35. It is not good to accept the person of the wicked. (Prov. 18:5)
36. We should serve in newness of spirit, and not in the oldness of the letter. (Rom. 7:6)
37. My sin is ever before me. (Psa. 51:3)
38. For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. (Mos. 16:3)
39. When ye are in the service of your fellow beings ye are only in the service of your God. (Mos. 2:17)
40. That every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto him that every man may be accountable for his own sins on the day of judgment: therefore it is not right that any man should be in bondage one to another. (D & C 101:78-79)

41. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. (Job 1:21)

42. This one thing I do, forgetting those things which are behind--I press toward the mark. (Phil. 3:13, 14)

43. All that a man hath will he give for his life. (Job 2:4)

44. God, I thank thee, that I am not as other men. (Luke 18:9)

45. Let every man prove his own work. (Gal. 6:4)

46. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God, but in works they deny him. . . . (Titus 1: 15-16)

47. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (John 14:12)

48. Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (D & C 64:23)

49. Stand fast, and hold the traditions which ye have been taught. (II Thess. 2:15)

50. Cease ye from man, whose breath is in his nostrils: for wherein is he accounted for. (Isa. 2:22)

51. Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake: For the earth is the Lord's and the fulness thereof. (I Cor. 10:25-26)
52. Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men become again in their infant state, innocent before God. (D & C 93:38)

53. What profit have a man of all his labor which he taketh under the sun? One generation passeth away and another cometh. (Ecc. 1:3)

54. Thou knowest that I am not wicked; and there is none that can deliver me out of thine hand. (Job 10:7)

55. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. (Ecc. 10:8)

56. Whosoever will be great among you, let him be your minister. (Matt. 20:26)

57. Man that is born of woman is of few days and full of trouble. (Job 14:1)

58. Do all things without murmurings. (Phil. 2:14)

59. Beware lest any man spoil you through philosophy--after the tradition of men. (Col. 2:8)

60. He that is not against us is on our part. (Mark 9:40)

61. We ought to say, if the Lord will, we shall live, and do this or that. (James 4:15)

62. All truth is independent in that sphere in which God has placed it, to out for itself, as all intelligence also; otherwise there is no existence. (D & C 93:30)

63. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. (Ecc. 4:5)

64. Thou shalt not avenge nor bear any grudge against the children of thy people. (Lev. 19:18)

65. No man having put his hand to the plow and looking back is fit for the Kingdom of God. (Luke 9:62)

66. We walk by faith, not by sight. (II Cor. 5:7)
67. WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT, IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS. (PHIL. 4:8)

68. THOU SHALT NOT FOLLOW THE MULTITUDE TO DO EVIL. (EX. 23:2)

69. THE MEEK SHALL INHERIT THE EARTH. (MATT. 5:5)

70. THE KINGDOM OF GOD IS WITHIN YOU. (LUKE 17:21)

71. THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION. (LUKE 17:20)

72. THEREFORE THE Ungodly SHALL NOT STAND IN THE JUDGEMENT NOR SINNERS IN THE CONGREGATION OF THE RIGHTEOUS. (PSA. 1:5-6)
## APPENDIX B

### SCRIPTURE PREFERENCE EVALUATION KEY

| 1 Critical: | + 1 Prove all things: hold fast that which is good. (I Thess. 5:21) |
|            | + 3 For it must needs be that there is opposition in all things. (2 Nephi 2:11) |
|            | -12 Let him do to me as seemeth good to him. (2 Sam. 15:26) |
|            | +21 Ye blind guides which strain at a gnat and swallow a camel. (Matt. 23:24) |
|            | -41 The Lord gave and the Lord hath taken away, blessed be the name of the Lord. (Job 1:21) |
|            | +45 Let every man prove his own work. (Gal. 6:4) |
|            | -58 Do all things without murmuring and disputations. (Phil. 2:14) |
|            | -71 The Kingdom of God cometh not with observation. (Luke 17:20) |

| 2 Creative: | +13 What is man that thou art mindful of him? And the son of man that thou hast visited him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor. (Psa. 8:4-5) |
|            | -22 I have learned in whatever state I am, therewith to be content. (Phil. 4:11) |
|            | -61 We ought to say, if the Lord will, we shall live, and do this or that. (James 4:15) |
|            | -49 Stand fast, and hold the traditions which ye have been taught. (II Thess. 2:15) |
|            | -57 Man that is born of woman is of few days and full of trouble. (John 14:1) |
|            | -59 Beware lest any man spoil you through philosophy—after the tradition of men. (Col. 2:8) |
|            | +70 The Kingdom of God is within you. (Luke 17:21) |

| 3 Autonomous: | + 4 He that hath no rule over his spirit is like a city that is broken down and without walls. (Prov. 25:28) |
|              | + 9 If the blind lead the blind, both shall fall into the ditch. (Matt. 15:14) |
|              | -19 . . . in a multitude of counselors there is safety. (Prov. 11:14) |
|              | -38 For they are carnal and devilish, and the devil has power over them. Yea, even that old serpent that did beguile our first parents, which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. (Mos. 16:3) |
|              | +68 Thou shalt not follow the multitude to do evil. (Ex. 23:2) |
|              | +40 That every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto him; that every man may be accountable for his own sins on the day of judgment. Therefore, it is not right that any man should be in bondage one to another. (D & C 101:78-79) |
This one thing I do, forgetting those things which are behind— I press toward the mark. (Phil. 3:13-14)

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D & C 93:30)

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, man became again in their infant state, innocent before God. (D & C 93:38)

As we have therefore opportunity, let us do good unto all men. (Gal. 6:10)

Bear ye one another's burdens, and so fulfil the law of Christ. (Gal. 6:2)

Am I my brother's keeper? (Gen. 4:9)

When ye are in the service of your fellow beings, ye are only in the service of your God. (Mos. 2:17)

All that a man hath will he give for his life. (Job 2:4)

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted for? (Isaiah 2:22)

Why call me, Lord, Lord, and do not the things which I say? (Luke 6:46)

For what I would that do I not; but what I hate, that do I. (Rom. 7:15)

Be ye doers of the word and not hearers only. (James 1:22)

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Gal. 6:7)

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him. ... (Titus 1:15-16)

Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. (Ecc. 4:5)

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. (James 1:12)

So let all thine enemies perish, O Lord, but let them that love him be as the sun when he goeth forth in his might. (Jud. 5:31)

Be patient toward all men. (I Thess. 5:14)

It is not good to accept the person of the wicked. (Prov. 18:5)

God, I thank thee, that I am not as other men are. (Luke 18:9)

He that is not against us is on our part. (Mark 9:40)

Thou shalt not avenge nor bear any grudge against any children of thy people. (Lev. 19:18)

Whatsoever is sold in the shambles, that eat, asking no questions for the conscience sake: For the earth is the Lord's and the fulness thereof. (I Cor. 10:25-26)
-72 Therefore the ungodly shall not stand in the judgement
nor sinners in the congregation of the righteous.
(Psa. 1:5-6)

7 Perpetually Growing +5 When I was a child, I spake as a child, I understood
as a child, I thought as a child; but when I became a
man, I put away childish things. (I Cor. 13:11)
-10 Meddle not with them that are given to change.
(Prov. 24:21)
-11 In much wisdom is much grief and he that increaseth
knowledge increaseth sorrow. (Ecc. 1:18)
+26 Be ye therefore perfect, even as your Father which is
in Heaven is perfect. (Matt. 5:48)
+28 Better is the end of a thing than the beginning thereof.
(Ecc. 7:8)
+47 Verily, verily, I say unto you, He that believeth on me,
the works that I do shall he also; and greater works
than these shall he do; because I go unto my father.
(John 14:12)
-55 But if a man live many years, and rejoice in them all;
yet let him remember the days of darkness; for they
shall be many. (Ecc. 10:8)
-37 My sin is ever before me. (Psa. 51:3)
+65 No man having put his hand to the plow and looking
back is fit for the Kingdom of God. (Luke 9:62)
+27 A wise man will hear and will increase learning. (Prov. 1:5)

8 Humble: +29 If any man among you seemeth to be wise in this world,
let him become a fool, that he may be wise. (I Cor.
3:18)
-32 I fear not God, nor regard men. (Luke 18:4)
-54 Thou knowest that I am not wicked; and there is none
that can deliver me out of thine hand. (Job 10:7)
+56 Whosoever will be great among you, let him be your
minister. (Matt. 20:26)
+69 The meek shall inherit the earth. (Matt. 5:15)
+6 Even Christ pleased not himself. (Rom. 15:3)

9 Meaningful Active: +8 Men should be anxiously engaged in a good cause and
do many things of their own free will and bring to pass
much righteousness. (D & C 58:27)
+14 What doth the Lord require of thee, but to have mercy,
to do justly, and to walk Humbly with thy God. (Mic.
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-20 For whosoever shall keep the whole law, and yet offend
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+23 The letter of the law killeth, but the spirit giveth life.
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+33 Ye are the salt of the earth, but if the salt have lost
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-48 ... Verily it is a day of sacrifice, and a day for the
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+66 We walk by faith, not by sight. (2 Cor. 5:7)
-33 What profit have a man of all his labor which he taketh under the sun? (Ecc. 1:3)
+34 Though, I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (I Cor. 13:1)
+36 We should serve in newness of spirit, and not in the oldness of the letter. (Rom. 7:6)
+67 Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of a good report, if there be any virtue, and if there be any praise, think on these things. (Phil. 4:8)
APPENDIX C

HUMAN BEHAVIORAL–NONHUMAN BEHAVIORAL ORIENTATION EVALUATION

My thesis requires that the subjects' fields of study be classified into two categories: those with a human behavioral orientation and those with a nonhuman behavioral orientation. A human behavioral orientation is defined in this study as a discipline that is primarily engaged in understanding and explaining human personality and social interaction. The nonhuman behavioral orientation may be related to human behavior but only indirectly and with secondary interest.

Will you please judge the following fields of study and indicate whether they fit in the behavioral orientation or nonbehavioral orientation group.

Please use an X in the appropriate column.

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A COMPARISON OF A SELECTED GROUP OF L.D.S. SEMINARY
TEACHERS IN RELATION TO NINE CRITERIA FOR
MEASURING RELIGIOUS MATURITY

An Abstract of a Thesis
Presented to the
Department of Human Development and Family Relationships
Brigham Young University

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

by
Gilbert W. Hull
June 1965
ABSTRACT

This thesis was designed as a follow up of a study completed in 1959 which developed nine criteria for measuring religious maturity. The objective of this study was to develop a scale based on the nine criteria and administer it to seminary teachers of the Church of Jesus Christ of Latter-day Saints to explore the possibility of measuring differences in religious maturity. It was assumed that younger teachers who obtained a degree in a human behaviorally-oriented field of study would show the greatest level of religious maturity. From this basic assumption the following hypotheses were developed:

1. Seminary teachers who complete a degree in a human behavioral orientation field will rank higher in religious maturity than teachers who seek degrees in other academic fields.

2. Teachers who have completed a full-time mission for the Church will rate higher in religious maturity than teachers who have not completed a mission.

3. Teachers who have been teaching between one and two years will show greater religious maturity than those teachers who have taught from nine to ten years.

4. Teachers between the ages of 25 and 26 will rank higher in religious maturity than those teachers who are between the ages of 35 and 36.

In order to test the hypotheses, as well as to gain insightful information, a scripture preference inventory was constructed using scriptures that related in concept to the nine criteria. The subjects were asked to respond to the meaning of the scripture and give a graded evaluation of their attitude toward the concept. The scale was designed to give a
possible score of four points for each scripture. The elevation of the score theoretically corresponds with greater religious maturity.

One hundred subjects were selected from four seminary districts in Utah and Idaho. Only those teachers who had completed a university degree, had been teaching less than ten years, and were between the ages of 25 and 36 were used in the study. The inventory was administered to each group in a district faculty meeting.

The hypotheses were tested by the use of analysis of variance. There were no significant differences found for the tested groups in relation to the nine criteria of religious maturity. The following F ratios were found for the four tested groups.

1. Orientation groups, 0.041.
2. Mission and nonmission groups, 0.020.
3. Teaching experience group, 1.907.
4. Age group, 1.581.

A significant difference was found on only one criterion in the experience groups. Since no significant differences were found for any of the groups, these data do not support the hypotheses. The lack of significant differences may have resulted from an insensitive instrument which did not produce a wide enough range of responses, or the sample may have been homogeneous in religious maturity.

The exploratory phase of the study indicated that two of the criteria correlated higher and more often than the other seven. They were "autonomous" and "perpetually growing." A high degree of correlation was not found for any of the criteria.

These findings may indicate a homogeneous distinction of seminary teachers when interpreting scriptural meanings. Interpretations of the
findings must be done with the limitation in mind that this research was gathered from the subjects' attitudes about religious maturity rather than their actual performance.

APPROVED:

[Signature]
Date: June 15, 1965
Chairman, Advisory Committee

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James M. Harris
Member, Advisory Committee

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Chairman, Major Department