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Brigham Young University - Provo

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A STUDY OF THE ATTITUDES TOWARD AND UNDERSTANDINGS OF TEMPLE MARRIAGE OF A SELECTED GROUP OF SEMINARY STUDENTS IN THE ALPINE SCHOOL DISTRICT (UTAH)

A Thesis
Submitted to the
Department of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Jerald Ray Johansen
February 1961
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CHAPTER I
INTRODUCTION

The development or modification of attitudes is one of the most significant factors to be considered in the processes of religious education.¹ The objective of most religious teachings and concepts is to change the student's attitudes that desirable behavior may follow.

It seems logical that desirable behavior would follow from desirable attitudes. Chave says that "if the results of our religious teaching could be measured more accurately in the areas of attitude, the processes of religious teaching could be more intelligently directed and the desired behavior more effectively produced."² Since the expression of some social attitudes may reveal a life set in a direction not approved by religious standards, religious education seeks to change these attitudes and redirect the life toward the more ideal religious goal.³

THE PROBLEM

This study is an attempt to determine whether the attitudes and understandings of temple marriage are favorable in the young

² Ibid.
³ Ibid., p. 1.
people of seminary in the Church of Jesus Christ of Latter-day Saints. It is also an attempt to discover whether the youth have changed in their attitudes and understandings of temple marriage within the brief time that they are in the seminaries of the Church. The following hypotheses have formed a basis for this study:

(1) The attitudes and understandings of temple marriage do not improve significantly between the time a student enters seminary and the time he graduates. This hypothesis is based upon a pilot study conducted by the author with a group of freshman and juniors at Pleasant Grove Seminary.

(2) The students, as a whole, have good attitudes toward temple marriage. Vernon found that 93 per cent of the seminary students in his study felt that temple marriage was most desirable and 85 per cent were planning a temple marriage for themselves. ¹

(3) There is no statistically significant difference in the attitudes and understandings of temple marriage between boys and girls.

It is interesting to note that in one study the girls were consistently higher than boys in moral knowledge. ² At the same time,


there was a greater range and a larger measure of variability among the boys than among the girls. This tended to decrease with age, which was accounted for by the greater homogeneity of the older groups.¹

Because of the homogeneity of most L.D.S. youth of the same age, the author feels, that there is no significant difference in attitudes and understandings of temple marriage between the boys and the girls.

DELIMITATIONS

This study is not concerned with all the factors which have caused the present concepts of temple marriage in the youth. It is acknowledged that such things as whether a student's own parents were married in the temple may play a major role in shaping the attitudes the student has. Through efforts of the Primary, Sunday School, M.I.A., Seminary, Priesthood quorums, etc., the youth of the Church has knowledge of temple marriage. Certainly, friends, associates, families and relatives would play a part; even the type of books, shows and television programs watched, might have some influence upon attitudes toward marriage in general, or temple marriage in particular.

This study does not attempt to determine why the attitudes and understandings of temple marriage are the way they are. It hopes to measure, as objectively as possible, the existing feelings and

¹ Ibid.
comprehension of the students as a group, with very little attempt to differentiate between students' individual backgrounds.

The instrument that was devised by the author will measure only expressed attitudes and understandings; real progress in accurately measuring these factors will have to wait on the development of more accurate and objective measuring instruments. This appears to be the best one available for the purposes of this study.

Only students enrolled in the seminaries in the Alpine School District were used in this study; thus the results can only be generalized to L.D.S. seminaries of comparable size and background.

NEED FOR THE STUDY

Because temple marriage is a vital part of the religion of the Latter-day Saints, teachers in the Church need to know how the youth react to this principle. If there should appear a tendency for the youth, as a whole, to develop a less favorable attitude toward temple marriage as they grow older and approach marriage, it should be of importance to change methods of teaching in order to curb this trend.

Since the principle of temple marriage should be taught to the Children of God from the cradle to the grave, favorable attitudes

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must be maintained, if not improved, during this same period of time. 

The number of L.D.S. youth who are not married in the temple seems to indicate that the concept of temple marriage is not getting across to all of them.¹ Therefore, it is important that the teachers of the Church know the position of their youth in regards to temple marriage. Measurement of the current attitude is vital in determining if the seminaries and auxiliaries of the Church need place renewed emphasis on teaching celestial marriage. It could also be of importance to the teachers of the Church in determining if more emphasis ought to be given the boys, or the girls; to the youth as a whole, or to individuals in particular.

Some have said that the term "attitude" is merely a convenient way of referring to the preparedness that exists within the organism for some future activity.² Perhaps this would be the best definition to apply to this study; the study is hoping to measure "the preparedness that exists within the organism for some future activity," namely, temple marriage.

Because of the close relationship between high moral standards and desirable attitudes toward temple marriage, this study includes some reference to the moral standards of the young people of the

¹ See Chapter II under "The Number of Young People Actually Married in the Temple."

Church. It also includes reference to the present moral standards of the world as they are viewed by various people today. These views of the moral situation in the world are related to the need for studying the L.D.S. position with regard to moral standards and temple marriage.

RESEARCH DESIGN

This study was of a cross-section of the present students of the seminaries in the freshman and junior classes of the Alpine School District in Utah (Lehi, American Fork, Pleasant Grove, and Orem). The author selected, at random, one class of Old Testament (ninth grade or freshman) and one in Church History (eleventh grade or juniors) at each of the seminaries and personally administered the questionnaire. These classes were selected because they are usually the first and last classes taken by students who graduate from seminary.

The questionnaire had thirty-three questions and was so constructed that the recipient could choose any of five possible options: "Strongly Agree, Agree, Question, Disagree, or Strongly Disagree". The students were instructed to respond as honestly as possible, and not to put their names on the questionnaire. The questionnaire took approximately one half hour to explain and administer. A copy of the questionnaire is in the appendix.¹

¹ See Appendix A.
A panel of judges or authorities consisting of four members of the faculty of the College of Religious Instruction at Brigham Young University, were asked to rate the answers as if they were taking the questionnaire. These were used to determine the most favorable responses in rating the final results of the student responses.

The questionnaire was given to 210 seminary students. Of these, 124 were freshman or ninth graders, and 86 were juniors or eleventh graders. There were 119 girls, and 91 boys in the study. The questionnaire was administered to a sample group at Pleasant Grove Seminary before being given to the research groups.

A t-ratio was used to determine if there was a significant difference between the attitudes and understandings of students at the ninth and eleventh grade levels. A t-ratio was also used to determine if there was a significant difference between the attitudes and understandings of temple marriage between boys and girls.

**DEFINITION OF TERMS**

**Moral standards** as used in this study will be defined as those standards of conduct that are considered good and right by the Church of Jesus Christ of Latter-day Saints (such as honesty, loyalty, dependability, truthfulness, etc.), but generally speaking, the term will refer to virtue and chastity.

**Moral standards for temple marriage** will be those standards which are considered orthodox by the General Authorities of the Church of Jesus Christ of Latter-day Saints.
The general requirements necessary for temple marriage are that the candidate:

1. Uphold the local and General Authorities of the Church.
2. Be a full tithepayer, or will covenant to become such.
3. Observe the Word of Wisdom, abstaining from tea, coffee, tobacco, and liquor.
4. Be free from all kinds of immoral practices.
5. In the case of a male, be a holder of the Melchizedek Priesthood.
6. Possess a valid recommend signed by the bishop, and a member of the stake presidency.

Attitudes toward temple marriage will refer to student's personal views toward temple marriage, and his feeling or position in regards to the standards connected with temple marriage.

Understandings of temple marriage will refer to a person's knowledge, discernment, comprehension, or interpretation of Church doctrine and standards of temple marriage.

The Church will hereafter refer to the Church of Jesus Christ of Latter-day Saints unless otherwise stated. The abbreviation L.D.S. when used, refers to the same. Mormons or Mormon, will also refer to the Church or its people.

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1 The First Presidency of the Church, General Handbook of Instructions, issued for the help and guidance of Church Officers (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1960), pp. 65-66.
Seminaries are schools established by the Church for the purpose of teaching religious subjects to the youth of the Church. They are usually named for the town wherein they are located.

Auxiliaries of the Church are those organizations within the Church which assist or help accomplish the aims of the Church. Some of these for the young people are the Sunday School, M.I.A., and Primary.

Priesthood refers to either the authority of the Church of Jesus Christ of Latter-day Saints, or to the organized body of men who hold the priesthood.

Elder is a common, but respectful title for those who hold the Melchizedek Priesthood in the Church, as used in this study it often refers to Church leaders.
CHAPTER II

REVIEW OF THE LITERATURE

Inasmuch as failure to obtain celestial marriage by Latter-day Saints is often because of not living up to the moral standards necessary for temple marriage, a review of the moral situation in the world may be an indication of the external influences upon the youth of the Church.

The Need For Improved Morality In The World

The present age is one of tremendous technical advances. Materially, this age has progressed probably further than any previous age in history. However, there appears to be a definite lag in the moral advancement of the people. There seems to be a moral letdown among the people of the world. General Omar Bradley, formerly Army's Chief of Staff, said, in an address given on Armistice Day, 1948:

Man is stumbling blindly through a spiritual darkness, while toying with the precarious secrets of life and death... The world has achieved brilliance without wisdom, power without conscience... We know more about war than we know about peace... more about killing than we know about living. We have grasped the mystery of the atom and rejected the Sermon on the Mount...

With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it... Ours is a world of nuclear giants and ethical infants...¹

Many current writers have tried to point out that there is a moral letdown in our world, especially in regards to matters of sex. Part of this letdown may be because of the change in sex attitudes and practices. Yerkes, writing in the introduction to Kinsey's report on the sexual behavior in the human female, says:

In the United States, the twentieth century has been a period of exceedingly rapid and revolutionary change in sex attitudes and practices. Whereas throughout the nineteenth century the puritanic attitude in sexual matters was dominant in the United States, since the turn of the century both mores and practices have been in flux. What fifty years ago could not have been mentioned in a social group—sexual and reproductive happenings and experiences—are now spoken of without inhibition. These changes are in part a product of (1) woman's progressive sexual and economic emancipation; (2) the all-pervasive influence of Freud's views and discoveries; and (3) the exposure during the World Wars of millions of American youth to cultures and peoples whose sex codes and practices differ greatly from those in which they had been reared...

Whitman calls the change in sex attitudes the "current sex hysteria" and says the evidence is everywhere from a flood of films and books running the gamut from suggestiveness on down. He points out that the huge volume of mail-order pornography, a tragic increase in rape, homosexuality, illegitimacy, and "VD", and the rise of beatniks all indicate a nationwide revolt against morals and conventions. In his article he points out that at two leading Eastern

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2 Howard Whitman, "Science Takes A New Look At Sex In America," This Week Magazine, LXIII (October 25, 1959), p. 5.

3 Ibid.
colleges, one a men's school, one a women's, a student poll showed that only 21 per cent disapproved of sex relations before marriage. In a questionnaire on dating, 36 per cent of the boys at a Western university said that they would "try to go the limit" within three dates with a girl they took out. Even more depressing than these are the actual cases which youth counselors face daily," he said.

It is realized that newspaper and magazine writers often play on the spectacular, yet no one could fail to recognize some of the symptoms pointed out. Other writers of current magazines and articles show some of the indications of this moral letdown. Duvall states, "Despite great gains in medical science, venereal infections are the second most widespread class of disease in the United States, and syphilis has been increasing steadily for the past few years." Brown also says that "VD" is rising at a shocking rate especially among the young people. He calls upon parents, educators, and leaders everywhere to "choke off the climate where it thrives." Pate reported that since 1956-57 there has been a definite increase in the venereal diseases of school age children.

1 Ibid., p. 6. 2 Ibid.
4 William J. Brown, "Let's Stamp Out VD Now!," This Week Magazine, LXIX (September 18, 1960), p. 20.
Still another article by Whitman states that knowledge of sex must be blended with a sense of values. "The attitudes of youth toward sex is the real problem," Whitman said, "young people are looking for right attitudes and for right ideals."¹

Elder Peterson, in a conference address, told of "child" marriage pitfalls and the moral decay which often leads to early marriages. Quoting alarming figures from various national magazines, he said:

The U.S. News and World Report for December 12th, 1958, reports that there are child mothers, some married, some not, in 22 of the 23 high schools of Washington D.C. as well as in 4 elementary schools. The Associated Press, in a nationally published article written out of Washington by Roger Greene, dated August 9th, 1959, reports: 'An all time record of babies born out of wedlock... more than 200,000 a year has set off a new storm of controversy over ebbing standards of American morality... 5,000 illegitimate babies are born each year to girls under 15, a tragic by-product is that at least 20,000 young unwed mothers sell their babies on the black market annually, with price tags ranging from $1,500 to $3,000.'²

The problem of babies born to unwed schoolgirls under 16 years old is continuing to trouble government officials of the nation's capital. It was noted, by Pate, that in some areas of the nation, such as some cities of the Far West and Far Northeast, the statistics on teenage pregnancy were not nearly so staggering as those found in the area of Washington D.C., and in the cities of

¹ Howard Whitman, "Youth and the 'Natural Urge'," Better Homes and Gardens, LIX (July 1957), p. 43.

the South and along the mid-Atlantic seacoast. "It may be," Pate reported, "that social patterns in other areas are different, or their opportunities and interests have different goals and different methods of expression."¹

In answering the question of whether there is a morals revolt among youth, Richman takes exception to the general viewpoint of some of the current writers on the subject. Although he concurs that teenage marriages do seem to be increasing and the age of first marriage in the United States declining, yet he questions whether this is grounds for viewing the situation as a revolt.² He admits that young marriages often do not work out well, but doubts if this is evidence of a morals revolt. Further he states:

Nor is the problem of unwed mothers a proof of a morals revolt, though it is a grave and disturbing one. Between 1942 and 1956 the number of births to unwed teen-age mothers increased from 45,500 to 77,000 or 69.2 per cent in fourteen years. These figures have given rise to editorial despair, public discussion, and some very real professional concern...

But wait. Let us look now at the number of births to all unwed mothers during the same fourteen year period, 1942 to 1956. The increase was from 96,500 to 193,500 or just over 100 per cent. In fact, the rate of increase among teen-agers was not only less than for the entire population, but it was considerably less than for any other age group in the child-bearing ages...

Increasing illegitimacy at any age in any time is extremely serious, but if it is to be construed as part of a morals revolt, then we must remember that it is not restricted to the young people. Actually they are 'revolting' with less enthusiasm than some of their elders.³

¹ Pate, loc. cit. ² Ibid., p. 17. ³ Ibid., p. 16.
Richman goes on to say that the number of articles appearing
in popular magazines about young people's attitudes toward chastity,
their petting practices and the going-steady trend, all add fuel for
teenagers' anxieties, but are not evidence of teenage revolt. 1

In a study conducted by the American Social Hygiene Association,
the youngsters, representing a wide variety of social backgrounds
and located in quite separate regions of the country, do not express
or demonstrate symptoms of revolt or even focus for grievance. 2

The studies show that even in families where children must
obey a prohibitive authority and observe a variety of taboos, the
young do not seem to feel strong tensions leading toward revolt; in
fact, the studies show fewer violations of authority in homes with
many prohibitions. 3

Others, too, have said something similar to Richman:

Many adults describe today's adolescents as profligate,
licentious, immoral, and nonconformist, particularly in
regard to sex behavior. By and large, this description is
based on observations of adolescents in psychiatric clinics
and juvenile reformatories, who regularly make the newspaper
headlines. Perhaps such accusations console older generations
for their minor misdemeanors or make up for frustrations of
their own adolescent and adult life. In fact, however, most
adolescents today show a high degree of sexual conformity,
are moralistic and give way to sexual impulses only on rare
occasions. They are not sexually 'delinquent' so much as
they are badly confused about moral standards concerning
sexual behavior... 4

1 Ibid., p. 18 2 Ibid. 3 Ibid. 4 Albert Bandura and Richard H. Walters, "Are We As 'Modern'
It is probably true that the teenagers are in less of a moral revolt than the older people, but the evidence still seems to point to the moral laxity prevalent in the world. To blame one faction over another, such as parents over children, does not change the need for higher moral behavior in the world. It still appears that one of the best ways to curb this trend is through the proper teaching of the rising generation.

The influence of parents on children hardly needs discussion here, but it should be realized that the younger generation of today are the parents of tomorrow. Thus if the emphasis is upon striving to improve the moral conduct of today’s young people, this is also an attempt to upgrade the morality of a total people.

**Improving the Moral Situation Among the Youth**

The moral letdown which appears to be in the present world should be a warning for all people to strive to improve the situation, especially with the young people. Religious educators, and others, often have these young people under their instruction.

It would seem that the knowledge of an individual would help establish the behavior of the individual. If wholesome feelings toward religion and morality can be developed it would appear that improved behavior would result. If they remained constant, the attitudes and understandings should closely parallel the behavior of an individual.

However, some have found that knowledge of what is morally right or wrong does not insure good conduct. Even when the adolescent
is aware of accepted moral standards he may not always live up to them. Hartshorne and May in one of their studies, found correlations of .25 between moral knowledge and behavior.

There is not simply one adolescent attitude toward religion and morality. There are wide differences among adolescents in their attitudes generally, just as there are in other areas of personality development.

Because of the need of the adolescent to understand himself, he is no longer willing to accept without questioning the authoritative statements of his elders. Studies reveal there is a reaction against the teaching of their elders in about two-thirds of adolescents. In about 50 per cent of adolescents this reaction comes before the age of sixteen, and in general, it appears earlier in girls than it does in boys.

Smith says:

This rebellion finds its application also in the attitudes of adolescents toward moral standards and behavior. During these years the standards and behavior of his peers assume the greatest importance. The peer group is more important than the family to the adolescent, and he begins to think of himself as a member of the group. He begins to form his own ideas and to think of himself as different from others. He begins to think of himself as an individual, and to think that he can do things better than others. He begins to think of himself as a member of the group, and to think that he can do things better than others. He begins to think of himself as a member of the group, and to think that he can do things better than others. He begins to think of himself as a member of the group, and to think that he can do things better than others. He begins to think of himself as a member of the group, and to think that he can do things better than others. 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importance. Those of his parents and other authority figures tend to be rejected whenever there is a conflict between these standards and those of the peer group. These attitudes need to be recognized for what they are; not so much as outright rebellion and defiance, but more as a striving for independence and a working toward the ability to establish his own standards of conduct, which will make sense to him, and to which he can feel that he can reasonably adhere.¹

This does not mean that educators and teachers of youth should not attempt to continue their instruction, but that the adolescent needs the understanding, acceptance, and friendly help of the adults who are responsible for his guidance.

Before youth can be taught the desired concepts and attitudes in the society of which they are a part, their present needs and feelings should be known. Remmers states that "if progressive education had made no other contribution, its insistence on learning the needs and feelings of students would be a notable addition to educational methods."²

Indications of a Moral Letdown in the Church

The Church of Jesus Christ of Latter-day Saints is concerned with the moral behavior and attitudes of its people. Temple marriage in the Church of Jesus Christ of Latter-day Saints is considered one of the highest aims for its people. Attainment of temple marriage necessitates the living of a high moral standard.³

¹ Ibid.
² Remmers, loc. cit.
³ See Definition of Terms page 8, moral standards necessary for temple marriage.
The General Authorities in the Church often express concern over some things which might indicate a moral laxity among the young people of the Church. Elder Harold B. Lee expresses this concern in these words:

As I have gone throughout the Church, I have been concerned to know why there are so many of our young people who do not avail themselves of the opportunity of going to the temple.¹

To the Church, the failure of the young people to take advantage of the opportunity for temple marriage is to deny themselves of some of God's choicest blessings.

Elder Mark E. Peterson emphasises the importance of temple marriage and its relationship to certain principles of morality in the following words:

Marriage for eternity is an essential part of exaltation in the celestial kingdom. It belongs to the heavenly order. It is one of the key steps in the plan of salvation.

Since it is so much a part of God's program for us, and since we must prepare ourselves for the hereafter while we are yet in mortality, every safeguard must be provided to keep marriage holy.

We must approach it as a sacred institution. We must be pure going into it, and once there must adhere to those divine laws which make of it an hallowed relationship.

Marriage involves sex. The Lord provided that it should. Sex itself was a divine creation to permit the species to perpetuate itself. Its purpose was as sacred as the creation itself.

Since sex is so sacred, the violation of its fundamental purpose becomes a crime in the eyes of God. To disobey any of his sacred precepts is an offense to him. But to violate

¹ Harold B. Lee, Conference Report (Salt Lake City: Published by the Church of Jesus Christ of L.D.S., October 1957), p. 157.
the very basis by which he brings forth life is an affront of a most serious kind...

We must begin in our earliest youth to guarantee the sanctity of our family ties. The Lord ordained that boys and girls, at the beginning of their teens, should begin to form an interest in each other, leading in later years to this eternal relationship of marriage and the home.¹

When temple marriage is not attained, it may be an indication that the youth's moral fibre is deteriorating.

A study of Smith's, for the purpose of determining whether or not scientific evidence could be obtained which would indicate that Mormons in Western America behave differently from other Americans living in or near the same general area, revealed the following information:²

Seventeen "social practices" which are condemned by the L.D.S. Church were investigated in terms of student responses to a questionnaire. The practices fell into three major areas.

A. The Word of Wisdom
   1. Drinking tea
   2. Drinking coffee
   3. Drinking cola
   4. Using tobacco
   5. Drinking beer
   6. Drinking liquor
   7. Getting drunk


B. Sexual Morality
8. Engaging in non-marital passionate kissing
9. Engaging in non-marital heavy petting
10. Engaging in non-marital coitus
11. Having nocturnal emissions (Not condemned by L.D.S. Church)
12. Masturbating
13. Engaging in overt homosexual activities

C. Socio-Religious Morality
14. Engaging in cheating in school
15. Engaging in stealing
16. Breaking one's word of honor
17. Profaning Deity

The Mormon group studied showed that they were considerably less indulgent in the seven practices listed under the "Word of Wisdom" than non-Mormons, also that non-marital coitus was considerably less than among non-Mormons.

In the other ten practices there was little or no differentiation between Mormons and non-Mormons with the following exceptions:

1. Mormons reported slightly less non-marital passionate kissing than the non-Mormons did.
2. Mormons males reported more nocturnal emissions than non-Mormons did.
3. Mormons reported slightly more stealing in the past than non-Mormons did.
4. Mormons reported less current breaking of their word of honor, but a higher incident of it in their past lives, than non-Mormons did.
5. Mormons reported much less profanity than non-Mormons did.

It was noted that Mormon respondents generally called the practices more sinful than non-Mormons did. Judgments of morality

\[\text{Ibid.}, \ p. \ 260-261.\]
were reported harder to compare because a large proportion of the
Mormons failed to make definite judgments.¹

The Responsibility of Teaching Temple Marriage by L.D.S. Teachers

As to the responsibility resting upon the teachers in the
Church in teaching temple marriage, Elder Joseph Fielding Smith
states:

The Church authorities of the Church of Jesus Christ of Latter-
day Saints, and the teachers of our associations should inculcate
the sacredness, and teach the duty of marriage, as it has been
revealed in the latter days. There should be a reform in the
Church in this regard, and a sentiment created in favor of honor-
able marriage, and that would prevent any young man or woman,
who is a member of the Church, from marrying except by that
authority which is sanctioned of God.²

He goes on further to say that this vitally important principle
should be taught to the children of God in all their lives, "from the
cradle to the grave."

The importance of temple marriage in the eyes of the Church
is best summarized in this statement:

The most important thing that any member of the Church of
Jesus Christ of Latter-day Saints can do in this world is to
marry the right person by the right authority in the right place.³

¹ Ibid.

² Joseph F. Smith, Gospel Doctrine, (Salt Lake City: Deseret

³ Bruce R. McConkie, Mormon Doctrine, (Salt Lake City:
Fugal made an analysis of the development and use of the objectives for seminary teachers in the Church. He submitted in conclusion a brief list of objectives as being suggestive of what might constitute a proper set of "General Objectives of Latter-day Saint Seminaries." The objectives were formulated after an extensive study of the objectives of the L.D.S. Department of Education over the years, and after reviewing the charges made to seminary and institute men by the General Authorities of the Church. These are the objectives:

1. To help the students grow in the gospel and to know and understand the scriptures.
2. To help the students build testimonies of the Gospel.
3. To inspire students to so live that they may receive joy in this life and exaltation in Celestial Glory.
4. To help students understand and seek true freedom for all mankind.
5. To encourage the students in their search for secular truth.¹

A study of the objectives of the seminary shows them to be broad enough in scope to envelop temple marriage in them. Seminary teachers are specifically charged with the responsibility of assisting students to gain and strengthen their testimonies of the Divinity of Jesus Christ and the mission of the Church of Jesus Christ of Latter-day Saints.² Part of this mission of the Church is to prepare the people for exaltation in the celestial kingdom. Temple marriage is necessary for this exaltation.

It would appear that one of the best ways of accomplishing the aims of the Church in teaching temple marriage to the youth would be to determine their present attitudes and understanding of this principle.

The Place of Attitude Measurement in Religious Education

The realization is rapidly growing that attitudes, the way individuals and groups feel about the various aspects of their world, are probably more determinative of behavior than mere cognitive understanding of this world.¹ This realization has brought about a steady growth within the educational field, of attitude and opinion measurement.²

Thurstone has done a great deal of work in the area of attempting to measure attitudes but admits it is a complex affair which cannot be wholly described by any single numerical index.³ His book, and the one written with Chave, attempt to describe various processes and means of measuring attitudes and opinions.

Changes in Attitudes and Understanding of Young People

Studies have been made to show the change in attitudes and understandings of the adolescent as he grows older. It was found that there were some changes in moral standards and behavior in adolescence; especially was this the case in the attitudes of adolescents toward their duties to God. There were no indications from the studies that attitudes were


² Ibid., p. 395.

less favorable as the adolescent grew older. ¹

Stone and Barker investigated the moral judgments of premenarcheal and postmenarcheal girls, and found that the postmenarcheal girls gave more mature responses with regard to conduct which some people would think is wrong. However, in general, they tended to be more liberal in their judgments of smoking, playing cards, truancy, anger, fussing, divorce, pawnng jewelry and quarreling.²

Pressey and Robinson found similar changes in both boys and girls during the high school years regarding their moral attitudes. They became more liberal with advancing age in regard to their moral judgments of smoking, playing cards, and divorce; but they became less tolerant of immodesty, conceit, and bribery.³

In addition some studies have been made with regard to the changing of moral attitudes toward specific acts. Tudor-Hart found that condemnation of lying on moral grounds became less frequent as adolescents grew older. Lies told to avoid hurt feelings, or social lies, were considered justified by increasingly larger proportions of adolescents as they advanced in age.⁴


A study of the moral judgments of high school students by Slavens and Brogan showed that in the opinion of their subjects, stealing was the worst offense, followed by cheating, lying, and drinking, in that order. No reference was made to sex in the investigation at the request of the school authorities.\footnote{G.S. Slavens and A.P. Brogan, "Moral Judgments of High School Students," International Journal of Ethics, XXXVIII (1927), p. 57-69.}

Some studies have inquired into the attitudes of the adolescent toward certain standards of sex behavior. Butterfield found the problems of greatest concern to adolescents to be on "petting", kissing an engaged girl, engaged petting, and trial marriage.\footnote{O.K. Butterfield, "Love Problems of Adolescence," Teacher's College Contributions to Education, LVIII (1939), p. 405-408.}

Lynd and Lynd reported in their studies very lax standards in regard to "petting" among high school students. Forty-four per cent of the boys and thirty-eight per cent of the girls in the study, admitted they had taken part in a "petting party."\footnote{R.S. Lynd and H.M. Lynd, Middletown (New York: Harcourt, Brace Company, 1929), p. 41-44.}

One research study was of the age differences in religious beliefs and problems during adolescence.\footnote{Kuhlen and Arnold, "Age Differences in Religious Beliefs and Problems During Adolescence," J. of Genetic Psychology, LXV (1944), p. 291.} Questionnaires were used and study made to see if differences were significant between twelve year olds and eighteen year olds. There was no adequate evidence indicating age differences in beliefs held, and problems faced, during the adolescent period. It was found that there was a relatively static nature of religious ideas

\footnote{Kuhlen and Arnold, "Age Differences in Religious Beliefs and Problems During Adolescence," J. of Genetic Psychology, LXV (1944), p. 291.}
of the adolescent in the four years twelve to sixteen in this study. However, this datum can hardly be accepted as definite evidence demonstrating religious ideas do not change during adolescence.¹

As an indication that attitudes do change, Beekmann felt it significant that a number of young people, especially among the boys, indicated that "the religious interest and attitudes they had experienced in their early adolescence was not present in their later teens, but would return when they were married and settled down."²

Hartshorne and May have shown in some of their studies that moral behavior changes through the effect of religious teaching, but not as much as might be expected.³ It appears that change in attitudes precede change in behavior.

A study of the comparison of religious thinking of freshman and seniors in a liberal arts college, indicated that the religious thinking of the students tends to improve in quality during their college course.⁴

A study of the religious experiences in children nine to thirteen years of age showed that there was a great similarity in religious experiences of girls and boys even though the girls tended to become

¹ Ibid.
more deeply involved in the distress of certain situations close to

them. The results of this study indicated that the religious attitudes

of the boys and girls are somewhat similar. Yet, in the study by

Hartshorne and May, "Testing the Knowledge of Right and Wrong," they

found that girls were consistently higher than the boys in moral know-

ledge. At the same time there was a greater range and a larger measure

of variability among boys than among girls; this tended to decrease with

age, which was accounted for by the greater homogeneity of the older

groups.2

The results of one study by Vesta and Bossart showed that females

had a more negative attitude than males toward a situation which clearly

involves an unethical practice, however large or small the infringements

of ethics may be.3 This study was conducted among men and women rather

than boys and girls of adolescent age.

Studies Related to Temple Marriage and Attitudes Toward it

A study by Vernon was on the religious beliefs of the young

people of the Church. 4 This study was an attempt to determine how

1 Gote Klingberg, "A Study of Religious Experiences in Children

From 9 to 13 Years of Age," Religious Education, LIV (May-June, 1959),

pp. 211-216.

2 Hartshorne and May, loc. cit.

3 Francis J. Di Vesta and Philip Bossart, "The Effects of Sets

Induced by Labeling on the Modification of Attitudes," Journal of Person-


4 Glenn M. Vernon, "A Study of Certain Religious Beliefs and

Practices of a Selected Group of Students from the Pleasant Grove,

American Fork, and Lehi (Utah) L.D.S. Seminaries," (Unpublished Master's

extensively certain selected teachings of the Church of Jesus Christ of Latter-day Saints are incorporated into the actions and beliefs of a selected group of seminary students. In Vernon's summary statement on the beliefs of the students on dating, courtship, and marriage, he found that 33.2 per cent approve of high school students going steady. Four out of every ten approve of necking or petting outside of marriage. This group is largely male. Sexual relations outside of marriage are approved by 8.1 per cent of the students. This group included 12.5 per cent of the boys and 4.9 per cent of the girls. One-fourth of the students believe that extra-marital sexual relations are more sinful for a girl than for a boy. This group is largely girls.1

It was the opinion of 93.7 per cent of the students that temple marriage is the most desirable; however, only 85 per cent of the group is planning a temple marriage for themselves. The students feel that a lack of understanding about the importance of being married in the temple is the main reason why people do not get married there. Next in importance is the fact that they feel that they are not worthy to go to the temple, which is closely allied with the fourth reason given, they feel they can't live up to the standards expected of those who are married in the temple. The third reason given was that they didn't want to wear the temple garments.2

Vernon concluded from his study that seminary students accept and adhere to Church teaching rather well. There is room for improvement, however. Further, he said that in some of the areas studied, students

1 Ibid., p. 5. 2 Ibid., 184.
rise above the home pattern set by their parents, as in the case of attendance at Church meetings "...it would appear that the expressed opinions and actions of the students speak well of their training and conversion to Church Standards."\(^1\)

Factors That Influence Temple Marriage

In another related study, Boyd Rollins found that in the L.D.S. marriages in Sharon Stake of the Church of Jesus Christ of Latter-day Saints, certain factors influenced the couples who were married in the temple.\(^2\) These were: (1) Priesthood office attained by the time of marriage, (2) knowledge of temple marriage and other temple ordinances at the time of marriage, (3) influence of parents, (4) observance of Church standards at the time of marriage, and (5) the influence of spouse and friends and relatives.

Elder George Q. Morris, in a conference talk said:

I cannot help feeling that many are not being properly married because they are not properly taught. It is not enough to urge temple marriage. They must know what temple marriage means. It is a matter of eternal life and exaltation in the presence of God forever and ever...\(^3\)

Perhaps the greatest factor in influencing the L.D.S. people to be married in the temple is the doctrine of eternal marriage as revealed through Joseph Smith, the first prophet of the Church of Jesus Christ of

\(^1\) Ibid.


\(^3\) George Q. Morris, The Improvement Era, LXXIX (December, 1959).
Latter-day Saints. The revelation is as follows:

...Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

And again, verily I say unto you, if a men marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of Promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my work; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot therefore inherit my glory; for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of Promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.
Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide by law ye cannot attain to this glory.¹

L.D.S. literature is profuse with admonishment regarding the significance of temple marriage. The leaders of the Church are a vital factor in influencing the youth to attain eternal marriage.

David O. McKay, President of the Church of Jesus Christ of Latter-day Saints, has admonished the youth:

Temple marriage is basically appealing; it is scientifically sound; and any young man who takes his sweetheart to a temple should go there with the understanding that their union is to be just as eternal as the love that has brought them to the altar, and there is no question about it... To summarize: Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained—the union of a man and woman worthy to have their marriage solemnized in the temple of the Most High...²

The Number of Young People Actually Married in the Temple

The indications of the attitudes of the young people toward temple marriage could perhaps best be viewed by finding the number who are actually married in the temple. The literature showing the type of marriage ceremony most commonly used by L.D.S. couples will give some indication of the attitudes which prompted their behavior, or choice between temple marriage and other types.

¹ Doctrine and Covenants, section 132:15-21.
As research director for the L.D.S. Department of Education, Roy A. West has done some extensive research on the Mormon family. Some of his findings are reported in his book, *Family Eternal*, while some have never been published or made public.\(^1\) In his book, he discusses the types of marriage obtained by members of the Church. He investigated extensively the Church population that married during the years 1920 to 1944. He found that 40 per cent were married in the temple, 27 per cent by Church officials outside the temple, and 33 per cent by civil authorities. The percentage of temple marriage was higher in urban areas.\(^2\)

In a study of marriage patterns of residents of Springville, Utah in 1949, Grindstaff found that 38 per cent were married in the temple, 36 per cent were married by Church officials, and 26 per cent were married by civil authorities.\(^3\)

Canning, from studying the records of marriage licenses issued in Utah county between 1910 and 1942, found that 37 per cent of the marriages were performed in an L.D.S. temple and 63 per cent performed by Church officials or civil authorities.\(^4\)

Grindstaff also found that 27 per cent of those who obtained a civil marriage later secured a temple marriage. However, there is a


\(^4\) Quoted from Rollins in his thesis of his interview with Ray R. Canning, Associate Professor, Soc. Dept., B.Y.U., August 20, 1957.
trend away from this practice of first obtaining a civil marriage and later a temple marriage.  

At the General Conference of the Church in October, 1955, Elder Antoine R. Ivins, a President of the First Quorum of Seventy, reported that during the year 1954 in the stakes he visited, less than one-half of the marriages of the Latter-day Saints were performed in the temples of the Church. One-fifth of these marriages involved one spouse who was not a member of the Church.

One year later at General Conference, Elder Ivins stated:

In my recent visits to the stakes over the last two or three years, I have tried to keep a record of the percentages of the people who were married as members of the Church, who were married in the temple. I discovered that about fifty-five per cent of the marriages were celebrated in the temple...

One article was found on the number or percentage of seminary graduates that are married in the temple:

...We may say that temple marriage is one of the most important things which can come into a young person's life. It is a potent factor in marital happiness, in living one's religion and in rearing of children...

How many seminary graduates are married in the temple? One group of seminaries reported 85 per cent...another group of seminaries located in northern and central Utah showed 85.6 per cent married in the temple...

The above percentages would conform fairly close to the percentage

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1 Grindstaff, loc. cit.
of those students in the Church History classes of the Pleasant Grove, Lehi, and American Fork seminaries who indicated favorable attitudes toward temple marriage in the study of Vernon cited earlier.¹

SUMMARY

Because there appears to be a moral letdown or moral deterioration among the people of the world, and also among the young people, there seems a need for religious educators and others concerned with this problem to measure the extent of this moral laxity among those they may have some influence or jurisdiction over. The problem as viewed broadly may not be able to be solved, however, if the various smaller groups would examine their own people in regards to specific programs, aims, and ideals, perhaps a solution could be more effectively realized.

In the Church of Jesus Christ of Latter-day Saints the attainment of temple marriage represents accomplishing some of the highest moral standards they have. In order to obtain temple marriage these standards must be upheld. The laxity of some members of the Church in attaining temple marriage could be an indication that there is a moral letdown in some of the people of the Church.

The realization is rapidly growing that attitudes, the way people feel about various concepts, are probably more determinative of their behavior than their mere cognitive understandings of the concepts. This seems to also apply to L.D.S. youth's attitudes toward temple marriage.

¹ Vernon, loc. cit.
Since the development or modification of attitudes is one of the vital factors to be considered in the processes of religious education, it is important in the Church of Jesus Christ of Latter-day Saints to develop and improve the attitudes of the young people toward temple marriage.

Some studies indicate a static nature of religious ideas of the adolescent, while others felt there were definite changes. Differences of opinion as to whether there were similarities in the religious attitudes of boys and girls was brought out through various studies.

In one study the seminary students accepted and adhered to Church teaching rather well. Expressed opinions and actions of the students appeared to be an indication of training and conversion to Church standards.

Many factors influence couples who are married in the temple. Of most importance in influencing the L.D.S. couples is the revealed doctrine of the Church. Other factors are the knowledge of temple marriage, the influence of parents, friends, associates, as well as the influence of Church leaders and Church literature.

The percentage of young people actually married in the temple varies with different studies, but it appears that only between 37 and 55 per cent of the general membership of the Church obtain their marriage in the temple.

Selected studies of seminary graduates who were married in the temple show that approximately 85 per cent of them were married in the Temple. This conforms closely with some studies of favorable attitudes expressed by seminary students toward temple marriage.
CHAPTER III

RESEARCH DESIGN

Inasmuch as school law prohibits secular religious studies from being made in the public schools, it was necessary to conduct this entire survey in the L.D.S. Seminaries adjacent to the high schools. Each of the high schools, American Fork, Lehi, Orem, and Pleasant Grove, has a released time program in which students are allowed to attend seminary classes during the regular school day. The Lincoln Junior High School at Orem also has a seminary adjacent to the school. One of the ninth grades of this seminary was used in this study.

Pleasant Grove, Lehi, and American Fork seminaries are somewhat comparable in size. Orem Seminary is larger with the ninth grades attending the Lincoln Junior High Seminary. From an interview with Leland E. Anderson, the Utah County L.D.S. Seminary coordinator, he gave the following figures from the 1960-61 reports for the seminary enrollment of the district: Orem Seminary has 580 students, Lincoln Junior High Seminary has 294 students, Pleasant Grove Seminary has 472 students, American Fork has 405 students, and Lehi has 356 students enrolled. In each of the four cities, varying in size from 3,000 to 10,000, the majority of the people are L.D.S.

The classes chosen to determine whether there was a significant difference in attitudes and understandings of temple marriage were the freshman and the junior classes or the ninth and eleventh grades. These two classes represent, in most cases, the first year of seminary and the
last. In order to graduate from seminary, three years are required. These are the Old Testament (freshman), New Testament (sophomores), and the Church History class (juniors). There are some seminaries which have a program that includes the 7th and 8th grades, and some conduct a 4th year Book of Mormon class for the older students who have graduated from seminary or desire the class. These classes do not count toward seminary graduation. It was felt that the two required courses of the Old Testament, and the Church History class, would be the most representative sample of L.D.S. students of seminary age. Although only a two year spread in age occurs between these two groups, these are years that the seminary has opportunity to teach the young people the value of temple marriage, as well as other religious subjects.

The Old Testament class selected at Lehi had 55 students, at American Fork, 20, at Pleasant Grove, 24, and at Orem, 25, making a total of 124 freshman students who answered the questionnaire. The Church History classes numbered 16, 21, 19, and 30 students respectively, making a total of 86 junior students who took the questionnaire. The groups studied had 71 freshman girls, 53 freshman boys, 48 junior girls, and 38 junior boys, making a total of 91 boys and 119 girls.

Discussion of the Instrument Used

Because there had been no previous attempt among Church studies to measure the attitude of students toward temple marriage as desired in this study, it was necessary to devise an instrument for this purpose. Several professors at Brigham Young University gave valuable help and advice in making the questions of the survey more valid and understandable.
Help was also obtained from Rammer's discussion of the method of Rensis Likert. The steps suggested were followed in so far as they were expeditious.

A number of statements or propositions relating to the attitude object in question were collected. These referred directly to the attitude object, or were related to it; that is, they referred to either the students' attitudes toward temple marriage, or his understandings of it according to Church doctrine and accepted moral standards. The items were carefully edited to try to eliminate ambiguous, irrelevant, and otherwise faulty items.

These items were drawn up in the form of a questionnaire or attitude test, each item being given multiple response categories of "strongly agree, agree, question or undecided, disagree, or strongly disagree." The statements were so constructed that for approximately half of them either an "agree" or "strongly agree" response represented a favorable attitude toward temple marriage; for the other half a "disagree" or "strongly disagree" response represented a favorable attitude.

In order to make the questionnaire less subjective, four religion professors at the university were asked to serve as a panel of judges or authorities to determine which items were the desirable responses and which were the undesirable.

Reliability of the test was checked by using a split-half reliability coefficient. The test was divided into two equivalent fractions.

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1 Rammer, op. cit., p. 94.
Two separate scores were derived, one by scoring the odd-numbered items and one by scoring the even-numbered items. These scores were correlated with a positive correlation of .57. Using the Spearman-Brown Prophecy Formula, the estimate of reliability from a single test was found to be .729. This estimate shows the measurement to be sufficiently reliable for the group purposes of this study.

An important factor influencing the size of a reliability coefficient is the nature of the group on which reliability is measured. Any correlation coefficient is affected by the range of individual difference in the group. Another factor to be considered is the degree of homogeneity of the group. A homogeneous group usually has a low correlation. Since most of their lives, L.D.S. students have been taught the principles of temple marriage, a seminary class tends to be a homogeneous group. The studies of Smith help show the relative homogeneity of the L.D.S. people wherever they are found.

The fact that the estimate of reliability was .729 instead of a higher correlation is partially because of the homogeneous sample used. How high the reliability must be is also dependant upon the other measuring devices in the area of study that have a high reliability. Thorndike says "the appraisal of any new procedure must always be in terms of other


3 Ibid.

procedures with which it is in competition.\textsuperscript{1} Since there had been no previous measuring device in this area, a correlation of .729 seemed sufficient to justify the instrument as a reliable measurement tool of students disposition toward temple marriage.

The questionnaire was then administered to a sample group of freshman and juniors (Old Testament and Church History students) at the Pleasant Grove Seminary to further determine its effectiveness, and understandable wording.

The final experimental instrument was administered to the cross-section of classes in the four seminaries in the study. Students were asked to indicate their own attitudes by checking the response to each item which most nearly expressed their feeling on that item. The questionnaire took approximately one half hour to explain and administer.

The questionnaires were scored for each subject by assigning arbitrary weights of 1, 2, 3, 4, and 5 to the five response categories of each item in such a way that the highest weight was always assigned to the response that tends toward the favorable end of the attitude continuum, while the lowest weight was assigned to the response categories which tended toward the opposite end. A student's score was the sum of the weights assigned to the responses which he made. The determination of the favorable attitude scores was taken from the standardization of the authorities' or judges' scores referred to previously.

After a mean was obtained for each group, a t-ratio was used to determine the statistically significant difference between the ninth

\textsuperscript{1} Thorndike, op. cit., p. 139.
grade and the eleventh grade in their attitudes and understandings toward temple marriage. A t-ratio was also used to determine the statistically significant difference between the boys and the girls in the study.

A final statement by Thorndike seems to clearly summarize best this chapter on the discussion of the attitude measurement instrument:

The big qualification about attitude scales is that they operate purely on a verbal level. The individual doesn’t “do” anything to back up his stated attitude. The scales deal with verbalized attitudes rather than actions. An attitude scale is obviously fakeable. If it is recognized that they represent the verbalized attitude that the individual is willing to express to us and work within that limitation, attitude scales appear to be a useful research tool for experimental evaluation of educational objectives lying outside the domain of knowledge and skill.\(^1\)

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\(^1\) Thorndike, op. cit., p. 396.
CHAPTER IV

ANALYSIS OF DATA

Number of Students Used in the Study

A total of 210 freshman and juniors of the seminaries in American Fork, Pleasant Grove, Lehi, and Orem were used in this study. Of these 119 were girls and 91 were boys.

Measurement of the Statistically Significant Difference in Attitudes And Understandings of Temple Marriage.

A questionnaire was devised to measure the differences in the responses of the freshman and juniors in the seminaries of the study toward temple marriage. The same instrument was used in determining the statistically significant difference in the attitudes and understandings of temple marriage between boys and girls.

Arbitrary weights of 1, 2, 3, 4, and 5 were given to the student responses. The questionnaires were scored by adding the weights assigned to the response categories. The highest score possible was 165. The range of scores which could be considered favorable was approximately 132 to 165.

A t-ratio was used to determine the statistically significant difference between the freshman and the juniors in their attitudes toward temple marriage. As shown by Table I there is no statistically significant difference in the two groups.
### TABLE I

**MEASUREMENT OF THE STATISTICALLY SIGNIFICANT DIFFERENCE BETWEEN FRESHMAN AND JUNIORS IN THEIR ATTITUDES TOWARD TEMPLE MARRIAGE**

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number</th>
<th>Mean</th>
<th>Standard D.</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshman</td>
<td>124</td>
<td>114.48</td>
<td>13.76</td>
<td>1.648</td>
</tr>
<tr>
<td>Juniors</td>
<td>86</td>
<td>114.09</td>
<td>12.47</td>
<td>....</td>
</tr>
</tbody>
</table>

**NOTE:** A score of 132 to 165 denotes favorable attitudes toward temple marriage.

A t-value of 1.648 is not sufficient to show a significant difference between the attitudes and understandings of the freshman and the juniors toward temple marriage.

With 208 degrees of freedom a t-value of 2.021 is necessary to be significant at the .05 level of significance.\(^1\)

---

A t-ratio was also used to determine if there was a statistically significant difference between the attitudes and understandings of temple marriage between boys and girls. The results are presented in Table II.

**Table II**

**Measurement of the statistically significant difference between boys and girls in their attitudes toward temple marriage**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Number</th>
<th>Mean</th>
<th>Standard D.</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls</td>
<td>119</td>
<td>144.21</td>
<td>13.60</td>
<td>2.07</td>
</tr>
<tr>
<td>Boys</td>
<td>91</td>
<td>140.38</td>
<td>12.81</td>
<td>....</td>
</tr>
</tbody>
</table>

A t-value of 2.07 is significant at the .05 level of significance. A t-value of 1.96 is needed to be significant at the .01 level of significance. Thus the above statistics indicate that the girls as a whole, have better attitudes and understandings of temple marriage than the boys.
Tables III and IV show the means of the scores in the various seminaries studied. The tables also show the number of students in each class, with the difference in scores between boys and girls.

With a range of from 132 to 165 indicating favorable attitudes and understandings of temple marriage, all of the groups show a favorable mean score with the exception of two of the freshman classes of boys.

**TABLE III**

**THE NUMBER OF BOYS IN THE RESPECTIVE CLASSES, AND THE MEAN SCORES OF EACH CLASS STUDIED**

<table>
<thead>
<tr>
<th>Freshman Boys</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lincoln Jr. (Orem)</td>
<td>13</td>
<td>131.15</td>
</tr>
<tr>
<td>Lehi</td>
<td>24</td>
<td>144.63</td>
</tr>
<tr>
<td>American Fork</td>
<td>10</td>
<td>126.90</td>
</tr>
<tr>
<td>Pleasant Grove</td>
<td>6</td>
<td>143.17</td>
</tr>
</tbody>
</table>

**TOTAL NUMBER OF FRESHMAN BOYS** = 53

<table>
<thead>
<tr>
<th>Junior Boys</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orem</td>
<td>19</td>
<td>149.26</td>
</tr>
<tr>
<td>Lehi</td>
<td>8</td>
<td>139.25</td>
</tr>
<tr>
<td>American Fork</td>
<td>7</td>
<td>139.28</td>
</tr>
<tr>
<td>Pleasant Grove</td>
<td>4</td>
<td>136.50</td>
</tr>
</tbody>
</table>

**TOTAL NUMBER OF JUNIOR BOYS** = 38
### TABLE IV

The number of girls in the respective classes studied and the mean scores of each class.

<table>
<thead>
<tr>
<th>Freshman Girls</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lincoln Jr. (Orem)</td>
<td>12</td>
<td>138.75</td>
</tr>
<tr>
<td>Lehi</td>
<td>31</td>
<td>148.65</td>
</tr>
<tr>
<td>American Fork</td>
<td>10</td>
<td>138.40</td>
</tr>
<tr>
<td>Pleasant Grove</td>
<td>18</td>
<td>143.50</td>
</tr>
</tbody>
</table>

**Total number of freshman girls:** 71

<table>
<thead>
<tr>
<th>Junior Girls</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orem</td>
<td>11</td>
<td>146.45</td>
</tr>
<tr>
<td>Lehi</td>
<td>8</td>
<td>140.38</td>
</tr>
<tr>
<td>American Fork</td>
<td>14</td>
<td>145.29</td>
</tr>
<tr>
<td>Pleasant Grove</td>
<td>15</td>
<td>143.53</td>
</tr>
</tbody>
</table>

**Total number of junior girls:** 48

**Note:** A score of 132 to 165 indicates favorable attitudes and understandings toward temple marriage.
Some of the questions on the questionnaire were statements, or doctrines concerning temple marriage. The students were to check their feelings or attitudes toward these doctrines. The percentage of freshman boys and girls, as well as junior boys and girls, responding to the questions as "favorable, with question, or unfavorable," is shown in Table V.

A determination of the favorable and unfavorable responses of the groups was found by adding all the 4's and 5's (favorable responses) on the students' individual attitude scores. All of the 1's and 2's (unfavorable responses) were then added, and all the 3's (question responses) were added. The sum of all responses was then divided into the total responses and the percentage arrived at.

<table>
<thead>
<tr>
<th>Group</th>
<th>Favorable %</th>
<th>Question %</th>
<th>Unfavorable %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshman boys</td>
<td>71.3</td>
<td>19.7</td>
<td>9.0</td>
</tr>
<tr>
<td>Freshman girls</td>
<td>79.35</td>
<td>13.7</td>
<td>6.8</td>
</tr>
<tr>
<td>Junior boys</td>
<td>84.0</td>
<td>13.5</td>
<td>2.5</td>
</tr>
<tr>
<td>Junior girls</td>
<td>86.4</td>
<td>8.7</td>
<td>4.9</td>
</tr>
</tbody>
</table>

Table V shows the freshman boys to have the lowest percentage of favorable scores toward the facts, or doctrine, concerning temple marriage. The junior girls have the highest percentage of favorable responses.
The Number and Percentage of Students Responding to Various Attitude Questions

Within the groups studied, the majority of the students checked the desirable end of the attitude continuum. Sometimes the desirable end of the continuum was the "strongly agree" end, and sometimes the desirable end was the "strongly disagree" end. This depended upon the particular question.

Table VI shows how the 38 junior boys in the study responded to various questions concerning their attitudes toward temple marriage. Some students differed from the group as a whole. These few individuals indicated a very poor attitude toward temple marriage. For example, although 100 per cent of the junior boys felt that most L.D.S. people should be married in the temple, one boy strongly disagreed that it was important for him to be married in the temple. There were 16.2 per cent of the boys who felt they were too young to be very much concerned about whether or not they were married in the temple, 83.7 per cent disagreed with the statement.

The great majority of the junior boys indicated they accepted wholeheartedly the standards necessary for temple marriage. However, four boys questioned whether "no tea and coffee" was an important standard, and one boy strongly strongly disagreed with the standard. Three boys questioned the payment of an honest tithing, and activity in the Church.

There were 64.8 per cent of the junior boys who strongly disagreed with the statement that "it was not so important to get a temple marriage at first, as long as you eventually plan on a temple marriage."
There were 18.9 per cent of the boys who indicated that it wasn't so important to be married in the temple first. Some 57.8 per cent of the boys felt that it was the Church's "business" what they did on a date and who they dated, but 34.2 per cent indicated they felt it was not the Church's "business." There were 63.1 per cent of the boys who indicated that they felt a person could lose his chastity from "necking and petting," but 26.3 per cent disagreed. All but three boys felt the seminary helped them understand and prepare for temple marriage.
TABLE VI
HOW THE 38 JUNIOR BOYS IN THE STUDY RESPONDED TO VARIOUS QUESTIONS CONCERNING THEIR ATTITUDES TOWARD TEMPLE MARRIAGE

<table>
<thead>
<tr>
<th>Questions Pertaining to Students' Attitudes Toward Temple Marriage</th>
<th># Strongly Agree</th>
<th>% S. Agree</th>
<th># Question</th>
<th>% Question</th>
<th># Disagree</th>
<th>% Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It is very important that most L.D.S. be married in the temple.</td>
<td>38</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. It is very important for me to be married in the temple.</td>
<td>37</td>
<td>97.3</td>
<td>1</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. I am too young to be concerned about whether or not I am married in the temple.</td>
<td>6</td>
<td>16.2</td>
<td>31</td>
<td>83.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. The kind of life I am living now may determine if I am married in the temple.</td>
<td>35</td>
<td>97.2</td>
<td>1</td>
<td>2.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. I accept wholeheartedly the following standards necessary for temple marriage:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. No tea and coffee</td>
<td>33</td>
<td>86.8</td>
<td>4</td>
<td>10.5</td>
<td>1</td>
<td>2.6</td>
</tr>
<tr>
<td>b. No beer or wine</td>
<td>37</td>
<td>97.3</td>
<td>1</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. No whiskey or hard liquor</td>
<td>37</td>
<td>97.3</td>
<td>1</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. No tobacco</td>
<td>37</td>
<td>97.3</td>
<td>1</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. Chastity</td>
<td>37</td>
<td>97.3</td>
<td>1</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f. Payment of an honest tithing</td>
<td>34</td>
<td>89.4</td>
<td>3</td>
<td>7.8</td>
<td>1</td>
<td>2.6</td>
</tr>
<tr>
<td>g. Activity in the Church</td>
<td>35</td>
<td>92.1</td>
<td>3</td>
<td>7.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Do you agree with some people that if you &quot;fall in love&quot; with someone outside of the Church, you should give up temple marriage?</td>
<td>2</td>
<td>5.2</td>
<td>5</td>
<td>13.1</td>
<td>31</td>
<td>81.5</td>
</tr>
<tr>
<td>7. A person ought to be married in a civil marriage first, to see if they want to be married forever to the mate they chose.</td>
<td>3</td>
<td>7.8</td>
<td>7</td>
<td>18.4</td>
<td>26</td>
<td>73.6</td>
</tr>
<tr>
<td>8. &quot;There is just one person in the world for you and this person may not be a member of the Church.&quot;</td>
<td>4</td>
<td>10.3</td>
<td>7</td>
<td>18.4</td>
<td>26</td>
<td>70.2</td>
</tr>
<tr>
<td>9. &quot;It is not so important to be married in the temple at first, as long as you eventually plan on a temple marriage.&quot;</td>
<td>7</td>
<td>18.9</td>
<td>6</td>
<td>16.2</td>
<td>24</td>
<td>64.8</td>
</tr>
<tr>
<td>10. A person should not marry in the temple if his parents do not believe in temple m.</td>
<td>7</td>
<td>18.4</td>
<td>1</td>
<td>2.6</td>
<td>30</td>
<td>78.9</td>
</tr>
<tr>
<td>11. &quot;The person I date, and what I do on a date is my own business and not the Church's.</td>
<td>13</td>
<td>34.2</td>
<td>3</td>
<td>7.8</td>
<td>22</td>
<td>57.8</td>
</tr>
<tr>
<td>12. A person may lose his chastity from &quot;necking and petting.&quot;</td>
<td>24</td>
<td>63.1</td>
<td>4</td>
<td>10.5</td>
<td>10</td>
<td>26.3</td>
</tr>
<tr>
<td>13. The seminary helps me to understand and prepare for temple marriage.</td>
<td>33</td>
<td>89.2</td>
<td>2</td>
<td>5.3</td>
<td>1</td>
<td>2.8</td>
</tr>
</tbody>
</table>
Table VII shows how 48 junior girls in the study responded to the various questions concerning their attitudes toward temple marriage. There were 95.8 per cent of the girls who felt that temple marriage was important for most L.D.S. people. Three of the girls indicated it was not so important for them to be married in the temple. The majority of the girls (91.6 to 97.9 per cent) indicated they accepted wholeheartedly the standards necessary for temple marriage.

Some 16.6 per cent of the girls indicated that person ought to be married in a civil marriage first, to see if they wanted a temple marriage. Only 75 per cent of the girls felt that a person ought to be married in the temple first. Some 27 per cent of the girls indicated it was their own business and not the "business" of the Church who they dated and what they did on a date. Eight girls or 16.6 per cent of them disagreed that a person could lose his or her chastity from "necking and petting." Forty-six girls or 95.8 per cent felt the seminary helped them to prepare and understand temple marriage.
TABLE VII

HOW THE 48 JUNIOR GIRLS IN THE STUDY RESPONDED TO VARIOUS QUESTIONS CONCERNING THEIR ATTITUDES TOWARD TEMPLE MARRIAGE

<table>
<thead>
<tr>
<th>Questions Pertaining to Students' Attitudes Toward Temple Marriage</th>
<th>Strongly Agree</th>
<th>% Agree</th>
<th>% Question</th>
<th>% Disagree</th>
<th>% Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It is very important that most L.D.S be married in the temple.</td>
<td>46</td>
<td>95.8</td>
<td>2.0</td>
<td>1</td>
<td>2.0</td>
</tr>
<tr>
<td>2. It is very important for me to be married in the temple.</td>
<td>43</td>
<td>89.5</td>
<td>4.1</td>
<td>3</td>
<td>6.2</td>
</tr>
<tr>
<td>3. I am too young to be concerned about whether or not I am married in the temple.</td>
<td>1</td>
<td>2.0</td>
<td>47</td>
<td>97.9</td>
<td></td>
</tr>
<tr>
<td>4. The kind of life I am living now may determine whether or not I am married in the temple.</td>
<td>47</td>
<td>97.9</td>
<td>1</td>
<td>2.0</td>
<td></td>
</tr>
<tr>
<td>5. I accept wholeheartedly the following standards necessary for temple marriage:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. No tea and coffee</td>
<td>45</td>
<td>93.7</td>
<td>2.0</td>
<td>2</td>
<td>4.1</td>
</tr>
<tr>
<td>b. No beer or wine</td>
<td>46</td>
<td>95.8</td>
<td>2</td>
<td>4.1</td>
<td></td>
</tr>
<tr>
<td>c. No whiskey or hard liquor</td>
<td>46</td>
<td>95.8</td>
<td>2</td>
<td>4.1</td>
<td></td>
</tr>
<tr>
<td>d. No tobacco</td>
<td>46</td>
<td>95.8</td>
<td>2</td>
<td>4.1</td>
<td></td>
</tr>
<tr>
<td>e. Chastity</td>
<td>44</td>
<td>91.6</td>
<td>6.2</td>
<td>1</td>
<td>2.0</td>
</tr>
<tr>
<td>f. Payment of an honest tithing</td>
<td>47</td>
<td>97.9</td>
<td>1</td>
<td>2.0</td>
<td></td>
</tr>
<tr>
<td>g. Activity in the Church</td>
<td>47</td>
<td>97.9</td>
<td>1</td>
<td>2.0</td>
<td></td>
</tr>
<tr>
<td>6. Do you agree with some people that if you &quot;fall in love&quot; with someone outside of the Church, you should give up temple marriage.</td>
<td>2</td>
<td>2.1</td>
<td>12.7</td>
<td>40</td>
<td>83.3</td>
</tr>
<tr>
<td>7. A person ought to be married in a civil marriage first, to see if they want to be married forever to the mate they chose.</td>
<td>8</td>
<td>16.6</td>
<td>8.3</td>
<td>36</td>
<td>75.0</td>
</tr>
<tr>
<td>8. &quot;There is just one person in the world for you and this person may not be a member of the Church.&quot;</td>
<td>9</td>
<td>18.7</td>
<td>11.5</td>
<td>32</td>
<td>66.6</td>
</tr>
<tr>
<td>9. &quot;It is not so important to be married in the temple at first, as long as you eventually plan on a temple marriage.&quot;</td>
<td>9</td>
<td>18.7</td>
<td>10.4</td>
<td>34</td>
<td>70.8</td>
</tr>
<tr>
<td>10. A person should not marry in the temple if his parents do not believe in temple marriage.</td>
<td>3</td>
<td>6.2</td>
<td>2.0</td>
<td>44</td>
<td>91.6</td>
</tr>
<tr>
<td>11. &quot;The person I date, and what I do on a date is my own business and not the Church's.</td>
<td>13</td>
<td>27.0</td>
<td>18.7</td>
<td>26</td>
<td>54.1</td>
</tr>
<tr>
<td>12. A person may lose his chastity from &quot;necking and petting.&quot;</td>
<td>39</td>
<td>81.2</td>
<td>2.0</td>
<td>6</td>
<td>16.6</td>
</tr>
<tr>
<td>13. The seminary helps me to understand and prepare for temple marriage.</td>
<td>46</td>
<td>95.8</td>
<td>4.1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table VIII shows how the 71 freshman girls in the study responded to various questions concerning their attitudes toward temple marriage. There were 94.3 per cent of the girls who indicated it was important for most L.D.S. people to be married in the temple; 94.2 per cent indicated it was important for them to be married in the temple. The majority agreed wholeheartedly with the standards necessary for temple marriage. Some 26.7 per cent of the girls felt that there was just one person in all the world for them and this person may not be a member of the Church. There were 16.9 per cent who felt that it was not so important to be married in the temple at first as long as you eventually planned on a temple marriage; 11.2 per cent felt a person ought to have a civil marriage before a temple marriage. Thirteen girls or 18.3 per cent indicated that it was their own business and not the "business" of the Church, who they dated and what they did on a date. Eight of the freshman girls or 11.2 per cent disagreed that a person could lose his or her chastity from "necking and petting," and four girls indicated they were not sure. Eighty-eight per cent strongly agreed that the seminary helped them understand and prepare for temple marriage.
<table>
<thead>
<tr>
<th>Questions Pertaining to Students’ Attitudes Toward Temple Marriage</th>
<th>% Strongly Agree</th>
<th>% Agree</th>
<th>% Question</th>
<th>% Disagree</th>
<th>% Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It is very important that most L.D.S. be married in the temple.</td>
<td>67</td>
<td>94.3</td>
<td>2</td>
<td>2.8</td>
<td>2.8</td>
</tr>
<tr>
<td>2. It is very important for me to be married in the temple.</td>
<td>65</td>
<td>94.2</td>
<td>3</td>
<td>4.3</td>
<td>1.4</td>
</tr>
<tr>
<td>3. I am too young to be concerned about whether or not I am married in the temple.</td>
<td>6</td>
<td>8.5</td>
<td>2</td>
<td>2.8</td>
<td>62</td>
</tr>
<tr>
<td>4. The kind of life I am living now may determine whether or not I am married in the temple.</td>
<td>64</td>
<td>90.1</td>
<td>4</td>
<td>5.6</td>
<td>3.4</td>
</tr>
<tr>
<td>5. I accept wholeheartedly the following standards necessary for temple marriage:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. No tea and coffee</td>
<td>66</td>
<td>94.2</td>
<td>4</td>
<td>5.7</td>
<td></td>
</tr>
<tr>
<td>b. No beer or wine</td>
<td>69</td>
<td>97.1</td>
<td>1</td>
<td>1.4</td>
<td>1.4</td>
</tr>
<tr>
<td>c. No whiskey or hard liquor</td>
<td>69</td>
<td>98.5</td>
<td>1</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>d. No tobacco</td>
<td>70</td>
<td>98.5</td>
<td>1</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>e. Chastity</td>
<td>65</td>
<td>92.8</td>
<td>2</td>
<td>2.8</td>
<td>3.4</td>
</tr>
<tr>
<td>f. Payment of an honest tithing</td>
<td>70</td>
<td>98.5</td>
<td>1</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>g. Activity in the Church</td>
<td>65</td>
<td>92.7</td>
<td>2</td>
<td>2.8</td>
<td>3.4</td>
</tr>
<tr>
<td>6. Do you agree with some people that if you “fall in love” with someone outside of the Church, you should give up temple marriage?</td>
<td>7</td>
<td>10.0</td>
<td>4</td>
<td>5.7</td>
<td>59.2</td>
</tr>
<tr>
<td>7. A person ought to be married in a civil marriage first, to see if they want to be married forever to the mate they chose.</td>
<td>8</td>
<td>11.2</td>
<td>7</td>
<td>9.3</td>
<td>56.8</td>
</tr>
<tr>
<td>8. “There is just one person in the world for you and this person may not be a member of the Church.”</td>
<td>19</td>
<td>26.7</td>
<td>11</td>
<td>15.9</td>
<td>37.7</td>
</tr>
<tr>
<td>9. “It is not so important to be married in the temple first, as long as you eventually plan on a temple marriage.”</td>
<td>12</td>
<td>16.9</td>
<td>5</td>
<td>7.0</td>
<td>54.0</td>
</tr>
<tr>
<td>10. A person should not marry in the temple if his parents do not believe in temple m.</td>
<td>2</td>
<td>2.3</td>
<td>2</td>
<td>2.8</td>
<td>67.3</td>
</tr>
<tr>
<td>11. “The person I date, and what I do on a date is my own business and not the Church’s.</td>
<td>13</td>
<td>18.3</td>
<td>11</td>
<td>13.4</td>
<td>56.1</td>
</tr>
<tr>
<td>12. A person may lose his chastity from “necking and petting.”</td>
<td>59</td>
<td>83.0</td>
<td>4</td>
<td>5.6</td>
<td>11.2</td>
</tr>
<tr>
<td>13. The seminary helps me to understand and prepare for temple marriage.</td>
<td>62</td>
<td>88.5</td>
<td>2</td>
<td>2.8</td>
<td>6.5</td>
</tr>
</tbody>
</table>
Table IX shows how 53 freshman boys in the study responded to various questions concerning their attitudes toward temple marriage. There were 94.3 per cent who felt it was important for most L.D.S. to be married in the temple, and the same percentage who felt it was important for them to be married in the temple. The majority (between 84.9 and 96.2 per cent) indicated they wholeheartedly accepted the standards necessary for temple marriage. However, there were approximately 10 per cent who questioned whether payment of an honest tithing was important; 9.4 per cent indicated they did not agree with the standard of "no tea or coffee," and 7.5 per cent questioned "activity in the Church." Twenty-five per cent felt that a person ought to be married in a civil marriage first to see if they wanted to be married forever to the mate they had chosen. Fifteen per cent felt that there was only one person in the world for them and this person may not be a member of the Church. Fourteen indicated they did not know how they felt on this question. There were 30.7 per cent who indicated that "the person I date, and who I date, is my own business and not the business of the Church." Some 17.3 percent of the freshman boys indicated that they disagreed that a person could lose his chastity from "necking and petting." Fourteen boys questioned the statement. The majority (92.4 per cent) felt the seminary helped them to understand and prepare for temple marriage.
TABLE IX
HOW THE 53 FRESHMAN BOYS IN THE STUDY RESPONDED TO VARIOUS QUESTIONS CONCERNING THEIR ATTITUDES TOWARD TEMPLE MARRIAGE

<table>
<thead>
<tr>
<th>Questions Pertaining to Students' Attitudes Toward Temple Marriage</th>
<th>Strongly Agree</th>
<th>S. Agree</th>
<th>Question</th>
<th>Strongly Disagree</th>
<th>S. Disagree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It is very important that most L.D.S be married in the temple.</td>
<td>50</td>
<td>94.3</td>
<td>2</td>
<td>3.7</td>
<td>1</td>
<td>1.8</td>
</tr>
<tr>
<td>2. It is very important for me to be married in the temple.</td>
<td>50</td>
<td>94.3</td>
<td>2</td>
<td>3.7</td>
<td>1</td>
<td>1.5</td>
</tr>
<tr>
<td>3. I am too young to be concerned about whether or not I am married in the temple.</td>
<td>6</td>
<td>11.5</td>
<td>3</td>
<td>5.7</td>
<td>43</td>
<td>82.6</td>
</tr>
<tr>
<td>4. The kind of life I am living now may determine whether or not I am married in the temple.</td>
<td>46</td>
<td>88.4</td>
<td>2</td>
<td>3.8</td>
<td>4</td>
<td>7.6</td>
</tr>
<tr>
<td>5. I accept wholeheartedly the following standards necessary for temple marriage:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. No tea and coffee</td>
<td>45</td>
<td>84.9</td>
<td>3</td>
<td>5.6</td>
<td>5</td>
<td>9.4</td>
</tr>
<tr>
<td>b. No beer or wine</td>
<td>51</td>
<td>96.2</td>
<td>2</td>
<td>3.7</td>
<td>2</td>
<td>1.8</td>
</tr>
<tr>
<td>c. No whiskey or hard liquor</td>
<td>49</td>
<td>92.4</td>
<td>2</td>
<td>3.7</td>
<td>2</td>
<td>3.7</td>
</tr>
<tr>
<td>d. No tobacco</td>
<td>51</td>
<td>96.2</td>
<td>1</td>
<td>1.8</td>
<td>1</td>
<td>1.8</td>
</tr>
<tr>
<td>e. Chastity</td>
<td>50</td>
<td>96.2</td>
<td>2</td>
<td>3.8</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td>f. Payment of an honest tithing</td>
<td>46</td>
<td>86.7</td>
<td>5</td>
<td>9.4</td>
<td>2</td>
<td>3.7</td>
</tr>
<tr>
<td>g. Activity in the Church</td>
<td>49</td>
<td>92.4</td>
<td>4</td>
<td>7.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Do you agree with some people that if you &quot;fall in love&quot; with someone outside of the Church, you should give up temple marriage?</td>
<td>3</td>
<td>5.7</td>
<td>3</td>
<td>5.7</td>
<td>46</td>
<td>82.4</td>
</tr>
<tr>
<td>7. A person ought to be married in a civil marriage first, to see if they want to be married forever to their mate.</td>
<td>13</td>
<td>25.0</td>
<td>8</td>
<td>15.0</td>
<td>31</td>
<td>59.6</td>
</tr>
<tr>
<td>8. &quot;There is just one person in the world for you and this person may not be a member of the Church.&quot;</td>
<td>8</td>
<td>15.0</td>
<td>14</td>
<td>26.4</td>
<td>31</td>
<td>58.4</td>
</tr>
<tr>
<td>9. &quot;It is not so important to be married in the temple at first, as long as you eventually plan on a temple marriage.&quot;</td>
<td>9</td>
<td>16.9</td>
<td>10</td>
<td>18.8</td>
<td>34</td>
<td>64.1</td>
</tr>
<tr>
<td>10. A person should not marry in the temple if his parents do not believe in temple m.</td>
<td>4</td>
<td>74.5</td>
<td>1</td>
<td>1.8</td>
<td>48</td>
<td>90.5</td>
</tr>
<tr>
<td>11. &quot;The person I date, and what I do on a date is my own business and not the Church's.</td>
<td>16</td>
<td>30.7</td>
<td>9</td>
<td>17.3</td>
<td>27</td>
<td>51.9</td>
</tr>
<tr>
<td>12. A person may lose his chastity from &quot;necking and petting.&quot;</td>
<td>29</td>
<td>55.7</td>
<td>14</td>
<td>26.9</td>
<td>9</td>
<td>17.3</td>
</tr>
<tr>
<td>13. The seminary helps me to understand and prepare for temple marriage.</td>
<td>49</td>
<td>92.4</td>
<td>3</td>
<td>5.6</td>
<td>1</td>
<td>1.8</td>
</tr>
</tbody>
</table>
SUMMARY OF THE FINDINGS

The findings of the present study were:

1. There was no statistically significant difference between the attitudes and understandings of temple marriage between freshman and juniors in high school. However, there was an indication that the juniors as a group, had better attitudes and understandings, as their mean score was higher than the freshman mean score.

2. There was a significant difference between the girls and the boys at the .05 level of significance, showing the girls' attitudes and understandings of temple marriage to be higher than the boys. This difference is not great enough to be significant at the .01 level of significance.

3. There were deviations from the groups in each of the classes studied. Although the attitudes and understandings of the groups as a whole, are good, there are individuals within each group that express an undesirable attitude.

4. Between 94.3 and 100 per cent, of the groups studied, indicated they felt it was important for most L.D.S. people to be married in the temple. Between 89.5 and 97.3 per cent, of the groups studied, showed they felt it was very important for them to be married in the temple. Eighty-six to 98.5 per cent of the students indicated they wholeheartedly accepted the standards necessary for temple marriage.

5. Certain areas pertaining to temple marriage denote that between 16.6 and 25 per cent of the students felt that a person ought to be married in a civil marriage before having a temple marriage, to
see if they wanted to be married forever to the mate they had chosen. Between 15 and 26.7 per cent of the students indicated they felt there was just one person in the world for them and this person may not be a member of the Church. Between 18.3 and 34.2 per cent of the students indicated they felt the person they dated and what they did on a date were their own business and not the "business" of the Church. Between 11.2 and 26.3 per cent of the students disclosed they disagreed that a person could lose his or her chastity through "necking and petting."

6. Freshman boys showed the smallest percentage of favorable responses toward certain facts, or doctrines concerning temple marriage. Junior girls manifest the highest percentage of favorable responses. Both the junior girls and the boys revealed a higher percentage who responded favorable toward the doctrines appertaining to temple marriage.
CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The development or modification of attitudes is one of the most significant factors to be considered in the processes of religious education. The processes of religious teaching could be more intelligently directed and the desired behavior more effectively produced if the results of our religious teaching could be measured more accurately in the areas of attitude.

The Problem

The purpose of this study was to determine whether the attitudes and understandings of temple marriage were favorable in the young people of seminary age in the Church of Jesus Christ of Latter-day Saints. It was also to discover whether the youth have changed in their attitudes and understandings of temple marriage within the brief time that they are in the seminaries of the Church.

It was hypothesized:

(1) that the attitudes and understandings of temple marriage do not improve significantly between the time a student enters seminary and the time he graduates.

(2) that the students, as a whole, would have good attitudes toward temple marriage, and that these are maintained from the time a student enters seminary until he graduates.

(3) that there would be no significant difference in the attitudes and understandings of temple marriage between boys and girls.
Need for the Study

The seminary teachers, and others who work with the youth of the Church, ought to know if the vital doctrine of the Latter-day Saints, of temple marriage, is maintained throughout the lives of the L.D.S. youth. It would be of importance to curb any trend which indicated that the attitudes of the youth grew less favorable as they grew older and approached marriage.

Inasmuch as failure to obtain temple marriage by L.D.S. people is often because of not living up to the moral standards necessary for temple marriage, the moral situation in the world was reviewed to show the external influences upon the youth of the Church.

There appears to be a moral letdown among the people of the world. Many current writers have tried to point out the moral letdown, especially in regards to matters of sex. Part of the moral deterioration may be because of the change in sex attitudes and practices.

Some writers say the youth are in a morals revolt. Other writers take exception to the viewpoint that there is a morals revolt among the youth and place the blame upon parents and other adults for the moral situation of the world.

Curbing the Moral Letdown

It appears that one of the best ways to curb the moral letdown in the world is through the proper teaching of the rising generation. The emphasis upon striving to improve the more standards of the youth is also an attempt to upgrade the morality of a total people.

If proper attitudes regarding religion and morality can be
developed, it would appear that improved behavior will result. However, some have found that knowledge of what is morally right or wrong does not insure good conduct.

Some studies indicate that there is a reaction of adolescents against the moral standards and teachings of adults; that this reaction should be recognized not so much as outright rebellion, but more as a striving for independence and a working toward the ability to establish their own standards of conduct; that the adolescent needs the understanding, acceptance and friendly help of the adults who are responsible for his guidance; and that it is important to recognize the needs and feelings of students.

Responsibility in Teaching Temple Marriage

When temple marriage is not attained, it may be an indication the youth's moral fibre is deteriorating. However, one study indicated that Mormons differed from non-Mormons in being considerably less indulgent in "Word of Wisdom" items and non-marital coitus. Judgments of morality were reported as being hard to compare.

There is a definite responsibility upon the teachers in the Church of Jesus Christ of Latter-day Saints to teach the doctrine of temple marriage "from the cradle to the grave." An analysis of the objectives of the L.D.S. seminaries and institutes reveals their objectives to be broad enough to include temple marriage, and this concept is taught in the seminaries and institutes of the Church.
Changes in Attitudes and Understandings of Young People

The realization is rapidly growing that attitudes—the way individuals and groups feel about the various aspects of their world—are probably more determinative of behavior than mere cognitive understanding of this world. This realization has brought about a steady growth within the educational field, of attitude measurement.

Studies have been made of the changing attitudes of the growing adolescent. Of these studies, some indicate that the religious ideas of the adolescent are static in nature, while others indicate that there are definite changes. Some studies showed differences between the religious attitudes of boys and girls, while other studies indicated very small differences.

Studies Indicating the Attitudes of L.D.S. Toward Temple Marriage

One study showed that seminary students accepted and adhered to Church teaching rather well. Expressed opinions and actions of the students appeared to be an indication of training and conversion to Church standards.

Many factors influence couples who are married in the temple. Of most importance in influencing the L.D.S. couples is the revealed doctrine of the Church. Other factors are the knowledge of temple marriage, the influence of parents, friends and associates.

The percentages of the different studies vary, but it appears that only between 37 per cent and 55 per cent of the general membership of the Church are actually married in the temple.

Selected studies of seminary graduates show that approximately
85 per cent of them are married in the temple. This seems to indicate that seminary students have a higher regard for temple marriage than does the general membership of the Church.

RESEARCH DESIGN

The study was of a cross-section of the present students of the seminaries of the Alpine School District in Utah. (Lehi, American Fork, Pleasant Grove, and Orem.)

A questionnaire on temple marriage was given to freshman and junior classes of the seminaries. The responses were measured on a five point scale on a continuum that ranged through these five possible options: "Strongly agree, Agree, Question, Disagree, and Strongly disagree."

A panel of judges helped determine the most desirable responses. The questionnaire was given to 210 seminary students; of these 124 were freshman, and 86 were juniors. There were 119 girls and 91 boys in the study.

A t-ratio was used to determine if there was a significant difference between the attitudes and understandings of the students at the freshman and junior grade levels. A t-ratio was also used to determine if there was a significant difference between the attitudes and understandings of temple marriage between boys and girls.

FINDINGS

The findings of the study were:

(1) There was no statistically significant difference between the attitudes and understandings of temple marriage between the freshman
and juniors at the .05 level of significance.

(2) There was a significant difference between the girls and the boys at the .05 level of significance, showing the girls' attitudes and understandings of temple marriage to be higher than the boys'. This difference is not great enough to be significant at the .01 level of significance.

(3) There were deviations from the groups in each of the classes studied, some of these expressed very undesirable attitudes toward the doctrine of temple marriage, and the standards necessary for temple marriage.

(4) The great majority of the groups indicated a desire to be married in the temple. Most of the students revealed they wholeheartedly accepted the standards necessary for temple marriage.

(5) Certain areas pertaining to temple marriage denote unfavorable concepts.

CONCLUSIONS

The conclusions that can be derived from this study are as follows:

1. The L.D.S. Seminary students, in the groups studied, indicate that as a whole, they desire temple marriage and understand some of its value. This supports the original hypothesis. However, there are some who know little of the principle and ordinance of temple marriage. This suggests that there is definite need for teachers to increase their efforts in teaching the individual student.
2. The fact that the attitudes and understandings toward temple marriage did not increase significantly is not be misinterpreted to mean that nothing was taught in the two or three years to increase or improve the attitudes and understandings. Where attitudes and understandings are good, it is significant that these are maintained throughout the years that a student is in seminary. It is felt that seminary is but one of many agencies that help maintain these favorable attitudes. It should be noted that more than 90 per cent of the seminary students felt that the seminary helped them to understand and prepare for temple marriage.

3. There is a significant difference in the way girls and boys feel about temple marriage, thus rejecting the hypothesis that there would be no significant difference. Since the girls had a significantly higher group score than the boys, perhaps more emphasis should be given to teaching temple marriage to the boys.

4. There are a few students who have adverse reactions to temple marriage. This may have been because of misunderstanding of the questions or lack of ability to answer. However, it appears that there are individuals who have definite needs in regards to certain concepts and attitudes toward temple marriage.

5. Certain questions in the questionnaire pertained more to facts or doctrines of temple marriage rather than attitudes toward temple marriage; in this area the juniors showed the highest percentage of favorable responses. It is concluded from this that juniors are being taught more about these concepts, and are accepting the doctrine.
RECOMMENDATIONS

The study shows that L.D.S. students need to improve their position in regards to the following survey statements:

1. "It is not so important to be married in the temple first as long as you eventually plan on temple marriage."

2. "There is just one person in all the world for me and this person may not be a member of the Church."

3. "The person I date and what I do on a date are my own business and not the business of the Church."

4. "Disagreeing that a person can lose his or her virtue from necking and petting."

The percentage of young people who expressed these negative aspects was high enough to recommend that considerable emphasis be used in teaching the positive aspects of these areas.

This study has revealed several avenues which need further exploration in regards to temple marriage:

A comparison of the attitudes of L.D.S. students of a similar age who did not have seminary available to them, with those who do have seminary available.

An analysis having a greater spread of years in the groups tested, for example between freshman in high school and freshman in college, in order to determine if there is a significant change in attitudes and understandings toward temple marriage as marriage age is neared.

A longitudinal study which would follow students whose attitudes were favorable until they were actually married, in order to reveal the
extent to which behavior correlates with expressed opinions.

An interesting study would be to determine whether there is a correlation between "popularity" and those who marry in the temple.

Certainly, there appears to be an area worth the continual study and effort to get more of the young people to be worthy of temple marriage and to attain it.
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APPENDIX

QUESTIONNAIRE ON ATTITUDES AND UNDERSTANDINGS OF TEMPLE MARRIAGE

(Including the total number of students responding in each category)
PERSONAL ATTITUDES AND UNDERSTANDINGS OF TEMPLE MARRIAGE

Directions:

We are interested in your opinions about the following statements concerning temple marriage. Read each statement carefully and decide how you feel about it. Be as honest as you can in your responses; you will not be graded on this questionnaire.

If you strongly agree with the statement, check the square under strongly agree.
If you agree with the statement, but have no strong feeling about it, check agree.
If you question the statement, or do not know what you feel, check under question.
If you disagree with the statement, check the square under disagree.
If you strongly disagree with the statement, check the square under strongly disagree.

Check the appropriate blanks:

<table>
<thead>
<tr>
<th>Class:</th>
<th>Freshman</th>
<th>Male</th>
<th>Sophomore</th>
<th>Female</th>
<th>Junior</th>
</tr>
</thead>
</table>

What type of marriage do your parents have?

<table>
<thead>
<tr>
<th>Temple</th>
<th>Non-temple</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Question</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It is very important that most L.D.S. be married in the temple.</td>
<td>190</td>
<td>11</td>
<td>5</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2. It is very important for me to be married in the temple.</td>
<td>190</td>
<td>6</td>
<td>7</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>3. I am too young to be very much concerned about whether or not I marry in the temple.</td>
<td>19</td>
<td>5</td>
<td>83</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>4. The kind of life I am living now may determine whether or not I am married in the temple.</td>
<td>102</td>
<td>90</td>
<td>8</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>5. I accept wholeheartedly the following standards necessary for temple marriage:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. No tea and coffee</td>
<td>109</td>
<td>80</td>
<td>8</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>b. No beer or wine</td>
<td>203</td>
<td>1</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. No whiskey or hard liquor of any kind</td>
<td>201</td>
<td>2</td>
<td>6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
d. No tobacco

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Question</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>e. Chastity (No sexual intercourse before marriage)</strong></td>
<td>200</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td><strong>f. Payment of an honest tithing</strong></td>
<td>190</td>
<td>4</td>
<td>7</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>g. Activity in the Church.</strong></td>
<td>180</td>
<td>17</td>
<td>8</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>6. Do you agree with some people that if you &quot;fall in love&quot; with someone outside of the Church, you should give up plans for a temple marriage?</strong></td>
<td>14</td>
<td>18</td>
<td>76</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td><strong>7. Do you agree with some people that a person ought to be married in a civil marriage first, to see if they want to be married forever to the mate they have chosen?</strong></td>
<td>16</td>
<td>16</td>
<td>26</td>
<td>50</td>
<td>101</td>
</tr>
<tr>
<td><strong>8. What is your feeling toward the statement expressed by some people that &quot;there is just one person in the world for you and this person may not be a member of the Church&quot;?</strong></td>
<td>30</td>
<td>10</td>
<td>39</td>
<td>90</td>
<td>80</td>
</tr>
<tr>
<td><strong>9. Do you agree with the person who says: &quot;It is not so important to be married in the temple at first, as long as you eventually plan on a temple marriage&quot;?</strong></td>
<td>37</td>
<td>26</td>
<td>70</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td><strong>10. Do you agree with some people that a person should not marry in the temple if his parents do not believe in temple marriage?</strong></td>
<td>16</td>
<td>5</td>
<td>69</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td><strong>11. Do you agree with some people's opinion that: &quot;The person I date, and what I do on a date, is my own business and not the business of the Church?</strong></td>
<td>55</td>
<td>32</td>
<td>22</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td><strong>12. Do you agree that a person may lose his chastity from &quot;necking and petting&quot;?</strong></td>
<td>110</td>
<td>41</td>
<td>23</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td><strong>13. The seminary helps me to understand and prepare for temple marriage.</strong></td>
<td>110</td>
<td>80</td>
<td>9</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td><strong>14. Everyone, whether living or dead, must have the same ordinances for admission to the highest degree of glory.</strong></td>
<td>109</td>
<td>46</td>
<td>42</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td><strong>15. In the Celestial kingdom are three degrees or glories and in order for a person to receive</strong></td>
<td>116</td>
<td>34</td>
<td>12</td>
<td>8</td>
<td>4</td>
</tr>
</tbody>
</table>
the highest degree, he must be married in the temple.

16. When two people are married in the temple we speak of them as being sealed to each other for time and eternity.  

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>179</td>
<td>28</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

17. Temple marriage and the keeping of the covenants made in the temple, assures one that family ties may be eternal—any other type of marriage does not have this assurance.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>144</td>
<td>14</td>
<td>19</td>
<td>3</td>
</tr>
</tbody>
</table>

18. In order to enter the temple, you must have a recommend from the bishop, which is also signed by a member of the stake presidency.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>116</td>
<td>56</td>
<td>7</td>
<td>2</td>
</tr>
</tbody>
</table>

19. Before issuing a recommend and signing it, a bishop and stake president (or counselors) asks you personal questions concerning your own life and standing in regards to certain standards of the Church.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>137</td>
<td>53</td>
<td>16</td>
<td></td>
</tr>
</tbody>
</table>

20. According to the Latter-day Saint's position, sex sins are among the most serious that man may commit.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>132</td>
<td>42</td>
<td>14</td>
<td>13</td>
</tr>
</tbody>
</table>

21. It is possible to repent and receive forgiveness for acts of immorality.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
<td>63</td>
<td>49</td>
<td>11</td>
</tr>
</tbody>
</table>

22. A couple can be married in the temple regardless of whether the boy has the Melchizedek Priesthood, if they are morally clean and keep the Word of Wisdom.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>24</td>
<td>44</td>
<td>40</td>
</tr>
</tbody>
</table>

23. Temple marriage guarantees that a couple will be married forever regardless of how they live.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>27</td>
<td>34</td>
<td>55</td>
</tr>
</tbody>
</table>

24. People who never had the opportunity for temple marriage while living can be married by someone "standing in" for them in the temple.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>98</td>
<td>58</td>
<td>43</td>
<td>6</td>
</tr>
</tbody>
</table>

25. The Church of Jesus Christ of Latter-day Saints is the only church in the world with the authority to perform temple marriage for time and all eternity.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>151</td>
<td>40</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Strongly Agree</td>
<td>Agree</td>
<td>Question</td>
</tr>
<tr>
<td>---</td>
<td>----------------</td>
<td>-------</td>
<td>----------</td>
</tr>
<tr>
<td>26. Men and women who are not married in the temple will be single and not have children (increase) after they are dead.</td>
<td>67</td>
<td>11</td>
<td>65</td>
</tr>
<tr>
<td>27. It is expected that those who receive temple recommends be fully worthy of them, keeping God's commandments, living a wholesome attitude toward the Church and supporting it wholeheartedly.</td>
<td>153</td>
<td>50</td>
<td>5</td>
</tr>
</tbody>
</table>
A STUDY OF THE ATTITUDES TOWARD AND UNDERSTANDINGS OF TEMPLE MARRIAGE OF A SELECTED GROUP OF SEMINARY STUDENTS IN THE ALPINE SCHOOL DISTRICT (UTAH)

An Abstract
Submitted to the Department of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment of the Requirements for the Degree Master of Religious Education

by
Jerald Ray Johansen
February 1961
ABSTRACT

Introduction

The objective of most religious teachings and concepts is to change the student's attitude that desirable behavior may follow. The measurement of attitudes and the way people feel about certain religious concepts are, to an extent, determinative of their behavior. This realization has brought about a steady growth within the educational field of attitude and opinion measurement. It has also influenced religious educators to investigate this field in their efforts to get people to attain desirable religious goals.

The Problem

The problem, investigated in the present research, was concerned with whether the youth of seminary age in the Church of Jesus Christ of Latter-day Saints have favorable attitudes toward temple marriage and whether these attitudes change significantly during the brief time that the students are in seminary.

The following hypotheses formed a basis for the study:

1. The attitudes and understandings of temple marriage do not improve significantly between the time a student enters seminary and the time he graduates.

2. The students, as a whole, have good attitudes toward temple marriage.

3. There is no statistically significant difference between boys and girls in their attitudes and understandings of temple marriage.
Research Design

This study was of a cross-section of the students of the seminaries in the freshman and junior classes of the Alpine School District in Utah (Lehi, American Fork, Pleasant Grove, and Orem). A total of 210 students were involved in the study.

A questionnaire was devised following the method of Rensis Likert. A number of statements or propositions relating to temple marriage were collected. Each item was given multiple response categories of "strongly agree, agree, question, disagree, or strongly disagree." Arbitrary weights of 1, 2, 3, 4, and 5 were given to the student responses. The questionnaires were scored by adding the weight assigned to the response categories.

Reliability of the questionnaire was checked by using a split-half reliability coefficient. Using the Spearman-Brown Prophecy Formula, the estimate of reliability from a single test was .729.

A t-ratio was used to determine the statistically significant difference between the freshman and juniors in their disposition toward temple marriage. A t-ratio was also used to determine if there was a statistically significant difference in the values of the boys and the girls in regards to temple marriage.

Results of the Study

No significant difference was found between the freshman and juniors in their attitudes and understandings of temple marriage. A t-value of 1.65 was not sufficient to show a significant difference at either the .01 or .05 level of significance, thus supporting the original hypothesis.

A t-value of 2.07 is significant at the .05 level of significance,
showing the girls to have a better score than the boys. This rejects the hypothesis that there would be no difference. A t-value of 1.96 was needed to be significant at the .01 level of significance.

The freshman boys indicated the lowest percentage of favorable scores toward the facts, or doctrines pertaining to temple marriage, while the junior girls had the highest percentage of favorable scores.

There were deviations from the group on some of the basic questions appertaining to temple marriage, indicating the need for more emphasis in teaching the student who shows unfavorable attitudes toward this vital principle of the Church.

**Conclusions of the Study**

The following conclusions were derived from the study:

1. The L.D.S. students, in the groups studied, indicate that as a whole, they desire temple marriage and understand some of its value. Individually, there are some who know little, and care little, about the principle and ordinance of temple marriage. This suggests a definite need for teachers to increase their efforts in teaching the individual student.

2. Although the attitudes and understandings of temple marriage did not improve significantly, it should be noted that good attitudes of the groups, as a whole, were maintained throughout the time a student was in the seminary.

3. Since the girls had a significantly higher score than the boys in their attitudes toward celestial marriage, perhaps more stress should be given to teaching the boys this principle of the gospel.

4. From the data of the study it appears that the juniors were
being taught more about the principles of temple marriage than were the freshman, and were verbally accepting it.

Recommendations

The study shows that some L.D.S. students need to improve their position in regards to various survey statements concerning temple marriage. Several avenues which need further exploration are:

1. A comparison of the attitudes of L.D.S. students of a similar age who did not have seminary available to them, with those who do have seminary available.

2. An analysis having a greater spread of years in the groups tested, for example between freshman in high school and freshman in college, in order to determine if there is a significant change in attitudes and understandings toward temple marriage as marriage age is neared.

3. A longitudinal study which would follow students whose attitudes were favorable until they actually married, in order to reveal the extent to which behavior correlates with expressed opinions.

Certainly there appears to be an area worth the continual study and effort to get more of the young people of the Church of Jesus Christ of Latter-day Saints to be worthy of temple marriage and to attain it.

Approved:

[Signature]

Percy Barrus