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The Impact of Religiosity on Coping Among LDS Adolescents

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THE IMPACT OF RELIGIOSITY ON COPING
AMONG LDS ADOLESCENTS

by

Matthew P. Roper

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Master of Sociology

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GRADUATE COMMITTEE APPROVAL

of a thesis submitted by
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This thesis has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory.

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As chair of the candidate's graduate committee, I have read the thesis of Matthew P. Roper in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including graphics, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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Abstract

This study examines the impact of religiosity on coping in a group of Mormon (Church of Jesus Christ of Latter-day Saints) youth. Longitudinal data were gathered from detailed questionnaires administered to 2852 male and female adolescents in 1990 and 1993. Coping was conceptualized as four general dimensions (self-concept, public activities and service, deviance and future plans). Religiosity was also conceptualized multi-dimensionally (religious belief, public religiosity, private religious behavior, and religious experiences). Multiple regression analysis was used to investigate the unique effects of each of the dimensions of religiosity on each dimension of coping. It was hypothesized that religiosity was positively related to coping. More specifically, it was hypothesized that public religiosity would have the greatest impact on community service, while private religious practices would most strongly influence deviance and future plans, and that religious belief and religious experiences would have the strongest impact on the self. Results from the study failed to confirm the hypothesis. While private religiosity moderately impacted future religious, educational and career plans among these youth, the results indicated that the impact of religiosity on the other dimensions of coping was negligible. Limitations of the study and possible reasons for these results are discussed.
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Introduction

Crisis and related stress are significant social and psychological problems that occur throughout a person's life course. Importantly, the framework from which individuals view their circumstances, the world, and the tools and strategies which they utilize to cope with the challenges of life have a profound impact on their ability to thrive within society. This is particularly true of adolescents, who are engaged in a challenging, and sometimes turbulent state of development, in which their orientation toward society and their tools for coping are still being formulated.

Religion has often been viewed unfavorably as a framework for coping with crisis. Some social scientists, such as Freud, identified religiosity as a kind of neurosis or an unhealthy escape from reality.¹ On the other hand, others such as William James took a more favorable view, highlighting some of the ways in which religion promoted a healthy view of the world.²

While contemporary research on coping suggests that certain forms of religiosity positively impact coping outcomes, the relationship between the various dimensions of religiosity and the multiple dimensions of coping is not clear. This study seeks to clarify their relationship, through the study of a population of Mormon (Church of Jesus Christ of Latter-day Saints) adolescents. This research makes a significant contribution to the

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coping literature by investigating the unique effects of four dimensions of religiosity (religious experiences, public religiosity, private religious behavior, religious belief) upon multiple dimensions of coping (self esteem, community service, deviance, future plans), while controlling for the effects of the other three dimensions of religiosity. Longitudinal data were gathered from a mail questionnaire administered to 2852 young men and women in 1990 and then again in 1993.

Review of Literature

Defining Coping

"Despite current interest in questions involving coping," note Hauser and Bowlds in a recent discussion on adolescents and stress, "the specific meaning of this concept remains elusive."¹ One of the more popular definitions is offered by Lazarus and Folkman which defines coping as "a process of managing demands (external or internal) that are appraised as taxing or exceeding the resources of a person."² Coping, however, is much more than individual crisis management. Those who cope are not necessarily passive participants. Recognizing this element of coping, Pargament, a clinical psychologist, defines coping as "a search for significance in times of stress."³ Whether people are religious or not, they seek meaning about their lives. Thus, "People actively approach,


avoid, anticipate, and appraise situations in life according to their implications for
significance. They bring an orienting system, a general frame of reference for viewing
and dealing with the world that helps ground and direct them through difficult times."6

Rather than being helpless victims of various social, psychological and
physiological forces, individuals are, according to Pargament, engaged in a fluid
interaction with their environment and may choose to react to negative situations in a
variety of significant ways. Some negative events can be anticipated, prevented, solved
and where that is not possible, they may still be perceived in a light that makes sense to the
individual. The manner in which a person responds to negative events is largely
determined by how he or she views themselves and the world around them.

Dimensions of Coping

Coping, however, is multi dimensional. In this study I conceptualize coping as four
general dimensions. These include 1) the self-conception, 2) public activities and service,
3) deviance, and 4) future plans

Dimensions of Self

A number of studies have found that self conceptualization and self esteem are
important dimensions of successful coping. Tyler's model of the competent individual,
which has been used by several researchers studying coping, conceptualizes the self as an
essential factor. "The competent person maintains at least a moderately favorable self-
evaluation, thinks he is causally important in his own life, and views himself as essentially

responsible when effects do and do not correspond to his desires." In contrast, a person with a less competent sense of self lacks a sense of self-efficacy and self-worth and rarely feels responsible for the effects and consequences of his actions.

Although it has sometimes been conceptualized as a single factor, recent research suggests that the self-dimension is also a multi-dimensional construct which includes both self-conceptualization and self-esteem. These sub-dimensions are themselves multidimensional. Self-concept includes perceptions about self-power and self-attributes. Self-power circumscribes the individual’s feelings of power, sociability, confidence, self-assurance, friendliness, and attractiveness within society. Self-attributes is a beatitudinal dimension which focuses on how kind, loving, patient, humble or gentle to individual believes he or she is. Self-esteem includes sub-dimensions of self-derogation and self-worth. Derogation deals with how good or bad the individual sees his or herself. Self-worth deals with self-perceptions of honesty, dependability, elements which highlight self-perceptions of value to society. Since the concepts of self and meaning are central to the coping process, this study will utilize self-power, self-attributes, self-derogation, and self-worth in the evaluation of successful coping.

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Community Service and Involvement

Some research indicates that community service is a part of coping. Maton studied a group of non-denomination Christians who engaged in acts of service over a period of nine months. The respondents were asked to keep a record of daily acts of service that were both given and received during this time. Maton found that those who both received and gave support reported more positive attitudes and greater life satisfaction than those who merely received support from their fellow church goers. This suggests that religious service activities by an individual may be an important element of coping.

Youniss, Yates and Su examined the factors which distinguish youth who engage in acts of community service. They found that community service may also be an important dimension of coping among adolescents. Citing work by Coleman they note that "some youth have numerous interactive experiences with adults who share common values and abide by accepted standards, whereas others have few contacts with such adults." Coleman reported that, "youth who have contact with adults are at an advantage for accruing social capital that eases their adaptation to adult society by facilitating transitions to work and civic duties." This suggests that Community activity and service


12 Youniss, Yates, Su, 246.
is another important dimension of coping which can help adolescents deal with the
sometimes rocky passage from youth to adulthood.

Through factor analyses of data from 3119 high school seniors, four dimensions
emerged of their engagement in school and the community (school, creative, sports, and
fun). Youth were also questioned regarding their levels of participation in community
service activities, marijuana use, religious involvement, political participation and
socioeconomic status. Results from this recent study suggested that frequency of church
attendance, and the importance youth placed on religion was directly associated with the
frequency of youth acts of community service. Youniss also identified two dimensions of
community involvement and service: one that is motivated and sponsored by religious
groups and another dealing with activities involving schools and the community which are
not necessarily religiously motivated. The work by Youniss suggests that there is a need to
clarify these two dimensions. This study utilizes community service and involvement as
measures of coping.

Deviance

Robert Merton’s “strain theory” suggests that social deviance occurs when societal
structures fail to make cultural goals available to certain individuals or groups within that
society. When individuals feel closed off from acceptable institutionalized means of
obtaining desirable goals, they may respond in various ways. They may turn to other less
acceptable social mechanisms in order to achieve societal goals, or they may reject social
goals altogether by rebelling or withdrawing from society. Unable to cope with the
strain and stress of not being able to achieve goals valued by society, and being unable or
unwilling to develop positive social interactions with adults during adolescence, many youth turn to deviant activities. Just as community service and activities highlight a positive dimension of coping, deviance may be seen as a negative manifestation of coping. Research by Litchfield, Thomas and Li, indicates that religiosity can serve as an intervening variable between parental behaviors and deviant adolescent behavior. When parental and familial relationships fail to instill trust and fail to build a foundation for positive social interaction, do certain kinds of religious behavior instill an effective coping orientation and reduce future deviance? The research by Litchfield, Thomas and Li suggests that this may be the case. Therefore this study will utilize deviance as a measure of ineffective coping.

Future Plans

As noted above, Tyler's model has proved useful in analyzing effective coping within a variety of social groups. In addition to possessing a moderate sense of self-worth and a general attitude of trust towards the world, Tyler argued that the well-adjusted individual sets realistic goals and is able to set aside immediate desires for the attainment of long-term goals. Additionally he or she also manifests a measure of resilience by learning and building upon experience from past successes and failures. By way of contrast, the less competent person tends to be erratic in his or her future planning and is usually unable to learn from past experiences. Tyler's model includes this element of

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future planning, and has proved useful in the study of high school adolescents and college students,\textsuperscript{15} parental relationships with children,\textsuperscript{16} adults of low income,\textsuperscript{17} the elderly\textsuperscript{18} and members of Christian and Jewish congregations\textsuperscript{19} In this study future plans will be an important measure of successful coping. In addition we will empirically assess whether future plans is best conceptualized as a unidimensional or multi-dimensional construct.

**Religiosity and Coping**

Sigmund Freud in his work, *The Future of An Illusion*, likened the religious to a child who is completely at the mercy of the hostile forces of nature. Since the child cannot defend himself against unpredictable remote, impersonal forces in both himself and in his environment, he humanizes them. This makes them approachable. They can be pleaded with, bribed, and even manipulated. By humanizing nature through religion, Freud argued,\textsuperscript{15,16,17,18,19}

\textsuperscript{15} Ibid., 309-23.


man can deal with this anxiety about natural forces.\textsuperscript{20} While religion may have served a useful purpose in man's evolutionary development, according to Freud, it was not based upon science or experience, but was simply the result of man's wishful thinking.\textsuperscript{21} Religion was essentially an infantile defense mechanism, psychologically fabricated to reduce stress and tension by avoiding threatening situations rather than confronting them. "Religion," said Freud, "brings with it obsessional restrictions, exactly as an individual neurosis does," moreover, "it comprises a system of wishful illusions together with a disavowal or reality," leading to "a state of blissful hallucinatory confusion."\textsuperscript{22} Man in the future would be better off without it and it was inevitable that man would one day outgrow it. "In the long run nothing can withstand reason and experience, and the contradiction which religion offers to both is all too palpable."\textsuperscript{23}

Other social scientists have characterized religion as an escape from reality. The assumption is that religion helps the individual reduce tension and avoid the pains and dangers of reality. This assumption, however, obscures other significant functions of religious experience. Contrary to Freud's assumption that religion merely provides an escape, many religious frameworks can present very frightening images which do not


\textsuperscript{21} Freud, 38

\textsuperscript{22} Freud, 55-56.

\textsuperscript{23} Freud, 69.
readily lend themselves to comfort and in fact lead to higher levels of stress and anxiety.\textsuperscript{24} It is more likely that there are various levels of religious coping and that some may be more effective than others. Some research suggests, for instance, that higher levels of religious commitment are associated with lower levels of anxiety and depression.\textsuperscript{25} Ellison studied a group of 2,956 adults in North Carolina in order to determine what effect if any religious involvement had upon depression. Religious involvement was assessed by frequency of attendance at church or other religious services. Depressive symptoms were assessed by the Diagnostic Interview Schedule (DIS) which is a structured interview schedule designed to identify depression found in the Diagnostic and Statistical manual III (DSM III). Ellison focused on those symptoms which were not explained by physical injury, illness or drug use. Results from this study showed an inverse relationship between public religious activity and depressive symptoms, particularly among African Americans.\textsuperscript{26}


While research suggests that some religious methods of coping lead to denial\(^{27}\) and harm\(^{28}\) other religious activities and behaviors appear to provide an orientation that allows individuals to view harmful or tragic events and circumstances in a more positive perspective. A 1981 study of pain in cancer patients found that religiosity was not associated with the absence of pain, but it was related to reports of lower levels of pain. "The key point here," notes Pargament, "is that it might be possible to view a negative event from a positive religious vantage point without denying the negative implications of that event." Thus, "while the reality of a fundamental change is not often denied from a religious frame of reference, the meaning of that change is often reconstructed" empowering the individual to cope more effectively.\(^{29}\) A religious orientation may, at least in some cases, enable the religious individual to cope more effectively.

Social scientists have long viewed religion as a form of social control, since it tends to discourage anti-social behavior by focusing on the negative consequences of deviant behavior. In an important review of the literature relating to adolescent social development Thomas and Carver noted that while most of the sociological literature portrays religion as a source of social control, "One searches almost in vain for analysis of the possible role of religion as socially supportive, motivational, or facilitative."\(^{30}\) While

\(^{27}\) Pargament and Park, 20.


\(^{29}\) Pargament and Park, 21.

\(^{30}\) Thomas and Carver, "Religion and Adolescent Social Competence," 379.
the authors recognized the value of religion as a force for social control, they argued for the need to examine the "positive life sustaining and life developing dimensions" such as the internalization of religious values.

Partly inspired by the earlier work of Thomas and Carver, Schludermann, Schludermann and Huynh studied the social facilitation function of religion among 741 Catholic adolescent men and women from three Catholic schools in Winnipeg Canada. A survey was administered to the respondents which asked questions about private and public beliefs, attitudes and practices. Results indicated that religiosity was strongly correlated with pro-social values and positive attitudes about school and family satisfaction. This research found that in addition to controlling deviant behavior, religion may help facilitate and strengthen individuals' ability to function and thrive in society and thus increase adolescent coping skills.

**Dimensions of Religiosity**

Pargament defines religiously based coping as "a search for significance in ways related to the sacred." Religion becomes a map, as it were, by which the individual becomes oriented to his place in the world and derives significance and meaning from crisis and negative life events. Not all tools may be equally effective. This study will focus on four dimensions of religiosity in order to measure how religiosity may impact the

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outcomes of coping. These will include public religious behavior, religious belief, private religious behavior, and religious feelings and experiences.

Although many early social studies of religion focused only on denominational preference, or church attendance, in recent decades social and psychological research on religion has highlighted the multi-dimensional nature of religiosity. There are many ways of being religious. One approach to the study of religion is to focus on specific types of public and private religious behavior and religious activity.

Another approach has been to examine the religious orientation of individuals. Allport, for example, has drawn a distinction between extrinsic and intrinsic religion. "The extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion."\(^3\)\(^3\) The extrinsically religious person is more concerned with the utilitarian benefits which he or she might derive from religion such as social standing, safety or endorsement of one's lifestyle. The intrinsically religious person has a more selfless orientation in which faith is a value in its own right.\(^3\)\(^4\) Many of the studies which relate to religion and coping utilize this distinction. Other researchers concern themselves with additional dimensions such as religious commitment, belief, religious experience, and ideological dimensions. In this study, however, we will focus on the dimensions of religious belief, public religiosity, private religious behavior, and religious experience.

Other researchers have found that these dimensions of religiosity have been particularly

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useful in the study of LDS youth. We will now look at four dimensions of religiosity in association with coping.

Religious Belief

Religious beliefs are ways of thinking about and trusting in the divine. Religious beliefs constitute an important dimension of religiosity which has relevance to coping. Gass studied a group of one-hundred white Catholic women who had been widowed in the past year. The women’s religious beliefs as well as physical, psychological and social dysfunctions, were measured. He found that religious beliefs of these Catholic women were associated with less psychological and social dysfunction, but not to less physical dysfunction.

Gray studied a group of fifty adolescents who had experienced the death of a parent within the last five years. Subjects were asked about religious beliefs and feelings of depression. He found that religious beliefs were associated with lower levels of depression and to less frequent diagnosis of major depression. While the research indicates that religious belief impacts the global dimension of self, the relationship between belief and the

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sub-dimensions of social power, self attributes, self worth, and self derogation, needs to be clarified. This is one purpose of this study.

Public Religiosity

Some recent studies suggest that church attendance, perhaps the most frequently measured element of public religiosity, is an important factor in promoting better health and longevity under a variety of circumstances. Additionally, some studies report there is a negative relationship between frequent attendance, sexual permissiveness, and guilt. There also appears to be a positive relationship between church attendance and life satisfaction, marital happiness, general well-being, and helping behavior. These


studies tend to support the theory that religion, at least in some of its dimensions, facilitates coping.

A growing number of studies in recent years have also indicated that in addition to these tangible health benefits, some religious activities and behaviors may directly enhance individual ability to cope with crisis including death, personal injury, or depression. McIntosh studied a group of 124 parents (62 couples) who had recently experienced the loss of a child to Sudden Infant Death Syndrome (SIDS). Parents were interviewed three weeks and then eighteen months after the death of their children. The researchers found that greater religious participation was related to an increased perception of social support and greater meaning about the loss of the child. The researchers also found that religious attendance was related to a greater sense of well-being and less distress in parents eighteen months after the death of the child. The research revealed that parents who were more religious possessed a more fully developed religious cognitive framework that enhanced their ability to cope with their loss.

In another study, O'Brien interviewed 126 hemodialysis patients and then conducted a second set of interviews three years later. This was done in order to assess the association between religious affiliation, religious participation and social functioning among those undergoing hemodialysis. O'Brien found that church attendance was associated with an increasingly greater degree of quality interactional behavior and

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decreased feelings of alienation. This study also reported that public religiosity may help to increase social competence, an important measure of coping.

Other evidence suggests that public religiosity sometimes increases perceptions of social support. Bradley studied a sample of 3,597 adults (Sixty-three percent of these were female, 33 percent were black, 55 percent were married, 37 percent had full-time jobs, 71 percent lived in cities). He found that religious attendance was positively associated with the frequency, number and perceived quality of social contacts.

Private Religious Behavior

In the past, private religious activity has been conceptualized as religious activity that an individual chooses to engage in alone, such as, prayer, scripture study, or thinking about religion. Although the empirical studies of prayer are, comparatively speaking rather sparse, Finney and Malony in a review of the literature over the last century, were able to delineate between two main kinds of prayer, verbal and mystical. Based upon this review, they suggest that future studies investigate some of the motivations for prayer and attempt to delineate some of the potential psychological effects of both kinds of prayer.

In a theoretical article published in 1945, Johnson hypothesized that verbal prayer was motivated by many psychological factors, including emotional catharsis, joy, social


responsiveness, integration of the personality, awareness of needs, peace of mind, acceptance of one's losses, emotional renewal, gratitude, loyalty, decisions, a broader perspective on problems. Johnson, however, offered no empirical support for these speculations.47

In 1947 Welford studied the question of whether or not petitionary prayer was a positive means of adjustment for adults or whether it was simply a neurotic flight from frustration. He studied a group of students between the ages of 18 and 25 who went to church. They were asked to imagine frustrating situations and explain how they would deal with them. When asked why they would be more likely to pray in certain situations, but not others, nearly all respondents offered one of two reasons: they either viewed prayer as a means of changing the situation itself or as a way of changing their own subjective response to the situation. Welford's findings clearly showed that prayer helps individuals adjust to difficult situations when no other course seems possible. Petitionary prayer can sometimes play a positive role in coping.48

Research by Poloma and Pendleton has shown that like religiosity in general, there are different prayer behaviors.49 The researchers found that prayer does not always play a


positive role in the lives of individuals. "Those who engage in rote mechanical prayer
prayer are more likely to report feelings of sadness, loneliness, tension, and fear than those
who engage in more spontaneous prayer."50 The research also indicated that it was not so
much the frequency of prayer which appeared significant, but rather, whether or not the
person praying experienced a perceived interaction with God in terms of feeling increased
peace, comfort, or direction. "It may be that when persons are unhappy, they may turn to
prayer—but saying prayers without corresponding prayer experiences is not likely to
alleviate unhappy feelings."51 The finding that religious experiences appeared to be more
significant than how often people prayed is an important once, since studies almost
universally focus only on prayer frequency. This suggests the need for the development of
a conceptualization of religious experiences connected to various religious activities and
their role in coping and adjustment. The research suggests that religious experiences may
have a more powerful impact than the prayer activity itself.

In a more recent study, Pargament and his colleagues conducted a longitudinal
analysis of coping among two-hundred and fifteen U.S. college students during the Gulf
War in 1990 and 1991. Students in the sample completed two surveys designed to
evaluate coping methods and their effectiveness. Results indicated that coping activities
that were religiously based were a significant predictor of lower psychological distress

51 Ibid., 80.
both longitudinally and cross-sectionally. The researchers found that the act of praying for a miracle was related to decreased stress over time.52

Carson studied the effects of Prayer, meditation, exercise and special diets on individuals with HIV or AIDS.53 Hardiness is a personality characteristic which physicians suggest is an important resource in resisting and coping with the negative effects of stress related illnesses. Carson studied 100 people who were HIV-positive or diagnosed with AIDS and measured their activities in relation to stress. Over 66 percent of the respondents participated in frequent prayer. Subjects who engaged in prayer were hardier than those who did not.

Shuler, Gelberg and Brown, studied the effect of prayer and Bible study on the psychological well-being of inner-city homeless women.54 Since these women tend to have many concerns for their health, personal safety and survival and often face additional struggles with loneliness, depression, and substance abuse, the researchers wanted to discover how religious activities impacted their psychological well-being. A survey was administered to 50 homeless women between the ages of 18 and 44 years. Those homeless women most symptomatic of mental illness and substance use were excluded from the


sample. Of those women sampled 88 percent stated that they prayed. Those who used prayer as a coping tool reported fewer worries and symptoms of depression. Results from this study also showed that those who prayed were less likely to engage in alcohol or drug abuse, although it was not entirely clear from the study, whether this was strictly due to prayer or to history of lower drug abuse. In another significant study, Johnson, Larson and Pitts evaluated how religion might impact the recidivism rate of former prison inmates. Two-hundred prison inmates from four prisons in New York state had the choice of engaging in either secular or religious programs while in prison. A follow up on these inmates was done one year after their release from prison to determine if they had been arrested. Inmates most active in Bible studies were found to be arrested significantly less often during the one year follow-up period. While those inmates who chose the religious option may have been different in some ways from those who did not, this study suggests that private religious behaviors like prayer and scriptural study may have a significant impact on social deviance and the reduction of crime.

Other research indicates that those who think a lot about religion may suffer fewer symptoms of depression. In a study of 850 hospitalized elderly patients, aged sixty-five and older, Koenig and his colleagues found that one out of every five of these patients reported that thinking about religion or religious activities were the most important elements which helped them to cope with their illnesses. They found that the self-reported

level of depression was closely related to religious methods of coping. This was found to be true even after controlling for other socio-demographic and health factors. When two-hundred and two of these men were re-evaluated six months later it was found that religious coping was actually the only baseline variable that predicted lower scores of depression.  

Koenig also studied the influence of religion on older men in prison. A sample of one hundred and six inmates, aged fifty and over, was studied from the population of prisoners at a Federal prison in Butner, North Carolina. Inmates who suffered from mental illness were not included in the sample. Inmates in this sample were interviewed regarding their religious background and characteristics. Questions dealt with religious belief, church attendance, personal religious experiences, religious background of family and church affiliation. Thirty-two percent of these inmates reported that religion was the most important factor which helped them to cope with the challenges of incarceration. Results indicated that intrinsic religiosity of the inmates and the perceived importance of religion to their primary care-givers were inversely related to depression among these inmates. This study suggested that religious belief, background, private religious behavior and personal religious experiences were all important factors in the ability of older men to cope with prison life. The research on private religiosity suggests that prayer, religious


study of scripture, and thinking about religion may significantly impact various dimensions of coping.

In a study of LDS youth, John Harding explored the relationship between reading scripture and religious experiences. Harding found that the attitudes and behaviors of male adolescents regarding reading scripture explained approximately 36 percent of the variance in religious experiences of males in young adulthood. He also indicated that there was a strong reciprocal relationship between these two dimensions. Attitudes about and behaviors involving the study of scriptural texts affect religious experiences and religious experiences, in turn, helped to shape attitudes about the reading of religious texts. Harding found that while attitudes and behaviors involving scripture and religious experiences were positively correlated, they still represented distinct dimensions of private religiosity. 58

Do private religious activities impact all measures of coping equally? Does private religiosity impact coping once you have controlled for the effect of belief, religious experiences and public church attendance? This study will seek to clarify the relationship between the various dimensions of religiosity and coping.

Religious Experiences

Religious experiences are perceived interactions with the divine, which may be manifested in terms of feeling peace, comfort, or direction or a sense of the transcendent. Marsh recently examined the relationship between private religious activities and religious experiences.

experiences or reported encounters with the divine. In confirmation of earlier research by Finke and Stark, Marsh found that people do not necessarily become less religious with age. In a study of over 1100 LDS adolescents over a five year period, he found that while church attendance decreased as these youth got older, their private religiosity actually increased. Marsh also found that private religious behaviors of these youth seemed to promote religious experiences. Another significant find was that as a religious person ages, private religious activities and religious experiences occur at such a coincidental rate that if you are experiencing one you are experiencing the other, essentially becoming indistinguishable from one another. This study will assess the influence of religious experience on coping controlling for the other dimensions of religiosity.

While the studies discussed above help to generally define relationship between religiosity and coping, the relationship between the various dimensions and sub-dimensions is not always clear. In addition to this need for greater clarification between these dimensions, no specific study of coping within the LDS community has been done. This thesis seeks to fill this gap by using longitudinal data to predict the unique effects of each dimension of religiosity on each dimension of coping. As is shown in Figure 1, the working hypotheses is that religiosity is positively related to coping. More specifically, it is hypothesized based upon the literature cited above that 1) public religiosity will have the greatest impact on community service, while 2) private religious practices will most


strongly influence deviance and future plans, and that 3) religious belief and religious experiences will have the strongest impact on the self.

**Methods**

Data were collected from the LDS Youth Study in 1990 and 1993 by a mail questionnaire. The sample for 1990 included a total of 2852 adolescent respondents. In 1993 only 70 of the original respondents to the sample did not respond or could not be located and thus 2782 responded in 1993. One of the advantages of this data set was that it provides longitudinal data which allow examination of the impact of religiosity on coping over a three year period. This data set was also helpful in that it provides a moderately large sample of over 2,700 male and female adolescents within the Mormon religious community allowing the researcher to explore various dimensions of religiosity. For the respondents in the sample is shown in Table 1.

**Measurement**

Measures for coping included the self dimension (self-power, self attributes, self derogation, self worth), Community service (religious service, school service), Deviance (lying/stealing, violence/vandalism), and future plans (family plans, religious plans, career plans). All questions used in the survey to measure coping are shown in Appendix 1. For example, five questions measuring self-power asked respondents to choose words which best described themselves such as “sociable” or unsociable” “powerful” or “powerless” “friendly “ or “unfriendly” “confident” or “unsure” “attractive” or “unattractive.” Similarly, three questions measuring self-worth asked respondent to choose between

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61 For methodological information regarding this survey see Harding, 63-74.
“honest” or “dishonest”, “good” or “bad”, “dependable” or “undependable.” Five questions measuring self-attributes asked respondents to specify on a ten point scale, to what degree certain characteristics applied to themselves: “kind” “loving” “patient” “humble” “gentle.” Five questions measured self-derogation. Youth were again asked to agree or disagree with statements about themselves, such as: “Sometimes I feel like I’m no good at all” (Table 2).

Measures of community service (Table 3) included ten questions regarding behavior done or not done in behalf of others such as “visit the sick” “assist elderly” (charity) or “teachers aid” “tutor” (educational service). Measures of deviance (Table 4) included six questions on the frequency of deviant actions of lying and stealing (Lying/stealing) and violence or vandalism (Fighting). Measures of future plans (Table 5) included eleven questions regarding future hopes and plans for being a “good parent” “good husband/wife” “have children” (Future family plans), for going on a mission for the LDS church, going to the temple, being active in church (Future religious plans), graduating from college and having a good job/career (Future education and career plans). These measures of coping were taken from the 1993 data.

Measures of religiosity (religious experience, public religiosity, private religious behavior, religious belief) were obtained from the data gathered in 1990 (Table 6). Three questions were used to which measure the level of public religiosity. These were, “How often do you attend sacrament meeting?” “How often do you attend Sunday School?” “How often do you attend Priesthood/Young Women meetings?” Measures of private religious behavior included four questions. These were, “How often do you read the
scriptures alone?", "How often do you pray privately?", "How often do you think seriously about religion?", "How often have you felt the Spirit in sacrament meeting?"

Questions measuring the level of religious experience asked respondents to what degree they agreed or disagreed with the following seven questions: "I feel worthy to enter God's presence." "God approves of how I live my life." "I am good at being a child of God" "The Holy Ghost is an important influence in my life." "I know what it is like to be forgiven." "I go to Church to worship God." "I my life I am guided by the Holy Ghost."

Measure religious belief were: "Do you believe that God exists?" "Do you have a testimony that Christ is the Son of God?"

Principle components factor analysis was used to create scales for the measures of coping (Tables 2-5) religiosity (Table 6). The Alpha coefficient reliabilities for self-power, self-attributes, self-derogation and self-worth (Table 2) were all over .80. In addition the eigenvalues all exceeded 1.0. The alpha and eigenvalues indicate that the items used presented adequate scales of the self-dimension. As shown in Table 3, the eigenvalues for religious and educational service were well above 1.0, however the Alpha coefficient reliabilities were .76 for charity and was .55 for school service. The alpha reliability for school service is somewhat below the acceptable alpha standard of .70, which appears to blur the distinction between these two service dimensions. Alpha reliabilities for the deviance dimensions are presented in Table 4. These were .78 for the lying and stealing dimension and .57 for violence and vandalism, the later being somewhat low. Eigenvalues for lying and stealing were above the acceptable standard at 2.9, but that for fighting and vandalism was below this mark at .97. The alpha and eigenvalue for fighting and

27
vandalism indicate that the items for this dimension may inadequately measure this
dimension. As shown in Table 5, acceptable eigenvalues were found for the dimensions of
future family plans, future religious plans and future educational/career plans. Alpha
reliabilities for these dimensions were .87, .81, and .46 respectively. The last of these
(future educational/career plans was below the acceptable alpha of .70). This could be due
to the fact that there were only two items which measured this dimension. For the
dimensions of public religiosity, religious belief, private religious activities and religious
experiences, all alpha reliabilities and eigenvalues were within acceptable parameters
(Table 6). Pearson correlations between all the independent and dependent variables for
the total sample and for males and females are shown in Tables 7 and 8.

**Multiple Regression Analysis**

Once factor analysis was completed, multiple regression was computed in order to
determine whether the hypothesis would be confirmed that 1) public religiosity would
have the greatest effect on community service, while 2) private religious activities would
have the greatest impact on deviance and future plans, and that 3) religious belief and
religious experiences would have the greatest impact on self.

Multiple regression is a technique that enters variables into the regression equation
so that they compete against each other to provide a cumulative measure of the variance
explained in the dependent variable. Each of the various dimensions across the four
general areas of coping (self dimension, public activity and service, deviance, and future
plans with each of their sub-dimensions), were regressed against each of the four measures
for religiosity (public religiosity, belief, private religious practice and religious
experiences). This made it necessary to run eleven different models. They are presented in Tables 9 through 20.

*Self Dimensions*

One finding to emerge from this study is that the four dimensions of religiosity do not impact each of the sub-dimensions of self (self-power, self-attributes, self-derogation, and self-worth) equally. Results indicated that religious belief did not have a significant impact on self-power (Table 9), while public religiosity, private religious behavior and religious experiences did so with standardized coefficients of .06, .03 and .01 respectively. Adjusted $R^2$ was .017 for self-power. While this suggests that religious activities and experiences may be more self-empowering to adolescents than beliefs and attitudes about God, it only accounts for 1.7 percent of the variance.

Public religiosity and religious belief had no impact on the self attribute dimension of coping, while both private religious behavior and religious experiences were influential (Table 10). Significantly, within this coping dimension, it was religious experiences, rather than private religiosity which exercised more influence with a standardized coefficient of .13 compared to .10 for private religiosity. This suggests that private religious experiences and activities may be more important to how adolescent perceive their own characteristics than religious belief or public religiosity, however the adjusted $R^2$ was only .050 for self-attributes accounting for only 5 percent of the variance.

The impact of the four dimensions of religiosity on self-derogation was shown to be negligible (Table 11). Only public religiosity exercised any influence at all and this was a very weak relationship with a beta of .0. Adjusted $R^2$ was .053 for self-derogation.
Public religiosity, religious experiences and religious belief had no significant impact on the self-worth coping dimension (Table 12). Only private religious behavior was shown to impact self-worth at all with a standardized coefficient of .14. Adjusted $R^2$ was .027 for self-worth. This only accounted, however, for 2.7 percent of the unexplained variance.

Community Service

While it was hypothesized that public religiosity would encourage or lead to acts of community service, surprisingly, this was not the case (Tables 13-14). In this study, public religiosity had no impact on community service, regardless of whether it was religious or educational in orientation. Similarly, religious belief did not have any impact on community service. Both private religiosity and religious experiences were predictors of religious service three years later with private religiosity exerting the greatest influence among the religiosity dimensions with a standardized coefficient of .17 as compared to .07 for religious experiences (Table 13). Adjusted $R^2$ was .036 for religious service. This accounted for only 3.6 percent of the unexplained variance. Only private religious behavior was a predictor of educational service (Table 14), with a standardized coefficient of .12. Adjusted $R^2$ was .022 for educational service, accounting for only 2.2 percent of the unexplained variance. These findings offer modest support for the proposition that private religious activities and religious experiences may somewhat encourage acts of community service and that private religious activities may have a modest effect upon community service activities in both the religious and secular realms, although that influence is minimal.
Deviance

Results from the measures of deviance are consistent with previous research on LDS adolescents which indicated that private religiosity is a predictor of future deviance and that this is an inverse relationship. In this study it was shown that within the lying/stealing dimension of deviance, private religious behavior was the only dimension of religiosity which exerted any influence with a standardized coefficient of -.15 (Table 15). Adjusted R\(^2\) was .029 for this dimension, accounting for only 2.9 percent of the unexplained variance.

Within the violence/vandalism dimension both private religious behavior and religious experiences were found to be significant (Table 16), with private religiosity exerting more influence with a standardized coefficient of -.16 compared to -.08 for religious experiences. Those youth engaged in private religious behaviors were less likely to lie, steal, or engage in acts of violence or vandalism behaviors three years later. Those who reported religious experiences were also less likely to engage in acts of violence or vandalism, but were not any less likely to engage in lying or and stealing. Adjusted R\(^2\) was .039 for the fighting/vandalism dimension, accounting for only 3.9 of the unexplained variance.

Future Plans

In Mormonism the set of values which define family is a broad based concept closely associated with religion. Values relating to family and religion tend to cluster

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together. This can be seen in the results of this study, where public religiosity, private religious behavior and religious experiences all had a significant impact on future family plans (Table 17). Of these three dimensions, private religious behavior was the more powerful predictor of future family plans with a standardized coefficient of .11 compared to .09 for public religiosity and .09 for religious experiences. Adjusted R² was .055 for Future family plans, accounting for 5.5 percent of the unexplained variance.

Within the dimension of Future religious plans (Future Church) all four religiosity dimensions were found to be significant (Table 18). Of these four, private religiosity proved to be the most powerful indicator with a standardized coefficient of .29 compared to .09 for public religiosity, .03 for religious belief and .09 for religious experiences. Adjusted R² was .154, accounting for 15.4 percent of the unexplained variance. When we control for gender we find that there is a significant difference between young men and women in terms of religiosity and future plans. When we delete the mission item, however (Table 19), the disparity between young men and women in this dimension is eliminated. All four dimensions of religiosity significantly impact future religious plans among both men and women with private religiosity exerting the most powerful influence of the four with a standardized coefficient of .28 compared to public religiosity .09, religious belief .05, and religious experiences .07. Adjusted R² was .139, accounting for almost 14 percent of the unexplained variance.

Within the coping dimension of future educational and career plans only private religiosity was found to be significant with a standardized coefficient of .08 (Table 20). When we control for gender we again find a significant difference between adolescent
women and men when it comes to future educational and career plans (23). Adjusted $R^2$ was .139 for this dimension, accounting for 13.9 percent of the variance. This is not surprising since Mormonism emphasizes the role of men in working to provide for the economic needs of the family.

Discussion

It was hypothesized that religiosity would have a significant impact on coping among Latter-day Saint youth and that public religiosity would have the greatest impact on community service, that private religious activities would have the greatest impact on deviance and future plans, and that 3) religious belief and religious experiences would have the greatest impact on self. As indicated above, results from this study did not confirm this hypothesis. The impact of religiosity upon the coping dimensions of self, community service, and deviance was shown to be negligible. Only in the dimension of future religious, educational and career plans did religiosity exercise even a moderate influence upon coping among LDS youth, accounting for less than 14 percent of the unexplained variance in the dependent variable. This lends some support for earlier research by Thomas, Carver and Marsh 63 In the context of future religious, educational and career plans, religion may provide a map for some youth which not only marks behavioral boundaries, but provides orientation as to what goals and objectives in life are

63 Thomas and Carver, "Religion and Adolescent Social Competence,” 503-14; Marsh, “The Influence of Religious Experiences on Families and Individuals.”
most meaningful. Still, why does religiosity have so little impact on coping among youth in the other dimensions of coping?

First, it should be stated that this study was somewhat limited, being based upon data gathered in the LDS Youth Study for 1990 and 1993. Questions from these surveys which measured prayer as a religious activity focused on the frequency of prayer, but did not explore the various kinds of prayer that youth may engage in, nor did it adequately explore the varied kinds of religious experiences which may be perceived during private and public religious activities. As noted above, some research on coping suggests that there are several distinct prayer-based coping strategies, not all of which are equally beneficial. In order to further understand the complexity and value of religious experiences within the LDS community, it may be helpful to clarify this experiential dimension of prayer in future studies of LDS religiosity.

Second, it may be that religiosity is not as significant a factor in coping during adolescence as are other non-religious factors. Social scientists have long recognized that adolescence is a transitional period in which many important attributes such as coping abilities are still being developed. Perhaps religion becomes more important for coping later in life. Adults who use religion as a coping strategy frequently look back upon earlier religious experiences as a template for how they cope with crisis in adulthood. It seems reasonable that religious coping tools may only be developed over time and require greater experience in dealing with the life and with the Divine.

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FIGURES

AND

TABLES
Figure 1
Model Estimating Effects of Religiosity on Coping

Religiosity
- Religious Experience
  - Public Religiosity
  - Private Religious Behavior
  - Belief

Coping
- Self
- Community Service
- Deviance
- Future Plans
### TABLE 1

Age of LDS Respondents

<table>
<thead>
<tr>
<th>Age</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative Percent</th>
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<tr>
<td>18</td>
<td>74</td>
<td>2.7</td>
<td>2.8</td>
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<tr>
<td>17</td>
<td>244</td>
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<td>11.6</td>
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<tr>
<td>16</td>
<td>421</td>
<td>15.1</td>
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<td>15</td>
<td>462</td>
<td>16.6</td>
<td>43.4</td>
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<tr>
<td>14</td>
<td>559</td>
<td>20.1</td>
<td>63.4</td>
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<tr>
<td>13</td>
<td>584</td>
<td>21.0</td>
<td>84.4</td>
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<tr>
<td>12</td>
<td>427</td>
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</tr>
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<td>11</td>
<td>6</td>
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Total 2782 100.0
### TABLE 2

Factor Analysis of Self Dimension Items

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<tr>
<th>Item</th>
<th>Power</th>
<th>Attributes</th>
<th>Derogation</th>
<th>Worth</th>
<th>Mean</th>
<th>SD</th>
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<td><strong>Self-power</strong></td>
<td></td>
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</tr>
<tr>
<td>Sociable/unsociable</td>
<td>.89</td>
<td>-.05</td>
<td>.08</td>
<td>-.04</td>
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<td>2.1</td>
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<tr>
<td>Powerful/powerless</td>
<td>.71</td>
<td>.05</td>
<td>-.13</td>
<td>-.00</td>
<td>7.0</td>
<td>1.8</td>
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<td>Friendly/unfriendly</td>
<td>.61</td>
<td>-.10</td>
<td>.13</td>
<td>.38</td>
<td>8.4</td>
<td>1.8</td>
</tr>
<tr>
<td>Confident/unsure</td>
<td>.59</td>
<td>.03</td>
<td>-.24</td>
<td>.28</td>
<td>7.7</td>
<td>2.0</td>
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<tr>
<td>Attractive/unattractive</td>
<td>.56</td>
<td>-.08</td>
<td>-.21</td>
<td>.13</td>
<td>7.6</td>
<td>2.0</td>
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<td><strong>Self-attributes</strong></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kind</td>
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<td>.89</td>
<td>-.01</td>
<td>.11</td>
<td>7.8</td>
<td>1.7</td>
</tr>
<tr>
<td>Loving</td>
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<td>.86</td>
<td>-.07</td>
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<td>1.8</td>
</tr>
<tr>
<td>Patient</td>
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<td>.85</td>
<td>-.03</td>
<td>-.02</td>
<td>6.3</td>
<td>2.3</td>
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<td>Humble</td>
<td>.10</td>
<td>.74</td>
<td>.03</td>
<td>-.12</td>
<td>6.4</td>
<td>1.9</td>
</tr>
<tr>
<td>Gentle</td>
<td>.19</td>
<td>.66</td>
<td>.12</td>
<td>-.14</td>
<td>7.2</td>
<td>1.8</td>
</tr>
<tr>
<td><strong>Self-derogation</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not much good @ anything</td>
<td>.06</td>
<td>.01</td>
<td>-.84</td>
<td>-.05</td>
<td>1.5</td>
<td>.60</td>
</tr>
<tr>
<td>I am no good</td>
<td>.04</td>
<td>.01</td>
<td>-.84</td>
<td>-.05</td>
<td>1.6</td>
<td>.60</td>
</tr>
<tr>
<td>I think I am no good at all</td>
<td>.01</td>
<td>-.01</td>
<td>-.83</td>
<td>-.01</td>
<td>1.3</td>
<td>.53</td>
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<tr>
<td>Lot wrong with me</td>
<td>-.03</td>
<td>-.03</td>
<td>-.79</td>
<td>.04</td>
<td>1.7</td>
<td>.64</td>
</tr>
<tr>
<td><strong>Self-worth</strong></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Honest/dishonest</td>
<td>-.08</td>
<td>-.00</td>
<td>.02</td>
<td>.92</td>
<td>8.0</td>
<td>1.8</td>
</tr>
<tr>
<td>Good/bad</td>
<td>.10</td>
<td>-.06</td>
<td>-.09</td>
<td>.78</td>
<td>7.8</td>
<td>1.8</td>
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<tr>
<td>Dependable/undependable</td>
<td>.29</td>
<td>-.01</td>
<td>.08</td>
<td>.69</td>
<td>8.3</td>
<td>1.8</td>
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</table>

N                     1833  2152  2126  1987  
Alpha Coefficient   .818  .855  .847  .797  
Factor variance      33.3  15.6  13.4  5.9  
Eigenvalue           5.67  2.64  2.28  1.00  

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TABLE 3

Factor Analysis for Community Service Items

<table>
<thead>
<tr>
<th>Item</th>
<th>Religious Service</th>
<th>School Service</th>
<th>Mean</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td><em>Religious Service</em></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assist elderly</td>
<td>.79</td>
<td>-.09</td>
<td>2.6</td>
<td>1.3</td>
</tr>
<tr>
<td>Visit the sick</td>
<td>.73</td>
<td>.07</td>
<td>2.6</td>
<td>1.2</td>
</tr>
<tr>
<td>Help homeless</td>
<td>.65</td>
<td>-.07</td>
<td>1.7</td>
<td>1.0</td>
</tr>
<tr>
<td>Help with service projects</td>
<td>.64</td>
<td>-.05</td>
<td>3.2</td>
<td>1.3</td>
</tr>
<tr>
<td>Assist disabled</td>
<td>.62</td>
<td>-.05</td>
<td>1.9</td>
<td>1.2</td>
</tr>
<tr>
<td>Help single parents</td>
<td>.51</td>
<td>.10</td>
<td>1.7</td>
<td>1.2</td>
</tr>
<tr>
<td><em>School Service</em></td>
<td></td>
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<tr>
<td>Teacher's aide</td>
<td>-.13</td>
<td>.78</td>
<td>1.9</td>
<td>1.4</td>
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<tr>
<td>Tutor</td>
<td>.14</td>
<td>.66</td>
<td>1.9</td>
<td>1.3</td>
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<tr>
<td>Coach teams</td>
<td>-.02</td>
<td>.58</td>
<td>1.7</td>
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<tr>
<td>Counsel teens</td>
<td>.26</td>
<td>.45</td>
<td>2.3</td>
<td>1.5</td>
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N
Alpha Coefficient
Eigenvalue

<table>
<thead>
<tr>
<th></th>
<th>2105</th>
<th>2128</th>
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<tbody>
<tr>
<td>Alpha Coefficient</td>
<td>.761</td>
<td>.551</td>
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<tr>
<td>Eigenvalue</td>
<td>3.42</td>
<td>1.11</td>
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## TABLE 4

**Factor Analysis for Deviance Items**

<table>
<thead>
<tr>
<th>Item</th>
<th>Lie</th>
<th>Fight</th>
<th>Mean</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td><strong>Lying/Stealing</strong></td>
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</tr>
<tr>
<td>Lied to parents/6 months</td>
<td>.92</td>
<td>-.10</td>
<td>2.4</td>
<td>1.6</td>
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<tr>
<td>Lied to someone to cover up/6 months</td>
<td>.90</td>
<td>-.01</td>
<td>2.4</td>
<td>1.5</td>
</tr>
<tr>
<td>Taken things not yours/6 months</td>
<td>.53</td>
<td>.33</td>
<td>2.0</td>
<td>1.4</td>
</tr>
<tr>
<td><strong>Fighting/Vandalism</strong></td>
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<td></td>
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</tr>
<tr>
<td>Hit someone/6 months</td>
<td>-.14</td>
<td>.83</td>
<td>2.7</td>
<td>1.8</td>
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<tr>
<td>Fist fight/6 months</td>
<td>.08</td>
<td>.75</td>
<td>1.4</td>
<td>1.0</td>
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<tr>
<td>Damaged property/6 months</td>
<td>.36</td>
<td>.52</td>
<td>1.4</td>
<td>1.0</td>
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<tr>
<td><strong>N</strong></td>
<td>1950</td>
<td>1922</td>
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<tr>
<td>Alpha Coefficient</td>
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<td>.574</td>
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<td>Eigenvalue</td>
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<td>.97</td>
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TABLE 5

Factor Analysis for Future Plans

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<tr>
<th>Item</th>
<th>Family</th>
<th>Religious/Church</th>
<th>Education/Career</th>
<th>Mean</th>
<th>SD</th>
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<tbody>
<tr>
<td><strong>Future Family</strong></td>
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<td></td>
</tr>
<tr>
<td>Good parent</td>
<td>.92</td>
<td>-.10</td>
<td>.06</td>
<td>4.8</td>
<td>.54</td>
</tr>
<tr>
<td>Good husband/wife</td>
<td>.90</td>
<td>-.07</td>
<td>.04</td>
<td>4.8</td>
<td>.51</td>
</tr>
<tr>
<td>Have children</td>
<td>.74</td>
<td>.17</td>
<td>-.11</td>
<td>4.7</td>
<td>.7</td>
</tr>
<tr>
<td>Believed &amp; respected by others</td>
<td>.68</td>
<td>-.05</td>
<td>.27</td>
<td>4.6</td>
<td>.6</td>
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<tr>
<td>Get married</td>
<td>.56</td>
<td>.18</td>
<td>-.17</td>
<td>4.8</td>
<td>.6</td>
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**Factor Analysis for Religiosity Dimensions**

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| N                      | 2614       | 2729   | 2677    | 2737    |
| Alpha Coefficient      | .852       | .800   | .751    | .793    |
| Factor Variance        | 36.6       | 12.0   | 7.8     | 6.9     |
| Eigenvalue             | 5.86       | 1.91   | 1.24    | 1.11    |


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* = MALES BELOW THE DIAGONAL

**TABLE 8**

Pearson Correlation Matrix for Males* and Females
**TABLE 9**

Multiple Regression Analysis
Relating Dimensions Of Religiosity on Self-power

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<thead>
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**TABLE 10**

Multiple Regression Analysis
Relating Dimensions of Religiosity on Self-attributes

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TABLE 11

Multiple Regression Analysis
Relating Dimensions of Religiosity on Self-derogation

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# TABLE 12

**Multiple Regression Analysis**

Relating Dimensions Of Religiosity the Self-worth

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TABLE 13
Multiple Regression Analysis for Relating Dimensions of Religiosity on Religious Service (Charity)

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<th>Sig</th>
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**TABLE 14**

*Multiple Regression Analysis for Relating Dimensions of Religiosity on Educational Service*

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TABLE 15

Multiple Regression Analysis for Relating Dimensions of Religiosity on Lying/Stealing

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<td>t</td>
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TABLE 17

Multiple Regression Analysis for Relating Dimensions of Religiosity on Future Plans - Family

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TABLE 18

Multiple Regression Analysis for Relating Dimensions of Religiosity on Future Plans - Church

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TABLE 19

Multiple Regression Analysis for Relating Dimensions of Religiosity on Future Plans - Religion (Without Mission Item)

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TABLE 20

Multiple Regression Analysis for Relating
Dimensions of Religiosity on
Future Plans - Education/Career

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<td>0.034</td>
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APPENDIX I

1993 Questions for LDS Youth Survey
Utilized for Measuring Coping

**SELF**

Do you ever feel like the following?

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<tr>
<th>Feeling</th>
<th>no, never</th>
<th>yes, a little</th>
<th>yes, a lot</th>
</tr>
</thead>
<tbody>
<tr>
<td>I'm not much good at anything.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>I am no good.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>I think I am no good at all.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>There is a lot wrong with me.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

Below are certain adjectives which people use to describe themselves. How well do these words describe you? Circle the number that is closest to your feelings about yourself. Using a scale from 1 (lowest) to 10 (highest), how would you rate yourself on the following five characteristics? Circle one number.

**SELF ATTRIBUTES**

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<th>8</th>
<th>9</th>
<th>10</th>
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<td></td>
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<td>3</td>
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<td>9</td>
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<td>9</td>
<td>10</td>
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<td>4</td>
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<td></td>
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<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
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</table>

For each pair of opposites below, which one is more like you? Circle the number on the scale that would be most nearly true for you.

**SELF POWER**

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<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sociable</td>
<td></td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Powerful</td>
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<td>9</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Friendly</td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Confident</td>
<td></td>
<td></td>
<td>8</td>
<td>9</td>
<td>10</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attractive</td>
<td></td>
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<td>8</td>
<td>9</td>
<td>10</td>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

**SELF WORTH**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honest</td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Good</td>
<td></td>
<td>8</td>
<td>9</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dependable</td>
<td></td>
<td>8</td>
<td>9</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

62
COMMUNITY SERVICE

How often in the last year have you participated in the following voluntary (unpaid) community service projects?

<table>
<thead>
<tr>
<th>Religious Service (Charity)</th>
<th>Not at all</th>
<th>2-3 times</th>
<th>4-1 times</th>
<th>12+ times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assisting the elderly</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Visiting and/or care for the sick</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Helping the homeless</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Helping with service projects</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Assisting the disabled</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Helping single parents</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School Service</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Working as a teacher's or office aide</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Tutoring</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Coaching or helping coach athletic teams</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Counseling teens with problems</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

DEVIANE

We would like to know if you have done any of the following. Remember, your answers are confidential. Please be honest. For each item, please circle one number to indicate how often in the last six months you have done this thing, and then circle Yes ("Y") or No ("N") to indicate whether you have ever done this.

<table>
<thead>
<tr>
<th>Deviance</th>
<th>Never</th>
<th>Once</th>
<th>Twice</th>
<th>3-4 times</th>
<th>5-9 times</th>
<th>10+ times</th>
<th>Ever: Have you ever done this?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lied to your parents about where you had been or who you were with?</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>Y N</td>
</tr>
<tr>
<td>Lied to an adult to cover up something you did?</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>Y N</td>
</tr>
<tr>
<td>Taken things that don't belong to you?</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Hit someone because you didn't like something they said or did?</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>Y N</td>
</tr>
<tr>
<td>Got into a fist fight or shoving match with someone your age?</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>Y N</td>
</tr>
</tbody>
</table>

63
FUTURE PLANS

As you look to the future, which of the following things do you think you will do? If you have done any of these things, circle "9" for "Already Done" for that thing.

<table>
<thead>
<tr>
<th>FUTURE FAMILY</th>
<th>Definitely will not</th>
<th>Probably will not</th>
<th>Not Sure</th>
<th>Yes, Probably</th>
<th>Yes, Definitely</th>
<th>Already Done</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be a good parent</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Be a good husband or wife</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Have children of my own</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Be liked and respected by others</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Get married</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FUTURE CHURCH</th>
<th>Definitely will not</th>
<th>Probably will not</th>
<th>Not Sure</th>
<th>Yes, Probably</th>
<th>Yes, Definitely</th>
<th>Already Done</th>
</tr>
</thead>
<tbody>
<tr>
<td>Go on a mission</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Go to the temple</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Attend Institute, or religion classes at a church school</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Be active in the Church</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FUTURE CAREER/EDUCATION</th>
<th>Definitely will not</th>
<th>Probably will not</th>
<th>Not Sure</th>
<th>Yes, Probably</th>
<th>Yes, Definitely</th>
<th>Already Done</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have a good job or career</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Graduate from college</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
</tbody>
</table>