Relative Importance of and Adherence to Church Standards of LDS Youth

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RELATIVE IMPORTANCE OF AND ADHERENCE
TO CHURCH STANDARDS OF L.D.S. YOUTH

A THESIS
SUBMITTED TO
THE DEPARTMENT OF EDUCATIONAL RESEARCH AND SERVICES
BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF
MASTER OF SCIENCE

BY
F. WELDON THACKER
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Chapter I

Introduction

A major concern of any educational program, whether it be religious or secular, is effective teaching. In the area of religious education, it is of the utmost importance that the student gain not only information, but a conviction of truths and a dynamic faith in principles advocated by the Church. Attitudes favorable towards these principles must be engendered within the youth. In other words, as Bennion (1928) states:

Teaching is the process of training an individual through the formation of habits, the acquisition of knowledge, the inculcation of ideals, and the fixing of permanent interests so that he shall become a clean, intelligent, self-supporting member of society, who has the power to govern himself, can participate in noble enjoyments, and has the desire and the courage to revere God and serve his fellows.

However, a problem that confronts religious educators in this respect is how much attention and emphasis should be given to each principle in order to help the student the most. "Quite frequently there is a difference between what a teacher conceives to be the interests and needs of young adults and what these persons express as their own felt needs." (Clemmons, 1947). Thus, a need for teachers of religion to have a broader and more comprehensive view as to the personal concerns of students seems to exist.

I. Statement of the Problem

The purpose of this study is to determine whether or not L. D. S. Seminary teachers are aware of (1) the Church standards with which their students feel they themselves are failing as far as adherence and understanding is concerned, and (2) to what degree the students adhere to
and understand the Church standards and principles.

Traditionally, in the educational program of the L. D. S. Church, emphasis has been directed towards those principles that the Church religious and educational leaders and teachers have deemed to be the ones needing the most attention at the time. However, as the youth have approached maturity, it has become obvious that the program has not been completely successful. The religious training of the youth has not been as effectively done as is desired. Therefore, analysis of the program becomes appropriate and necessary. Clemmons (1947) seems to feel that there is a need to determine the areas in which the youth themselves feel they need help the most. By so doing it may be found that there are some areas that have been, to some extent, neglected or overlooked. It is possible that the religious teachers do not give as much direction, instruction, and encouragement to the youth concerning the adherence to, and understanding of, some of the important Church standards as they do to others.

The hypothesis is made that some of the standards which the youth judge to be the most important, comparatively, will not be so judged by their religious teachers. It is also postulated that some of the standards which the youth judge to be the least important, comparatively, will be judged to be of much greater relative importance by their religious teachers.

The rationale of this hypothesis is that the adherence to, and understanding of, some of these standards are of less concern to the student at present than will be the case as the youth mature. For example, understanding the mission of Jesus Christ may not seem to concern
many youth as much as not swearing, whether or not to be honest with others, and adhering to the Word of Wisdom. However, it is possible that the religious teacher, being more appreciative of the importance of understanding the mission of Jesus Christ, might neglect, to some extent, sufficient help and guidance in these other specific areas.

A second hypothesis to be tested is that the degree of understanding and adherence of the youth to the selected Church standards will be judged to be significantly greater by the religious teachers in some cases than by the youth themselves, and to the contrary in other cases.

The rationale of this hypothesis is that the writer feels youth tend to judge themselves severely. Therefore, in some cases, the youth will judge themselves to show less adherence and understanding to some of these selected standards than will the religious teachers. On the other hand, the writer feels that religious teachers tend to generalize the adherence and understanding (or the lack of adherence and understanding) of some youth to the youth of the Church as a whole. Therefore, in these cases, the religious teachers may judge many of the youth more severely than the youth do themselves.

II. Definition of Terms

For the purpose of this study, youth will be defined as L. D. S. youth who are of age to participate in the L. D. S. Seminary Program.

Religious or Church teachers will be limited to teachers teaching in L. D. S. Seminaries in Utah and will hereafter be referred to as Seminary teachers.

The Church standards will refer to standards upheld and taught by the Church of Jesus Christ of Latter-day Saints (hereafter referred to as the L. D. S. Church).
III. Delimitations

This study will be limited to the youth of high school freshman and sophomore ages (about thirteen to sixteen years of age) enrolled in L. D. S. Seminaries in the State of Utah. The Church standards used will be those selected by the author according to his conception as to the main and most important standards of the L. D. S. Church, involving a sufficient number of them so as to have a broad coverage of Church standards.

IV. Research Design

Population. The population to be studied consists of ninth and tenth grade students enrolled in L. D. S. Seminaries in Utah, along with the Seminary teachers teaching at these Seminaries.

Sampling. Seminaries located in cities and towns of various sizes were used. Therefore, students living in urban as well as rural areas were used.

Source of data. A list of selected Church standards were given to the members of both groups with the instruction that they are to rate these standards according to the comparative importance of each. Following this, a questionnaire was administered to both groups to determine their judgment of the degree of understanding and adherence of the youth to these standards. The Seminary teachers were asked to answer the questionnaire as they thought the average youth in their class would answer.

Analysis. The comparative ranking of each standard by the youth was compared with the comparative ranking of each standard by the Seminary teachers in testing hypothesis number one. Also, a Spearman Rank-Order Correlation Coefficient was obtained on the two resulting rankings.
t-ratio comparisons were made between the two groups on the results of the questionnaire according to the individual standards concerned to test hypothesis number two.

V. Summary

Because of the possibility of differences frequently existing between what a teacher conceives to be the interests and needs of young people and what these persons express as their own felt needs (Clemmons, 1947), and the possibility of these differences being a limiting factor as to how successful these teachers are in most effectively helping and fulfilling the needs of these students, this study was made in an attempt to determine whether or not such a difference does exist between L. D. S. Seminary teachers and their students. This study was made in L. D. S. Seminaries in Utah towns and cities of various sizes. The responses of ninth and tenth grade students enrolled in L. D. S. Seminaries were compared with those of their Seminary teachers. The comparative rankings of selected Church standards by the two groups were compared directly. The responses to the questionnaires by the two groups were quantified and compared by t-ratio.
Chapter II

Review of Related Literature

Religious Adherence of Youth Today

In this day of "cold wars" following upon the heels of "hot and vicious" world wars, a vital concern of a God-fearing nation is the effect that such events have upon its youth and the adherence of those youth to standards and principles of religion. Ezra T. Benson (Lee, 1955) says that there are powers and influences at work today which strike at the very foundation of all that youth have been taught from their mother's knee as a heritage of righteousness from generations one before. He feels that the unholy influences of war crises and post-war adjustment are potent and widespread. Such conditions result in a tendency toward a carefree, reckless spirit. Life seems uncertain and cheap and people live recklessly. Such living results in much waste of human and material resources, and in the throwing away of old-fashioned principles and standards. Thus, it seems that the very times and circumstances tend to influence the youth to turn from the religious instruction they have received.

Hurlock (1955) states that the age of adolescence itself seems to be a time of doubting some of the religious beliefs of childhood, especially dogmatic teachings. She goes on to say that such doubts often result in the adolescent's changing of his habits and behavior. She further lists some conditions that sometimes encourage religious doubt at this age, such as independent thinking, higher education (especially the sciences),
association with friends of different religious beliefs, and skepticism of, and sometimes rebellion against, dogmatic teachings. This "doubting" is often likely to lead to a falling off in church attendance and a decreased interest in prayer and church activities. These conclusions were supported by the study done by G. W. Allport (1952) in which out of 200 students who reported that they were brought up in the more orthodox Protestant Churches, one quarter of these cases have turned irreligious. Fourteen per cent of the 200 students claimed that a new type of religion is needed altogether. Nineteen per cent of the 200 students shifted their allegiance to more liberal forms of Christianity.

Weaver (1956), after reviewing other studies on youth, and after his own experience with thousands of young people in many different places, concluded that youth are less interested and less active in organized religion than in any other major institution of our culture; that they have serious and difficult personal problems that are religious in nature; that they are unaware of the vital resources of religion in solving their problems and conflicts; that organized religion has failed to meet their needs effectively; and that the wars have demonstrated the inadequate nature of adult relationship with youth.

Clemmons (1947) also feels that there is a great need on the part of young adults for more effective religious guidance and instruction. He says that "religious education must lead young adults from their felt needs, through an evaluation process, to new commitments that lead to service and action in society." In order to achieve this, he suggests that there is a need for better teaching of the young people by churches so that they would have a better understanding of the basic beliefs of
the Christian faith as a vital factor in everyday life; a need for the churches' educational systems to be more concerned and interested in persons; a need for teachings to be backed up by motivations that would help persons put their beliefs into practice; and a need for churches to provide more responsibility and leadership for more people in the organization.

Honey P. Van Dusen, President of Union Theological Seminary, states (Morgan, 1957) that youth today cherish no extravagant ambitions. They are "moral neutralists." "They are tolerant of almost anything and shocked by nothing." In fact, Benjamin Pasamanick, a research psychiatrist on the staff of Ohio State University has stated, (Newsweek, 1958)

Today's student believes it is more acceptable to use poison gas on the civilian enemy than it is to forge a check or to commit adultery. It is more evil to commit suicide or to falsify a Federal Income-tax return, than it is to deal unjustly with a weak nation over which a stronger nation has power. If I were asked to sum up the prevailing student attitude, I would say it is 'to hell with the hindmost, I'm out for myself'.

However, on the other hand, Beckmann (1947) in a study of 81 high school seniors in a midwestern town concluded that in spite of the evident absorption in material things, that young people are giving thought to the spiritual side of life, and that their doubts are of doctrines rather than of spiritual values.

As a result of a study (Thompson, 1957) of American high school students, over a period of years, social scientists at Pinedale University discovered:

that typical American teen-agers have strong religious learnings without being dogmatic, that they go to Church regularly, believe God is an omnipotent and omniscient Spirit existing everywhere, that faith is superior to logic in solving important problems, that God guided or inspired the Bible and that a good
human society cannot be built without supernatural aid, although they don't believe all atheists are bad.

The researchers concluded that as a whole American teen-agers are "conservative, and tend toward orthodoxy and conformity, largely reflecting the views of their parents and those prevailing in the communities where they live."

According to Howard A. Worth (1951), some youth worship is improving remarkably because of competent leadership and the use of all sorts of aids. However, he states that "in many places it is difficult to get young people to worship at all." Yet, Alan Cheeseboro, a clergyman, states (Gordon, 1958) that the way religion is presented to young people determines to a great extent how interested they are in religion.

As referred to previously, Clemmons (1947) lays much of the blame for lack of adherence to religious standards on the part of youth to ineffective teaching on the part of churches. He feels there is a need for better teaching so that young people would have a better understanding of the basic beliefs of the Christian faith as a vital factor in everyday life. He concludes by saying, "If religion is to be related to the life patterns of these young people, it must be related to their interests and needs in vital ways which give meaning and purpose to the values which the religious community upholds."

Adherence of L. D. S. Youth to Selected Church Standards

President David O. McKay, President of the Church of Jesus Christ of Latter-day Saints, has said (1957) that there has never been a time when L. D. S. youth have sought the truth more sincerely, have been more responsive to assignments made in the Church, or more observant of the
ideals and standards of the Church than they are today. However, he recognizes that there are those youth who falter and fail to adhere to the standards of the Church. He furthermore feels that temptations of the youth of the Church to do evil have never been stronger than they are today.

Studies that have been made seem to indicate that generally, L. D. S. youth do adhere to the standards of their Church better than do other youth in general. Examples of some such studies follow. As far as Church attendance is concerned, Hurlock (1955) found that the greatest amount is found among those of the Mormon and Catholic faith and less among Protestants and least among Jewish and unaffiliated. In a study done by Smith (1952) in comparing the indulgence of L. D. S. college students with that of non-L. D. S. college students in certain social practices which are authoritatively condemned by the L. D. S. Church, Smith found that the L. D. S. students involved in his study claimed much greater Church attendance than did non-L. D. S. Furthermore, the L. D. S. students abstained from tea, coffee, tobacco, beer, and liquor more than did the non-L. D. S. students. The L. D. S. students indulged in less non-marital passionate kissing, heavy petting, and sexual intercourse than did the non-L. D. S. students. However, he found little distinction between the two groups as far as masturbation, homosexuality, cheating in school, and the breaking of one's word of honor were concerned. He found that the L. D. S. students involved in his study did more stealing than did the non-L. D. S. students.

In a study of 211 L. D. S. students (Vernon, 1950), it was found that the students were not as faithful as their parents in paying their tithing,
but they observed the Word of Wisdom better than did their parents. He found that 38.1 per cent of the students read religious literature regularly and that four out of ten students planned to go on a mission for the Church. Three out of four (76.3 per cent) attended Sunday School every week. About one-half (50.7 per cent) attended Sacrament Meeting every week. Six out of ten males attended Priesthood Meeting weekly, while 75 per cent of the males attended their Priesthood Meetings at least once every two weeks. A little over one-half (54.1 per cent) of the L. D. S. students prayed individually regularly, while 9.2 per cent never did; 94.1 per cent of the students had read some of the Bible and 92.4 per cent had read some of the Book of Mormon. However, Vernon, too, found the willingness to cheat during examinations in school to be high, and 80.9 per cent of the students had attended a show on Sunday in a year's time. Concerning temple marriage, Vernon found that 93.7 per cent believed it desirable and 85.7 per cent were planning on a temple marriage for themselves. As a result of his study, Vernon concluded that the L. D. S. Seminary students accept and adhere to Church teachings rather well although there is room for improvement. He further states, "While there are areas of this study which should cause concern to those interested in teaching young people, it would appear that the expressed opinions and actions of the students speak well of their training and conversion to Church standards."

In a study of 192 L. D. S. Seminary graduates, Eberhard (1959) found that 75.5 per cent were married in the Temple, and of this number, none had had a Temple divorce. Of those students who were married in a church or civilly, only 2.8 per cent had had a divorce. Of the students,
51.9 per cent were full tithe payers, and an additional 35.2 per cent were part tithe payers, leaving, 12.9 per cent as non-tithe payers.

Thirty-nine and five tenths per cent of the males had filled missions for the Church. About four-fifths of the students claimed to never break the Word of Wisdom. Of the 192 students, 85.1 per cent said they were very favorable toward the Church at the time the study was conducted. Only 2.2 per cent said they were neutral, while none of them indicated the unfavorable response.

Because of the emphasis that the L. D. S. Church puts on marriage, it was interesting to note the following statistics regarding the rate of divorce in Utah. Of 696 Utah students involved in a study done by Anderson (1954), covering a period of about eleven years, 4.8 per cent of the girls who had married had divorced and 2.3 per cent of the boys had divorced. Most of those who had divorced had remarried (12 out of 20) within this time interval. The Statistical Abstract of the United States (1958) reveals that the divorce rate per thousand in Utah, which state is generally estimated to be about 70 per cent L. D. S., was 1.5. The rate per thousand for the eight mountain states was 4.7, while that of the United States as a whole was 2.1.

Speaking generally, Peterson (1953), in his study of 570 college students, concluded that L. D. S. youth are generally conservative and that the expressed religiosity of L. D. S. youth is high compared with the average of other churches. In fact, he states that the results of his study of L. D. S. youth at B. Y. U. do not support the observations of Allport and Weaver, previously mentioned. He found the L. D. S. youth to be "stronger" and "more active" in their Church. Furthermore,
Anderson (1957) concluded that L. D. S. youth are concerned more over religious related areas than over other areas.

Although L. D. S. youth as a whole seem to have a greater religiosity than youth in general, there is much yet to be desired, especially when the great objective of "true education" as defined by David O. McKay, President of the Church of Jesus Christ of Latter-day Saints is considered. He said (McKay, 1957):

but gaining knowledge is one thing, and the applying it, quite another. Wisdom is the right application of knowledge; true education -- the education for which the Church stands -- is the application of knowledge to the development of a noble and Godlike character.

L. D. S. Church Standards

The Church standards used in this study were selected by the writer from among those advocated by the L. D. S. Church. A considerable number of standards was selected in order to include a variety of standards and as fair a representation of the over-all teachings of the Church as the writer felt possible, without making the questionnaire too long and cumbersome. Following are brief explanations of the standards to which L. D. S. youth are expected by their Church to adhere. It might also be mentioned here that despite changing conditions and the unsettled times in which the youth live today, the standards of right and wrong are not considered by the Church as changing.

The selected Church standards are as follows:

1. Seeking to understand the basic doctrines of the Church is considered to be not only an opportunity, but a responsibility of the members of the Church. (D. & C. 1921).
2. The membership of the Church is encouraged and expected to read and study the scriptures, that they might more fully understand the gospel doctrines. The scriptures in the L. D. S. Church consist of the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. (D. & C. 1921).

3. Every member of the Church is encouraged to understand and come to know God as He really is. The belief of the Church is, briefly, that God is literally the heavenly or spiritual father of mankind, in whose image and likeness mankind was created. He is a separate and distinct personage of the Godhead, the other two members being Jesus, His Son, and the Holy Ghost. (Brooks, 1960).

4. The mission of Jesus Christ affects all mankind in that through the atonement, Jesus became the Savior and Redeemer of all mankind, thus providing resurrection from the dead and providing mankind the opportunity of exaltation in the presence of God. (D. & C. 1921).

5. Regular attendance of Church meetings on the part of the members of the Church is strongly encouraged. Attendance at Sacrament Meeting is considered to be a commandment of God. (Brooks, 1960).

6. Being morally clean consists of being clean in thoughts and actions. An important and major part of morality is chastity. Chastity means virtue and sexual purity and is considered to be "Most precious above all things." (Brooks, 1960).

7. By keeping the Sabbath Day holy is meant that Sunday, being the Lord's Day, is one day in the week on which men should do the Lord's work exclusively. It is not a day for doing work of a temporal nature, for recreation, unnecessary travel, joy riding, or the like. (Brooks, 1960).
8. L. D. S. youth are encouraged and expected to honor their parents through obedience, love, and understanding. (Curtis, 1954).

9. The Word of Wisdom refers to a law of health revealed to Joseph Smith, dealing particularly with dietary matters. It contains both positive and negative instructions. Positive provisions of the Word of Wisdom give directions for the use of meat and wholesome foods by both man and animals. Negative provisions direct man to refrain from the use of certain specified harmful things, particularly tobacco, strong drinks, and hot drinks (tea and coffee have been identified specifically as "hot drinks"). (Brooks, 1960).

10. Temple marriages are marriages performed in the L. D. S. Temples for time and eternity, by virtue of the sealing keys of the Priesthood. The participating parties become husband and wife in this mortal life, and if they keep all the terms and conditions of this order of the Priesthood, they continue on as husband and wife in the celestial kingdom of God. (Brooks, 1960).

However, in order for a couple to be married in the Temple, they must be judged to be members of the L. D. S. Church in good standing. That is, they must be interviewed by Church leaders to determine whether or not they are showing sufficient obedience to the gospel to be worthy of entering into the sacred temple and to participate in the holy ordinance of eternal marriage.

11. Every member of the Church is encouraged to seek to obtain a testimony of the Gospel of Jesus Christ. A testimony of the Gospel is a sure knowledge, received by revelation from the Holy Ghost, of the divinity of the Gospel of Jesus Christ and the Latter-day work. (McConkie, 1958).
Three great truths must be included in every valid testimony: 1.) That Jesus Christ is the Son of God and the Savior of the world; 2.) That Joseph Smith is the Prophet of God through whom the gospel was restored in this dispensation; and 3.) That the Church of Jesus Christ of Latter-day Saints is the only true and living Church upon the face of the whole earth. (McConkie, 1958, p. 709).

12. The Church has designated one Sunday a month as a fast day. On this day, food and drink are not to be partaken of for 24 hours, that one might refrain from all bodily gratification and indulgences for this period of time. This is to be a day of fasting and prayer. (Brooks, 1960).

13. One tenth of the interest or increase of each member of the Church is payable as tithing into the tithing funds of the Church each year. (Taylor, 1943).

14. In respect to bearing testimony publicly, with the receipt of a testimony, according to the teachings of the Church, comes the obligation to bear witness to the world of the divinity of the Lord's work. The Church holds monthly testimony meetings where testimonies may be borne publicly. (McConkie, 1958).

15. The partaking of the sacrament is done in remembrance of the atoning sacrifice of the Savior. The bread is to remind us of His broken body that He gave for us, and the water is to remind us of the blood He shed for us. (Brooks, 1960).

16. The purpose of the Church welfare plan is to help people to help themselves. It provides provisions for the needy. Much of the labor involved in providing these provisions is voluntarily contributed by the membership of the Church. They thereby earn for themselves, should the time of need come, whatsoever provisions they might come to be in need of, and are deserving, then, of receiving such help from the Church. (McKay, 1957).
17. McConkie (1958, p. 156) defines coveting as "An eager, extreme, and ungodly desire for something." We are told in the Ten Commandments (Bible, Exo. 20:15), which the Church upholds, "Thou shalt not covet."

18. We are also told in the eighth commandment (Bible, Exo. 20:15), "Thou shalt not steal."

19. Modesty in dress refers to dressing decently, with propriety and without extremes. Immodesty in dress is worldly, excites passions and lusts, places undue emphasis on sex and lewdness, and often encourages and invites petting and other immoral practices. (McConkie, 1958).

20. "Profanity embraces any language that shows contempt for holy things, that breathes a spirit of irreverence or blasphemy, or that is vulgar in nature, thus leaving a mental impression of unclean and unwholesome things." (McConkie, 1958, p. 541).

21. Gossip refers to talebearing, spreading scandals, engaging in familiar or idle conversation dealing personally with other people's affairs. (McConkie, 1958).

22. Filling a mission for the Church refers to proselyting in behalf of the Church among non-members of the Church. (McConkie, 1958).

23. Reverence is profound respect mingled with love. It embraces regard, deference, honor, and esteem. (McKay, 1957).

24. Honesty refers to fair and truthful speech, straightforward dealings, and actions void of deceit. It is above cheating, stealing, misrepresentation, or any other fraudulent action. (McConkie, 1958).

25. Holding a job or some responsibility in the Church needs no defining. The Church encourages active participation and feels that such participation enhances a person's appreciation for and understanding of the Gospel. (Petersen, 1953).
26. The Church takes the stand that its leaders are called of God, and by virtue of such a call they are given certain keys and authorities according to the calling they receive. The membership of the Church is given the opportunity to sustain the leaders in their calling or oppose the proposition. (Brooks, 1960). After offering a sustaining vote, the members are then expected to support the leaders in their various callings. (McConkie, 1958).

27. Members of the Church are encouraged to pray to God privately and secretly, and to do so often. Much value and importance is attached to such individual prayers. (Brooks, 1960).

28. Family prayers refer to a family praying together with one member acting as spokesman for the others. Family prayers are considered to be of major importance to a family in nurturing spirituality, love, and unity within the group, as well as other blessings that come as a result of their faith and prayers. (McConkie, 1958).

29. Many opportunities are provided for the membership of the Church to participate in leadership developing activities. The L. D. S. Church has a lay clergy and therefore encourages and desires effective development of leadership qualities within the membership of the Church. It recognizes the value of leadership qualities in the lives of its members. (Sill, 1958).
Summary and Conclusions

These are turbulent and disturbing times in which youth are striving to reach maturity. There are many external influences working upon the youth of today that seem to discourage close adherence to religious standards on their part. As a whole, there seems to be a trend for many of the youth to indulge in activities contrary to religious teachings. Yet, there does not seem to be as much abandonment of religious thinking and belief as their actions sometime suggest.

Evil temptation is strong and rampant and there is a real need for more effective religious instruction and education so that teachings are understood and backed up by motivations that would help the youth to put their beliefs into constructible and beneficial actions.

Although L. D. S. youth as a whole seem to have a greater religiosity than youth in general, there is much yet to be desired in this respect. The L. D. S. Church has given a great deal of support and emphasis to their religious educational program. Therefore, it seems appropriate to attempt to strengthen that program, if possible, in order that the great objectives of "true education" might be achieved.
Chapter III

Description of the Experiment

The purpose of this study was to determine whether or not L. D. S. Seminary teachers were aware of (1) the Church standards with which their students felt they themselves were failing as far as adherence and understanding were concerned, and (2) to what degree the students adhere to and understand the Church standards and principles. Therefore, a questionnaire was devised to determine (a) whether or not a difference existed between the degree of importance attached to selected Church standards by the youth and by their Seminary teachers; and (b) whether or not a difference existed between the degree of adherence to and understanding of these standards by the youth as judged by the youth themselves and as judged by their Seminary teachers.

This questionnaire was first administered to a stratified group of students. One group was selected on the basis of their active participation in Church meetings, attendance, and other general Church activities. The other group of youth was selected on the basis of their lack of participation in attending Church meetings and in other general Church activities. The information regarding the individual's placement within one group or the other was obtained from Church leaders who were well acquainted with each of them and with the degree of his active participation in Church meetings and activities.

The purpose of having such a stratified group was to determine whether or not the youth would respond to the questioning as they
personally felt or whether they would respond as they thought they should respond as members of the Church. For this same purpose, the two groups also took the questionnaire at different times. It was desired for the purposes of this study that the youth respond according to their true feelings and not necessarily according to how they thought they should respond due to the fact they were members of the L. B. S. Church. From their responses it appeared that the responses of the "active" group could be distinguished from those of the "inactive" group. No significant differences appeared as a result of the t-test, but the number of cases used in this particular part of the study (22) was quite small and may have been too few to produce a significant difference.

The questionnaire was then sent to five different L. B. S. Seminaries where they were administered to the Seminary students and their teachers.

Research Design

Population. The population to be studied consisted of L. B. S. ninth and tenth grade high school students enrolled in L. B. S. Seminaries in Ogden, Provo, Pleasant Grove, Richfield, and Duchesne, Utah, and of their Seminary teachers.

Sampling. Sixty-five student questionnaires were sent to each of the five Seminaries with the instructions that half of them were to be administered to what the teachers considered to be an average class of ninth grade Seminary students and the other half of the sixty-five questionnaires were to be administered to an average class of tenth grade Seminary students. A sufficient number of teacher questionnaires were also sent to each of the Seminaries to be taken by the teachers in those Seminaries.
When all the questionnaires had been returned to the author, those which were incomplete or filled out by a non-L. D. S. student, or by a student who was not a ninth or tenth grade student in high school, were deleted. Two hundred and forty-eight student questionnaires and thirty-two teacher questionnaires were finally used to obtain the necessary data.

Source of data. The source of data was the questionnaire devised by the author.

The questionnaire was constructed to determine (a) the relative importance of selected Church standards according to the judgment of the youth of the Church, as compared to the relative importance of these standards according to the judgment of Seminary teachers, and (b) to determine the degree of adherence of the youth of the Church to these selected Church standards in the opinion of Seminary teachers as compared to the opinion of the youth themselves.

Part I of the questionnaire consisted of a list of 29 selected Church standards. Both the students and the Seminary teachers were asked to select the standard that they felt was the most important and to give it the number "one". Then they were to select the next most important one and give it the number "two", and so on through the list of 29 selected standards.

By forcing the subjects to rank these standards in relative importance, it was hoped that the areas of emphasis as far as the teacher is concerned would be evident and that the standards that the students attach the most importance to will be revealed so that the two rankings might be compared.
Part II of the questionnaire consisted of a dialogue in which the students were asked to respond, according to a multiple choice response, as to their personal feelings to statements, set off by parentheses, within the dialogue. The possible responses were "I agree very much" indicated by placing a $\approx 3$ in the blank provided, "I agree pretty much" indicated by a $\approx 2$, "I agree a little" indicated by a $\approx 1$, "I disagree a little" indicated by a $-1$, "I disagree pretty much" indicated by a $-2$, and "I disagree pretty much" indicated by a $-3$. An example of the dialogue follows:

Well, I've always been taught about God and (I believe in Him.) 1 Although, somehow, (I can't seem to feel that) 1.

God is a close personal friend.) 2 (He seems to be so far 2.

away and I can't always seem to reach Him when I pray or 3.

when I want His help.) 3 In a way, He is like a distant relative whom I can write to, but whom I have never really known or seen.

The most idealistic response to each in the opinion of the writer was (1) $\approx 3$, (2) $-3$, and (3) $-3$.

Twenty-six standards were involved in this part of the questionnaire.

The Seminary teachers were then asked to respond to Part II according to how they thought the typical L. D. S. youth in their Seminary classes would respond.

Treatment of data. From the results of Part I of the questionnaire, the 29 Church standards were ranked according to their relative importance, once as judged by the students and again as judged by the Seminary teachers.

The two lists of rankings were then compared and the standards that differed the greatest and the least were thereby identified. A Spearman Rank-Order Correlation Coefficient was obtained from the two resulting
rankings. Each answer of Part II was given a numerical value, according to the graded response given. The most idealistic response was assigned the value of six, while the next most idealistic response was assigned the value of five, and so on to the least idealistic response which was assigned the value of one. The total score of each topic was determined for the students and for the Seminary teachers. The total possible score of the example above would be 18, if the subject responded in the most idealistic way. A t-test was then made to determine whether or not a significant difference existed between the responses of the two particular groups.

Summary

A list of selected Church standards was ranked according to the relative importance of the standards involved by L. D. S. ninth and tenth grade Seminary students and by their Seminary teachers, according to their personal feelings and beliefs. This was done in an effort to determine whether or not there were any standards that were considered to be of more importance in the opinion of one group than in the opinion of the others. The resulting ranking of each standard by the two groups were compared directly. Also, a Spearman Rank-Order Correlation Coefficient was obtained. Then a dialogue type questionnaire was responded to by both groups, the youth as they felt they would personally respond, and the Seminary teachers as they thought the typical youth in their classes would respond. This was done in an attempt to determine whether or not there were significant differences between the degree to which the youth felt they adhered to the selected standards and the degree to which the Seminary teachers felt the youth adhered to these standards. The mean
difference between the total scores of each topic of the two groups was computed. The significance of the difference between the means in each case was tested by t-ratio.
Chapter IV
Research Results

Questionnaires were administered to 300 ninth and tenth grade students enrolled in L. D. S. Seminaries and to 35 Seminary teachers. Of the questionnaires returned, 248 student questionnaires and 32 of the teacher questionnaires were used. The questionnaire was divided into two parts.

Ranking of Selected Church Standards

In order to analyze the data from Part I of the questionnaire, the 29 standards were ranked according to the importance assigned them by the students and then again according to the importance assigned to them by the Seminary teachers. The resulting rankings were then compared to reveal the standards which differed the most in rank and the ones that differed the least. Table 1 shows the order in which the standards were ranked by the two groups as well as the differences between the ranking of each of the particular standards. The standards considered to be the most important by the one responding to the questionnaire was assigned the number of one. The next most important standard was assigned the number of two, and so on through the 29 standards. The numbers of each standard were totaled for each group. The standard having the smallest numerical total was thereby ranked number one. The standard having the next smallest numerical total was ranked number two and so on through the 29 standards.

In terms of relative importance, the one-third of the rankings that differed the most showed that students ranked "not coveting things that
belong to others," "keeping the Word of Wisdom," "not stealing from others," "being honest in dealings with others," and "individual prayers" as of greater relative importance than did the Seminary teachers. On the other hand, the Seminary teachers ranked "being reverent in Church meetings," "having a job or some responsibility in the Church," "family prayers," and "trying to develop leadership qualities" as of greater relative importance than did the students. Of these latter four, the students ranked "having a job or some responsibility in the Church," very low, comparatively, while the Seminary teachers ranked it quite high. This standard showed the greatest difference in the comparative rankings by far. A Spearman Rank-Order Correlation Coefficient of .78 was obtained.

The results from Part I do indicate that there was some difference of emphasis or importance attached to some of the Church standards by the youth as compared with their Seminary teachers, but as a whole, the correlation of the rankings was quite high.

Degree of Students' Understanding of and Adherence to Selected Church Standards

In addition to determining the areas of emphasis on the part of teachers compared with those of the students, it was felt that there was a need to determine whether or not the religious strengths or weaknesses of the students as judged by the Seminary teachers were the same ones that the youth themselves judged to be their strengths and weaknesses.

In order to analyze the degree of adherence to and understanding of selected Church standards of the students according to their opinion as compared to the opinion of Seminary teachers, each answer was given a numerical value, according to the graded response given. The most
idealistic response was assigned the value of six, while the next most
idealistic response was assigned the value of five and so on to the least
idealistic response, which was given the value of one. The total score
of each topic was determined for the student group and for the teacher
group. Table 2 shows the respective total scores and means for each of
the two groups on each of the selected Church standards and whether or not
a significant difference existed between the responses of the two groups
to each of the 26 selected standards. The t-test was used to determine
whether or not such a significant difference existed. The data for the
computations for those which showed a significant difference is also given
in Table 2.

Table 2 shows that there were nine standards on which there was a
significant difference between the two groups. The nine standards were
"Believing in Jesus Christ and Understanding of the Atonement," "Wanting
and Understanding; Temple Marriage," "Respect for Requirements for Going
to Temple," "Individual and Family Prayer," "Proper Reverence for the
Sacrament and the Sacrament Prayers," "Obedience to Church Authorities,"
"Have a Job or Responsibility in the Church," "Not Gossiping," "Honoring
and Appreciating Parents."

Statistical analysis of the mean of the total responses of each group
in regard to these nine standards resulted in the following t-ratios:
the standard "Believing in Jesus Christ and Understanding of the Atonement"
resulted in a t-ratio of 3.12, which means that the difference between
the mean score of 24.07 obtained by the Seminary students and the mean
score of 20.84 obtained by the Seminary teachers was significant at the
.01 level, with the students being more idealistic; the standard "Wanting
and Understanding Temple Marriage" resulted in a t-ratio of 2.56, which means that the difference between the mean score of 27.25 obtained by the Seminary students and the mean score of 25.19 obtained by the Seminary teachers was significant at the .05 level, with the students being more idealistic; the standard "Respect for Requirements for Going to Temple" resulted in a t-ratio of 3.27, which means that the difference between the mean score of 18.48 obtained by the Seminary students and the mean score of 16.84 obtained by the Seminary teachers was significant at the .01 level, with the students being more idealistic; the standard "Individual and Family Prayer" resulted in a t-ratio of 1.98, which means that the difference between the mean score of 34.90 obtained by the Seminary students and the mean score of 32.50 obtained by the Seminary teachers was significant at the .05 level, with the students being more idealistic; the standard "Proper Reverence for the Sacrament and Sacrament Prayers" resulted in a t-ratio of 2.80, which means that the difference between the mean score of 31.14 obtained by the Seminary students and the mean score of 26.25 obtained by the Seminary teachers was significant at the .01 level, with the students being more idealistic; the standard "Obedience to Church Authorities" resulted in a t-ratio of 1.98, which means that the difference between the mean score of 22.92 obtained by the Seminary students and the mean score of 21.12 obtained by the Seminary teachers was significant at the .05 level, with the students again being the most idealistic; the standard "Have a Job or Responsibility in the Church" resulted in a t-ratio of 2.00, which means that the difference between the mean score of 18.66 obtained by the Seminary students and the mean score of 17.00 obtained by the Seminary teachers was significant
at the .05 level, with the students being more idealistic; the standard "Not Gossiping" resulted in a t-ratio of 1.96, which means that the difference between the mean score of 7.19 obtained by the Seminary students and the mean score of 6.25 obtained by the Seminary teachers was significant at the .05 level, with the students being more idealistic; the standard "Honoring and Appreciating Parents" resulted in a t-ratio of 3.62, which means that the difference between the mean score of 37.53 obtained by the Seminary students and the mean score of 32.84 obtained by the Seminary teachers was significant at the .01 level, with the students again being the most idealistic. It is interesting to note that in each of these nine cases, the means of the scores obtained by the Seminary students were higher than the mean of the scores obtained by the Seminary teachers. Therefore, the hypothesis that the degree of understanding and adherence of the youth to some of the selected Church standards will be judged to be significantly greater by the youth themselves than by their Seminary teachers was supported. However, in this particular study there was no case which would support the contrary hypothesis; that is, that the degree of understanding and adherence of the youth to some of the selected Church standards would be judged to be significantly greater by the Seminary teachers than by the youth themselves.

Summary

The results show a high correlation between the ranking of the 29 standards by the two groups, with some differences appearing in regard to certain standards, thereby giving some support to the first hypothesis, although the difference between the standards on which the youth and their teachers disagreed was only a matter of degree and, with one exception, was not extreme.
The results also supported the second hypothesis only in part. That is, the study showed that the degree of understanding and adherence of the youth to nine of the selected Church standards were judged to be significantly higher by the youth than did their Seminary teachers. However, in no case, in this study, did the Seminary teachers judge the adherence and understanding of the youth to the selected Church standards significantly higher than did the youth themselves.
<p>| 1 | Seeking to understand the basic doctrines of the Church | 3.938 | 6 | 7.233 | 5 | 1 | 1 |
| 2 | Reading the scriptures | 15.371 | 17 | 15.967 | 16 | 1 | 1 |
| 3 | Knowing what God is like | 9.66 | 5 | 7.267 | 6 | 1 | 1 |
| 4 | Understanding the mission of Jesus Christ | 8.308 | 3 | 5.800 | 4 | 1 | 1 |
| 5 | Regular attendance at Church meetings | 17.242 | 20 | 16.867 | 19 | 1 | 1 |
| 6 | Being morally clean | 5.779 | 1 | 4.300 | 2 | 1 | 1 |
| 7 | Keeping the Sabbath Day holy | 13.792 | 11 | 13.633 | 12 | 1 | 1 |
| 8 | Honoring your father and mother | 13.467 | 10 | 9.900 | 7 | 3 | 9 |
| 9 | Keeping the Word of Wisdom | 10.004 | 7 | 14.400 | 13 | 6 | 36 |
| 10 | Being worthy of and being married in the Temple | 7.812 | 2 | 5.167 | 3 | 1 | 1 |
| 11 | Having a testimony of the Gospel | 9.221 | 4 | 3.067 | 1 | 3 | 9 |
| 12 | Fasting on Fast Sunday | 19.367 | 24.5 | 22.000 | 24.5 | .2 | .04 |
| 13 | Paying your Tithing | 15.942 | 12 | 12.567 | 10 | 2 | 4 |
| 14 | Bearing your testimony publicly | 23.550 | 27 | 25.000 | 28 | 1 | 1 |</p>
<table>
<thead>
<tr>
<th>Standard</th>
<th>Youth Mean</th>
<th>Youth Rank</th>
<th>Seminary Teachers Mean</th>
<th>Seminary Teachers Rank</th>
<th>D</th>
<th>D^2</th>
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<tr>
<td>15 Partaking of the Sacrament with the body and blood of Christ and what He did for us in mind</td>
<td>11.333</td>
<td>8</td>
<td>12.600</td>
<td>11</td>
<td>3</td>
<td>9</td>
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<tr>
<td>16 Participating on Church Welfare projects</td>
<td>23.433</td>
<td>28</td>
<td>22.000</td>
<td>24.5</td>
<td>3.7</td>
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<td>17 Not coveting things that belong to others</td>
<td>17.329</td>
<td>21</td>
<td>25.455</td>
<td>29</td>
<td>8</td>
<td>64</td>
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<tr>
<td>18 Not stealing from others</td>
<td>14.642</td>
<td>14</td>
<td>13.967</td>
<td>23</td>
<td>9</td>
<td>81</td>
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<td>19 Being modest in dress</td>
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<td>19</td>
<td>15.500</td>
<td>14.5</td>
<td>4.5</td>
<td>20.25</td>
</tr>
<tr>
<td>20 Not swearing or using profanity</td>
<td>16.033</td>
<td>18</td>
<td>13.467</td>
<td>22</td>
<td>4</td>
<td>16</td>
</tr>
<tr>
<td>21 Not gossiping about others</td>
<td>19.367</td>
<td>24.5</td>
<td>13.033</td>
<td>21</td>
<td>3.5</td>
<td>12.25</td>
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<td>22 Preparing for a mission</td>
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<td>16.667</td>
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<td>23 Being reverent in Church meetings</td>
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<td>16.233</td>
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<td>6</td>
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<td>24 Being honest in dealings with others</td>
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<td>20.033</td>
<td>24.2</td>
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<td>12.400</td>
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<td>18</td>
<td>324.00</td>
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<td>26 Obeying what the Bishop and other Church leaders tell you</td>
<td>17.854</td>
<td>22</td>
<td>22.700</td>
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<td>29 Trying to develop leadership qualities</td>
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<td>17.700</td>
<td>20</td>
<td>6</td>
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</table>

**Sum = 87.37**
Table 2

Total and Mean Scores of the Degree of Adherence to and Understanding of Selected
Church Standards on the Part of Youth as Judged by Youth Themselves
and as Judged by their Seminary Teachers
(Also, Whether or Not a Significant Difference Exists Between the Judgment
of the Two Groups is indicated)

<table>
<thead>
<tr>
<th>Standards</th>
<th>Seminary Students</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Seminary Teachers</th>
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<td>Mean Score</td>
<td>S.D.</td>
<td>N</td>
<td>Mean Score</td>
<td>S.D.</td>
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<td>1 Believing In and</td>
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<td>3.01</td>
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<td>13.17</td>
<td>3.24</td>
<td>1.27</td>
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<td>2 Knowing what God is</td>
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<td>1.13</td>
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<tr>
<td>3 Believing in Jesus</td>
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<td>20.84</td>
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<td>4 Church Attendance</td>
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### Table 2 — Continued

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<th>Standards</th>
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<tr>
<td></td>
<td>Mean Score</td>
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<td>6 Reading and Understanding of the Scriptures</td>
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<td>10 Wanting and Understanding Temple Marriage</td>
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<td>11 Respect for Requirements for Going to Temple</td>
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<td>12 Paying and Understanding of Tithing</td>
<td>13.01</td>
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<td>Standards</td>
<td>Seminary Students</td>
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<tr>
<td>-----------</td>
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</tr>
<tr>
<td></td>
<td>N</td>
<td>Mean Score</td>
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<td>13 Being Morally Clean - Chaste</td>
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<td>15 Individual and Family Prayer</td>
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<td>34.90</td>
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<td>16 Proper Reverence for the Sacrament and Sacrament Prayers</td>
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<td>31.14</td>
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<td>17 Desire to Fill a Mission</td>
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<td>19 Developing Leadership Qualities</td>
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<td>16.23</td>
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<td>20 Have a Job or Responsibility in the Church</td>
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<td>18.66</td>
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<td>Standards</td>
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Chapter V

Summary and Conclusions

Purpose of the Study

The purpose of this study is to compare the relative importance of and the degree of understanding and adherence, on the part of youth, to selected L. D. S. Church standards, as viewed by the youth themselves and as viewed by their Seminary teachers. It was hoped to determine whether or not the youth had religious felt needs or deficiencies that the Seminary teachers might be overlooking, or if the youth felt they were already strong in areas on which the Seminary teachers were concentrating their efforts. In other words, the writer wanted to determine if differences existed between what the Seminary teachers conceive to be the needs of youth and what the youth themselves express as their own felt needs, and what some of these differences might be, if any. The study involved (1) L. D. S. ninth and tenth grade students enrolled in Seminary and (2) their Seminary teachers.

Review of Literature

Although there seems to be some disagreement among religious leaders and educators concerning the degree of religious adherence and understanding on the part of youth, it is quite unanimously agreed that there is room and need for youths' increased adherence to and understanding of religious standards and principles. There appears to be a need for greater effectiveness in religious instruction for youth. Also, there is a need for determining the areas in which the young people need help the
most and how this help can best be given. Clemons (1947) has suggested, as mentioned in Chapter I, that "quite frequently there is a difference between what a teacher conceives to be the interests and needs of a young adult and what the young adults express as their felt needs." He states further that religious education must lead these young people "from their felt needs, through an evaluation process, to new commitments that lead to service and action in society."

Although L. D. S. youth, as a whole, seem to have a greater religiosity than youth in general, as was stated in Chapter II, there is yet much room and need for increased adherence and understanding to standards and principles of the Church on their part. Church teachers can do a great deal in helping youth attain this through effective teaching.

Methods and Procedures

In order to test the hypothesis that some of the Church standards which the youth judge to be the most important and the least important comparatively will differ from some of the ones that Seminary teachers judge to be the most important and least important comparatively, questionnaires listing 29 selected Church standards were given to ninth and tenth grade students enrolled in Seminary, and to their Seminary teachers. They were instructed to rank the standards according to their relative importance. The resulting rankings of the youth and of the Seminary teachers were compared directly to see if there were any notable disagreements or differences in which standards the youth and Seminary teachers felt were of the most and least importance. A Spearman Rank-Order Correlation Coefficient was obtained from the two resulting rankings.

In order to test the second hypothesis -- that the degree of understanding of and adherence to, on the part of youth, selected Church
standards will be judged to be significantly greater by the Seminary teachers, in some cases, than by the youth themselves, and to the contrary in other cases -- a questionnaire consisting of a dialogue designed to indicate the understanding and adherence to selected Church standards on the part of the youth was administered to the same subjects mentioned above. In this case, the youth were asked to respond as they personally felt, believed, or understood, while the Seminary teachers were asked to respond as they thought the typical L. D. S. youth in their class would respond. From these results it was intended to determine whether or not the Seminary teachers were aware of all the areas in which the youth felt they were failing to adhere the most and of the areas in which the youth felt they were strong in adherence. The t-ratio test was used to determine whether or not any significant differences existed between the results of the youths' response and the response of the Seminary teachers.

In order to determine whether the youth would respond as they personally felt, believed, or understood, or as they thought they ought to, being members of the L. D. S. Church, this questionnaire was given to a group who were known to be active Church participants and to a group who were known to be inactive members of the Church. From the results it appeared that the students did respond as they personally felt, believed, or understood, rather than as they might have thought they ought to respond, though a t-ratio did not show a significant difference. However, as mentioned in Chapter III, the sample used was very small.

Research Results

The results of Part I of the questionnaire -- the ranking of the 29 selected Church standards showed that in terms of relative importance --
of the one-third of the rankings that differed the most, the youth ranked "not coveting things that belong to others," "keeping the Word of Wisdom," "not stealing from others," "being honest in dealings with others," and "individual prayers," as of greater relative importance than did the Seminary teachers. On the other hand, the Seminary teachers ranked "being reverent in Church meetings," "having a job or some responsibility in the Church," "family prayers," and "trying to develop leadership qualities," as of greater relative importance than did the youth. Of these latter four, the students ranked "having a job or some responsibility in the Church" very low, comparatively, while the Seminary teachers ranked it quite high. This difference in ranking of the standard was greater by far than the difference involved in the comparative rankings of any of the other standards. However, a Spearman Rank-Order Correlation Coefficient of .78 was obtained, indicating a high correlation between the two rankings.

The results of Part II of the questionnaire, the dialogue, supported the second hypothesis only in part. That is, the degree of understanding and adherence of the youth to nine of the selected Church standards were judged to be significantly higher by the youth than did their Seminary teachers. These nine standards were "Believing in Jesus Christ and Understanding of the Atonement," "Wanting and Understanding Temple Marriage," "Respect for Requirements for Going to Temple," "Individual and Family Prayer," "Proper Reverence for the Sacrament and the Sacrament Prayers," "Obedience to Church Authorities," "Have a Job or Responsibility in the Church," "Not Gossiping," and "Honoring and Appreciating Parents."
However, in no case, in this study, did the Seminary teachers judge the adherence and understanding of the youth to the selected Church standards significantly higher than did the youth themselves.

Implications of the Results

The results of Part I of the questionnaire indicate that while there was a high degree of correlation between the resulting rankings of the 29 Church standards, there was a different degree of relative importance attached to some of the Church standards by the youth as compared with that of the Seminary teachers, thereby supporting in part the first hypothesis, although the difference between the rankings of the standards on which the youth and teachers disagreed was only a matter of degree and with one exception was not extreme. It is of interest to note that of the four standards which the students ranked comparatively higher than did their teachers, three of them relate very closely to the areas that Smith (1952) found were ones in which L. D. S. youth did not excel non-L. D. S. youth.

From the results of Part II, it is interesting to note that of the 26 standards involved, a significant difference between the results of the responses of the two groups existed with nine of them. These results do not give much aid or help in determining to what extent the youth tended to "judge themselves severely" as was proposed in the rationale to the second hypothesis in Chapter I, but they may tend to support the rationale, also mentioned in Chapter I, that the Seminary teachers tend to generalize the degree of adherence and understanding of some youth to Church standards, to the youth of the Church as a whole, and thereby judge the youth as a whole more severely than the youth do themselves.
Two possible explanations for the results of this part of the questionnaire are (1) that the students have a better understanding of these nine standards and adhere to them more closely than thought by their Seminary teachers, or (2) the youth do not really realize what is involved or required of them by a real understanding of and adherence to these nine standards to the extent that their Seminary teachers do, and therefore flatter themselves. If the first possibility is true, there appears to be a need for the Seminary teachers to be cognizant of it, and thereby plan their time, efforts, and instruction accordingly. If the second possibility is true, then there appears to be a need for more effective instruction and explanation in these areas on the part of Seminary teachers. The students need help to grasp the concepts and principles involved that they apparently have not yet realized, understood and appreciated.

Another study might well be made to determine which of these two possibilities is true, if either, or just why there is such a significant difference in regard to evaluation of adherence to these nine standards.

Another point to be remembered is that although there was no significant difference in regard to the other seventeen standards, there still remains the challenge of effective instruction in those areas in which the teachers recognize the failings or shortcomings of the youth. Knowing the needs of the youth is one important step in education. Meeting and satisfying those needs effectively is another.

Finally, it should be mentioned that the brevity required in covering so many standards may have resulted in some loss of accuracy in the results obtained. That is, a more comprehensive coverage of each of the standards involved may prove helpful and valuable to the purposes of this study.
Conclusions

From the data obtained from this study and within the framework of the limitations previously mentioned, it is concluded that:

1. There was a high correlation (.78) between the comparative rankings of 29 Church standards of L. D. S. Seminary students and their teachers. As indicated by the correlation coefficient, there were a few areas in which differences existed in the comparative rankings.

2. There were also a few areas in which the Seminary teachers judged the youth to be failing in adherence to and understanding of some Church standards to a greater degree than did the youth themselves.
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Special Instruction Page for Church Teachers

We are interested in determining the feelings of Church teachers as to the importance of certain selected Church standards. The results will be used in connection with a similar study being conducted with the youth of the Church.

1. Select the standard that you think is the most important and put a "1" in the blank space preceding it.
2. Then select the next most important standard and put a "2" in the blank space preceding it.
3. Then find the next most important standard and number it "3" and so on up to number "29".
4. Then turn to the questionnaire. The instructions were written with the youth in mind. We would like you, as a Church teacher to respond to the questionnaire, not as you yourself would normally respond, but as you feel the typical youth of Seminary age in your area would respond.
5. Do not sign your name to this questionnaire. All answers will be kept confidential.

GENERAL INFORMATION

Church Office held _______________________________________

Age ___________________

SELECTED CHURCH STANDARDS

___ Seeking to understand the basic doctrines of the Church
___ Reading the scriptures
___ Knowing what God is like
___ Understanding the mission of Jesus Christ
___ Regular attendance at Church Meetings
___ Being morally clean
___ Keeping the Sabbath Day holy
___ Honoring your father and mother
___ Keeping the Word of Wisdom
___ Being worthy of and being married in the Temple
___ Having a testimony of the Gospel
___ Fasting on Fast Sunday
___ Paying your tithing
___ Bearing your testimony publicly
___ Taking of the Sacrament with the body and blood of Christ and what He did for us in mind.
___ Trying to develop leadership qualities
___ Participating on Church Welfare projects
___ Not coveting things that belong to others
___ Not stealing from others
___ Being modest in dress
___ Not swearing or using profanity
___ Not gossiping about others
___ Preparing for a mission
___ Being reverent in Church meetings
___ Being honest in dealings with others
___ Having a job or some responsibility in the Church
___ Obeying what the Bishop and other Church leaders tell you
___ Individual prayers
___ Family prayers
Survey on Importance of Gospel Standards

Dear Student:

This survey is an attempt to determine which of the Church standards the youth of the Church feel are the most important to them and just how well the youth adhere to them.

There are no right or wrong answers, so please answer each question honestly, according to your personal feelings and beliefs.

We do not want you to sign this questionnaire. All answers will be kept confidential.

Please follow these directions:
1. Read through the list of Church standards.
2. Then select the one that you think is the most important and put a "1" in the blank space preceding it.
3. Then select the next most important standard and put a "2" in the blank space preceding it.
4. Then find the next most important standard and number it "3", and so on up to number 29.
5. After completing your rating or numbering of the standards, turn to the questionnaire and proceed as directed there.

GENERAL INFORMATION

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SELECTED CHURCH STANDARDS

___ Seeking to understand the basic doctrines of the Church
___ Reading the scriptures
___ Knowing what God is like
___ Understanding the mission of Jesus Christ
___ Regular attendance at church meetings
___ Being morally clean
___ Keeping the Sabbath Day holy
___ Honoring your father and mother
___ Keeping the word of wisdom
___ Being worthy of and being married in the Temple
___ Having a testimony of the Gospel
___ Fasting on Fast Sunday
___ Paying your Tithing
___ Bearing your testimony publicly
___ Partaking of the Sacrament with the body and blood of Christ and what he did for us in mind
___ Family prayers
___ Trying to develop leadership qualities
___ Participating on Church Welfare projects
___ Not coveting things that belong to others
___ Not stealing from others
___ Being modest in dress
___ Not swearing or using profanity
___ Not gossiping about others
___ Preparing for a mission
___ Being reverent in Church Meetings
___ Being honest in dealings with others
___ Having a job or some responsibility in the Church
___ Obeying what the Bishop and other Church leaders tell you
___ Individual prayers
A Questionnaire on Adherence to Gospel Standards

A young man and young lady, who are becoming quite serious about each other and want to know and understand each other as much as possible, are discussing their religious beliefs and ideals. Both come from Latter-day Saint families.

1. See if you can imagine yourself in this situation and place yourself in the role of the boy or girl, depending on your sex.

2. Read one paragraph at a time, as though your companion were speaking those thoughts to you.

3. As you finish reading one paragraph, go back and consider each of the numbered statements enclosed within parentheses.

4. Then indicate your feelings about each particular statement by checking the answer which best represents your feelings about what the statement says. (It is important that you base your answers on how you do feel about the statement, and not necessarily on how you should feel.)

5. Be sure to watch the numbers of the statements so that you put your answer in the right place.

For each statement in the questionnaire, mark in the appropriate space according to how much you agree or disagree with it. Please mark every one. Write in -1, 2, 3, or -2, -3, or -3, depending upon how you feel in each case.

-1: I agree a little
-2: I agree pretty much
-3: I agree very much

-1: I disagree a little
-2: I disagree pretty much
-3: I disagree very much

Your Companion Speaks:

"Well, I've always been taught about God and (I believe in Him.) Although, somehow, (I can't seem to feel that God is a close personal friend.) I feel that God seems to be so far away and I can't always seem to reach Him when I pray or when I want His help.) In a way, He is like a distant relative whom I can write to, but whom I have never really known or seen.

"Of course I feel (I know just about what God is like) and have some idea of what He looks like. It gives me some satisfaction to know that (He looks a lot like we do.)"

"I also (believe in Jesus Christ) and (accept Him as the Savior of mankind) but (I don't really understand what He actually did for us) or (why it had to be done.) Sometimes wonder if the atonement shouldn't have been made in some other way, especially in some way other than the shedding of His blood."
"You know, I attend my church meetings quite regularly11 and hardly ever miss Sacrament meeting12, and (I enjoy going to my church meetings,)13 but somehow (I still don't think I know too much about the basic doctrines of the Church)14 like baptism, repentance, priesthood, work for the dead, and others. (I have some vague ideas on each, but I can't think I could explain them to others,)15 particularly, (why we believe what we do.)16

"(I guess I ought to read the scriptures more as I hardly ever read them unless assigned to,)17 (I often wonder if they really apply to us very much today, or if they are just history.)18 Although (I do find many of the stories and experiences interesting and easy enough to understand,)19 (I guess I need a lot of help in understanding more of the scriptures)20 and (would like to see more of the scriptures taught and explained in Sacrament meeting,)21.

"Perhaps (I should make better use of my Sundays in learning about the gospel and in worshipping God)22 but I get kind of restless and (can't see the need for keeping the Sabbath Day holy all day,)23 At least (I find it difficult to do so,)24 (I usually like to do some things on Sunday that are more in the line of sports,)25 or (go to a movie, or something,)26 I guess, (other than the meetings I attend, Sunday is more of a day of rest and recreation than a day of worship,)27 (I hardly ever spend a Sunday with the family,)28 However, (on Fast Sunday, I do fast at least two meals)29 and (feel that fasting makes me feel more humble and spiritual,)30

"Yet, I feel I do have a testimony of the Gospel of Jesus Christ)31 and it helps to make me want to do what's right. (I know God lives)32 and that (He hears and answers prayer,)33 (I know that Jesus of Nazareth is the Savior and Redeemer of the world)34 and that (Joseph Smith is a true prophet of God,)35 (I know that the Church of Jesus Christ of Latter-day Saints is the true Church of God)36 and that (its leaders today are men of God,)37 I gain much satisfaction when (I bear my testimony publicly in testimony meeting)38 and (try to bear it quite regularly)39

( I have always wanted a temple marriage)40 and (do hope to find a companion worthy of temple marriage,)41 I feel it is one of the most important things in life and (wouldn't consider being married outside the temple)42. I believe there is too much at stake when one (believes that it can mean having your companion and children sealed to you for time and all eternity,)43 Of course, (I don't believe that just because you are married in the temple, you will receive this blessing, I think it depends upon whether or not you live worthy of it afterwards,)44
"(I feel that one must prepare for temple marriage and be worthy of going into the temple. However, I think that some of the requirements are maybe too strict.)

Then again, (I think that sometimes people who are not worthy are permitted to go through the temple.) (I don't think anyone should be permitted to go in the temple if they are not worthy and don't intend to remain worthy afterwards.)

"In trying to be worthy of a temple marriage (I have been paying my tithing) for some time. (I believe I should pay my tithing when I can afford to. Sometimes when I have too many other places to spend my money, I don't pay my tithing.) It seems like I need the money as badly as the Church does. (I guess I don't really know just what the Church uses tithing money for.)

"Of course, (one of the major requirements for temple marriage, in my opinion, is being morally clean.) (I think this is more important than most of the requirements) (except for keeping the Word of Wisdom, which I guess is the most important one.) (It is of the utmost importance to be morally clean in my relationship with those of the opposite sex) in order to be worthy of going into the temple. (I personally think modesty in dress is a very important part of morality.) Although, (I do have some trouble with dirty thoughts) and (I tell dirty stories sometimes.) The Church leaders talk a lot about morality and chastity and (I sometimes wonder if they don't overdo it and talk about it too often.) (Yet, I think more of our youth are immoral than our Church leaders realize.)

"As I said, (keeping the Word of Wisdom is very important too.) (I think our Church leaders emphasize this more than anything else.) Yet, (I think that most people in the Church have broken the Word of Wisdom at some time or other.) (I think most people try a cigarette and a drink of beer or other alcoholic drink.) In fact, here again (I think that more of our youth do these things today than our Church leaders realize.) (I guess it is only natural to try it) (but it seems like some of our youth really can't quit it once they start whether they want to or not.) (Maybe we shouldn't put so much importance on keeping the Word of Wisdom.) (After all, it doesn't effect our spiritual life too much.)

"How do I feel about prayer? Well, (I believe in individual prayers.) (but I think once a day is enough, either at night or in the morning.) (I do believe family prayers are important and should be regular, every day.) (I believe family prayer does a lot to bring a family closer together.) I pray quite often in Church meetings, (but I don't think there is much reason for praying very often.) (I don't see much
other value in prayer.) 77 Of course (I believe that prayer should always be given before eating - thanking the Lord for the food and asking Him to bless it.) 78

"In regards to the Sacrament prayer, (I believe it is a special prayer that has a lot of meaning in it for me,) 79 (I always try to think of what Jesus did for me while the Sacrament is being passed,) 80 (To me the Sacrament is something special in a meeting and not just something that is part of the program,) 81 (I try to never talk to my neighbor during the Sacrament) 82 and (always think of the body of Christ that He gave for us when I partake of the bread) 83 and (of His blood Hasted for us when I drink of the water) 84 (The Sacrament usually leaves me feeling closer to the Lord and wanting to do better.) 85

"In addition to being married in the Temple, (I hope to fill a mission for the Church,) 86 I believe this would be a wonderful experience. However, there are many things I am weak in that I should overcome if I want to be able to fill an honorable mission. For instance, (I have a tendency to disrespect advice that Church leaders give, especially the Bishop,) 87 (Sometimes I take his advice with a grain of salt,) 88 (I really should respect the Church leaders as men of authority, called of God to their position) 89 and (when I hold up my hand in meetings to sustain them, I realize that I am promising to support them and to follow their leadership and counsel,) 90 (However, when the President of the Church or one of the twelve Apostles say something, I try to follow that to the letter,) 91

"I am also conscientiously trying to develop leadership qualities) 92 so I will be a better missionary. (I try to take advantage of opportunities to speak and give talks,) 93 and (to be a good leader of groups,) 94 (I feel that I also have a responsibility to do my best to support others when they are the leader,) 95 (I feel it is important to have some job in the church, no matter how small,) 96 I think this helps to build leadership and at the same time, (it is one of our responsibilities to God to do something in the Church,) 97 (I even think it is important to participate on welfare farms and other such projects,) 98 and (I do this quite often,) 99

"(One of my weaknesses that I must overcome is swearing and the use of profanity,) 100 (I occasionally take the Lord's name in vain) 101 and (quite often I use other slang terms,) 102 (Along with this, I also catch myself gossiping and spreading gossip at times about others,) 103 (I sometimes feel like I get even with someone else by telling something bad about them or passing on something I've heard about them that does not flatter them,) 104
"A third thing I should work on is reverence. (Too often in Church I forget to be reverent and get to talking and fooling with my friends.) 105 (Sometimes in class, I cause the teacher some trouble by doing this.) 106 (Sometimes I just don't like the teachers I have, so I purposely let them know it by talking or by doing something else.) 107 Maybe I would be more fair if I paid attention and made it a little easier for the teacher. I suppose that (the Lord has a right to expect us to be reverent in His house,) 108 and I feel (it is important that we show our respect for Him by being reverent.) 109

"You know, (one principle of the gospel that I think youth break more often than the others, including the Word of Wisdom or the law of chastity, is that of being really honest in their dealings with others.) 110 I suppose everyone is tempted to steal sometime. (I think that stealing is becoming more common among the youth today.) 111 (They just don't think it is very serious any more to take something that belongs to someone else.) 112 Of course, things other than not stealing are part of being honest. (Too many of us tell lies too easily) 113 and (are willing to cheat a little if it means we can make a little extra money or get a higher score on a test or paper,) 114 (I think that dishonesty is a major problem today.) 115

"In connection with this, I think that (another thing in which I am weak is coveting things that others have,) 116 (I often find myself coveting clothes my friends have) 117 or (their home) 118, or (car) 119 or (talents they have that I don't,) 120 (I even find myself coveting their friends sometimes, especially the popular kids.) 121

"You ask me about my parents? (I feel that I am especially lucky in regards to my parents,) 122 (They are really interested in me) 123 and (are always trying to encourage me to do my best.) 124 (I am satisfied that they are truly interested in my welfare) 125 and (especially in my church activity,) 126 (They set a good example for me) 127 and (one of my greatest desires is to be with them in the Celestial Kingdom.) 128

"Now I have told you about myself, tell me something about you. (What would you say was your most serious weakness or failing as far as the Church is concerned?)

Any other Comments?
Relatives in crises and adolescence

To Charles Wheeler, to L.W. Young

An Abstract

Submitted to

The Department of Educational Research and Services
Baker Young University

In partial fulfillment of the requirements for

The degree of

Master of Science

By

L. Wheeler Thacker

1961
This Abstract by F. Weldon Thacker is accepted in its present form by the Department of Educational Research and Services of Brigham Young University as satisfying the Abstract requirements for the degree of Master of Science.

August 1961

Signed

Thesis Committee Chairman

Thesis Committee Member

Chairman, Major Department
Abstract

The purpose of this study was to determine whether or not L. D. S. Seminary teachers were aware of (1) the Church standards with which their students felt they themselves were failing as far as adherence and understanding were concerned, and (2) to what degree the students adhere to and understand the Church standards and principles. This study was based upon the proposition that what Church Seminary teachers conceive to be the needs of youth sometimes is different than the felt needs expressed by the youth. It is considered by the writer to be very important that the Church Seminary teachers be well acquainted with the youth and their real needs in order to do effective teaching.

It was hypothesized that (a) some of the Church standards which the youth judge to be the most important and the least important comparatively will differ from some of their comparative rankings of these standards by their Seminary teachers; and (b) the degree of understanding of and adherence to, on the part of youth, selected Church standards will be judged to be significantly greater by the Seminary teachers in some cases than by the youth themselves, and to the contrary in other cases.

A great deal has and is being said about the strengths and also the shortcomings and weaknesses of "our younger generation" today, but it seems to be generally accepted that much is yet to be desired as far as completely successful religious instruction and education in this country are concerned. Therefore, it seems appropriate to attempt
to determine what the preventive or limiting factors are, as far as effective religious education is concerned. Especially does such a study seem appropriate in the L. D. S. educational program because of the great emphasis and support given to religious education by the Church of Jesus Christ of Latter-day Saints.

This study was conducted among L. D. S. ninth and tenth grade students enrolled in L. D. S. Seminaries in Utah and their Seminary teachers. In order to test the hypothesis that students will attach greater importance to some Church standards than do their teachers, and vice versa, the subjects were asked to rank, according to relative importance, 29 selected Church standards. The resulting rankings of the two groups were then compared by means of a Spearman Rank-Order Correlation Coefficient. Although the correlation was high (.78), there was some support for the first hypothesis stated. Therefore, it appeared that there were some Church standards which the youth of the Church consider to be of greater relative importance than do the Seminary teachers and vice versa. In order to test the hypothesis that the Seminary teachers' judgment of the degree of understanding and adherence of the youth to some of 26 selected Church standards would differ with the judgment of the youth themselves, as to the degree of their understanding of and adherence to these standards, an instrument constructed and validated by the writer was administered to the Seminary students and teachers referred to above. This time the Seminary teachers were asked to respond as they thought the typical youth in their class would respond. The youth were asked to respond as they personally felt, believed, or
understood. The results showed that of the 26 standards, there were only nine in which a significant difference existed between the two groups, and in each of the nine cases, the youth viewed themselves as having a greater degree of understanding and adherence to the standards than their Seminary teachers attributed to them. Therefore, it was concluded that the Seminary teachers judge the youth of the Church to be failing in their adherence to and understanding of some of the Church standards to a greater degree than do the youth themselves.