A Study of Boy Scout and Aaronic Priesthood Activity (Boys Age Twelve to Fourteen) in Selected LDS Wards

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A STUDY OF BOY SCOUT AND AARONIC PRIESTHOOD ACTIVITY
(BOYS AGE TWELVE TO FOURTEEN) IN
SELECTED L. D. S. WARDS

A Thesis
Presented to the
Department of Sociology and Anthropology
Brigham Young University

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

by
Orval Leonard Nelson

August 1964
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ACKNOWLEDGMENTS

The writer would like to thank those who have made it possible for this study to take place and who have so generously given of their time and effort in offering periodic evaluation of the various sections.

A special word of appreciation is given to Bro. Leland H. Campbell for his assistance and advice.

Special recognition is given to Dr. Joseph Symons, Dr. Kenneth L. Cannon, Dr. Evan T. Peterson, and Dr. Sherman K. Fitzgerald for their helpful advice, criticism, and suggestions and for their offering insights regarding the problem covered in this study.

The writer would like to add a special thanks to his wife, Joyce, for her encouragement and interest.

O. L. N.
CHAPTER I

INTRODUCTION

The Boy Scout movement had its origin in England. The organization owes its origin to an experimental boys' camp conducted at Brownsea Island by Lord Baden-Powell of England, in 1907.

Baden-Powell, a young British army officer, had been stationed in the wild South African country to train English soldiers in the skills of trailing, tracking, and wilderness living. He found his men so used to city living that they could not endure the vigorous life of the outdoors. Recalling his own early days, his love of nature and outdoor living, tracking wild bears and tigers in the jungle, hunting wild buffalo, elephants, and rhinos in West Africa, he developed a series of games and activities to make his men physically strong, self-reliant and able to live comfortably in the wilderness. The men enjoyed these games and quickly became skilled. Upon his return to England, he was persuaded to develop his idea of a program of boy development based on outdoor activity and hinged around the idea that daily every boy should do a good turn, for which he should not receive a tip. He studied such organizations as those of Dan Beard and Ernest Thompson Seton in the United States.1

This led to his taking a group of twenty boys to camp on Brownsea Island off the coast of England where he tested his program. That was the

first Boy Scout camp. The test met his expectation, and in January, 1908, he began to publish his material in parts, six in number, appearing fortnightly. These finally appeared in book form in March, 1908, as the world famous book, Scouting for Boys, which was used for the British Boy Scouts' Association.

The movement now known as "The Boy Scouts of America" was organized in 1910, as a result of the work of William D. Boyce, of Chicago. A brief description of that incident follows.

It was on a very foggy day in 1909, and William D. Boyce, an American publisher, was searching for an address in old London. Street lights had been turned on before noon. Now night was coming on, and it was almost impossible for the stranger to find his way.

Mr. William D. Boyce was surprised when a boy approached and asked if he might be of service. He told the boy where he wanted to go, and was more surprised when the boy saluted him and said, "Come with me, sir."

Upon reaching the address, Mr. Boyce reached into his pocket and offered the boy a shilling. He was more surprised than ever when the boy refused it and answered, "No, thank you, sir. I am a Boy Scout. Scouts do not accept tips for good turns."

"Good turn? Scouts?" asked Mr. Boyce. "What are the Scouts?"

The boy told him, and showed him the way to Baden-Powell's office.

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4The Scouter's Minute (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1957), pp. 51-52.
nearby. There, Mr. Boyce found out about the Boy Scouts and decided that American boys would like the great game of Scouting.

It was on February 8, 1910, that Mr. Boyce and others interested in the idea formally incorporated the Boy Scouts of America. The Boy Scout movement has grown rapidly since its beginning in America. In 1910, there were less than 50,000 boys who belonged to the organization. During 1963, there were 4,016,304 registered boys (Cub Scouts, Boy Scouts, and Explorers), making a total of 5,446,910 including both boys and leaders.

It was largely through the efforts of Mr. Edgar M. Robinson that the different international factions were brought together. The continuance of the separate organization of the American Boy Scouts greatly retarded the growth of the bigger movements because of the emphasis placed by that body on military drill and training.

On June 15, 1916, Congress acknowledged the accomplishments of the Boy Scouts of America and granted the movement a federal charter. This means permanent protection by our national government. Today, the Boy Scouts of America are carrying on their program under a very efficient organization. Since the incorporation of the great movement, there has been a growing awareness by the general public of the stated values of the program—particularly of its usefulness in the lives of the individual

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5Bezucha, op. cit., pp. 20-21; Boy Scout Handbook, loc. cit.; Murry, op. cit., pp. 1-7; Boy Scouting in the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: The Young Men's Mutual Improvement Association, Church of Jesus Christ of Latter-day Saints, 1963), pp. 1-3.


7Figures were released through telephone contact with the Utah National Parks Council Office, Boy Scouts of America, Provo, Utah.

8Murry, op. cit., p. 93.
scouts. These values include physical values of good body building and health, which are usually ascribed to camping, hiking, and other similar activities; also moral values, usually attributed to the learning and living the Scout Oath and Law; and mental values.

The central authority of the Boy Scouts of America is vested in the national council. The national scout commissioner is responsible for the boy program; the chief scout executive is the organizer. The treasurer handles the funds. The executive board is the representative body, and the executive staff is the body of experts employed to handle the national department, including the business end and the direction of the scout program.

The United States is divided into twelve districts or regions, each headed by a representative regional executive committee which appoints a field man known as the regional executive. He is responsible directly to the national council. This officer organizes his districts into local councils. Each local council is formed into an organization very similar to the national council. An executive board which names its own officers is elected by the institutions fostering the scout troops. The executive board appoints an executive, who is paid, and a commissioner, who is a volunteer worker. Each district is formed into an organization very similar to the local council. The troop is the next lower unit. The troop is fostered by any institution such as the church, the school, or any club or civic organization. The institution names a committee of at least three men who are held responsible for the organization of the troop.

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9Ibid., pp. 267-268.

The troop committee names a scoutmaster and one or more assistants to put the scout program into effect. A full troop consists of thirty-two boys, but it may consist of as few as eight. The troop, in turn, is organized into patrols. It is the aim of the scoutmaster to see that the natural gang gets together in a patrol. The boys suggest the program to the patrol leader; the patrol leaders discuss the program in their Patrol Leaders' council meeting and then suggest it to the scoutmaster; the scoutmaster integrates the boys' ideas into a constructive program based upon definite ideas and in accordance with the policies of the national organization. (See Tables 1 and 2 for organization.)

The boy scout movement, according to the Handbook for Scoutmasters, recognizes the following outstanding boy needs:

1. Scouting trains for citizenship by inculcating in the boy, from within instead of from without, the qualities of character, health and strength, handicraft and skill, and service to others.
2. Active physical life.
3. Leadership in the years whence crime and religion alike recruit their largest numbers.
4. Purposefully filled leisure which will grip the boy's interest.
5. Useful play activities as one phase of boy expressional life.
6. It holds before him the ideals of a true Scout and encourages him to "help other people at all times."
7. Direction of the gang tendencies into socially productive channels.
8. Habit formation that shall be spontaneously moral and social.
9. Arousing thought beyond the immediate (the blind alley job often)

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TABLE 1

ORGANIZATION PLAN — BOY SCOUT MOVEMENT

NATIONAL HEADQUARTERS

Honorary President National Treasurer Chief Executive Executive
President and Scout Scout Board Staff
and Vice Vice Commissioner Executive
President

Regional Board and Executive

Local Council

Executive Board Executive Commissioner Committee

District

Chairman Committee Commissioners

Institution

Institutional Head Representative

Troop Committee

Scoutmaster

Patrols Scouts

Patrol Patrol Patrol
TABLE 2

ORGANIZATIONAL CHART OF THE BOY SCOUTS OF AMERICA AND L. D. S. CHURCH PROGRAM

BOY SCOUTS OF AMERICA

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

National Council
BSA
Executive Board & Staff

Region BSA
Regional Committee
and Staff

Local Council BSA
Executive Board & Staff

District Committee or
Local Council BSA
District Committee &
District Commissioner Staff

First Presidency

General Superintendency DMMIA

Stake Presidency

Stake Superintendency

Ward Bishopric

Ward Superintendency DMMIA

DMMIA Age Group Asst.

Troop Committee

Scoutmaster

Scout Troop

Petrol

Petrol

Petrol

Petrol

Church-Boy Scout
Relationship
Advisory Supervision
Administrative Supervision
toward his place in life.

10. Democratic and socialising influences which cut squarely across all levels of society.

11. It gives him a sense of duty to God and country.\textsuperscript{12}

By assuming these boy needs, a statement of the major aims of the boy scout movement may be simply stated as follows:

1. The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his big obligation to God.

2. To direct the boy’s leisure-time activities into channels that will encourage the constructive development of the boy’s character.

The boy scout program is intended for boys eleven years of age to fourteen. It is essentially an outdoor program. The hike, the camp, and, in fact, everything that will appeal to the adolescent instincts are used to make the program effective. The foundation upon which it is based is the scout oath and law. Before becoming a scout, the boy must promise:

On my honor, I will do my best—

1. To do my duty to God and my country, and to obey the scout law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight.\textsuperscript{13}

The scout law, which he promises to obey, is as follows: "A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent."\textsuperscript{14} The scout motto is "Be


Prepared. Every scout is expected to do a good turn to somebody every day.

The Oath, or Promise, of the Boy Scouts of America, as has already been shown, was developed from the Scout Promise as established for the British Boy Scout Association, by Baden-Powell. That it should contain a fundamental acknowledgment of "Duty to God" is altogether consistent with the life and principles of the founder of the movement. It was he who in his first pronouncements about scouting said, "No man is much good unless he believes in God and obeys His laws. So every scout should have a religion."17

In his first address in America, the author, Baden-Powell, of scouting said, "We surely expect of every boy that he shall have some form or other of religion, and that he shall practice what he preaches."18

It was Dr. James E. West who advocated the addition of this law to the Scout code and, in so doing, he made an initial contribution to the vitality of Scouting.19

A Scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and in religion.

There must be developed in the boy and girl, as a child, something within themselves that gives them the power to resist temptation, the attitude of mind which gives them a proper relationship to life and to organized society and to organised government.

We believe that the home is the most important influence


16Murry, op. cit., p. 56.

17Ibid., p. 500.

18Ibid., p. 501.

19Williams Hillocourt and J. E. West, Scout Field Book (New York: Boy Scouts of America, 1948), pp. 482-484.
in doing that job. We believe that second in importance is the Church of God, and we hope that the publicity of conference will stress that, because nothing has yet been found equal in value, in the development of character, to the work of the churches of the United States and of the world.20

In 1911, the Church of Jesus Christ of Latter-day Saints, through a committee of men appointed by the Church, investigated scouting as a possible program for its boys.21 After the study the committee commended the program of scouting but recommended that the Church not affiliate with the Boy Scouts of America. A Church scouting program was established and called MIA scouts. Ideals and activities were similar to the program of the Boy Scouts of America. Further study by the athletic committee of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints of the value of an affiliation with the Boy Scouts of America resulted in an official relationship with them. A proposal was made on March 27, 1913, by the Church of Jesus Christ of Latter-day Saints to the Boy Scouts of America setting forth the conditions of an affiliation. The executive board of the Boy Scouts of America accepted the proposal on May 3, 1913, and on May 21, 1913, scouting officially became a part of the Church program in the Young Men's Mutual Improvement Association.

The Young Men's Mutual Improvement Association was assigned to administer scouting in the Church for boys twelve to eighteen years of age. In 1953, a program for younger boys, called Cub Scouting, was adopted by the Church.22 In the Church organizational structure, the

20Murry, op. cit., p. 507.

21Boy Scouting in the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, op. cit., pp. 2-3.

22Ibid., p. 3.
Primary Association seemed the logical place for the operation of Cub Scouting. The First Presidency assigned it to them along with Boy Scouting for boys under twelve.

"Some of the reasons why the Church of Jesus Christ of Latter-day Saints accepted the scouting program are as follows:

1. It was found that the ideals and objectives of the Boy Scouts, as expressed in the Scout oath, law, and motto, were completely in harmony with the belief and practice of the Church.

2. The program was organized to fit individual interests and needs of youth, allowing each boy to progress as rapidly as his own abilities and interest demanded.

3. The troop and patrol organization gave every boy responsibility within the troop, thus permitting maximum development of the leadership ability of each Scout.

4. The program put emphasis on reverence and on the boy's duty to God, thus promoting his spiritual growth.

5. By adopting the Boy Scout Program, the Church would have the help of this popular youth organization to enlist the interest of all its boys in the Church's youth activities.

6. There would be opportunity for boy friends of its youth to join its sponsored Scout troops and thus become acquainted with ideals and practices of the Church."

The Church had other reasons for accepting the Boy Scout program. The thirteenth Article of Faith of the Church of Jesus Christ of Latter-day Saints contains these words:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul. We believe all
things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.23

Having found the scouting program to be "of good report and praiseworthy," the Church of Jesus Christ of Latter-day Saints accepted it to help achieve the following purposes:

1. To help L. D. S. boys be able to testify that God lives, that Jesus is the Christ and that this is His Church.

2. To hold all L. D. S. boys of scouting age closer to the Church, its leaders, and its teachings.

3. To help them to better realize the privileges and blessings that are theirs as holders of the Aaronic Priesthood and to enjoy the brotherhood and fellowship therein.

4. To build in them a desire to obey the commandments of their Heavenly Father.

5. To help prepare the L. D. S. boys for missionary service.

6. To instill in them all the attributes that are inherently a part of the scouting program. These include:

a. Love of God (Duty to God).

b. Love of Country (Duty to country, citizenship training).

c. Service to others (Duty to others, leadership development).

d. To be physically strong, mentally awake, morally straight.

e. To grow through enjoying the advancement, adventure, and fun of scouting. 24

23James E. Talmage, Articles of Faith (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1940), pp. 1-3.

24Boy Scouting in the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, op. cit., p. 5.
In short, it may be truthfully said that the purpose of the scouting program in the Church is to assist the Aaronic Priesthood in developing better Latter-day Saint deacons, teachers, and priests and to assist the Church in its part in the Lord's great purpose as recorded in the Pearl of Great Price: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of men."25

Scouting has become a powerful aid to the Aaronic Priesthood for the development of boys into men of character, trained for citizenship and leadership, and in helping them to be self-reliant, physically strong, service-minded, virtuous, intelligent, and resourceful.26

In order to achieve this great purpose, the leaders serving in the scouting programs are encouraged to emphasize "Duty to God," the spiritual part of the program, by encouraging each boy to do the following:

1. Attend priesthood meeting.
2. Fill all Aaronic Priesthood assignments.
3. Attend Sunday School.
4. Attend Scavenger meeting.
5. Properly observe the Sabbath day.
6. Sustain all Church authorities.
7. Attend and participate in the Young Men's Mutual Improvement Association.
8. Observe the Word of Wisdom.

25Pearl of Great Price (Salt Lake City, Utah: Church of Jesus Christ of Latter-Day Saints, 1995), Moses 1:39.

26See Doctrine and Covenants (Salt Lake City, Salt Lake City: Church of Jesus Christ of Latter-Day Saints, 1985), p. 1.
10. Observe the law of chastity.
11. Avoid the use of profane or obscene language.
12. Earn the "Duty to God" award.
14. Keep all the commandments of the Lord.\textsuperscript{27}

It is the duty and privilege of every Boy Scout leader in the Church to practice these things in his own life and encourage boys to do likewise in their lives.

Boy Scout organizations expect the sponsoring institution to give emphasis to the spiritual aspect of the program and recognize that it may inject into the program as much of the spiritual as it desires. It becomes the obligation of the Church Scout leaders, therefore, to incorporate into the scouting program the above mentioned items, so that the objectives of the Church in the use of scouting may be successfully accomplished.

The Church of Jesus Christ of Latter-day Saints feels that through the use of the scouting program the following benefits are derived:

1. It gives the Church a program that attracts boys and serves their needs.
2. It helps to extend the service outreach of the Church to the whole community.
3. It provides contact with boys and families who may not belong to any church.
4. It helps hold boys closer and more permanently to the Church.
5. It strengthens home ties and family relationships.

\textsuperscript{27}Boy Scouting in the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, op. cit., p. 6.
6. It helps develop leadership abilities which may be used in all
phases of the Church program.

When men are called to be leaders of scouting in the L. D. S. Church,
they should be fully informed as to scouting's purpose in the Church so
they can be effective in achieving this purpose. To obtain the
greatest value from the use of the scouting program, it is necessary to
have strong, capable leaders. They should be carefully selected,
adequately trained, and should be kept in their assignments for an
extended period of time.²³

Statement of the Problem

The problem is to make an historical and descriptive study of the
degree of activity (participation) in the Boy Scout program and activity in
the Aaronic Priesthood program in selected wards of the Church of Jesus Christ
of Latter-day Saints, and to investigate the carry-over of one system to
another system. Therefore, the following hypotheses have been derived for
this study:

Hypothesis 1.1. Boys in wards which have an inactive scouting program
will be less regular in attendance in Aaronic Priesthood.

Hypothesis 1.2. Boys in wards which increase their scouting program
activities will increase their attendance at Aaronic Priesthood meetings.

Hypothesis 2.1. Boys who are active in scouting will appear less on
juvenile court records than will inactive boys.

Hypothesis 2.2. Boys who are active in Aaronic Priesthood will appear
less on juvenile court records than will inactive boys.

²³Jay Scott in the Young Men's Mutual Improvement Association of
the Church of Jesus Christ of Latter-day Saints, op. cit. p. 19.
Hypothesis 3.1. Boys who are active in scouting will be more likely to have greater aspirations to go on L. D. S. missions than will inactive boys.

Operational Definition of Terms

Active Scouting Program

A program that is organized, supervised, and followed by the members of the troop, and in which the boys are receiving advancements, instruction, scout knowledge, and practical application.

Inactive Scouting Program

A scout unit that has a partially organized program, little or no trained supervision, little or no advancement, little or no scout skill activities, and poorly trained leadership.

Active Boy Scout

A boy who is registered and follows the organized program, participates in the scouting advancement program and its activities.

Inactive Boy Scout

A boy who is registered but does not follow the outlined program, nor does he participate in the scout skills and advancement program.

Activity

This means being in attendance at the various L. D. S. Church meetings.

Aaronic Priesthood

According to L. D. S. beliefs, the Aaronic priesthood is the authority of God delegated to man. (The Melchizedek priesthood is the higher and governing authority of the Church for the adult males or worthy long-time members). The Aaronic priesthood is an appendage and help to the Melchizedek priesthood and is held by adolescents and new, worthy, male converts.
Reference Groups

Those groups to which the individual relates himself as a part or to which he aspires to relate himself psychologically.

Peer Groups

A group composed of one's equals.

Importance of the Problem

In the book of Genesis we read that while Adam was in the Garden of Eden he was given a companion, for the Lord knew that it was not good for man to be alone.

And the Lord God said, It is not good that the man should be alone;

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.29

As we begin to study human nature, we may understand the importance of seeking companionship. In order to satisfy man's many needs, wants, and desires, men have developed diverse kinds of groups, associations, and institutions.

Participation in social groups, then, would seem to be one of man's most important needs and one of his most distinguishing characteristics. To fill this and other needs, we find an almost infinite variety of social participation patterns available. There are as many kinds of participation as there are individuals.30

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29 Genesis 2:18-22.

A boy may look to others for help, leadership, companionship, etc. When he is able to associate with those who live and uphold the norms of good Christians, he will very likely profit from this experience. The question is, what needs can be met through a boy's participation in an active Boy Scout program? How and in what ways will it influence a boy sufficiently to increase his participation in his church activities? It is the purpose of this study to investigate the degree to which scout activity and Aaronic priesthood activity are related.

In studying reference groups we find that when a reference group is the source of values and perspectives, the identity of meaning with role-taking is apparent. One takes the role of a member of the group, which is synonymous with having a psychologically functioning membership in the group, and one adopts the group's standpoint as one's own.

Reference group, as a point of comparison, corresponds partially to certain meanings of role-taking. It appears that the concepts of reference group and role-taking are closely related. In the broadest sense, reference group behavior is somewhat more inclusive than role-taking, since one may take account of a reference group without taking the role of a member. The terms "reference group" and "relevant other" refer to essentially the same phenomena. The reference group is a generalized other which is viewed as possessing member roles and attributes independently of the specific individuals who compose it. Therefore, the writer feels its importance enough to make an historical exploratory study in this area.
CHAPTER II

METHODS AND PROCEDURES

Review of Literature

The following "middle range theory" has been worked out, and hypotheses have been derived from it in order that some of the empirical findings of the research might be explained by means other than post factum analysis.

1.1. Boys in wards which have an inactive scouting program will be less regular in attendance at Aaronic Priesthood meetings.

1.2. Boys in wards which increase their scouting program activities will increase their attendance at Aaronic Priesthood meetings.

The above is based on the assumption that attendance is an important measure of participation. Chapin includes attendance as an important measure of participation.\(^1\) Stone found that students who took part in church activities had more wholesome attitudes toward helping their fellow man than did the nonparticipants.\(^2\) Eister found a positive relationship between attitudes toward the church and church attendance habits.\(^3\) Kelley and Volkart found that attitudes that reflect the norms of a group which are highly valued by the individual, are markedly resistant to change.


For example, an adult visitor made a short speech before twelve Boy Scout troops in which the emphasis of the Boy Scout organization upon camping and woodcraft was criticized. In other words, the Boy Scout norm that it is desirable to have knowledge of the forest and that it is good to be able to live in it was discredited. Before and after this speech, the twelve troops were given a scale to measure attitudes toward camping and forest activities as compared with the activities of city living. In addition, a measure of the degree to which the boys valued membership in their troops was secured before the speech.\(^1\) The results are summarised in Table 3.

**TABLE 3**

**ATTITUDE CHANGE, FOLLOWING CRITICAL SPEECH TOWARD CAMPING, IN BOYS HAVING DIFFERENT INITIAL VALUATIONS OF BOY SCOUT MEMBERSHIP**

<table>
<thead>
<tr>
<th>Initial Valuation of Membership</th>
<th>Per cent Change in Direction of Speech</th>
<th>Per cent Net Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (low)</td>
<td>51.2</td>
<td>12.3</td>
</tr>
<tr>
<td>2 (low)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>45.2</td>
<td>19.0</td>
</tr>
<tr>
<td>4 (high)</td>
<td>37.1</td>
<td>-5.7</td>
</tr>
<tr>
<td>5 (high)</td>
<td>29.6</td>
<td>-22.2</td>
</tr>
</tbody>
</table>

Note that there is a consistent tendency for the amount of change in the direction sought by the communication to decrease with increase in valuation of membership. Note also that the net change column (change in

---

the direction sought by the speech minus opposite change) reveals that the low-valuation members tend to change in the opposite direction. In other words, the high-valuation members tend to conform even more closely to the group norms after it has been attacked than before.

Sherif found that as an individual conforms to the norms of a group, his attitudes and activities change. When the individual's attitudes change, his activity changes accordingly. He also found that the membership groups of the individual shape the formation of his attitudes only insofar as the individual identifies with them, that is, uses them as reference groups. Nonmembership groups may also function as reference groups for the individual and importantly influence his attitude development.

Both theory and empirical research indicate that the clarity of the goals of a group also influence their acceptance by the members. Raven and Rietsema found that as the goals of a peer group increased, activity in the group increased, and the clarity of the goals of the group also influenced their acceptance by the peer group. In an experiment by Raven and Rietsema, goal clarity was experimentally manipulated by giving subjects varying knowledge of the final group product. The task of the subjects was to cut out figures to be used in building a board house—ostensibly as part of a team. The members of a "clear goal" group were

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6B. H. Raven and J. Rietsema, "The effects of varied clarity of group path upon the individual and his relation to his group," Human Relations, 10 (1957), 29-45.
told how each individual's work would contribute toward the final structure. The "unclear goal" group members were merely given specific assignments without being told how their individual activities meshed with the product to be completed. The investigators found that

the subject who had a clear picture of his group goal experienced greater feelings of group belongingness, particularly as manifested in an involvement with the group goal and in sympathy with group emotions. He was also more willing to accept influence from his group than subjects who were unclear about the goals of their group.

Schachter found that the higher the cohesiveness in the group, the more the members are attracted to the group. A group with high cohesiveness is one in which the members are highly attracted to the group. Such a group should be able to secure a relatively high degree of acceptance of any type of group goal which is set for the group. Further, since the members of cohesive groups are highly interdependent, sanctions to secure compliance can be more effectively applied to deviant members.

Schachter experimentally tested the hypothesis that cohesiveness makes for greater acceptance of a group goal. Two sets of laboratory groups were first established—high cohesion groups and low-cohesion groups. This was done by two different sets of instructions. These groups were then given the task of cutting large rectangles from heavy cardboard to make checkerboards. The goal of high productivity was established for one-half of each of the high- and low-cohesion groups and the goal of low productivity for the other half of these two sets of groups. The investigators found that high cohesiveness promoted the acceptance of a group goal of restricted production; that is, when the

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goal was low production, the output of the high-cohesion groups was significantly less than that of the low-cohesion groups. These investigators, however, did not obtain significant differences between high- and low-cohesion groups when the goal was high production, perhaps because they were already at the task ceiling.

Berkowitz repeated the study using a task with a supposedly higher ceiling. He did find that high cohesiveness promoted the acceptance of high-production as well as low-production goals. "Members of cohesive groups will tend to conform to the perceived group standard by raising their production, if the standard is for higher production, or lowering it or not increasing as rapidly, if the standard is for low production." 8

When the members of a group are invited by their leaders to participate in setting the group goals, acceptance of the goals is increased. It is likely that several factors are responsible for this effect. Through their participation in goal setting, the members may see more clearly the relevance of the goals to their personal wants. Participation may also increase the clarity of the group goals. In participating, the members may publicly commit themselves.

Hyman found that the individual's evaluation of himself is primarily determined by his perception of his relative position or standing in two different kinds of reference groups: (1) membership groups, i.e., those groups to which he actually belongs, and (2) groups of which he is not a member but in which he aspires to membership. 9


People are influenced by and tend to accept as their wants and goals the values shared by members of their reference groups and, less directly, the values of their larger society. The "desirables" tend to become the "desired." The self-esteem of most men is based on the achievement of goals which reflect group values. And of these goals the most important are those which represent the dominant values of their groups.

When an individual affiliates himself with a new group, he tends, as a "social entrance ticket," to adopt the attitudes prescribed by the values and norms of the group. This is well illustrated in Watson's study in which she interviewed forty-five adults who had reported that their attitudes toward Negroes or Jews had undergone marked change at some time in their lives.\textsuperscript{10} The changing of attitudes is influenced by all the changing group relations of the individual. The changes in his membership groups play a role. Also the changes in the reference groups of the individual may change his attitudes.

For most groups we can safely say that individual membership serves a function for the individual. Through it he satisfies his wants. It may be an avenue for the achievement of social goals which require cooperative effort. It may also serve the affiliation want and the desire for recognition and prestige.

In general, then, it appears that the concepts of reference group and role-taking are closely related. In the broadest sense reference-group behavior is somewhat more inclusive than role-taking, since one may take account of a reference group without taking the role of a member. The terms "reference group" and "relevant other" refer to essentially the same concept, but the former is more inclusive and flexible. The latter may be more appropriate in some cases since it stresses the role relationship. The concept of "reference group" gives more emphasis to the group as a whole, while "relevant other" designates the individual person whose behavior is seen as relevant to one's goals and attitudes.

same phenomena. The reference group is a generalized other which is viewed as possessing member roles and attributes independently of the specific individuals who compose it. The same general differentiations seem applicable on the bases of standpoint and reflexiveness (audience). Likewise the same theoretical problems apply, and a similar principle regarding the boundaries of the concepts seems applicable.

The concept of the reference group serves a useful purpose by stressing two facts: the influences of groups on an individual's behavior are not determined by sheer physical belonging but by the impact they have on the individual's thinking, and, moreover, the groups to which one does not officially belong may be more important than those to which one does belong.

Every individual, at least in our present complex societies, is a member of many different social groups—groups which are vitally significant to his individual welfare. These groups are usually divided into two categories: psychological groups and social organizations.

The influence of the family, the school, the church, or neighborhood, peer group, and companions is more indirect and complex. Each group operates, not in a piecemeal fashion, but in terms of a pattern of influences. These group influences create and limit the situations for the individual out of which arise his cognitions, feeling, and action tendencies which become organized into his attitudes.

2.1. Boys who are active in scouting will appear less on juvenile court records than will inactive boys.

2.2. Boys who are active in Aaronic Priesthood will appear less on juvenile court records than will inactive boys.

The writer has not found statistical proof of the above hypotheses but has found many personal opinions. For example, Judge Porterfield, of
the Kansas City Juvenile Court, says:

If every boy in the city would join the Boy Scouts, the gangs would disappear, the juvenile court would be a stranger to the youth, and we would rear a generation of men that would not require police protection. I have never had an active Boy Scout in my court, and there are many thousands of them in Kansas City.11

Professor T. C. Hassel, principal of the Fair Park School, New York City, says:

The school cannot utilize all the energies of the boy. This splendid movement [Boy Scout program] comes to our aid. The troublesome element is smaller since the scouts were organized. It tends to raise a higher standard among boys. Their personal appearance is better. Cigarette smoking is on the decrease because of the example of the boy scouts.12

Jacob A. Ries, a prominent writer, says:

In a town below the Mason-Dixon line, the police and grand jury have not been able to control the juvenile delinquency problem. Every effort has been made to check the situation, but all has failed. The scouting program has come into our town, and we are much relieved. This great program is beginning to change this terrible situation.13

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3.1. Boys who are active in scouting will be more likely to have greater aspirations to go on L. D. S. missions than will inactive boys.

Elder Ezra Taft Benson, in his address to the Ninth National Training Conference of Scout Executives, said that scouting is part of the Priesthood program of the Church. It helps to prepare boys for greater service as missionaries for the L. D. S. Church.14 President David O.

11 "What Boy Scouts are Good For," Literary Digest (February 17, 1923), 69-66.


13 Jacob A. Ries, Outlook (October 25, 1913), 418-419.

McKay contends that good scouting prepares boys for L. D. S. missions.15

Many groups are functionally related to other groups and, taken together, form social organizations. The norms of these organizations help to establish the future for many of the individuals in the group.

In the course of interacting with one another, the members of every enduring group come to develop a group ideology. The group ideology consists of common beliefs, common values, and common norms. The members of every stable group share a set of ideas, knowledge, and lore about matters relevant to the common goals of the group members. These group beliefs are part of the ideology of the group. An important part of the ideology of a group is the set of values shared by the members. Values, as we have seen, refer to beliefs about what objects and actions are bad and good, undesirable and desirable, to be cherished and sought after.

Another important part of the ideology of a group consists of norms or rules of behavior. The norms of a group flow from its values. Norms, as we have seen, specify those actions in particular circumstances which are proper and those actions which are improper. The norms of a group also specify the rewards for adherence and the punishment for nonadherence. Some norms of a group specify the behavior expected of all members of the group; other norms specify the behavior of particular members of a group who occupy particular positions within the group.16

15Boy Scouting in the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, op. cit., p. 4.

The Relation of Theory to Research

Much useful information has been gleaned through simple empirical research without any reference whatsoever to the theoretical explanation of it. Perhaps most sociological research has been of this nature. On the other hand, sociology has had its share of theories which have not been grounded in empirical research. These have sometimes provided valuable insights. However, there would seem to be certain advantages in linking empirical research and theory together that cannot be gained by either one alone. Unfortunately, bringing theory and research together is not an easy task, especially since the recent history of sociology seems generally to reveal emphasis upon either theory or research but not upon combining them.17

Merton has indicated that theory needs to be more closely related to research and has pointed out what seems to be a fruitful approach to bringing them closer together. He feels that the solution lies in the development of theories that are, what he terms, "theories of the middle range."

...theories intermediate to the minor working hypothesis evolved in abundance during the day-by-day routines of research, and the all-inclusive speculations comprising a master conceptual scheme from which it is hoped to derive a very large number of empirically observed uniformities of social behavior.18

In order to provide a concrete pattern for the development of theory, Merton has turned to Durkheim.19 He has formally restated Durkheim's


18Ibid., p. 103.

theoretic assumptions concerning suicide rates in a way which provides a
general model for the relation of empirical generalizations (results of
research) to abstractions of a higher order (theory).\textsuperscript{20}

Although a model for theory development and the derivation of testable
hypotheses from it does exist, the actual development is at best a
difficult task. The writer recognizes that because of his considerable
limitations, the limitations of the data and techniques employed, and the
present stage of development of sociological theory in general, the
relation of research to theory in this writing will likely yield limited
results. However, he is of the opinion that research can be most
meaningful only if it is related to theory. Therefore, the writer, in
bringing theory and research together, will not have an easy task.

The major objective of this thesis is to test the theoretical proposi-
tion that there is a carry-over into other systems of behavior based on
theory of group cohesion. For example, as scouting activities increased,
Aaronic Priesthood activities increased. Also, those boys who were active
in scouting and church activities tended to appear less on juvenile court
records.

Every individual, at least in our present complex societies, is a
member of many different social groups—groups which are vitally signi-
ficant to his individual welfare. Therefore, according to the reference
group theory, individuals join reference groups to fulfill certain needs,
wants, goals, etc. In the Boy Scout program many of these needs, wants,
and goals are satisfied as a boy participates in the activities outlined

\textsuperscript{20}Merton, \textit{op. cit.}, pp. 8-9; Anderson, \textit{op. cit.}, p. 8-9.
by the Boy Scouts of America. \(^{21}\) (The writer will show statistical proof of this in Chapter III). When the boy participates in an active scouting program, certain needs are satisfied. Furthermore, once these needs are satisfied, change toward conformity tends to carry over into other systems of behavior. For example, Judge Porterfield was of the opinion, as a result of long acquaintance and dealings with Kansas City's youth, that through the scout program, juvenile gangs and delinquents would disappear. \(^{22}\) Again, Jacob Ries was also of the opinion, as a result of his past dealings with boys, that as a result of the scouting program, the juvenile delinquency problem in his town decreased markedly. \(^{23}\) This study will also show statistical proof that as the activity increases in the scout program, church activity increases, and that a high cohesion in scouting is also reflected in increased Aaronic Priesthood activity. The above is based upon the following theoretical assumptions:

1. The active scout program satisfies the boy's needs and wants, thereby creating cohesion.

2. Cohesion results in accepting and changing to group values and norms.

3. Group affiliations (reference group) which are closely tied to cohesive groups also change.

4. General values and norms accepted in the cohesive group carry over into other activities and groups.


\(^{22}\)"What Boy Scouts are Good For," loc. cit.

\(^{23}\)Ries, loc. cit.
Description of the Research

It was hypothesized that boys in L. D. S. wards which have no active scouting program will be less regular in attendance at Aaronic Priesthood meetings, and boys in wards which increase their scouting program activities will increase their attendance at Aaronic Priesthood meetings. To test these hypotheses, records were obtained from ward bishops. The attendance at priesthood meeting was compared and checked against the boys' activities at scout meetings. The wards were checked to see whether their scouting programs were active or inactive, and whether their scouts were active or inactive. These records were utilized to determine whether a relationship existed between active scouts and active Aaronic Priesthood boys, and inactive scouts and inactive Aaronic Priesthood boys. The juvenile court records were checked to see whether boys that belonged to active scout units appeared less or more often than those boys which belonged to inactive units. Also the juvenile court records were checked to see whether boys that belonged to active Aaronic Priesthood groups appeared less or more often than those that were inactive. By the utilization of questionnaires, information was obtained to see whether boys who were active in scouting would have greater aspirations to go on L. D. S. missions than those of inactive boys.

Research Design

The purpose or purposes for which a particular study is conducted will determine to a large extent how it shall be designed and carried out. Because there may be many underlying reasons for directing research along a particular line, it may be difficult to classify it without being somewhat arbitrary. However, it has been suggested that research may be
classified, at least crudely, in terms of its major intent or purpose.\textsuperscript{21}

Jahoda, Deutsch, and Cook have suggested a threefold classification of research:

1. As a formulative or exploratory study when its prime purpose is the formulation of a problem for precise investigation, or the development of hypotheses, or the establishment of priorities for further research, or clarifying concepts, or providing a census of problems regarded as urgent by people working in a given field of social relations;

2. As a descriptive or diagnostic study when it has the function of assessing the characteristics of a given situation;

3. As an experimental study when it has the function of testing hypotheses, or providing information about the practical possibilities on doing different types of research, or providing a summary of the knowledge of skilled practitioners about the effectiveness of various methods and procedures in achieving specified goals.\textsuperscript{22}

The design of this study falls into numbers one and two of the above classifications—that of number one, "exploratory," and number two, "descriptive" studies. However the major emphasis will be upon number one.

Population

This is a selected study consisting of twelve, thirteen, and fourteen year-old Boy Scouts who were registered within the area of the Boy Scouts of America and served by two of its councils, the Utah National Parks Council, with headquarters at Provo, Utah, and the North Central Washington Council, with headquarters at Wenatchee, Washington. It is possible that this study may not reflect upon any other area. (This has been a selected study of these two areas.)

\textsuperscript{21}Anderson, op. cit., p. 18.

Sampling

This is an historical, descriptive, and exploratory study of selected scout troops who were (1) registered Boy Scouts in the Utah National Parks Council, Boy Scouts of America, Provo, Utah, (2) registered Boy Scouts in the North Central Washington Council, Boy Scouts of America, Wenatchee, Washington, (3) twelve, thirteen, and fourteen-year-old Boy Scouts at the time this study was made.

Sources of Data

Data for this study were taken from the following sources:

Council office records. Office records of the Utah National Parks Council, Boy Scouts of America, and the North Central Washington Council, Boy Scouts of America, which included the areas in which the sampled individuals resided, were used to determine the activity and registration of each Boy Scout at the time this study was made.

Ward office records. Attendance records were obtained from the individual wards of the Grand Coulee Stake, Church of Jesus Christ of Latter-day Saints, and from the individual wards of the East Sharon Stake, Church of Jesus Christ of Latter-day Saints. These records were used to determine the attendance of each Boy Scout during the period this study was made.

Statistical Analysis

A Pearson correlation coefficient was calculated to determine linear correlation between the Boy Scout activities and Aaronic Priesthood activities. Also, a test of significance was run to check the two variables. A "t" test was applied to determine the significance of difference between the mean of the two samples with relation to Aaronic
Priesthood activity and also with relation to Boy Scout activity.

An analysis of variance was made to determine the pattern of relationship between each of the five variables and to analyze the variance among the ten Boy Scout groups.

The mean and standard deviation was used to check the degree of differences between the control and test groups.
CHAPTER III

RESEARCH RESULTS

Tests of Specific Hypotheses

In order to determine whether a relationship exists between Boy Scout and Aaronic Priesthood activity, analyses were made of attendance records of ten different Scout troops who constituted the sample for this study. The degree of linear correlation between the scouting and Aaronic Priesthood attendance records was measured to determine the extent of relationship. A test of significance was also applied to determine whether the activity in the sample groups which had an active scout program was higher or lower than in the groups which had an inactive program. A "t" test was applied to determine the significance of difference between the means of the samples with relation to Aaronic Priesthood activity and also with relation to Boy Scout activity. An F-ratio was also calculated for each of the five variables to analyze the variance among the ten Boy Scout groups.

Test of Hypothesis 1.1.

Hypothesis 1.1. stated: Boys in wards which have an inactive scouting program will be less regular in attendance in Aaronic Priesthood meetings (than in wards with an active scouting program).

It is noted in Table 4 Sample 5, a group with an inactive program, that an average of 59.7 per cent attendance was recorded for Aaronic Priesthood meetings, and an average of 60.1 per cent attendance was
Table 4

Summary of statistical data collected for Aaronic Priesthood and Boy Scout activities during the twenty-four month time period of this study showing the mean, standard deviation, "T" score and Pearson R.

<table>
<thead>
<tr>
<th>Sample</th>
<th>Mean</th>
<th>SD</th>
<th>X</th>
<th>Y</th>
<th>T</th>
<th>P</th>
<th>E</th>
<th>R</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. N</td>
<td>N</td>
<td>X</td>
<td>Y</td>
<td>X</td>
<td>Y</td>
<td>T</td>
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<td>T</td>
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<tr>
<td>1</td>
<td>24</td>
<td>38.2</td>
<td>50.6</td>
<td>14.7</td>
<td>9.4</td>
<td>2.64</td>
<td>&lt;.05</td>
<td>13.37</td>
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<td>2</td>
<td>24</td>
<td>72.5</td>
<td>67.3</td>
<td>15.9</td>
<td>9.3</td>
<td>1.61</td>
<td>&lt;.05</td>
<td>7.80</td>
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<tr>
<td>3</td>
<td>24</td>
<td>86.1</td>
<td>83.6</td>
<td>9.1</td>
<td>5.4</td>
<td>1.21</td>
<td>&lt;.05</td>
<td>2.45</td>
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<td>4</td>
<td>24</td>
<td>72.4</td>
<td>70.6</td>
<td>18.6</td>
<td>17.9</td>
<td>1.86</td>
<td>&lt;.05</td>
<td>4.39</td>
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<td>5</td>
<td>24</td>
<td>59.7</td>
<td>60.1</td>
<td>12.4</td>
<td>13.9</td>
<td>4.47</td>
<td>&lt;.05</td>
<td>8.33</td>
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<td>6</td>
<td>24</td>
<td>53.9</td>
<td>43.1</td>
<td>10.5</td>
<td>5.7</td>
<td>6.36</td>
<td>&lt;.05</td>
<td>17.80</td>
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<td>7</td>
<td>24</td>
<td>46.0</td>
<td>44.4</td>
<td>12.6</td>
<td>4.7</td>
<td>7.82</td>
<td>&lt;.05</td>
<td>18.85</td>
</tr>
<tr>
<td>8</td>
<td>24</td>
<td>81.7</td>
<td>88.4</td>
<td>27.3</td>
<td>3.6</td>
<td>1.50</td>
<td>&lt;.05</td>
<td>.62</td>
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<tr>
<td>9b</td>
<td>7</td>
<td>56.1</td>
<td>44.4</td>
<td>6.1</td>
<td>5.5</td>
<td>6.45</td>
<td>&lt;.05</td>
<td>16.85</td>
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<td>10b</td>
<td>12</td>
<td>64.1</td>
<td>44.6</td>
<td>12.8</td>
<td>10.9</td>
<td>3.46</td>
<td>&lt;.05</td>
<td>14.55</td>
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<td>19a</td>
<td>17</td>
<td>81.4</td>
<td>90.2</td>
<td>15.6</td>
<td>9.2</td>
<td>9.2</td>
<td>1 &lt;=.05</td>
<td>14.55</td>
</tr>
<tr>
<td>10a</td>
<td>12</td>
<td>85.3</td>
<td>90.0</td>
<td>4.2</td>
<td>6.1</td>
<td>6.1</td>
<td>1 &lt;=.05</td>
<td>14.55</td>
</tr>
</tbody>
</table>

* Measuring significance of difference of sample means of groups with "no program" against "program" for priesthood activity.
** Measuring significance of difference of sample means of groups with "no program" against "program" for boy scout activity.
*** Measuring significance of difference between the scouting and Aaronic Priesthood activities.

Y = Boy Scout activity
X = Priesthood activity
recorded for Boy Scout activity. We found with this low level of activity a linear correlation coefficient of .13, indicating that there was little relationship between Aaronic Priesthood and Boy Scout activity in this sample. Activity in both Aaronic Priesthood and Boy Scouts in this sample was shown to be significantly lower than activity in Aaronic Priesthood and Boy Scouts in groups which had active scout programs. The linear correlation coefficient just mentioned, when measured against a correlation coefficient in an active group (see Table 4 Sample 6 and Chart 1 Sample 6), was also shown to be significantly lower. The correlation coefficients for the active groups were shown to be relatively high (.90 in Sample 6), indicating that there was a definite relationship between Aaronic Priesthood and Boy Scout activity in groups with an active scout program.

The same information was found to be true for Sample 6, a group with an inactive program (see Table 4). The average attendance at Aaronic Priesthood meeting was 53.9 per cent and was 43.1 per cent for attendance at Boy Scout meeting. We found a low level of activity, a linear correlation coefficient of .01, indicating that there was little relationship between Aaronic Priesthood and Boy Scout activity in this sample. Aaronic Priesthood and Boy Scout activity in this sample was shown to be significantly lower than activity in Aaronic Priesthood and Boy Scout groups having an active program (see Charts 2 and 3 as compared to Chart 1).

We note in Table 4 Sample 7, a group with an inactive program, that an average of 46.0 per cent attendance was recorded for Aaronic Priesthood meetings and an average of 44.4 per cent attendance for Boy Scout activity. We found with this low level of activity a linear correlation of .13, indicating that there was little relationship between Aaronic Priesthood
CHART #2  TEST SAMPLE# 5

I= AARONIC PRIESTHOOD ACTIVITY
I= --BOY SCOUT ACTIVITY

Per cent Attendance

100-
90-
80-
70-
60-
50-
40-
30-
20-
10-

I-

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

Months
CHART #3. TEST SAMPLE # 6

Per cent Attendance

I—AARONIC PRIESTHOOD ACTIVITY
I—BOY SCOUT ACTIVITY

Months
and Boy Scouts in this sample. Activity in both Aaronic Priesthood and Boy Scouts in this sample was shown to be significantly lower than activity in Aaronic Priesthood and Boy Scout groups having active programs (see Chart 1 as compared to Chart 4).

It was determined that a test of significance should be applied to determine whether the activity in the active groups was significantly higher than in the inactive groups. A "t" test was applied to determine the significance of difference between the means of the two samples with relation to Aaronic Priesthood activity and also with relation to Boy Scout activity. It was discovered that the test group in which the active Boy Scout program had been implemented showed significantly higher activity in both Aaronic Priesthood and Boy Scout activity.

No significant difference in activity levels was discovered between the various groups with inactive programs (the control groups). Tests of the difference between the first year and the second year in each of these groups also showed no significance. However, when the groups in which an active Boy Scout program had been implemented at the beginning of the second year (the test groups) were tested, there was a significant difference between the period before and after implementation. It therefore seems highly probable that the active Boy Scout program could have influenced this change.

As indicated in Table 4, Sample 8 (a group with an active program) an average of 81.7 per cent attendance was recorded in Aaronic Priesthood meeting and an average of 88.4 per cent recorded for Boy Scout activity. We found with this high level of activity a linear correlation coefficient of .90, indicating that there was a high relationship between Aaronic Priesthood and Boy Scout activity in this sample. Activity in both
Aaronic Priesthood and Boy Scouts in this sample was shown to be significantly higher than activity in Aaronic Priesthood and Boy Scout groups having inactive programs. The linear correlation coefficient when measured against a correlation coefficient in an inactive group (see Table 4, Sample 7 and Chart 4, Sample 7) was also shown to be significantly higher.

Because the above findings were shown to be significant at the five per cent level of confidence, the null hypothesis can be rejected. The rejection of the null hypothesis therefore suggests that the original hypothesis of this study stating that there is a positive relationship between the Boy Scout activity and Aaronic Priesthood activity is strongly supported for those groups with an active Boy Scout program.

Test of Hypothesis 1.2.

Hypothesis 1.2. stated: Boys in wards which increase their scout program activities will increase their attendance at Aaronic Priesthood meetings.

It is noted in Table 5 Sample 4, that this group had an active program both in Boy Scouts and Aaronic Priesthood, for the first fourteen months. With everything remaining constant in this group, the group lost its scoutmaster. Table 5 Sample 4 showed that during the first fourteen months studied, there was an average of 84.7 per cent attendance for Aaronic Priesthood and an average of 86.6 per cent for Boy Scout activity. After the scout troop lost its scoutmaster, the averages dropped to 55.2 per cent attendance for Aaronic Priesthood and 48.3 per cent for the Boy Scout activity. (See Chart 5 Test Sample 4 for the differences in the first fourteen months over the next ten months.)
TABLE 5
SUMMARY OF STATISTICAL DATA COLLECTED, COMPARING THE FIRST YEAR AGAINST THE SECOND YEAR

Priesthood Activity

<table>
<thead>
<tr>
<th>Sample</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t</th>
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<td>5</td>
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<td>6</td>
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<td>.38</td>
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<td>20.8</td>
<td>.89</td>
<td>.05</td>
<td>no</td>
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</tbody>
</table>

Test Group

|        |    |      |     |    |      |     |      |      |             |
|--------|----|------|-----|    |      |     |      |      |             |
| 9      | 7  | 56.1 | 6.1 | 17 | 81.4 | 15.6| 6.45 | .05 | yes         |
| 10     | 12 | 64.1 | 12.8| 12 | 85.5 | 4.2 | 3.61 | .05 | yes         |
| 11     | 11 | 64.7 | 7.9 | 10 | 55.2 | 11.1| 8.19 | .05 | yes         |

Scouting Activity

|        |    |      |     |    |      |     |      |      |             |
|--------|----|------|-----|    |      |     |      |      |             |
| Control|    |      |     |    |      |     |      |      |             |
| 1      | 12 | 52.8 | 12.4| 12 | 48.4 | 2.8 | 1.21 | .05 | no          |
| 2      | 12 | 62.9 | 10.0| 12 | 82.2 | 3.8 | .61  | .05 | no          |
| 3      | 12 | 78.6 | 22.2| 12 | 88.7 | 14.9| .13  | .05 | no          |
| 5      | 12 | 57.3 | 7.2 | 12 | 62.9 | 16.1| 1.12 | .05 | no          |
| 6      | 12 | 40.1 | 1.7 | 12 | 46.1 | 6.5 | 3.01 | .05 | yes *       |
| 7      | 12 | 43.6 | 6.3 | 12 | 45.2 | 2.2 | .82  | .05 | no          |
| 8      | 12 | 88.2 | 3.1 | 12 | 89.0 | 7.4 | .34  | .05 | no          |

Test Group

|        |    |      |     |    |      |     |      |      |             |
|--------|----|------|-----|    |      |     |      |      |             |
| 9      | 7  | 44.4 | 5.5 | 17 | 96.2 | 15.37| .05  | yes         |
| 10     | 12 | 44.6 | 10.9| 12 | 90.0 | 12.61| .05  | yes         |
| 11     | 11 | 86.6 | 3.3 | 10 | 48.3 | 27.31| .05  | yes         |

*Was significant because of the erratic changes in attendance.
CHART #5 TEST SAMPLES #4

- X = AARONIC PRIESTHOOD ACTIVITY
- Y = BOY SCOUT ACTIVITY

Per cent Attendance

Months
Two Boy Scout troops were selected (see Table 4, Samples 9 and 10) which had a low level of activity in both Aaronic Priesthood and Boy Scouts. Linear correlation coefficients of .08 and .03, indicating that there was a low level of relationship between Aaronic Priesthood and Boy Scout activity in these two samples, was shown to be significantly lower than correlation coefficients in groups with active programs.

The attendance before the active program was introduced averaged 56.1 per cent and 64.1 per cent for priesthood attendance, and averaged 44.4 per cent and 44.6 per cent for Boy Scout activity. With everything else remaining constant in these two groups, the new active program was put into effect. The new means became 81.4 per cent and 85.5 per cent for Aaronic Priesthood attendance, and 90.2 per cent and 90.0 per cent for Boy Scout activity. As a result, the linear correlation coefficients increased from .08 and .03 to .61 and .55. We found a high level of activity and a high relationship between Aaronic Priesthood and Boy Scout activity.

It was determined that a test of significance should be applied to determine whether the activity in the inactive group was significantly lower than in the active group. A "t" test was applied to determine the significance of difference between the means of the two samples with relation to Aaronic Priesthood activity and also with relation to Boy Scout activity. It was found that there was a great significance between those groups that had received an active program and those that had not received an active program. (See Table 5 for statistical data, and also observe the before and after results in Charts 6 and 7.)

Therefore, it is concluded that there is a probability that the active scouting program induced the high level of Aaronic Priesthood activity. Because of the high level of significance at the five per cent
CHART #7 TEST SAMPLE #9

- I=_________ AARONIC PRIESTHOOD ACTIVITY
- Y=———BOY SCOUT ACTIVITY

Per cent Attendance

Months

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24
level, the null hypothesis can be rejected. The rejection of the null hypothesis, therefore, suggests that hypothesis 1.2., stating that boys in wards which increase their scouting activities will increase their attendance at Aaronic Priesthood meetings, is strongly supported.

Test of Hypotheses 2.1., 2.2., and 3.1.

Hypothesis 2.1. stated: Boys who are active in scouting will appear less on juvenile court records than will inactive boys.

Hypothesis 2.2. stated: Boys who are active in Aaronic Priesthood will appear less on juvenile court records than will inactive boys.

Hypothesis 3.1. stated: Boys who are active in scouting will be more likely to have aspirations to go on L. D. S. missions than will inactive boys.

In Samples 6 and 7 (see Table 6) we found that these groups had boys who committed offenses entered on juvenile court records after joining the troop. We also found that these troops had a very low level of activity as compared with the other troops studied both in Aaronic Priesthood activity and Boy Scout activity.

In Sample 9 (see Table 6) we found that during the first year, a period of inactivity prior to the implementation of the active scout program, some boys in this troop committed offenses which were entered on juvenile court records. There were no offenses recorded on juvenile court records for boys from this same troop after implementation of the active scout program. Therefore, a generalization can be drawn from this one sample that scouting and Aaronic Priesthood can influence the behavior of boys and that boys who are active in Aaronic Priesthood and scouting will appear less on juvenile court records. But, the writer does realize
TABLE 6
SUMMARY OF DATA COLLECTED FOR AARONIC PRIESTHOOD, BOY SCOUT ACTIVITY, SACRAMENT MEETING, MISSIONARY ASPIRATION AND JUVENILE COURT RECORDS FOR THE YEARS OF 1962-63

<table>
<thead>
<tr>
<th>1962</th>
<th>1963</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>Samples</td>
<td></td>
</tr>
<tr>
<td>Priesthood Activity</td>
<td>6 6 8 8 6 5 4 8 7 6</td>
</tr>
<tr>
<td>Boy Scout Activity</td>
<td>5 6 8 8 6 4 4 9 8 4</td>
</tr>
<tr>
<td>Sacrament Meeting</td>
<td>5 6 8 8 5 4 4 8 7 4</td>
</tr>
<tr>
<td>Missionary Aspiration*</td>
<td>6 5 8 9 4 3 3 8 4 3</td>
</tr>
<tr>
<td>Juvenile Records**</td>
<td>0 0 0 0 0 1 .5 0 .5 0</td>
</tr>
</tbody>
</table>

These figures represent the averages for the years of 1962 and 1963.
Each number has a value of the following:
0= 0-10 per cent  
1= 10-20 per cent  
2= 20-30 per cent  
3= 30-40 per cent  
4= 40-50 per cent  
5= 50-60 per cent  
6= 60-70 per cent  
7= 70-80 per cent  
8= 80-90 per cent  
9= 90-100 per cent

*Missionary aspiration was calculated as a result of a questionnaire administered to the Boy Scouts.

**Each registered Boy Scout was checked to see whether or not he had a juvenile record.
that additional research should be conducted to verify these results.

It was also observed that during the period of low activity in Sample 9 (the first year), the level of missionary aspiration was much lower than in most of the other troops, but during the second year after implementation of the new program it was observed to have doubled, and was then at a higher level than most other troops.

It was also observed generally that those troops having low level of activity in both Aaronic Priesthood and Boy Scouts have also a lower level of missionary aspiration as compared to those that have a higher level of activity. Therefore, it can be concluded that as the Boy Scout and Aaronic Priesthood activities increase, the missionary aspiration increases, and that there is a definite carry-over into other systems of behavior as a result of increased activity in the Boy Scout program.

As a further test, analysis of variance was made of the ten groups in this study. Table 7 presents the data used in calculation of the F-ratio of variances of "between groups" to "within groups" for the activity of the ten groups studied. There was found to be a significant difference between the sample groups who had active programs and the sample groups who had inactive programs. As reported in the table, an F-ratio value of 29,298 was obtained, which was highly significant at the .001 per cent level.
TABLE 7

SUMMARY OF THE ANALYSIS OF VARIANCE OF THE AARONIC PRIESTHOOD, BOY SCOUT ACTIVITIES, SACRAMENT MEETING, MISSIONARY ASPIRATION AND JUVENILE COURT RECORDS FOR THE TEN SAMPLES STUDIED

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>Sum of Squares</th>
<th>Degrees of Freedom</th>
<th>Mean of Squares</th>
<th>F-ratio</th>
<th>Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>292.63</td>
<td>4</td>
<td>73.157</td>
<td>29.298</td>
<td>.001</td>
</tr>
<tr>
<td>Within groups</td>
<td>112.35</td>
<td>45</td>
<td>2.497</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Total</td>
<td>404.98</td>
<td>49</td>
<td>8.265</td>
<td>---</td>
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</tbody>
</table>
CHART #8 TEST SAMPLE# 2

- X = AARONIC PRIESTHOOD ACTIVITY
- Y = BOY SCOUT ACTIVITY

Per cent Attendance

1  2  3  4  5  6  7  8  9  10  11  12  13  14  15  16  17  18  19  20  21  22  23  24

Months
CHART #9 TEST SAMPLE# 3

- **X**: AARONIC PRIESTHOOD ACTIVITY
- **Y**: BOY SCOUT ACTIVITY

Per cent Attendance

100
90
80
70
60
50
40
30
20
10

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

**Months**
CHART #10 TEST SAMPLE #1

Per cent Attendance

X = AARONIC PRIESTHOOD ACTIVITY

Y = BOY SCOUT ACTIVITY

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

Months
CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study had two main purposes. First, to test the theoretical proposition that there is a carry-over into other systems of behavior as a result of group cohesion. For example, as scouting activities increased, Aaronic Priesthood activities increased.

Every individual, at least in our present complex societies, is a member of many different social groups—groups which are vitally significant to his individual welfare. Therefore, according to the reference group theory, individuals join reference groups to fulfill certain needs, wants, goals, etc. In an active Boy Scout program, many of these needs, wants, and goals were satisfied as the boys participated in the activities outlined by the Boy Scouts of America, and, furthermore, once these needs were satisfied, changes toward conformity tended to carry over into other systems of behavior. Therefore the following theoretical assumptions were derived from this theory:

1. That the active scout program satisfied the boys' needs and wants, thereby creating cohesion.

2. Cohesion resulted in accepting and changing to group values and norms.

3. Group affiliations (reference groups) which were closely tied to cohesive groups also changed.

4. General values and norms accepted in the cohesive groups carried over into other activities and groups.
The second purpose was to determine whether or not a relationship existed between Boy Scout and Aaronic Priesthood Activity.

In order to fulfill these two purposes, this study became an historical, descriptive, and exploratory study of selected Boy Scout troops who were (1) registered Boy Scouts in the Utah National Parks Council, Boy Scouts of America, Provo, Utah, (2) registered Boy Scouts in North Central Washington Council, Boy Scouts of America, Wenatchee, Washington, (3) twelve, thirteen, and fourteen-year-old Boy Scouts at the time of this study.

It was hypothesized that where boys in wards had an inactive scouting program, they had less regular attendance at Aaronic Priesthood meetings, and if the scouting program were increased, the attendance at Aaronic Priesthood meeting was increased. The degree of linear correlation between the active scouting program compared to the inactive scouting program, and the degree of correlation between the active Aaronic Priesthood program compared to the inactive Aaronic Priesthood program was very significant. The level of linear correlation coefficient ranged from .04 to .90, and this was found when comparing Aaronic Priesthood and Scout activities.

An F-ratio was also calculated for each of the five variables (the Aaronic Priesthood activity, Boy Scout activity, the attendance meeting attendance, the missionary aspiration, and juvenile court records) to analyze the variance among ten groups of Boy Scouts elected according to their activity. There was found to be a significant difference between the sample groups who had active programs and sample groups who had inactive programs. A value of 29.398 was obtained, which was highly significant at the .001 level.
Conclusions

The findings of this study seem to warrant the following conclusions:

1. While the hypotheses were strongly supported, the results do not, of course, conclusively prove that they were correct. This, in turn, lent weight to the propositions from which the hypotheses were derived. Therefore, we may say that this study supported the following findings:

   a. Boys in wards which have an inactive scouting program will show lower attendance at Aaronic Priesthood meetings than will active boys.

   b. Boys in wards which increase their scouting program activities will also increase their Aaronic Priesthood attendance.

   c. Boys who are active in scouting will appear less on juvenile court records than will inactive boys.

   d. Boys who are active in Aaronic Priesthood will appear less on juvenile court records than will inactive boys.

   e. Boys who are active in scouting will have higher aspirations to go on L. D. S. missions than those boys who are in a poor scouting program.

The findings above substantiate the theoretical proposition that there is a carry-over into other systems of behavior.

2. The findings of this study may or may not be applicable in other Boy Scout councils to the extent to which the membership in the other councils is comparable in composition to that of the Utah National Parks Council and the North Central Washington Council.

Recommendations

In consideration of the findings and conclusions of this study, the following recommendations are made:

1. That a similar study be conducted for the fourteen, fifteen, and sixteen-year-old scouts.
2. A study be made to see what effect trained leadership, socio-economic status, and family influence would have upon a scouting program.

3. A study be made to see in what ways an active scouting program can and does affect the personality and attitudes of individual boys.

4. A repeat of this exploratory study be made over a larger area of the United States, covering both nonmembers and L. D. S. members.

There is a twofold reason for making the first recommendation. It would be interesting to know to what degree, if any, the scouting program influences the activity of the older boys in the Aaronic Priesthood programs. The writer in the past has observed that a well-organized, active program, both Aaronic Priesthood and Boy Scouts, had a great influence upon the boys who went into the Explorer program and Aaronic Priesthood program, age fourteen to sixteen. This was also a carry-over into the older scouting program and Aaronic Priesthood program, age sixteen to eighteen. The writer has also observed the same thing to be true of the programs which were poor for the boys, age twelve to fourteen. The same thing was true for the boys who went into the Explorer and Aaronic Priesthood program, age fourteen to sixteen. These boys had poor attitudes towards their older scout and Aaronic Priesthood programs, age sixteen to eighteen. A question is—is this true in all cases? How much effect does the program age twelve to fourteen have upon the age group fourteen to sixteen, and, in turn, upon the age group sixteen to eighteen?

Concerning the second recommendation, it might be noted that in most communities the scouting activities vary from active to inactive, and from a few troops to many troops. To what extent is a scout program influenced when good leadership is present, when socio-economic levels are present, and when there are many strong family ties, and will these outside variables
influence and affect the troop in any way?

Such a study as indicated in the third recommendation would be of great interest to many organizations and groups. Many people join reference groups. Many people join them to fulfill certain needs. Many conform to the norms of a peer group or reference group. The writer has observed in his dealings with Boy Scouts that many boys' attitudes and personalities were changed because of the activities of the scouting program. It would be of interest to many, especially scout leaders, to know to what degree a boy's attitude and personality can be changed through his participation in scout activities.

Concerning the fourth recommendation, in that this has been only an exploratory study, it would be of great value and interest to the Boy Scouts of America and to the L. D. S. Church to know to what extent the relationship exists between Boy Scout and Aaronic Priesthood activities and what the different variables are that bring about this relationship.

The writer would further recommend, for the L. D. S. Church, that a program be established whereby a greater correlation would exist between the local scout troops and the First Presidency of the Church of Jesus Christ of Latter-day Saints. Possibly each scoutmaster could be trained and called and set apart under the direction of the Presiding Bishopric or First Presidency of the Church. If the inactivity could be eliminated during the early phases of a boy's life, there is a probability that this might decrease the inactivity among the Aaronic Priesthood of the Church. It has been shown that a good, active scout troop or program can increase the activity in the Aaronic Priesthood. Therefore, more emphasis should be given to this program. By having each scoutmaster trained and called by the General Authorities, then more emphasis could be put upon a good,
active scouting program. The scoutmaster would have more responsibility and, therefore, would likely take his calling more seriously.

**Limitations of this Study**

1. The universe selected for this study consisted mostly of members of the same religious group or community, namely, Latter-day Saints (Mormons). This sample is, therefore, not representative of all universal Boy Scouts. As a result of such a sample, a certain amount of bias must be expected. A more representative sample of scouts would include those from other religious faiths as well, and also would include varying areas of the country.

2. The procedure used in obtaining the sample for this study is a selected sampling of two different Mormon communities. The results could have been different had the sample been otherwise selected. This excludes the possibility of a true random sample, and, therefore, the results must be viewed as pertaining only to the respondents used in this study.

3. This study attempted only to explore rather than define and predict the relationship that existed between the Boy Scouts and Aaronic Priesthood activities.

4. This study included only the twelve, thirteen, and fourteen-year-old Boy Scouts who were registered in the Utah National Parks Council and the North Central Washington Council.
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LIST OF REFERENCES


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### TABLE 8
PERCENTAGE DATA USED IN THE CHARTS FOR THIS THESIS
COVERING THE TWENTY-FOUR MONTH PERIOD
X- Represents Aaronic Priesthood Activity
Y- Represents Boy Scout Activity

<table>
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<th>Months</th>
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<td>Months</td>
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<td>13</td>
<td>14  15  16  17  18  19  20  21  22  23  24 AVE</td>
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<table>
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<td>2  3  4  5  6  7  8  9  10  11  12 AVE</td>
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<td>Months</td>
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A STUDY OF BOY SCOUT AND AARONIC PRIESTHOOD ACTIVITY

(BOYS AGE TWELVE TO FOURTEEN) IN

SELECTED L. D. S. WARDS

An Abstract of

a Thesis

Presented to the

Department of Sociology and Anthropology

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

by

Orval Leonard Nelson

August, 1961
ABSTRACT

The Problem

This study had two main purposes. Its first is to test the theoretical proposition that there is a carry-over into other systems of behavior as a result of group cohesion. For example, as scouting activities increased, Aaronic Priesthood activities increased. And according to the reference group theory, individuals join reference groups to fulfill certain needs, wants, goals, etc. In an active Boy Scout program many of these needs, wants, and goals are satisfied as the boys participate in the activities outlined by the Boy Scouts of America. Furthermore, once these needs are satisfied, change toward conformity tends to carry over into other systems of behavior. Therefore, the following theoretical assumptions were derived to support this study:

1. That the active scout program satisfied the boys' needs and wants, thereby creating cohesion.

2. Cohesion resulted in accepting and changing to group values and norms.

3. Group affiliations (reference groups) which are closely tied to cohesive groups also change.

4. General values and norms accepted in the cohesive groups carry over into other activities and groups.

The second purpose was to determine whether or not a relationship existed between Boy Scout and Aaronic Priesthood activity; and this has particular application to action programs.

Methods and Procedures

A sample of ten selected Boy Scout troops was obtained upon which the findings were based. They were: (1) registered Boy Scouts in the Utah
National Parks Council, Boy Scouts of America, Provo, Utah, (2) registered in the North Central Washington Council, Boy Scouts of America, Wenatchee, Washington, (3) were twelve, thirteen, and fourteen-year-old Boy Scouts at the time the study was made.

The degree of linear correlation between the scouting and Aaronic Priesthood attendance records was measured to determine the extent of relationship between the two groups. The .05 level of probability was chosen as the criterion for significance. Also a test of significance was applied to determine whether the activity in the active groups was higher or lower than the inactive groups. An F-ratio was also calculated for each of the five variables to analyze the variance among the ten Boy Scout groups.

Findings and Conclusions

Five hypotheses were derived for testing the theory. The findings of this study tended to support all of the hypotheses from which they were derived. These are:

Hypothesis 1.1. Boys in wards which have an inactive scouting program will be less regular in attendance in Aaronic Priesthood meetings.

Hypothesis 1.2. Boys in wards which increase their scouting program activities will increase their attendance at Aaronic Priesthood meetings.

Hypothesis 2.1. Boys who are active in Scouting will appear less on juvenile court records than will inactive boys.

Hypothesis 2.2. Boys who are active in Aaronic Priesthood will appear less on juvenile court records than will inactive boys.

Hypothesis 3.1. Boys who are active in scouting will be more likely to have greater aspirations to go on L. D. S. missions than will inactive boys.

Thus, the data supports the theoretical proposition that "general values and norms accepted in the cohesive groups carry over into other activities and groups."
The findings of this study may be applicable in other Boy Scout Councils to the extent to which the membership in the other councils is comparable in composition to that of the Utah National Parks Council and the North Central Washington Council.

Recommendations

The following recommendations were made:

1. That a similar study be conducted for the fourteen, fifteen, and sixteen-year-old scouts.

2. A study be made to see what affect trained leadership, socio-economic level and strong family influences would have upon the scouting program.

3. A study be made to see in what ways an active scouting program can and does affect the personality and attitudes of individual boys.

4. A repeat of this exploratory study be made over a larger area of the United States, covering both nonmembers and L. D. S. members.

APPROVED: Chairman, Advisory Committee

Member, Advisory Committee

Member, Advisory Committee

Chairman, Major Department